

The Lost Gospels of Jesus



Anonymous

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The Lost Gospels of Jesus
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Introduction

Humble prayers and respects are offered to Lord Jesus and to those who have sincerely passed on his Gospels.

This project was not undertaken lightly. Nor was it embarked upon without guidance. Rather, it is only by the grace of Lord Jesus and his followers that this project was made possible.

The reader will find in this text a number of manuscripts that should have been part of the Gospels through the centuries. Instead, they were burned or otherwise destroyed. Fortunate for us, a single copy of each made it through time, having been buried by some smart people nearly two thousand years ago. These are the Lost Gospels of Jesus.

The reader will also find, in the case of those Gospels that did get canonized, that these English translations are substantially different from those found in most of the institutional sectarian Bibles that circulate today.

One reason for this, as we will discuss further, is that most of the translations of the Gospels – and the assembly and translation of the Biblical texts in general – have been corrupted by centuries of institutional manipulation.

For this reason, we also include fresh translations of these ancient texts in the Lost Gospels. When they are translated without sectarian influence or institutional politics, the texts portray teachings of Jesus that have been lost among many translations.

There are many reasons for some of Jesus' teachings being lost in translation. These include physical manipulation in the form of addition and change at the hands of sectarian scribes. They also include the enforcement of a particular interpretation of Jesus' life and Teachings by those institutions that sought primacy and dominance over the regions and populations later described as the Holy Roman Empire.

Prior to this institutional manipulation, the Teachings of Jesus had been passed on from Jesus' direct followers orally. Then some recorded these oral recollections in the form of the early Gospels of Jesus.

The Gospels were originally individual manuscripts – each parchment or papyrus scrolls, some hand-bound or stitched together. These were passed on and distributed primarily as individual documents for at least 250 years in early Christianity.

As predicted by Jesus, between the year 66 and 120 CE, the Jewish-Roman Wars reigned terror over the region and people of Judea. The Romans decimated much of Judean society during this period. Jerusalem was sacked and burned. Many followers of Jesus – considered Jews by the Romans – were slaughtered during this period. Some early Christians escaped to the mountains as Jesus had instructed them. Some were already living in the mountains.

Historical analysis has concluded that the first versions of the Gospels were written during the middle to late First Century and the early Second Century. Many of the early manuscripts were destroyed during this period as a result of the Jewish-Roman Wars, as villages, towns, and libraries were systematically burnt. The Romans considered Jewish and early Christian teachings as threats to the Roman pantheon.

According to most historians, there is little evidence to believe that the four canonized Gospels were written by those whose names they are ascribed to. The exception to this may be the Gospel of John – considered by many historians to be the earliest of the four Gospels despite it being the fourth book in the New Testament.

The oldest remnant of the Book of John has been carbon-dated at between 160 CE and 200 CE. This, however, does not indicate when the Gospel was first written. This was likely one of many copies made of the Gospel. Historians believe that the Book of John was written between 50 and 100 CE. The other three canonical Gospels may have been pieced together from other early manuscripts.

The evidence shows that the earliest Gospels were written in Greek, Hebrew, Aramaic, or Coptic, depending upon their location and author. The earliest manuscripts were copied multiple times and translated from one language to another. So remnants of the Gospels found in modern times are not the originals. Evidence from the earliest manuscripts illustrates that

not only have they been translated from language to language, but as they were copied and translated, they were also changed – with interpretative text being added, changed or deleted altogether.

Furthermore, the earlier copies of the Gospel manuscripts became the subject of ransacking and burning over the years, even after the Jewish-Roman Wars. The persecution of early Christian and Jewish people by the Romans continued for centuries. As a result, much was lost, including the earliest manuscripts of the First and Second Centuries.

Historians have estimated that the Gospels of John and Matthew were among at least 50 different Gospels that described the life and/or Teachings of Jesus. What remained in the Fourth Century when the Canon was selected were texts that somehow escaped destruction by war, fire and persecution.

There is good evidence indicating the four Gospels were also selected for political reasons: They were the least controversial and most conservative of the many circulating manuscripts describing Jesus. They were also those accepted by more Romans, and by those churches that followed Paul.

The appointed leaders of these institutions also had a tendency to jostle for power in their respective region. Many also labeled other teachers – who didn't struggle for power – as heretics. Inclusive of these are referred to today as the Johannines, Essenes, and the Gnostics.

Yet interestingly, many scholars have tied these "heretics" to the early followers of Jesus referred to as the Nazarenes and the Ebionites.

Many of these early followers of Jesus were eventually dismissed as heretics. We should note the irony, as Jesus was also considered a heretic by the Temple institution of his time.

By the Fourth Century, the regional Christian assemblies had garnered enough political power to gain the attention of the Roman state. In 313, the Christian faith was legalized by the Roman Emperor. Within the next two decades, Roman Emperor Constantine delineated these early assemblies using the First Council of Nicaea of 325. By 380, the Nicene version of

Christianity became the official Roman state religion by edict from Roman Emperor Theodosius I, ushering what eventually became known as the Roman Catholic Church.

With the Councils of Nicaea came a negotiated interpretation of Jesus and his teachings, initially orchestrated by Constantine and Eusebius. This effort resulted in an assembly of Bishops that defined Jesus and his position with respect to God: Now called The Nicene Creed.

It has been argued by some that the four Gospels were the primary early Gospels describing Jesus' life. These suggest that others, such as the so-called Apocrypha and Gnostic texts, came later and were thus not considered Gospels in the days of the early Church fathers. This claim is based on a supposition that the writings of early Church fathers cited the four Gospels but didn't cite the other Gospels.

Such a hypothesis – that the four Gospels were the only early trusted Gospels – has many weaknesses.

It is untrue that early Church fathers only cited the four Gospels. For example, we find that early Church fathers, including Jerome, Origen Adamantius, Clement of Alexandria, Eusebius, and Epiphanius, cited other lost Gospels that were not included in the Canon. These included the Gospel of Peter, the Gospel of the Ebionites, the Gospel of the Hebrews, the Gospel of Thomas, and the Gospel of the Nazarenes among others.

Secondly, a hypothesis that the four Gospels were either the most accurate or historically trustworthy Gospels is also suspect. An examination of these four reveals significant differences with regard to specific events and the people of those events. Such differences are comparable to those found among the other Gospels.

There is also significant controversy regarding the similarity between Matthew, Mark and Luke. This *Synoptic Problem* underscores the uncanny similarity of the description of events between these three Gospels. In many cases, the very words are identical, bringing into question their independent authenticity.

There are many theories about this issue. Some historians believe that these may be linked to a single unknown Gospel.

Some suggest that Mark was the original and Matthew and Luke were copied from Mark. Others say that a “Source Q” is the primary manuscript.

There is some evidence that the Gospel of Thomas may be at least in part the source document for these three, as it appears to predate those three Gospels, was not included in the Canon, and documents most of the teachings of the three Gospels without much of the narrative. Furthermore, it is interesting that the narrative elements of these three Gospels – which the Gospel of Thomas did not contain – have significant differences.

The Gospel of John is dramatically different from Matthew, Mark and Luke. The events and teachings in John portray significant differences from these three, though there are also some similarities. At the bare minimum, the Gospel of John does check the box of independent authority.

Nonetheless, we find many manuscripts and documents cited elsewhere to be missing. For example, many of the Gospels mentioned above as cited by early Church fathers have become conspicuously lost or remnants were later found remotely buried.

The same goes for some of the writings of the early Church fathers. For example, Origen's vast works – over 6,000 texts – have gone missing. Origen was one of the most respected theologians of his time (2nd-3rd Century) and was considered an early father of Christianity and was a peer of Clement of Alexandria. Origen had thousands of students and wrote profusely. Yet today we find practically none of his writings exist. Where did they go? And where did all the other Gospels mentioned above go?

Over the past century, we have had several major archeological finds – of buried manuscripts and Gospels. These include the Dead Sea Scrolls and the Nag Hammadi library. They include dozens of texts that would never have been known to exist if it wasn't for their being buried and hidden away.

Why were these buried and hidden away? Why weren't they preserved as part of the historical record?

Despite their early reference, some have argued that these texts were never to be considered early enough for the Biblical

Canon. Yet the Dead Sea Scrolls – and the Qumran community they arose from – were existing as early as 300 BCE.

As for the so-called Gnostic Gospels – the Nag Hammadi library – carbon-dating suggests they were written in the Second or Third Centuries. Further, their Greek-Coptic formatting suggests most of them were copied from earlier Greek manuscripts. This means these writings were first recorded much earlier than the carbon datings of these manuscripts suggest.

Yet some still insist these texts were not written early enough to be considered for the Canon. But we find among these Nag Hammadi documents the Gospel of Thomas and others that were cited by early Church fathers. This is evidence that the Nag Hammadi library does contain early Gospels that were considered as canon by early Church fathers before the Roman state descended upon these early assemblies and their teachers. Why would the rest of the Nag Hammadi library necessarily be different?

To this we add that there were numerous groups and individuals condemned as heretics by the Roman Church. For example, the Essenes and the Gnostics were considered heretics. Indeed, many of the Gospels among the Gnostic library (Nag Hammadi) and the Essene library (Dead Sea Scrolls) were not included in the Canon. They were not included in the Roman-approved Canon. And because the Roman government marshalled a one-institution strategy, this Canon quickly became the official Canon that became the Bible.

It should be understood that the word “Gnostic” is derived from the Greek word “gnosis” – which means “knowledge.” This means that “Gnostic” is describing those who were more interested in gaining “knowledge” – and less interested in political power.

All of this indicates that many of the Gospels circulating in the pre-Canon period were decimated in the coming centuries. Libraries were burnt and those who kept them were burnt at the stake or worse. Any manuscripts not acceptable by the Roman Church were systematically destroyed over the ten centuries.

During the first 1,000 years of Roman dominance over the Church, those who believed any other interpretation or believed

that other Gospels existed were imprisoned or burned at the stake. And any texts they held sacred were burned and removed from the record.

Here, for example, is the statement by the Roman Church condemning the works and teachings of some of the earliest Christian fathers:

“If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and if anyone does not equally anathematize all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.” (Anathema 553)

Note that *anathema* means to be banned. It means to be banned as a heretic and dismissed from the Church. A person who was banned as a heretic would also often be whisked to jail or burned at the stake. This includes being caught in possession of a text written by someone who was banned.

Those early texts that in any way contradicted the doctrine of the Roman Church were purposely destroyed. Entire libraries were burnt along with the buildings that held them. Practically every Gospel and every text written by any early theologian, father, or scholar that did not support the doctrine accepted by the Roman Church were purposefully destroyed during the more than 1,000 years of control over the Church by what became the Holy Roman Empire.

The *Bible* as we know it today has emerged from this period. And those Gospels that were destroyed during this period were left out of the public record and religious discourse of the last 500 years.

Yes, there were hundreds of Gospel manuscripts circulating in the ancient world during the Third Century prior to the First Council of Nicaea.

Then in the early Fourth Century, some of these Gospels were

assembled with existing Jewish texts and translated into Latin.

The process was begun by the Roman Emperor Constantine and his hand-picked historian, Eusebius Pamphili.

Once the list of manuscripts was selected – by Eusebius under order from Emperor Constantine – an official collection, now called the Canon, was formed. This official collection of manuscripts became the foundation for the first Latin Bible. Some figure this collection was assembled using parts of the Greek Septuagint along with selected manuscripts regarding Jesus and his early followers.

But it is now thought that both the *Sinaiticus* (Greek) Bible and the *Vaticanus* (Latin) Bible – also called *Vetus Latina* – resulted from the work of Eusebius. The Vaticanus Bible is also considered to be the foundation for the *Vulgate*, the authorized Bible of the early Roman Church put together by Jerome in 382.

The essential task of Eusebius was to translate those selected Greek and Hebrew texts into Latin for the Vaticanus. Why? Because Latin was the official language of the Roman Empire.

This translation was not performed by Eusebius, though he was proficient in Greek and Latin. The translations were made by professional scribes employed by Constantine and Eusebius.

This Latin version – withheld from public scrutiny for over a thousand years by the Roman government and its proxy Church – formed the foundation for an ongoing misinterpretation and misunderstanding of Jesus' life and Teachings over the next 800 years.

The reasons for this are complex but may be boiled down to two influences. The first influence was the political force of the Roman empire. The Roman empire enforced the rules of engagement of the Roman Church – the sanctioned Christian institution of the Roman Empire. Any other Christian institution was banned by the Romans. And owning any text other than the Vulgate would result in the document being burned and the person being imprisoned, burned at the stake, or hanged.

As the centuries passed, this forced indoctrination of the Roman Empire and its satellites led to a common acceptance of a single interpretation of Jesus' life and Teachings aforementioned:

The Nicene Creed interpretation, from the Council of Nicaea organized by the Roman Emperor Constantine in the early Fourth Century.

Some ten centuries later, when early Biblical translations into English and German and French were consummated, even while those translators were persecuted, these translations still upheld the Nicene interpretation due to a lack of alternative source documents.

Yes, the Nicene Creed was enforced through violence and then institutional mindset over a period of 1,000 years, leaving differing perspectives and uncanonized Gospels lost.

Curiously, the Bible Canon of Eusebius and Constantine included not only the four selected Gospel manuscripts we know today. It also contained the various epistles and letters of Paul.

Paul's inclusion is quite curious, as Paul was not a direct disciple of Jesus like Thomas, John and James. Rather, Paul had been a Roman spy who was persecuting Jesus' followers on behalf of Rome. Then suddenly after Jesus' departure, Paul claimed to have had a vision of Jesus, though he stated that he only heard Jesus and did not see him.

Within a short time, Paul began preaching his own interpretation of Jesus' life and teachings, despite never having directly studied under Jesus or heard his teachings. Paul was taught a philosophy that significantly departed from the teachings of James and Peter who closely adhered to Jesus' teachings in their sermons.

Paul essentially created his own doctrine (often called the *Pauline doctrine*) and argued in public against the teachings of James and Peter. Contrasting the years that James, Peter and Jesus' other disciples spent following and studying under Jesus, Paul almost immediately began preaching his doctrine to the masses and collecting followers in the regions around Rome.

Paul's new interpretation of Jesus' life and teachings gained instant appeal among many Romans and Greeks. Paul's teachings did not require the internal work and change of heart and lifestyle that Jesus' teachings had demanded. Paul's teachings were easier to follow, as they were centered around joining the Church and

proclaiming that Jesus died for our sins.

While this is not a criticism of Paul, it is curious that the doctrine and interpretation of Jesus' life and teachings the Roman state embraced was largely the Pauline doctrine. The Pauline doctrine was very popular among Romans, and this was clearly embraced by the Council of Nicaea. Paul's doctrine was also embraced by Eusebius as he included many of Paul's letters in the initial Bible Canon.

The rationale of including so many of Paul's letters yet abandoning many authoritative manuscripts documenting Jesus' teachings is unknown. But it does tell us what the Roman state accomplished with the inclusion of certain manuscripts and the exclusion of others. It tells us that the Roman-state-sponsored religion embraced the Pauline-Nicean interpretation of the life and teachings of Jesus.

Yet the Canon also included selected manuscripts from early Jewish Teachers – namely from the Tanakh, the core of which was the five books of the *Torah*. What was the purpose of including these?

Again, the rationale is not obvious. We do know that the Romans struggled with how to dominate the Judean region and Judaism. Especially after having been in a 50-year-plus war with the Judean region.

But it is interesting that the connection between the *Old Testament* and the *New Testament* influenced by the Pauline-Nicean doctrine is that the purpose of many of the Prophets was to predict Jesus' arrival and subsequent persecution. Is this an interpretative conclusion of a historical one?

This assembly of selected manuscripts into one Canon eventually became known as the *Bible* – a term derived from the Greek *ta biblia*, meaning 'little papyrus books.'

In simple terms, the Bible is not a book or a single manuscript: It is a collection of separately written manuscripts that were compiled, interpreted and translated by agents of the Roman state.

This is dramatically illustrated by order of Emperor Constantine to Eusebius to collect selected manuscripts and

translate into Latin. This new Bible – commissioned by Constantine upon the newly bishoped Eusebius – was to be transcribed and translated by scribes hired just following the acceptance of the Nicene Creed at the Council of Nicaea.

This is evidenced by Constantine’s letter to Eusebius. Here is an excerpt:

“I have thought it expedient to instruct your prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be intrusted with this service, who, on his arrival here, shall experience my liberality.” (NPNF2-01, Eusebius, Church History, Life of Constantine, Oration in Praise of Constantine)

Key elements of this letter include “*professional transcribers,*” “*my personal inspection,*” and the orchestration of Constantine’s involvement in the assembly of the Bible. In other words, the texts were assembled by appointed transcribers who were paid for their efforts.

We must point out that such a paid-for endeavor, ordered by a political state emperor, is diametrically opposed to the central tenets of Jesus' teachings. Jesus had asked his disciples to not even bring a purse when they went out to preach.

Also, we find this paid-for Bible was subject to Constantine's inspection and ultimate approval. We find significant irony in that an emperor known to have persecuted and gruesomely slaughtered many, who ruled an empire that was directly involved in the persecution of Jesus, was now personally authorizing and approving the first Latin Bible.

We also find evidence that Eusebius sought to promote his own personal interpretations within the texts of the Bible. Eusebius had many distinctive opinions, some of which were part of the mainstream Pauline-Nicene thinking and some of which were not. The 5th-century Christian historian, Socrates Scholasticus, documented that Eusebius' writings had "*rhetorical finish*" and were written for the "*praises of the Emperor*" and not the "*accurate statement of facts.*"

In other words, the evidence indicates that the assembly, translation and transcription of the first Latin Bible lacked the seriousness of unbiased scholarship expected for such a work. It apparently accompanied significant political strategy and ambition on the part of Eusebius and Constantine.

We can add to this that there were continual wranglings and political intrigue amongst the various bishops that attended the Nicaea Synods, which determined through a political process the Nicene Creed. So again we find the most fundamental interpretation of Jesus and God accepted as fundamental to church institutions was the subject of largely a political process.

The background on this affair is that in 325 CE Constantine appointed hundreds of religious leaders with strong followings throughout the then-Christian world, and organized a committee called the Council of Nicaea. The purpose was to orchestrate a single doctrine to manage the Christian world under the Roman Empire.

Constantine knew that organizing such a diverse group of sects was going to be difficult. In order to do this right, he had to create the appearance of legitimacy. He had to create an organizational structure that would allow the Romans to orchestrate their control over the region.

As a result, the control exerted over the Christian world by the Roman government was by no means accomplished through

the Teachings of Jesus as one might imagine. Rather, the Roman state instituted and maintained their authority over the Christian institution by force.

Over the centuries, the Roman church institution came to not only dominate religious thought in Europe and the Middle East: It was able to control decision-making among many governments following the fall of the official Roman Empire and the rise of the Holy Roman Empire.

This was an issue of control and authority. If the Romans were in charge of the only valid religion, they could by virtue of controlling the religious institution, control the people and their governments. It was a brilliant yet manipulative strategy that continued for centuries.

This strategy was neither a new one for an emperor or government nor was it foreign to many of most of those bishops brought together to form the Council of Nicaea. As experienced historically among many feudal regions, rulers often gained power through their alliances with religious teachers – and often incorrectly attributed later as religious leaders themselves.

Contrasting these were Prophets and devoted Teachers who focused not upon political authority, but upon the authority of the Supreme Being. This is why so many devoted teachers have been rejected by the state-sponsored institutions of their times.

After the early Canon manuscripts were selected, translated into Latin and assembled into the Bible, the Roman Empire and its surrogate Church systematically burned and destroyed any library that included books outside of those selected for the Bible or otherwise approved by Church officials. A few were quarantined within the Vatican library in Rome; most others were burnt, never to be found.

The Church also systematically squelched any alternative interpretations of Genesis and the creation, such as those that were taught amongst the Gnostics for centuries. The Gnostics were driven out of existence. Their villages were burnt, their teachers were murdered, and their libraries of manuscripts were destroyed. This activity – of forcibly removing ‘heretics’ for their alternative interpretations of Scripture – continued, as mentioned, for over a thousand years among the Roman Church and its

proxies.

Adding to this 'cleansing:' For centuries, the Vulgate was the only Bible allowed to be read, and only the priests and Church officials had access to it. The rest of the people in the regions controlled by the Roman Church and its surrogates did not have access to scripture. They could only hear the Vulgate through the priests, who also controlled its interpretation. This was the status quo for centuries until parts of the Vulgate were (illegally according to the Church) translated into English and other languages.

As a result, the Vulgate Bible and its interpretation came to dominate Christian belief by the force of the Roman government, and eventually became the fundamental doctrine of practically every Christian sect that has sprung up in the centuries since.

This influence also affected the first complete English Bible – translated from the Latin Bible. The Wycliffe Bible came into being during the 14th Century – nearly a thousand years after Jerome's Vulgate.

John Wycliffe, the English Bible's translator, was immediately declared a heretic by the Roman Church. By the command of the Church and its Pope Martin V, his Biblical translations were ordered to be burnt, and his then-dead body exhumed, burnt, and his ashes thrown into a river.

This 'scorched earth' policy of virtually eliminating any and all alternative translations or interpretations of the Scriptures outside of those approved by the Church and Roman Empire also created a single dominant interpretation of the Biblical Scriptures – a de facto indoctrination – throughout the Christian world. This brainwashing of over 14 centuries has not gone away: Rather, it has continued over the centuries as the undercurrent of nearly every Christian sect.

This undercurrent – the remnant of 14 centuries of indoctrination – has been maintained into modern times through institutional peer pressure.

Historical power grabs over religion are not new. Prior to the Roman-state Church's power grab on Biblical translation and interpretation, we find ecclesiastical Rabbinical transcription,

translation, and interpretation of the five books of the Torah driven by an eerily similar pact between governmental and religious institutions. This was directly criticized by Jesus, as evidenced in the Gospels.

Like the Roman state's domination over Christianity, Judean emperors in the centuries leading to Jesus' birth commandeered the theretofore orally communicated תורה שבכתב (*Torah Shebe'al Peh* – “Torah that is spoken”), and oversaw its transcription into a written form, to be called *Torah Shebichtav* תורה שבעל פה (“Torah that is written”).

The Torah – a word meaning “the Teaching” – was originally passed down orally from generation to generation within a lineage of Jewish Teachers that included Abraham, Isaac, Moses, Joshua, Eli, Samuel, David, Solomon, Job, Jeremiah, Isaiah, Ezekiel and others.

The principle characteristic of this lineage was that each Teacher would pass on the oral Teachings of the Torah to their followers, and those who were empowered (“anointed”) passed it on to their followers. This oral tradition also meant that the lessons of the Torah also accompanied the translation and interpretation of the Jewish Priest – who pledged devotion to the Supreme Being.

We can see this tradition clearly as we examine the relationships between Abraham and Melchizedek, Joshua and Moses, Samuel and Eli, and others within the texts of the Bible.

This teaching tradition became subject to territorialism and politics as the Torah was transcribed from *Torah Shebe'al Peh* to *Torah Shebichtav* and interpreted over the centuries.

The question then becomes: who organized and oversaw this process of compilation?

The 7th Century BCE appears to be the period many historians believe the Torah began its institutional journey into what is now Judaism. We find that this century was strife with warfare between feuding empires of Rome, Assyria, Judah, Egypt and surrounding regions. Struggles for land and territory were rampant, and the quest to commandeer Scripture was not only a political necessity – it was an issue of survival for any

government that wanted to command and control the pre-Christ Judeans.

Many point to the reign of Josiah, the King of Judah between 641 and 609 BCE. Josiah is understood to be born in Jerusalem and thought to be part of the House of David. He was King Amon's son. Amon's father, Manasseh is known for turning away from the worship of the Supreme Being and creating a temple of idols.

Josiah was devoted to Yahweh, however. He ordered the Jewish temple of Solomon to be rebuilt using taxes. During the construction, it is said that the builders discovered a buried scroll describing Moses' "Book of the law," accepted by most historians to have been put together by Jewish priests intent on centralizing power under King Josiah. Thus, we find a critical piece of early transcriptions having political ambition: Claiming the right of heritage for certain lands to the house of Abraham, Moses, David, and then Josiah.

This provided a necessary foundation for the political backdrop of those times. King Josiah and his successors were gripped with struggles over territory and population by the likes of the Egyptians, Babylonians and the Syrians – ultimately responsible for Josiah's demise.

In the centuries that followed, these territorial struggles continued, and the formation of the Torah gained additional substance with the writings of Ezra in the Fifth Century BCE. After the rebuilding of Jerusalem under the Persian ruler Artaxerxes, Ezra led a formation of a separated assembly of Israelites committed to following Moses' law.

The successive assemblies following Ezra took a drastic ecclesiastical turn over the next centuries, as priestly struggles merged with political struggles for territorial rights. And the rule of the assemblies became increasingly political.

The Torah was thus altered over the next five centuries, as the Israelite high priests formed a rigid ecclesiastical order over their assemblies. The rule of law became tantamount and the five books of the Torah were interpreted as a set of laws combined with a genealogy of the Israelite people.

Meanwhile, the commandments of Moses to love God with all our hearts took a back seat to the execution of rigid rituals.

The necessity of a succession of rulers through this period produced political alliances between Jewish priests and the various kings of Judea. This drove the recognition of the Israelite assembly as a separate race of people and allowed the high priests to become ex-facto governors.

This succession of Jewish high priests became increasingly politicized over the centuries, as evidenced by the Teachings of Jesus. Jesus' Teachings identified the two primary orders among the Jewish temples – the Sadducees and the Pharisees – as focused upon retaining their politically oriented positions of “teachers of the law” rather than the passing of the original Teachings of the Prophets.

In the Gospels we find that Jesus vehemently criticized these two groups as misleading the people and abandoning the original precepts of the Teachings of the Torah – which he emphasized were grounded upon the “*first and foremost commandment*” to love God.

This Teaching, we find from Biblical texts, had been passed through a teaching lineage that included John the Baptist and Zachariah, John's Teacher, and traced back through the centuries to Abraham and Melchizedek.

Out of the thousands of scriptural manuscripts passed down for centuries by early Jewish and Christian Teachers, we find only a few politically-selected manuscripts in today's Bible. What happened to the rest? Certainly, there is no opportunity to recover the thousands of ancient manuscripts from the ashes of the fires lit by the Roman-state institutions.

But we do have proof that these manuscripts did exist. These come in the form of finding some of these ancient parchments buried. Hundreds of texts have now been uncovered – including some included in the Canon along with many that were not.

We also find clear evidence that some of the texts that made it into the Latin Bible were manipulated with respect to their translation and inclusion. Yes, inclusion: This means that some text was removed and some text was added.

This is ironic since the last verse of the Book of Revelation warns not to remove or add to the text. The strategic position of the Book of Revelation was smartly arranged as the last book of the Bible though it was not the last manuscript written.

The position of the Book of Revelation gives the reader the impression that nothing can thenceforth be added or taken away from the *entire Bible* – though the Bible itself was selectively compiled and altered by Eusebius and scribes.

Furthermore, the writer of this last verse – presumably John – could not have been referring to the later-compiled Bible: He was referring solely to that particular manuscript. The manuscript's placement as last in the Bible was a clerical manipulation.

The Roman manipulation of Scripture has been confirmed over the past few centuries as other Scripture texts have surfaced. These include the Dead Sea Scrolls, the Greek Septuagint, the Arabic Peshitta, and the Nag Hammadi manuscripts. One tattered Gospel text – the Gospel of Peter – was found buried with an Egyptian monk and was uncovered in 1887.

The Septuagint arose through the translation of the Rabbinical texts originally put together by Origen (who was later rejected as heretical by the Church), but its current form has been altered through the centuries. The Peshitta, which also contained some manuscripts alternative to the Bible, to some degree escaped destruction by the Romans – although it is not clear to what degree or at what stage.

The Dead Sea Scrolls and the Nag Hammadi manuscripts were uncovered in the desert within the past century. These texts reveal many Scriptural manuscripts excluded from the Canon by the Romans.

Notes on the Translations

For the four Gospels, the Biblical text used for the translation of the Gospels was the original Greek texts as correlated with the Codex Sinaiticus – the oldest known Greek Gospel texts. The translation work utilized various lexicons and sources to offer translations that come without political or monetary influences. Rather, the emphasis was upon capturing the literal statements of the Gospel into modern English.

In addition to the four standard Gospels, selected Gospels discovered in recent years have been added to this work. Most of these are from the Nag Hammadi library, discovered in Northern Egypt in 1945. The texts were carbon-dated and found to be from the First through the Second Centuries CE. These texts, written primarily in Greek, Coptic Greek and Hebrew, are thought to be the remaining texts of followers referred to as Gnostics, Essenes, Johannines, Nazarenes and/or Ebionites.

Such an interpretation of these ancient texts is unfortunate. For we find upon close inspection of the manuscripts, that these texts provide clarity of some of the Teachings of Jesus. We thus find in these texts – amongst Teachings that mirror those in the four Gospels – new Teachings that later institutions attempted to erase from the historical record.

We also find clarity among these buried Gospels about Jesus' Teachings regarding resurrection, the soul or spirit versus the physical body, the spiritual realm and the citizens of the spiritual realm. Indeed, we find Jesus gave significantly more information about his teachings.

For ease of understanding and consistency, key phrases and terms used in these texts are matched to the key phrases and terms of the Canon Gospels—as referenced with footnotes and Endnotes throughout the Canon Gospels.

Indeed, as also referenced throughout, the earliest manuscripts of the four Canon Gospels reveal many verses and sections that later transcribers and translators added to the earlier versions of these Scriptures. We find numerous instances where

words supposedly stated by Jesus were added, while other statements were manipulated or deleted. In some instances, these additions came in the form of an entire verse – often incorrectly attributed to Jesus as quotes.

To the degree possible, most of these additions or manipulations have been removed from this translation work. Most are marked with footnotes. In some cases, the added portions are quoted in the footnotes, while in others they are not.

It should be noted that verse numbers were added to the Gospels much later. They were not part of the original manuscripts. This would logically mean that the added verses came during or after the initial verse numbering – since the additions are sometimes entire verses.

It should also be noted that this translation often departs from the common institutional paraphrasing utilized by translations by organized sectarian institutions described in the Introduction. This was not intentional. Rather, the intention is to offer the clearest and truest English language within the context and the situation prevailing at the time when Jesus walked the earth.

Examples of this include out-of-context translations of the Greek words υἱός (huios) and πατήρ (patēr). Among sectarian versions we find these translated literally without a valid context to “son” and “father” despite in some verses, to “subject” or “people” or “master” – but only when “son” or “father” could not possibly fit. The unfettered insistence upon “son” and “father” has created serious misunderstandings regarding Jesus’ teachings about the Supreme Being.

Certainly, a literal translation is appropriate when these two words discuss the case of a physical son and father: A male physical body born from the semen of a male physical body, respectively.

Yet outside of this restricted sense, we find that the Greek and Hebrew languages – as does English and many other languages – refer to other, more sublime relationships with these very same words. For example, we find that the ancient Greek language utilized these words considerably within a learning context, describing nonfamilial relationships between a teacher (πατήρ (patēr)) and a student or dedicated follower (υἱός (huios)).

Indeed, as discussed in the End Notes (linked text for the web), this latter word has also been utilized with respect to someone who is not only a dedicated follower, but a representative of whom is being followed.

With regard to “Father,” we also find that as the original words spoken by Jesus and those around him – utilizing a combination of Aramaic and Hebrew – were transliterated into Greek conceptualism.

When the word πατήρ (patēr) is traced back to the certain roots of Jesus within the Teachings of the Prophets, we find the Hebrew word, יהוה (Yēhovah) – referring to our Creator and LORD, the Supreme Being.

To propose through translation that Jesus spoke of a different Creator – with a new name, “Father” – is short-sighted. As we see clear evidence by Jesus’ many quotes of the Prophets such as Moses, David, Isaiah and others, we can conclude that Jesus was not introducing a new God or a new Name of God: He was carrying on the Teachings of those Prophets who taught before him, and describing the Supreme Being who was also worshiped by those Prophets.

This is evidenced by the fact that Jesus often taught within the synagogue or on temple grounds – and many of his Teachings quoted these Prophets. In addition, we find Jesus was often called “rabbi” or “*rabboni*” – both titles being given to a teacher that professed the Teachings of the Prophets.

These points confirm that Jesus also utilized the same references for the Supreme Being – those of Yahweh – Creator – LORD – God. (See Endnotes for more specifics.)

To conclude that Jesus departed from the terminology utilized by the Prophets before him is to attempt to separate the Teachings of Jesus from the Teachings of the Prophets. This is despite the many quotes of the Prophets that Jesus included in his Teachings.

Instead, we find the Roman Latin versions of the Bible appear to weaken Jesus’ roots in the Teachings of the Prophets, with dialogue that makes it appear as though the Teachings of the Prophets were simply intended to predict Jesus’ arrival and

persecution.

This translation work seeks to offer a more clear and pure translation of Jesus' Teachings to his followers. This translation is derived from original texts as possible, within the true historical and religious context of the times, in an attempt to portray an accurate record of Jesus' Teachings as narrated by his early followers.

It should be added that no political leaning towards any sectarian thesis was utilized or attempted in this translation. The author has no allegiances to any sectarian institution or political organization.

This text contains numbered footnotes and linked endnotes throughout to offer explanations for some of the key translations of critical words and phrases. These are typically linked in the first instance in each chapter. Beyond the first usage, it is assumed the reader can refer back to its earlier use. Usages noted in the earlier parts of the text are assumed without noting later in the text.

This text contains numbered footnotes and linked endnotes throughout to offer explanations for some of the key translations of critical words and phrases. These are typically linked in the first instance in each chapter. Beyond the first usage, it is assumed the reader can refer back to an earlier use. Usages noted in the initial Canon texts are assumed in later texts without noting.

The serious reader should find a rather surprising awakening to the Teachings of Jesus. The translation reveals refreshingly practical yet sublime wisdom spoken by Jesus to his students. One that can reach the depths of the heart.

This publication may be updated from time to time when grammatical or translation errors are found. Error notification is always welcome.

Thank you for taking the time to study these Scriptures.

The Gospel of Matthew

Gospel of Matthew Chapter One

- 1:1 A history of the lineage¹ of Jesus, Anointed by God [Messiah, Christ]^D – the follower^G of David – the follower of Abraham:
- 1:2 Abraham mentored² Isaac, Isaac mentored Jacob, Jacob mentored Judah and his brothers.
- 1:3 Judah mentored Perez and Zerah, whose mother was Tamar. Perez mentored Hezron and Hezron mentored Ram.
- 1:4 Ram mentored Amminadab, Amminadab mentored Nahshon, Nahshon mentored Salmon,
- 1:5 Salmon mentored Boaz, whose mother was Rahab, Boaz mentored Obed, whose mother was Ruth, Obed mentored Jesse,
- 1:6 Jesse mentored King David. David mentored Solomon, whose mother had been Uriah's wife,
- 1:7 Solomon mentored Rehoboam, Rehoboam mentored Abijah, Abijah mentored Asa,
- 1:8 Asa mentored Jehoshaphat, Jehoshaphat mentored Jehoram, Jehoram mentored Uzziah,
- 1:9 Uzziah mentored Jotham, Jotham mentored Ahaz, Ahaz mentored Hezekiah,
- 1:10 Hezekiah mentored Manasseh, Manasseh mentored Amon, Amon mentored Josiah,

¹ Verse 1:1. The Greek word, γένεσις (genesis) means “source, origin,” and “a book of one's lineage” according to the lexicon. Matthew 1:16 and 1:18 illustrate that Joseph was not Jesus' father. This and other inconsistencies conflict with the notion of ancestry. The list may better reflect a lineage of spiritual mentors or teachers as indicated in the next verse.

² Verse 1:2. The Greek word γεννάω (gennaō) can mean “to father” but also, according to the lexicon, “in a Jewish sense, of one who brings others over to his way of life, to convert someone.” Such a scenario requires providing guidance and mentorship. This would indicate the list documents a heritage of spiritual teachers and mentors leading up to Jesus, indicating that his teachings had been handed down through a lineage of Teachers and Prophets.

- 1:11 Josiah mentored Jeconiah and his brothers at the time of the exile to Babylon.
- 1:12 After exile to Babylon: Jeconiah was mentored Shealtiel, Shealtiel mentored Zerubbabel,
- 1:13 Zerubbabel mentored Abihud, Abihud mentored Eliakim, Eliakim mentored Azor,
- 1:14 Azor mentored Zadok, Zadok mentored Akim, Akim mentored Elihud,
- 1:15 Elihud mentored Eleazar, Eleazar mentored Matthan, Matthan mentored Jacob,
- 1:16 Jacob mentored Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Anointed of God [Messiah, Christ]^D.
- 1:17 Thus there were fourteen generations from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed of God [Messiah, Christ].
- 1:18 Now the birth of Jesus, Anointed by God [Messiah, Christ], took place as follows: When his mother Mary was pledged to Joseph for marriage; before they were joined, she was found to be pregnant by the Holy Spirit.
- 1:19 But her to-be husband Joseph, who was a devoted man and did not want to disgrace her, decided to send her away secretly.
- 1:20 But as he was considering this, an angel of the LORD appeared to him in a dream and said, “Joseph, follower of David, don’t fear taking Mary as your wife, for that which is conceived within her is from the Holy Spirit.
- 1:21 She will bring forth a son, and you shall name him Jesus:³ for he will save people from their sins.”
- 1:22 Now all this occurred to execute what was declared by the LORD through the Prophet who said:

³ Verse 1:21. The name “Jesus” is the Greek word for Joshua. Joshua is derived from the Hebrew, ‘the Lord saves.’

1:23 “Behold, the virgin shall be pregnant and shall bring forth a son and they will name him Emmanuel, which means, ‘God is with us’.”

1:24 Joseph awoke from sleep and did what the messenger of the LORD requested, and accepted Mary as his wife.

1:25 But he maintained her virginity until she gave birth to a son. He named him Jesus.

Gospel of Matthew Chapter Two

- 2:1 After Jesus was born in Bethlehem of Judea in the time of king Herod, priests from the East arrived in Jerusalem,
- 2:2 and said, “Where is he who is born leader of the Judeans? For we have seen his star in the East and have come to offer obeisance to him.”
- 2:3 When king Herod heard this, he was disturbed, and all of Jerusalem with him.
- 2:4 Gathering all the chief priests and scribes of the people together, he inquired of them where the Anointed of God [Messiah, Christ]^D was to be born.
- 2:5 They said to him: “In Bethlehem of Judea, for this is written by the prophet:
- 2:6 “And you, Bethlehem, in the land of Judah, are not least among the princes of Judah: for out of you shall come a leader that shall rule my people of Israel.”⁴
- 2:7 Then Herod covertly called the wise men and found out the precise time the star appeared.
- 2:8 He sent them to Bethlehem, telling them, “Go and search diligently for the young child and when you have located him,

⁴ Verse 2:6.

Marshal your troops now, city of troops, for a siege is laid against us. They will strike Israel's ruler on the cheek with a rod.

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.

Therefore Israel will be abandoned until the time when she who is in labor bears a son, and the rest of his brothers return to join the Israelites.

He will stand and shepherd his flock in the strength of the LORD, in the majesty of the Name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth.

And he will be our peace when the Assyrians invade our land and march through our fortresses. We will raise against them seven shepherds, even eight commanders, who will rule the land of Assyria with the sword, the land of Nimrod with drawn sword. He will deliver us from the Assyrians when they invade our land and march across our borders. (Micah 5:1-6 NIV)

- report back to me so that I can go and offer obeisance to him.”
- 2:9 Upon hearing the king, they left and the star that they saw in the East guided them until it appeared over where the young child was.
- 2:10 When they saw the star, they were elated with great joy.
- 2:11 As they came into the house they saw the little boy with his mother Mary and they fell to the ground worshiping him and after opening their bags, they offered him gifts, gold, frankincense and myrrh.
- 2:12 After being warned by God within a dream that they should not return to Herod, they departed to their own country another route.
- 2:13 As they departed, the angel of the LORD appeared to Joseph within a dream and said, “Arise and take the young boy and his mother and flee into Egypt and stay there until I bring you word, for Herod seeks to murder the young boy.”
- 2:14 When he awoke, he took the young boy and his mother by night and traveled to Egypt.
- 2:15 They stayed there until Herod died, so that it would execute what was spoken of the LORD by the prophet, saying, “Out of Egypt have I called my servant.”⁵
- 2:16 Then Herod – when he understood he had been tricked by the wise men – became exceedingly angry. He made a plan to murder all of the male children from Bethlehem and the surrounding region that were two years or younger from the

⁵ Verse 2:15.

“When Israel was a child, I loved him, and out of Egypt I called my servant.”

But the more they were called, the more they went away from me. They sacrificed to the Baals and they burned incense to images.

It was I who taught Ephraim to walk, taking them by the arms; but they did not realize it was I who healed them.

I led them with cords of human kindness, with ties of love. To them I was like one who lifts a little child to the cheek, and I bent down to feed them.

“Will they not return to Egypt and will not Assyria rule over them because they refuse to repent?” (Hosea 11:5 NIV)

time he had inquired from the wise men.

2:17 This executed what was spoken by Jeremy the prophet, who said:

2:18 “In Rama there was a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children and would not be comforted because they were no more.”⁶

2:19 Then when Herod died, an angel of the LORD appeared within a dream to Joseph in Egypt –

2:20 saying, “Awaken and take the young boy and his mother and return to the land of Israel, for those who sought the young

⁶ Verse 2:18.

This is what the LORD says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because they are no more."

This is what the LORD says: "Restrain your voice from weeping and your eyes from tears, for your work will be rewarded,"

declares the LORD.

"They will return from the land of the enemy.

So there is hope for your descendants,"

declares the LORD.

"Your children will return to their own land.

"I have surely heard Ephraim's moaning: 'You disciplined me like an unruly calf, and I have been disciplined. Restore me, and I will return, because you are the LORD my God.

After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.'

Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore my heart yearns for him; I have great compassion for him,"

declares the LORD.

"Set up road signs; put up guideposts. Take note of the highway, the road that you take. Return, Virgin Israel, return to your towns.

How long will you wander, unfaithful Daughter Israel? The LORD will create a new thing on earth— the woman will return to the man."

This is what the LORD Almighty, the God of Israel, says: "When I bring them back from captivity, the people in the land of Judah and in its towns will once again use these words: 'The LORD bless you, you prosperous city, you sacred mountain.'

People will live together in Judah and all its towns—farmers and those who move about with their flocks.

I will refresh the weary and satisfy the faint." (Jeremy 31:15-25 NIV)

boy's life are dead.”

2:21 So he awoke and took the young boy and his mother and returned to the land of Israel.

2:22 Yet when he heard that Archelaus reigned over Judea in the place of his father Herod, he was afraid to go there despite his dream – so he turned towards a part of Galilee.

2:23 Then he left and stayed in a village called Nazareth; which accomplished what was spoken by the prophets – that he shall be called a Nazarene.

Gospel of Matthew Chapter Three

- 3:1 During this time John the Baptist appeared, preaching in the wilderness of Judea –
- 3:2 and teaching, “Change your heart,⁷ for the sanctuary^N of God is readily available.”⁸
- 3:3 For this is he who was spoken of by the Prophet Isaiah, saying, “The voice of one calling in the wilderness, ‘Prepare the way for the LORD, make your path straight to Him.’”⁹
- 3:4 John had clothes of camel’s hair and a leather gird about his loins, and his food was locust beans¹⁰ and wild honey.
- 3:5 All of Jerusalem, Judea and the region surrounding Jordan all came to him,
- 3:6 and were baptized by him in Jordan, openly acknowledging their sins.
- 3:7 But when he saw many of the pharisees and sadducees

⁷ Verse 3:2. The Greek word μετανοέω (metanoēō) means to “change one’s mind” according to the lexicon. As the context regards matters of the heart, ‘change your heart’ would be an applicable phraseology.

⁸ Verse 3:2. The Greek word ἐγγίζω (eggizō) means, according to the lexicon, “to bring near, to join one thing to another – to draw or come near to, to approach.” Within the context of being nearby or available – indicates being “readily available.”

⁹ Verse 3:3.

Comfort, comfort my people, says your God.

Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD's hand double for all her sins.

A voice of one calling: "In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God.

Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain.

And the glory of the LORD will be revealed, and all people will see it together.

For the mouth of the LORD has spoken." (Isaiah 40:1-5 NIV)

¹⁰ Verse 3:4. The Greek word ἀκρίς (akris) – “locusts” – can refer to the insect but also to the seed pods of the locust tree. The pods were also referred to in ancient times as “locust beans.” The tree, *Ceratonia siliqua*, has also been called the carob tree, St John's-bread and the locust bean tree. There is no indication that John ate insects.

approaching him for baptism, he said to them, “You progeny of vipers, who warned you to escape the impending indignation?”

- 3:8 Therefore, bear fruit consistent with a change of heart.
- 3:9 And don’t think you can say amongst yourselves, ‘We have Abraham as our master,’^B for I say to you that God can raise followers^G of Abraham from stones.
- 3:10 Indeed, the axe is applied to the root of the trees. Thus every tree that bears not good fruit is cut down and cast into the fire.
- 3:11 Indeed I baptize you with water for a change of heart. But he who follows me is greater than me – and I am not fit to remove his sandals. He will baptize you with the fire of the Holy Spirit.
- 3:12 Whose shovel is His Hand – and He will completely purge His threshing floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire.”
- 3:13 Then Jesus came to the Jordan from Galilee – to John in order to be baptized by him.
- 3:14 But John forbade him, saying, “I need to be baptized by you, and yet you come to me?”
- 3:15 Jesus answered him, saying, “Let it be so now, for it is appropriate in order to execute devotion.” Then he surrendered to him.
- 3:16 When Jesus was baptized, he rose up out of the water and the spiritual realm opened up to him and he saw the Spirit of God descending like a dove and appearing upon him;
- 3:17 Then suddenly a voice from the heavens said, “This is My beloved Servant,^G in whom I am well pleased.”

Gospel of Matthew Chapter Four

- 4:1 Then Jesus was led up into the wilderness to be tested by the enemy of God.
- 4:2 And after he had fasted for forty days and forty nights, he was hungry.
- 4:3 Then the tester appeared to him and said, "If you are the Representative of God, command that these stones be turned to food."
- 4:4 But he answered him, saying, "A person lives not on food alone, but upon every message that comes from the mouth of God."
- 4:5 Then the enemy took him up into the holy city, and sat him upon the pinnacle of the temple.
- 4:6 He said to him, "If you are the Representative of God, throw yourself down, for it is written, 'He shall charge His angels concerning you to raise you up with their hands to prevent you from injuring your foot against a stone.'"¹¹

¹¹ Verse 4:6.

*Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty,
I will say of the LORD, "He is my refuge and my fortress, my God, in whom I trust."*

*Surely he will save you from the fowler's snare and from the deadly pestilence.
He will cover you with his feathers, and under his wings you will find refuge; his
faithfulness will be your shield and rampart.*

*You will not fear the terror of night, nor the arrow that flies by day,
nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.
A thousand may fall at your side, ten thousand at your right hand, but it will not come
near you.*

*You will only observe with your eyes and see the punishment of the wicked.
If you say, "The LORD is my refuge," and you make the Most High your dwelling,
no harm will overtake you, no disaster will come near your tent.*

*For He will command His angels concerning you to guard you in all your ways;
they will lift you up in their hands, so that you will not strike your foot against a stone.
You will tread on the lion and the cobra; you will trample the great lion and the serpent.
"Because he loves me," says the LORD, "I will rescue him; I will protect him, for he
acknowledges My Name.*

He will call on me, and I will answer him; I will be with him in trouble, I will deliver him and

(Continued on next page)

- 4:7 Jesus said to him, “It has also been written, ‘You shall not put the LORD your God to the test.’”¹²
- 4:8 Again, the enemy took him up to an exceedingly high mountain and showed him all the kingdoms of the universe in their splendor:
- 4:9 Then he said to him, “All these things I will give you, if you fall down and worship me.”
- 4:10 Jesus replied, “Go away, enemy of God! For it is written, “You shall worship the LORD your God and Him only shall you serve.”¹³
- 4:11 Then the enemy left him, and angels came and cared for him.
- 4:12 Now when Jesus heard that John was put into prison, he departed to Galilee.
- 4:13 After leaving Nazareth, he arrived and stayed in Capernaum, which sits by the sea in the region of Zabulon and Nephthalim.
- 4:14 This accomplished what was spoken through Isaiah the Prophet:
- 4:15 “The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
- 4:16 The people who dwelled in darkness saw a great light; and for those who dwelled in the land and the shadow of death, upon them a light has dawned.”¹⁴

honor him.

With long life I will satisfy him and show him My salvation.” (Psalm 91 NIV)

- 12 Verse 4:7.

Do not put the LORD your God to the test as you did at Massah. (Deut. 6:16 NIV)

- 13 Verse 4:10.

*Fear the LORD your God, serve him only and take your oaths in His Name.
(Deut. 6:13 NIV)*

- 14 Verse 4:16.

Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan—the people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. (Isaiah 9:1-2 NIV)

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- 4:17 From that time, Jesus began to preach, and taught, “Change your heart,¹⁵ for the sanctuary^N of God is readily available.”
- 4:18 As Jesus walked by the sea of Galilee, he saw two brothers – Simon who he named Peter and Andrew his brother – casting a net into the sea, for they were fishermen.
- 4:19 Then he told them, “Follow me and I will make you fishers of people.”
- 4:20 They immediately left their nets and followed him.
- 4:21 Continuing from there he saw two other brothers – James the son of Zebedee and John his brother – in a boat with Zebedee their father, repairing their nets. He called them by name,
- 4:22 and they immediately left the boat and their father and followed him.
- 4:23 Then Jesus traveled throughout Galilee, teaching in the synagogues and preaching the message of the sanctuary.^N And he healed all types of sicknesses and all types of diseases among the people.
- 4:24 His fame spread throughout Syria and they brought to him those suffering with various diseases and torments, and those who were possessed with impure spirits and those who were lunatics and those with palsy – and he healed them.
- 4:25 Great crowds of people followed him from Galilee and the Decapolis¹⁶ and from Jerusalem and from Judea and from Jordan.

¹⁵ Verse 4:17. See Verse 3:2 and Footnote 7.

¹⁶ Verse 4:25. Decapolis means "ten cities" – located beyond the Jordan into ancient Syria. According to the Greek Pliny, these cities included Damascus, Opaton, Philadelphia, Raphana, Scythopolis, Gadara, Hippondion, Pella, Galasa, and Canatha.

Gospel of Matthew Chapter Five

- 5:1 Seeing the crowds, he went up to a mountainside and sat, and his students came to him.
- 5:2 He began teaching them, saying:
- 5:3 “Blessed are the humble in spirit, for theirs is the sanctuary of spiritual realm.^K
- 5:4 Blessed are those who yearn, for they shall be summoned.
- 5:5 Blessed are the meek, for they shall be given the world.
- 5:6 Blessed are those who hunger and thirst for devotion, for they shall be fulfilled.
- 5:7 Blessed are the merciful, for they shall receive mercy.
- 5:8 Blessed are the pure in heart, for they shall see God.
- 5:9 Blessed are those who love peace, for they shall be called servants of God.^E
- 5:10 Blessed are those who have been persecuted for the sake of devotion, for theirs is the sanctuary of the spiritual realm.
- 5:11 Blessed are you when people insult you and persecute you, and falsely charge you with wickedness because of me.
- 5:12 Be joyful and exceedingly glad, for great is your reward in the sanctuary of God: For this is just as they persecuted the Prophets before you.
- 5:13 You are the salt of the earth; but if the salt becomes tasteless, how can it be used to season? It has become good for nothing except to be tossed out and trampled underfoot by people.
- 5:14 You are the light of the universe: A city on the hill that cannot be hidden.
- 5:15 One does not light a candle and put it under a container; but onto a candlestick where it can give light to all those in the house.
- 5:16 Let your light thus shine before people, so they may see your good works and glorify your LORD^B in the spiritual realm.
- 5:17 Don’t think that I have come to abolish the Scripture or the

Prophets: I have not come to abolish, but to complete.

- 5:18 For truly I say to you, until heaven and earth perish, not one jot or letter shall perish from the Scripture until all is accomplished.
- 5:19 Whoever shall break one of these instructions and teach people in this way shall be invited last into the sanctuary of God. And whoever teaches them shall be preeminent within the sanctuary of the spiritual realm.
- 5:20 For I say to you that unless your devotion surpasses that of the scribes and pharisees, you will not obtain the sanctuary of the spiritual realm.
- 5:21 You have what it was taught in ancient times, ‘You shall not kill, and whoever kills shall face the consequences.
- 5:22 Yet I say to you that anyone who becomes angry with his brother¹⁷ shall be subject to consequences, and whoever calls his brother ‘stupid’ shall be subject to judgment, and whoever speaks godlessness shall be subject to the fires of wickedness.
- 5:23 Therefore, if you are making your offering before the Altar of God, and you are reminded that your brother has something against you,
- 5:24 leave your offering before the Altar of God and go – first become reconciled with your brother and then return and present your offering.
- 5:25 Agree with your adversary quickly when you are disposed with him, or else at any time the adversary may bring you before a judge and the judge hand you over to the guard to be tossed in prison.
- 5:26 Truly I say to you, you shall by no means get out of that place until you have paid every last cent.
- 5:27 You have heard that it was taught in ancient times, ‘you shall not commit adultery,’
- 5:28 But I say to you that whoever looks upon a woman with lust

¹⁷ Verse 5:22. The Greek word ἀδελφός (adelphos) refers to “a fellow believer” in either gender. In this context, Jesus speaks to his followers about how they are to treat a fellow follower, student or disciple.

- has already committed adultery with her within his heart.
- 5:29 And if your right eye offends you, pluck it out and toss it away from you, for it is better for you that you lose one of your body parts than to have your whole body cast into wickedness.
- 5:30 And if your right hand offends you, cut it off and toss it away from you, for it is better for you that you lose one of your body parts than to have your whole body cast into wickedness.
- 5:31 It has been said that ‘whoever sends his wife away, let him give her a certificate of divorce.’¹⁸
- 5:32 But I say to you that anyone who divorces his wife, except for immorality, causes her to commit adultery, and anyone who shall marry one so divorced commits adultery.
- 5:33 Again you have heard that it was taught in ancient times, ‘you shall not break your promises, but shall give to the LORD^B what you promise,
- 5:34 But I say to you, make no promises at all, whether upon the spiritual realm – for it is the throne of God –
- 5:35 or upon the material world – for it is His footstool – or upon Jerusalem – for it is the city of the Great King.
- 5:36 Neither should you promise upon your head, because you cannot make one of your hairs white or black.
- 5:37 but let your statements be ‘yes’ or ‘no’ for anything more than these come from wickedness.

¹⁸ Verse 5:31.

if a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance. (Deut. 24:1-4 NIV)

- 5:38 You have heard that it was taught, ‘An eye for an eye and a tooth for a tooth.’
- 5:39 But I say to you, don’t resist the wicked, but whoever shall smack you on the right cheek, turn the other towards him as well.
- 5:40 If anyone wants to sue you and take your tunic, let him have your cloak as well.
- 5:41 And should someone compel you to go a mile, go two with him.
- 5:42 Give to one who asks of you, and do not turn from one who seeks to borrow from you.
- 5:43 You have heard that it was said, ‘You shall love your neighbor, and hate your enemy.’
- 5:44 But I say to you, love your enemies and pray for those who despise and persecute you:
- 5:45 Thus you will be servants^G of your LORD in the spiritual realm, for He makes the sun rise on the wicked and the good, and sends rain upon the just and the unjust.
- 5:46 For if you love those who love you, where is the benefit? Even the publicans do this, do they not?
- 5:47 If you only salute your brothers, how is this different from others? Even the publicans do this, do they not?
- 5:48 Be therefore perfect, just as your LORD in the spiritual realm is perfect.

Gospel of Matthew Chapter Six

- 6:1 “Be careful not to do your devotional practices in the sight of others, otherwise you will have no benefit from your LORD^B in the spiritual realm.
- 6:2 Therefore, when you do your devotional practices, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so they may receive the honor of others. Truly I say to you, they have already collected their reward.
- 6:3 But when you do devotional service, do not let your left hand know what your right hand is doing:
- 6:4 Thus your devotional service may be done in secret, and your LORD who sees you in secret may reward you openly.
- 6:5 And when you pray, do not do what the hypocrites do, for they like to pray standing in the synagogues and on the street corners so they may be seen by others. Truly I say to you, they have their reward in full.
- 6:6 But you, when you pray, go into your closet and shut the door, and pray to your LORD privately; and your LORD who sees what is done privately shall reward you openly.
- 6:7 And when you pray, do not use tedious repetition as the pagans do, for they assume they will be heard due to their many words.
- 6:8 Don’t be like them, for your LORD knows what things you need before you ask Him.
- 6:9 Therefore, you can pray in this way: ‘Our spiritual LORD, Holy is Your Name.
- 6:10 Show us Your sanctuary.^N May Your will be done on earth as it is in the spiritual realm.
- 6:11 Give us today the food that sustains life.
- 6:12 Please forgive our offenses, as we forgive those who offend us.
- 6:13 And lead us not into temptation, but deliver us from

wickedness.’¹⁹

- 6:14 For if you forgive others for their offenses, your spiritual LORD will also forgive you.
- 6:15 But if you don’t forgive the offenses of others, neither will your LORD forgive your offenses.
- 6:16 Furthermore, when you fast, don’t be like the hypocrites who distort their faces so others will know they are fasting. Truly I say to you, they have already collected their reward.
- 6:17 But you, when you fast, rub oil on your head and wash your face,
- 6:18 so that you do not appear to others as fasting, but only to your LORD who is in hiding – and your LORD who sees what is hidden shall reward you openly.
- 6:19 Don’t store up treasures on earth, where moths and rust will ruin, and where thieves break in and steal.
- 6:20 But store up treasures in the spiritual realm, where neither moth nor rust will ruin, nor where thieves cannot break in and steal.
- 6:21 For where your treasure is, your heart will also be.
- 6:22 Vision is the lamp of the body. So if your vision is clear, your whole body will be full of light.
- 6:23 But if your vision is poor, your whole body will be full of darkness. Therefore if the light within you has gone out – how great is that darkness!
- 6:24 No one can serve two masters: Either he will hate one and love the other or he will be devoted to one and despise the other. You cannot serve God and materialism.
- 6:25 For this reason I say to you, don’t be anxious about your life, as to what you will eat or what you will drink; nor for your body and what you will wear. Is not the soul²⁰ more than

¹⁹ Verse 6:13. Later Greek manuscripts added an additional phrase (translated):
“For You are the sanctuary, the power and the glory for ever Amen.”

²⁰ Verse 6:25. “Soul” is being translated from the Greek word ψυχή (psychē) – according to the lexicon, “the soul – the seat of the feelings, desires, affections,
(Continued on next page)

- food, and the body more than clothing?
- 6:26 See the birds of the air, for they do not sow, nor do they reap, nor gather within barns: Yet your spiritual LORD feeds them. Are you not worth more than they?
- 6:27 Which of you, by your thoughts, can add a single cubit onto your stature?
- 6:28 And why are you anxious about clothing? Just see how the flowers of the field grow: They do not labor or spin.
- 6:29 And yet I say to you, that even Solomon in all of his glory was not dressed like one of these.
- 6:30 Thus if God so dressed today's wheat of the field, which is tossed into the oven tomorrow, will He not clothe you – you of little faith?
- 6:31 Do not be anxious then, asking, 'What will we eat? What will we drink?' or 'What will we wear?'
- 6:32 For the atheists eagerly seek all these things; but your spiritual LORD knows everything you need.
- 6:33 But first seek His sanctuary^N and His devotion and everything else will be taken care of for you.
- 6:34 Thus do not be anxious about tomorrow, for tomorrow will take care of itself. Each day brings enough challenges as it is.”

aversions” and “the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body).” The characteristic of the “soul” – or the self – is life.

Gospel of Matthew Chapter Seven

- 7:1 Do not judge, or you will be judged.
- 7:2 For with the manner of your judgment you shall also be judged, and by your standard of measure you shall also be measured.
- 7:3 Why do you focus on the piece of straw in your brother's eye but don't notice the log in your own eye?
- 7:4 Or how can you say to your brother, 'Let me pull the piece of straw out of your eye' while there is a log in your own eye?
- 7:5 Don't be a hypocrite. First get the log out of your own eye. Then you can see clearly enough to pull out the piece of straw from your brother's eye.
- 7:6 Don't give what is Holy to the dogs, and don't toss pearls before swine – or they will trample them under their feet and then turn and tear you to pieces.
- 7:7 Request and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
- 7:8 For every one who asks will receive. And one who seeks will find. And to one who knocks, it will be opened.
- 7:9 Or would any one of you give a stone to your son who requests bread?
- 7:10 Would give him a snake if he requested a fish?
- 7:11 Then if you – being self-centered – know how to give good gifts to your children; how much more can your Creator in the spiritual realm give good things to those who ask Him.
- 7:12 Thus, anything you would prefer a person does for you, you should also do for them. For this sums up the Scripture and her Prophets.
- 7:13 Enter through the narrow gate, for wide is the gate and broad is the path that leads to destruction – and many are those who enter through it.
- 7:14 For the gate is small and the path that leads to life is narrow – and not many will find it.
- 7:15 Beware of fake prophets, who come to you in sheep's

- clothing but inwardly are ravenous wolves.
- 7:16 You shall know them by their fruits. Do people gather grapes of thorns – or figs of thistles?
- 7:17 As such, every good tree bears good fruit – but a diseased tree bears wicked fruit.
- 7:18 A good tree doesn't bear wicked fruit – nor can a diseased tree bear good fruit.
- 7:19 Every tree that doesn't bear good fruit is cut down and cast into the fire.
- 7:20 Therefore, by their fruits you shall know them.
- 7:21 Not everyone who says to me, 'lord, lord,' shall enter the sanctuary of the spiritual realm – only one who does what pleases my LORD^B in the spiritual realm.
- 7:22 Many will say to me at that time, 'Master, did we not prophesy in your name and in your name cast out demons, and in your name perform many miracles?'
- 7:23 And I will say to them, 'I never knew you: Get away from me, you who practice wickedness.'
- 7:24 Thus, anyone who hears these teachings of mine and acts on them is like a wise man who built his house on a rock.
- 7:25 Then the rain fell, and the floods came, and the winds blew and beat against that house – and yet it didn't fall because it was founded upon the rock.
- 7:26 And anyone who hears these teachings of mine and does not act on them is like a foolish man who built his house on the sand:
- 7:27 The rain fell and the floods came and the winds blew and beat against that house, and it fell – it fell with a great crash.”
- 7:28 When Jesus finished these teachings, the people were amazed at his doctrine.
- 7:29 For he taught them as someone with authority – and not as the scribes.

Gospel of Matthew Chapter Eight

- 8:1 When he came down from the mountain, large crowds followed him.
- 8:2 Then there appeared a leper who bowed down before him, saying, “Master, if it pleases you, you can purify me.”
- 8:3 Jesus stretched out his hand and touched him, saying, “I am pleased – be purified.” Then immediately he was cleansed of his leprosy.
- 8:4 Then Jesus said to him, “Show or tell no one, but go on your way and show yourself to the Altar priest and make an offering of a gift – which Moses instructed – as your testimony.”
- 8:5 When Jesus had entered into Capernaum, a centurion approached and made a request of him –
- 8:6 saying, “Master, my servant lies at home, ill with the palsy, with great suffering.”
- 8:7 Thus Jesus said to him, “I will go and heal him.”
- 8:8 The centurion replied, “Master, I am not worthy of your coming under my roof. But just speak the words and my servant will be healed.
- 8:9 For I am a man of authority, having soldiers under me. I can tell someone to ‘go’ – and he goes. Or to another, ‘come’ – and he comes. And to my servant, ‘do this’ – and he does it.”
- 8:10 When Jesus heard this he was amazed, and said to his followers, “Truly I say to you, I have not found such great faith in all of Israel.
- 8:11 And I tell you, many will arrive from east and west to sit down with Abraham and Isaac and Jacob in the sanctuary of the spiritual realm.
- 8:12 But the servants of the material world will be cast out into the darkness – and there will be weeping and suffering.
- 8:13 Thus Jesus said to the centurion, “Go your way. Just as you have trusted, so it will be done for you.” His servant was healed at that very moment.
- 8:14 When Jesus arrived at Peter’s home, he saw his wife’s

mother lying ill in bed with a fever.

8:15 He touched her hand and the fever left – and she got up and served him.

8:16 When evening came, they brought to him many who were possessed with demons – and he cast out the spirits with his words and healed everyone who was sick.

8:17 This accomplished the teachings of Isaiah the Prophet who said, “He took up our infirmities and bore our diseases.”²¹

²¹ Verse 8:17. From Isaiah:

Awake, awake, Zion, clothe yourself with strength! Put on your garments of splendor, Jerusalem, the holy city. The uncircumcised and defiled will not enter you again.

Shake off your dust; rise up, sit enthroned, Jerusalem. Free yourself from the chains on your neck, Daughter Zion, now a captive.

For this is what the LORD says: "You were sold for nothing, and without money you will be redeemed."

For this is what the Sovereign LORD says: "At first my people went down to Egypt to live; lately, Assyria has oppressed them.

"And now what do I have here?" declares the LORD. "For my people have been taken away for nothing, and those who rule them mock,"

declares the LORD.

"And all day long My Name is constantly blasphemed.

Therefore My people will know My Name; therefore in that day they will know that it is I who foretold it. Yes, it is I."

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!"

Listen! Your watchmen lift up their voices; together they shout for joy. When the LORD returns to Zion, they will see it with their own eyes.

Burst into songs of joy together, you ruins of Jerusalem, for the LORD has comforted his people, he has redeemed Jerusalem.

The LORD will lay bare His Holy Arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God.

Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the articles of the LORD's house.

But you will not leave in haste or go in flight; for the LORD will go before you, the God of Israel will be your rear guard.

See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Just as there were many who were appalled at him – his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness – so he will sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will

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- 8:18 Thus when Jesus saw great crowds around him, he gave instructions to depart to the other side.
- 8:19 And a certain scribe arrived and said to him, “Master, I will follow you where ever you go.”
- 8:20 Jesus replied, “The foxes have holes, and the birds of the air have nests; but the Servant of Humanity has no place to lay his head.”
- 8:21 Another follower of Jesus said to him, “Master, let me first go and bury my father.”
- 8:22 “Follow me, and let the dead bury their dead,” replied Jesus.
-

understand.

Who has believed our message and to whom has the arm of the LORD been revealed? He grew up before Him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.

But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all.

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors. (Isaiah 52:11-54 NIV)

- 8:23 Then he got into a boat and his disciples accompanied him.
- 8:24 And soon there rose a great storm on the sea, and the boat was besieged by waves. Yet Jesus was asleep.
- 8:25 Then his disciples awoke him, saying, “Master, save us, for we will perish.”
- 8:26 He said to them, “Why are you afraid, you of little faith.” Then he got up and admonished the winds and the sea, and it became perfectly calm.
- 8:27 Thus the men were amazed, saying “What kind of man is this, that even the winds and seas obey him!”
- 8:28 As he came to the other side of the region of Gadarenes, two people possessed with demons met him as they were leaving the tombs. They were so extremely violent that no one could pass by that way.
- 8:29 Suddenly they cried out, saying, “What do we have to do with you, Jesus, servant of God?^E Do you come here to torment us before our time has come?”
- 8:30 Now a good ways off from them was a herd of pigs that were feeding.
- 8:31 Thus the demons beseeched him, saying, “If you are going to cast us out, let us go into that herd of pigs.”
- 8:32 So he said to them, “Go!” And they left and went into the pigs – and the whole herd rushed down a steep bank into the sea and drowned in the water.
- 8:33 Those who tended the pigs ran off and went to the city and reported everything that happened to the demon-possessed men.
- 8:34 Then the whole village came out to meet Jesus. When they saw him, they requested that Jesus leave their region.

Gospel of Matthew Chapter Nine

- 9:1 Then he got into a ship and traveled over to his own village.
- 9:2 Suddenly they brought to him a man sick of the palsy, lying on a cot. Seeing their faith, Jesus said to the sick man, “Son, rejoice because your sins are forgiven of you.”
- 9:3 Then immediately, some of the scribes said amongst themselves, “This fellow is blaspheming.”
- 9:4 Knowing their thoughts, Jesus replied, “Why do you entertain wicked thoughts in your hearts?”
- 9:5 Which is easier: Saying, ‘your sins are forgiven’ – or saying, ‘get up and walk?’
- 9:6 But you should know that the Servant of Humanity^F has authority on earth to forgive sins.” Then he said to the paralytic, “Get up, pick up your mat and go home.”
- 9:7 Then he got up and went home.
- 9:8 When the crowds saw this they were amazed, and praised God – who had given such authority to someone.
- 9:9 As Jesus traveled on from there, he saw a man named Matthew sitting at the tax collector stall and he said to him, “Follow me.” And he got up and followed him.
- 9:10 Later on, Jesus and some of his disciples sat down and dined together with many publicans and sinners.
- 9:11 When the pharisees saw this they asked his disciples, “Why is your Teacher eating with publicans and sinners?”
- 9:12 But when Jesus heard this, he told them, “Those who are healthy do not need a doctor – only those who are sick.
- 9:13 Now go, and learn what this means: “I desire compassion and not sacrifice,²² for I did not come to call the devoted –

²² Verse 9:13.

Let us acknowledge the LORD; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth. What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears. Therefore I cut you in

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but the sinners.”

9:14 Then some disciples of John came to him, saying, “Why do we and the pharisees fast often but your disciples don’t fast?”

9:15 Jesus asked them, “Do the servants in the bridal chamber mourn when the bridegroom is with them? A time will come when the bridegroom will be taken from them and then they will fast.

9:16 No one puts a patch of unshrunk cloth onto an old garment, for such a patch will come apart from the garment – causing a worse tear.

9:17 Nor do people put new wine into old flasks – or else the flasks will break and the wine will leak out and the flasks will be ruined. Rather, they put new wine into new flasks and both are preserved.”

9:18 While he was speaking, a temple official came and bowed down before him and said, “My daughter has just died, but come and lay your hand upon her and she will live.”

9:19 Thus Jesus got up and followed him along with his disciples.

9:20 Suddenly a woman who was ill with a blood disorder for twelve years came behind him and touched the hem of his cloak.

9:21 For she had said to herself, ‘If I can only touch his cloak I will be whole.’

9:22 But Jesus turned around and when he saw her, he said, “Child, have courage, your faith has made you whole.” The woman was healed at that moment.

9:23 When Jesus came into the official’s house and saw the noisy crowd and people playing flutes –

9:24 he said to them, “Make room, for the girl is not dead, but sleeps.” They laughed and ridiculed him.

pieces with my prophets, I killed you with the words of my mouth– then my judgments go forth like the sun. For I desire mercy [ἔλεος] checed = compassion], not sacrifice, and acknowledgment of God rather than burnt offerings. (Hosea 6:6)

- 9:25 But when the people left, he went in and took her by the hand, and the girl woke up.
- 9:26 The news of this spread throughout the region.
- 9:27 When Jesus left there, two blind men came after him and cried out, “Have mercy on us, follower of David!”
- 9:28 When he had arrived home, the blind men approached him, and Jesus said to them, “Do you trust that I am able to do this?” They replied, “Yes, Master.”
- 9:29 Then he touched their eyes and said, “Let it be done, according to your faith.”
- 9:30 And their eyes could see, and Jesus instructed them clearly, saying, “See that no one finds out.”
- 9:31 But when they left, they spread the news about him throughout the region.
- 9:32 After they left, they brought back to him a deaf and mute man possessed by a demon.
- 9:33 After the demon had been cast out, the man spoke, and the crowd was amazed, saying, “This has never been seen in Israel.”
- 9:34 But the pharisees said, “He casts out demons through the prince of demons.”
- 9:35 Then Jesus traveled throughout the towns and villages, teaching in their synagogues and preaching the gospel of the sanctuary,^N and healing all kinds of sickness and disease among the people.
- 9:36 As he saw the crowds, he was moved with compassion for them – because they were troubled and confused like sheep without a shepherd.
- 9:37 Then Jesus said to his disciples, “The harvest is truly plentiful, but the workers are few;
- 9:38 Pray, therefore, to the LORD of the harvest, that He will send for workers to tend His harvest.”

Gospel of Matthew Chapter Ten

10:1 He summoned twelve of his disciples²³ and authorized them to cast out unclean spirits and to heal every kind of disease and illness.

10:2 Now the names of these twelve messengers^R were: The first, Simon who is called Peter; Andrew his brother; James the son of Zebedee; John his brother;

10:3 Philip and Bartholomew; Thomas; Matthew the tax collector; James son of Alphaeus; Thaddaeus;

10:4 Simon the Canaanite; and Judas Iscariot who also had turned him over to be arrested.

10:5 Jesus sent out these twelve and instructed them, saying, “Do not travel with pagans,²⁴ and don’t go to Samaritan villages.²⁵

10:6 Instead, go to the lost sheep of Israel.²⁶

10:7 And as you go, preach, saying, ‘The sanctuary^N of God is readily available.’²⁷

10:8 Heal the sick, cleanse the lepers, raise the dead and cast out demons – freely you have received, now freely give.

10: 9 Do not carry gold or silver or copper in your money belts,

²³ Verses 10:1 and 10:5. According to Luke 10:1, The total number of disciples Jesus sent out to teach was 72. These 12 disciples must have been among the 72 disciples described in Luke.

²⁴ Verse 10:5. The Greek word ἔθνος (ethnos) can mean "pagans" – those “not worshipping the true God,” according to the lexicon.

²⁵ Verse 10:5. At that time there was animosity between the Judeans and the Samaritans, related to their acceptance of the Prophets. It appears that Jesus wanted his disciples – who were Judeans and thus accepted the teachings of the Prophets – to focus their teachings upon others who accepted the Prophets.

²⁶ Verse 10:6. Jacob was given the name of Israel by the Supreme Being and he is considered the elder spiritual teacher among the Judeans.

²⁷ Verse 10:7. This is the same teaching of John the Baptist (Matt. 3:2) and Jesus (Matt. 4:17). Jesus is thus instructing them to teach to others the teaching that both he and John taught.

- 10:10 nor carry a bag, or two coats, or shoes, or staff – for one who works is worthy of food.
- 10:11 And once you enter into a village or town, ask who in it is worthy – and stay there until you leave.
- 10:12 And when you enter a house – sanctify it:
- 10:13 If the house is worthy, bring your peace²⁸ there. But if it is not worthy, withhold your peace from there.
- 10:14 Whoever doesn't receive you nor heed your teachings – as you leave that house or that village, shake the dust off your feet.
- 10:15 Truly I say to you, the day of judgment was more tolerable for the villages of Sodom and Gomorrah than it will be for that village.
- 10:16 Be aware that I am sending you out as sheep among wolves. So be wily as snakes yet pure as doves.
- 10:17 But beware of the people, for they will hand you over to their councils and harass you in their synagogues.
- 10:18 And because of me you also be brought before governors and kings – as witness to them and the pagans.
- 10:19 But when they arrest you, do not worry about how or what you will speak; because it will be given to you in that moment what you should say.
- 10:20 Because it will not be you who will speak, but the Spirit of your LORD^B who speaks through you.
- 10:21 And brother shall have their brother arrested to die – and the father and the child – and the children shall rise up against their parents and cause them to be put to death.
- 10:22 You will be detested by everyone on my account, but it is those who endure to the end that will be kept safe.
- 10:23 Yet when they persecute you in one village, flee to the next. For truly I say to you, you will not get through the

²⁸ Verse 10:13. The context indicates the Greek word εἰρήνη (eirēnē) refers to spiritual tranquility – peace that comes with devotion and love for God.

- villages of Israel before the Servant of Humanity^F will arise.^L
- 10:24 The student is not above the teacher – nor a servant above his master.
- 10:25 It is one thing for the student to follow his teacher and the servant to follow his master. If the name of the master of the house is beelzebub – what shall the house members call his household?
- 10:26 Therefore do not fear them, because there is nothing hidden that will not be revealed, nor covered that will not be discovered.
- 10:27 What I speak to you in the darkness, speak out in the daylight – and what you’ve heard whispered in your ear, proclaim from the rooftops.
- 10:28 And don’t fear those who can kill the body but are unable to kill the soul. Rather, fear those who are able to ruin both the soul and the body in hell.
- 10:29 Are two sparrows not sold for a farthing?²⁹ Yet one of them will not fall to the ground without your LORD.
- 10:30 Yet the very hairs on your head are all numbered.
- 10:31 So don’t worry – you are more valuable than many sparrows.
- 10:32 Accordingly, whoever affirms me before others – I will also affirm him before my LORD^B in the spiritual realm.
- 10:33 But whoever rejects me before others; I will reject him before my LORD in the spiritual realm.
- 10:34 Don’t think that I appeared to bring peace on earth: I did not come to bring peace, but a sword.
- 10:35 For I appeared to pit man against his father and daughter against her mother – and daughter-in-law against her mother-in-law.
- 10:36 A man’s foes shall be those of his own household.
- 10:37 One who loves father or mother more than me is not

²⁹ Verse 10:29. The smallest denomination – equivalent to a cent.

worthy of me – and one who loves son or daughter more than me is not worthy of me.

10:38 And one who doesn't pull up stakes³⁰ and follow me is not worthy of me.

10:39 One who finds his life will lose it – and one who loses his life for my sake shall find it.

10:40 One who accepts you accepts me – and one who accepts me accepts Him who sent me.

10:41 One who accepts a Prophet on account of a Prophet shall claim a Prophets reward – and one who accepts a Holy man on account of a Holy man will receive a Holy man's reward.

10:42 And whoever on account of a disciple gives to one of these humble ones even a cup of cold water to drink – truly I say to you, he shall never lose his reward.”

³⁰ Verse 10:38. The Greek word σταυρός (stauros) refers to the stakes used by farmers to hold up their vines, trees and bushes. These were often crossed to provide stability for the vine to rest upon. The term “pull up stakes” – still used to this day – indicates a person uprooting his life. In the context and audience of the statement, Jesus is asking his followers to "pull up stakes" in the mundane world in order to follow Jesus. This indicates fully committing oneself to the teachings of Jesus.

Gospel of Matthew Chapter Eleven

- 11:1 When Jesus finished instructing his twelve³¹ disciples, he departed that place to teach and preach in their cities.
- 11:2 Now when John, while imprisoned, heard of the activities of the Anointed of God [Messiah, Christ]^D he sent a message with his disciples –
- 11:3 who asked him, “Are you the one who is to come, or shall we look for someone else?”
- 11:4 Jesus replied, saying to them, “Go and report to John about the things you hear and see.
- 11:5 The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the humble are preached the gospel.
- 11:6 And blessed is he who is not impeded by me.”
- 11:7 As they were leaving, Jesus began speaking to the crowds about John: “What did you go into the wilderness to see – a reed twisting in the wind?
- 11:8 What then did you go out to see – a man clothed in silk robes? Those who wear silk clothing live in kings’ palaces.
- 11:9 Who then did you go out to see – a Prophet? Yes, I tell you, and more than a Prophet.
- 11:10 For this is of whom it is written, ‘Behold, I send my messenger before your face, who shall prepare your path ahead of you.’³²
- 11:11 Truly I say to you, among those who are born of women there has not arisen anyone greater than John the Baptist; yet

³¹ Verse 11:1. According to Luke 10:1, the number of disciples Jesus sent out was 72. See also Verse 10:1.

³² Verse 11:10.

“I will send My messenger, who will prepare the way before Me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. (Malachi 3, NIV)

one who is humbled in the sanctuary of the spiritual realm is greater than he.

- 11:12 And from the days of John the Baptist until now the material world suffers violence and the violent take it forcefully.
- 11:13 All the Prophets and the Scripture preached prior to John.
- 11:14 And if you can accept it – he is Elijah, who was to come.
- 11:15 He who has ears to hear, let him hear.
- 11:16 But to what should I compare this generation? It is like children who sit in the markets and call their friends –
- 11:17 saying, we have played flutes for you and you have not danced; we have mourned to you and you have not lamented.
- 11:18 For John came neither eating nor drinking and they said, “He has a demon.”
- 11:19 The Servant of Humanity^F came eating and drinking and they say, ‘Just see, a man who is an eater and a drinker, a friend of publicans and sinners.’ Yet wisdom is exhibited by her offspring.”
- 11:20 Then he began to admonish the villages where most of his mighty works were done, because they did not have a change of heart:
- 11:21 “Woe to you, Chorazin, woe to you, Bethsaida, for if the mighty works that were done within you had been done in Tyre and Sidon, they would have had a change of heart long ago – with sackcloth and ashes.
- 11:22 But I say to you – it shall be more tolerable for Tyre and Sidon at the moment of judgment than for you.
- 11:23 And you, Capernaum, exalted in the world – you shall be brought down to hades: For if the mighty works that have been done in you had been done in Sodom, it would have remained through today.
- 11:24 But I say to you that it will be more tolerable for the town of Sodom at the moment of judgment than for you.”
- 11:25 Then Jesus prayed, “I praise You LORD,^B Master of heaven and earth – because You have hidden these things from the wise and prudent, and have revealed them to

children.

11:26 Yes, LORD, this is what has pleased You to do.”

11:27 “All these things have been given to me by my LORD, as no one knows the Servant^G except the Creator.^B Nor does anyone know the Creator except the Servant – and anyone to whom the Servant pleases to reveal Him to.

11:28 Come to me, all you who are weary with heavy burdens, and I will give you comfort.

11:29 Take my refuge^N upon you and learn from me: For I am gentle and humble in heart and you will find rest for your soul.^M

11:30 For my refuge is easy and my load is light.”

Gospel of Matthew Chapter Twelve

- 12:1 During this time Jesus was traveling on the Sabbath through a corn field and his disciples were hungry and began to pick some ears of corn and eat.
- 12:2 But when the pharisees saw this, they said to him, “Look, your disciples do what is not lawful to do on the Sabbath.
- 12:3 Then he replied to them, “Have you not read what David did, when he and his followers were hungry –
- 12:4 How they entered the house of God and he and his followers ate the consecrated bread that was not lawful for them to eat – and was reserved for the priests?
- 12:5 Or have you not read in the Scripture how on Sabbath days the priests in the temple may abandon the Sabbath yet remain blameless?
- 12:6 But I say to you, that here in this place is the Mighty One – who is greater than the temple.
- 12:7 But if you had known what this means: ‘I desire mercy and not sacrifice,’³³ you would not have condemned the blameless.
- 12:8 Because the Servant of Humanity is master of the Sabbath.”
- 12:9 Then he left that place and went into their synagogue.
- 12:10 And there was a man who had a diseased hand. They tried to bring charges against him – so they asked, “Is it lawful to heal on the Sabbath?”
- 12:11 Jesus answered them, “Who among you shall have one sheep and if it falls into a pit on the Sabbath, will not grab hold of him and pull him out?
- 12:12 How much greater is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”
- 12:13 Then he said to the man, “Stretch out your hand.” And he

³³ Verse 12:7.

[God speaking through Hosea] “For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.” (Hosea 6:6 NIV)

- stretched it out and it was healed, looking like the other hand.
- 12:14 Then the pharisees left and held a meeting to plot how they might destroy him.
- 12:15 But when Jesus discovered this, he withdrew from there and great crowds followed him – and he healed them all:
- 12:16 And instructed them that they should not reveal who he was.
- 12:17 This executed the words spoken through Isaiah the Prophet:
- 12:18 “Behold My servant, whom I have chosen – My beloved – in whom I am well pleased; I will put My spirit upon him and he shall show justice to the pagans.
- 12:19 He will not struggle, nor weep, and no one will hear his voice in the streets.
- 12:20 A bruised reed will not break, and a smoldering wick he will not extinguish until he leads justice to victory.
- 12:21 And on his account shall the pagans put their hope.”³⁴
- 12:22 Then someone was brought to him who was possessed by a demon, and was blind and mute, and he healed him – allowing the blind and mute man to speak and see.
- 12:23 And all the people were amazed, saying, “Is this not the follower of David?”
- 12:24 But when the pharisees heard this, they said, “He only

³⁴ Verse 12:21.

[God speaking through Isaiah]:

“Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations.

He will not shout or cry out, or raise his voice in the streets.

A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice;

he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope.”

This is what God the LORD says– the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it (Isaiah 42:1-5 NIV)

- casts out demons by beelzebub, the prince of the demons.”
- 12:25 And Jesus, knowing their thoughts, said to them, “Any kingdom divided against itself is brought to destruction; and every village or house divided against itself will not stand.
- 12:26 And if the wicked casts out the wicked he is divided against himself; how then will he maintain authority?
- 12:27 And if I cast out demons by beelzebub, by whom do your followers cast them out? Therefore, they shall be your judges.
- 12:28 But if I cast out demons by the Spirit of God, the sanctuary^N of God has come to you.
- 12:29 Otherwise, how can someone enter a strong man’s house and steal his stuff unless he first ties up the strong man? Then he can ransack his house.
- 12:30 One who is not with me is against me, and those who don’t join me will disperse.
- 12:31 Therefore I say to you, people shall be forgiven of all types of sin and blasphemy, but blasphemy against the Spirit shall not be forgiven.
- 12:32 And whoever speaks words against the Servant of Humanity shall be forgiven; but whoever speaks against the Holy Spirit shall not be forgiven, neither in this lifetime or the next lifetime.
- 12:33 Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt: For the tree is known by its fruit.
- 12:34 O generation of vipers – how can you, being wicked, speak good things? For the mouth speaks from what fills the heart.
- 12:35 A good man brings forth good things from the good treasures of the heart, and a wicked man brings forth wicked things from the wicked treasures.
- 12:36 But I say to you that every careless word that a person speaks will be accounted for at the time of judgment.
- 12:37 For by your words shall you be justified; and by your words shall you be condemned.
- 12:38 Then some of the scribes and the pharisees replied, saying, “Master, can we see a sign from you?”

- 12:39 Yet he replied and said to them, “A wicked and adulterous society seeks a sign: But no sign will be given to it except for the sign of the Prophet Jonah.
- 12:40 For just as Jonah was in the belly of the whale for three days and three nights, so shall the Servant of Humanity be in the heart of the earth for three days and three nights.
- 12:41 The men of Nineveh would rise in judgment of this society and would condemn it; because they had a change of heart after the preaching of Jonah – and there beheld the presence of the One who is greater than Jonah.³⁵
- 12:42 The queen of the south would rise up in judgment of this society, and would condemn it, for she came from the outermost regions of the land to hear the wisdom of Solomon – and there beheld the presence of the One who is greater than Solomon.
- 12:43 When an unclean spirit has left a body, he walks through barren places seeking rest, and finds none.
- 12:44 Then he says, ‘I will return to the house that I left.’ But when he returns, he finds it empty, swept and organized.
- 12:45 Then he will go and take with him seven other spirits more wicked than himself; and they will enter in and reside there – and the body’s condition will be worse than it was initially. This is the situation for this wicked society.”
- 12:46 As he spoke to the people, his mother and brothers were standing outside wanting to speak with him.
- 12:47 Someone told him, “Look, your mother and brothers are standing outside wanting to speak with you.”
- 12:48 But he said to the one who told him: “Who is my mother? And who are my brothers?”
- 12:49 Then he pointed his hand towards his disciples and said, “Here is my mother and my brothers!

³⁵ Verses 12:41 and 12:42. Referring to the Supreme Being, Jesus is indicating that his teachings, aimed at changing the heart, are aligned with Jonah and Solomon.

12:50 For whoever does what pleases my LORD^B in the spiritual realm is my brother, sister and mother.”

Gospel of Matthew Chapter Thirteen

- 13:1 The same day, Jesus left the house and sat out by the seashore.
- 13:2 And great crowds gathered around him, so he got into a boat and sat down – and the whole crowd stood on the shore.
- 13:3 And he taught them many things using analogies: “Consider the farmer who went out to plant –
- 13:4 and as he planted, some seeds fell to the side and the birds came and ate them.
- 13:5 Some fell on rocky soil and they sprouted quickly because there was no depth to the soil.
- 13:6 But when the sun rose up, they were burned – and because they had no root, they withered.
- 13:7 Some fell among weeds – and the thistles sprouted up and choked them.
- 13:8 But others fell into good soil, and provided good fruit – some a hundred times, some sixty times and some thirty times.
- 13:9 One who has ears to hear, let him hear.”
- 13:10 Thus the disciples approached him and asked, “Why are you teaching them with analogies?”
- 13:11 He replied, saying to them, “You have been given knowledge of the mysteries of the sanctuary of the spiritual realm,^K but to them it has not been given.
- 13:12 For whoever has – to him it will be given, and in abundance. But whoever doesn’t have – whatever he has will just be taken away.
- 13:13 Therefore, I speak to them in analogies; because when they see they are not seeing, and when they hear they are not hearing – so they don’t understand.
- 13:14 And with them Isaiah’s prophecy is accomplished – which says, ‘By hearing you will hear yet not understand, and when seeing you will see yet not perceive.’
- 13:15 For these peoples’ hearts are calloused and their ears are dull of hearing, and their eyes have closed: Otherwise at any

time they could see with their eyes and hear with their ears, and could understand with their heart and could be turned – allowing me to heal them.³⁶

13:16 Yet blessed are your eyes – because they see; and your ears – because they hear.

13:17 Thus truly I say to you, many Prophets and the devoted have wanted to see what you see and have not seen – and wanted to hear what you hear and have not heard.

13:18 Hear, then, the meaning of the analogy of the farmer:

13:19 When someone hears spiritual teachings and doesn't understand, wickedness then comes and snatches what was planted in the heart. This is the seed that fell to the side.

13:20 But the seed that fell among rocky soil is like one who hears the doctrine and receives it with joy;

13:21 Yet because he has no root from within but is only temporary – when affliction or persecution arises because of the Teachings, immediately he falls away.

13:22 Then the seed that fell among the thistles is like one who hears the Teachings, yet the cares of the world and the deception of riches choke the Teachings – and they become unfruitful.

13:23 But the seed that fell into the good soil is the one who hears the Teachings and understands them and then bears fruit – some providing hundreds of times, others sixty and still others thirty times.”

13:24 Then he provided them with another analogy, saying, “The sanctuary of the spiritual realm is like a man who planted good seed in his field:

³⁶ Verse 13:15.

"Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving."

Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed!" (Isaiah 6:9-10 NIV)

- 13:25 But while people were sleeping, his adversary came and planted weeds among the wheat and left.
- 13:26 And when the plants sprouted and began to bear fruit, the weeds also appeared.
- 13:27 Thus the servants of the householder approached and said to him, ‘Sir, didn’t you plant good seed in your field? Where did the weeds come from?’
- 13:28 He said to them, ‘An enemy has done this.’ The servants replied to him, ‘Do you want us to go and gather them up?’
- 13:29 But he said, ‘No, otherwise while you are pulling up the weeds you might also pull up the wheat.’
- 13:30 Let them both grow together until harvest time: And at harvest time I will tell the harvesters to first harvest the weeds and tie them into bundles and burn them – but store the wheat in my barn.”
- 13:31 He presented them with another analogy and said: “The sanctuary of the spiritual realm is like a mustard seed that a man planted in his field.
- 13:32 This is the least of all seeds, yet when it is full-grown it is the greatest among plants – and becomes a tree, providing birds of the air to nest on its branches.”
- 13:33 He taught them another analogy: “The sanctuary of the spiritual realm is like yeast, which a woman mixed with three measures of flour until the whole batch had risen.”
- 13:34 Jesus taught all these things to the crowd with analogies, and he only spoke to them in metaphors:
- 13:35 This accomplished what was taught by the Prophet, who said, “I will utter things that have been kept secret since the creation of the universe.”³⁷

³⁷ Verse 13:35.

My people, hear my teaching; listen to the words of my mouth.

I will open my mouth with a parable; I will utter hidden things, things from of old—things we have heard and known, things our ancestors have told us.

We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done.

(Continued on next page)

- 13:36 Then Jesus sent the crowd away and went into the house. His disciples approached him, saying, “Please explain to us the analogy of the weeds of the field.”
- 13:37 He replied, “He who plants the good seed is the Servant of Humanity.
- 13:38 The field is the world; the good seed are the followers of devotion; but the weeds are the followers of wickedness.
- 13:39 The opposer that planted them is wickedness, and the harvest is the end of this lifetime.³⁸
- 13:40 Thus the weeds are gathered and burned in the fire – just as it will be at the end of this lifetime:
- 13:41 The Servant of Humanity^E will send out his messengers and they will collect all impediments and those who commit wickedness by His authority –
- 13:42 and will cast them into a blazing oven – and in that place there will be weeping and suffering.³⁹
- 13:43 Then the devoted will shine like the sun within the sanctuary^N of their LORD. One who has ears should hear.
- 13:44 The sanctuary of the spiritual realm is like a treasure hidden in a field. When a man found it, he hid it again. And in his joy over it, he went and sold all that he has and bought that field.
- 13:45 Furthermore, the sanctuary of the spiritual realm is like a merchant seeking beautiful pearls.

He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. (Psalm 78:1-6 NIV)

³⁸ Verse 13:39. The Greek word συντέλεια (synteleia) means “the end” – as in the end of one’s time on earth. The Greek word αἰών (aiōn) means “age” or “perpetuity of time” or “period of time.” This indicates one’s time on the earth – an era or lifetime. Jesus is speaking of the time of death – the end of one’s lifetime.

³⁹ Verse 13:42. The Greek phrase βρυγμός τῶν ὀδόντων – literally translates to snarling, growling and biting of the teeth. This is an ancient expression indicating suffering.

- 13:46 Upon finding one pearl of great value, he left and sold everything he had and bought it.
- 13:47 Moreover, the sanctuary of the spiritual realm is like a net being cast into the sea to collect fish of all kinds:
- 13:48 When it was full, he pulled it to shore and sat down and sorted the good into containers – casting the bad away.
- 13:49 Thus it also shall be at the end of this lifetime: The angels will appear and divide the wicked from the devoted –
- 13:50 and cast them into the blazing oven, where there will be weeping and suffering.”
- 13:51 Jesus then said to them, “Have you understood everything?” They replied, “Yes, Master.”
- 13:52 Then he said to them, “Therefore, every scribe who takes sanctuary of the spiritual realm is like a homeowner who finds new and ancient treasures in his closet.”
- 13:53 When Jesus had completed these analogies, he left that place.
- 13:54 He arrived at his hometown and began teaching them in their synagogue. They were amazed, saying, “Where did this man get this wisdom and this power?
- 13:55 Isn’t this the carpenter’s son? Is not his mother named Mary? And his brothers – James, Joseph, Simon and Judas?
- 13:56 And his sisters – are they not all among us? Where then does this man get all these things?”
- 13:57 Thus they offended him. But Jesus said to them, “A Prophet is respected except in his own village and his own house.”
- 13:58 And he didn’t do many miracles because of their distrust.

Gospel of Matthew Chapter Fourteen

14:1 During that time, governor Herod heard reports about Jesus.

14:2 He said to his servants, “This is John the Baptist – he has risen from the dead body; and this is why he does such powerful things.”

14:3 For Herod had John arrested and shackled, and put him in prison because of Herodias – his brother Philip’s wife.

14:4 Because John said to him, “It is not lawful for you to have her.”

14:5 While Herod wanted to put him to death, he feared the people – because they regarded John as a Prophet.

14:6 But during Herod’s birthday celebration, Herodias’ daughter danced before them and pleased Herod.

14:7 As a result he made a promise to give her whatever she might ask for.

14:8 And she, who had listened to her mother previously, said, “Give me John the Baptist’s head on a platter right here.”

14:9 While he was saddened, the governor commanded it be done because he made a promise – and because of his dinner guests.

14:10 He sent someone and had John beheaded in prison.

14:11 And his head was brought on a platter and given to the girl, and she brought it to her mother.

14:12 Then his disciples came and carried away the body and buried it – and then left and told Jesus.

14:13 Now when Jesus heard about John, he withdrew in a boat to a secluded place alone. And when the people heard about this, they followed him on foot from the villages.

14:14 When he came ashore, he saw a large crowd and felt compassion for them – and healed those who were sick.

14:15 And when it was evening, his disciples came to him saying, “This place is a desert and the hour is now late, so send the crowds away so they may return to the villages and purchase food for themselves.”

14:16 But Jesus said to them, “They don’t need to leave. You can

- give them something to eat.”
- 14:17 They said to him, “We only have fives loaves and two fish.”
- 14:18 He replied, “Bring them over here.”
- 14:19 So he instructed the crowd to sit down on the grass and took the five loaves and the two fishes – and looking up to the heavens, he offered to God¹ the food; and broke the loaves and gave them to his disciples – and the disciples to the crowd.
- 14:20 They all ate and were satisfied. Then they picked up the broken pieces left over – twelve baskets full.
- 14:21 There were about five thousand men who ate – in addition to women and children.
- 14:22 Then he had his disciples get into the boat and go ahead of him to the other side as he sent the crowd away.
- 14:23 After he sent the crowds away he climbed up the mountain by himself to pray. And when the evening had come, he remained there alone.
- 14:24 But when the boat was a good distance from the shore, it was battered by waves, because the wind was against them.
- 14:25 Then during the fourth watch of the night he appeared to them – walking on the sea.
- 14:26 When the disciples saw him walking on the sea they were afraid, and said, “It’s a phantom!” And they cried out in fear.
- 14:27 Immediately Jesus spoke to them, saying, “Take courage; it is I, don’t be afraid.”
- 14:28 Peter replied to him, “Master, if it is you, instruct me to come to you on the water.”
- 14:29 So he said, “Come!” And Peter stepped out of the boat and walked on the water toward Jesus.
- 14:30 But when he saw the wind was strong he became fearful and began to sink. He cried out, saying, “Master, save me!”
- 14:31 Immediately Jesus stretched out his hand and grabbed him, and said to him, “You trusted too little – why did you doubt?”
- 14:32 And when they boarded the boat, the wind stopped.
- 14:33 Then those on the boat approached and worshiped him,

saying, “Truly you are the Representative of God.”^{Ec}

14:34 When they crossed over, they came ashore at Gennesaret.

14:35 When the people of that area recognized him, they sent word into surrounding regions and they brought to him all who were sick.

14:36 They requested of him that they might only touch the edge of his clothing – and those who touched were healed.

Gospel of Matthew Chapter Fifteen

- 15:1 Then some scribes and pharisees came to Jesus from Jerusalem, saying –
- 15:2 “Why do your followers disobey the traditions of the elders? For they don’t wash their hands when they eat food.”
- 15:3 He replied, saying to them, “Why do you also disobey the instruction of God for the purpose of your tradition?”
- 15:4 As God said, ‘Honor your father and mother,’ and ‘he who speaks ill of father or mother is destined to die.’⁴⁰
- 15:5 Instead you are teaching that whatever is said to one’s mother and father is an offering for one’s own benefit;
- 15:6 and not that he should be honoring his father or mother. Thus you invalidate the instruction of God because of your traditions.
- 15:7 You hypocrites – Isaiah correctly spoke about you, saying,
- 15:8 ‘This people venerates Me with their mouth, and honors Me with their lips, but their heart is far from Me.
- 15:9 And in vain do they worship Me, teaching others the instructions of men.’”⁴¹
- 15:10 And he called out to the crowd, saying to them, “Hear and

⁴⁰ Verse 15:4. The phrase θανάτῳ τελευτάτω does not mean to be put to death by others as inferred by many translations. The text indicates that Jesus is referring to one of God’s commandments, which says:

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.” (Exodus 20:12 NIV)

This instruction indicates consequence rather than punishment. Being “*destined to die*” is a consequence related to the metaphorical terminology Jesus used indicating the spiritual “*death*” associated with not doing what is pleasing to the Supreme Being. This metaphorical terminology was also indicated when Jesus said:

“Follow me, and let the dead bury their dead” (Matt. 8:22)

⁴¹ Verse 15:9.

The LORD says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of Me is based on merely human rules they have been taught.” (Isaiah 29:13 NIV)

understand:

- 15:11 It is not what goes into the mouth that makes a person unclean, but what comes out of the mouth – this is what makes a person unclean.”
- 15:12 Then his disciples approached him and said, “Did you know that the pharisees were offended after they heard this teaching?”
- 15:13 Then he answered and said, “Any plant that my spiritual LORD did not plant will be uprooted.
- 15:14 Disregard them – they are blind leaders of the blind. When the blind lead the blind, they will both fall into a ditch.
- 15:15 Then Peter replied, asking, “Please explain this analogy.”
- 15:16 And Jesus said, “Do you also not understand?
- 15:17 Don’t you understand that whatever enters the mouth goes into the belly and is evacuated into the latrine?
- 15:18 But those things that come out of the mouth arise from the heart – and thus they make a person unclean.
- 15:19 Because out of the heart come wicked thoughts, murders, adulteries, fornications, thefts, lies and slanders.
- 15:20 These make a person unclean – but to eat with unwashed hands does not make a person unclean.”
- 15:21 Then Jesus left that place and returned to the coasts of Tyre and Sidon.
- 15:22 And behold, a Canaanite woman from that region approached and began to cry out, “Be merciful to me Master – follower of David – my daughter is miserably possessed by a demon.”
- 15:23 But he didn’t say a word. And his disciples approached and beseeched him saying, “Send her away, because she keeps yelling at us.”
- 15:24 Then he replied and said, “I was sent only for the lost sheep of the temple of Israel.”
- 15:25 Then she approached and worshiped him, saying, “Master, help me.”
- 15:26 But he replied, saying, “It is not proper to take the

- children’s bread and toss it to the dogs.”
- 15:27 Then she replied, “Yes Master, but even the dogs feed upon the crumbs which fall from their masters’ table.”
- 15:28 Jesus replied, saying, “Ma’am, your faith is great – it will be done for you as you request.” And her daughter was healed immediately.
- 15:29 And Jesus left that place and traveled along the sea of Galilee, and climbed up a mountain and sat down there.
- 15:30 There great crowds approached him, bringing with them the paralyzed, blind, mute, crippled and many others – and laid them down at Jesus’ feet; and he healed them.
- 15:31 Thus the crowd was amazed as they saw the mute speaking, the crippled restored, the paralyzed walking and the blind seeing – so they praised the God of Israel.⁴²
- 15:32 Then Jesus called his disciples over and said, “I feel compassion for these people because they have remained with me for three days now and have nothing to eat. I will not send them away hungry – because they will faint on the way.
- 15:33 The disciples said to him, “Where could we get so many loaves in the wilderness to satisfy such a large crowd?”
- 15:34 Jesus asked them, “How many loaves do you have?” They replied, “Seven and a few little fishes.”
- 15:35 So he instructed the people to sit down on the ground.
- 15:36 And he took the seven loaves and the fishes and offered them to God^l – then broke them and gave to his disciples, and the disciples to the crowd.
- 15:37 And they all ate, and were satisfied: And they picked up the broken pieces left over – seven baskets full.
- 15:38 And those that ate were four thousand men, plus women

⁴² Verse 15:31. This indicates the “God of Jacob,” in the same way the “God of Abraham” is referenced in other Gospel verses. “Israel” was the name given to the Prophet Jacob. These phrases indicate the devotional relationship between God and His loving servants.

and children.

15:39 Then he sent away the crowd and boarded a boat and sailed to the coast of Magdala.

Gospel of Matthew Chapter Sixteen

- 16:1 The pharisees and the sadducees approached him, and requested that he show them a sign from the spiritual realm.
- 16:2 He answered them and said:
- 16:3⁴³
- 16:4 “A wicked and adulterous society seeks a sign – and a sign will not be given to it, except the sign of Jonah.”⁴⁴ Thus he left them and departed.
- 16:5 And when his disciples had traveled to the other side, they had forgotten to bring bread.
- 16:6 Then Jesus told them, “Watch out and beware of the yeast of the pharisees and sadducees.”
- 16:7 Thus they speculated among each other, saying, “It’s because we didn’t bring any bread.”
- 16:8 When Jesus became aware this, he told them, “You of little faith, why do you speculate among yourselves about not bringing bread?”
- 16:9 Have you yet to understand nor remember the five loaves of the five thousand and how many baskets you picked up?
- 16:10 Nor the seven loaves of the four thousand, and how many baskets you picked up?
- 16:11 How is it that you don’t understand that I was speaking to you not about bread, but that you should beware of the yeast

⁴³ Verse 16:3. The earliest manuscripts do not contain this verse later numbered as 16:3:

“When it is evening and the sky is red, you say it will be fair weather - and in the morning will be bad weather, because the sky is red and impending. O you hypocrites, you can gauge the appearance of the sky but you cannot gauge the signs of the times?”

⁴⁴ Verse 16:4. The “*sign of Jonah*” reflects the warning that God requested His messenger Jonah give to the people of Nineveh:

“Go to the great city of Nineveh and preach against it, because its wickedness has offended me.” (Jonah 1:2 NIV)

of the pharisees and the sadducees?

16:12 Then they understood that he was warning them to beware not for the yeast of the bread, but for the teachings of the pharisees and sadducees.

16:13 When Jesus arrived in the region of Caesarea Philippi, he asked his disciples, “Who do people say I – the Servant of Humanity – am?”

16:14 They answered, “Some say John the Baptist; some, Elijah; and others, Jeremiah; or one of the Prophets.”

16:15 He replied to them, “But who do you say that I am?”

16:16 And Simon Peter replied, saying, “You are the Anointed [Messiah, Christ] – the Representative^G of the living God.

16:17 And Jesus responded, saying “Blessed are you, Simon son of Jonah: Because flesh and blood has not revealed this to you – but my LORD^B from the spiritual realm.

16:18 And I can also tell you, that you are Peter,⁴⁵ and upon this rock will I build my following – and the temple of the dead will not overcome it.

16:19 And I will give to you the keys to the sanctuary of the spiritual realm,^K and you will forbid in the material world what is forbidden in the spiritual realm, and you will allow in the material world is allowed in the spiritual realm.”

16:20 Then he instructed his students not to tell anyone that he was the Anointed of God [Messiah, Christ].

16:21 From that point, Jesus began to show his students that he must go into Jerusalem and suffer many things from the elders and chief priests and scribes – and his body would be killed and he would appear^Q on the third day.

16:22 Then Peter took him aside and began to rebuke him, saying, “God forbids it, Master! This will never happen to you!”

16:23 But he replied and said to Peter, “Get away from me

⁴⁵ Verse 16:18. The Greek word Πέτρος (Petros) also means “rock.”

wickedness! You are an impediment to me, because you are focused not upon the interests of God – but upon those of people.”

16:24 Then Jesus said to his students, “If anyone wants to follow me, he must deny himself and pull up stakes⁴⁶ and follow me.”

16:25 Because whoever wants to save his life will abandon it and whoever will abandon his life on my behalf will find it.

16:26 For how does a person profit if he should gain the whole world but destroys his soul^M? Or what should a person give in exchange for his soul?

16:27 Because the Servant of Humanity will return to the majesty of his LORD and His angels – and every person will then be rewarded according to their actions.

16:28 Truly I tell you, there will be some who stand here who will not taste death until they see the Servant of Humanity appearing in His sanctuary.”

⁴⁶ Verse 16:24. Jesus is speaking to villagers and rural people, where subsistence farming was a common occupation. The Greek word σταυρός (stauros) refers to stakes used by farmers to hold up their vines, trees and bushes. These were often crossed to provide stability for the vine. The phrase, “pull up stakes” – still used to this day – refers to a person uprooting their life. In the context of Jesus' statement, he is asking his followers to "pull up stakes" in their mundane lives in order to follow Jesus. It is a phrase that indicates the process of fully committing oneself to the teachings of Jesus. This is confirmed by the preceding phrase, “*he must deny himself.*”

Gospel of Matthew Chapter Seventeen

- 17:1 Then after six days, Jesus took Peter, James and John his brother and brought them up high upon a mountain by themselves.
- 17:2 He was transfigured before them – and his face shined like the sun and his clothing was as white as the light.
- 17:3 Then suddenly Moses and Elijah appeared – and they were talking with him.
- 17:4 Then Peter responded, saying to Jesus, “Master, it is good that we are here: If it pleases you, let us make three shelters – one for you, one for Moses and one for Elijah.
- 17:5 While he was still speaking, suddenly a bright cloud overshadowed them and immediately a voice came from the cloud, saying, “This is my beloved Representative,^G with whom I am well pleased. Listen to him!”
- 17:6 When the disciples heard this, they fell to their faces, and they were very afraid.
- 17:7 Then Jesus approached and touched them, saying, “Arise and don’t be afraid.”
- 17:8 When they had lifted up their eyes, they saw no one – except only Jesus.
- 17:9 And as they descended from the mountain, Jesus instructed them, saying, “Tell this vision to no one until the Servant of Humanity^F has risen from the dead body.”
- 17:10 And his disciples asked him, “Why then do the scribes say that Elijah must come first?”
- 17:11 Thus Jesus answered and said to them, “Elijah truly shall come first, to restore everything.
- 17:12 But I say to you that Elijah has already come and they didn’t know him, but have done to him whatever they liked. Similarly will the Servant of Humanity be persecuted by them.
- 17:13 Then the disciples understood that he was speaking to them about John the Baptist.
- 17:14 And when they had approached the crowd, a man came to him, kneeling down to him, saying,

- 17:15 “Master, have mercy on my son, for he is crazy and is suffering for he often falls into the fire and many times into the water.
- 17:16 And I brought him to your disciples yet they could not heal him.”
- 17:17 Then Jesus replied, saying, “O unfaithful and perverted society – how long will I be with you? How long will I suffer of you? Bring him over to me.”
- 17:18 Thus Jesus cleansed the demon – who left the child, and the child was healed at that moment.
- 17:19 Then the disciples approached Jesus alone and said, “Why couldn’t we cast him out?”
- 17:20 And Jesus said to them, “Because of your distrust. For truly I say to you, if you have even the faith of a mustard seed, you could say to this mountain, ‘move to another place’ and it would move – for nothing would be impossible for you.”
- 17:21⁴⁷
- 17:22 While they were staying in Galilee, Jesus said to them, “The Servant of Humanity will be arrested into the hands of men:
- 17:23 And they will murder his body and the third day he will appear.^P And they will be very sorry.”
- 17:24 And when they came to Capernaum, the publicans came to Peter and said: “Does your master not pay taxes?”
- 17:25 He said, “Yes.” And when he had come into the house, Jesus stopped him, saying, “What were you thinking, Simon? Of whom do the kings of this world collect customs or taxes? From their own children or from strangers?”
- 17:26 Peter said to him, “From strangers.” Jesus replied, “Then the children are free.
- 17:27 Even so, in order not to offend them, go to the sea and cast a fish hook and pull up the fish that you catch and open his

⁴⁷ Verse 17:21. This verse was not in earliest manuscripts and was thus added later: “*Yet this society will not end without prayer and fasting.*”

mouth. There you will find a coin: Take that coin and give it to them for me and you.”

Gospel of Matthew Chapter Eighteen

18:1 During that time some students of Jesus approached him and asked, “Who becomes great in the sanctuary of the spiritual realm?”^K

18:2 And Jesus summoned a small child to him, and stood him in front of them,

18:3 and said, “Truly I say to you, unless you have a change of heart and become like little children you will not enter the sanctuary of the spiritual realm.

18:4 Therefore, whoever will humble himself as this little child will become great in the sanctuary of the spiritual realm.

18:5 And whoever will receive such a humble child on my behalf will receive me.

18:6 But whoever offends one of these humble children who trusts in me – it would be better for him that a millstone be hung around his neck and be sunk to the bottom of the sea.

18:7 Woe to the material world due to its offenses. While offenses will occur – woe to that person from whom the offense comes!

18:8 Similarly, if your hand or your foot were to offend you, you would cut them off and cast them away – because it is better to enter into life lame or crippled than to have two hands or two feet that are thrown into the eternal fire.

18:9 And if your eye offends you, pluck it out and cast it away, for it is better for you to enter into life with one eye than having two eyes to be cast into the wicked fire.

18:10 Be careful not to despise one of these humble ones, because I say to you that in the spiritual realm the angels are always beholding the face of my LORD^B in the spiritual realm.

18:11⁴⁸

⁴⁸ Verse 18:11. This verse was not in earliest manuscripts and was thus added later: “For that reason, the Servant of Humanity^F has come to save those who are lost.”

- 18:12 What do you think? If a man has a hundred sheep, and one of them has gone astray, will he not leave the ninety-nine and go to the mountains and search for the one that went astray?
- 18:13 And if he should find it, truly I tell you, he will rejoice more than he will of those of the ninety-nine that did not go astray.
- 18:14 Therefore, it is not pleasing to your LORD in the spiritual realm that one of these humble ones should perish.
- 18:15 Furthermore, if your brother trespasses against you, go and tell him his fault between you and him alone: If he will hear you out, you have won over your brother.
- 18:16 But if he won't hear you, then take with you one or two others who can say provide witness to every word you declared.⁴⁹
- 18:17 If he refuses to hear, tell it to the assembly, and if he refuses to hear from the assembly, let him be to you as a pagan and tax collector.
- 18:18 Truly I say to you that whatever you obligate on earth will be obligated to you in the spiritual realm: and whatever you dismiss on earth will be dismissed for you in the spiritual realm.
- 18:19 Again I tell you that if two of you agree on earth about anything that may be asked, it will be done for them by my LORD from the spiritual realm.
- 18:20 Because whenever two or three are gathered together in my name – I will be there with them.
- 18:21 Then Peter approached him and asked, “Master, how many times should I forgive my brother for offending me? Seven times?”
- 18:22 Jesus answered him, “I didn't say to you ‘seven times’ – rather, until seventy times seven.
- 18:23 As such, the sanctuary of the spiritual realm is like a

⁴⁹ Verse 18:16. This instruction was also communicated in Deuteronomy 19:15.

- certain governor who wanted to settle the accounts for his servants.
- 18:24 And when he had begun to settle them, one was brought to him who owed him ten thousand talents.
- 18:25 But because he did not have the means to pay, his master instructed for him to be sold along with his wife and children and all he had in order to make the payment.
- 18:26 The servant then fell down and worshipped him, saying, “Master, have patience with me and I will pay you everything.”
- 18:27 Then the master of the servant had mercy; and dismissed him and forgave his debt.
- 18:28 But the same servant went away found one of his fellow servants who owed him a hundred coins. He grabbed him by the throat and said, “Pay me what you owe.”
- 18:29 And his fellow servant fell down at his feet and begged him, “Be patient with me and I will pay you back everything.”
- 18:30 Yet he would not – but had him thrown into prison until he would pay back the debt.
- 18:31 Thus when his fellow servants saw what had taken place – they were very aggrieved and went and told all this to their master.
- 18:32 After calling him over, his master said to him, “O you wicked servant – I forgave you all that debt because you begged me:
- 18:33 Should you not also have had mercy upon your fellow servant just as I had mercy upon you?”
- 18:34 Thus his master was angry, and delivered him to the jailers to work off his debt.
- 18:35 This is how my LORD from the spiritual realm shall treat you if you do not forgive from your hearts every one of your brother’s offenses.

Gospel of Matthew Chapter Nineteen

- 19:1 After Jesus finished saying these things, he left Galilee and traveled to the region of Judea on the other side of the Jordan.
- 19:2 And large crowds followed him and he healed them there.
- 19:3 The pharisees also approached him, testing him and asking, “Is it lawful for a man to divorce his wife for any reason?”
- 19:4 And he replied and said to them, “Have you not read that the Creator from the beginning made them male and female –⁵⁰
- 19:5 and said, ‘For this reason a man will leave his father and mother and unites with a wife, and they shall become one flesh?’⁵¹
- 19:6 Therefore they are no longer separate – but one flesh. Therefore what God has joined together, let no one break apart.”
- 19:7 They asked him, “Why then did Moses instruct the giving of a divorce in writing in order to dismiss her?”⁵²
- 19:8 He replied to them, “Moses – because of your hard hearts – allowed you to divorce your wives, but from the beginning it was not so.
- 19:9 But I say to you, with the exception of immorality, whoever divorces his wife and marries another commits adultery. And whoever marries her who has been so divorced also commits adultery.”

⁵⁰ Verse 19:4.

So God created mankind in His own image, in the image of God He created them; male and female He created them. (Genesis 1:27 NIV)

⁵¹ Verse 19:5.

That is why a man leaves his father and mother and is united to his wife, and they become one flesh. (Genesis 2:24 NIV)

⁵² Verse 19:7.

If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house - (Deut. 24:1 NIV)

- 19:10 His disciples then said to him, “If this is the case of a man and his wife, it is better not to marry.”
- 19:11 But he responded to them, “Not everyone can accept this instruction – except those to whom it has been given.
- 19:12 Because there are some celibates who were so born from their mother’s womb; and there are some celibates who were castrated by men; and there are some celibates who made themselves celibate for the sake of the sanctuary of the spiritual realm.^K He who able to accept this, let him accept it.”
- 19:13 Then some little children were brought to him so that he could lay his hands upon them and pray – and his disciples reproached them.
- 19:14 But Jesus said, “Allow the children, and don’t hinder them from coming to me, for the sanctuary of the spiritual realm belongs to them.”
- 19:15 Thus he laid his hands upon them – and left that place.
- 19:16 Then immediately someone approached and said to him, “Good Teacher, what service shall I do so I may have eternal life?
- 19:17 Thus he said to him, “Why do you call me good? No one is good except God. But if you want to enter life, observe the commandments.”
- 19:18 He asked him, “Which ones?” Jesus replied, “You shall not commit adultery; you shall not steal; you shall not lie.
- 19:19 Honor your father and mother; and love your neighbor as yourself.”
- 19:20: The young man said to him, “I have observed all of these things from my youth: What more should I do?”
- 19:21 Jesus replied to him, “If you want to be perfect, go and sell what you have and give it to the poor and you will have treasure in the spiritual realm: Then come follow me.”
- 19:22 But when the young man heard this instruction he left with sadness, because he had many possessions.
- 19:23 Then Jesus said to his disciples, “Truly I tell you, it is difficult for a rich man to enter the sanctuary of the spiritual realm.

19:24 Indeed, I tell you, it is easier for a camel to get through the eye of a needle than for a wealthy person to enter the realm of God.”

19:25 When his disciples heard this, they were exceedingly astonished, and asked, “When then can be saved?”

19:26 Looking at them, Jesus said, “With people this is impossible, but with God all things are possible.”

19:27 Then Peter said to him, “Look, we have given up everything and followed you; what then will we have?”

19:28 And Jesus replied to them, “Truly I tell you – you who have followed me: In the restoration of life after death⁵³ when the Servant of Humanity shall be sitting in the divine seat of His splendor, you also will sit in twelve divine seats, presiding over the twelve tribes of Israel.

19:29 And everyone who has given up houses, or brothers, or sisters, or father, or mother, or children, or lands on account of me shall receive a hundredfold, and will inherit eternal life.

19:30 Yet many who are first will be last, and last, first.”

⁵³ Verse 19:28. The Greek word *παλιγγενεσία* (*paliggenesia*) means, according to the lexicon, “the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death.”

Gospel of Matthew Chapter Twenty

- 20:1 “For the sanctuary of the spiritual realm^K is like a householder who went out early in the morning to hire workers for his vineyard.
- 20:2 And after he settled with the workers for a denarius a day, he sent them out to his vineyard.
- 20:3 Then he went out at the third hour⁵⁴ and saw others standing idle in the marketplace.
- 20:4 Thus he said to them, ‘Come out to the vineyard and I will pay you whatever is fair.’ And so they departed.
- 20:5 Again he went out at the sixth and ninth hours⁵⁵ and did the same thing.
- 20:6 And he went out at the eleventh hour⁵⁶ and found others standing idle and said to them, ‘Why are you standing here idle all day?’
- 20:7 They answered him, ‘Because no one will hire us.’ He also said to them, ‘Come out to the vineyard and you will be paid whatever is fair.’
- 20:8 So when evening came, the master of the vineyard said to his assistant, ‘Call the workers and give them their wages, beginning from the last to the first.’
- 20:9 And every man who came out at the eleventh hour received a denarius.
- 20:10 When the first came, they assumed they should receive more – yet every one of them also received a denarius.
- 20:11 But when they had received their pay, they grumbled against the master of the house –
- 20:12 saying, ‘These last have worked only one hour and you

⁵⁴ Verse 20:3. The third hour is nine in the morning.

⁵⁵ Verse 20:5. Noon and three in the afternoon.

⁵⁶ Verses 20:6 and 20:9. Five o’clock.

have paid them equally to us, while we have carried the load and the heat of the day.’

- 20:13 Yet he replied to one of them, saying, ‘Friend, I did nothing wrong – did you not agree with me for a denarius?’
- 20:14 Take what is yours and go your way – I will give to the last just as to you.
- 20:15 Is it not right for me to do what I wish with my money? Are you envious because I am generous?’
- 20:16 Thus the last will be first and the first will be last.”
- 20:17 Then Jesus traveled up to Jerusalem, taking the twelve disciples part of the way, and said to them –
- 20:18 “Look, we are going to Jerusalem, and the Servant of Humanity will be arrested by the chief priests and the scribes, and they will condemn his body to death –
- 20:19 and will bring him before the pagans to mock, persecute and crucify – but on the third day he will appear.”^P
- 20:20: Then the mother of Zebedee’s children came to him with her sons, worshiping and requesting something from him.
- 20:21 Thus he said to her, “What do you want?” She said to him, “Grant with your authority that my two sons here will sit on your right and on your left.”
- 20:22 But Jesus replied, saying, “You don’t know what you are asking. Are you willing to drink from the vessel that I will drink from, and be baptized with the baptism that I am baptized with?” They said to him, “We are willing.”
- 20:23 Thus he said to them, “You will indeed drink from my vessel and be baptized with the baptism that I am baptized with. But to sit on my right and on my left is not mine to give – as this is given to those who are prepared by my LORD.”^B
- 20:24 And when the ten heard this, they were filled with indignation against the two brothers.
- 20:25 But Jesus called them over and said, “You know that the leaders of the pagans exert their power over them, and their power confers authority over them.
- 20:26 Yet this will not be with you – rather, whoever intends to be great among you will be your attendant –

- 20:27 and whoever intends to be first among you will be your servant.”
- 20:28 Just as the Servant of Humanity came not to be served but to serve, and to give his life as a ransom for many.”
- 20:29 And as they left for Jericho, a large crowd followed him.
- 20:30 Then suddenly, two blind men were sitting by the road, and when they heard Jesus was passing by, they cried out, saying, “Have mercy on us, O Master, follower^G of David.”
- 20:31 And the multitude reproached them because they would not quiet down; but they cried more, saying, “Have mercy on us, Master, follower of David.”
- 20:32 Thus Jesus stopped and called them over, and said, “What are you wanting from me?”
- 20:33 They replied to him, “Master, that our eyes may be opened.”
- 20:34 So Jesus had compassion and touched their eyes. Immediately their eyes received sight – and they followed him.

Gospel of Matthew Chapter Twenty-One

- 21:1 When they neared Jerusalem, they arrived at Bethphage on the Mount of Olives, Jesus sent out two disciples –
- 21:2 saying to them, “Go into the village ahead and you will find a donkey tied, and a colt with her. Untie them and bring them to me.
- 21:3 And if anyone says anything to you, you tell them the Master needs them, and immediately he will provide them.
- 21:4 This was all done so that it would accomplish what was spoken by the Prophet, who said:
- 21:5 “Say to the daughter of Zion, ‘Behold your king is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a beast of burden.’”⁵⁷
- 21:6 The disciples left and did as Jesus instructed them,
- 21:7 And brought the donkey and the colt and put their cloaks on them and they sat him on them.
- 21:8 A great crowd spread their clothes on the path – others cut down tree branches and spread them along the path.
- 21:9 The crowds that were ahead and following chanted, “Praise God⁵⁸ for the follower of David – Blessed is he who comes in the Holy Name of the LORD.”
- 21:10 Thus when Jesus entered Jerusalem, the whole city was stirred, asking, “Who is this?”
- 21:11 And the crowds said, “This is Jesus the Prophet from Nazareth in Galilee.”
- 21:12 Then Jesus entered the temple of God and drove out all the

⁵⁷ Verse 21:5.

Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey. (Zechariah 9:9 NIV)

⁵⁸ Verse 21:9. The Greek word ὡσαννὰ (hōsanna) reflects an ancient chant in praise of God – in this case, for sending His esteemed confidential representative.

buyers and sellers in the temple, and overturned the tables of the bankers, and the chairs of those who sold doves.

21:13 And he said to them, “It is written, ‘My house shall be called the house of prayer’ – but you have made it a den of thieves.”⁵⁹

21:14 And the blind and the crippled approached him in the temple and he healed them.

21:15 Yet when the chief priests and scribes saw the wonderful things he had done and the children chanting in the temple – saying, “Praise God for the follower of David” – they were indignant.

21:16 So they said to him, “Do you hear what they are saying?” And Jesus replied to them, “Yes, have you never read, ‘Out of the mouth of children and infants You have perfected Your praise?’”⁶⁰

21:17 Then he left them and left the city into Bethany and he stayed the night there.

21:18 Then in the morning he was hungry as he returned to the city.

21:19 When he saw a fig tree on the road and approached it and found nothing on it except for leaves, he said to it, “Let no fruit grow on you during your lifetime.” And immediately the fig tree withered away.

21:20: But when the disciples saw it they were amazed, and asked, “How did the fig tree wither away so quickly?”

⁵⁹ Verse 21:13.

And foreigners who bind themselves to the LORD to minister to Him, to love the Name of the LORD, and to be His servants, all who keep the Sabbath without desecrating it and who hold fast to My covenant—these I will bring to My holy mountain and give them joy in My house of prayer. Their burnt offerings and sacrifices will be accepted on My altar; for My house will be called a house of prayer for all nations.” (Isaiah 56:6-7 NIV)

⁶⁰ Verse 21:16.

Through the praise of children and infants You have established a stronghold against Your enemies, to silence the foe and the avenger. (Psalm 8:2 NIV)

- 21:21 Jesus replied and said to them, “Truly I tell you, if you have faith and do not doubt, you will not only be able to do this to a fig tree – if you say to this mountain, ‘Depart and be thrust into the sea’ it would be done.
- 21:22 And everything you request in prayer with faith – you will receive.”
- 21:23 As he entered the temple, the chief priests and the elders of the people came to him and he was teaching, and said: “By what authority do you do these things? And who gave you this authority?”
- 21:24 Thus Jesus replied and said to them, “I will also ask you something: If you can answer me, I will likewise tell you by what authority I do these things.
- 21:25 The baptism of John – from where did it come? From the spiritual realm or from men? And they debated this amongst themselves and said, “If we say, ‘From the spiritual realm’ he will ask, ‘Then why didn’t you believe him?’
- 21:26 But if we say, ‘From men’ – we are afraid of the people because everyone holds John as a Prophet.”
- 21:27 Thus they answered Jesus, saying, “We don’t know.” And he replied to them, “Neither will I explain to you by what authority I am doing these things.
- 21:28 But what do you think? A man had two sons, and he approached the first and said, ‘Son, go and work today in my vineyard.’
- 21:29 He answered, saying, ‘I won’t,’ but afterward the son changed his mind and went.
- 21:30 And the man approached the second and said the same thing. And the son answered, saying, ‘I will,’ but didn’t go.
- 21:31 Which of these two did what pleased his father?” They said to him, “The first.” Jesus replied, “Truly I tell you that the publicans and the prostitutes will achieve the sanctuary^N of God before you.
- 21:32 For John appeared to you in the path of devotion and you did not believe him; but the publicans and prostitutes believed him. And you, after you saw this, did not have a change of

heart – so that you might believe him.

21:33 Listen to another analogy: There was a certain householder who planted a vineyard and hedged it all around and built a winepress there and built a tower, and rented it out to farmers and left for a remote country.

21:34 And when harvest time approached, he sent his servants to the farmers so they might collect the fruit.

21:35 So the farmers grabbed his servants and beat one and killed another, and stoned another.

21:36 Then he sent some other servants – more than the first – and they did the same thing to them.

21:37 Then finally he sent his son to them, saying, ‘they will respect my son.’

21:38 But when the farmers saw the son, they said amongst themselves, ‘This is the heir – come on, let’s kill him and let’s seize his inheritance.’

21:39 And they captured him and brought him out of the vineyard and murdered him.

21:40 When the master of the vineyard comes, what will he do to those farmers?”

21:41 They replied, “He will angrily destroy those wicked men, and will rent out his vineyard to other farmers – who will give to him the fruits of the harvests.”

21:42 Jesus said to them, “Did you not read in the Scriptures: ‘The stone that the builders rejected will become the cornerstone – this is what the LORD has done and it is marvelous in our eyes?’⁶¹

21:43 Therefore I say to you, the sanctuary^N of God will be taken from you and given to people who bring forth the fruits.

21:44 And whoever will fall on this stone will be broken – but

⁶¹ Verse 21:42.

The stone the builders rejected has become the cornerstone; the LORD has done this, and it is marvelous in our eyes. (Psalm 118:22-23 NIV)

upon whomever it shall fall, it will turn to dust.”

21:45 When the chief priests and pharisees heard these analogies they understood that he was speaking of them.

21:46 Yet when they sought to arrest him, they were afraid of the people because they considered him a Prophet.

Gospel of Matthew Chapter Twenty-Two

- 22:1 Then Jesus replied and taught them again with analogies, saying:
- 22:2 “The sanctuary of the spiritual realm^K is like a governor who arranged a marriage for his son.
- 22:3 He sent out his servants to summon those who were invited to the wedding – and they would not come.
- 22:4 Then he sent out other servants, instructing them, ‘Tell those who are invited, ‘Look, I have prepared my feast, my oxen and my livestock are sacrificed and everything is ready – come to the wedding.
- 22:5 But they paid no attention to it, and went their own way – one to his farm and another to his store.
- 22:6 And the remaining seized his servants and abused them and murdered them.
- 22:7 When the governor heard of this he was enraged. So he sent out his soldiers and destroyed those murderers and burned up their village.
- 22:8 Then he said to his servants, “The wedding is ready, but those who were invited were not deserving.
- 22:9 Therefore, go into the streets, and invite to the wedding whomever you will find.”
- 22:10 So those servants went out into the streets, and brought together all they had found – both good and bad – and the wedding was filled with guests.
- 22:11 But when the governor came in to see the guests, he saw a man there who was not wearing clothes suitable for a wedding.
- 22:12 And he said to him, ‘Friend, how did you get in without clothes suitable for a wedding?’ The man was speechless.
- 22:13 Then the governor said to the servants, ‘Tie him up hand and foot, and take him away and cast him into the darkness outside – where there is weeping and suffering.’
- 22:14 Because many are invited yet few chosen.”

- 22:15 Then the pharisees departed – and gathered to figure out how to trap him in his words.
- 22:16 So they dispatched their followers with Herod’s men, saying, “Master, we know that you have integrity, and teach the path of God in truth – and defer to no one, because you disregard the physical body.⁶²
- 22:17 Tell us, then, what do you think? Is it lawful to pay tax to Caesar or not?”
- 22:18 But Jesus perceived their wickedness, and replied, “Why are you trying to trap me, you hypocrites?”
- 22:19 Bring me the coin that pays the tax.” So they brought him a denarius.
- 22:20 And he asked them, “Whose image and inscription is this?”
- 22:21 “Caesar’s,” they replied. Then he said to them, “Therefore, give to Caesar what things are Caesar’s and to God those things that are God’s.”
- 22:22 When they heard this they were amazed. They left him and went their way.
- 22:23 The same day the sadducees – who say there is no resurrection⁶³ – approached him and asked,
- 22:24 “Master, Moses said, ‘If a man dies and he has no children, his brother should marry his widow and raise the offspring for his brother.’
- 22:25 Now suppose there were seven brothers. The first died after marrying his wife, and having no children, left his wife to

⁶² Verse 22:16. The Greek phrase – οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων – indicates a disregard of the human physical body. Jesus does not disregard humanity – as he states elsewhere that he is the Servant of Humanity. He loves others – but disregards the temporary physical body.

⁶³ Verse 22:23. The Greek word ἀνάστασις (anastasis) refers to the self (or soul) leaving the body – “rising” – at the time of death. The word, “resurrect” means to, “restore to life, bring back to life, raise from the dead,” according to the Collins Dictionary. According to Webster’s, the term also means, “to cause (something that had ended or been forgotten or lost), to exist again, to be used again.” The self or soul is defined here and in Matthew 22:30 as spiritual, outside of the confines of the physical world. Thus the word ἀνάστασις (anastasis) indicates the rising of the spirit-person from the gross physical body at the time of death.

his brother.

22:26 The same thing happened to the second and the third, all the way to the seventh.

22:27 And then the woman died as well.

22:28 Therefore, in the resurrection, whose wife of the seven will she be? For they all were married to her.”

22:29 Jesus replied and said to them, “You are mistaken because you don’t know the Scriptures nor the power of God.

22:30 Because in the resurrection they will not marry, nor will be subject to marriage, but will be as angels of God in the spiritual realm.

22:31 But regarding the resurrection of the dead,⁶⁴ haven’t you read what was spoken to you by God –

22:32 ‘I am the God of Abraham and the God of Isaac, and the God of Jacob’⁶⁵? God is not the God of the dead, but of the living.

22:33 When the crowd heard this, they were amazed at his teachings.

22:34 When the pharisees heard he had silenced the sadducees, they gathered together.

22:35 Then one of them – an expert in the Scriptures – asked a question to test him:

22:36 “Master, what is the greatest commandment in the Scriptures?”

22:37 Jesus said to him, “ ‘Love the LORD your God with all

⁶⁴ Verses 22:31 and 22:32. The Greek word νεκρός (nekros) can refer to a dead body or it can indicate – when used metaphorically as Jesus is doing here – according to the lexicon, becoming “spiritually dead - destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins.”

⁶⁵ Verse 22:32.

‘I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.’ (Exodus 3:6 NIV)

your heart and with all your soul and with all your mind.’⁶⁶
 22:38 This is the first and greatest commandment.
 22:39 And the second is related: ‘Love others⁶⁷ as yourself.’
 22:40 Upon these two commandments hang all the
 commandments and the Prophets.”
 22:41 When the pharisees were gathered together, Jesus asked
 them:
 22:42 “What do you think of the Anointed of God [Messiah,
 Christ]^D? Who’s servant is he? They said to him, “Of David.”
 22:43 He then asked them, “Why then does David call him
 ‘master’ within the spirit, saying:
 22:44 “The LORD said to my master: ‘Sit at my right hand until I
 put your enemies under your feet.’⁶⁸
 22:45 If David then calls him ‘master,’ how is he his servant?”
 22:46 No one was able to say a word, and for the remainder of
 the day no one dared to ask him any more questions.

⁶⁶ Verse 22:37.

“Love the LORD your God with all your heart and with all your soul and with all your strength.” (Deut. 6:5 NIV)

⁶⁷ Verse 22:39. The Greek word πλησίον (plēsion) has been translated to “neighbor” in some translations. However, according to the lexicon, the word means, “any other person and where two are concerned, the other.” This indicates that one’s love for others should not be limited to a neighbor.

⁶⁸ Verse 22:44.

Of David. A psalm. The LORD says to my lord [master]: “Sit at my right hand until I make your enemies a footstool for your feet.” (Psalm 110:1 NIV)*

*The first instance of “LORD” here is translated from the Hebrew word, יהוה (Yēhovah) while the second [“master”] is translated from the Hebrew word אֲדֹנָי (‘Adonay) – this is a generic term that can refer to a deferring master.

Gospel of Matthew Chapter Twenty-Three

- 23:1 Then Jesus spoke to the crowd and to his students:
- 23:2 He said, “On the seat of Moses sit the scribes and the pharisees:
- 23:3 Therefore, you must observe what they instruct you, but do not do what they do, for they do not practice what they preach.
- 23:4 Because they will tie heavy and strenuous burdens upon others’ shoulders, but they themselves will not lift a finger to move any of them.
- 23:5 But all their acts are done in order to be seen by others: They widen their phylacteries⁶⁹ and lengthen the tassels on fringes of their robes.
- 23:6 And they like the places of honor at the feasts; and the important seats in the synagogues.
- 23:7 And in the markets they like being called ‘Teacher, teacher’ by others.
- 23:8 Yet don’t call yourselves ‘teacher’ because you have one Teacher – the Anointed of God [Messiah, Christ]^D – and you are all brothers.
- 23:9 And call no one your ‘lord’ within this world; for you have one LORD^B – who is from the spiritual realm.
- 23:10 And don’t call yourselves ‘guides’ because you have one guide – the Anointed of God [Messiah, Christ].
- 23:11 Rather, he who is your servant will be greatest among you.
- 23:12 And whoever exalts himself will be humbled; and whoever humbles himself will be exalted.
- 23:13 Woe to you, scribes and pharisees – hypocrites! For you lock out the sanctuary of the spiritual realm^K from people because you don’t enter in yourselves, nor do you allow other to enter.

⁶⁹ Verse 23:5. Phylacteries were boxes worn on the head and arms – which contained portions of Scripture text.

23:14⁷⁰

23:15 Woe to you, scribes and pharisees – hypocrites! For you travel over land and sea to make one convert – and make him twice the child of hell that you are.

23:16 Woe to you, you blind guides, who say it is nothing to make a promise at the Temple but whoever makes a promise by the gold in the Temple is obligated.

23:17 Blind fools – which is greater, the gold or the Temple that sanctifies the gold?

23:18 And you say whoever makes a promise at the Altar of God shall have no obligation, but whoever promises with the offering that is upon it will be bound to that promise.

23:19 Blind fools – which is greater, the offering – or the Altar of God that sanctifies the offering?

23:20 Therefore, whoever makes a promise at the Altar of God is obligated by it and by everything upon it.

23:21 Therefore, whoever makes a promise in the Temple is obligated by it and everything that dwells in it.

23:22 And whoever makes a promise by the spiritual realm promises by the authority of God and by Him who dwells there.

23:23 Woe to you, scribes and pharisees – hypocrites! For you pay tithings of mint, anise and cumin yet have omitted the more important matters of the Scriptures – judgment, mercy and faith: You should have done these things while not neglecting the other things.

23:24 Blind guides – you will filter out a gnat while you swallow a camel.

23:25 Woe to you scribes and pharisees – hypocrites! For you clean the outside of the cup and the plate but within they are

⁷⁰ Verse 23:14. This verse was added in later manuscripts and did not appear in early Greek manuscripts: “*Woe to you, scribes and pharisees – hypocrites! For you forcibly appropriate widows’ households while you make long prayers in public: Therefore you will receive the greater consequence.*”

- full of plundering and excess.
- 23:26 Blind pharisees, first clean what is within the cup and plate so that the outside of them will also be clean.
- 23:27 Woe to you, scribes and pharisees – hypocrites! For you are like the painted tombs, which surely appear beautiful on the outside, but within them are dead men’s bones and all sorts of unclean things.
- 23:28 Similarly, you also appear outwardly righteous to men but within you are full of hypocrisy and wickedness.
- 23:29 Woe to you, scribes and pharisees – hypocrites! For you build the tombs of the Prophets and decorate the graves of the devoted.
- 23:30 And you say, ‘If we had been there in the times of our ancestors we would not have taken part in the bloodshed of the Prophets.’
- 23:31 Therefore you provide your testimony that you are the followers of those who murdered the Prophets.
- 23:32 Then complete what is appropriate for your ancestors.
- 23:33 You snakes – you culture of vipers – how can you escape the consequences of hell?
- 23:34 Therefore just see – I will be sending you prophets and sages and scribes whom you will kill and crucify – and you will insult them in your synagogues and persecute them from village to village.
- 23:35 So that you will have upon you the devoted blood shed upon the earth – from the blood of devoted Abel to the blood of Zechariah the son of Berekiah – whom you murdered between the Temple and the Altar.
- 23:36 Truly I say to you that all of this will come upon this society.
- 23:37 O Jerusalem – you have murdered the Prophets and stoned them who have been sent into you – how often would I have gathered your followers together just as a hen gathers her chicks under wings and you would not!
- 23:38 Look – your house has left you deserted.

23:39 For I say to you that you will not know me until you are saying, 'Blessed is he who comes in the Name of the LORD.'”

Gospel of Matthew Chapter Twenty-Four

- 24:1 Then Jesus went out of the temple and was walking away when his disciples approached him to show him the buildings of the temple.
- 24:2 So Jesus said to them, “Don’t you see all these things? Truly I tell you, there will not remain one stone upon the other that has not been crumbled.”
- 24:3 Then as he sat on the Mount of Olives the disciples came to him privately, asking, “Tell us, when will these things occur? And what must take place before your presence⁷¹ at the end of this lifetime?”^O
- 24:4 Jesus replied, saying to them, “Be careful not to be deceived by anyone.
- 24:5 Because many will come in my name, saying ‘I am the Anointed of God [Messiah, Christ]^D’ and will deceive many.
- 24:6 And you will hear of wars and rumors of wars – but don’t be alarmed, because many things will come to pass before your time of death.
- 24:7 Because tribe will rise against tribe and village against village and in some places there will be famines and storms.
- 24:8 But all these things are just the beginning of your tribulations.
- 24:9 Then they will deliver you to be persecuted, and shall ruin you and you will be hated by many people on my account.
- 24:10 And then many will become offensive and will betray one another and will hate one another.
- 24:11 And many false prophets will arise and deceive many.
- 24:12 And through the multiplication of lawlessness, the love of

⁷¹ Verse 24:3. The Greek term, παρουσία (parousia) indicates “presence.” συντελείας τοῦ αἰῶνος can mean the end of an era or period of time, but was used by Jesus and his students as indicating the end of one’s life – meaning the time of death. From Jesus’ teachings we understand that Jesus promised to be there for them (be present) at the time of death – to escort them back to the spiritual realm. This is supported by accompanied statements.

many people will grow cold.

24:13 But he who stands firm to the end will be saved.

24:14 And the gospel of the sanctuary^N will be preached throughout the land as a witness to the people – and then your time of death will come.

24:15 When you thus see the abomination of devastation that was spoken through Daniel the Prophet, remain at the Holy Place – let those who recognize this understand –

24:16 then allow those in Judea to flee into the mountains.

24:17 Don't let those on the housetops come down to take anything out of the house;

24:18 Nor let those in the field go back to get their coats.

24:19 And woe to those with child, and to those who nurse during that period.

24:20 But pray that your departure will not be in the winter, nor on the Sabbath.

24:21 Because there will be great suffering – such as not seen since the beginning of this society nor into its future.

24:22 Unless their time has been cut short, no one will be safe. Rather, for the sake of the Chosen, their time will be shortened.

24:23 Then if any one says to you, 'Look, here is the Anointed of God [Messiah, Christ]^D' – don't believe it.

24:24 Because many false Messiahs will rise, and false prophets who will show great miracles and feats – if indeed it is possible – and will deceive even the Chosen.

24:25 Look, now I have told you beforehand.

24:26 So if they say to you, 'Look, he is in the desert' – don't go out there; or 'Look, he's in this private home' – don't believe it.

24:27 Because just as lightning that comes from the east is also visible in the west, so shall be the presence of the Servant of Humanity.

24:28 Because where ever there is a carcass, vultures will gather.

24:29 Immediately after the tribulations of those times the sun

will grow dark and the moon will lose its light and the stars will fall from the sky and the power of the heavens will be overthrown.

24:30 And the presence of the Servant of Humanity^F will be seen in the spiritual realm; and then all of the people of the material world will be sorry as they realize the Servant of Humanity has returned to the spiritual realm with strength and great splendor.

24:31 And His angels will be sent forth with a great sound and they will gather together His chosen from the four corners – from one end of the universe to the other.

24:32 Now learn a lesson from the fig tree: When its branch is still tender and brings forth leaves, you know that summer is near.

24:33 Similarly, when you see all of these things, recognize that He is near – right at the doorway.

24:34 Truly I say to you, this generation⁷² will not pass before all of these things take place.

24:35 The heavens and the earth shall pass away⁷³ but my words will not pass away.

24:36 No one knows that day and hour, not even the angels of the spiritual realm, nor the Representative⁷⁴ – but only my LORD.^B

24:37 But just as the days of Noah were, so shall be the appearance⁷⁵ of the Servant of Humanity.

⁷² Verse 24:34. In this context, the word γενεά (genea) – indicates a generation of time – a period of 30 to 35 years.

⁷³ Verse 24:35. The word παρέρχομαι (parerchomai) means to “pass away” when used metaphorically. Here and with 24:29 Jesus is metaphorically discussing the time of death – when the things of the material world disappear (“pass away”) from the view of the self – the soul – as one leaves the body at the time of death. This understanding is confirmed by the next verse, 24:36.

⁷⁴ Verse 24:36. Later manuscripts deleted, “*nor the Representative.*”

⁷⁵ Verse 24:37. The Greek word παρουσία (parousia) indicates “presence” or “appearance.” Jesus speaks of the time of death, when Jesus will appear to his followers, as described in related verses.

- 24:38 Because just as in the days prior to the flood, there was eating and drinking – marrying and giving in marriage – until the day Noah entered the ark –
- 24:39 and understood nothing until the flood came and carried them all away – so shall be the presence of the Servant of Humanity.
- 24:40 Then two will be in the field and one will be taken and the other left behind.
- 24:41 Two will grind at the mill and one will be taken and the other left behind.
- 24:42 Watch out therefore, because you do not know what hour your LORD will become present.
- 24:43 But know this – if the owner of the house had known the time the thief would come – he would have watched and would not have allowed his house to be broken into.⁷⁶
- 24:44 Therefore you should also be ready, for you will not know the hour that the Servant of Humanity becomes present.⁷⁷
- 24:45 Who then is the faithful and wise servant that his master has made the manager over his household to give them food at the right time?
- 24:46 Blessed is that servant, whom when his master comes, shall find him so doing.
- 24:47 Truly I say to you, that he shall make him the master over all of his goods.
- 24:48 But if a wicked servant should say within himself, ‘My master has been delayed’ –

⁷⁶ Verse 24:43. The Greek word οἰκία (oikia) means “an inhabited edifice, a dwelling” according to the lexicon – here translated to “house.” In this context, the “house” represents the physical body and the house being broken into symbolizes the time of death.

⁷⁷ Verse 24:44. The Greek word ἔρχομαι (erchomai) means, “becoming known” or “be established” or “to come from one place to another.” Jesus is indicating that when they leave their physical body at the time of death (“the hour”), Jesus will become present before them.

24:49 and begins to whip his fellow servants and eats and drinks with the drunkards –

24:50 the master of that servant will come at a time when he expects him not, and at an hour he was not expecting –

24:51 and will cut him down and assign him a place with the hypocrites – and there will be weeping and suffering.”

Gospel of Matthew Chapter Twenty-Five

- 25:1 “Therefore, the sanctuary of the spiritual realm can be compared to ten maidens who took their lamps and went out to meet the bridegroom.
- 25:2 Five of them were wise and five were foolish.
- 25:3 Those who were foolish brought their lamps – but brought no oil with them.
- 25:4 But the wise brought oil in jars together with their lamps.
- 25:5 Now while waiting for the bridegroom, they got drowsy and fell asleep.
- 25:6 And at midnight the shouts came, ‘The bridegroom has arrived, so go out to meet him.’
- 25:7 Then all the maidens awoke and trimmed their lamps.
- 25:8 And the foolish said to the wise, ‘Give us your oil because our lamps have gone out.’
- 25:9 But the wise replied, ‘There might be enough for all of us – so you should go back to the market and buy some for yourselves.’
- 25:10 And when they had gone to buy some, the bridegroom appeared – and those who were ready went in with him to the wedding, and the door was closed.
- 25:11 Afterwards the other maidens arrived, saying, ‘Master, master, open up for us.’
- 25:12 But he answered and said, ‘Truly I say to you, I don’t know you.’
- 25:13 Therefore, watch out, for you don’t know the day nor the time.⁷⁸
- 25:14 For it is like a man who is about to go on a journey abroad and called his servants and gave his belongings to them.
- 25:15 And to one he gave five talents,⁷⁹ to another two and to

⁷⁸ Verse 25:13. Jesus is speaking of the time of death of the physical body.

⁷⁹ Verse 25:15. A talent is a sum of money – put into a bag and weighed out –
(Continued on next page)

- another one – to each man according to his own ability – and then immediately left on his journey.
- 25:16 Then the one who received the five talents went out and banked them, earning another five talents.
- 25:17 And the same with the one who had two – he also earned another two.
- 25:18 But the one who had received one went out and dug a hole in the ground and hid his master’s money.
- 25:19 After some time the master of those servants returned and settled with them.
- 25:20 And the one who received five talents said, ‘Master, you gave me five talents and look, I have earned another five talents more.’
- 25:21 His master said to him, ‘Well done, you are a devoted and trustworthy servant – you have proved to be trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.’
- 25:22 The one who received two talents approached and said, ‘Master, you gave me two talents, and look, I have earned another two talents more.’
- 25:23 His master said to him, ‘Well done, devoted and trustworthy servant – you have been trustworthy with just a few things. I will put you in charge of many things – now share in the happiness of your master.’
- 25:24 Then the one who was given the one talent came and said, ‘Master, I knew that you are a hard man, reaping where you have not sown and harvesting where you have not planted:
- 25:25 And I was afraid, so I went and hid your talent in the ground – so that you would have what is yours.
- 25:26 His master replied and said to him, ‘Wicked and lazy servant – you knew that I reap where I don’t sow, and harvest where I have not planted:
- 25:27 You should therefore have placed my money with the

approximating 100 pounds of silver or 200 pounds of gold.

bankers and then when I returned I should have received the principal together with the interest.

25:28 So take the talent from him and give it to the one with ten talents.

25:29 Because to every one who holds fast, more will be given, and will have abundance – but for the one who does not hold fast, even what he does have will be taken away.

25:30 So cast the unprofitable servant into the darkness – where there will be weeping and suffering.’

25:31 But when the Servant of Humanity shall appear with His majesty – and all the holy angels with him – he will be sitting upon a throne of His majesty,

25:32 and before him will be gathered all the people, and he will separate one from the other just as a shepherd divides his sheep from the goats.

25:33 And he shall place the sheep on his right side, and the goats on his left.

25:34 Then the prince will say to them on his right side, ‘Come, you blessed by my LORD^B – take your inheritance, the sanctuary^N prepared for you from the beginning of creation.

25:35 For I was hungry and you gave me food; I was thirsty and you gave me something to drink; I was a stranger and you took me in:

25:36 I was naked – and you clothed me; I was ill and you visited me; I was in prison and you came to me.’

25:37 Then the devoted will answer him, saying, ‘Master, when did we see you hungry and fed you? And gave you something to drink?’

25:38 When did we see a stranger that we took in? Or naked, and clothed?’

25:39 Or when did we see you sick, or in prison and came to you?’

25:40 And the prince will declare to them, ‘Truly I say to you, whatever you have done to the least of my brothers, you have done to me.’

25:41 Then he will say to those on the left side, ‘Get away from

me, you cursed, into the eternal fire that has been prepared for the wicked and its messengers –

25:42 because I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink;

25:43 I was a stranger and you didn't take me in; I was naked and you didn't clothe me; I was sick in prison, and you didn't visit me.'

25:44 Then they will also answer him, saying, 'Master, when did we see you hungry, or thirsty, or as a stranger, or naked, or sick or in prison, and did not assist you?'

25:45 Then he will answer them, saying, 'Truly I say to you, whatever you didn't do for the least of these, you did not do for me.'

25:46 And they shall go away into everlasting rehabilitation⁸⁰ – but the devoted, into life everlasting.”

⁸⁰ Verse 25:46. The Greek word κόλασις (kolasis) has a primary meaning of “correction” according to the lexicon.

Gospel of Matthew Chapter Twenty-Six

- 26:1 Later, after Jesus finished these teachings, he said to his disciples:
- 26:2 “You know, after two days is Passover, and the Servant of Humanity will be arrested and crucified.”
- 26:3 Around the same time, the chief priests, scribes, and the elders of the people gathered together at the palace of the high priest – who was Caiaphas.
- 26:4 And they discussed a plan for quietly arresting Jesus so they could have him killed.
- 26:5 But they agreed, “Not on the day of the festival, because there will be a protest among the people.”
- 26:6 Now when Jesus was in Bethany – in the house of Simon the Leper –
- 26:7 a woman arrived with a container of very expensive ointment and applied it to his head as he sat at the table.
- 26:8 But when his disciples saw this, they were indignant – saying, “What’s the purpose for such a waste?”
- 26:9 Because this ointment could have been sold for a great amount and the money given to the poor.”
- 26:10 When Jesus heard this, he replied, “Don’t bother the woman – she is providing service to me.
- 26:11 For you will always have the poor – but you won’t always have me.
- 26:12 Besides, by applying the ointment for me, she is preparing my body for its burial.
- 26:13 Truly I tell you, where ever these teachings will be preached around the world, the memory of this woman and her service will be told.”
- 26:14 Then one of the twelve – Judas Iscariot – approached the chief priests –
- 26:15 and he said to them, “What will you give me if I deliver him to you?” Thus they settled with him for thirty pieces of silver.

- 26:16 From that moment on he sought out the opportunity to have him arrested.
- 26:17 Now on the first day of the festival of unleavened bread, the disciples approached Jesus and said, “Where do you wish we prepare a place for you to dine during the Passover?”
- 26:18 He replied, “Go into a city and you will find a man. Tell him, ‘The Teacher says my time is at hand and I will keep the Passover at your house with my disciples.’”
- 26:19 And the disciples did as Jesus instructed them – and they prepared for the Passover.
- 26:20 Now when the evening had come, he was sitting down with the twelve –
- 26:21 And as they ate, he said, “Truly I say to you, one of you will have me arrested.”
- 26:22 Thus they were especially saddened, and each of them said to him, “Master is it me?”
- 26:23 He replied, saying, “He who dips his hand with me into the dish – this is the one who will have me arrested.
- 26:24 The Servant of Humanity will leave as it has been written of him – but woe to the one who turns in the Servant of Humanity – it is better for him if he had never been born.
- 26:25 Then Judas – who had him arrested – replied, saying, “Teacher, is it me?” Jesus replied: “You said it.”
- 26:26 Then as they were eating, Jesus picked up some bread and offered it to God¹ – and broke it and gave it to the disciples, saying, “Take – eat – this is my substance.”⁸¹
- 26:27 Then he picked up a cup and offered it to God,¹ and gave it

⁸¹ Verse 26:26. The Greek word σῶμα (sōma) can mean the physical body or a body of men, a “society” or in a metaphorical sense, an “ethical or mystical” body, or a “heavenly body.” It can also be used to describe a vehicle of one’s consciousness, which can be, for example, a vehicle of dedication or servitude. Because Jesus is referring to bread that has been offered to the Supreme Being, we know he wasn’t referring to his physical body. His physical body did not become the bread. His physical body continued to exist separately from the bread. Rather, Jesus was using the term metaphorically to indicate that his very substance – the body of his life – like the bread he offered – is an offering to God.

to them, saying, “Drink it up, everyone.”

26:28 For this is the essence⁸² of my testament – to be distributed around for the forgiveness of offenses.

26:29 But I say to you that from this day forward, I won’t be refreshed from this fruit of the vine until the day I consume it fresh with you in my LORD’s^B realm.

26:30 After they had sung praises to God,⁸³ they left for the Mount of Olives.

26:31 Then Jesus said to them, “You will all fall away from me this evening, as it is written, ‘I will strike down the shepherd and the sheep of the flock will be scattered.’”⁸⁴

26:32 But after I have risen from the body,^P I will be waiting for you in Galilee.”

26:33 Peter replied and said to him, “Even if everyone falls away from you, I will never fall away.”

26:34 Jesus said to him, “Truly, I tell you, on this very night, before the rooster crows you will disown me three times.”

26:35 Peter said to him, “Even if I will die with you I will not disown you.” All the other disciples also said this.

26:36 Then Jesus traveled with them to a place called

⁸² Verse 26:28. According to the lexicon, the Greek word, αἷμα (haima) can mean “blood” when speaking literally about the physical body of men or animals – or “the seat of one’s life” when speaking in a larger sense – or “of those things that resemble blood, grape juice” when speaking of those things that are the essence of other things. Within the metaphorical context of Jesus’ discussion, these would be captured with the word “essence.” The fact that Jesus was not referring to physical blood is confirmed in the verse following (26:29). The “*fruit of the vine*” is the essence of the grape vine – the grape from which the juice comes from. Jesus has just offered this juice to the Supreme Being, and is comparing the essence of the grape vine to his essence in a metaphorical sense. Jesus indicates that the very essence of his life is an offering to God.

⁸³ Verse 26:30. The Greek word ὑμνέω (hymneō) refers to hymns that are sung in praise of God – in the tradition of David and the other Prophets.

⁸⁴ Verse 26:31.

“Awake, sword, against my shepherd, against the man who is close to me!” declares the LORD Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.” (Zechariah 13:7 NIV)

- Gethsemane and said to the disciples: “Sit down here while I go over there and pray.”
- 26:37 And he took Peter and the two sons of Zebedee with him – and he became sad and troubled.
- 26:38 Then he said to them, “My soul is deeply saddened – to death. Wait for me here and keep watch for me.”
- 26:39 And he went a little farther and fell facedown and prayed, “O my LORD,^B if possible, please let this cup⁸⁵ be taken from me – yet not what pleases me but what pleases You.”
- 26:40 And he returned to the disciples to find them asleep. He said to Peter, “You couldn’t even keep watch for me for one hour?”
- 26:41 Watch out and pray that you will not be tempted – for the spirit may be willing but the physical body is weak.
- 26:42 He left again a second time and prayed, saying “O my LORD, if this cup may not be taken from me unless I drink from it, may You be pleased.”
- 26:43 And he returned and found them asleep again – for their eyes were heavy.
- 26:44 And again he left them and went away to pray a third time – saying the same thing again.
- 26:45 Then he returned again to the disciples, and said to them, “Go ahead and sleep now and take your rest – but look, the time has arrived for the Servant of Humanity to be arrested into the hands of the wicked.
- 26:46 Wake up, let’s get going – the one who will have me arrested is getting close.”
- 26:47 While he was speaking, Judas – one of the twelve – arrived. With him was a brigade of soldiers with swords and knives – from the chief priest and elders of the people.

⁸⁵ Verse 26:39. The Greek word ποτήριον (potērion) (translated to “cup”) can also mean “vessel,” which can be interpreted as the physical body, the vessel of the soul. Metaphorically, it can also mean, according to the lexicon, “one’s lot or experience, whether joyous or adverse, divine appointments, whether favourable or unfavourable, are likened to a cup which God presents one to drink: so of prosperity and adversity.”

- 26:48 Now the one who turned him in gave them a signal. He said, “Whoever I kiss will be him – you can arrest him.”
- 26:49 And right away he approached Jesus and said, “Greetings Teacher,” and kissed him.
- 26:50 Then Jesus said to him, “Friend, why do you come?” Then they approached and grabbed him – and arrested him.
- 26:51 Immediately, one of those who were with Jesus reached for and drew his sword, and struck a servant of the high priest – cutting off his ear.
- 26:52 Then Jesus said to him, “Put your sword back in its place, because those who take up the sword will die by the sword.
- 26:53 Do you not think I can’t just pray to my LORD and He will immediately send me more than twelve legions of angels?
- 26:54 But then how will the Scriptures be executed – as it must be?”
- 26:55 Then Jesus spoke to the crowd: “Have you come out to the woods with swords to apprehend me as you would a robber? Every day I sat in the temple teaching and you didn’t seize me then.”
- 26:56 Yet all this took place so the Scriptures of the Prophets might be executed. Then all the disciples abandoned him and ran off.
- 26:57 Those who seized Jesus led him away to Caiaphas the high priest – where the scribes and elders were assembled.
- 26:58 Peter followed him from afar into the high priest’s palace – and went in and sat with the servants to see how the events unfolded.
- 26:59 Now the chief priests and elders – and all of the council – tried to find false evidence about Jesus in order to condemn him to death.
- 26:60 But they found nothing – yes, even though many liars came forward, they found nothing. Finally two more came forward –
- 26:61 and said, “This man said that he could destroy the temple of God and rebuild it in three days.”
- 26:62 Then the high priest rose and said to him, “Do you answer with nothing – what these witnesses say against you?”

- 26:63 But Jesus kept his peace. And the high priest answered, saying to him, “I request by the living God, that you tell us whether you are the Anointed [Messiah, Christ] – the Representative of God.^E
- 26:64 Jesus said to him, “You have said this – nonetheless I say to you that afterward you will see the Servant of Humanity sitting at the right side of the Mighty One – appearing within the spiritual realm.”
- 26:65 Then the high priest tore his robe – saying, “He has spoken blasphemy. Why do we still need any witnesses? Just look, now you have heard his blasphemy.
- 26:66 What do you think?” They replied, saying, “We condemn him to die.”
- 26:67 Then they spat in his face and beat him with their fists while others slapped him.
- 26:68 And they said, “Preach to us you Anointed of God [Messiah, Christ], who is it that will strike you?”⁸⁶
- 26:69 Now Peter was sitting outside the palace, and a woman approached him, saying, “You were also with Jesus of Galilee.”
- 26:70 But he refuted this to all, saying, “I don’t know what you are talking about.”
- 26:71 And when he had walked out to the palace gate, another woman saw him and said to the people there, “He was also with Jesus of Nazareth.”
- 26:72 And again he refuted this, promising, “I do not know the man.”
- 26:73 Later those standing by approached him and said to Peter, “Certainly you were one of them – we can tell because of the way you speak.”
- 26:74 Then he began to curse and swear, saying, “I don’t know the man!” And immediately the rooster crowed.

⁸⁶ Verse 26.68. See Matthew 26:31.

26:75 Thus Peter remembered what Jesus said to him – ‘Before the rooster crows you will deny me three times.’ And he went out, and wept bitterly.

Gospel of Matthew Chapter Twenty-Seven

- 27:1 When morning came, all the chief priests and elders of the people gathered to plot the execution of Jesus.
- 27:2 After they tied him up, they brought him to Pontius Pilate, the governor.
- 27:3 When Judas – who had handed Jesus over – saw that Jesus was condemned, he was full of remorse and brought the thirty pieces of silver back to the chief priests and elders.
- 27:4 He said, “I have sinned because I brought bloodshed upon the pure.” They replied, “What does that have to do with us? You can see it as you wish.”
- 27:5 So he threw down the pieces of silver in the temple and left – and went out and hanged himself.
- 27:6 And the chief priests took the silver pieces and said, “It is not lawful for them to be put into the treasury – because it is the price for bloodshed.”
- 27:7 And they decided mutually to use the money to purchase a potter’s field in which to bury foreigners.
- 27:8 Therefore that field has been called the Field of Blood to this day.
- 27:9 This fulfilled what was spoken by Jeremiah the Prophet, who said, ‘They took the thirty pieces of silver – the price put upon him by the people of Israel –
- 27:10 and they used them to buy the potter’s field, as the LORD^B instructed me.’⁸⁷
- 27:11 As Jesus stood before the governor, the governor asked

⁸⁷ Verse 27:9-10. Such a verse written by Jeremiah does not appear in the Old Testament. The closest thing comes from Zechariah, who wrote:

Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations. It was revoked on that day, and so the oppressed of the flock who were watching me knew it was the word of the LORD. I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver. And the LORD said to me, "Throw it to the potter" – the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the LORD. (Zechariah 11:10-13)

him, “Are you the leader⁸⁸ of the Jews?” Jesus replied to him, “This is what you say.”

27:12 While he was being accused by the chief priests and elders, he said nothing.

27:13 Then Pilate said to him, “Do you not hear these many things they are charging you with?”

27:14 But he said not a word in reply to even a single charge – which greatly amazed the governor.

27:15 Now at the festival the governor was obligated to release to the people a prisoner they wanted released.

27:16 And they had selected a prisoner – named Barabbas.

27:17 Therefore, when they were gathered, Pilate told them, “Whom do you want me to release to you? Barabbas or the Jesus who is called the Anointed of God [Messiah, Christ]^D?”

27:18 Because he knew that they had him arrested because of their enviousness.

27:19 After he sat down on the bench, his wife sent word to him, saying, “Don’t have anything to do with this devoted man – for last night I suffered greatly in a dream because of him.”

27:20 But the chief priests and the elders persuaded the crowd that they should ask for Barabbas and execute Jesus.

27:21 The governor replied, saying to them, “Which of the two do you wish I should release to you?” They replied, “Barabbas.”

27:22 Pilate said to them, “What then should I do with Jesus who is called the Anointed of God [Messiah, Christ]?” All replied, “Crucify him!”

⁸⁸ Verse 27:11. The Greek word βασιλεύς (basileus) can mean “leader of the people, prince, commander, lord of the land, king” according to the lexicon. Pilate was the governor of the region of Jerusalem – and he was subservient to a king – Caesar – who was the governing king of the Jewish nation. As such, it would be inappropriate (blasphemous to the Roman government) for Pilate to suggest that Jesus was a king – therefore usurping Caesar’s authority. Pilate was certainly asking if Jesus was the spiritual leader of the Jewish people.

- 27:23 And the governor said, “Why? What wickedness has he done?” But they cried out again, saying, “Crucify him!”
- 27:24 When Pilate understood he could not convince them, and faced a riot, he took some water and washed his hands in front of the crowd, saying, “I am innocent of this devoted man’s bloodshed – you understand this?”
- 27:25 The people answered him, saying, “His bloodshed will be upon us – and upon our children.”
- 27:26 Then he released Barabbas to them and after he had Jesus flogged, he handed him over to be crucified.
- 27:27 Then the guards of the governor took Jesus to the palace hall and a whole Roman battalion surrounded him.
- 27:28 And they removed his clothes and put a scarlet robe on him.
- 27:29 They wove a wreath of thorns and put it on his head, and put a staff in his right hand, and they knelt down before him and mocked him, saying, “Hail, leader of the Jews!”
- 27:30 And they spat on him and took the stick and beat him on the head.
- 27:31 And after they had mocked him, they took the robe off of him and put his own clothes back on, and led him away to be crucified.
- 27:32 And after they left, they found a man – named Simon of Cyrene – and they forced him to carry his stake.
- 27:33 When they came to a place called Golgotha – which means ‘place of the skull’ –
- 27:34 they gave him vinegar mixed with bitters to drink – but when he tasted it, he refused to drink it.
- 27:35 And they crucified him – and split up his clothes by casting lots.⁸⁹
- 27:36 And they sat down and watched him.

⁸⁹ Verse 27:35. Later manuscripts added another phrase to this verse:
- so it might accomplish what was spoken by the Prophet, ‘They parted my clothes among them and upon my clothing they cast lots.’

- 27:37 And they wrote and put up over his head the charge against him, “This is Jesus, the leader of the Jews.”
- 27:38 Two thieves were crucified with him – one on the right hand and another on the left.
- 27:39 And those who passed by blasphemed him – shaking their heads –
- 27:40 and saying, “You who were going to destroy the temple and build it in three days, save yourself. If you are the Representative of God,^E come down from the stake.
- 27:41 Similarly the chief priests also mocked him, together with the scribes and elders, saying –
- 27:42 “He saved others but he cannot save himself. If he is the leader of Israel, let him now come down from the stake and we will believe him.
- 27:43 He trusted in God – let Him rescue him now, if He wants him – for he said, ‘I am the Representative of God.’”
- 27:44 The thieves who were being crucified with him were also insulting him similarly.
- 27:45 Then from the sixth hour to the ninth hour⁹⁰ a darkness covered the land.
- 27:46 At about the ninth hour Jesus called out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI” – that is, ‘My God, My God, why have you left me alone?’⁹¹

⁹⁰ Verse 27:45. From noon to 3pm.

⁹¹ Verse 27:46. This statement – or prayer – by Jesus portrays a transcendental mood of love for the Supreme Being called *love in separation*. This dimension of love for God is also portrayed by David in Psalm 22:

*My God, my God, why have You left me alone?
 Why are You so far from saving me,
 so far from the words of my groaning?
 O my God, I cry out by day, but You do not answer,
 by night, and am not silent.
 Yet You are enthroned as the Holy One;
 You are the praise of Israel.
 In You our fathers put their trust;
 they trusted and You delivered them.*

(Continued on next page)

*They cried to You and were saved;
in You they trusted and were not disappointed.
But I am a worm and not a man,
scorned by men and despised by the people.
All who see me mock me;
they hurl insults, shaking their heads:
"He trusts in the LORD;
let the LORD rescue him.
Let Him deliver him,
since he delights in Him."
Yet You brought me out of the womb;
You made me trust in You
even at my mother's breast.
From birth I was cast upon You;
from my mother's womb You have been my God.
Do not be far from me,
for trouble is near
and there is no one to help.
Many bulls surround me;
strong bulls of Bashan encircle me.
Roaring lions tearing their prey
open their mouths wide against me.
I am poured out like water,
and all my bones are out of joint.
My heart has turned to wax;
it has melted away within me.
My strength is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
You lay me in the dust of death.
Dogs have surrounded me;
a band of evil men has encircled me,
they have pierced my hands and my feet.
I can count all my bones;
people stare and gloat over me.
They divide my garments among them
and cast lots for my clothing.
But You, O LORD, be not far off;
O my Strength, come quickly to help me.
Deliver my life from the sword,
my precious life from the power of the dogs.
Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.*

(Continued on next page)

27:47 Some of those who were standing there – when they heard this – said, “This man called for Elijah.”

27:48 Straightaway one of them ran over and took a sponge and filled it with vinegar, and stuck it on a rod and gave it to him to drink.

27:49 The others said, “Let it be – let’s see if Elijah will appear and save him.”

27:50 After Jesus called out again with a loud voice, his spirit departed.⁹²

*I will declare Your Name to my brothers;
in the congregation I will praise You.
You who revere the LORD, praise Him!
All you descendants of Jacob, honor Him!
Revere Him, all you descendants of Israel!
For He has not despised or disdained
the suffering of the afflicted one;
He has not hidden his face from him
but has listened to his cry for help.
From You comes the theme of my praise in the great assembly;
before those who revere You will I fulfill my vows.
The poor will eat and be satisfied;
they who seek the LORD will praise Him—
may your hearts live forever!
All the ends of the earth
will remember and turn to the LORD,
and all the families of the nations
will bow down before Him,
for dominion belongs to the LORD
and he rules over the nations.
All the rich of the earth will feast and worship;
all who go down to the dust will kneel before Him—
those who cannot keep themselves alive.
Posterity will serve Him;
future generations will be told about the LORD.
They will proclaim His righteousness
to a people yet unborn—
for He has done it.*

⁹² Verse 27:50. According to the lexicon, the word ἀφίημι (aphiēmi) means, “to bid going away or depart– to give up, keep no longer...” This term indicates Jesus is referring to his spirit-person departing from his physical body at the time of death. This (Continued on next page)

- 27:51 And immediately the curtain of the temple was split in two from the top to the bottom – and the earth shook and rocks broke.
- 27:52 And tombs were opened and the forms of sleeping saints rose:
- 27:53 Appearing from out of the tombs after his rising from the body,^P they entered the holy city and appeared to many.
- 27:54 Now when the centurion and those with him who were watching Jesus saw the earthquake, and those other things, they were greatly afraid, and said, “Truly this was the Representative of God.”
- 27:55 And many women were watching from a distance – who had followed Jesus from Galilee and served him –
- 27:56 Among them was Mary Magdalene and Mary the mother of James and Joseph, and the mother of Zebedee’s children.
- 27:57 When evening came, a rich man arrived from Arimathea – named Joseph, who was also a disciple of Jesus.
- 27:58 He went to Pilate and begged for Jesus’ body. Then Pilate instructed that that body be delivered to him.
- 27:59 After Joseph took the body, he wrapped it in a clean linen cloth.
- 27:60 He laid it in his own new tomb, which he had cut out from the rocks, and he rolled a large stone over the entrance of the tomb and left.
- 27:61 Mary Magdalene and the other Mary were sitting opposite the tomb.
- 27:62 The next day – the day following the day of the preparation – the chief priests and pharisees gathered and met with Pilate.
- 27:63 They said, “Sir, we remember that the deceiver said while he was still alive, ‘After three days I will rise from the body.’”^P
- 27:64 Therefore, give the orders for the grave to be secured until

scenario was also taught by Jesus: “*And don’t fear those who can kill the body but are unable to kill the self.*” (Matthew 10:28)

the third day. Otherwise, his followers may come and take his body away and say to the people that ‘he has risen from the dead body’ – and the last fraud will be worse than the first.”

27:65 Pilate replied to them, “You can take a guard – now go and secure it as best you can.”

27:66 So they left and secured the tomb – they sealed the stone and posted the guard.

Gospel of Matthew Chapter Twenty-Eight

- 28:1 After the Sabbath, during the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.
- 28:2 Immediately there was a great earthquake as an angel of the LORD descended from the spiritual realm, who appeared and rolled back the stone from the opening, and sat upon it.
- 28:3 His appearance radiated with light and his clothing was white as snow.
- 28:4 And the guards shook in fear and looked as if they were dead bodies.
- 28:5 And the angel said to the women, “Do not fear, because I know you seek Jesus, who was crucified.”
- 28:6 He is not here – because he has risen from the body,^P just as he taught. Come and see the place where the Master’s body was laid.
- 28:7 And go quickly and tell his disciples that he rose from the body^P and he will wait for you in Galilee – where you will see him. Now I have told you.”
- 28:8 Thus they departed quickly from the tomb with fear and joy they ran to report to his disciples.
- 28:9 Then as they were going to tell his disciples, suddenly Jesus met them and greeted them. And they approached and worshiped him at his feet.
- 28:10 Then Jesus said to them, “Don’t be afraid – go tell my brothers to go to Galilee and they will see me there.”
- 28:11 Now when they were on their way, some of the guards returned to the city and explained to the chief priests everything that had happened.
- 28:12 And when they had gathered and consulted with the elders, they gave considerable silver to the guards.
- 28:13 They told them, “You shall say that his disciples came in the night and took his body away while we slept.
- 28:14 And if this gets to the governor’s ears, we will convince

him and keep you safe.”

28:15 So they took the silver and did as they were told. And this story is what is commonly told among the Jews to this day.

28:16 Then the eleven disciples left for Galilee – to the mountain Jesus had instructed them to go.

28:17 And when they saw him, they worshipped him – but some doubted.

28:18 When Jesus appeared he spoke to them, saying, “All the authority given to me in the spiritual realm is given in the physical world.

28:19 Therefore, go and make followers of all peoples – baptizing them in the Name of the Creator,^B and of the Representative^G and of the Holy Spirit.

28.20 Teach them to follow the things I have instructed you – and know that I am with you always – until the end of your lifetime. Amen.”

The Gospel of Mark

Gospel of Mark Chapter One

- 1:1 This begins the Gospel of Jesus the Anointed of God [Messiah, Christ]^D:
- 1:2 As it is written by the Prophet, ‘Behold, I send My messenger to you, who shall prepare the path before you.’⁹³
- 1:3 The voice of one crying in the wilderness – ‘prepare for yourself the path of the LORD, and make your path straight for Him.’⁹⁴
- 1:4 It was John who baptized in the wilderness, and preached the sacred immersion for a change of heart and the deliverance from sin.
- 1:5 Many came to him from throughout the land of Judea and Jerusalem – and they were baptized by him in the Jordan river, confessing their sins.
- 1:6 John was clothed in camel’s hair, with a leather belt around his waist. He ate locust beans⁹⁵ and wild honey.
- 1:7 In his preaching he said, “One will come after me who is greater than I – I am not worthy of bending down to untie the laces of his sandals.
- 1:8 Indeed I have baptized you with water – but he will baptize with the Holy Spirit.”
- 1:9 Some time later, Jesus arrived from Nazareth of Galilee, and was baptized by John in the Jordan.

⁹³ Verse 1:2. This verse references Malachi:

“I will send my messenger, who will prepare the way before Me. Then suddenly the Lord you are seeking will come to His temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. (Malachi 3:1 NIV)

⁹⁴ Verse 1:3. This verse references Isaiah:

A voice is calling, “Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.” Isaiah 40:3 NIV)

⁹⁵ Verse 1:6. The Greek word ἀκρίς (akris) – “locusts” – can refer to the insect but also to the seed pods of the locust tree – also referred to in ancient times as “locusts” or “locust beans” – from this tree, *Ceratonia siliqua*, also known as the carob tree, St John's-bread and locust bean tree. There is no indication in the text that John the Baptist ate insects.

- 1:10 As soon as Jesus came out of the water, he saw the heavens open and the Spirit descended upon him like a dove.
- 1:11 Then a voice from heaven said, “You are my beloved Servant,^G in whom I am well pleased.”
- 1:12 Then immediately the Spirit drove him into the wilderness.
- 1:13 And he stayed in the wilderness for forty days, being tested by the opposer of God.⁹⁶ He stayed with the wild beasts, and the angels cared for him.
- 1:14 Later on, John was put into prison. Jesus then traveled to Galilee and preached the gospel of the sanctuary^N of God:
- 1:15 Saying, “The sanctuary of God is readily available. Change your heart and trust this good news.”
- 1:16 Later, as he was walking by the sea of Galilee, he saw Simon and his brother Andrew casting a net into the water – as they were fishermen.
- 1:17 Then Jesus said to them, “Follow me and I will make you fishermen of people.”
- 1:18 Immediately they gave up their nets and followed him.
- 1:19 Then when he had traveled a little further on, he saw James the son of Zebedee and his brother John. They were on a boat repairing their nets.
- 1:20 Immediately he called them and they left their father Zebedee and his workers on the boat and followed him.
- 1:21 Then they traveled to Capernaum and on the Sabbath Jesus went into the synagogue and began teaching.
- 1:22 They were astonished at his Teachings – because he taught them with authority and not as the scribes.
- 1:23 In the synagogue was a man with an impure spirit. He cried out –
- 1:24 saying, “Let us be – what do we have to do with you, Jesus

⁹⁶ Verse 1:13. The Greek word Σατανᾶς (satanas) means, according to the lexicon, “adversary (one who opposes another in purpose or act), the name given to – the prince of evil spirits, the inveterate adversary of God.” Since God does not really have any adversaries, “opposer” is used.

of Nazareth? Have you come to destroy us? I know that you are the God's Holy One.

1:25 Then Jesus rebuked him and said, "Quiet down – come out of him."

1:26 Convulsing and crying loudly, the impure spirit came out of him.

1:27 And everyone was amazed, and asked among themselves, "What has happened? What is this new doctrine? Does the authority of this new teaching allow him to command even the impure spirits – and they obey him?"

1:28 Soon after, his fame began to spread throughout the region around Galilee.

1:29 As they emerged from the synagogue, they went into the house of Simon and Andrew, with James and John.

1:30 Yet the mother of Simon's wife lay sick with a fever. Immediately they told him about her.

1:31 Then he entered and took her by the hand and lifted her up, and immediately the fever left her. Then she served them.

1:32 When evening came, they brought to him everyone that were sick, along with those who were possessed with demons.

1:33 Then the whole city was gathered together outside the door.

1:34 He healed many who were sick from various diseases and cast out many demons. He would not allow the demons to speak because they knew who he was.

1:35 In the morning he rose early before sunrise and went to a solitary place to pray.

1:36 Simon and others who were with him followed after him.

1:37 Upon finding him, they said to him, "Everyone is looking for you."

1:38 He replied, "Let's go to the next towns so I can preach there too – for this is why I have come."

1:39 So he preached in the synagogues throughout Galilee, and cast out demons.

1:40 Later a leper came to him, calling out and kneeling before him, saying, "If it pleases you, you can cleanse me."

- 1:41 Jesus, moved with compassion, stretched out his hand and touched him, saying to him, “It pleases me for you to become cleansed.”
- 1:42 Immediately, as soon as he had spoken, the leprosy left him and the man was cleansed.
- 1:43 He sternly warned him as he sent him away –
- 1:44 saying to him, “See that you don’t tell anything to any one – but just go your way and appear before the priest at the Altar⁹⁷ for your purification, make an offering, just as Moses instructed.”
- 1:45 But the man left and began to spread what happen around publicly – so much so that Jesus could no longer openly enter the city – leaving him outside in remote places. Even so, they came to him from everywhere.

⁹⁷ Verse 1:44. The Greek word ἱερεὺς (hiereus) refers to a Jewish priest who maintains the Altar of God and makes offerings. Jesus is thus advising this new follower to make offerings to God. As Jesus indicates, this has the effect of purifying ones heart.

Gospel of Mark Chapter Two

- 2:1 Once again he entered Capernaum during the daytime, and it was rumored that he was staying in a house.
- 2:2 Immediately many crowds gathered there until there was no more room – not even by the door. And he preached the Teachings of God to them.
- 2:3 And four men came to him carrying a cot with someone who was paralyzed.
- 2:4 Not being able to get near to him because of the crowd, they opened the roof above Jesus by removing it, and lowered the cot upon which the paralyzed man laid.
- 2:5 When Jesus saw their belief, he said to the one paralyzed, “Child, your sins have been forgiven.”
- 2:6 Yet there were some scribes sitting there and they were thinking –
- 2:7 “Why does this man speak such blasphemies? Who can forgive sins except for God alone?”
- 2:8 Then immediately Jesus perceived within his spirit that they were thinking this within themselves. He said to them, “Why think these things in your hearts?”
- 2:9 Which is easier? To say to the paralyzed, ‘your sins are forgiven’ or to say, ‘arise and pick up your cot and walk?’
- 2:10 But so that you may know that the Servant of Humanity^F has authority on earth to forgive sins –” he told the paralyzed man:
- 2:11 “I say to you, rise, and pick up your cot and go on your way – to your house:”
- 2:12 Immediately he rose and picked up his cot and stood before everyone – and they were all amazed; and they glorified God, saying, “We’ve never seen anything like this.”
- 2:13 Then he set off again, along the seashore; and large crowds came to him and he taught them.
- 2:14 Later as he was traveling, he saw Levi the son of Alphaeus sitting at the taxation booth, and said to him, “Follow me.” And he got up and followed him.

- 2:15 Then later Jesus sat down to dinner at his house – and many tax collectors and sinners sat together with Jesus and his disciples: Because there were many who followed him.
- 2:16 When the scribes and pharisees saw him dining with tax collectors and sinners, they asked his disciples, “How is it that he eats and drinks with tax collectors and sinners?”
- 2:17 When Jesus heard this he said to them, “Those who are healthy don’t need a physician, but those who are sick do: I didn’t come to call the devoted – but to call sinners to change their heart.”
- 2:18 Then John’s disciples and the pharisees were fasting. So they asked him, “Why do the disciples of John and the pharisees fast, but your disciples don’t?”
- 2:19 Thus Jesus told them, “Can the servants of the bridechamber fast while the bridegroom is with them? They can’t fast.
- 2:20 But the time will come when the bridegroom will be taken from them and then they will fast on those days.
- 2:21 No one repairs an old garment with an unshrunk patch: Otherwise the new patch that was put on will become undone, resulting in a bigger hole.
- 2:22 And no one puts new wine into old containers: Otherwise the wine will break the containers and spill the wine, and the containers will be useless. Rather, new wine must be put into new containers.”
- 2:23 Then later he was traveling through corn fields on the Sabbath. As his disciples were walking, they plucked some ears of corn.
- 2:24 Then the pharisees asked, “Look, why do they do what is not permitted on the Sabbath?”
- 2:25 Thus he said to them, “Have you never read what David and his followers did when they were hungry?
- 2:26 How he went into the Temple of God in the time of Abiathar the high priest and ate the offering bread – which was only permitted for the priests to eat – and also gave it to his followers?
- 2:27 Thus he told them, “The Sabbath was made for man – not

man for the Sabbath.

2:28 Therefore the Servant of Humanity is also master of the Sabbath.”

Gospel of Mark Chapter Three

- 3:1 Then he returned to the synagogue and there was a man with a paralyzed hand.
- 3:2 Those who wanted to accuse him scrutinized whether he would heal the man on the Sabbath.
- 3:3 So he said to the man with the paralyzed hand, “Come forward.”
- 3:4 Then he asked them, “Is it permitted to do good or to do harm on the Sabbath? To save life or to kill?” Yet they were silent.
- 3:5 After looking at them with indignation – grieving for the hardness of their hearts – he said to the man, “Stretch out your hand.” And the man stretched out his hand and his hand was restored – as healthy as the other.
- 3:6 Then the pharisees left and immediately made plans with Herod’s men about how they might ruin him.
- 3:7 But Jesus slipped away with his disciples to the sea – and great crowds from Galilee and Judaea followed him.
- 3:8 And great crowds came to him – from Jerusalem, Idumaea and beyond Jordan, and from Tyre and Sidon – for they heard about the great things he had done.
- 3:9 Then he requested from his disciples that a small boat waits for him because of the multitudes – to avoid their overcrowding him.
- 3:10 Because he had healed many – and many were sick – they were pressing up to touch him.
- 3:11 When the impure spirits saw him they fell down before him and cried, saying, “You are the Servant of God.”^E
- 3:12 He immediately instructed them that they should not make this known.
- 3:13 Then he walked up a hill and called some and they came up to him.

- 3:14 And he chose twelve⁹⁸ to stay with him – so that he might send them out to preach –
- 3:15 and have the power to heal sicknesses and cast out demons.
- 3:16 Then he renamed Simon as Peter –
- 3:17 and James the son of Zebedee, and John the brother of James, he renamed them Boanerges, which means ‘sons of thunder.
- 3:18 And Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus and Simon the Canaanite –
- 3:19 And Judas Iscariot, who later gave him up.
- 3:20 Then he went home and the crowds formed again, preventing them from even eating a meal.
- 3:21 When his followers heard about this, they came out to take charge, saying, “This has gotten out of hand.”
- 3:22 And the scribes from Jerusalem said, “He has an impure spirit,⁹⁹ and by the prince of wickedness is he able to cast out demons.”
- 3:23 So he called them over and said to them, using an analogy, “How can the adversary cast out the adversary?
- 3:24 And if a kingdom is divided against itself – that kingdom will not survive.
- 3:25 And if a house is divided against itself – that house cannot survive.
- 3:26 And if the adversary rises up against himself and becomes divided, he cannot survive – but must be finished.
- 3:27 No one can enter into a strong man’s house and steal his stuff unless he first ties up the strong man – only then can he rob his house.
- 3:28 Truly I say to you, the servants of humanity shall be

⁹⁸ Verse 3:14. Luke 10 states there were a total of 72 disciples sent out to preach.

⁹⁹ Verse 3:22. The Greek word Βεελζεβούλ (Beelzeboul) refers to an impure spirit – as is confirmed by Mark 3:30.

forgiven of their transgressions and whatever blasphemy they may utter.

3:29 But whoever blasphemes against the Holy Spirit shall not have forgiveness – but shall face danger of eternal damnation.”

3:30 He said this because they said, “He has an impure spirit.”¹⁰⁰

3:31 Then his brothers and his mother came, and were standing outside. They sent word, asking to see him.

3:32 And the crowd sat around him and they said to him, “Look, your mother and your brothers are outside waiting for you.”

3:33 He answered them, saying, “Who is my mother or my brothers?”

3:34 And he looked around, upon those who sat around him, and said, “Here are my mother and my brothers!”

3:35 Because whoever shall do God’s will – this is my brother, and my sister and mother!”

¹⁰⁰ Verse 3:30. The Greek word πνεῦμα (pneuma) refers to a spirit entity that may possess a physical body. The teachings of Jesus taught that a body is occupied by a spirit-person, and within each body has expanded the Holy Spirit – who is able to provide guidance to the spirit-person. Because Jesus and his teachings were guided by the Holy Spirit, criticizing him as being an evil spirit would indicate they are blaspheming the Holy Spirit. The indication of the text is that the Holy Spirit is guiding Jesus and providing the ability to cast out demons.

Gospel of Mark Chapter Four

- 4:1 Again he began teaching by the seashore, and a large crowd gathered around him, so he got into a boat and sat on the sea – and the whole crowd stood on the shore.
- 4:2 Thus he taught them many things using analogies – to explain his teachings.
- 4:3 “Listen! Look, a farmer went out to plant –
- 4:4 and as he was planting, some seeds fell by the wayside and the birds of the air came and devoured them.
- 4:5 And some fell on rocky ground without much soil – and immediately they sprouted because they had no soil depth.
- 4:6 But when the sun came up they were scorched – and because they had no root, they withered away.
- 4:7 And some fell among the thistles, and the weeds grew up and choked them, and they yielded no crop.
- 4:8 But other seed fell on good soil – and yielded a crop that sprouted up and grew tall and brought a harvest – some thirty, some sixty and some hundred-fold.”
- 4:9 Then he added, “One who has ears to hear with should listen.”
- 4:10 Then when he was alone, those who were around him with the twelve asked him about the analogy.
- 4:11 Thus he told them, “To you is given the knowledge of the mystery of the sanctuary of God – but to those who are outside are given everything with analogies –
- 4:12 so while seeing they may see yet not perceive; and hearing they may hear yet not understand – or else at any point they will become worshipers and their offenses be forgiven.”¹⁰¹

¹⁰¹ Verse 4:12. Referencing Isaiah:

In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the

(Continued on next page)

- 4:13 Then he told them, “Don’t you understand this analogy?
How then will you understand other analogies?”
- 4:14 The farmer planted the Teachings.^A
- 4:15 Those who landed on the wayside from where the Teachings were planted – when they hear, the opposer of God comes immediately and snatches the Teachings that were planted in their hearts.
- 4:16 Similarly with those who were planted in rocky soil – as soon as they hear the Teachings they receive it with joy.
- 4:17 Yet they have no root within, so they hold it for awhile – but when affliction or persecution comes for the sake of the Teachings, immediately they fall away.
- 4:18 Those who are planted among the thistles – they hear the Teachings,
- 4:19 but the concerns of this world, and the illusion of riches and the lust of other things enter and choke the Teachings and they yield no crop.
- 4:20 Then there are those planted into good soil – they hear the Teachings and accept them and yield more crops – some thirtyfold, some sixty and some a hundred.”
- 4:21 Then he said to them, “Should a candle be put under a

voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast [their leaves: so] the holy seed shall be the substance thereof.

(Isaiah 61-63 NIV)

- bushel or under a bed? And not set upon a candlestick?
- 4:22 Because there is nothing concealed that will not become apparent – nor was anything kept secret that won't come out.
- 4:23 Anyone who has ears to hear with should listen.”
- 4:24 Then he told them, “Understand clearly what you hear – because the measure you use will be used to measure you – and to you who hear, more will be given.
- 4:25 "Because one who holds fast – to him more will be given: And one who does not, from him will be taken even what he has.”
- 4:26 Then he said, “Such is the sanctuary^N of God – just as a man who plants seed into the soil –
- 4:27 Whether he goes to sleep at night or rises in the day – the seed sprouts and grows yet he doesn't know how.
- 4:28 Because the earth brings forth crops from herself – first the stalk, then the husk and after that the full ear of corn.
- 4:29 But when the crop is ready, he immediately dispatches the sickle, because the harvest has arrived.”
- 4:30 Then he said, “What should I compare to the sanctuary of God? With what analogy should I use for comparison?
- 4:31 It's like a mustard seed – when it is planted in the soil it is the smallest of seeds in the world;
- 4:32 But after it is planted it grows up and becomes greatest of all herbs, with shoots and branches that allow the birds of the air to take sanctuary underneath its canopy.”
- 4:33 With many other analogies he spoke the Teachings to them, according to their ability to hear.
- 4:34 Yet he only spoke in analogies to them – but he explained everything to his disciples when they were alone.
- 4:35 Then the same day, when evening came, he told them, “Let's travel over to the other side.”
- 4:36 After they had sent away the crowd, they brought him in a boat and with them were other boats.
- 4:37 Then a great storm arose, and the wind and waves beat against the boat – filling it up.

- 4:38 Yet he was at the stern of the boat – asleep on a pillow.
They awoke him, saying, “Master, don’t you care that we will die?”
- 4:39 Then he stood up and rebuked the wind, and said to the sea, “Peace – be still.” And the wind stopped and it became very calm.
- 4:40 Then he said to them, “Why are you so afraid? Why don’t you have faith?”
- 4:41 Thus they were very afraid and they said to each other, “What kind of man is this, that even the wind and sea will obey him?”

Gospel of Mark Chapter Five

- 5:1 Then they arrived on the other side of the lake, in the region of the Gadarenes.
- 5:2 When he had disembarked the boat, immediately a man with an impure spirit came out of the cemetery.
- 5:3 He had been living among the tombs and even with chains no one could restrain him.
- 5:4 Because he had previously been restrained with shackles and chains, and the chains were broken apart by him and the shackles burst in pieces – no one was strong enough to restrain him.
- 5:5 And every night and day he was screaming among the hills and tombs, and was gashing his body with rocks.
- 5:6 Yet when he saw Jesus from afar, he ran and bowed down before him.
- 5:7 He cried with a loud voice and said, “What do you want with me, Jesus, Representative^G of the Most High God: I beseech you by God, please don’t bother me!”
- 5:8 For he had said to him, “Come out of the man, you impure spirit!”
- 5:9 Then Jesus asked him, “What is your name?” He replied, “My name is Legion: for we are many.”
- 5:10 And he begged him not to send them away from the area.
- 5:11 Now there was a large herd of pigs feeding on a nearby hillside.
- 5:12 Then the demons begged him, saying, “Send us into the swine, so we may enter them.”
- 5:13 Jesus permitted the impure spirits to come out and enter into the herd of about two thousand pigs, and the herd ran down a steep ravine and drowned in the sea.
- 5:14 Then those who grazed the pigs fled and they reported it throughout the city and countryside – and people arrived to see what had happened.
- 5:15 When they approached Jesus they saw he who had been

- possessed with the legion of demons. He sat there, dressed and in his right mind – and they were astonished.
- 5:16 Then those who saw it told them how it happened that he was possessed with the demon – and what happened with the pigs.
- 5:17 Then they begged Jesus to leave their part of the country.
- 5:18 After Jesus had boarded the boat, the man who was possessed with the demon asked if he could go with him.
- 5:19 But Jesus did not let him, saying, “Go home to your friends and tell them how merciful the LORD^B was to you, and had compassion on you.”
- 5:20 Then he left and began to proclaim in Decapolis about the great things Jesus had done for him – and everyone was amazed.
- 5:21 After Jesus crossed over again in the boat to the other side, a large crowd gathered around him – and he stayed on the coast.
- 5:22 One time one of the synagogue elders, named Jairus, came forward. When he saw Jesus, he fell at his feet.
- 5:23 Then he ardently pleaded, “My young daughter is at the point of death – please come and lay your hands upon her so that she will get well and live.”
- 5:24 Then Jesus accompanied him and many people followed him, pressing in on him.
- 5:25 Then a certain woman, who had a bleeding condition for twelve years –
- 5:26 and had suffered many treatments from many physicians and spent all she had while not getting better – but actually got worse.
- 5:27 Hearing that Jesus had arrived she came through the crowd and touched his robe.
- 5:28 Because she had said, “If I can just touch his clothes I will become well.”
- 5:29 Immediately the flowing of her blood stopped and she could feel within her body that she was healed from her condition.
- 5:30 Then Jesus – immediately knowing within himself that power was being pulled from him – turned around while being

- pressed against and said, “Who touched my clothing?”
- 5:31 And his students said, “You see the crowds pressing against you, and you ask, ‘who touched me?’”
- 5:32 Then he looked around to see who had done this.
- 5:33 The woman, who was afraid and trembled about what had happened to her, approached and fell at his feet and told him everything.
- 5:34 Then he said to her, “Daughter, your faith has made you whole – be with peace and be cured of your condition.”
- 5:35 While he was still speaking, some people who had visited the house of the synagogue elder told him, “Your daughter is dead – why are you still bothering the Teacher?”
- 5:36 Yet when Jesus heard what was being spoken, he said to the chief priest, “Don’t be afraid, just have faith.”
- 5:37 Then he allowed no one to accompany him except Peter, James and John – the brother of James.
- 5:38 Then he arrived at the house of the synagogue elder and saw the commotion – and those who were weeping and crying loudly.
- 5:39 After he went in, he asked them, “Why all the agitation and crying? The girl is not dead – she is only sleeping.”
- 5:40 Then they laughed and ridiculed him. Yet after he expelled them, he took the father and the mother of the girl, and those who were with him, and went in where the girl was lying.
- 5:41 Then he held the girl’s hand and said to her, “Talitha koum” – which means, “Girl, I am telling you, wake up.”
- 5:42 Then immediately the girl got up and walked, for she was twelve years old. And they were amazed with astonishment.
- 5:43 Then he instructed them sternly that no one should know about this – and told them to give her something to eat.

Gospel of Mark Chapter Six

- 6:1 Then he left that place and traveled to his homeland – and his students followed him.
- 6:2 During the Sabbath he began teaching in the temple, and many who heard him were amazed. They said, “Where did this man get these things – the wisdom he has been given and the miracles that have occurred from His power?”
- 6:3 Is this not the builder – the son of Mary, the brother of James and Joseph and Judas and Simon? Are not his sisters here with us?” Thus they were offensive towards him.
- 6:4 But Jesus told them, “A prophet is only without honor in his own land – and among his own kin and in his own house.”
- 6:5 He therefore didn’t perform any great miracles, except that he laid his hands upon a few sick people and cured them.
- 6:6 He was amazed at their lack of faith. Then he traveled around the surrounding villages and taught.
- 6:7 Then he summoned the twelve¹⁰² and began sending them out in pairs – giving them the authority over impure spirits.
- 6:8 He instructed them to take nothing for their journey except a staff: No script, no bread, and no money in their belts.
- 6:9 Just to wear sandals – and not two robes.
- 6:10 Thus he said to them, “If ever you should enter into a house, there you should remain until you leave that place.
- 6:11 And wherever they will not receive you nor hear from you – when you leave that place, shake the dust off from under your feet to witness your opposition.”
- 6:12 Then they went out and preached that one should change their heart.¹⁰³

¹⁰² Verse 6:7. Luke 10 indicates that he sent out a total of 72 disciples in pairs. It is presumed that the twelve were part of the 72 total.

¹⁰³ Verse 6:12. The Greek word μετανοέω (metanoēō) means, according to the lexicon, “to change one’s mind” and “to change one’s mind for better, heartily to amend with abhorrence of one’s past sins.”

- 6:13 And they cast out many demons and anointed many sick people with olive oil and cured them.
- 6:14 When King Herod heard that Jesus had become well-known, he said, “John the Baptist has risen from the dead body and this is why such miracles come from him.”
- 6:15 Others said, “This must be Elijah.” And still others said, “He is a prophet – one of the ancient Prophets.”
- 6:16 But even upon hearing these, Herod said, “It is John, whom I beheaded – he has risen from the dead body.”
- 6:17 For Herod had sent for John to be arrested and imprisoned because of Herodias – who was married to his brother Philip – as Herod had married her.
- 6:18 This was because John had told Herod, “It is not lawful for you to have your brother’s wife.”
- 6:19 Thus Herodias held a grudge against him and wanted to kill him but couldn’t.
- 6:20 Because Herod revered John – knowing him to be a devoted and holy man – and respected him. When he heard from him, he may not have understood, but what he heard brought him joy.
- 6:21 Then when an opportune time had arrived, Herod held a feast with his ministers, captains and chiefs of Galilee.
- 6:22 When Herodias’ daughter came in and danced, she pleased Herod and those who sat with him. The king then said to the girl, “Ask me whatever you want and I will give it to you.”
- 6:23 So he made her this promise, “Whatever you will ask from me, I will give it to you – up to half of my dominion.
- 6:24 Then she approached her mother, asking, “What should I ask for?” Her mother replied, “The head of John the Baptist.”
- 6:25 So she quickly approached the king and requested, “I want for you to give me the head of John the Baptist on a platter.”
- 6:26 And the king was saddened – but because of his promise in front of everyone at the table, he did not deny her.
- 6:27 Immediately the king instructed an executioner to bring his head back. The man went to the prison and beheaded John.
- 6:28 And brought his head on a platter and gave it to the girl, and

- the girl gave it to her mother.
- 6:29 When John's disciples heard of this they came to remove his body and laid it in a tomb.
- 6:30 Later his messengers^R met with Jesus and reported to him everything they had done and everything they had been teaching.
- 6:31 Then he invited them, "Come with me to a secluded spot and rest yourselves for awhile." For there were many people coming and going and they did not have time to eat.
- 6:32 So they left for the secluded spot by boat.
- 6:33 As the crowds saw them departing, they recognized him and many ran on foot from different villages and assembled there ahead of them.
- 6:34 When Jesus arrived, he saw the large crowds and he was compassionate towards them because they were like sheep without a shepherd. So he began to teach them many things.
- 6:35 Later in the day his disciples approached him and said, "This is a secluded spot and the time is late –
- 6:36 send them away into the surrounding fields and villages so they can buy themselves food – because they don't have anything to eat."
- 6:37 But he replied, "Give them something to eat." So they asked, "Should we go and buy two hundred denariis worth of bread to give them something to eat?"
- 6:38 Jesus replied, "How many loaves do you have? Go check." So they counted and said, "Five – and two fishes."
- 6:39 Then he instructed them to have everyone sit down in groups on the green grass.
- 6:40 So they sat down in groups of fifty or a hundred.
- 6:41 Then he took the five loaves and the two fishes and looked up towards the sky and offered them to God.^I He then broke the breads and divided the fishes and gave them to his disciples to pass out to everyone.
- 6:42 Then everyone ate and was filled.
- 6:43 When they picked up the broken pieces of bread and fish,

they filled up twelve baskets.

6:44 And about five thousand people had eaten the loaves.

6:45 Then immediately he instructed his disciples to get into the boat and travel to the other side into Bethsaida while he sent away the crowds.

6:46 After he had sent them away, he departed to a mountain to pray.

6:47 By the time evening had come, the boat was in the middle of the sea and he was alone on the land.

6:48 Then he saw them struggling to row because the wind was against them and by the fourth watch of the night he came to them, walking on the water, and could have passed them.

6:49 When they saw him walking on the water, they cried out because they thought they were seeing a ghost.

6:50 They all saw him and were distressed, and immediately he said to them, “Have courage, it is me – don’t be afraid.”

6:51 Then he stepped into the boat with them and the wind stopped – and they were greatly awestruck.

6:52 For they did not understand the loaves – because their hearts were hardened.

6:53 After crossing over, they landed at Gennesaret and moored there.

6:54 When they stepped off the boat, people immediately recognized him.

6:55 They ran through the country carrying sick people on cots to where ever they heard he went.

6:56 And whenever he entered a village, town or region, they placed the sick in the streets and sought to touch him – even just the hem of his robe – and those who touched him were cured.

Gospel of Mark Chapter Seven

- 7:1 Then some pharisees and scribes who came from Jerusalem gathered around Jesus.
- 7:2 When they saw some of his disciples eat bread with unwashed or unclean hands, they found fault.
- 7:3 Because the pharisees and the Jews maintained the traditions of the elders by not eating unless they washed their hands.
- 7:4 And after the market they did not eat without washing. They also observed other traditions, such as the washing of cups, pots, copper kettles and dining tables.
- 7:5 Then the pharisees and scribes asked him, “Why do your disciples not maintain the traditions of the elders and eat food with unwashed hands?”
- 7:6 He replied to them by saying, “Isaiah has described you hypocrites well, as it was written, ‘These people honor Me with their lips but their hearts are far from Me.
- 7:7 They worship Me in vain – their doctrines are merely human rules.’”¹⁰⁴
- 7:8 As you leave aside the Teachings of God, you hold on to the traditions of humans – and you prescribe the washing of pots and cups and many other such mundane things.”
- 7:9 Then he added, “You fully reject the Teachings of God in order to keep your own traditions.
- 7:10 For Moses said, ‘Honor your father and your mother,’ and ‘Whoever curses their father or mother – let him die.’¹⁰⁵

¹⁰⁴ Verse 7:6.

The LORD says: “These people come near to Me with their mouth and honor Me with their lips, but their hearts are far from Me. Their worship of Me is based on merely human rules they have been taught.” (Isaiah 29:13 NIV)

¹⁰⁵ Verse 7:10. The phrase *θανάτῳ τελευτάτω* does not mean to be put to death by others as inferred by many translations. Jesus is specifically referring to one of God’s commandments, which says:

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.” (Exodus 20:12 NIV)

- 7:11 But you say, ‘If a man says to his father or mother, ‘whatever I have that would help you is corban – that is to say, an offering to God –
- 7:12 you no longer allow him to do anything for his father or mother –
- 7:13 thus making the Teachings of God invalid through your tradition that you have proclaimed – and many similar things you do.’”
- 7:14 After he called the crowd of people towards him, he said to them, “Listen to me each one of you – and understand –
- 7:15 there is nothing outside of a person that enters in that will defile them – but the things that come out of a person – these are the things that will defile that person.”
- 7:16¹⁰⁶
- 7:17 After he left the crowd and went in the house, his disciples asked him about the analogy.
- 7:18 Then he replied to them, “Are you so without understanding that you don’t see that whatever comes from outside and enters into the body cannot defile them?
- 7:19 Because it doesn’t enter into his heart, but into the belly where it is digested – thus cleansing the food.”
- 7:20 Then he added, “That which comes out from a person – this is what defiles them.
- 7:21 Because from within – from the heart of a person – comes wicked thoughts such as sexual immorality, theft, murder –
- 7:22 greed, envy, malice, deceitfulness, selfishness, blasphemy, arrogance and foolishness.
- 7:23 All of these wicked things come from within – and defile a person.
- 7:24 Then he got up and traveled to the regions of Tyre and Sidon, and went into a house. He wanted that no one know, yet he could not remain hidden.

¹⁰⁶ Verse 7:16 doesn’t appear in the early manuscripts.

- 7:25 Because a woman – whose young daughter had an impure spirit – heard and approached him and fell at his feet.
- 7:26 The woman was Greek – Syrian by race – and she pleaded for him to remove the demon from her daughter.
- 7:27 But Jesus replied to her, “First let the devoted ones be taken care of first – because it’s not good to take the children’s bread and toss it to the dogs.”
- 7:28 She replied, saying, “Yes Master – but let the dogs under the table eat from the children’s crumbs.”
- 7:29 Then he replied to her, “Because you have said this, you may go now – the demon has left your daughter.”
- 7:30 When she arrived at her house she found her daughter was lying on the bed and the demon had left her.
- 7:31 Again Jesus left the regions of Tyre and Sidon and arrived at the sea of Galilee – in the region of Decapolis.
- 7:32 They brought him a deaf man with a speech impediment and begged him to lay his hand upon him.
- 7:33 Then he took the man away from the crowd and put his fingers into the man’s ears. Then he put saliva on his fingers and touched the man’s tongue.
- 7:34 He looked up to the sky and sighed deeply – and said, “Ephphatha” – which means “Become open.”
- 7:35 Thus the man’s ears were opened and his speech impediment was removed, and he began speaking normally.
- 7:36 Then Jesus instructed them to tell no one – but the more he instructed this, the more widely they proclaimed it.
- 7:37 Thus they were all exceedingly astonished, saying, “He does everything perfectly – he even makes the deaf hear and the mute speak.”

Gospel of Mark Chapter Eight

- 8:1 At that time the crowds were very large – and having nothing to eat, Jesus called his disciples over to him and said –
- 8:2 “I have compassion for the masses because they have been with me for three days and don’t have anything to eat.
- 8:3 And if I send them off to their homes fasting they will faint on the way – because many of them have come from far away.”
- 8:4 And his disciples responded, “How can someone satisfy them with bread here in the wilderness?”
- 8:5 So he asked them, “How many loaves do you have?”
“Seven,” they replied.
- 8:6 Then he instructed the people to sit down on the ground. He took the seven loaves and offered them to God.¹ Then he broke them and gave them to his disciples to pass out – so they distributed them to the people.
- 8:7 They also had a few small fishes. So Jesus offered them to God¹ and instructed they also be distributed.
- 8:8 So everyone ate and were filled. And they picked up seven baskets of fragments that were left over.
- 8:9 About four thousand people had eaten. Then he sent them off.
- 8:10 Straightaway he boarded a boat with his disciples and traveled into the region of Dalmanutha.
- 8:11 Then the pharisees came up and began to question him – they sought a sign from heaven, and tested him.
- 8:12 From within his spirit he sighed deeply and said, “Why does this culture seek a sign? Truly I tell you, there will be no sign shown to this society.”
- 8:13 Then he left them and boarded a boat again and left for the other shore.
- 8:14 Now they forgot to bring bread – and they didn’t have more than one loaf on the boat.
- 8:15 So he instructed them, saying, “Be careful, beware of the yeast of the pharisees – and the yeast of Herod.”

- 8:16 They debated among themselves about this and concluded, “This is because we have no bread.”
- 8:17 Knowing this, Jesus asked them, “Why are you debating about having no bread? Do you not see or understand? Have your hearts become hardened?
- 8:18 Do you have eyes yet don’t see? And ears, yet don’t hear? And don’t you remember?
- 8:19 When I broke the five loaves among the five thousand, how many baskets of fragments did you pick up?” “Twelve,” they replied.
- 8:20 “And when the seven were distributed among four thousand, how many baskets of fragments did you pick up?” “Seven,” they replied.
- 8:21 So he said to them, “How is it that you still don’t understand?”
- 8:22 Then he traveled to Bethsaida, and they brought to him a blind man and asked him to touch the man.
- 8:23 So he took the blind man by the hand and led him out of the village. After he put saliva on his eyes and put his hands on him, he asked him if he was able to see.
- 8:24 The man looked up and said, “I see people that look like trees, walking about.”
- 8:25 Again Jesus put his hands upon his eyes, and had him look up – and his sight was restored and he saw everyone clearly.
- 8:26 Then Jesus sent him off to his house and said, “Don’t go into the village.”
- 8:27 Then Jesus departed with his disciples to the villages of Caesarea Philippi. As they were on their way, he asked his students, “Who do people say I am?”
- 8:28 “John the Baptist – but some say Elijah and others say one of the Prophets,” they replied.
- 8:29 Then he asked them, “But who do you say I am?” Peter replied and said, “You are the Anointed of God [Messiah, Christ]^D.”
- 8:30 He instructed them not to tell anyone about this.
- 8:31 Then he began to teach them that the Servant of Humanity^F

must bear many things, and be rejected by the elders and by the chief priests and the scribes, and be murdered – and after three days, will rise from the body.^Q

8:32 He spoke this openly. So Peter took him aside and began to admonish him.

8:33 But after he turned around and looked at his disciples, he chastised Peter, saying, “Get away from me, opposer of God – for you set your mind not upon God’s interests, but the interests of people.”

8:34 After he called the people over to him with his disciples, he said to them, “Whoever wants to follow me, let him deny himself and pull up his stakes¹⁰⁷ and follow me.

8:35 Because whoever wants to save their life will lose it – but whoever will lose their life for my sake and the Teachings will be saving themselves.

8:36 For what shall one benefit if he gains the whole world yet loses his own soul?

8:37 Or what should a person give in exchange for his own soul?

8:38 Therefore, whoever is ashamed of me and my teachings to this adulterous and sinful society – the Servant of Humanity will be ashamed of them when he appears in the majesty of his Creator with the holy angels.”

¹⁰⁷ Verse 8:34. The Greek word, σταυρός (stauros) indicates a stake that is put in the ground around grape vines or other vines, to prop up the plant among farming communities. These were primarily rural people who were farmers or knew the farming life intimately. This phrase, “pull up stakes,” was and still is used to indicate leaving the farm and moving to another place. The text indicates that Jesus is using this phrase metaphorically as the departure from one’s materialistic life – leaving behind the interests of society and embracing the interests of God (see previous verse).

Gospel of Mark Chapter Nine

- 9:1 Then he told them, “Truly I tell you, there are some who stand here that will not experience death before seeing the sanctuary^N of God appear with its power.”
- 9:2 Six days later, Jesus took Peter, James and John and brought them up a high mountain alone. There in front of them, he changed to another form.¹⁰⁸
- 9:3 And his clothing turned brilliantly white as snow – greater than any washer could whiten them on earth.
- 9:4 Then Elijah appeared, with Moses – and they spoke with Jesus.
- 9:5 Then Peter responded and said to Jesus, “Master, it is good that we are here. Let us erect three tents – one for you, one for Moses and one for Elijah.”
- 9:6 For he didn’t know what to say because they were very afraid.
- 9:7 Then a cloud formed and enveloped them. A voice came out of the cloud: “This is my beloved Representative – listen to him!”
- 9:8 Then suddenly they looked around and didn’t see anyone but Jesus and themselves.
- 9:9 As they descended the mountain he instructed them not to tell anyone what they had witnessed, until the Servant of Humanity^F rises from the dead body.
- 9:10 They kept that statement between themselves – but debated with one another what appears from the dead body means.
- 9:11 Then they asked him, “Why do the scribes say that Elijah must come first?”
- 9:12 He answered them saying, “Elijah truly does come first – and restores everything – and as it is written about this Servant

¹⁰⁸ Verse 9:2. The Greek word μεταμορφόω metamorphoō has been variously translated to “transfigured” in some translations. The word means, according to the lexicon, “to change into another form, to transform, to transfigure.”

of Humanity, he bears many things and is scorned.

9:13 But I tell you, Elijah has already come and they have done to him whatever they wanted – as it is written about him.”

9:14 Then when he came towards his students he saw a great crowd surrounding them – and the scribes were questioning them.

9:15 Then immediately after they saw him, all the people were greatly astonished and ran to him, joyfully greeting him.

9:16 Then he asked the scribes, “What are you asking them?”

9:17 Then someone from the crowd responded, saying, “Master I have brought to you my son, who has a spirit that makes him mute.

9:18 And whenever it seizes him, it throws him onto the ground and he foams at the mouth and grinds his teeth – and he is wasting away. I told your disciples to remove it and they couldn’t.”

9:19 Jesus responded by saying, “O faithless society, how long will I be with you? How long will I have to bear you? Bring him to me.”

9:20 So they brought the man to him and when he saw Jesus, immediately the spirit seized the child and he fell on the ground and rolled around frothing.

9:21 Jesus asked his father, “Since when did this start happening?” The father replied, “Since he was a child.

9:22 Oftentimes it will throw him into the fire or into the water to hurt him – but if you can do anything, please have mercy upon us and help us.”

9:23 Then Jesus said, “If you will only have faith – everything is possible for one who believes.”

9:24 Then immediately the father of the child cried out and said with tears in his eyes, “Master I am believing – please help me with my doubt.”

9:25 When Jesus saw the crowd rapidly gathering around, he rebuked the impure spirit, saying to it, “You deaf and dumb spirit, I demand that you come out of him – and don’t enter him again!”

- 9:26 Crying and convulsing, the spirit came out of him and the boy appeared to be dead – so much so that many said, “He is dead.”
- 9:27 But Jesus took him by the hand and lifted him up – and he got up.
- 9:28 And when Jesus went into the house, his students asked him privately, “Why couldn’t we cast it out?”
- 9:29 He responded, “This kind will come out only by prayer and fasting.”
- 9:30 Then they departed there and passed through Galilee – and he didn’t want anyone to know.
- 9:31 For he had been teaching his students, “The Servant of Humanity is delivered to the hands of men – and they will kill his body; and after his body is killed, he will appear^Q on the third day.”
- 9:32 While they didn’t understand what he was saying, they were afraid to ask him.
- 9:33 Then he arrived at Capernaum – and once they got to the house, he asked them, “What was it that you were arguing about on the way here?”
- 9:34 But they were silent, because they were arguing about who is greatest among them.
- 9:35 Then he sat down and called the twelve and said to them, “If anyone wants to be greatest, they must be last – and the servant of everyone.”
- 9:36 Then he picked up a child and set him in the middle of them – and after taking him in his arms, he said to them:
- 9:37 “Whoever accepts one of these children on my behalf accepts me – and whoever will accept me doesn’t accept me – but Him who sent me.”
- 9:38 Then John replied, saying, “Master we saw someone casting out demons in your name and he was not a follower of ours – so we forbade him.”
- 9:39 But Jesus replied, “Do not forbid him – because no one who does a powerful thing in my name will be able to easily speak ill of me.

- 9:40 Because he who is not against us is with us.
- 9:41 For whoever gives you a cup of water to drink in my name – because you belong to the Anointed of God [Messiah, Christ]^D – truly I say to you, he will never lose his reward.
- 9:42 And whoever offends one of these humble ones who trust in me – it will be better for him to have a millstone hung around his neck and be cast into the sea.
- 9:43 If your hand causes you to offend – cut it off, for it is better for you to enter life maimed than to have two hands and go to hell – into the fire that is never quenched.
- 9:44¹⁰⁹
- 9:45 And if your foot causes you to offend – cut it off, as it is better for you to enter life lame than to go to hell – into the fire that will never be quenched.
- 9:46¹¹⁰
- 9:47 And if your eye causes you to offend – pluck it out, as it is better for you to enter the sanctuary of God with one eye than to have two eyes and be cast into the hellish fire –
- 9:48 where their worm doesn't die and the fire is never quenched.
- 9:49 Because all will be salted by fire.
- 9:50 Salt is good – but if the salt has lost its saltiness, how can you season with it? Have salt within yourselves, and be at peace with one other.”

¹⁰⁹ Verse 9:44. This verse does not appear in early manuscripts.

¹¹⁰ Verse 9:46. This verse does not appear in early manuscripts.

Gospel of Mark Chapter Ten

10:1 Then he departed that place and went to the coast of Judaea on the other side of the Jordan. Crowds of people gathered around him there, and as usual, he taught them.

10:2 Then the pharisees approached him and tested him by asking, “Is it lawful for a man to divorce his wife?”

10:3 He replied, “What instruction did Moses give?”

10:4 “Moses permitted a written divorce certificate to divorce her.”

10:5 Jesus responded, “Because your hearts were hard he wrote this law for you.”

10:6 But from the beginning of creation, God has made men and women.

10:7 For this reason a man will leave his father and mother –

10:8 and together they will be one body. Thus they are no longer two, but rather one body.

10:9 Therefore, what God has joined together, let no one separate.”

10:10 Then in the house, his disciples asked him again about this.

10:11 So he said to them, “Whoever divorces his wife and marries another commits adultery against her.”

10:12 And if a woman divorces her husband and marries another, she commits adultery.”

10:13 Then some brought to him some young children, asking that he touch them – and his disciples admonished those who brought them.

10:14 But when Jesus saw this, he was very displeased, and said to them, “Permit the little children to approach me and don’t forbid them – because the sanctuary^N of God is present with those such as these.

10:15 Truly I tell you, whoever does not receive the sanctuary of God like a child will not enter into it.”

10:16 Then he took them up in his arms and placed his hands upon them and blessed them.

- 10:17 Later he was traveling on the road and someone ran towards him and kneeled in front of him and asked him, “Honorable teacher, what should I do in order to receive eternal life?”
- 10:18 Jesus responded to him, “Why do you call me honorable? No one but God alone deserves honor.
- 10:19 You know the commandments – ‘do not commit adultery; do not kill; do not steal; do not lie; do not defraud; honor your father and mother.’”
- 10:20 He replied, “Teacher, I have kept all these things since I was young.”
- 10:21 Jesus looked at him lovingly and said to him, “There is one thing you lack: Go home, sell whatever you have and give to the poor; and you will have your treasure in the spiritual realm – then come and follow me.”
- 10:22 He was disappointed with this answer and went away saddened, for he had many possessions.
- 10:23 Then Jesus looked around at his disciples and said, “How hard it is for those who are materialistic to enter the sanctuary^N of God!”
- 10:24 The disciples were surprised at his statement. But Jesus replied again and said, “Children, how hard it is to enter into the sanctuary of God!
- 10:25 It is easier for a camel to go through the eye of a needle than for a materialistic person to enter the sanctuary of God.”
- 10:26 They were greatly astonished, and said to each other, “Who then can be saved?”
- 10:27 But he replied, “With humans, it’s impossible. But not with God: Because with God, everything is possible.”
- 10:28 Then Peter replied to him, “You know that we’ve left everything to follow you.”
- 10:29 But Jesus responded, “Truly I tell you, there is no one who leaves their home or brothers or sisters or father or mother or children or lands for my sake and the Teachings
- 10:30 that will not receive a hundred times more than they would in this present life: houses, brothers, sisters, mothers, children,

- farms – as well as persecution – they will receive eternal life in the next lifetime.
- 10:31 But many who are first will be last – and the last will be first.”
- 10:32 Later they were on the road going up to Jerusalem, and Jesus led them. They were amazed yet humbled as they followed him. Then once again he told the twelve the things that will happen to him.
- 10:33 “Look, we will travel up to Jerusalem and the Servant of Humanity will be delivered to the chief priests and the scribes and they will condemn him to death and will hand him over to the pagans.
- 10:34 Then they will mock him and flog him and spit on him and will murder his body¹¹¹ – and on the third day he will appear.”^P
- 10:35 Then James and John – the sons of Zebedee – approached him and said, “Master, will you do something for us?”
- 10:36 “What do you want me to do?” Jesus asked.
- 10:37 They responded, “Allow us to sit – one on your right and the other on your left – in your glory.”
- 10:38 But Jesus replied, saying, “You don’t know what you are asking: Can you drink from the cup that I drink from? And be immersed in the water I am immersed in?”
- 10:39 They replied, “We can.” So Jesus responded, “Then certainly you will drink from the cup that I drink from and be immersed in the waters that I am immersed in.
- 10:40 But to sit on my right and on my left is not mine to give – this is given to those who have become prepared.”
- 10:41 When the ten heard this, they were upset with James and John.
- 10:42 But Jesus called them over and said, “You know that those who are respected as rulers of the materialists lord it over them

¹¹¹ Verse 10:34. In this context, the Greek word ἀποκτείνω (apokteinō) refers specifically to killing one’s physical body – not the soul or spirit-person within.

– and their great ones exercise authority over them.

10:43 But this is not the case for you – rather, whoever wants to be great among you will be your servant.

10:44 And whoever of you will be great will be the servant of all.

10:45 Because even the Servant of Humanity^F came not to be served, but to serve – and give himself to liberate many.”

10:46 Then they entered into Jericho. As he left Jericho with his disciples and a great number of people, a blind man named Bartimaeus the son of Timaeus sat on the side of the road, begging.

10:47 And when he heard that it was Jesus of Nazareth, he cried out, saying, “Jesus, follower^G of David, have mercy upon me.”

10:48 Many admonished him and told him to be quiet, but he only cried more, saying, “Follower of David, please have mercy on me.”

10:49 Then Jesus stopped and requested he be summoned. So they summoned the blind man, saying to him, “Calm down – and stand up! He is requesting for you.”

10:50 Tossing his coat to the side, he jumped up and approached Jesus.

10:51 Then Jesus responded and said to him, “What do you want from me?” The blind man said to him, “Master, to receive my sight.”

10:52 So Jesus said to him, “Go on your way – your faith has healed you.” Then immediately he received his sight and followed Jesus down the road.

Gospel of Mark Chapter Eleven

- 11:1 Then as they neared Jerusalem – into Bethphage and Bethany – and came to the Mount of Olives, he dispatched two of his disciples.
- 11:2 He told them, “Travel the path ahead into the village and as soon as you enter it, you will find a colt tied to which no one has been seated. Unbind him and bring him –
- 11:3 and if anyone says to you, ‘Why are you doing this?’ tell him that the Master needs it and will return it soon.”
- 11:4 Then they left and found the colt tied by an out-going door where two paths met – so they loosened him.
- 11:5 And someone standing there said to them, “What are you doing – untying the colt?”
- 11:6 So they told him what Jesus had instructed him to say – and he let them go.
- 11:7 Then they brought the colt to Jesus and they laid their coats on it – and Jesus sat on it.
- 11:8 Many spread their coats on the path while others cut branches from the trees and spread them along the path.
- 11:9 Those who were in front and those following all chanted, “Praise God¹¹² – Blessed is he who comes in the Name of the LORD–
- 11:10 Blessed is the refuge^N of our master, David, who came in the Name of the LORD – Praises to the Highest One.¹¹³
- 11:11 Then Jesus entered the Temple – and by the time he looked around at everything it was evening. He then left for Bethany with the twelve.

¹¹² Verse 11:9. The Greek word ὡσαννά (hōsanna) is a statement of praise for God – in declaring something as auspicious.

¹¹³ Verse 11:10. The Greek word ὑψιστος (hypsistos) refers to “the most high” or “the highest” according to the lexicon, indicating the Supreme Being. They are praising those (Jesus and David) who have come in the Name of God – because Jesus and David were God’s messengers who often praised God’s Names.

- 11:12 The next day, after they traveled from Bethany, he was hungry.
- 11:13 Seeing a fig tree from a distance with leaves, he approached it to see if he might find any fruit on it – but when he got to it he found nothing but leaves, because figs were not in season yet.
- 11:14 Then Jesus said to the tree, “No one will ever eat fruit from you.” And the disciples heard this.
- 11:15 Then they arrived in Jerusalem and Jesus went into the Temple. He began casting out the shoppers and merchants in the Temple. He overthrew the tables of the bankers and the chairs of those who sold doves.
- 11:16 And he would not allow anyone carrying any merchandise through the temple.
- 11:17 Then he began teaching, “Is it not written, ‘My house will be called the house of prayer for all nations’¹¹⁴? But you have turned it into a den of thieves.”
- 11:18 When the scribes and chief priests heard this, they sought ways to destroy him because they feared him, for all the people were amazed at his teachings.
- 11:19 Then when evening came, he left the city.
- 11:20 In the morning as they passed by the fig tree, they saw it had withered from the roots up.
- 11:21 And Peter reminded Jesus, saying, “Teacher, did you know the fig tree that you cursed has withered?”
- 11:22 Jesus replied, “Put your trust in God.
- 11:23 Because truly I tell you, whoever of you says to this mountain, ‘Be lifted and thrown into the sea’ and has no doubt within his heart – but trusts what He says – it will be done for

¹¹⁴ Verse 11:17.

And foreigners who bind themselves to the LORD to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant—these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.” (Isaiah 56:6-7)

him.

11:24 Therefore I tell you, whatever things you pray and ask for, trust that you will receive and they will be granted to you.

11:25 And when you persist to pray, be forgiving of anything done against you, so that your Creator who is in the spiritual realm will also forgive you for your own offenses.”

11:26¹¹⁵

11:27 Then they traveled again into Jerusalem and as he was walking in the Temple the chief priests, scribes and elders approached him –

11:28 and they asked him, “By what authority do you do these things? And who gave you this authority to do these things?”

11:29 Jesus replied, “I also ask of you one question – and if you answer me I will tell you by what authority I do these things.

11:30 The baptism of John – was it from the spiritual realm – or of men? Answer me this.”

11:31 They debated this among themselves, saying, “If we say ‘From the spiritual realm’ he will say, ‘Why then did you not believe him?’

11:32 But if we say, ‘Of men’ ...” – as they feared the people, because everyone considered John to be a genuine Prophet.

11:33 So they answered, saying to Jesus, “We don’t know.” Jesus answered them back by saying, “Neither will I tell you by whose authority I do these things.”

¹¹⁵ Verse 11:26. This verse was added in later manuscripts: “*But if you don’t forgive, neither will your Creator who is in the spiritual realm forgive you of your offenses.*”

Gospel of Mark Chapter Twelve

- 12:1 Then he began to teach them through analogies: “A man planted a vineyard and build a fence around it and dug out a vat under the winepress and built a tower. He leased out the land to some farmers and left on a journey.
- 12:2 When it was time for harvest he dispatched a servant to the farmers to collect some of the fruit of the harvest from the farmers.
- 12:3 They grabbed him and beat him and sent him away with nothing.
- 12:4 So he sent another servant, and they threw rocks at him and wounded him in the head, and sent him away with shame.
- 12:5 Once again he sent another, and they murdered him. He sent many others – some they beat and others they murdered.
- 12:6 He had one more to send – his beloved son. He sent him after these others, thinking, ‘They will surely respect my son.’
- 12:7 But those farmers said among themselves, ‘This is the heir, let’s go ahead and kill him and the inheritance will be ours.’
- 12:8 So they grabbed him and murdered him and threw his body outside the vineyard.
- 12:9 What should the master of the vineyard do now? He will surely go and destroy the farmers and give the vineyard to others.
- 12:10 Have you not read in the Scripture: ‘The stone that the builders rejected will become the cornerstone;
- 12:11 this was the LORD’s doing and it is marvelous in our eyes’?”¹¹⁶
- 12:12 Then they sought to seize him, but feared the people, because they knew the analogy he used was about them – so they left him alone and went on their way.

¹¹⁶ Verse 12:11.

The stone the builders rejected has become the cornerstone; the LORD has done this, and it is marvelous in our eyes. (Psalm 118:22)

12:13 Then they sent out some pharisees and Herodians to trap him with his statements.

12:14 When they approached him, they asked him, “Master, we know that you are truthful, and don’t care for the body – because you see the presence within the person – and teach the way of God in Truth. Is it lawful to pay taxes to Caesar, or not?”

12:15 Should one pay, or not?” Understanding their hypocrisy, he replied, “Why are you testing me? Bring me a denarius to examine.”

12:16 So they brought one, and he said to them, “Whose likeness and inscription is here?” And they replied, “Caesar’s.”

12:17 Then Jesus said, “Give to Caesar those things that are Caesar’s – and to God those things that are God’s.” And they were astonished by him.

12:18 Then the sadducees – who say there is no resurrection¹¹⁷ – approached him and asked him:

12:19 “Master, Moses wrote that if a man’s brother dies, leaving his wife behind without children, the brother should marry his wife and she will raise his brother’s children.

12:20 Now there were seven brothers and the first married the

¹¹⁷ Verses 12:18 and 12:23. The Greek word ἀνάστασις (anastasis) is typically translated to “resurrection” but means, “raising up” and “rising from the dead” according to the lexicon. At the time of death of the physical body, the spirit-person or living being (soul) “rises up” from the body. Within the context of these statements, Jesus is teaching that the spirit-person continues to live outside of the confines of the physical body. Jesus is describing the ascension of the spirit-person to the spiritual world, as confirmed in Verse 12:25. These verses also indicate this teaching circulated prior to Jesus’ time. Verse 12:18 indicates that the sadducees did not teach resurrection – indicating that others did, including the pharisees, the prophets, Jesus and Jesus’ disciples. These teachings included that the spirit-person that doesn’t ascend will continue to live in the physical universe, within another physical body. This teaching was continued in the early Christian Church for at least three centuries following Jesus’ departure. Jesus and his disciples confirmed this teaching with their question in John 9:1-2. The following verse from the Book of Hebrews also confirms this ancient teaching:

Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. (Hebrews 11:35 NIV)

wife but died, having no children.

12:21 And the second married her and died and didn't have children – the same with the third brother.

12:22 All seven had married her and had no children – and then, at last, the woman also died.

12:23 Therefore, in the resurrection, when they rise from the dead body,^Q whose wife will she be? For all seven had married her?”

12:24 Jesus answered them, “You are in error – do you not know the Scriptures nor the power of God?

12:25 Because when we arise from the dead body we neither marry nor be given in marriage – but will be as angels in the spiritual realm.

12:26 With regard to the arising from the dead body, have you not read in the Scripture of Moses about the burning bush – how from within the bush God spoke to him saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’?¹¹⁸

12:27 He is not the God of the dead, but the God of the living – therefore you are greatly mistaken.”

12:28 Then one of the scribes approached – after hearing their argument, and seeing that Jesus answered wisely – and asked him, “What is the most important instruction¹¹⁹ of all?”

12:29 Jesus replied, “The most important of all the instructions is,

¹¹⁸ Verse 12:26. Jesus is referencing Exodus 3:

Then He said, 'I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.' At this, Moses hid his face, because he was afraid to look at God. (Exodus 3:6)

In 12:26, Jesus indicates that even though Abraham, Isaac and Jacob had passed away by the time God spoke to Moses from the burning bush, God spoke to Moses in present tense, meaning that Abraham, Isaac and Jacob were still alive and with God – this is confirmed by Jesus' next statement in 12:27.

¹¹⁹ Verse 12:28. The Greek word ἐντολή (entolē) means, “an order, command, charge, precept, injunction:” in whole, instructions. While some translations have assumed the translation of “commandment” – neither of the two of Moses' instructions was part of the ‘Ten Commandments.’ Therefore, the discussion did not comprise of a comparison of the ‘Ten Commandments’ as some translations imply.

- ‘Hear O Israel – the LORD our God is our only Lord –¹²⁰
- 12:30 and you shall love the LORD your God with all your heart, with all your soul and with all your mind and with all your strength’¹²¹ – this is the most important instruction.
- 12:31 And the second is like it – ‘You shall love others¹²² as yourself.’¹²³ There is no other instruction greater than these.”
- 12:32 Then the scribe said to him, “Excellent, Teacher. You have spoken the Truth, for we have but one God and there is none other except Him.
- 12:33 And to love Him with all our heart and with all of our understanding and with all of our soul and with all our strength – and to love others as oneself – is greater than any burnt offerings or sacrifices.”
- 12:34 When Jesus saw that he had answered wisely, he said to him, “You are not far from the sanctuary of God.” And no one ventured to ask him anything more.
- 12:35 As Jesus taught in the Temple, he told them, “Why do the scribes say the Anointed of God [Messiah, Christ]^D is the follower^G of David?
- 12:36 For David himself said by the Holy Spirit, ‘The LORD said to my master,¹²⁴ sit at my right sight while I put your enemies

¹²⁰ Verse 12:29. This is quoted from Moses’ teaching:

“Listen, O Israel! The LORD is our God, the LORD alone.” (Deuteronomy 6:4 NLT)

¹²¹ Verse 12:30. Referencing Moses’ statement:

“You shall love the LORD your God with all your heart, with all your soul, and with all your strength.” (Deuteronomy 6:5 NKJV)

¹²² Verse 12:31. The Greek word πλησίον (plēsion) is translated to “neighbor” in some translations. However, according to the lexicon, the word means “any other person and where two are concerned *the other*.” This indicates that one’s love for others should not be limited to a neighbor.

¹²³ Verse 12:31. Spoken by God through Moses:

“Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor [fellow, fellow-citizen, another person] as yourself. I am the LORD.” (Leviticus 19:18 NIV)

¹²⁴ Verse 12:36. The Greek word κύριος (kyrios) means according to the lexicon, “he to whom a person or thing belongs, about which he has power of deciding; master, (Continued on next page)

under your feet.’¹²⁵

12:37 David therefore himself called him ‘master,’ from what condition is he his follower?’¹²⁶ And the large crowd heard this with delight.

12:38 As he taught them, he told him, “Beware of the scribes – who like walking around in long robes receiving respect in the

lord” and “is a title of honour expressive of respect and reverence, with which servants greet their master.”

¹²⁵ Verse 12:36. From the Psalms:

Of David. A psalm. The LORD says to my lord: [master:] "Sit at my right hand until I make your enemies a footstool for your feet." (Psalm 110:1 NIV)

¹²⁶ Verse 12:37. Jesus is speaking of David’s condition – his devotion and dedication to his Teacher, who Jesus sees as God’s representative – the Anointed of God. Some translations have assumed that Jesus is speaking of himself as being David’s master. But the context of Jesus’ statement and Psalm 110 indicates clearly that David is discussing someone who was currently his spiritual teacher – addressed as “master” or “lord.” This is likely Saul, because throughout Psalm 110, David was discussing the coming battles – led by King Saul – where Saul would conquer his enemies. This could also be interpreted as the order of Samuel, since Samuel was Saul’s teacher, and Samuel appointed Saul as king and advised him. David was a student of Samuel as well as a subject and student of Saul by the order of Samuel. Samuel, and thus Saul through his anointing by Samuel, are both considered to be priests in the order of Melchizedek – who was Abraham’s spiritual teacher. Thus Jesus is illustrating the condition of devotion of David for his spiritual teachers and lineage – illustrating the position and potency of the Anointed of God [Messiah, Christ] as role. He is thus indicating that not only was David devoted to his spiritual teacher the Anointed of God – making David also the Anointed of God – and Jesus, as a devoted servant of the servants of David, and is also the Anointed of God. The indication from the original texts is that the Anointed of God was seen as a role or position rather than a single person in history.

Here is Psalm 110 in its entirety:

Of David. A psalm. The LORD says to my lord [master]: "Sit at my right hand until I make your enemies a footstool for your feet."

The LORD will extend your mighty scepter from Zion, saying, "Rule in the midst of your enemies!"

Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

The LORD is at your right hand; He will crush kings on the day of His wrath.

He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

He will drink from a brook along the way, and so He will lift His head high.

(Psalm 110 NIV)

marketplaces.

12:39 And have the important seats in the synagogues and the places of honor at the feasts –

12:40 yet they forcibly appropriate widows' households and for appearances' sake offer lengthy prayers. They will receive the greatest consequences.”

12:41 Then Jesus sat down in front of the temple offering coffers and saw how the crowd offered coins into the temple coffers. Some rich people offered large amounts.

12:42 A poor widow approached and placed two small coins in – a very small amount of money.

12:43 Then he called over his disciples and said to them, “Truly I tell you, this poor widow has offered more than all of those who made offerings to the coffers.

12:44 Because they may have offered a lot – but she offered all that she had, and all she had to live on.”

Gospel of Mark Chapter Thirteen

- 13:1 Later as he left the Temple one of his disciples said to him, “Master, what kind of stones and buildings are these?”
- 13:2 Then Jesus answered him, saying, “Do you see these great buildings? Not one stone will remain upon another that has not been torn down.”
- 13:3 As he sat down at the Mount of Olives near the Temple, Peter, James and John asked him privately:
- 13:4 “Tell us, when will these things happen? And what will be the sign indicating when all these things will take place?”
- 13:5 Then Jesus replied, “Make sure that no one misleads you.
- 13:6 Because many will come in my name, saying, ‘I am he’ and will deceive many.
- 13:7 When you will hear of wars and rumors about war don’t be alarmed, for these things must occur, but this is not the end.
- 13:8 Because nations rise against nations and kingdoms against kingdoms – and there are earthquakes in various locations; and famines and disturbances – but these begin with the pain of childbirth.
- 13:9 But be careful, because they will deliver you up to the councils and in the synagogues you will be beaten, and you will be brought before governors and kings on my account to testify to them.
- 13:10 And the Teachings must first be preached before all peoples.
- 13:11 But they will capture you and arrest you. Don’t think about what you will say beforehand – nor should you plan: But whatever will be given to you at that time you will speak – because it is not you that speaks, but the Holy Spirit.
- 13:12 Now brother will condemn brother to die – and a father his child; and children will rise up against parents – having them put to death.
- 13:13 And you will be hated by everyone on account of me. But

- he who stands firm to the end will be saved.
- 13:14 But when you see the detestable things of desolation¹²⁷ become established where they shouldn't, those who recognize this should understand that those in Judea should flee to the mountains.
- 13:15 And those on the housetops should not go into the house – even to go in to take anything out of the house;
- 13:16 And those in the fields should not return again to fetch their coats.
- 13:17 How dreadful for those who are pregnant and for those who are nursing a baby at that time.
- 13:18 And pray this won't occur during the wintertime.
- 13:19 Because affliction will occur at that time – a kind that doesn't happen often – from the beginning of God's creation until now and afterward.
- 13:20 Had the LORD^B not shortened this time, no life could be saved; but on account of those who are chosen – whom He has chosen – He shortens the time.
- 13:21 During that time if anyone says to you, 'Look, here is the Anointed of God [Messiah, Christ]^D' or 'Look, he is there' don't believe them.
- 13:22 Because false messiahs and false prophets will appear and show signs and miracles in order to lead others astray – even possibly the chosen.
- 13:23 Yet be careful. Look, I have told you everything in advance.
- 13:24 But at that time, after the affliction,¹²⁸ the sun will darken and the moon will not shed any light.
- 13:25 The stars will seem to fall from the sky and the powers in

¹²⁷ Verse 13:14. Later ecclesiastical manuscripts added the phrase, "*spoken of by Daniel the prophet.*" This obviously was not part of Jesus' original statement.

¹²⁸ Verse 13:24. Jesus describes the moment of time when the spirit-person or soul rises from the physical body at the time of death – when the physical world disappears from view. "*After the affliction*" indicates the moments following the death of the body, after which Jesus will be there for his followers. (See next verses.)

the heavens will appear shaken.

13:26 Then they will see the Servant of Humanity appear in the spiritual realm with great power and glory.

13:27 And then God will send forth His messengers¹²⁹ and will gather His chosen from the four directions – from the farthest end of the earth to the farthest end of the universe.

13:28 Now learn the analogy of the fig tree: When its limbs have become tender and put forth its leaves, you know that summer is near.

13:29 In the same way, when you see these things occurring, recognize that He is close by – right at the doorway.

13:30 Truly I tell you that this generation will not pass away until all of these things happen.¹³⁰

13:31 The sky and the earth will pass away, but my words will not pass away.¹³¹

13:32 But regarding that day or hour – no one knows, not even the angels from the spiritual realm¹³² – nor the Servant of God,^G but only the Creator^B alone.

13:33 Be careful – be on guard – because you do not know when the designated time will arrive.

13:34 It is like a man who travels away on a journey who leaves his house and puts his servants in charge, assigning to each his particular task, and instructs the guard to keep watch at the door.

¹²⁹ Verse 13:27. The word ἀποστέλλω (apostellō) refers to the sending of messengers by the Supreme Being.

¹³⁰ Verse 13:30. This indicates that Jesus is speaking of events that would occur within the next 20-30 years (a generation). This foretells the beginning of the Jewish-Roman Wars, which began about 60 A.D. and lasted more than 70 years, during which hundreds of thousands of Jews and early Christians were slaughtered by the Romans.

¹³¹ Verse 13:31. Jesus contrasts the temporary nature of the physical world with the eternal nature of his spiritual teachings regarding the spiritual realm.

¹³² Verse 13:32. The Greek word οὐρανός (ouranos) can be used to describe either the sky within the physical universe when speaking of the physical universe – or the spiritual realm, depending on its context. Sometimes these are termed as the “heavens” and the “sidereal heavens” for distinction.

13:35 Therefore, be vigilant because you don't know when the master of the house will return – whether in the evening, at midnight, when the rooster crows or in the morning –
13:35 in the event that he comes suddenly and finds you asleep.
13:36 What I say to you I say to everyone – keep watch!”

Gospel of Mark Chapter Fourteen

- 14:1 Now the Passover and the Feast of Unleavened Bread were two days away and the chief priests and scribes sought how to secretly arrest him and kill him.
- 14:2 Because they maintained, ‘Not during the feast, otherwise the people might protest.’
- 14:3 In Bethany, at the home of Simon the leper, Jesus sat at the table and a woman with an alabaster container of expensive essential oil of spikenard. She opened the container and applied it onto his head.
- 14:4 But some remarked indignantly to each other, ‘Why has this ointment been wasted?’
- 14:5 For this ointment could have been sold for more than three hundred denarii and the money given to the poor.’ Thus they admonished her.
- 14:6 But Jesus said, ‘Leave her alone – why are you disturbing her? She is doing an important service for me.
- 14:7 For you will always have the poor with you and you are able to do well for them anytime – but I will not always be with you.
- 14:8 She has served me within her capacity – and she has anointed my body in preparation for its burial.
- 14:9 Truly I tell you, where ever the Gospel is preached around the world, the memory of this woman and her service will be told.’
- 14:10 Then Judas Iscariot – who was one of the twelve – departed for the chief priests in order to turn him over to them.
- 14:11 This pleased them to hear this, and they promised to give him money. Then he began searching for the best opportunity to have him arrested.
- 14:12 On the first day of the Feast of Unleavened Bread – during the Passover offering – his disciples asked him, ‘Where should we go to prepare for your Passover feast?’
- 14:13 So he sent two of his disciples, telling them, ‘Go into the city and a man carrying a pot of water will meet you. Follow

him –

- 14:14 and whatever house he enters, tell the owner of the house:
“The Teacher says, ‘where is there dining quarters where I can eat the Passover with my disciples?’”
- 14:15 Then he will show you a large furnished room upstairs that is ready: Make the preparations there.”
- 14:16 The students departed and entered the city to find it exactly as he told them – and they prepared the Passover.
- 14:17 Once it was evening time, he arrived with the twelve.
- 14:18 As they were sitting at the table and eating, Jesus stated,
“Truly I tell you that one of you will have me arrested – one who is eating with me.
- 14:19 They were saddened and each said, one by one, to him, “Is it me?”
- 14:20 Then he replied, saying, “One of the twelve – the one who dips with me into the bowl.
- 14:21 Because the Servant of Humanity^F will depart just as it is written about him. But it will be dreadful for the person who will have the Servant of Humanity arrested. It would have been better for that man if he had not been born.
- 14:22 During their meal he picked up some bread and after he offered it to God¹ he broke it and gave it to his disciples and said, “Take it – this is my substance.”¹³³
- 14:23 Then he picked up a cup and offered it to God, and gave it to them and they all drank from it.
- 14:24 Then he said to him, “This is the essence¹³⁴ of my

¹³³ Verse 14:22. The Greek word σῶμα (sōma) can mean the physical body or a body of men, a “society” or in a metaphorical sense, an “ethical or mystical” body, or a “heavenly body.” It can also be used to describe a vehicle of one’s consciousness, which can be, for example, a vehicle of dedication or servitude. Because Jesus is referring to bread that has been offered to the Supreme Being, we know he wasn’t referring to his physical body. His physical body did not become the bread. His physical body continued to exist separately from the bread. Rather, Jesus was using the term metaphorically to indicate that his very substance – the body of his life – like the bread he offered – is an offering to God.

¹³⁴ Verse 14:24. The Greek word, αἷμα (haima) can mean “blood” when speaking
(Continued on next page)

testament – to be distributed around.

14:25 Truly I tell you, I won't be refreshed from this fruit of the vine until the time I drink it fresh in the sanctuary^N of the LORD."^B

14:26 After singing praises to God¹³⁵ they departed for the Mount of Olives.

14:27 Then Jesus told them, "You will all fall away from me this evening because it is written, 'I will strike down the shepherd and the sheep will be scattered.'¹³⁶

14:28 But once I have risen from the body,^P I will be waiting for you in Galilee."

14:29 But Peter said to him, "Even if everyone falls away, I won't."

14:30 Jesus replied to him, "Truly I tell you that this very night, before a rooster crows twice, you will disown me three times."

14:31 But Peter insisted, "Even if I have to die with you, I will not disown you!" The others said the same thing.

14:32 They left for a place called Gethsemane and he told his disciples, "Sit here until I have prayed."

14:33 He brought Peter, James and John with him, and became sad and troubled.

literally about the physical body of men or animals – or "the seat of one's life" when speaking in a larger sense – or "of those things that resemble blood, grape juice" when speaking of those things that are the essence of other things. Within the metaphorical context of Jesus' discussion, these would all be captured with the word "essence." The fact that Jesus was not speaking of physical blood is confirmed in the verse following this. "Fruit of the vine" is considered the essence of the vine, not its blood. Jesus is speaking of the juice he has just offered to the Supreme Being. The text indicates that Jesus is referring to the juice in a metaphorical sense because juice is the essence of the grape. His life is an offering to God. Thus he is stating that his offering to God is his essence.

¹³⁵ Verse 14:26. The Greek word ὑμνέω (hymneō) refers to singing praises to the Supreme Being.

¹³⁶ Verse 14:27.

"Awake, sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones." (Zechariah 13:7 NIV)

- 14:34 He told them, “My spirit is deeply saddened to the point of death – stay here and keep watch.”
- 14:35 He went a little further and fell to the ground and started to pray, asking if it were possible that this moment for him might be averted.
- 14:36 “Abba – LORD,^B everything is possible for You – please let this cup be taken from me – yet not what pleases me but what pleases You.”
- 14:37 Then he returned to find them sleeping; and said to Peter, “Simon, are you sleeping? Couldn’t you have kept watch for even an hour?”
- 14:38 Watch and pray that you won’t fall into temptation – the spirit may be willing but the physical body is weak.”
- 14:39 Again he left and prayed, repeating the same words.
- 14:40 When he returned, again he found them asleep, for their eyes were heavy and they couldn’t explain it to him.
- 14:41 Then he returned a third time and told them, “Are you still asleep and resting? That’s enough: The time has arrived: Look, the Servant of Humanity is being arrested into the hands of the wicked.
- 14:42 Wake up – let’s get going. Just look, the one who will have me arrested is getting close.”
- 14:43 Right away, while he was still speaking, Judas – one of the twelve – arrived with a brigade of soldiers with swords and knives – from the chief priests, scribes and elders.
- 14:44 Now the one who turned him in gave them a signal. He said, “Whoever I kiss will be him – seize him and arrest him.”
- 14:45 After his arrival, Judas immediately approached him saying, “Teacher,” and kissed him.
- 14:46 They seized him and arrested him.
- 14:47 Then one of those who was standing with him drew his sword and struck a servant of the high priest – cutting off his ear.
- 14:48 Then Jesus told them, “Have you come with swords and clubs to arrest me as you would a thief?”
- 14:49 Every day I was with you, preaching in the temple. And

you didn't seize me. Rather, this has occurred to confirm the Scriptures.”

14:50 Then they all abandoned him and ran off.

14:51 A young man who was his follower wore only a single linen when they arrested him –

14:52 he pulled off the linen and ran off naked.

14:53 They led Jesus away to the high priest – where the chief priests, scribes and elders had assembled.

14:54 Peter followed him from afar into the high priest's palace – and he sat with the guards and warmed himself at the fire.

14:55 Then the chief priests and all of the council tried to find testimony against Jesus to condemn him to die – but they weren't finding any.

14:56 Many gave false witness against him but their testimony about him was inconsistent.

14:57 Some came forward to bring false testimony against him and said –

14:58 “We heard him say, ‘I will destroy the temple made by the hands of men and in three days I will build another made without hands.’”

14:59 Not even in this respect was their testimony consistent.

14:60 Then the high priest rose and approached, and asked Jesus, “Aren't you going to answer? What are these men testifying against you?”

14:61 Yet he remained silent and didn't answer. Again the high priest asked him, “Are you the Anointed of God [Messiah, Christ]^D – the Representative^G of the Blessed One?”

14:62 Then Jesus said, “I am. And you will see the Servant of Humanity^F seated at the right side of the Mighty One – appearing within the spiritual realm.”

14:63 Tearing his robe, the high priest said, “Why do we still need to have witnesses?”

14:64 You have heard the blasphemy. How does it look to you?” Then they all condemned him as deserving death.

14:65 Then some of them spat at him and blindfolded him and

- beat him with their fists as they chanted, “Prophecy!”
- 14:66 Peter was below in the courtyard. One of the servant women of the high priest came in.
- 14:67 Seeing Peter warm himself, she looked him over and said, “You were also with Jesus the Nazarene.”
- 14:68 But he refuted it, saying, “I don’t know you, nor do I know what you are talking about.” And he went out the palace entryway – and a rooster crowed.
- 14:69 The servant woman saw him and again began to say to others, “This is one of them!”
- 14:70 Yet again he denied it. And after awhile those onlookers once again said to Peter, “Certainly you are one of them because you are also a Galilean.”
- 14:72 He started to curse and swear, “I do not know this man you are speaking of.”
- 14:73 Suddenly a rooster crowed a second time. And Peter remembered that Jesus had told him, “Before a rooster crows twice, you will deny me three times.” And he began to weep.

Gospel of Mark Chapter Fifteen

- 15:1 Early in the morning the chief priests held an impromptu meeting with the elders, scribes and the entire council. They bound Jesus and took him away to be delivered to Pilate.
- 15:2 Then Pilate asked him, “Are you the leader¹³⁷ of the Jews?” So he answered, “You say this.”
- 15:3 The chief priests then began accusing Jesus of many things.
- 15:4 Pilate kept questioning him and then he said, “Don’t you have an answer? Consider all the things they accused you of.
- 15:5 But Jesus made no further reply, which amazed Pilate.
- 15:6 Now usually for the Passover feast Pilate would release one prisoner at their choosing.
- 15:7 And there was a man named Barabbas who was arrested with the rioters that had committed murder during the riot.
- 15:8 And the crowd shouted that he should do as he usually does to them.
- 15:9 But Pilate replied, saying, “Don’t you want me to release the leader of the Jews to you?”
- 15:10 For he understood that the chief priests had arrested him because of enviousness.
- 15:11 But the chief priests encouraged the people to request he release Barabbas to them instead of Jesus.
- 15:12 Then Pilate responded saying once again, “What do you want me to do with the leader of the Jews then?”
- 15:13 And they shouted, “Crucify him!”
- 15:14 Then Pilate said to them, “Why? What wickedness has he

¹³⁷ Verse 15:2. The Greek word βασιλεύς (basileus) means, according to the lexicon, “leader of the people, prince, commander, lord of the land.” Pilate was a governor allegiant to Herod, who had already been given the title “King of the Jews” by the Roman Senate. Pilate would likely not be inclined to insinuate that Jesus could claim this title of “king” since the title was already granted and approved by Caesar. Jesus also was not a governor. Therefore, “leader” or even “spiritual leader” would be indicated, because such a reference would describe a leader within a certain religious faith.

- done?” And they shouted louder, “Crucify him!”
- 15:15 So Pilate, wanting to satisfy the crowd, released Barabbas to them. After having him flogged, he handed Jesus over to be crucified.
- 15:16 The soldiers led him off, into a palace courtyard called the Praetorium, and there they assembled a troop of soldiers.
- 15:17 Then they dressed him in a purple robe and wove together a wreath of thorns – and put this on his head.
- 15:18 They began to salute him, saying, “Hail, leader of the Jews!”
- 15:19 Repeatedly they beat him with a cane and spit on him and fell to their knees and paid obeisance to him.
- 15:20 After they mocked him they took off the purple robe and put on his own clothes and took him away to crucify him.
- 15:21 They forced a man named Simon – the father of Alexander and Rufus and a Cyrenian traveling abroad – to carry his stake.
- 15:22 They brought him to the place called Golgotha, which means ‘place of the skull.’
- 15:23 Then they offered him wine mixed with myrrh but he refused it.
- 15:24 And they crucified him and divided up his garments among themselves, casting lots to decide who got what.
- 15:25 It was the third hour¹³⁸ when they crucified him.
- 15:26 The accusation inscribed above him was, **THE LEADER OF THE JEWS.**
- 15:27 Crucified with him were two thieves – one on his right and one on his left.
- 15:28¹³⁹
- 15:29 Those who passed by shouted abuses at him and shook

¹³⁸ Verse 15:25. The third hour is nine o’clock in the morning.

¹³⁹ Verse 15:28 did not exist in early manuscripts – it was added later.

their heads, saying, “Ah ha, you would destroy the Temple and rebuild it in three days –

15:30 save yourself and come down off the stake!”

15:31 Similarly, the chief priests and the scribes also mocked him, saying among themselves, “He saved others but he can’t save himself:

15:32 Oh Anointed of God [Messiah, Christ]^D, the leader of Israel, come down from the stake now so we may see and believe!” Those who were crucified with him also insulted him.

15:33 On the sixth hour,¹⁴⁰ darkness descended over the entire region until the ninth hour.¹⁴¹

15:34 On the ninth hour, Jesus cried out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI?” which means, “My God, my God, why have you left me alone?”¹⁴²

¹⁴⁰ Verse 15:33. The sixth hour is twelve noon.

¹⁴¹ Verse 15:33. The ninth hour is three o’clock in the afternoon.

¹⁴² Verse 15:34. This statement references Psalm 22 by David. It portrays a transcendental mood of love for the Supreme Being called love in separation. Here is Psalm 22 (NIV) in its entirety:

*My God, my God, why have You left me alone?
Why are You so far from saving me,
so far from the words of my groaning?
O my God, I cry out by day, but You do not answer,
by night, and am not silent.
Yet You are enthroned as the Holy One;
You are the praise of Israel.
In You our fathers put their trust;
they trusted and You delivered them.
They cried to You and were saved;
in You they trusted and were not disappointed.
But I am a worm and not a man,
scorned by men and despised by the people.
All who see me mock me;
they hurl insults, shaking their heads:
“He trusts in the LORD;
let the LORD rescue him.*

(Continued on next page)

*Let Him deliver him,
since he delights in Him.”
Yet You brought me out of the womb;
You made me trust in You
even at my mother’s breast.
From birth I was cast upon You;
from my mother’s womb You have been my God.
Do not be far from me,
for trouble is near
and there is no one to help.
Many bulls surround me;
strong bulls of Bashan encircle me.
Roaring lions tearing their prey
open their mouths wide against me.
I am poured out like water,
and all my bones are out of joint.
My heart has turned to wax;
it has melted away within me.
My strength is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
You lay me in the dust of death.
Dogs have surrounded me;
a band of evil men has encircled me,
they have pierced my hands and my feet.
I can count all my bones;
people stare and gloat over me.
They divide my garments among them
and cast lots for my clothing.
But You, O LORD, be not far off;
O my Strength, come quickly to help me.
Deliver my life from the sword,
my precious life from the power of the dogs.
Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.
I will declare Your Name to my brothers;
in the congregation I will praise You.
You who revere the LORD, praise Him!
All you descendants of Jacob, honor Him!
Revere Him, all you descendants of Israel!
For He has not despised or disdained
the suffering of the afflicted one;
He has not hidden his face from him*

(Continued on next page)

- 15:35 When some of those standing by heard this, they said,
 “Look, he is calling for Elijah.”
- 15:36 Some rushed up and soaked a sponge in vinegar, put it on a
 cane and gave it to him to drink, saying, “Let’s see if Elijah
 will come to take him down.”
- 15:37 Then Jesus cried out loudly, and his spirit passed.¹⁴³
- 15:38 The veil of the Temple was torn in two, from top to
 bottom.
- 15:39 When the centurion standing in front of him saw how his
 spirit passed away, he said, “Truly this man was the

*but has listened to his cry for help.
 From You comes the theme of my praise in the great assembly;
 before those who revere You will I fulfill my vows.
 The poor will eat and be satisfied;
 they who seek the LORD will praise Him—
 may your hearts live forever!
 All the ends of the earth
 will remember and turn to the LORD,
 and all the families of the nations
 will bow down before Him,
 for dominion belongs to the LORD
 and He rules over the nations.
 All the rich of the earth will feast and worship;
 all who go down to the dust will kneel before Him—
 those who cannot keep themselves alive.
 Posterity will serve Him;
 future generations will be told about the LORD.
 They will proclaim His righteousness
 to a people yet unborn—
 for He has done it.*

¹⁴³ Verse 15:37. The Greek word, ἐκπνέω (ekpneō) means, according to the lexicon, “to breathe out, breathe out one’s life, breathe one’s last, expire.” What is being “breathed out,” according to ancient texts, is the soul or spirit – the person within. This has also been translated to “give up the ghost” in some texts. It is clear from this text that Jesus’ followers understood that Jesus’ body died at this moment and the soul or spirit-person of Jesus left his physical body at that time of death. The spirit-person or soul of Jesus left or passed from his temporary physical body.

Representative of God.’’^E

- 15:40 Some women looked on from a distance – including Mary Magdalene and Mary the mother of James the Lesser, Joseph and Salome.
- 15:41 When he was in Galilee, they had followed him and served him and there were many other women who traveled with him to Jerusalem.
- 15:42 Evening came, and it was preparation day – the day prior to the Sabbath.
- 15:43 Joseph of Arimathea arrived. He was a prominent council member who had accepted the sanctuary^N of God. He gathered his courage and approached Pilate; and requested the body of Jesus.
- 15:44 Pilate was surprised to learn he had passed away by then, and summoned the centurion and asked him whether he had already passed away.
- 15:45 After learning this from the centurion, he granted Joseph the body.
- 15:46 Joseph brought some linen cloth took his body down and wrapped it in the linen cloth. Then he laid his body in a tomb that had been cut out from the rock – and he rolled a stone against the entrance of the tomb.
- 15:47 Mary Magdalene and Mary the mother of Joseph looked on in order to see where his body was laid.

Gospel of Mark Chapter Sixteen

- 16:1 When the Sabbath had passed, Mark Magdalene and Mary – the mother of James and Salome – brought spices in order to go there and anoint him.
- 16:2 Very early on the first day of the week, they arrived at the tomb at sunrise.
- 16:3 They were discussing between themselves: “Who can roll the stone away from the door of the tomb?”
- 16:4 They looked up and saw that the stone had been rolled away, although it was huge.
- 16:5 Upon going into the tomb, they were astonished when they saw a youthful man sitting on the right in long, brilliant garments.
- 16:6 He told them, “Don’t be afraid. You are looking for Jesus the Nazarene, who was crucified. He has been raised from the body;^P he isn’t here – just look at the place where they laid his body.
- 16:7 Now go and tell his disciples and Peter. He is going to meet you in Galilee – there you will see him, just as he told you.”
- 16:8 Thus they left quickly and ran from the tomb, because they were trembling and astonished. They were afraid to say anything to anyone.¹⁴⁴

¹⁴⁴ Verse 16:8. This is the last verse in the Codex Sinaiticus, the earliest known manuscript. Early manuscripts that followed also ended with Mark 16:8 – but added to the end of 16:8 the following:

Then they quickly reported all these instructions to those around Peter. After this, Jesus himself also sent out through them from east to west the sacred and imperishable proclamation of eternal salvation. Amen.

[The following verses were not part of the earliest Greek manuscripts, indicating that they were added to the Book of Mark later on. Many scholars believe these verses were added by Church scribes who sought to summarize the other Gospels within Mark. While the Lost Gospels of Jesus translations don't accept these verses as the original Gospel of Mark, they are included here for reference.]

16:9 After he rose from his body^Q on the first day of the week, he first appeared to Mary Magdalene – from whom he had cast out seven demons.

16:10 She left and told his followers as they were mourning and weeping.

16:11 When they heard that he was alive and she had seen him, they refused to believe it.

16:12 After that, he appeared in a different form to two of them as they were walking in the country.

16:13 They left and told the others – but they refused to believe them either.

16:14 After this, he appeared directly to the eleven as they were sitting at the table. He chastised them for their lack of faith and their hard hearts, because they hadn't believed those who saw him after he had risen from the body.^P

16:15 Then he said to them, “Go throughout the world and preach the gospel to all of creation.

16:16 Whoever believes and becomes immersed will be saved – but those who disbelieve will be condemned.

16:17 These signs will proceed from those who believe: They will cast out demons in my name; they will speak in new languages;

16:18 they will pick up snakes, and should they drink poison it will not hurt them; they will place their hands on the sick and they will be cured.”

16:19 Indeed, after the Master spoke with them he was taken up into the spiritual realm and took his position next to God.

16:20 And they went out and preached everywhere while the Master worked together with them and the Teachings^A were confirmed by the signs that accompanied them.

The Gospel of Luke

Gospel of Luke Chapter One

- 1:1 Seeing that many have attempted to compile the account of the deeds carried out through us –
- 1:2 just as they were handed down to us by those who were the original eyewitnesses and servants^G of the Teachings.^A
- 1:3 It thus seems fitting for me, after researching it all over again carefully, to write it out for you in order, O illustrious Theophilus –
- 1:4 so you may know the truth about those teachings you have been taught.
- 1:5 At the time of Herod the ruler of Judea, there was a priest named Zacharias of the devotional order of Abijah.¹⁴⁵ He had a wife named Elizabeth from the devotional heritage of Aaron.¹⁴⁶
- 1:6 They were both devoted before God and observed without defect all the commandments and instructions of the LORD.
- 1:7 But they had no children because Elizabeth was barren and they were both advanced in years.
- 1:8 Once, while Zechariah was performing his priestly service before God within his devotional order –
- 1:9 according to the custom of the devotional order, he was chosen by lot to go into the Temple of the LORD to burn

¹⁴⁵ Verse 1:5. The Greek word ἐφημερία (ephēmeria) is referenced in the lexicon as, “used of the service of priests and Levites.” Abijah was one of Samuel’s students, and one of the divisions of priests determined by David. This indicates this was not intended to be a list of family heritage, but rather, a lineage of teachers – each of whom passed on the teachings of their teacher.

¹⁴⁶ Verse 1:5. The Greek word θυγάτηρ (thygatēr) refers to “a daughter of God” or “acceptable to God, rejoicing in God’s peculiar care and protection.” It may also refer to a “female descendant” but also “with the name of a place, city, or region – denotes collectively all its inhabitants and citizens.” Aaron’s devotional heritage consisted of a considerable following of priests and teachers who carried forward his teachings and the teachings of Moses. These priests may have been related in some cases, but not always. During ancient times, followers were divided by their priestly lineages. An example of this is the “twelve tribes of Israel,” which were separate lineages of teachers descending from each of the students of Jacob. These lineages were further broken into orders that descended from teachers within each lineage.

incense.

- 1:10 The entire assembly of people were praying outside at the time of the incense offering.
- 1:11 Then an angel of the LORD appeared to him, and stood on the right side of the altar of incense.
- 1:12 Zecharias was disturbed when he saw this and he was gripped with fear.
- 1:13 But the angel spoke to him, “Don’t be afraid Zacharias, because your request has been heard, your wife Elizabeth will bear you a son and you will give him the name of John.
- 1:14 He will bring you joy and delight, and many will rejoice at his birth.
- 1:15 Because he will be great before the LORD. And he will not drink wine or liquor and he will be filled with the Holy Spirit even while he is in his mother’s womb.
- 1:16 And he will turn many of the people of Israel back to the LORD their God.
- 1:17 He will go forward before Him in the spirit and power of Elijah – to turn the hearts of the teachers back to the children and the disobedient to the consciousness of the devoted, to prepare the people to serve the LORD.
- 1:18 Zecharias asked the angel, “How will I know this for sure? For I am an old man and my wife is advanced in years.”
- 1:19 The angel replied, “I am Gabriel, who abides in the presence of God, who has sent me to speak to you and bring you this good news.
- 1:20 Now you shall remain silent, unable to speak until the day these things happen because you didn’t believe my declaration – which will come to pass at the appropriate time.
- 1:21 The people waited for Zacharias and were wondering why he stayed so long in the Temple.
- 1:22 But when he came out he wasn’t able to speak to them and they understood that he saw a vision in the Temple. He kept signaling to them and remained silent.
- 1:23 And when his scheduled priestly service ended, he returned home.

- 1:24 Later his wife Elizabeth became pregnant and she remained in seclusion for five months, saying –
- 1:25 “This is the path the LORD has given me. This is a time when He has shown His mercy to me by removing my disgrace among the people.”
- 1:26 During the sixth month, the angel Gabriel was sent from God to a town in Galilee called Nazareth –
- 1:27 to a young maiden engaged to a man named Joseph – from the following¹⁴⁷ of David. The maiden’s name was Mary.
- 1:28 When he appeared, he said to her, “Rejoice, devoted one – the Master is with you!”
- 1:29 But she was confused at his words and wondered what kind of greeting this was.
- 1:30 The angel stated, “Do not fear, Mary. For you have been met with the grace of God.
- 1:31 Just consider, you will conceive within your womb and bear a son and you shall name him Jesus.
- 1:32 He will be great and will be called the Representative^G of the Mighty One; and the LORD God will give him the position of his teacher¹⁴⁸ David.
- 1:33 And he will lead the followers of Jacob into the next era, and his leadership will be eternal.”

¹⁴⁷ Verse 1:27. The word οἶκος (oikos) can mean “inhabited house” or “any building whatever,” but also “the inmates of a house, all the persons forming one family, a household – the family of God.” The context of this description of Joseph indicates that he was a follower of the teaching lineage of David: He was part of David’s “following.” “House of David” could alternatively be used, but this is often confused as being a genetic lineage. Many Old Testament examples illustrate that being a follower of David did not require being genetically related to him.

¹⁴⁸ Verse 1:32. The Greek word πατήρ (patēr) can refer to “father” or “ancestor” or, according to the lexicon, “a title of honour – teachers, as those to whom pupils trace back the knowledge and training they have received;” and “the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others.” As Jesus was not literally the son of David, David cannot be referred to as his biological father. However, we find indications throughout Jesus’ teachings that he was a follower of David – and a follower of other teachers within David’s teaching lineage, often termed *Prophets*.

- 1:34 Mary asked the angel, “How can this be, since I am just engaged, without knowing sex?”
- 1:35 The angel answered her, saying, “The Holy Spirit will be with you and the power of the Mighty One will overshadow you. Thus the holy child to be born will be called the Representative of God.^E”
- 1:36 Just see also that your relative Elizabeth also conceived a son in her old age and she – who was called barren – is now in her sixth month –
- 1:37 because nothing is impossible with God.”
- 1:38 Then Mary said, “I am the LORD’s servant – may it happen to me just as you say.” Then the angel departed.
- 1:39 After that, Mary got up and left with haste to the city of Judah in the mountains.
- 1:40 There she entered the house of Zacharias and greeted Elizabeth.
- 1:41 When Elizabeth heard Mary’s greeting, the baby leaped for joy in her womb and Elizabeth was filled with the Holy Spirit.
- 1:42 And she cried out loudly, saying, “Blessed are you among women and blessed is the fruit of your womb.
- 1:43 And how did it happen that the mother of my Master would come to visit me?
- 1:44 For just consider, when the sound of your greeting reached my ears, the baby leaped for joy in my womb.
- 1:45 And blessings to her – who would fulfill what has been spoken to her by the LORD.”
- 1:46 Then Mary replied, “My soul glorifies the LORD –
- 1:47 and my spirit rejoices in God my Savior.
- 1:48 For He sees the humility of His servant. Just consider, from this time forward, future generations will proclaim me as being blessed –
- 1:49 because the Mighty One has done great things for me. And His Name is Holy.
- 1:50 And His mercy extends to generation after generation for those who revere Him.

- 1:51 He performs mighty deeds with His power. He scatters those who are proud within the depths of their hearts.
- 1:52 He has taken down leaders from their positions, and exalted those who are humble.
- 1:53 He has satisfied the seeker with happiness and sent away the affluent with emptiness.
- 1:54 He has aided His servant Israel as a reminder of His mercy:
- 1:55 As He declared to our teachers – to Abraham and his eternal spiritual family.”
- 1:56 Then Mary remained with her for about three months, and then returned to her home.
- 1:57 Then the time came for Elizabeth to give birth. And she gave birth to a son.
- 1:58 Her neighbors and relatives heard the LORD had showed His great mercy towards her. And they rejoiced with her.
- 1:59 Then on the eighth day they went to circumcise the child and were going to name him Zacharias after his father.
- 1:60 But his mother spoke up and said no – rather, he will be named John.¹⁴⁹
- 1:61 They told her, “There isn’t anyone among your relatives who is named that.”
- 1:62 Then they signaled to his father for what he wanted to name him.
- 1:63 Then he asked for a tablet and wrote the following: “His name is John.” And they were all astonished.
- 1:64 Then immediately he opened his mouth and his tongue was freed – and he began to speak by praising God.
- 1:65 And those living nearby all became awestruck, and talked about all of these things throughout the mountain region of Judea.
- 1:66 Everyone who heard this wondered within their hearts who

¹⁴⁹ Verse 1:60. John is derived from the word Ἰωάννης (Iōannēs) – which means, “to whom Jehovah is gracious.”

this child would turn out to be. For the Hand of the LORD was certainly upon him.

1:67 And his father Zacharias was filled with the Holy Spirit and prophesied, saying –

1:68 “Praised be the LORD, God of Israel. For He has visited us and has delivered redemption to His people.

1:69 And has lifted up a horn of salvation for us within the spiritual family of David:

1:70 As He spoke about His ancient holy prophets,

1:71 being saved from the hands of those who are hostile to us and those who detest us –

1:72 to show mercy towards our teachers and to remember His holy testament –

1:73 the promise He affirmed to Abraham our teacher –

1:74 to give us deliverance from the hand of those who detest us, enabling us to serve Him without fear –

1:75 in holiness and devotion before Him for all of our days.

1:76 And you, child, will be called the Prophet of the Mighty One, for you will proceed in the presence of the LORD to prepare their path –

1:77 to give His people the knowledge of salvation with the forgiveness of their sins –

1:78 due to the tender mercy of our God, from Whom the transcendental sunrise will dawn upon us –

1:79 to shine on those who dwell in darkness within the shadow of death – to guide our supplication into the path of tranquility.”

1:80 And the child grew up and became strong in spirit and lived in the wilderness until the time of his appearing publicly to the people of Israel.

Gospel of Luke Chapter Two

- 2:1 At that time an order came from Caesar Augustus for a census of the Roman lands.
- 2:2 This was the first census taken during the governorship of Quirinius of Syria.
- 2:3 So everyone traveled to their own towns to register for the census.
- 2:4 Joseph also traveled from the town of Nazareth in Galilee to Judea, into the town of David – named Bethlehem because he was within the order and following of David.
- 2:5 He registered with Mary, who was engaged to him and carrying a child.
- 2:6 While they were there, the time arrived for her to give birth.
- 2:7 So she gave birth to her firstborn son and wrapped him in blankets and laid him in a manger because there was no room for them at the inn.
- 2:8 In that area some shepherds were staying in the fields at night, keeping watch over their flock.
- 2:9 Then an angel of the LORD appeared before them and the splendor of the LORD shined about them, and they were greatly afraid.
- 2:10 But the angel said to them, “Don’t be afraid, because I am bringing tidings of great joy for everyone.
- 2:11 Because today, in the town of David, a Savior has been brought forth to you, who is the Anointed of God [Messiah, Christ]^D.
- 2:12 The sign of this for you will be finding a baby wrapped in blankets and lying in a manger.”
- 2:13 Then suddenly there appeared with the angel an assembly from the spiritual realm, praising God and saying:
- 2:14 “Praise be to God in the spiritual realm! And may tranquility be upon the people of the earth with whom He is pleased.”
- 2:15 When the angels departed from them into the spiritual realm, the shepherds said to one another, “Let’s go directly to Bethlehem now and see what has happened – about which the

LORD has informed us.”

2:16 So they hurriedly found their way to Mary and Joseph and the child as he lay in the manger.

2:17 After they saw him, they spread the word about what they heard about this child.

2:18 And everyone who heard this was amazed at what they were told by the shepherds.

2:19 But Mary kept within herself those things she felt from her heart.

2:20 The shepherds returned glorifying and praising God for everything they had heard and seen – just as it had been described to them.

2:21 After eight days passed, he was circumcised and was named Jesus – the name given to him by the angel that appeared prior to his being conceived in the womb.

2:22 After the purification period according to Moses’ instructions was completed, they took him to Jerusalem to be presented to the LORD:

2:23 As written in the Scriptures of the LORD, every firstborn male of the womb will be sanctified before the LORD –

2:24 and a sacrifice is offered – according to what is held in the Scriptures of the LORD – a pair of turtledoves or two young pigeons.

2:25 There was a man in Jerusalem named Simeon. He was devoted and righteous, and gave the guidance of Israel – and the Holy Spirit was upon him.

2:26 And it was revealed to him by the Holy Spirit that he would not experience death before seeing the LORD’s Anointed.

2:27 By the Spirit he entered the temple, and then the parents brought in the child Jesus in order to complete the Scriptural injunctions.

2:28 He took him in his arms and praised God and said –

2:29 “Now LORD, You are delivering to Your servant the freedom to be in harmony according to Your Teachings –

2:30 because my eyes have seen Your salvation –

- 2:31 which You have provided in the presence of all the people:
- 2:32 The illumination of enlightenment for the multitudes and the glory of the followers of Israel.
- 2:33 His father and mother were amazed at what was being said about him.
- 2:34 Then Simeon blessed them and said to his mother Mary:
“Look, this child will stand over the rise and fall of many in Israel and will refute signs –
- 2:35 and a sword will pierce your own soul in the end so the purpose of many hearts will be revealed.”
- 2:36 Then there was a Prophetess, Anna, a student of Phanuel from the order of Asher. She was advanced with many years and had been a chaste wife for seven years –
- 2:37 but then was widowed until the age of 84. She never left the Temple – serving with devotion night and day with prayers and fasting.
- 2:38 At that time she approached and began praising God and spoke of him to all those who were seeking the deliverance of Jerusalem.
- 2:39 When Mary and Joseph had performed everything according to the Scripture of the LORD, they returned to Galilee to their village of Nazareth.
- 2:40 The child grew up and became strong. His wisdom also grew and the grace of God was with him.
- 2:41 Each year his parents would go to Jerusalem for the Feast of the Passover.
- 2:42 So when he was twelve years old they traveled there according to the tradition of the feast.
- 2:43 Then as they were returning after the appropriate number of days, the boy Jesus stayed behind in Jerusalem. His parents were unaware of this.
- 2:44 They supposed he was with the caravan and traveled for a day. They searched for him among their family members and friends.
- 2:45 When they couldn't find him they went back to Jerusalem and looked for him.

- 2:46 Then after three days they found him in the Temple, sitting among the teachers, both listening to them and asking them questions.
- 2:47 Everyone who heard him there were amazed at his understanding whenever he replied.
- 2:48 When they saw him they were amazed – so his mother said to him, “Son, why have you done this to us – your father and I have been worried sick looking for you!”
- 2:49 He replied, “Why were you looking for me? Didn’t you know that I had to be in my LORD’s^B house?”
- 2:50 But they didn’t understand what he was trying to tell them.
- 2:51 Then he departed with them and traveled to Nazareth and continued to obey them. His mother treasured all these things within her heart.
- 2:52 And Jesus continued to advance in wisdom and maturity; receiving the mercy of God and His angels.¹⁵⁰

¹⁵⁰ Verse 2:52. The Greek word ἄνθρωπος (anthrōpos) typically refers to people or humans, but can also mean, according to the lexicon, “to distinguish man from beings of a different order – of the angels”

Gospel of Luke Chapter Three

- 3:1 During the fifteenth years of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea and Herod was the governor of Galilee, and his brother Philip was the governor of the regions of Ituraea and Trachonitis, and Lysanias was the governor of Abilene –
- 3:2 during the high priesthood of Annas and Caiaphas, the wisdom^A of God came in the wilderness onto John, the son of Zachariah.
- 3:3 He traveled around the region of the Jordan river preaching the baptism¹⁵¹ for a change of heart and the release from sin.
- 3:4 As it is written in the scroll of the teachings of Isaiah the prophet, “The voice of one crying in the wilderness prepares one for the path of the LORD – make the path straight.
- 3:5 Every ravine will be filled and every mountain and hill will be leveled – the crooked will become straight and the rough roads smooth –
- 3:6 and everybody will see the deliverance of God.”¹⁵²

¹⁵¹ Verse 3:3. The Greek word βάπτισμα (baptisma) is assumed by many as a ritual dunking into water. However, the word means, “immersion, submersion – of calamities and afflictions with which one is quite overwhelmed” according to the lexicon. In reference to John’s teachings, it can also mean, “purification rite by which men on confessing their sins were bound to spiritual reformation, obtained the pardon of their past sins.”

¹⁵² Verse 3:6. This paraphrases a portion of Isaiah 40:3-5. Here are the verses with the surrounding text:

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD's hand double for all her sins. A voice of one calling: "In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the LORD will be revealed, and all people will see it together. For the mouth of the LORD has spoken." A voice says, "Cry out." And I said, "What shall I cry?" "All people are like grass, and all their faithfulness is like the flowers of the field. The grass withers and the flowers fall, because the breath of the LORD blows on them. Surely the people are grass. The grass withers and the flowers fall, but the word of our God endures forever." (Isaiah 40:1-8 NIV)

- 3:7 Thus he taught the multitudes who traveled out to be baptized: “You, born of vipers, who warned you to flee from the hostilities to come?”
- 3:8 Thus make offerings¹ that reflect your change of heart and do not start saying to yourselves, ‘we have Abraham as our father,’ because I tell you, God can raise children of Abraham from stones.
- 3:9 Indeed, the ax is already lying at the root of the trees, so every tree that does not offer good fruit is cut down and thrown into the fire.
- 3:10 The people asked him, “What should we do then?”
- 3:11 And he would answer them by saying, “One who has two tunics should share with those who have none, and one who has food should do the same.”
- 3:12 Tax collectors also came to be baptized. They asked him, “Teacher, what should we do?”
- 3:13 So he told them, “Collect only what you have been instructed to.”
- 3:14 Soldiers came to inquire from him. They asked, “What about us? What should we do?” And he told them, “Don’t take money from anyone forcefully or accuse someone falsely – and be satisfied with your wages.”
- 3:15 At that time, people were all expecting and wondering from within their hearts whether he was the Anointed of God [Messiah, Christ]^D.
- 3:16 John answered them, saying, “As for me, I baptize you in water but there will appear One more powerful than I – whose sandals I am not fit to untie. He will baptize you in the Holy Spirit and fire.
- 3:17 The winnowing fork in His hand will completely clear out His threshing floor and gather the wheat into His barn. But He will burn up the chaff with an unquenchable fire.”
- 3:18 Thus with many other exhortations he preached the gospel to the multitudes.
- 3:19 But Herod the governor was criticized by him because of Herodias – his brother’s wife – and due to all the wicked

things Herod had done.

3:20 Given all of this, he locked John up in prison.

3:21 As with all the people who were baptized, Jesus was also baptized. While he was praying, the spiritual realm opened.

3:22 And the Holy Spirit descended upon him in bodily form – like a dove. Then a voice came forth from the spiritual realm: “You are My beloved servant^{G-} in you I am very pleased.”

3:23 When he started his ministry, Jesus was about thirty years old, and was assumed to be the son of Joseph, in the order of¹⁵³ Eli -

3:24 of¹⁵⁴ Matthat, of Levi, of Melki, of Jannai, of Joseph,

3:25 of Mattathias, of Amos, of Nahum, of Esli, of Naggai,

3:26 of Maath, of Mattathias, the son of Semein, the son of Josek, the son of Joda,

3:27 of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri,

3:28 of Melki, of Addi, of Cosam, of Elmadam, of Er,

3:29 of Joshua, of Eliezer, of Jorim, of Matthat, of Levi,

3:30 of Simeon, of Judah, of Joseph, of Jonam, of Eliakim,

3:31 of Melea, of Menna, of Mattatha, of Nathan, of David,

3:32 of Jesse, of Obed, of Boaz, of Salmon, of Nahshon,

3:33 of Amminadab, of Ram, of Hezron, of Perez, of Judah,

3:34 of Jacob, of Isaac, of Abraham, of Terah, of Nahor,

3:35 of Serug, of Reu, of Peleg, of Eber, of Shelah,

3:36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,

3:37 of Methuselah, of Enoch, of Jared, of Mahalalel, of Kenan,

3:38 of Enosh, of Seth, of Adam, of God.¹⁵⁵

¹⁵³ Verses 3:23-38. The Greek word *ó* (ho) has been translated in some versions to “son of.” However, the word *ó* (ho) is a demonstrative pronoun that distributes into parts or orders – “the one” or “the other;” “indicates, kinship, affinity, or some kind of connection or fellowship.”

¹⁵⁴ Verses 3:24-38. The Greek word used here is *τοῦ*. The Greek texts display *τοῦ Μαθθᾶτ* – *τοῦ Λεὺ* and so on. The word *τοῦ* means “of.”

¹⁵⁵ Verses 3:23-38. The assumption this is detailing biological or genetic father/son (Continued on next page)

relationships is made by some translations of Luke 3. However, the basis for this assumption is questionable. There is no mention of a biological father in these verses. The assumption that Joseph was Jesus' biological father is contradicted in Luke 1 and other verses of the four Canon Gospels. Luke's listing also differs from the listing in Matthew. Such a premise would also indicate that Adam was the biological son of God. The listing would more logically relate to a teaching lineage – a spiritual order – which Joseph and Jesus were part of. Thus, the more accurate translation would refer to the order of Eli – also considered to a part of the priestly order of Melchizedek.

Gospel of Luke Chapter Four

- 4:1 Jesus, made perfect by the Holy Spirit, returned from the Jordan and was guided by the Spirit into the wilderness.
- 4:2 There for forty days he was tested by the opposer of God. He ate nothing during that period and when it was over he became hungry.
- 4:3 Then the opposer told him, “You are the Representative of God^E – tell this stone to become bread.”
- 4:4 Jesus replied, “It is written: ‘One shall not live on bread alone.’”¹⁵⁶
- 4:5 Then he led him to a high place and showed him all the powers of the world in a moment of time.
- 4:6 Then the opposer told him, “I can give you all this authority and its splendor, because it has been handed over to me so I can give it to whomever I want.
- 4:7 Thus if you worship me it will all be yours.”
- 4:8 Jesus replied to him, “It is written, ‘You shall worship the LORD your God and serve Him only.’”¹⁵⁷
- 4:9 Then he led him to Jerusalem and had him stand on the pinnacle of the Temple, saying, “If you are the Representative of God, cast yourself down from here –
- 4:10 because it is written, ‘He will command His angels concerning you, to safeguard you.

¹⁵⁶ Verse 4:4. Jesus is quoting from Moses’ teachings:

Be careful to follow every command I am giving you today, so that you may live and increase and may enter and possess the land the LORD promised on oath to your ancestors. Remember how the LORD your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD. (Deuteronomy 8:1-3 NIV)

¹⁵⁷ Verse 4:8. Jesus quotes the teachings of Moses:

Revere the LORD your God, serve Him only and take your oaths in His name. (Deuteronomy 6:10-13 NIV)

- 4:11 And in their hands they will hold you – so you will not even stub your foot against a rock.”¹⁵⁸
- 4:12 Then Jesus replied, “It is said, ‘You shall not put the LORD your God to the test.’”¹⁵⁹
- 4:13 When the opposer had completed all these tests, he left him for the time being.
- 4:14 Then Jesus returned to Galilee with the authority of the Spirit – and the news about him spread throughout the region.
- 4:15 Then he began teaching within their synagogues and was praised by everyone.
- 4:16 Then he arrived in Nazareth where he had been raised; as was his practice, he went into the synagogue and stood up to read –
- 4:17 and the scroll of the prophet Isaiah was given to him and he opened the scroll and found the place where it was written –
- 4:18 “The Spirit of the LORD^B is upon me because He anointed me to preach the gospel to the humble. He has sent me to proclaim mercy to the imprisoned and renewed sight to the blind, to set free those who are opposed –
- 4:19 to proclaim the blessed time of the LORD.”¹⁶⁰

¹⁵⁸ Verse 4:11. This is derived from the Psalms of David:
If you say, "The LORD is my refuge," and you make the Most High your dwelling, no harm will overtake you, no disaster will come near your tent. For he will command his angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone. (Psalm 91:9-12 NIV)

¹⁵⁹ Verse 4:12. This is derived from Moses' teaching:
Do not put the LORD your God to the test as you did at Massah. (Deuteronomy 6:16 NIV)

¹⁶⁰ Verse 4:19. Jesus was reading from the Book of Isaiah, where Isaiah refers to himself as being anointed by God. This illustrates that Jesus saw himself as walking in the footsteps of the Isaiah and the Prophets. Here is the quote from Isaiah:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment

(Continued on next page)

- 4:20 Then he rolled up the scroll and gave it back to the servant and sat down. The eyes of everyone in the synagogue were fixed upon him.
- 4:21 Then he told them, “Today this Scripture is being carried out by your hearing.”
- 4:22 And everyone spoke highly of him and marveled at the graceful statements that flowed from his lips. They murmured, “Is this not the son of Joseph?”
- 4:23 Then he told them, “Without a doubt you will state this proverb to me: ‘Physician, heal yourself’ – and you’ll say, ‘whatever we heard you did in Capernaum, do here in your own village.’”
- 4:24 Then he said, ‘Truly I tell you, no prophet is accepted in his own village.
- 4:25 But indeed, there were many widows in Israel in the time of Elijah – when the skies closed for three and a half years after a great famine came over the land.
- 4:26 Yet Elijah was sent, not to them, but only to a woman who was a widow in Zarephath, in the region of Sidon.
- 4:27 There were many lepers in Israel in the time of Elisha the prophet, but only Naaman the Syrian was cleansed.”
- 4:28 All the people in the synagogue were filled with anger when they heard these things.
- 4:29 They rose up and drove him out of the village and brought him to the top of the hill upon which the city was built so they could throw him off the cliff.
- 4:30 But he passed right through them and walked away.
- 4:31 Then he went down to Capernaum – a village of Galilee – and taught them on the Sabbath.
- 4:32 And they were amazed at his teachings, because his doctrine had authority.
- 4:33 Within the synagogue there was a man possessed by an

of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor. (Isaiah 61:3 NIV)

- unclean spirit demon, and he called out with a loud voice:
- 4:34 “Leave us alone – what business do we have with you Jesus of Nazareth. Have you come to destroy us? We know who you are – a Saint of God.”
- 4:35 But Jesus rebuked him, and told him, “Shut up and come out of him. Then after the demon threw him down in the midst of the crowd, he came out of him without injury.
- 4:36 They were all amazed and began talking amongst each other, saying, “Wow what a doctrine! With authority and power he commands the unclean spirits and they come out.”
- 4:37 Then the news about him was being spread to every village in the region.
- 4:38 He then got up and left the synagogue, and went to Simon’s home. Simon’s mother-in-law was suffering from a high fever and they asked him to help her.
- 4:39 Standing over her, he rebuked the fever, and it left her. She immediately rose and began serving them.
- 4:40 When the sun was setting, everyone who was sick with any disease was brought to him and he laid his hands upon each of them and he healed them.
- 4:41 Demons also came out of many others – shouting, “You are the Servant of God!” But he rebuked them and would not allow them to speak because they knew that he was the Anointed of God [Messiah, Christ]^D.
- 4:42 At daybreak, Jesus departed and traveled to a secluded place and the crowds searched for him and found him. They tried to keep him from leaving them.
- 4:43 But he told them, “I must preach about the sanctuary^N of God to the other villages also, because I was sent for this purpose.”
- 4:44 And he kept on preaching within the synagogues of Judea.

Gospel of Luke Chapter Five

- 5:1 Once, while the crowd pressed in around him listening to the teachings of God, He was standing by the lake of Gennesaret.
- 5:2 He saw two boats lying at the shore of the lake, but the fishermen had gotten out of them and were washing their nets.
- 5:3 Then Jesus got into one of the boats – that was Simon’s – and requested that he go a little further away from the shoreline. Then he sat down and started teaching the people from the boat.
- 5:4 When he finished speaking, he told Simon, “Put out into the deep water and let your nets out for fishing.”
- 5:5 Simon replied, “Master, we worked hard through the night and caught nothing – but I will do as you say and put out the nets.”
- 5:6 After doing this they caught a great number of fish and the nets began to burst.
- 5:7 So they signaled to their partners in another boat to come and help – so they came and filled both boats so full they started sinking.
- 5:8 When Simon Peter saw this he fell down at Jesus’ feet and said, “Leave me, Master, for I am a wicked man.”
- 5:9 For he and the others were gripped with amazement due to the catch of fish they had seized.
- 5:10 This included James and John, the sons of Zebedee – who were Simon’s partners. Then Jesus said to Simon, “Don’t worry, from now on you will be catching men.”
- 5:11 Once they had landed their boats on the shore, they left everything and followed him.
- 5:12 When he was in one of the villages, they saw a man completely infected with leprosy and when he saw Jesus he fell upon his face and beseeched him and said, “If you want to you can cleanse me.”
- 5:13 Then Jesus stretched out his hand and touched him, and said, “I want to. Become cleansed.” Immediately the leprosy left the man.

- 5:14 Then Jesus instructed him, “Tell no one. But go to the Altar Priests and make an offering for your purification – just as Moses instructed – as testimony.”
- 5:15 Yet the word about him spread far; and large crowds gathered to hear him and be healed of their weaknesses.
- 5:16 But Jesus would often withdraw to the wilderness to pray.
- 5:17 One day he was teaching and some pharisees and scribes were sitting there – having come from the villages throughout Galilee, Judea and Jerusalem. And the authority of the LORD was present within Jesus to restore them.
- 5:18 Then some men carried in a paralyzed man on a cot, and they tried to bring him in and place him down in front of Jesus.
- 5:19 But they couldn’t manage a way to bring him in. Because of the crowd they climbed up on the roof and lowered him and his stretcher down through the tiles into the middle of the crowd – right in front of Jesus.
- 5:20 He saw their faith and said, “Friend, your sins are forgiven.”
- 5:21 The pharisees and the scribes were thinking, “Who is this man who speaks blasphemies? And who can forgive sins except for God alone?”
- 5:22 Yet Jesus became aware of their thoughts, and said to them, “Why are you thinking these thoughts in your hearts?”
- 5:23 What is easier, saying ‘your sins are forgiven’ or to say, ‘get up and walk’?
- 5:24 But so you know that the Servant of Humanity^F has authority on earth to forgive sins –” he told the paralytic, “I tell you, get up, pick up your cot and go home.”
- 5:25 Immediately the man stood up and picked up his bedding and departed for his house, praising God.
- 5:26 Everyone was awestruck and began praising God. They were filled with reverence, and said, “We have seen a miracle today.”
- 5:27 Later he left and saw a tax collector named Levi sitting at the tax counter and he instructed him, “Follow me.”
- 5:28 Then Levi got up and left everything behind and began

following Jesus.

- 5:29 And Levi hosted a large reception for Jesus in his house and there was a large crowd of tax collectors and others who all sat at the table with them.
- 5:30 The pharisees and their scribes complained to his disciples, “Why do you eat and drink with the tax collectors and sinners?”
- 5:31 Jesus replied, “It isn’t the healthy who need a physician – but those who are sick.
- 5:32 I haven’t come to call the devoted: But rather, sinners to a change of heart.”
- 5:33 Then they told him, “John’s disciples regularly fast and offer prayers. The disciples of the pharisees also do this. But yours eat and drink.”
- 5:34 Then Jesus replied, “You wouldn’t make the servants^G of the bridegroom fast while the bridegroom is with them would you?
- 5:35 But the time will come when the bridegroom is taken away from them – then they will fast at that time.”
- 5:36 Then he told them this analogy: “No one tears a piece of cloth from a new garment and sews it on an old garment. Otherwise, he will have torn the new garment and the piece from the new garment won’t match the older garment.
- 5:37 And no one will put new wine into old wineskins – otherwise the new wine will burst the skins and it will spill out and the skins will be destroyed.
- 5:38 Rather, new wine must go into fresh wineskins.
- 5:39 And no one – after drinking old wine – wants the new because he says the old is mellowed.”

Gospel of Luke Chapter Six

- 6:1 Once, as he was traveling through some fields of grain on a Sabbath, his disciples picked some of the heads of grain and rubbed them in their hands and ate the grain.
- 6:2 Some of the pharisees said, “Why are you doing what isn’t permitted on the Sabbath?”
- 6:3 Then Jesus answered them and said, “Haven’t you read what David did when he and his followers¹⁶¹ were hungry?”
- 6:4 How he went into the house of God and ate the offering^I bread that was only permitted to be eaten by the priests – and shared some with his followers.
- 6:5 And he told them, “The Servant of Humanity^F is the master of the Sabbath.”
- 6:6 On another Sabbath he went into the synagogue and was teaching and a man with a withered right hand.
- 6:7 The pharisees and scribes watched him closely to see if he healed on the Sabbath so they might find a reason to accuse him.
- 6:8 Yet he understood their thoughts and said to the man with the withered hand, “Get up and come forward.” He got up and came forward.
- 6:9 Jesus said to them, “Tell me, is it permitted to help someone or hurt someone on the Sabbath? To save a life or destroy it?”
- 6:10 He looked around at them and said to the man, “Reach out your hand.” When he did this, his hand was restored.
- 6:11 Yet they were full of rage and discussed among themselves what they should do with Jesus.
- 6:12 At that time he departed for the mountain to pray, and he spent the night worshipping God.
- 6:13 When daylight came, he called his disciples up and selected twelve of them that he called messengers^R:

¹⁶¹ Verse 6:3. The Greek word μετά (meta) refers to “with, after, behind.” In this context the verse indicates David’s followers – who followed “behind” him.

- 6:14 Simon, who was also called Peter; Andrew his brother; James; John; Philip; Bartholomew;
- 6:15 Matthew; Thomas; James, son of Alphaeus; Simon who was called the Zealot;
- 6:16 Judas son of James; and Judas Iscariot – who became a traitor.
- 6:17 Jesus came down with them and when they arrived in the lowland, a large crowd of his disciples gathered there. Large crowds of people came from throughout Judea, Jerusalem and the coasts of Tyre and Sidon –
- 6:18 to hear him and be cured of their diseases. And those who were troubled with unclean spirits were healed.
- 6:19 Everyone was trying to touch him for the power that came from him to cure them.
- 6:20 Looking towards his disciples, he said: “Blessed are you who are humble, for the sanctuary^N of God is yours.
- 6:21 Blessed are you who empty, for you will become full. Blessed are you who weep now, for you will laugh.
- 6:22 Blessed are you when people despise you, ostracize you, insult you and disparage your name as wicked for the sake of the Servant of Humanity.
- 6:23 Salute that time and leap for joy because, you see, your rewards are in the spiritual realm – for this is the same way their fathers treated the Prophets.
- 6:24 But woe to you who are materialistic – because you will receive your consolation in full.
- 6:25 Woe to you who are satiated now, because you will become empty. Woe to you who laugh now because you will mourn and weep.
- 6:26 Woe to you when everyone speaks highly of you, because their fathers treated the false prophets in the same way.
- 6:27 Yet I tell to those of you who hear me – love your enemies, treat those who despise you with honor –
- 6:28 bless those who curse you and pray for those who mistreat you.
- 6:29 If someone smacks you on the cheek offer them the other

- one as well. And should someone steal your cloak, don't withhold your tunic from them.
- 6:30 Give to everyone who asks of you, and don't demand back what others take of yours.
- 6:31 Treat others the same way you want them to treat you.
- 6:32 If you only love those who love you, where is your benefit? Even the wicked love those who love them.
- 6:33 If you only treat well those who treat you well, where is your benefit? Even the wicked do that.
- 6:34 If you lend only to those from whom you expect to receive, where is your benefit? Even the wicked lend to the wicked in order to receive the same in return.
- 6:35 Instead, love your enemies and treat them well and lend without the expectation of return and you will have many rewards and you will be servants^G of the Most High, for He is kind to the ungrateful and the wicked.
- 6:36 Be merciful just as your Creator is merciful.
- 6:37 Don't judge and you'll not be judged. Don't condemn and you won't be condemned. Forgive and you will be forgiven.
- 6:38 Give and you will be given to. Gifts will overflow onto your bosom, being pressed and shaken down with good measure. By your standard of measure, it will be measured to you in return.”
- 6:39 Then he told them this analogy: “A blind man cannot lead a blind man, can he? Won't they both fall into a ditch?
- 6:40 A student is not better than his teacher, but upon being fully trained, every student can be like his teacher.
- 6:41 Why focus on the piece of straw in your brother's eye but not notice the log in your own eye?
- 6:42 How can you say to your brother, ‘Brother, let me take out the piece of straw in your eye,’ when you do not see the wood in your eye. Don't be a hypocrite: First remove the wood from your own eye and then you will see clearly enough to remove the piece of straw in your brother's eye.
- 6:43 For a magnificent tree doesn't produce bad fruit. Likewise, a rotten tree won't produce good fruit.

- 6:44 For every tree is known by its fruit. One doesn't gather figs from thorn bushes. Nor do they pick grapes from thorn bushes.
- 6:45 The honorable person – out of the good treasure within his heart – brings forth goodness. And the wicked person – out of the wicked treasure within – brings forth wickedness. For one's mouth speaks from what fills his heart.
- 6:46 Why call me 'master, master' but not do what I say?
- 6:47 Everyone who approaches me and hears my teachings and acts upon them – I will show you who He is like.
- 6:48 Such a person is like a man building a house who dug deep and laid a foundation upon a rock. When a flood came, the torrent smashed against the house but didn't shake it because it had been well built.
- 6:49 But one who hears and does not act upon it is like a man who built a house on the ground without any foundation. When the torrent smashed against it, it immediately collapsed and the damage to the house was great.

Gospel of Luke Chapter Seven

- 7:1 When he finished these teachings to those who heard them, he left for Capernaum.
- 7:2 Then a slave of a Roman centurion – who honored him – was sick and was near death.
- 7:3 When he heard about Jesus he sent some Jewish elders to ask him to come and save the life of his slave.
- 7:4 When they approached Jesus, they earnestly begged him, saying, “He is worthy of your mercy –
- 7:5 because he loves our people and he built our synagogue.”
- 7:6 Then Jesus left with them and as he neared the house, the centurion sent friends to tell him, “Master, don’t be further inconvenienced, because I am not worthy for you to come under my roof.
- 7:7 That’s why I didn’t consider myself worthy to approach you. But just say the word and my servant will be healed.
- 7:8 For I am a man of authority, with soldiers under me. I say to this one, ‘Go’ and he goes, and to another, ‘Come’ and he comes; and to my slave, ‘Do this’ and he does it.”
- 7:9 When Jesus heard this, he admired him and turned and said to the crowd following him, “I tell you, I have not found such faith throughout Israel.”
- 7:10 When those who had been sent out returned to the house, they found the slave was healed.
- 7:11 After that, he left for a town called Nain. His disciples were traveling along with him accompanied by a large crowd.
- 7:12 Then as he neared the city gate, a dead body was being carried out. He was the only son of his mother, who was a widow. A large crowd was with her.
- 7:13 The master saw her and felt compassion for her. He said, “Do not weep.”
- 7:14 He approached the coffin and the bearers stopped. He said, “Young man, I tell you, rise.”

- 7:15 The dead body then sat up and began to speak. Jesus returned him to his mother.
- 7:16 They were all filled with awe and they began to praise God. They said, “A great prophet has appeared among us – and God is looking after His people.”
- 7:17 Word of Jesus’ activities went out throughout Judea and the surrounding areas.
- 7:18 The disciples of John reported to him about all these things.
- 7:19 John summoned two of his disciples and sent them to the Master to ask, “Are you the one who is to come or should we look for someone else?”
- 7:20 When they approached him, they said John the Baptist has dispatched us to ask, “Are you the one who is to come or should we look for someone else?”
- 7:21 At that very time he had just been healing many afflictions and wicked spirits; and he gave sight to many who were blind.
- 7:22 So he answered them and said, “Go and report to John what you have seen and heard: The blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the humble are preached the gospel.
- 7:23 And praises to God if he doesn’t take offense at me.”¹⁶²
- 7:24 After John’s messengers^R left, he began to teach the crowds about John: “What did you go out to the wilderness to see? A reed swaying with the wind?
- 7:25 What did you go out to see? A man dressed in fine clothing? Those who are finely dressed, living in luxury, are found in royal palaces.

¹⁶² Verse 7:23. The use of the Greek word μακάριος (makarios) – which according to the lexicon means, “blessed, happy: joined to names of God.” Jesus ends his discussion with the request that John not be offended by him. This could potentially be expanded to others, but because Jesus is speaking specifically to John’s disciples with a message to be returned to John, he would certainly include deference to his teacher – the teacher who baptized him. It is an ancient devotional tradition for a student to request his teacher not be offended by the student.

- 7:26 So what did you go out to see? A Prophet? Yes, I tell you – and someone who is more than a Prophet.
- 7:27 This is the one about whom is written, ‘Behold, I send My messenger into your presence,¹⁶³ who will clear the path in front of you.’¹⁶⁴
- 7:28 Because I tell you, of those born from women there is no greater prophet than John the Baptist – yet one humbled by the sanctuary^N of God is greater than he.”
- 7:29 All those who heard him – along with the publicans – praised God, as they had been immersed by the baptism of John.
- 7:30 Yet the pharisees and scribes rejected this wisdom of God against themselves, having not been baptized by him.
- 7:31 Then the Master said, “To whom then should I compare the people of this culture? And to what should I liken them to?
- 7:32 They are like children who sit in the marketplace and call to each other, saying, ‘We played the flute for you but you didn’t dance; we mourned for you and you haven’t wept.’
- 7:33 Because John the Baptist appeared neither eating bread nor drinking wine – you say, ‘He had an impure spirit.’
- 7:34 The Servant of Humanity has appeared eating and drinking, and you say, ‘Look, a gluttonous man and a wino – a friend of publicans and sinners!’
- 7:35 Yet wisdom is confirmed by all her children.”

¹⁶³ Verse 7:27. The Greek word πρό (pro) means “before” – “in the face of one who is following” according to the lexicon. Jesus is illustrating that John the Baptist was a great teacher who revealed the path of love for God to the people – a prophet. This position is confirmed by the quote from Malachi (below).

¹⁶⁴ Verse 7:27. Jesus is paraphrasing a statement made by God to Malachi, a devoted servant and messenger of God:

“I will send My messenger, who will prepare the way before Me. Then suddenly the Lord you are seeking will come to His temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. (Malachi 3:1 NIV)

By quoting this statement in Malachi, Jesus is clarifying that John was such a ‘messenger of the covenant’ – sent to clear the path to God for those who followed John’s teachings. The quote indicates the role of God’s messenger was to bring people back to God.

- 7:36 Then one of the pharisees invited him to eat with him. So he went into the pharisee's house and sat down to supper.
- 7:37 Then a woman arrived in the city. She was a sinner and she knew that he was sitting to eat at the pharisee's house. She brought a container of ointment.
- 7:38 Then she knelt at his feet, began to wash his feet with her tears, and wiped them with the hair on her head, kissed his feet and anointed them with the ointment.
- 7:39 When the pharisee who hosted him saw this, he thought to himself, 'If this man were a prophet, he would have known what kind of woman touched him – because she is a sinner.'
- 7:40 Then Jesus answered him, "Simon, I have something to tell you." He replied, "Master, tell me."
- 7:41 "There was a lender who had two borrowers: One who owed five hundred denariis and the other, fifty.
- 7:42 Then when they had nothing to pay with, he graciously forgave both of them. Tell me then, which of the borrowers will love him the most?"
- 7:43 Simon answered him, saying, "I supposed the one he forgave the most." And Jesus replied, "You have answered correctly."
- 7:44 Then he turned to the woman and said to Simon, "Do you see this woman? I came into your house and you offered me no water for my feet – but she has washed my feet with tears and wiped them with their hairs of her head.
- 7:45 You gave me no kiss, but since the moment I arrived this woman has not stopped kissing my feet.
- 7:46 You didn't anoint my head with oil – but this woman has anointed my feet with ointment.
- 7:47 Therefore I tell you, her sins – which are many – are forgiven, because she loved much: But little is forgiven for one who only loves a little."
- 7:48 Then he told her, "Your sins are forgiven."
- 7:49 And those sitting at the supper with him started saying among themselves, "Who is this who can also forgive sins?"

7:50 Then he said to the woman, “Your faith has saved you – go in peace.”

Gospel of Luke Chapter Eight

- 8:1 Afterwards, he traveled around from one town and village to another, proclaiming and preaching about the sanctuary^N of God. The twelve accompanied him –
- 8:2 along with some women who had been cured of impure spirits and diseases: Mary called Magdalene – from whom wicked spirits had been cast out –
- 8:3 Joanna the wife of Herod’s caretaker Chuza; and many others who provided service by whatever means they had.
- 8:4 Once, after a large crowd gathered – many who had journeyed to him from the various towns – he spoke to them this analogy:
- 8:5 “A farmer went out to plant his seeds and as he planted, some fell on the side of the road and were trampled on and the birds flew over and ate them up.
- 8:6 Other seeds fell upon rocks and as soon as they sprouted, they withered because they had no moisture.
- 8:7 Other seeds fell among the thorns and thornbushes sprouted with them and choked them out.
- 8:8 Other seeds fell into the good soil and grew tall and produced a crop a hundred times as great.” As he spoke these things, he called out, “One who has ears to hear should listen.”
- 8:9 His students questioned him about the meaning of the analogy.
- 8:10 So he told them, “You have been granted the knowledge of the mysteries of the sanctuary^N of God – but to the rest, it is by analogies so that ‘they see but may not perceive, and they hear but may not understand.’¹⁶⁵
- 8:11 Now the analogy is this: The seed is the teachings of God.

¹⁶⁵ Verse 8:10. Jesus is paraphrasing Isaiah and his conversation with God: *Then I heard the voice of the LORD saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" He said, "Go and tell this people: " 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.'"* (Isaiah 6:8-9)

- 8:12 Those on the side of the road are like those who hear but then the wicked one comes and snatches the teachings from their heart so they will not have faith and be rescued.
- 8:13 Those on the rocks are like those who – when they hear – receive the teachings joyfully but have no firm root. They believe for awhile, but at the moment of temptation fall away.
- 8:14 The seeds falling among the thorns – these are ones that have heard but as they continue their journey they are choked with worries and wealth and sensual pleasures of this life, and thus bring no fruit to maturity.
- 8:15 But the seeds in the good soil – these are like those who have heard the teachings with sincerity and a joyful heart, and hold onto them with steadfastness.
- 8:16 Furthermore, no one covers a lamp after lighting it or stows it under a bed. Rather, he puts it on a lamp stand so those who come inside can see the light.
- 8:17 For nothing is hiding that will not become apparent. Nor anything secret that will not become known and come to light.
- 8:18 Therefore, be careful how you listen, because whoever holds fast will be given more, and whoever doesn't hold fast will have what he thought he had taken away from him.”
- 8:19 Then his mother and brothers came to meet him but were unable to get close to him because of the crowd.
- 8:20 It was reported to him, “Your mother and your brothers are standing outside wanting to see you.”
- 8:21 But he replied to them, “My mother and my brothers are those who hear the teachings of God and practice them.”
- 8:22 Not long after, Jesus and his disciples boarded a boat and he told them, “Let's go to the other shore of the lake.” So they went underway.
- 8:23 But as they sailed along, he fell asleep and a strong gale of wind came across the water and waves flooded the boat and put them in danger.
- 8:24 They approached Jesus and woke him up and told him, “Master, Master, we are dying!” So he stood up and rebuked the wind and the waves. They stopped and the sea was calm.

- 8:25 So he asked them, “Where is your faith?” They were awestruck and amazed, and said to each other, “Who is this who commands even the winds and the waves and they obey him?”
- 8:26 Then they sailed to the region of the Gerasenes, which is on the opposite shore from Galilee.
- 8:27 When Jesus came ashore, he was met by a man from the town. He was possessed by wicked spirits and hadn’t worn clothing for a long time. He didn’t live in a house, but among the tombs.
- 8:28 When he saw Jesus, he cried out and fell at his feet, and in a loud voice said, “What do we have to do with you, Jesus, Servant of the Most High God. I beg you, do not torment us.”
- 8:29 He commanded the impure spirit to come out of his body – for it had seized him many times. He was shackled in chains and kept under guard, yet he would still break the shackles and be driven by the demon into the desert.
- 8:30 Then Jesus asked him, “What’s your name?” He replied, “Legion,” because many demons had entered.
- 8:31 They begged him not to send them away into the abyss.
- 8:32 A herd of many pigs were feeding on the hill and the demons begged him to let them enter the pigs. He permitted them.
- 8:33 Then the demons left the man and entered the pigs. The herd ran down the embankment into the lake and drowned.
- 8:34 When the pig herders saw what happened they ran off and reported this in the town and countryside.
- 8:35 People came to see what happened and approached Jesus. They found the man the demons had left sitting at the feet of Jesus – dressed and of sound mind – and they were awestruck.
- 8:36 Those who saw it all told them how the man was possessed by demons and had been cured.
- 8:37 Then everyone within the region of Gerasenes and surrounding areas requested that he leave them – because they were seized with great fear. So he boarded a boat and returned back.

- 8:38 When the man from whom the demons were exorcised begged him to allow him to follow him, he sent him away, saying –
- 8:39 “Return to your home and tell them the great things God has done for you.” Thus he left, proclaiming throughout the whole town the great things Jesus had done for him.
- 8:40 Later when Jesus returned, the people welcomed him – because they had all been waiting for him.
- 8:41 Then a man arrived, name Jairus. He was a synagogue chief elder. He fell at Jesus’ feet and begged him to come to his house.
- 8:42 For he had an only daughter who was about twelve years old. She was dying. As he departed, the crowds pressed against him.
- 8:43 Then arrived a woman who had a bleeding disorder for twelve years. No one could cure her.
- 8:44 She came up from behind him and touched the edge of his cloak and immediately her bleeding stopped.
- 8:45 Then Jesus said, “Who has touched me?” While everyone denied it, Peter said, “Master, the people are crowding and pressing up to you.”
- 8:46 Yet Jesus said, “Someone did touch me because I know that power has gone out of me.”
- 8:47 Once she realized that she hadn’t evaded being found, she approached him, trembling, and fell down at his feet and proclaimed in front of everyone why she had touched him and how she was immediately healed.
- 8:48 Then he told her, “Daughter of God,¹⁶⁶ your faith has made you well. Go in peace.”
- 8:49 While he spoke, someone came from the house of the synagogue elder and said, “Your daughter has died. Don’t

¹⁶⁶ Verse 8:48. The Greek word θυγάτηρ (thygatēr) can mean “daughter” or “a daughter of God – acceptable to God, rejoicing in God’s peculiar care and protection” according to the lexicon. Since the woman was not Jesus’ daughter, we must accept the latter meaning.

trouble the Teacher anymore.”

8:50 When Jesus heard this, he replied, “Don’t be afraid, just have faith and she will be made well.”

8:51 When he arrived at the house, he didn’t allow anyone to come in with him except Peter, John, James and the girl’s father and mother.

8:52 They all began weeping and lamenting for her. But he told them, “Stop weeping, because she has not died – she is only asleep.”

8:53 They laughed at him, knowing she had died.

8:54 However, he clasped her hand and said loudly, “Child, get up!”

8:55 Then her spirit returned and she got up immediately. He instructed them to give her something to eat.

8:56 Her parents were awestruck. But he told them not to tell anyone what had taken place.

Gospel of Luke Chapter Nine

- 9:1 Then he called the twelve together and gave them power and authority over all the demons, and to cure diseases.
- 9:2 He sent them out to proclaim the sanctuary^N of God and to heal.
- 9:3 Then he told them, “Take nothing for your journey – neither a staff or a bag, nor bread or money – and don’t even take two tunics.
- 9:4 Whatever house you enter, remain there until you leave that village.
- 9:5 And for those who don’t receive you, as you leave that village, shake the dust off your feet to witness your opposition.
- 9:6 They departed and went throughout the villages preaching the gospel and healing everywhere.
- 9:7 Once Herod the governor heard of these things, he was perplexed because some said that John had risen from the dead.
- 9:8 Others said Elijah had returned and still others that one of the ancient prophets had risen again.
- 9:9 Herod said, “I myself had John beheaded, so who is this man that I am hearing about?” He kept trying to see him.
- 9:10 When the messengers^R returned, they reported to Jesus everything they had done. He took them along and withdrew alone to a village called Bethsaida.
- 9:11 But the crowds learned of this and followed him. Welcoming them, he spoke to them about the sanctuary of God and cured those who needed healing.
- 9:12 Once the day came to an end, the twelve approached and requested of him, “Please send the crowd away so they may travel to the nearby villages and countryside to find lodging and something to eat, because we are in a desolate place.”
- 9:13 But he told them, “Give them something to eat.” They replied, “We only have five loaves and two fish. Or perhaps we should go and buy some food for all the people.”

- 9:14 As there were some five thousand people, he told his disciples, “Have them sit down to eat in groups of about fifty.”
- 9:15 They did this – they had all of them sit down.
- 9:16 Then he held the five loaves and the two fish and looked up towards heaven and he offered them to God.^B He broke them and gave them to the disciples to place down for the people.
- 9:17 And they ate and everyone was satisfied. The remaining fragments filled twelve baskets.
- 9:18 Later, as he was praying in seclusion, his disciples came to him and he asked them, “Who do the people say I am?”
- 9:19 They replied, “John the Baptist; and others say Elijah; but still others say that one of the ancient Prophets has appeared again.”
- 9:20 He said to them, “But who do you say I am?” Peter answered and said, “The Anointed of God [Messiah, Christ]^D.”
- 9:21 He sternly instructed them not to tell this to anyone.
- 9:22 He told them the Servant of Humanity^F will suffer and be rejected by the elders and chief priests and scribes, and will be killed, and will appear^P on the third day.
- 9:23 Then he told them all, “If one wants to follow me he must deny himself and pull up his stake¹⁶⁷ daily and follow me.
- 9:24 Because one who wants to save his soul will lose it, but one who is willing to lose his soul for my sake will save it.
- 9:25 For how can one profit if he gains the material world and destroys or forfeits his own self?
- 9:26 For whoever is ashamed of me and my teachings, of him

¹⁶⁷ Verse 9:23. The Greek word σταυρός (stauros) refers to a stake (“an upright stake” according to the lexicon). Stakes were used to prop up grapes and other vines on a farm. This term, “to pull up stakes” (singular, “pull up his stake”) refers to leaving behind everything – is still in use today. Jesus was speaking to rural villagers and frequently used farming analogies such as the farmer and the seeds, the vineyard owner and many others. Note also that Jesus did not carry his cross – it was carried by Simon of Cyrene. It is thus questionable that Jesus was telling his followers to pick up and carry a cross every day. Rather, Jesus is requesting that his followers regularly leave behind or reject their material attachments, and follow his teachings.

- will the Servant of Humanity be ashamed when he appears in his and the Creator's^B glory, and that of the Holy Messengers.
- 9:27 Yet I tell you truly, there are some who stand here who will not taste death before they know the sanctuary of God.”
- 9:28 About eight days after these statements, he took along Peter, John and James, and climbed up a mountain to pray.
- 9:29 During his prayers, his appearance changed and his garment turned white and shimmering.
- 9:30 Then suddenly two men were talking with him – Moses and Elijah.
- 9:31 They appeared in splendor, and spoke of his coming exodus,¹⁶⁸ which was to be completed in Jerusalem.
- 9:32 Yet Peter and his companions were very sleepy. And when they awoke, they saw his glory and the two men standing with him.
- 9:33 Then as they were leaving him, without realizing what he was saying, Peter said to Jesus, “Master, it is good that we are here. Let us put up three tents – one for you, one for Moses and one for Elijah.”
- 9:34 While he said this, a cloud came and enveloped them, and they were afraid as they were shrouded by the cloud.
- 9:35 Then there came a voice from the cloud, saying, “This is my beloved Representative^G – listen to him!”
- 9:36 When the voice finished, Jesus was alone. They kept this secret and reported nothing of what they saw to anyone during that time.
- 9:37 Then later on the next day, as they came down from the mountain, a large crowd met them.
- 9:38 And suddenly a man in the crowd cried out, “Master, I beg you, take a look at my son, for he is my only child.
- 9:39 Just look, a spirit seized him and he immediately began

¹⁶⁸ Verse 9:31. The Greek word ἔξοδος (exodus) – discussed by Moses and Elijah – clearly refers to an exodus: A time of departure. They are discussing Jesus’ departure from the physical world after his body is murdered.

crying and convulsing and frothing – and he only leaves him with difficulty, bruising him as he departs.

9:40 I begged your disciples to drive it out but they couldn't."

9:41 Then Jesus replied, "O unbelieving perverse society, how long will I be with you and suffer you? Bring your son here."

9:42 Before he could approach, the demon threw him down and he convulsed. Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.

9:43 They were all astonished at the magnificence of God. But as they were marveling at all the things Jesus did, Jesus told his disciples:

9:44 "Let these words sink into your ears, because the Servant of Humanity will be delivered into the hands of men."

9:45 But they didn't understand this, as it was hidden from them so they couldn't perceive it – and they were afraid to ask him what he was saying.

9:46 Then a controversy arose between them – which of them is greatest.

9:47 Understanding the thoughts within their hearts, Jesus picked up a child and placed him by his side.

9:48 Then he told them, "Whoever will respect this child for my sake respects me. And whoever respects me will respect Him who sent me: For one who is least among you, that person will be great.

9:49 Then John spoke up, "Master we saw someone driving out demons in your name so we forbade him – because he didn't follow with us."

9:50 Jesus told him, "Do not forbid him – for one who is not against us is with us."

9:51 Then later, when the time approached for his ascension to the spiritual realm,¹⁶⁹ he became determined to travel to Jerusalem.

¹⁶⁹ Verse 9:51. The Greek word ἀνάλημψις (analēmpsis) refers to "a taking up" but also, according to the lexicon, "of the ascension of Jesus into heaven."

- 9:52 Then he sent messengers^R out ahead and they entered a Samaritan village to make arrangements for him.
- 9:53 But they didn't welcome him because he appeared to be on his way to Jerusalem.
- 9:54 When his disciples James and John saw this, they said, "Master, do you want us to command fire to come down from heaven and consume them?"
- 9:55 He turned and chastised them.
- 9:56 Then they went to another village.
- 9:57 As they were on their way, someone said to him, "I will follow you where ever you go."
- 9:58 Then Jesus told him, "The foxes have holes and the birds of the air have nests. But the Servant of Humanity has nowhere to lay his head."
- 9:59 Then he told another, "Follow me." But he replied, "Master, let me first go bury my father."
- 9:60 Jesus told him, "Let the dead bury their dead. But as for you, go and preach the sanctuary of God."
- 9:61 Another also said, "I will follow you Master, but first let me say goodbye to my family."
- 9:62 But Jesus told him, "No one who looks back after putting his hand to the plow is fit for the sanctuary of God."

Gospel of Luke Chapter Ten

- 10:1 After these events the Master commissioned seventy-two others and dispatched them in pairs in advance of his appearance within the villages and places he was going to go.
- 10:2 He told them, “The harvest is truly great, but the workers are few. Therefore pray to the Lord of the harvest to send out workers into the harvest.
- 10:3 Go now – I am sending you out as lambs in the midst of wolves.
- 10:4 Take with you no money belt, nor a bag or shoes, and greet no one on the way.
- 10:5 Whatever house you enter, first say, ‘Peace¹⁷⁰ be to this house.’
- 10:6 If a man of peace is there, your peace will rest on him – but if not, it will return to you.
- 10:7 Stay in this house and eat and drink whatever they give you – because wages get paid to workers. Don’t move from house to house.
- 10:8 Whenever you enter a village and they welcome you, eat what is set before you.
- 10:9 Heal those who are sick and tell them, ‘The sanctuary^N of God is available to you.’¹⁷¹
- 10:10 But whenever you enter a village and they don’t welcome you, go out into its streets and say –
- 10:11 ‘Because of you, we are wiping off the dust of your village that clings to our feet. But know that the sanctuary of God is readily available.’

¹⁷⁰ Verse 10:5. The Greek word εἰρήνη (eirēnē) does mean “peace,” but the kind of “peace” Jesus is speaking of relates to spiritual tranquility – bringing one’s devotional consciousness into the house.

¹⁷¹ Verse 10:9 and 10:11. These statements also reflect the teachings of John the Baptist, as indicated in Matthew 3:2.

- 10:12 I tell you, it will be more bearable for Sodom at that time¹⁷² than for that village.”
- 10:13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the powerful miracles done in you had been done in Tyre and Sidon, they would have had a change of heart long ago – sitting in sackcloth and ashes.
- 10:14 Yet it will be more bearable for Tyre and Sidon at the judgment than for you.
- 10:15 And you Capernaum, you won’t be glorified in heaven, will you. You will be taken down to hell.
- 10:16 One who listens to you listens to me; and one who rejects you rejects me. And one who rejects me rejects the One who sent me.”
- 10:17 The seventy-two returned with joy, saying, “Master, by your name, even the demons obeyed us.”
- 10:18 Thus he replied, “I watched the opposer fall from heaven like lightning.
- 10:19 Just consider, I gave you authority to trample on snakes and scorpions – and above all, the power of the enemy. Thus nothing will injure you.
- 10:20 Nonetheless, don’t rejoice that the spirits obey you. Rejoice that your names are enrolled in the spiritual realm.”
- 10:21 At this time, he rejoiced greatly in the Holy Spirit. He said, “I praise you Creator,^B LORD of heaven and earth, that You have hidden these things from the wise and learned, and have revealed them to the humble. Yes, LORD, because this is the way that pleases you.
- 10:22 All these have been given to me by my LORD. No one knows who the Representative^G is except the Creator – and who the Creator is except the Representative and anyone whom the Representative wants to reveal Him to.

¹⁷² Verse 10:12. The Greek phrase, ἡμέρᾳ ἐκείνῃ refers to “that day” or “that time” – in context referring to their time of death, when they must face God. Jesus utilized this phrase, ἡμέρᾳ ἐκείνῃ elsewhere as he referred to the time of death. This is confirmed in verse 10:14 – “*at the judgment.*”

- 10:23 He turned to his disciples and said privately, “Blessed are the eyes that see the things you see.”
- 10:24 I tell you, many prophets and kings would have liked to perceive those things you are perceiving and did not – and to hear the things you are hearing but didn’t hear them.”
- 10:25 Then a scribe stood up and tested him. He asked, “Teacher, what should I do to receive everlasting life?”
- 10:26 He replied to him, “What is written in the Scripture? How do you read it?”
- 10:27 The man replied, “‘Love the LORD your God with all your heart and with all your soul and with all your strength and with all your mind;’ and ‘Love your neighbor¹⁷³ as yourself.’”¹⁷⁴
- 10:28 Jesus replied back, “You have answered correctly. Do this and you will live.”
- 10:29 But wanting to show his righteousness, he asked Jesus, “And who is my neighbor?”
- 10:30 Jesus replied, “A person was walking down from Jerusalem to Jericho and was assailed by robbers. They stripped him and beat him and ran off, leaving him half dead.
- 10:31 Then by chance a priest was walking on that road and when he saw him, he crossed to the other side and passed by.
- 10:32 Similarly, a Levite approached and saw him and also crossed to the other side and passed by.
- 10:33 But a Samaritan who was traveling came upon him and when he saw him, he felt compassion.

¹⁷³ Verse 10:27. The Greek word πλησίον (plēsion) also means “any other person and where two are concerned - the other.” This indicates that one’s love for others should not be limited to a neighbor.

¹⁷⁴ Verse 10:27. He is referencing Moses’ statements:

“You shall love the LORD your God with all your heart, with all your soul, and with all your strength.” (Deuteronomy 6:5 NKJV)

“Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor [any other person] as yourself. I am the LORD.”

(Leviticus 19:18 NIV)

10:34 Then he approached him and bandaged his wounds and poured oil and wine on them. He then mounted him upon his own mule and brought him to an inn and cared for him.

10:35 The next day he took out two denarii and gave them to the innkeeper and told him, ‘Take care of him and whatever more you spend I will repay you when I return.’

10:36 Which of these three do you think proved to be a neighbor to the man who was attacked by robbers?”

10:37 The man replied, “The one who showed mercy towards him.” Then Jesus told him, “Go and do the same.”

10:38 Later as they were traveling, he entered a village and a woman named Martha welcomed him into her home.

10:39 She had a sister named Mary, who sat at the Master’s feet listening to his teachings.

10:40 But Martha was distracted by all her preparations. She approached him and said, “Master, don’t you care that my sister has left me to do all the serving alone? So tell her to help me.”

10:42 Then the Master replied, “Martha, Martha, you are anxious and bothered about so many things.

10:43 Yet only one thing is necessary. Mary has made an excellent choice, which will never be taken from her.”

Gospel of Luke Chapter Eleven

- 11:1 One time, Jesus was praying someplace. After he finished, one of his students asked him, “Master, please teach us to pray, just as John taught his students.”
- 11:2 Then he said, “When you pray, say, ‘LORD,^F Holy is Your Name – show us Your sanctuary.^N’
- 11:3 Give us each day the food that sustains life.
- 11:4 Please forgive our offenses, for we also forgive everyone who has offended us. And lead us not into temptation.”
- 11:5 Then he told them, “Suppose one of you goes to a friend at midnight and you say to him, ‘Friend, lend me three loaves –
- 11:6 because a friend of mine has arrived from a journey and I have nothing to offer him.’
- 11:7 From within he says, ‘Don’t bother me, the door is locked and my children and I are in bed. I can’t get up and give you anything.’
- 11:8 I tell you, even though he won’t get up and give you anything: Because he’s your friend, if you persist, he will get up and give you as much as you need.
- 11:9 So I tell you, ask and it will be given to you – seek and you will find – knock and it will be opened to you.
- 11:10 Because anyone who asks will receive, and one who seeks will find; and to one who knocks, it will be opened.
- 11:11 Now suppose a son of any of you asks for bread. Will you give him a stone instead? Or if a fish – will you give him a snake instead?
- 11:12 Or if he asks for an egg – will you give him a scorpion?
- 11:13 Even if you – being wicked – know how to give the appropriate gifts to your children, how much more will your spiritual LORD^B give the Holy Spirit to those who ask Him?”
- 11:14 Later he was casting out a mute demon. When the demon left, the mute man spoke and the crowd was astonished.
- 11:15 Yet some said, “He exorcises demons by beelzebub, the leader of the demons.”
- 11:16 Others sought to test him by wanting him to send a sign

from heaven.

- 11:17 Yet he knew their thoughts and told them, “Any kingdom divided against itself is destroyed, and a house divided against itself falls.
- 11:18 If the opposer of God is divided against himself how will his authority remain? For you say I exorcise demons by beelzebub.
- 11:19 And if I did exorcise demons by beelzebub, by whom do your followers exorcise them? Thus, they will be your judges.
- 11:20 But if I exorcise demons by the finger of God, then the authority of God has come before you.
- 11:21 When a fully armed strong man guards his house, his possessions may seem safe.
- 11:22 But when someone stronger attacks and overpowers him, they will take all the armor he relied upon from him and distribute the spoils.
- 11:23 One who isn’t with me is against me. And one who doesn’t join with me will scatter.
- 11:24 When the unclean spirit leaves the body, it passes through arid places seeking rest but doesn’t find any. It will say, ‘I will return to my abode from which I left.’
- 11:25 Then when it returns, it finds it swept clean and put in order.
- 11:26 Then it goes out and brings along seven more spirits more wicked than itself; and they enter and live there; and the resulting condition of that person becomes worst than the first.”
- 11:27 While Jesus was speaking these things, a woman from the crowd raised her voice and shouted, “Blessed is the womb that bore you and the breasts from which you nursed!”
- 11:28 Yet he replied, “To the contrary, blessed are those who hear the teachings of God and observe them.”
- 11:29 The crowds kept growing. He told them, “This is a wicked society. It seeks signs and yet none will be given to it except the sign of Jonah.
- 11:30 Because just as Jonah became a sign to the Ninevites, so

will the Servant of Humanity^F be to this society.

- 11:31 The Queen of the South will rise up against the people of this society at the judgment and condemn them because she came from the outermost regions of the land to hear the wisdom of Solomon and there they realized the presence of One greater than Solomon.¹⁷⁵
- 11:32 The men of Nineveh will rise up against this society at the judgment and condemn it because the preaching of Jonah gave them a change of heart, and there they beheld the presence of One greater than Jonah.
- 11:33 No one lights a lamp and hides it in a basement or under a basket – rather, on a lamp stand so those who come in may see the light.
- 11:34 Vision is the lamp of the body. When your vision is clear, your entire body is also full of light. But when it is poor, your body is also full of darkness.
- 11:35 So watch out that the light within you is not darkness.
- 11:36 Thus if your whole body is full of light, with no dark areas, it will be as full of light as when a lamp illuminates you with its rays.”
- 11:37 After Jesus finished speaking, a pharisee asked him to eat with him, so he went in and sat down at his table.
- 11:38 As the pharisee watched, he was surprised that he had not first washed before the meal.
- 11:39 So the Master said to him, “Look, you pharisees clean the outside of the cup and the plate, but you are filled with thievery and wickedness.
- 11:40 Foolish people – did He who made the outside not also make the inside too?
- 11:41 But give that which is within with mercy – and then everything will become clean for you.

¹⁷⁵ Verses 11:31 and 11:32. The Greek phrases, *πλεῖον Σολομῶνος ὄδε* and *πλεῖον Ἰωνᾶ ὄδε*– translated to “*One greater than Solomon*” and “*One greater than Jonah*” indicates deference to the authority of the “One” Supreme Being, for whom both Solomon and Jonah dedicated their lives and teachings.

- 11:42 But woe to you pharisees – for you pay tithings of mint and rue and every garden herb, and yet disregard justice and the love of God. You should be doing these things without neglecting the others.
- 11:43 Woe to you pharisees – for you like the important seats in the synagogues and respectful greetings in the markets.
- 11:44 Woe to you – for you like to conceal tombs so the people who walk over them are unaware.”
- 11:45 One of the scribes therefore asked him, “Teacher, when you say these things, you also offend us.”
- 11:46 But he replied, “Woe to you scribes as well, because you burden people with heavy loads while you won’t even lift a finger to help with those loads.
- 11:47 Woe to you – for you build up the tombs of the prophets, yet it was your fathers who murdered them.
- 11:48 So you witness and approve the actions of your fathers because it was they who murdered them – and you build up their tombs.
- 11:49 Due to this, God in His wisdom said, ‘I will send them prophets and messengers and they will kill some of them and persecute some of them.’
- 11:50 So the blood of every prophet shed since the beginning of the world will be demanded back from this society –
- 11:51 from the blood of Abel to the blood of Zechariah, who was killed between the Altar and the House of God. Yes, I tell you, it will be demanded back from this society.
- 11:52 Woe to you scribes – for you have stolen the key to the knowledge that you yourselves did not enter, and you hinder those that enter.”
- 11:53 As he was leaving that place, the scribes and the pharisees started being hostile, and fired many questions at him –
- 11:54 as they schemed to trip him up on anything he might say.

Gospel of Luke Chapter Twelve

- 12:1 By this time, thousands of people had gathered together – stepping on one another. Jesus started by first saying to his disciples, “Be careful of the yeast of the pharisees, which is hypocrisy.”
- 12:2 For there is nothing concealed that will not be revealed – and hidden that will not be known.
- 12:3 Instead, whatever you say in the dark will be heard in the light – and what you whisper in secret will be proclaimed upon the rooftops.
- 12:4 I tell you, my friends, don’t be afraid of those who kill the body and after that, can do nothing more.
- 12:5 Yet I will show you who to fear: Fear the One who has the authority to cast you into hell after death. Yes, I tell you, fear Him.
- 12:6 Are not five sparrows sold for two cents? Yet not one of them will be forgotten by God.
- 12:7 Even the very hairs of your head are all numbered. Don’t worry, you are more valuable than many sparrows.
- 12:8 Yet I tell you, anyone who affirms me before people – the Servant of Humanity will also affirm him before the angels of God.
- 12:9 Yet one who denies me before people – will be denied before the angels of God.
- 12:10 And anyone who speaks against the Servant of Humanity^F will be forgiven. But one who blasphemes against the Holy Spirit will not be forgiven.
- 12:11 When they bring you before the synagogues, the chiefs and the authorities, don’t worry about how to defend yourself or what you are to say.
- 12:12 Because the Holy Spirit will instruct you in that moment what you should say.
- 12:13 Someone in the crowd said to him, “Teacher, tell my brother to share the family inheritance with me.”
- 12:14 Yet he said to him, “Man, who appointed me as judge or

- arbitrator over you?”
- 12:15 Then he told them, “Be careful and be on guard against every form of greed. Even if one has an abundance, life doesn’t consist of possessions.”
- 12:16 Then he told them an analogy: “The land of a rich man was very fertile.
- 12:17 So he thought to himself, ‘What should I do since I have no place to store my crops?’
- 12:18 Then he said, ‘Okay, I will tear down my barns and build some larger ones. I will store all my grain and goods there.
- 12:19 Then I will say to my soul, ‘Soul, you have many goods stored up for many years to come. Take it easy – drink and be merry.’
- 12:20 But God said to him, ‘You fool – this very night your soul is demanded back. Now who will own all you have prepared for?’
- 12:21 Thus is the one who stores up treasure for himself and is not abundant towards God.”
- 12:22 Thus he explained to his students, “For this reason I tell you, don’t worry about yourself – or about your body: What you will eat or what you will wear.
- 12:23 Because the soul is greater than food just as the body is greater than clothing.
- 12:24 Consider the ravens: For they neither sow nor reap – they have no storage or barn – and yet God feeds them. You are much more valuable than birds.
- 12:25 And which of you, by worrying, can add a single moment to your lifespan?
- 12:26 If you cannot do even this little thing, why do you worry about other matters?
- 12:27 Consider the lilies – how they grow: They don’t struggle or spin. Yet I tell you, Solomon in all his splendor was not even clothed like one of these.
- 12:28 Yet if God can so clothe the grasses of the field – which are alive today but tomorrow are thrown into the oven – how much more will He clothe you – you people with little faith?

- 12:29 So don't focus on what you will eat and what you will drink – and stop worrying.
- 12:30 Because the materialists crave for these – yet your Creator knows what things you need.
- 12:31 But seek His refuge and these things will be added to you.
- 12:32 Don't be afraid, little flock. Because your Creator has gladly chosen to give you sanctuary.^N
- 12:33 Sell your possessions and give to charity. Instead, make yourselves money belts that don't wear out: The eternal treasure in the spiritual realm – where no thief comes close and no moth destroys.
- 12:34 For where your treasure lies, there your heart will also be.
- 12:35 Be equipped with knowledge and keep your light shining.
- 12:36 Be like people waiting for their master when he returns from the wedding feast – so they may immediately open the door for him when he comes and knocks.
- 12:37 Happy are those servants whom the master will find prepared when he comes. Truly, I tell you that he will attach himself to his service and have them sit at the table, and will come and wait on them.
- 12:38 Even if he arrives in the second watch or even in the third and finds them – so happy will be that servant.
- 12:39 But know this – if the head of the house had known what time the thief was coming he wouldn't have allowed his house to be broken into.
- 12:40 You too must be ready, because the Servant of Humanity will appear at the time¹⁷⁶ you least expect.”
- 12:41 Peter asked, “Master, are you addressing this analogy to us or to everyone else as well?”
- 12:42 The Master replied, “Who then is the trusting and prudent steward whom his master will put in charge of his servants to give them their meals at the proper time?”

¹⁷⁶ Verse 12:40. The reference is to the time of death – as confirmed by other verses.

- 12:43 Happy will be that servant whom his master finds so doing when he arrives.
- 12:44 Truly, I tell you, he will put him in charge of all his possessions.
- 12:45 But if that servant says to himself, 'My master won't come for a long time,' and starts beating the slaves – both men and women – and eats and drinks and gets drunk –
- 12:46 the master of that servant will arrive on the day he is least expected, at that moment he doesn't expect, and will cut him into pieces and assign him a place with the distrustful.
- 12:47 And that servant who knew his master's will and didn't get ready or act in accordance with what his master wants will receive many lashes.
- 12:48 But the one who didn't know it and does things deserving of a whipping will receive only a few. For one who has been given a lot – a lot will be required. And to whom has been entrusted with much – more will be asked.
- 12:49 I have come to cast fire upon the earth. And how I wish it was already kindled.
- 12:50 Yet I have a challenge to undergo, and I will press on until it is done.
- 12:51 Do you think I appeared to bring peace on earth? No, I tell you, no – but rather, division.
- 12:52 Because from now on, five members in one household will be divided against two, and two against three.
- 12:53 They will be divided – father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law; and daughter-in-law against mother-in-law."
- 12:54 Then he also told the crowd, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it does.
- 12:55 And when you see a South wind blowing, you say, 'It will be a hot day,' and so it is.
- 12:56 You hypocrites – you know how to discern the appearance of the earth and sky, but why can't you discern the current

situation?

12:57 Why don't you judge for yourselves what is right?

12:58 Because, if you are going to appear before the judge with your adversary – why not on your way make the effort to settle with him so that he won't drag you before the judge and the judge turns you over to the guard and he tosses you in prison?

12:59 I tell you, you won't get out of there until you've paid the very last cent.”

Gospel of Luke Chapter Thirteen

- 13:1 At that same time, some who were present brought word to him about Galileans whose blood was spilled as they were making their offerings.¹⁷⁷
- 13:2 Then Jesus told them, “Do you think these Galileans were more sinful than any other Galileans because they suffered this thing?”
- 13:3 I say no – but unless you have a change of heart you will all likewise perish.
- 13:4 Or the eighteen people upon whom the tower in Siloam fell and killed: Do you think they were worse offenders than any other people who live in Jerusalem?”
- 13:5 I say no – but unless you have a change of heart you will all likewise perish.
- 13:6 Then he told this analogy: “A man had a fig tree that had been planted in his vineyard and he went looking for fruit on it and didn’t find any.
- 13:7 So he asked the vineyard manager: ‘Look, for three years I have come looking for fruit on this fig tree without finding any. Chop it down. Why does it even use our soil?’
- 13:8 Then he replied, saying, ‘Leave it alone sir – just for this year – until I can dig around it and put in fertilizer.
- 13:9 If it bears fruit next year, okay. But if not, we’ll cut it down.’”
- 13:10 Once he was teaching in one of the synagogues on the Sabbath.
- 13:11 There was a woman who had a sickness for eighteen years – caused by a spirit. She was bent over and couldn’t straighten up at all.
- 13:12 When Jesus saw her, he called her over and said to her, “Madam, you are freed from your sickness.”

¹⁷⁷ Verse 13:1. The Greek word *θυσία* (*thysia*) means, according to the lexicon, “a free gift, which is likened to an offered sacrifice.” This verse is discussing the process of making offerings to the Supreme Being.

- 13:13 Then he laid his hands on her and immediately she became erect and began glorifying God.
- 13:14 Yet the synagogue elder, who was indignant because Jesus had healed on the Sabbath, started saying to the people, “There are six days – during which work should be done. So come then and get healed – and not on the Sabbath day.”
- 13:15 So the Master replied, “Hypocrites – don’t each of you untie your ox or donkey from the stall on the Sabbath and lead it off to water?”
- 13:16 Then shouldn’t this woman, a follower of Abraham – whom the Adversary had bound for eighteen long years – should she not have been released from her shackles on the Sabbath day?”
- 13:17 As he spoke this, all of his adversaries were humiliated. The whole crowd rejoiced over the glorious things he was doing.
- 13:18 Then he said: “What is the sanctuary^N of God like – to what should I compare it?”
- 13:19 It is like a mustard seed, which a man received and tossed into his garden and it grew and became a tree. And the birds of the sky nested in its branches.”
- 13:20 Then again he said, “To what should I compare the sanctuary of God?”
- 13:21 It is like yeast, which a woman received and mixed with three measures of flour until it was all leavened.”
- 13:22 He traveled from one village or town to another teaching – as he made his way towards Jerusalem.
- 13:23 Someone asked him, “Teacher, will just a few be saved?” He replied:
- 13:24 “Strive to enter through the narrow door – because I tell you, many seek entrance and will not be able.
- 13:25 When the Head of the house gets up and shuts the door and you have to stand outside and knock on the door, saying, ‘Sir, open up to us,’ then He will reply and tell you, ‘I don’t know where you are from.’
- 13:26 Then you’ll say, ‘We ate and drank in Your presence, and

You taught us extensively.’

13:27 Then He will say, ‘I tell you, I don’t know where you are from. Get away from Me – all you workers of unrighteousness!’

13:28 In that place there will be weeping and suffering. Then you’ll know Abraham, Isaac and Jacob, and every prophet, are within God’s sanctuary – yourselves having been thrown out.”

13:29 Then they will come from the East, West, North and South to sit at the table of the sanctuary of God.

13:30 Look, those who are last will be first and those who are first will be last.”

13:31 At that time some pharisees approached and told him, “Go away – leave this place because Herod wants to kill you.

13:32 Then he told them, “Go tell that fox, ‘Now look, he is casting out demons and performed healings today and tomorrow’ – and on the third day I will have reached my quota.

13:33 Anyway, I must travel today, tomorrow and the next day; because certainly no prophet could die outside of Jerusalem.

13:34 Jerusalem, Jerusalem – who kills the Prophets and stones those sent to you! Often have I wanted to gather your children together just as a hen gathers her chicks under her wings – yet you wouldn’t have it.

13:35 Now look, your house has left you desolate. I tell you, you won’t see me until the time arrives – when you say, ‘Blessed is he who comes in the Name of the LORD.’”

Gospel of Luke Chapter Fourteen

- 14:1 Later on, as he entered the house of one of the chief pharisees to eat bread on the Sabbath day, he was being watched.
- 14:2 Then suddenly a man who had swelling appeared before him.
- 14:3 Jesus said to the scribes and the pharisees, “Is it allowed to heal on the Sabbath or not?”
- 14:4 Yet they remained silent. Then he took hold of the man, healed him and sent him off.
- 14:5 Then he asked them, “Which of you wouldn’t immediately pull your child or an ox out of a well if they fell into it on a Sabbath day?”
- 14:6 They were silent.
- 14:7 When he saw that the guests were picking out the places of honor at the table, he instructed them with an analogy:
- 14:8 “When you are invited by someone to a wedding banquet, don’t take the place of honor, because someone more esteemed than you may have also been invited.
- 14:9 Then the host will approach and ask you to give your seat to him. Then in disgrace you’ll have to occupy the least important seat.
- 14:10 Rather, when you are invited, go sit in the least important seat so that when the host approaches, he may tell you, ‘Friend, move to a better seat.’ Then you’ll have honor in the sight of everyone at the table with you.
- 14:11 Because anyone who exalts himself will be humbled and one who humbles himself will be exalted.”
- 14:12 He continued, speaking to his host, “When you host a luncheon or dinner, don’t invite your friends or your brothers or your relatives or rich neighbors. Otherwise, they may also invite you in return and that will be your reward.
- 14:13 Rather, when you host a banquet, invite the poor, the crippled, the lame and the blind.
- 14:14 Then you will be blessed, since they don’t have the means

to repay you – because you will be repaid at the resurrection¹⁷⁸ of the righteous.

14:15 One of those sitting at the table with him said, after hearing this, “Anyone who dines at the feast of God’s sanctuary^N is blessed.”

14:16 Jesus responded, “A man hosted a large feast and invited many.

14:17 At the feast time, he sent his servant to tell the guests, ‘Come in because everything is ready now.’

14:18 Then they all began to give excuses. The first one said to him, ‘I’ve bought some land and I have to go and look after it. Please allow me to be excused.’

14:19 Another said, ‘I’ve bought five yoke of oxen and I have to test them out. Please allow me to be excused.’

14:20 Another said, ‘I’ve just married a wife and I cannot make it.’

14:21 Then the servant returned and reported this to his master. The master of the house was upset, and told his slave, ‘Go out immediately into the streets and alleys of the town and bring back the poor, the crippled, the blind and the lame.

14:22 Then the servant said, ‘Master, what you instructed has been done and still there is room.’

14:23 Then the master told the slave, ‘Go out into the roads and along the fences and compel them to come in so that my house will be full.

14:24 Because I tell you, none of those men who were invited will have a taste of my feast.’”

14:25 Now large crowds were accompanying him. He turned and said to them:

14:26 “If anyone approaches me and doesn’t detest his own father, mother, wife, children, brothers and sisters – yes, even

¹⁷⁸ Verse 14:14. The Greek word ἀνάστασις (anastasis) – translated to *resurrection* – refers to the rising of the spirit-person from the body at the time of death. The lexicon defines the word as, “a rising from the dead.”

his own life – he cannot be my disciple.

14:27 Whoever doesn't pull up stakes¹⁷⁹ and follow after me cannot be my disciple.

14:28 For which of you, when you want to build a tower, doesn't first sit and calculate the cost to see if you have enough to complete it?

14:29 Otherwise, when you've laid the foundation and are not able to finish it, everyone who sees this will ridicule you.

14:30 They'll say, 'This man began building and wasn't able to finish.'

14:31 Or what king, when he sets out to meet another king in battle, won't first sit and consider whether his ten thousand men will be strong enough to encounter the twenty thousand coming against him.

14:32 Otherwise, while they are still far away, he'll send a delegation and ask for terms of peace.

14:33 Similarly, those of you who don't give up everything cannot be my disciples.

14:34 Likewise, salt is good, but if the salt becomes tasteless, how can it be used to season?

14:35 It is useless – even for the soil or the manure pile. It is thrown out. One who has ears to hear – listen!"

¹⁷⁹ Verse 14:27. The Greek word σταυρός (stauros) refers to stakes used by farmers to hold up their vines, trees and bushes. These were often crossed to provide stability for the vine to wind upon. The term "pull up stakes" – still used to this day – refers to a person uprooting his life (or the singular, "pull up his stake"). In the context of Jesus' statement, he is asking his followers to "pull up stakes" in their lives in order to follow Jesus. The phrase indicates the process of rejecting materialism and fully committing oneself to the teachings of Jesus.

Gospel of Luke Chapter Fifteen

- 15:1 Then all the tax collectors and sinners came near to listen to him.
- 15:2 Both the pharisees and the scribes complained. They said, “This man welcomes sinners and dines with them.”
- 15:3 Then Jesus told them this analogy:
- 15:4 “If a person has a hundred sheep and has lost one of them, what person among you wouldn’t leave the ninety-nine in the pasture and go after the one that’s lost until you find it?
- 15:5 When you have found it, you will carry it over your shoulders, giving thanks.
- 15:6 And when you return home, call together your friends and neighbors and ask them to rejoice with you because you have found the sheep that was lost.
- 15:7 I tell you, similarly, there is more joy in the spiritual realm over one sinner who has a change of heart than over ninety-nine righteous people who require no change of heart.
- 15:8 Or what woman – if she has ten silver coins and loses one coin – doesn’t light a lamp and sweep the house and search with care until she finds it?
- 15:9 When she’s found it, she’ll call together her friends and neighbors asking them to rejoice with her, for she has found the coin that was lost.
- 15:10 Similarly, I tell you, there is more joy among the angels of God over one sinner who has a change of heart.”
- 15:11 Then he said, “A man had two sons.
- 15:12 The younger one said to his father, ‘Father, give me the portion of the estate that is my inheritance.’ So he divided his wealth between them.
- 15:13 Not long after, the younger son gathered up his things and went traveling to a far away country. There he squandered his estate with rowdy living.
- 15:14 After he spent everything, a severe famine swept that country and he was impoverished.
- 15:15 So he began working for a local person in that country,

- who sent him into the fields to feed pigs.
- 15:16 He would have gladly filled his stomach with the husks fed to the pigs, as no one gave him anything.
- 15:17 When he came to his senses, he thought, ‘So many of my father’s servants have more than enough food but I am dying here with hunger.
- 15:18 I’ll get up and go to my father and will tell him, ‘Father, I have transgressed against heaven and before you.
- 15:19 No longer am I worthy to be called your son. Consider me just like one of your servants.’”
- 15:20 So he got up and went to his father. But while he was still a ways away, his father saw him and was moved with compassion as he ran up and embraced him and kissed him.
- 15:21 Then the son said to him, ‘Father, I have transgressed against heaven and before you. I am no longer worthy to be called your son.’
- 15:22 But the father told his servants, ‘Quickly, bring out the best robe and put it on him. And put a ring on his hand, and sandals on his feet.
- 15:23 And bring the fattened calf to sacrifice – let’s have a feast to celebrate.
- 15:24 Because my son was dead and has come to life again. He was lost and has been found.’ And they started to celebrate.
- 15:25 Now his older son was in the field. As he approached the house he heard music and dancing.
- 15:26 Then he called one of the servants and asked what was going on.
- 15:27 He was told, ‘Your brother arrived and your father has sacrificed a fattened calf because he has returned back safe and sound.’
- 15:28 So the older brother became angry and didn’t want to go in. His father came out and pleaded with him.
- 15:29 But he responded and told his father, ‘Look, so many years I’ve been serving you and I’ve never refused your instruction. Yet you have never given me a young goat so I could rejoice with my friends.

15:30 But when this son of yours arrives – who consumed your wealth with prostitutes – you sacrifice the fattened calf for him.’

15:31 Then the father told him, ‘Son, you have always been with me and everything that is mine is yours.

15:32 Now we have to celebrate and give thanks, for this brother of yours was dead and now has begun to live. He was lost and he has now been found.’”

Gospel of Luke Chapter Sixteen

- 16:1 Then he also said to his students, “There was a rich man whose manager had been accused of misusing his possessions.
- 16:2 So he summoned him and asked him, ‘What is this I hear about you? Give me an accounting of your management, because you are no longer the manager.’
- 16:3 The manager thought, ‘What do I do since my master is removing me from management? I am not strong enough to dig and I’m too ashamed to beg.
- 16:4 I know what I can do so that when I am removed from management people will welcome me into their homes.’
- 16:5 So he summoned each of his master’s borrowers and asked the first, ‘How much do you owe my master?’
- 16:6 He replied, ‘A hundred measures of oil.’ So he told him, ‘Take your bill, now sit down and write fifty.’
- 16:7 Then he asked another, ‘So how much do you owe?’ He replied, ‘One hundred measures of wheat.’ He told him, ‘Take your bill and write eighty.’
- 16:8 Then master praised the unrighteous manager because he acted shrewdly – because the people of this world are more shrewd with respect to each other compared to those subjects of the spiritual realm.¹⁸⁰
- 16:9 So I tell you, make friends for yourselves with the wealth of this world so that when it runs out, you’ll be welcomed into the eternal realm.
- 16:10 One who is trustworthy with very small concerns can be trusted with much; and one who is deceitful with very small concerns will also be deceitful with much.
- 16:11 Therefore, if you haven’t been trustworthy in the use of

¹⁸⁰ Verse 16:8. The Greek phrase, υἱοὺς τοῦ φωτός – refers to “subjects” (υἱοὺς) that are from or part of (τοῦ) that place where there is spiritual light (φωτός). This final word φωτός, as defined in the lexicon, can mean, “a heavenly light such as surrounds angels” and “of truth and its knowledge, together with the spiritual purity associated with it.” This translation is confirmed by the next verse.

- worldly wealth, who will entrust the true riches to you?
- 16:12 And if you haven't been trustworthy in the use of something belonging to another, who will give you something of your own?
- 16:13 No servant can serve two masters – because either he will detest the one and love the other, or else he will be devoted to one and detest the other. You can't serve God and materialism.”
- 16:14 Then the pharisees – who were materialistic – were listening to all these things and were sneering at him.
- 16:15 So he told them, “You may justify yourselves in the presence of men, but God knows your hearts. For what is highly esteemed among people is detestable in the presence of God.
- 16:16 The Scripture and the Prophets came before John. From these, the Gospel of the sanctuary^N of God has been preached. And everyone has pressed towards this.
- 16:17 For it would be easier for heaven and earth to pass away than for one stroke of the Scripture to fail.
- 16:18 Anyone who divorces his wife and marries another commits adultery. And one who marries a woman who divorced her husband commits adultery.
- 16:19 Now there was a rich man and he always dressed in purple and fine linen. He joyously lived in splendor each day.
- 16:20 Then a poor man named Lazarus was laid at his gate covered with sores.
- 16:21 He yearned to be fed with crumbs that fell from the rich man's table. Yes, even the dogs came up and licked his sores.
- 16:22 Then the poor man died and was carried by angels to Abraham's bosom. The rich man also died and was buried.
- 16:23 In Hades, he lifted his eyes from his torment and saw Abraham from a distance, and Lazarus in his bosom.
- 16:24 So he cried out, ‘Master Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue. Because I am in agony within this fire.’

- 16:25 But Abraham replied, ‘Child, remember that during your lifetime you received your good things just as Lazarus received bad things. But now he is comfortable here and you are in agony.’
- 16:26 Besides all this, there is a great crevasse in place so those who want to come from here to where you are will not be able to, and so no one may cross over from there to us.’
- 16:27 Then he replied, ‘Then I beg you, master, that you send him to my father’s house –
- 16:28 because I have five brothers – and warn them so they won’t also end up in this place of agony.’
- 16:29 Yet Abraham replied, ‘They have Moses and the Prophets. Let them hear them.’
- 16:30 Then he said, ‘That won’t work, master Abraham. But if someone reaches them from the dead¹⁸¹ they could have a change of heart.’
- 16:31 But he replied, ‘If they don’t listen to Moses and the Prophets, they won’t be persuaded – even if someone appears from the dead.’”

¹⁸¹ Verses 16:30 and 31. The Greek word νεκρός (nekros) refers to the death of the gross physical body. Someone who “reaches them from the dead” would therefore be a spirit who could reappear after his physical body dies.

Gospel of Luke Chapter Seventeen

- 17:1 Then he looked at his students and said, “It is certain there will be stumbling blocks. But woe to one through whom they come.
- 17:2 It would be better to have a millstone hung around the neck and be tossed into the sea than to cause one of these humble ones to stumble.
- 17:3 Be careful. If your brother should make offenses, rebuke him. But if he should have a change of heart, forgive him.
- 17:4 And if someone even offends you seven times a day and turns about seven times a day, saying, ‘I have had a change of heart,’ you should forgive him.”
- 17:5 Then the messengers^R said to the Master, “Increase our faith.”
- 17:6 But the Master said, “If you have even the faith of a mustard seed, you could say to this mulberry tree, ‘become uprooted and be planted in the sea,’ and it would obey you.
- 17:7 Which of you, if you had a servant plowing or tending sheep coming out of the field, would tell him to immediately sit down at the table?
- 17:8 Instead, you’d tell him, ‘Prepare something for me. I will be dining. And be prepared to serve me up so I can eat and drink – and after this, you can eat and drink.’
- 17:9 Does that servant receive any thanks for doing what has been ordered? I think not.
- 17:10 Similarly, as you are doing these things that are instructed, you should be saying, ‘We are unworthy servants. We have only done what we were supposed to do.’”
- 17:11 Then later, on his way to Jerusalem, he passed through the regions of Samaria and Galilee.
- 17:12 Then, as he entered a village, ten men with leprosy were standing at a distance.
- 17:13 They cried out, saying, “Jesus, healer! Be merciful to us!”
- 17:14 Seeing this, he said to them, “Go and make an offering¹ at the sacred Altar.” Then as they were leaving, they were

cleansed.

17:15 Then one of them, seeing that he was healed, returned and praised God with a loud voice.

17:16 He fell at the Master's feet and thanked him. He was a Samaritan.

17:17 In reply, Jesus said, "Weren't ten cleansed? Where are the other nine?"

17:18 None of the others have returned to praise God except this foreigner?"

17:19 Then he said to him, "Stand up and go. Your faith has saved you."

17:20 Later, after being asked by the pharisees when the sanctuary^N of God will appear, he replied, "The sanctuary of God does not appear through observation.

17:21 Neither can you declare, 'Here it is!' or 'There it is!' Because the sanctuary of God is within you."

17:22 Then he told his students, "A time will come when you will yearn for seeing one of the days of the Servant of Humanity,^F and you won't see it.

17:23 And they'll be saying to you, 'Over there!' and 'Over here!' Don't leave and follow them.

17:24 For the Servant of Humanity is like lightning from one part of the sky lighting up the other part of the sky.

17:25 But first he must suffer many things and rejected by this society.

17:26 And just as it happened in the time of Noah, so will it also be when the time comes for the Servant of Humanity.

17:27 They ate and drank, and went out and got married until the day upon which Noah entered the ark – and the flood came and destroyed them all.

17:28 Similarly, at the time of Lot – they ate, they drank, they bought, they sold, they planted and they built.

17:29 Yet on the day that Lot left Sodom, fire and sulfur rained down from the sky and destroyed them all.

17:30 This is how it will be when the time comes for the Servant

of Humanity to be revealed.

17:31 On that day, whoever is on the housetop with his belongings in the house – he shouldn't go down to get them. And those who are in the field should likewise not turn back to what is left behind.

17:32 Remember Lot's wife.

17:33 Whoever wants to save his life will lose it and whoever loses it will live.

17:34 I am telling you, on this night there will be two on a bed and one will be taken and the other will be left.

17:35 There will be two milling at the same place and one will be taken, yet the other will be left.”

17:36¹⁸²

17:37 They replied, asking him, “Where, Master?” But he told them, “Where ever the physical body is, vultures will gather.”

¹⁸² Verse 17:36. Early manuscripts do not contain this verse, as it was added later: “*Two men shall be in the field; the one shall be taken, and the other left.*”

Gospel of Luke Chapter Eighteen

- 18:1 Later he told them an analogy to illustrate that they should always pray and not become discouraged:
- 18:2 He said, “In a town there was a judge who didn’t fear God and didn’t care what people thought.
- 18:3 There was a widow in the city and she approached him and asked, ‘Please grant me justice with my adversary.’
- 18:4 For awhile, he was unwilling, but later he thought, ‘Even though I don’t fear God nor care what people think –
- 18:5 because this widow keeps bothering me, I will grant her justice. Otherwise, she will wear me out with her continual pleas.’”
- 18:6 Then the Master said, “Listen to what the unrighteous judge said –
- 18:7 now won’t God deliver justice to His devoted ones, who cry to Him day and night? Will He continue to make them wait?
- 18:8 I say to you that He will deliver justice to them immediately. How else can the Servant of Humanity^F establish faith in the material world?”
- 18:9 Then he also told this analogy to those who were confident they were devoted and looked upon others with contempt:
- 18:10 “Two men came into the temple to pray. One was a pharisee and the other was a tax collector.
- 18:11 The pharisee stood by himself and prayed: ‘God, I thank you that I am not like others – thieves, cheaters, adulterers or even like this tax collector.
- 18:12 I fast twice a week and give a tenth of everything I receive.’
- 18:13 Meanwhile the tax collector stood a ways off and couldn’t even lift his eyes up to heaven. Rather, he beat his chest and said, ‘God, have mercy on me, a sinner.’
- 18:14 I tell you, this man returned to his house purified, while the other didn’t. For anyone who exalts himself will be humbled, but one who humbles himself will be exalted.”
- 18:15 Then some people brought him children so he could lay his

- hands upon them. But when his disciples saw this, they began reproaching them.
- 18:16 Then Jesus chastised them, saying, “Let the children come to me and don’t hinder them – because the sanctuary^N of God belongs to those like these.”
- 18:17 Truly I tell you, whoever doesn’t accept the sanctuary of God like a child will not enter into it at all.”
- 18:18 A magistrate asked him, “Honorable Teacher, what should I do to inherit eternal life?”
- 18:19 Jesus answered him, “Why do you call me honorable? No one is honorable except God alone.
- 18:20 You know the commandments: Don’t commit adultery, don’t murder, don’t steal, don’t lie, respect your father and mother.”
- 18:21 The man replied, “I’ve kept all these things since I was young.”
- 18:22 When Jesus heard this, he said to him, “There is still one thing you lack: Sell everything you possess and distribute it to the poor and you will have your treasure in the spiritual realm – then return and follow me.”
- 18:23 But when he heard this he became disappointed, because he was very wealthy.
- 18:24 Then Jesus looked at him and said, “How hard it is for those who are materialistic to enter the sanctuary of God!
- 18:25 It is easier for a camel to enter through the eye of a needle than for the materialistic person to enter the sanctuary of God.
- 18:26 Those who heard this said, “Then who can be saved?”
- 18:27 But Jesus replied, “What is impossible for people is possible with God.”
- 18:28 Peter said, “But we’ve left our homes to follow you.”
- 18:29 Then he told them, “Truly I tell you, no one who has left home, wife, brothers, parents or children for the sake of the sanctuary of God –
- 18:30 will not fail to receive many times as much – whether in this lifetime or in the eternal lifetime to come.

- 18:31 Then he took the twelve aside and told them, “Look, we will be headed up to Jerusalem and everything written about the Servant of Humanity through the Prophets will be accomplished.
- 18:32 He will be handed over to the materialists and will be mocked and mistreated and spit upon.
- 18:33 And after they have whipped him, they will murder his body – but on the third day he will appear.”^Q
- 18:34 But his students didn’t understand these things, as the meaning of his statements was hidden from them. So they didn’t understand what was said.
- 18:35 As Jesus neared Jericho, a blind man was sitting by the road begging.
- 18:36 As he heard the crowd passing, he began to ask what was going on.
- 18:37 They told him that Jesus of Nazareth was passing by.
- 18:38 So he called out, “Jesus, Servant^G of David, have mercy upon me!”
- 18:39 Those in front scolded him and told him to be quiet. But he kept crying out – “Servant of David – have mercy upon me!”
- 18:40 Jesus stopped and requested the man be brought to him. When he had been brought up, Jesus asked him:
- 18:41 “What do you want me to do for you?” The man replied, “Master, I want to regain my sight.”
- 18:42 So Jesus told him, “Your faith has healed you. Receive your sight.”
- 18:43 Suddenly he regained his sight and began following him and glorifying God. When everyone saw this they praised God.

Gospel of Luke Chapter Nineteen

- 19:1 Then Jesus entered and passed through Jericho.
- 19:2 Therein was a man there named Zaccheus. He was the chief tax collector and he was wealthy.
- 19:3 He wanted to see Jesus but was unable, due to the crowd – and because he was very small.
- 19:4 So he ran ahead and climbed up a sycamore tree in order to see Jesus – as he was traveling the path nearby.
- 19:5 When Jesus reached that spot, he looked up and said to him, “Zaccheus, hurry and come down, because today I have to stay at your house.”
- 19:6 So he hurried down and welcomed him with joy.
- 19:7 When the people saw this, they began complaining, saying “He’s gone to be the guest of a man who is a materialist.”
- 19:8 Zaccheus stopped and said to the Master, “Look, Master, I will give half of my possessions to the poor, and if I have cheated anyone, I will repay them with four times as much.”
- 19:9 But Jesus told him, “Today this house is purified because you too are a servant^G of Abraham.
- 19:10 For the Servant of Humanity^F has appeared to find and save those who have become lost.”
- 19:11 As they were listening to this, Jesus continued by telling them an analogy – because he was nearing Jerusalem and they assumed the sanctuary^N of God was going to suddenly appear.
- 19:12 So he told them, “A nobleman traveled to a distant country to receive the position of king and then returned.
- 19:13 Then he summoned ten of his servants and gave them ten minas¹⁸³ and told them, ‘Carry on business with this until I return.’
- 19:14 But his subjects detested him and sent a delegation after him to say, ‘We don’t want this man to govern us.’

¹⁸³ Verse 19:13. A mina is a pound of money – equal to 300 shekels.

- 19:15 When he returned after becoming a ruler, he wanted to know what business they had done, so he summoned those servants who had been given the money.
- 19:16 The first one approached and said, ‘Master, your mina has gained ten more minas.’
- 19:17 He said to him, ‘Well done good servant. Because you have been trustworthy with a very small thing, you will be in charge over ten cities.’
- 19:18 The second servant approached and said, ‘Master, your mina has gained five more minas.’
- 19:19 Then he also said to him, ‘You will be in charge of five cities.’
- 19:20 Another approached and said, ‘Master, here is your mina, which I kept secure in a cloth.
- 19:21 I was afraid of you because you are a rigorous man. You take what you don’t give and reap what you don’t sow.’
- 19:22 He replied, ‘Worthless servant – by your own words will I judge you. You knew I was a rigorous man, taking what I don’t give and reaping what I don’t sow.
- 19:23 Why then didn’t you put my money in the bank so when I came home I could have collected it with interest?’
- 19:24 Then he told those who stood by, ‘Take the mina away from him and give it to the one who earned the ten minas.’
- 19:25 But they said to him, ‘Master, he already has ten minas!’
- 19:26 The master replied, ‘I tell you, anyone who has, more will be given, but for one who doesn’t have, what he has will be taken away.
- 19:27 And those opponents of mine who didn’t want me to have authority, bring them here and slay them in front of me.’”
- 19:28 Once he said this, he left and continued heading up to Jerusalem.
- 19:29 As he approached Bethphage and Bethany near the hill called Mount of Olives, he dispatched two of his disciples.
- 19:30 He told them, “Go into the village ahead and as you enter there you will find a colt tied up, upon which no one has ever sat. Untie it and bring it here.

- 19:31 If anyone asks you why you are untying it, tell them the Master needs it.”
- 19:32 Those who were dispatched left and found it exactly as he had said.
- 19:33 As they untied the colt, its owners asked them, “Why are you untying the colt?”
- 19:34 “The Master needs it,” they replied.
- 19:35 They brought it to Jesus and threw their cloaks over the colt and helped mount Jesus upon it.
- 19:36 As he proceeded along, they spread their cloaks over the path.
- 19:37 Once he neared the descent of the Mount of Olives, an entire crowd of disciples began glorifying God joyfully with loud voices – being touched by all the power they had been shown.
- 19:38 They chanted, “Blessed is the spiritual leader who appears in the Name of the LORD! Peace through heaven and praises to the Most High!”¹⁸⁴
- 19:39 Some of the pharisees in the crowd told him, “Teacher, rebuke your disciples!”
- 19:40 But Jesus replied, “I tell you, if they became silent the rocks would cry out!”
- 19:41 As he neared Jerusalem, he saw the city and wept over it.
- 19:42 He said, “If you only knew today about what would give you – even you – peace. But now they’ve hidden this from your vision.
- 19:43 Because the time will come for you when your enemies will put up a barricade against you and surround you and press against you from every side.
- 19:44 Then they will level you to the earth and your children with

¹⁸⁴ Verse 19:38. The Greek word ὑψιστος (hypsistos) refers to “the most high” or “the highest” according to the lexicon. This chant of praise during Jesus’ procession is praising God for the one who appears in the Name of God. They were praising God and God’s messenger – who preaches the glories of God’s Holy Names.

you – and they won't leave within you one stone upon another because you didn't recognize your time of testing."¹⁸⁵

19:45 As Jesus entered the Temple grounds, he began driving out those who were selling.

19:46 He told them, "It is written, 'And My House shall be a house of prayer,'¹⁸⁶ 'instead you have made it a den of thieves!'"¹⁸⁷

19:47 Then he began teaching daily in the Temple. But the chief priests and the scribes and the elders among the people were trying to get rid of him.

19:48 But they couldn't find any way of doing this because the people were hanging on to every word he spoke.

¹⁸⁵ Verses 19:43-44. The Greek word ἐπισκοπή (episkopē) means to be examined, investigated or scrutinized. Jesus speaks of the coming Roman-Jewish wars, where Jerusalem is sacked by the Romans and many Jews were killed. This took place within a few years of Jesus' crucifixion, and there are historical indications that Jesus' persecution helped create the environment for the insurrections. (This is also indicated by Luke 21:20.) The implications of Jesus' statement is that if the people of Jerusalem had accepted Jesus and not had him persecuted – their test – they might have prevented what was to come – being slaughtered at the hands of the Roman army.

¹⁸⁶ Verse 19:46. Jesus is quoting Isaiah:

"And foreigners who bind themselves to the LORD to minister to Him, to love the Name of the LORD, and to be His servants, all who keep the Sabbath without desecrating it and who hold fast to My covenant—these I will bring to my holy mountain and give them joy in My house of prayer. Their burnt offerings and sacrifices will be accepted on My altar; for My house will be called a house of prayer for all nations." (Isaiah 56:6-7 NIV)

¹⁸⁷ Verse 19:46. Jesus is quoting Jeremiah:

"Has this house, which bears my Name, become a den of robbers to you? But I have been watching!" declares the LORD. (Jeremiah 7:11 NIV)

Gospel of Luke Chapter Twenty

- 20:1 One time, when he was teaching people in the Temple and preaching the Gospel, the chief priests and the scribes, along with the elders, confronted him.
- 20:2 They said, “Tell us by what authority you are doing these things. Who gave you this authority?”
- 20:3 He replied to them, “I will ask you a question: Tell me –
20:4 was the baptism of John from heaven or from men?”
- 20:5 They discussed this among themselves – “If we say, ‘From heaven’ he will say, ‘Why didn’t you believe him?’
20:6 But if we say, ‘From men,’ everyone will stone us to death, for they are convinced that John was a prophet.”
- 20:7 So they said they didn’t know where it came from.
- 20:8 “Then neither will I tell you by what authority I am doing these things,” Jesus replied.
- 20:9 Then he told the people the following analogy: “A man planted a vineyard and rented it out to some grape growers. Then he left on an extended journey.
- 20:10 When the harvest came, he sent a servant to the grape growers so they would deliver to him some of the grape harvest. But the grape growers beat him and sent the servant away empty handed.
- 20:11 Then he sent another servant and they beat him as well. They also treated him offensively and sent him away empty handed.
- 20:12 Then he proceeded to send a third, and they wounded him and threw him out.
- 20:13 So the owner of the vineyard said, ‘What should I do now? I will send my beloved son. Perhaps they will respect him.’
- 20:14 When the grape growers saw him, they discussed among themselves, saying, ‘This is the heir. Let’s kill him so the inheritance will be ours.’
- 20:15 So they threw him out of the vineyard and killed him. What will the owner of the vineyard do to them?
- 20:16 He will come and destroy those grape growers and give the

vineyard to others.” When the people heard this, they said,
“May this never come to pass!”

20:17 Then Jesus looked at them and said, “Why is it written,
‘The stone that the builders rejected became the chief corner
stone’?”

20:18 Anyone who falls on that stone will be shattered. But
whomever it falls upon, it will scatter him like dust.”

20:19 The scribes and the chief priests sought to arrest him at that
time, but they were afraid of the people. For they understood
that the analogy he told was about them.

20:20 So they watched him and sent spies disguised as devoted in
order to catch him making a statement that would allow them
to arrest him on the legal authority of the governor.

20:21 They asked him, “Teacher, we know that you speak and
teach appropriately and you aren’t partial to anyone, but teach
the path of God in truth.

20:22 Is it right for us to pay taxes to Caesar – or not?”

20:23 But he perceived their deception and said to them:

20:24 “Show me a denarius. Whose likeness and inscription does
it have on it?” They replied, “Caesar’s.”

20:25 He said, “Then give to Caesar the things that are Caesar’s,
and to God the things that are God’s.”

20:26 So they couldn’t catch him stating anything in the presence
of the people – and being amazed at his answer, they became
silent.

20:27 Then some sadducees – who say there is no resurrection –
approached him.

20:28 They asked him, “Teacher, Moses wrote that if a man’s
brother – who has a wife and no children – dies, his brother
should marry the wife and raise children for his brother.

20:29 Now there were seven brothers. The first took a wife and
died childless.

20:30 The second

20:31 and the third married her and similarly, all seven died
leaving no children.

20:32 Then finally the woman died.

20:33 Therefore, in the resurrection,¹⁸⁸ which one's wife will she be? For all seven had married her."

20:34 Jesus said to them, "The subjects of this world¹⁸⁹ marry and are given in marriage.

20:35 But those considered worthy to attain the other world – indeed, be resurrected from death – will neither marry nor are given in marriage.

20:36 For they cannot die anymore because they are spiritual¹⁹⁰ and are the servants of God^E – being the subjects of the resurrection.

20:37 This is because those who die will rise up. Even Moses illustrated this in the verses about the burning bush, where he calls the LORD, 'The God of Abraham and the God of Isaac and the God of Jacob.'¹⁹¹

20:38 So He is not the God of the dead, but of the living. Because all these live for Him."

20:39 Some of the scribes responded, "Teacher, you have spoken beautifully."

20:40 For they didn't have the courage to ask him anything more.

20:41 Then he asked them, "How is it they say the Anointed of

¹⁸⁸ Verse 20:33. The Greek word ἀνάστασις (anastasis) – translated to *resurrection* – indicates the rising of the spirit-person from the body at the time of death. The lexicon defines the word as, "a rising from the dead."

¹⁸⁹ Verse 20:34. The Greek word αἰών (aiōn) has been translated to "age" in some translations. But the word also means "worlds" or "universe" according to the lexicon. This indicates Jesus is speaking of the material world, as opposed to the spiritual world – see next verse.

¹⁹⁰ Verse 20:36. The Greek word ἰσαγγελος (isaggelos) can mean, "like the angels." Because the angels are spiritual, Jesus is indicating being of a spiritual quality – that is, eternal and of the spiritual realm – the abode of the angels.

¹⁹¹ Verse 20:57. Jesus is referring to Exodus, understood to be written by Moses: *"Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God." (Exodus 3:5-6, NV)*

God [Messiah, Christ]^D is David's servant?^G

20:42 For David himself says in the Book of Psalms, 'The LORD said to my master, 'sit at my right hand

20:43 until I make your enemies a footstool for your feet.¹⁹²

20:44 Thus David calls him 'Master.' How then can he be his servant?'^G

20:45 As all the people listened, he spoke to his disciples:

20:46 Be careful of the scribes who like to walk around in long robes and like being greeted with respect in the markets and the seats of honor in the synagogues and the banquets.

20:47 They forcibly appropriate widows' households and for appearances they offer long prayers. They will receive the greatest consequences."

¹⁹² Verse 20:42. Jesus is quoting from Psalm 110:

The LORD says to my lord [master]: "Sit at my right hand until I make your enemies a footstool for your feet." (Psalm 110:1)*

*The word "lord" or "master" in Psalm 110 is derived from the Hebrew word אֲדֹנָי ('adonay), which means master or lord. This is distinguished from "LORD" here – translated from the Hebrew word יהוָה (Yēhovah) – the Holy Name of God. This indicates that David was not referring to God, but rather, the messenger of God or Anointed of God before him – in this case Saul. This is confirmed as David stated elsewhere after cutting a piece of Saul's robe:

"The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lay my hand on him; for he is the anointed of the LORD." (1 Samuel 24:6 NIV)

The use of this reference in Luke 20:42 indicates that Jesus is speaking of a *role*: The position of messenger of God or Anointed of God – spiritual teacher and Representative of God. Jesus indicates he is in this role – the Anointed of God – but he also sees himself as the follower and servant of David.

Gospel of Luke Chapter Twenty-One

- 21:1 Then Jesus looked up and saw some wealthy people putting offerings into the Temple chests.
- 21:2 He then saw a poor widow offered two small copper coins.
- 21:3 He said, “Truly I tell you, this poor widow offered more than all of them.
- 21:4 For they all made offerings out of their surplus. But from her poverty she offered everything she had to live on.”
- 21:5 Then as some discussed how the Temple was decorated with beautiful stones and offerings, he said:
- 21:6 “With respect to what you see, the time will come when there won’t be one stone left upon another that won’t have been torn down.”
- 21:7 They asked him, “Teacher, when will these things happen? And what will be the sign indicating these things are about to happen?”
- 21:8 So he said, “See to it that you aren’t misled. For many will come in my name, saying, ‘I am he, and the time is near.’ Don’t follow them.
- 21:9 When you hear of wars and uprisings, don’t be afraid. For these things must occur first, but the end isn’t immediate.”
- 21:10 Continuing, he said, “Tribe will rise against tribe and ruler against ruler.”
- 21:11 And there will be a great commotion, and in some places, plagues and famines. There will be terror and great signs from the sky.
- 21:12 But before any of these things, they will arrest you and persecute you. They will deliver you to the synagogues and prisons and bring you before chiefs and governors on account of me.
- 21:13 This will allow you the opportunity to give witness.
- 21:14 So keep this in mind – don’t prepare to defend yourselves beforehand.
- 21:15 Because I will give you the words and the wisdom that none of your adversaries will be able to oppose or refute.

- 21:16 Yet you will be betrayed even by parents, brothers, relatives and friends – and they will put some of you to death.
- 21:17 And you will be hated by everyone on account of me.
- 21:18 Yet not a hair of your head will perish.
- 21:19 By your determination you will gain your soul.
- 21:20 So when you see Jerusalem surrounded by armies, then recognize that her destruction is close.
- 21:21 Then those who are in Judea must flee to the mountains and those in the city should leave and those in the country mustn't enter the city.
- 21:22 Because this is a time of consequences – so everything that is written will be fulfilled.
- 21:23 Woe to those who are pregnant – and to those nursing babies at that time. For there will be great distress within the region and terror to this nation.
- 21:24 Then they will fall by the sword and will be imprisoned by other nations. And Jerusalem will be crushed by the foreigners until the reign of the foreigners is completed.
- 21:25 There will be signs from the sun, moon and stars, and on the earth, and distress among the people, with confusion matching the roaring sea and waves.
- 21:26 People will faint from fear and the expectation of the things to come upon the empire – because the power of the heavens will be shaken.
- 21:27 Then they will see the Servant of Humanity appear in the spirit with power and great splendor.
- 21:28 So when these things start to happen, stand up and lift your heads, because your deliverance draws near.”
- 21:29 Then he told them an analogy: “Consider the fig tree and other trees:
- 21:30 As soon as they sprout leaves, you understand that summer is close.
- 21:31 Similarly, when you see these things occur, recognize that the sanctuary^N of God is readily available.
- 21:32 Truly I tell you, this generation will not pass away until all

these things occur.

21:33 The sky and the earth will pass away, but my teachings will not pass away.

21:34 Be careful that your hearts will not be burdened with intoxication and drunkenness, and the anxieties of materialism – or that time will come upon you suddenly, like a trap.

21:35 Because it will come upon everyone who dwells on the face of the earth.

21:36 So stay on alert at all times, praying that you will have the strength to escape these things that will happen, so that you will remain in the presence of the Servant of Humanity.”

21:37 Thus during the day he taught in the Temple. But in the evening he would leave and spend the night on the hill called Mount of Olives.

21:38 And all the people got up early in the morning to come listen to him in the Temple.

Gospel of Luke Chapter Twenty-Two

- 22:1 At that time, the Feast of the Unleavened Bread – also called Passover – was approaching.
- 22:2 The chief priests and scribes sought how they could get rid of him, because they were afraid of the people.
- 22:3 Then the Adversary entered Judas who was called Iscariot and was one of the twelve.
- 22:4 So he went to the chief priests and Jewish officials to discuss how he might hand him over to them.
- 22:5 They were glad to, and agreed to pay him money.
- 22:6 He agreed and began to seek the opportunity to hand him over to them away from the crowds.
- 22:7 Then the first day of the Unleavened Bread Feast arrived – on which the Passover lamb was sacrificed.
- 22:8 Then Jesus dispatched Peter and John and told them, “Go and prepare the Passover for us so we may eat.”
- 22:9 They asked, “Where do you want us to prepare it?”
- 22:10 He replied, “When you go into the city, a man will meet you carrying a jug of water. Follow him into the house he enters.
- 22:11 Then tell the owner of the house, ‘The Teacher says to you, ‘Where is the dining room where I can eat the Passover with my disciples?’
- 22:12 Then he’ll show you a large furnished upper chamber. Prepare it there.”
- 22:13 Then they left and found everything just as he told them. They prepared the Passover there.
- 22:14 When the time arrived, he sat down at the table along with the messengers^R.
- 22:15 Then he told them, “I wanted to eat this Passover with you before my ordeal.
- 22:16 Because I tell you, I will not eat again until it is completed by the authority^N of God.”
- 22:17 Then he picked up the cup and offered it to God^l and said,

- “Take this and divide it among yourselves.
- 22:18 Because I tell you, I won’t drink of the fruit of the vine until returning to the sanctuary of God.”
- 22:19 Then he took some bread and offered it to God.¹ He broke it and gave it to them and said, “This is my substance¹⁹³ – offered for you – do this in remembrance of me.”
- 22:20 In the same way, he took the cup after they had eaten. He said, “This cup, poured out for you, is a new testament of my essence.¹⁹⁴
- 22:21 Yet consider the hand of the one who has me arrested is here with mine at the table.
- 22:22 For indeed, the Servant of Humanity^F will depart as ordained, but woe to that man by whom he is handed over.”
- 22:23 Then they began discussing among themselves which one of them might be doing this.
- 22:24 Then an argument arose between them about which one of them should be considered the greatest.
- 22:25 So he told them, “The leaders of the materialists lord it

¹⁹³ Verse 22:19. The Greek word σῶμα (sōma) can mean the physical body or a body of men, a “society” or in a metaphorical sense, an “ethical or mystical” body, or a “heavenly body.” It can also be used to describe a vehicle of one’s consciousness, which can be, for example, a vehicle of dedication or servitude. Because Jesus is referring to bread that has been offered to the Supreme Being, we know he wasn’t referring to his physical body. His physical body did not become the bread. His physical body continued to exist separately from the bread. Rather, Jesus was using the term metaphorically to indicate that his very substance – the body of his life – like the bread he offered – is an offering to God.

¹⁹⁴ Verse 22:20. The Greek word, αἷμα (haima) can mean “blood” when speaking literally about the physical body of men or animals – or “the seat of one’s life” when speaking in a larger sense – or “of those things that resemble blood, grape juice” when speaking of those things that are the essence of other things. Within the metaphorical context of Jesus’ discussion, these would all be captured with the word “essence.” The fact that Jesus was not speaking of physical blood is confirmed in the verse following this. “Fruit of the vine” is considered the essence of the vine, not its blood. Jesus is speaking of the juice he has just offered to the Supreme Being. The text indicates that Jesus is referring to the juice in a metaphorical sense because juice is the essence of the grape. His life is an offering to God. Thus he is stating that his offering to God is his essence.

over them and those who have authority over them are called dignitaries.

22:26 But this is not the path for you. For you, one who is greatest among you must become like the newcomer, and the leader like the servant.

22:27 For who is greater: One who sits at the table or one who serves? It isn't the one who sits at the table. Indeed, I am among you as one who serves.

22:28 You have stood by me in my trials.

22:29 And just as my LORD^B has given me sanctuary, I give it to you so

22:30 that you may eat and drink at my table in my sanctuary, and you will sit in divinity, presiding over the twelve tribes of Israel.

22:31 Simon, Simon! Just consider, the Adversary demands permission to sift you like wheat.

22:32 Yet I have prayed for you so your faith doesn't fail you. Once you have turned back, strengthen your brothers."

22:33 Yet Peter replied, "Master, I am with you and ready to go either to prison or to my death."

22:34 He replied, "I tell you, Peter, the rooster will not crow today until you have denied that you know me three times."

22:35 Then Jesus told them, "When I sent you out without a money belt or a bag or sandals, you didn't lack anything, did you?" They replied, "No – nothing."

22:36 He told them, "But now whoever has a money belt should carry it. Same with a bag. And whoever has no sword should sell his cloak and buy one.

22:37 Because I tell you, what has been written – 'And he was numbered with the transgressors'¹⁹⁵ – must be accomplished

¹⁹⁵ Verse 22:37. Jesus quotes from Isaiah:

Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. (Isaiah 53:12)

- by me.”
- 22:38 They replied, “Master, look – here are two swords.” Then he told them, “It is enough.”
- 22:39 Then he left and – as was his custom – went to the Mount of Olives. And the disciples followed him.
- 22:40 When he arrived there, he told them, “Pray that you won’t enter into temptation.”
- 22:41 Then he withdrew from them – about a stone’s throw away. He knelt down and began to pray:
- 22:42 “LORD, if it pleases You, take this cup¹⁹⁶ away from me, but let Your will – not mine – be done.”
- 22:43 Then an angel from the spiritual realm appeared to him and strengthened him.
- 22:44 He was struggling and praying very earnestly, and his sweat became like drops of blood falling to the ground.
- 22:45 When he rose from prayer he returned to the disciples and found them sleeping – as they had been grieving.
- 22:46 Then he asked them, “Why are you sleeping? Get up and pray that you won’t enter into temptation.”
- 22:47 While he was speaking, a throng appeared and the one called Judas – one of the twelve – was leading them. He approached Jesus to kiss him.
- 22:48 But Jesus told him, “Judas – are you betraying the Servant of Humanity with a kiss?”
- 22:49 When those around him saw what was happening, they asked, “Master, should we attack with swords?”
- 22:50 And one of them struck the servant of the high priest and cut off his right ear.
- 22:51 So Jesus answered, “Stop – no more of this.” Then he

¹⁹⁶ Verse 22:42. Jesus is not speaking of a cup *per se*. The text indicates he is speaking of his coming fate. This is a metaphorical use of the word ποτήριον (potērion). According to the lexicon: “one’s lot or experience, whether joyous or adverse, divine appointments, whether favourable or unfavourable, are likened to a cup which God presents one to drink: so of prosperity and adversity.”

touched his ear and healed him.

22:52 Then Jesus told the priests and officials of the temple and the elders who had come out against him: “Have you come out with swords and clubs as you might against a thief?”

22:53 When I was with you every day in the Temple: You didn’t lay a hand on me. But now your time has come – as the power of darkness is yours.”

22:54 After arresting him, they led him away and brought him to the chambers of the high priest. Peter followed at a distance.

22:55 After kindling a fire in the center of the courtyard, some were sitting there together. Peter was sitting with them.

22:56 Then a servant girl saw him as he sat in the light of the fire. Looking closely at him, she said, “This man was also with him.”

22:57 But he denied it. He said, “Madam, I don’t know him.”

22:58 A little later, another person saw him and said, “You are one of them too.” But Peter said, “Man, I’m not.”

22:59 After about an hour passed, another man insisted. He said, “Certainly, this man was also with him. He is also from Galilee.”

22:60 Peter replied, “Man, I don’t know what you’re talking about.” Immediately, while he was still speaking, a rooster crowed.

22:61 The Master turned and looked at Peter. Peter remembered the Master’s statement – how he told him, “Before a rooster crows today, you will deny me three times.”

22:62 Then he left and wept bitterly.

22:63 Now the men who were holding Jesus in custody were mocking him and beating him.

22:64 They blindfolded him and demanded, “Predict who will hit you!”

22:65 And they said many other offensive things to him.

22:66 When daylight came, the council of elders of the people assembled, along with the chief priests and scribes. They led him away to their council chamber, and said:

- 22:67 “If you are the Anointed of God [Messiah, Christ]^D, tell us.” But he told them, “If I tell you, you wouldn’t believe me.
- 22:68 And if I asked you, you wouldn’t answer.
- 22:69 But from this time forward, the Servant of Humanity will sit at the right hand of Almighty God.”
- 22:70 And they all asked, “Are you the Representative of God^E then?” He replied, “You say it because I am.”
- 22:71 Then they said, “What further need do we have for testimony? For we’ve heard it ourselves – from his own mouth!”

Gospel of Luke Chapter Twenty-Three

- 23:1 Then the whole assembly rose and brought him before Pilate.
- 23:2 And they were accusing him, saying, “We find this man has misled our people, and forbids the paying of taxes to Caesar. He says that he has authority as the Anointed of God [Messiah, Christ]^D.”
- 23:3 So Pilate asked him, “Are you the leader of the Jews?” Jesus answered him, “You have said this.”
- 23:4 Then Pilate told the chief priests and the crowds, “I find no guilt in this man.”
- 23:5 But they insisted, “He has stirred up the people with his teachings throughout Judea, a far as Galilee to here.
- 23:6 When Pilate heard this, he asked whether the man was Galilean.
- 23:7 When he determined that he was from Herod’s region, he sent him to Herod – who was also in Jerusalem at the time.
- 23:8 Herod was pleased when he saw Jesus. He had wanted to see him for a long time because he had heard so much about him and hoped to see him perform a miracle.
- 23:9 So he questioned him at length. Yet Jesus didn’t reply.
- 23:10 And the chief priests and scribes stood there vehemently accusing him.
- 23:11 Then Herod and his soldiers treated him offensively. They mocked him and dressed him in an extravagant robe and sent him back to Pilate.
- 23:12 On this day Herod and Pilate became friends with one another. For they were enemies with each other before.
- 23:13 Pilate summoned the chief priests and the elders, and the people.
- 23:14 He told them, “You brought this man to me as one who is inciting the people to riot. Look, I have examined him before you and I find this man not guilty of the charges you are making against him.
- 23:15 Nor has Herod, because he sent him back to us. Look, he

hasn't done anything that deserves death.
23:16 Therefore, I am punishing him, and then will release him.”
23:17¹⁹⁷
23:18 But they all shouted out, “Away with this man, and release Barabbas to us!”
23:19 For Barabbas had been thrown in prison for insurrection and murder within the city.
23:20 Pilate, wanting to release Jesus, appealed to them again.
23:21 But they kept chanting, “Crucify him, crucify him!”
23:22 Then he asked them for the third time, “What wrong has this man done? I have found in him no guilt worthy of death, so I will punish him and release him.”
23:23 But they pressed on with their shouting – demanding that he be crucified. Then their shouting succeeded.
23:24 And Pilate sentenced him according to their demands.
23:25 Then he released the man they asked for who had been put in prison for insurrection and murder. He handed Jesus over according to their demands.
23:26 As they led him off, they grabbed a man – Simon of Cyrene, who had come in from the country. They put the stake on him to carry behind Jesus.
23:27 Following him was a large crowd of people, including women who were grieving and mourning for him.
23:28 Jesus turned to them and said, “Daughters of Jerusalem, don't weep for me. Weep for yourselves and your children.
23:29 For just consider, the time will come when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed.’
23:30 Then they will start saying to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’”
23:31 Because if they do this when the trees are green, what will happen when they are dry?”

¹⁹⁷ Verse 23:17. Earliest manuscripts do not contain this verse.

- 23:32 Two other men – who were criminals – were also being taken to be killed with him.
- 23:33 When they arrived at the place called the Skull, they crucified him there, with one of the criminals on the right and the other on the left.
- 23:34 Yet Jesus said, “LORD,^B forgive them, for they don’t know what they are doing.” Then they cast lots to divide up his clothing among them.
- 23:35 And the crowd just stood there, watching. And even the rulers were insulting him, saying, “He saved others – let him save himself if this is the Anointed of God [Messiah, Christ]^D, His Chosen One.
- 23:36 The soldiers also insulted him, approaching to offer him vinegar –
- 23:37 and saying, “If you are the leader of the Jews, save yourself.”
- 23:38 For above him was an inscription: “Here is the leader of the Jews.”
- 23:39 One of the criminals who was being hanged hurled insults at him, saying, “Are you not the Anointed [Messiah, Christ]? Save yourself and us.”
- 23:40 But the other criminal answered and rebuked him: “Don’t you even fear God? You are in fact condemned with the same sentence.
- 23:41 Our punishments are justified, because we are receiving the consequences of our actions. But this man has done nothing wrong.”
- 23:42 Then he said to Jesus, “Remember me when you have arrived at your sanctuary.”^N
- 23:43 Jesus replied, “Truly I tell you, this very day you will be with me in paradise.”
- 23:44 It was now about the sixth hour. Darkness fell over the entire region until the ninth hour.¹⁹⁸

¹⁹⁸ Verse 23:44. Sixth hour = Noon. Ninth = Three o’clock in the afternoon.

- 23:45 For the sun become obscured. The Temple curtain was ripped in two.
- 23:46 Then Jesus cried out loudly and said, “LORD, into Your Hands I commit my spirit.”¹⁹⁹ Having said this, he breathed his last.
- 23:47 When a centurion saw this take place, he began glorifying God. He said, “Surely this man was innocent.”
- 23:48 Then all the crowds who gathered for this spectacle – after they saw what happened – returned, beating their chests.
- 23:49 And everyone who knew him – and the women who followed him from Galilee – stood at a distance, watching.
- 23:50 There was a man named Joseph, who was a member of the council – an honorable and devoted fellow –
- 23:51 who hadn’t approved of their decision and plan. He was a man from Arimathea, a Jewish village. He had accepted the sanctuary of God.
- 23:52 This man went to Pilate and asked for the physical body of Jesus.
- 23:53 So he took it down and wrapped it in linen cloth. He laid it in a tomb cut into the rock – a place where no body had been previously lain.
- 23:54 It was preparation day and the Sabbath was about to begin.
- 23:55 Now the women who accompanied him in Galilee followed and saw the tomb and how his body was laid.
- 23:56 Then they returned and prepared essential oils and ointments. Then on the Sabbath they rested, in accordance with the commandment.

¹⁹⁹ Verse 23:46. Jesus’ final prayer references David’s prayer to God in Psalm 31: *In You, LORD, I have taken refuge; let me never be put to shame; deliver me in Your righteousness. Turn Your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me. Since You are my rock and my fortress, for the sake of Your name lead and guide me. Keep me free from the trap that is set for me, for You are my refuge. Into Your Hands I commit my spirit; deliver me, LORD, my faithful God.* (Psalms 31:1-5, NIV)

Gospel of Luke Chapter Twenty-Four

24:1 Then on the first day of the week at dawn they arrived at the tomb, bringing the essential oils they had prepared.

24:2 There they found the stone had been rolled away from the tomb.

24:3 Yet when they went in, they did not find the body of Lord Jesus.

24:4 As they were confused by this, they saw two men suddenly standing nearby. Their clothing dazzled brilliantly.

24:5 Now as the women were amazed, and bowed their heads to the ground, the men said to them, “Why do you seek the living among the dead?

24:6 He is not here. Rather, he has risen from the dead body.^P Remember how he explained this to you while he was still in Galilee.

24:7 He said, ‘The Servant of Humanity must be turned over to the hands of sinful men and be crucified, and on the third day will rise.’”

24:8 Then they recalled his statement.

24:9 Then they returned from the tomb and reported what occurred to the eleven and all the others.

24:10 Thus it was Mary Magdalene, Joanna and Mary, the mother of James. Also there were other women with them that told these things to the messengers^R.

24:11 But their statements seemed crazy and they didn’t believe them.

24:12 But Peter got up and ran to the tomb. He leaned in and looked into the tomb and saw only the linen wraps. Then he departed to his house amazed at what happened.

24:13 Then suddenly, two of them left on that day to a village named Emmaus, which was about seven miles from Jerusalem.

24:14 They were talking with each other about all the things that had happened.

24:15 As they were talking and questioning each other, Jesus

- came up and began walking with them.
- 24:16 But their eyes couldn't recognize him.
- 24:17 Then he asked them, "What have you been discussing with each other as you walk?" They stopped and became sad.
- 24:18 One of them – named Cleopas – replied, "Are you the only one visiting Jerusalem not aware of the things that have happened here recently?"
- 24:19 He asked, "What things?" They replied, "The things about Jesus the Nazarene, who was a prophet – powerful in deed and word in the presence of God and all the people.
- 24:20 And how the chief priests and our elders condemned him to the sentence of death – and crucified him.
- 24:21 But we had hoped he was going to liberate Israel. And yet this is the third day after all these things happened.
- 24:22 But then again, some of the women with us amazed us: They were at the tomb early this morning –
- 24:23 yet didn't find his body. They returned and told us they had seen a vision of angels who said that he was alive.
- 24:24 Then some of those with us went to the tomb and found it just as the women had said. But they didn't see him."
- 24:25 Then he told them, "You foolish men who are slow to believe everything the prophets have taught.
- 24:26 Wasn't it necessary for the Anointed of God [Messiah, Christ]^D to suffer these things before returning to His majesty?"
- 24:27 Then, beginning with Moses and with all the Prophets, he explained to them the things relating to this within the Scriptures.
- 24:28 Then as they approached the village there were going to, he indicated that he was continuing on.
- 24:29 But they urged him, "Stay with us, because evening is approaching and the day is now almost over." So he went in and stayed with them.
- 24:30 After he sat down at the table with them, he picked up the bread and offered it to God.^I He broke it and gave it to them.

24:31 Then their vision was purified and they recognized him. Then he vanished from their sight.

24:32 They asked each other, “Were our hearts not burning within while he spoke to us on the road and as he explained the Scripture to us?”

24:33 They got up at this time and returned to Jerusalem and found the eleven gathered together with those who accompanied them –

24:34 who were saying, “The Master has truly risen, and has appeared to Simon!”

24:35 Then they recounted their experience on the road and how they had finally recognized him after the breaking of the bread.

24:36 While they were saying this, he stood in their midst. He said to them, “Peace be with you.”

24:37 Yet they were startled and frightened. They thought they were seeing a ghost.

24:38 Then he asked them, “Why are you troubled and why have doubts been raised in your hearts?”

24:39 Look at my hands and my feet and see that it is me. Touch me and see, for a ghost does not have flesh and bones as you see that I have.”

24:40 After saying this he showed them his hands and feet.

24:41 While they still couldn’t believe it, because of their joy and amazement, he asked them, “Do you have anything here to eat?”

24:42 They gave him a piece of broiled fish.

24:43 He took it and ate it in front of them.

24:44 Then he told them, “These are my teachings, which I told you while I was still with you – that all the things written about me in the Scripture of Moses and the Prophets and the Psalms must be accomplished.”

24:45 Then he opened their minds to understand the Scriptures.

24:46 And he told them, “Thus it is written that the Anointed of God [Messiah, Christ] will suffer and rise up from the dead on the third day.

24:47 And that the change of heart leading to the release from sin would be preached on his behalf to all peoples, starting from Jerusalem.

24:47 You are the witnesses of these things.

24:48 Consider this: I am sending forth the message of my LORD^B upon you. But you are to stay in the city until you are covered with the power of the Almighty.”

24:49 Then he led them out as far as Bethany and he lifted up his hands and blessed them.

24:50 While he was blessing them, he departed from them and was carried up into the spiritual realm.

24:51 Then after they worshiped him, they returned to Jerusalem with great joy.

24:52 Then they all remained at the Temple, glorifying God.

The Gospel of John

Gospel of John Chapter One

- 1:1 In the beginning there was Wisdom,^A and Wisdom was with God, and Wisdom was of God.
- 1:2 It was with God in the beginning.
- 1:3 All things were created through it; and nothing was created without it.
- 1:4 In it was life, and this life provided light for all persons.
- 1:5 This light shines in the darkness, yet the darkness cannot possess it.
- 1:6 There was a person sent from God whose name was John.
- 1:7 He appeared to witness and testify about this light, so that all might believe through him.
- 1:8 He was not the light itself; but he came to testify about the light.
- 1:9 The actual light that appears in the world enlightens every person.
- 1:10 It was in the physical universe, and though the physical universe was made from it, the physical universe did not know it.
- 1:11 It appeared on its own, but on its own it was not accepted.
- 1:12 But among those who accepted it, those who trusted in His Name were given the right to become children of God—
- 1:13 children born not of the physical family, nor of the desires of the physical body, but born from the Creator.^B
- 1:14 Wisdom appeared within a physical body and dwelled among us. We saw its magnificence – the magnificence of the Confidential^C Representative sent by the Creator – full of loving mercy and truth.
- 1:15 John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘A man with more authority comes after me because he has surpassed me.’ ”
- 1:16 From his fullness we have received, indeed mercy upon mercy.
- 1:17 For instruction came from Moses; loving mercy and truth

- arose from Jesus, Anointed by God [Messiah, Christ].^D
- 1:18 God is not seen with the physical eyes, but He is revealed by the confidential^C lover of God who is in the heart of God.
- 1:19 This was the testimony of John when Jewish officials from Jerusalem sent priests and Levites to ask him who he was.
- 1:20 He did not fail to confess, but confessed freely, “I am not Anointed by God [Messiah, Christ].”
- 1:21 They asked him, “Who are you then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.”
- 1:22 Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”
- 1:23 John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the LORD.’”
- 1:24 Now the pharisees who had been sent
- 1:25 questioned him, “Why then do you baptize if you are not Anointed by God [Messiah, Christ], nor Elijah, nor the Prophet?”
- 1:26 “I baptize with water,” John replied, “but among you stands one you do know not.
- 1:27 He is the one who comes after me, the binding of whose sandals I am not worthy to untie.”
- 1:28 This took place in Bethany on the other side of the river Jordan, where John was baptizing.
- 1:29 The following day, he saw Jesus coming to him and said, “Look, the Lamb of God, who removes the darkness of the material world.
- 1:30 This is the one I was referring to when I said, ‘A man with more authority comes after me because he has surpassed me.’”
- 1:31 I did not recognize him, but he became known to Israel through my baptizing with water.”
- 1:32 And John testified: “I saw the Spirit descend from heaven as a dove and remain on him.
- 1:33 I did not recognize him, but He who sent me to baptize with water said to me, ‘He upon whom you see the Spirit comes

- down and remains is the one who will baptize with the Holy Spirit.’
- 1:34 I myself have seen and testified that this is the Representative of God.”^E
- 1:35 The next day John stood with two of his disciples
- 1:36 and saw Jesus passing by, he said, “Behold, the Lamb of God!”
- 1:37 The two disciples heard him speak this and they followed Jesus.
- 1:38 And Jesus turned and saw them following and said to them, “What do you seek?” They said to him, “Rabbi, teacher, where do you stay?”
- 1:39 “Follow,” he replied, “and you will find out.” So they followed and came to know where he stayed, and stayed with him for the day, as it was about four in the afternoon.
- 1:40 Andrew, Simon Peter’s brother, was one of the two who heard John and followed Jesus.
- 1:41 He initially found his brother Simon and told him, “We have found the one Anointed by God [Messiah, Christ]^D.”
- 1:42 And he brought him to Jesus. Jesus saw him and said, “You are Simon, son of Jona. You shall be called Cephas” – which means ‘stone.’
- 1:43 The following day Jesus decided to travel to Galilee, and found Philip, and said to him, “Follow me.”
- 1:44 Philip was from Bethsaida, the town of Andrew and Peter.
- 1:45 Philip found Nathanael and told him, “We have found whom Moses wrote about in the commandments, and about whom the Prophets also wrote — Jesus of Nazareth, the son of Joseph.”
- 1:46 And Nathanael said, “What good comes from Nazareth?” Philip replied, “Come and see.”
- 1:47 Jesus saw Nathanael coming towards him, and said of him, “Truly, an Israelite in whom there is no deceitfulness.”
- 1:48 Nathanael asked him, “How do you know me?” Jesus replied, “Before Philip called you, when you were under the

fig tree, I saw you.”

1:49 Nathanael answered and said to him, “Rabbi, you are the Representative of God; you are the leader of Israel.”

1:50 Jesus answered and said to him, “Because I saw you under the fig tree, you are believing? You will see greater things than this.”

1:51 He then added, “Truly I say to you that you will see ‘heaven open, and the angels of God ascending and descending upon’ the Servant of Humanity.”^F

Gospel of John Chapter Two

2:1 On the third day a wedding took place at Cana in Galilee.

Jesus' mother was there

2:2 and Jesus and his disciples had been invited to the wedding.

2:3 When the grape juice²⁰⁰ was gone, Jesus' mother said to him, "They have no more grape juice."

2:4 "Madam, what does this have to do with me?" Jesus replied. "My time has not yet come."

2:5 His mother said to the servants, "Whatever he tells you to do, do it."

2:6 Now there were six stone water jars set there for the Jewish custom of purification, containing twenty or thirty gallons each.

2:7 Jesus said to them, "Fill the water jars with water"; so they filled them to the brim.

2:8 And he said to them, "Draw some out and take it to the table master." So they took it to him,

2:9 and the table master tasted the water that had become grape juice. He did not know from where it had come, but the

²⁰⁰ Verse 2:3. Oinos is a grape juice that can be fermented or unfermented (Matthew 9:17 and Ephesians 5:18). Gleukos is a sweet, fresh grape juice (as in Acts 2:13). The attendees at the wedding were observant Jews. Jesus was a disciple of John the Baptist, who did not drink alcohol, and a teacher and observer of Jewish law. Would Jesus have broken the traditions of his teacher and the Prophets, and turned water into an alcoholic beverage?

"Woe to him who gives drink to his neighbors, pouring it from the wineskin till they are drunk..." (Habakkuk 2:15 NIV)

"It is not for kings, O Lemuel—not for kings to drink wine, not for rulers to crave beer, lest they drink and forget what the law decrees, and deprive all the oppressed of their rights." (Proverbs 31:4-5 NIV)

Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. (Ephesians 5:18 NIV)

Rather, alcoholic wine and beer were to be used strictly for medicinal purposes:

"Give beer to those who are perishing, wine to those who are in anguish..." (Proverbs 31:6 NIV)

servants who had drawn the water knew. The table master called the bridegroom aside

- 2:10 and said, “Every man serves the choice beverage first and when people have drunk freely, then he serves the cheaper grape juice. But you have kept the good juice until now.”
- 2:11 This was the beginning of His signs Jesus performed in Cana of Galilee manifesting His glory – and his students trusted in Him.
- 2:12 After this he went down to Capernaum with his mother, brothers and disciples. They stayed there a few days.
- 2:13 The Passover was near, and Jesus went up to Jerusalem.
- 2:14 And he found in the temple courts those who were selling oxen, sheep and doves; and the money changers seated at their tables.
- 2:15 And he made a whip from cords and drove them all out of the temple, with the sheep and the oxen and he poured out the coins of the money changers and overturned their tables.
- 2:16 To those who were selling the doves he said, “Take these away, stop making my LORD’s^B house a place of business.”
- 2:17 His students remembered that it was written: “Zeal for Your house will consume me.”²⁰¹
- 2:18 The Jewish officials then said to him, “What sign do you show us as your authority for doing this?”
- 2:19 Jesus answered them, “Destroy this temple and in three days I will raise it up.”
- 2:20 The Jewish officials then said, “It took forty-six years to build this temple, and will you raise it up in three days?”
- 2:21 But he was speaking of the temple of his body.

²⁰¹ Verse 2.17: This quote is from Psalm 69:9:

“LORD, the LORD Almighty, may those who hope in You not be disgraced because of me; God of Israel, may those who seek You not be put to shame because of me. For I endure scorn for Your sake, and shame covers my face. I am a foreigner to my own family, a stranger to my own mother’s children; for zeal for Your house consumes me, and the insults of those who insult You fall on me.” (Psalm 69:6-9 NIV).

2:22 After he arose from the dead body, his disciples remembered that he said this, and they trusted the Scripture and the words Jesus had spoken.

2:24 But on his part, Jesus was not trusting them, for he knew all men.

2:25 He did not need anyone to teach him about humankind, for he knew what was inside each person.

Gospel of John Chapter Three

- 3:1 Now there was a pharisee man named Nicodemus, a Jewish official.
- 3:2 He came to Jesus during the night and said to him, “Rabbi, we know that you come from God as a teacher, for no one can do these signs you do if God were not empowering him.”
- 3:3 Jesus responded and said to him, “Surely, I say to you, unless one is reborn from a higher place²⁰² he cannot know the sanctuary^N of God.”
- 3:4 “How can someone be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be reborn, can he?”
- 3:5 Jesus answered, “Very truly I tell you, unless one is born from the waters of the spirit, he cannot achieve the sanctuary of God.
- 3:6 That which arises from the flesh is flesh, and that which arises from the Spirit is spirit.
- 3:7 Do not be surprised that I said to you, ‘You must be reborn from a higher place.’
- 3:8 The wind blows where it pleases. You hear the sound of it, but you do not know from where it comes or where it is going. So it is with someone born of the Spirit.”
- 3:9 Nicodemus said to him, “How can these things be?”
- 3:10 Jesus answered and said to him, “You are the teacher of Israel and do you not understand these things?
- 3:11 Truly I say to you, we speak of what we know, and we testify to what we have seen, but still you do not accept my testimony.
- 3:12 If I speak of worldly matters and you do not trust me, how will you trust me when I speak of spiritual matters?

²⁰² Verses 3.3 and 3.7. The primary meaning of the Greek word ἀνωθεν (anōthen) is “from above” or “from a higher place,” with a secondary meaning of “over again” according to the lexicon.

- 3:13 No one ascends to the spiritual realm unless he descends from the spiritual realm as the Servant of Humanity.^F
- 3:14 As Moses lifted up the serpent in the wilderness, so must the Servant of Humanity be honored,
- 3:15 so that everyone who trusts in him may have eternal life.”²⁰³
- 3:16 [For the Creator so loved the world that He sent forth His Confidential^C Representative,^G and whoever trusts in him shall not perish but have eternal life.
- 3:17 For the Creator did not send His Representative into the world to condemn the world, but so that the world might be saved through him.
- 3:18 Whoever trusts him will not be condemned, but whoever does not trust is condemned because he has not trusted in the name of the Confidential Representative of God.
- 3:19 This is the condemnation: the light has come into the world, but people loved the darkness instead of the light because of their wicked deeds.
- 3:20 Those who do wickedness hate the light, and do not come to the light for fear their deeds will be exposed.
- 3:21 But he who lives by the Truth comes to the light, so that his deeds may manifest as service to the Creator.]
- 3:22 After this, Jesus and his followers journeyed into the land of Judea, where he spent some time with them, and was baptizing.
- 3:23 John was also baptizing in Aenon near Salim, since there was much water there, and people were coming and being baptized.
- 3:24 This was before John was put in prison.
- 3:25 There was a debate between some of John’s disciples and a

²⁰³ There is considerable evidence from earlier texts that Jesus' statement ended at John 3:15, and the verses later numbered as John 3:16-21 were added in as commentary by later scribes. It is for this reason that a number of translations, including this one, end Jesus' quote at John 3:15. Brackets are provided for the commentary verses.

Jew regarding ceremonial purification.

- 3:26 And they came to John and said to him, “Rabbi, the man who was with you on the other side of the Jordan to whom you testified about — he is baptizing, and many are going to him.”
- 3:27 John answered and said, “A person can receive nothing unless it has been given to them from the spiritual realm.
- 3:28 You yourselves are my witnesses that I said, ‘I am not Anointed by God [Messiah, Christ]^D but I have been sent ahead of him.’
- 3:29 The bride belongs to the bridegroom, but the friend of the bridegroom who waits and hears him, is joyful when he hears the bridegroom’s voice. So this joy is mine and it is fulfilling.
- 3:30 He must become greater; I must become less.
- 3:31 He who comes from above is above all; he who is of the material world is from the material world and speaks of the material world. He who comes from the spiritual realm is above all things.
- 3:32 What he has seen and heard – of that he testifies, and no one can take away his testimony.
- 3:33 He who accepts his testimony has realized that the Creator is real.
- 3:34 For he who God has sent speaks the words of God, for God gives the Holy Spirit without limit.
- 3:35 The Creator loves His Representative and has entrusted everything into his hands.
- 3:36 He who trusts His Representative has eternal life; but he who does not follow His Representative will not have life, for the displeasure of God remains with him.”

Gospel of John Chapter Four

- 4:1 Accordingly, Jesus understood that the pharisees heard he was preparing and baptizing more disciples than John,
- 4:2 yet in fact Jesus himself was not baptizing, but his disciples.
- 4:3 He left Judea and departed again to Galilee.
- 4:4 And he had to pass through Samaria.
- 4:5 Then he came to a town in Samaria named Sychar, near the place where Jacob had delivered his son Joseph.
- 4:6 And Jacob's well was there. So Jesus, being weary from his journey, sat down by the well. It was about noon.
- 4:7 There came a woman of Samaria to draw water. Jesus asked her, "Please give me a drink."
- 4:8 For his disciples had gone into the town to purchase food.
- 4:9 Then the Samaritan woman said to him, "How is it that you, being a Jew, ask me for a drink, since I am a Samaritan woman?"²⁰⁴
- 4:10 Jesus answered and said to her, "If you knew the gift of God and who it is that says to you, 'please give me a drink,' you would have asked him – and he would have given you – living water."
- 4:11 She said to him, "Sir, you have nothing to draw with and the well is deep. Where then do you get this living water?"
- 4:12 You are not greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his flock?"
- 4:13 Jesus answered and said to her, "Everyone who drinks this water will be thirsty again,
- 4:14 but whoever drinks the water I will give shall never thirst. Indeed, the water I give one will change within into a spring of water gushing up to eternal life."
- 4:15 The woman said to him, "Sir, please give me this water so I

²⁰⁴ Verse 4:9. The phrase, "*for Jews did not associate with Samaritans*" (NIV) was not part of the earliest manuscripts and is omitted here.

- will not suffer thirst nor need to come here to draw.”
- 4:16 He instructed her, “Go, call your husband and come.”
- 4:17 The woman replied and said, “I have no husband.” Jesus said to her, “You rightly state you have no husband.
- 4:18 For you have had five husbands, and the one whom you now have is not your husband: This you have stated correctly.”
- 4:19 The woman said to him, “Sir, I see that you are a prophet.
- 4:20 Our ancestors worshiped on this mountain, and your people claim Jerusalem is the place where people must worship.”
- 4:21 Jesus said to her, “Madam, believe me, a time will come when you will worship the Creator^B neither on this mountain nor in Jerusalem.
- 4:22 You worship what you know not; I worship what I know, for salvation arises from the Jewish Prophets.
- 4:23 But a time comes – at any point – when sincere worshipers will worship the LORD in spirit and sincerity, for the LORD seeks such worshippers.
- 4:24 God is spirit, and those who worship Him must worship in the spirit, and with sincerity.”
- 4:25 The woman said, “I know the Messiah who is called the Anointed of God [Messiah, Christ]^D will appear. When he appears, he will make all things known to us.”
- 4:26 Jesus said to her, “I who speak to you am he.”
- 4:27 At this time his disciples came, and they were amazed that he had been speaking with a woman; but no one asked, ‘What did you seek?’ or ‘Why did you speak with her?’
- 4:28 Then the woman left her waterpot and went into the town and said to the men,
- 4:29 “Come, see a man who told me everything I have ever done; is this not the Anointed of God [Messiah, Christ]?”
- 4:30 They came out of the town and traveled to him.
- 4:31 Meanwhile his disciples urged him, saying, “Rabbi, please eat.”
- 4:32 But he told them, “I have food to eat that you do not know.”
- 4:33 Thus his disciples were saying amongst themselves, “No

- one brought him anything to eat?”
- 4:34 Jesus said to them, “My food is to do what pleases^H Him who sent me and to complete His work.
- 4:35 Do you not have a saying, ‘There are yet four months, and then comes the harvest?’ Behold, I say to you, lift up your eyes and look upon the fields that are brilliant for harvest.
- 4:36 Already one who reaps receives wages and gathers fruit for eternal life; so that he who sows and he who reaps may rejoice together.
- 4:37 For in this case the saying is true, ‘One sows and another reaps.’
- 4:38 I sent you to reap that for which you have not labored; others have labored and you have come from their labor.”
- 4:39 From that town many of the Samaritans believed in him because of the testimony from the woman who said, “He told me everything I have ever done.”
- 4:40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.
- 4:41 Many more believed because of his teachings.
- 4:42 And they said to the woman, “it is no longer because of what you said that we believe, for we have heard for ourselves and know that this one is indeed the deliverer of those in the material world.”
- 4:43 After the two days he left from there for Galilee.
- 4:44 And Jesus himself taught that a prophet has no honor in his own country.
- 4:45 Then when he appeared in Galilee, the Galileans welcomed him, having seen all the things he did in Jerusalem at the Passover; for they also had been at the festival.
- 4:46 Then he went again to Cana in Galilee, where he had turned the water to grape juice.²⁰⁵ And there was a government official whose son was sick at Capernaum.

²⁰⁵ Verse 4:46. See Footnote for John 2:3.

- 4:47 When the man heard Jesus had arrived in Galilee from Judea, he went to him and him and requested Jesus come and heal his son; for his son was near the time of death.
- 4:48 Then Jesus said to him, “Unless you people see signs and miracles, you just will not believe.”
- 4:49 The government official said to him, “Sir, please come before my child dies.”
- 4:50 Jesus replied, “Go – your son will live.” The man trusted Jesus’ statement and departed.”
- 4:51 As he was on his way, the man’s assistants met him and told him his son was alive.
- 4:52 Then the man inquired of them the time when his son began to get better. They told him, “Yesterday at one in the afternoon, the fever left him.”
- 4:53 Then the father realized this was the time Jesus said to him, “Your son will live.”
- 4:54 This was the second sign Jesus performed after he had come out of Judea into Galilee.

Gospel of John Chapter Five

5:1 After this, there was a festival of the Prophets, and Jesus went up to Jerusalem.

5:2 Now in Jerusalem near the sheep gate there is a pool, called Bethesda in Hebrew, which is surrounded by five colonnades.

5:3 Within these lay a multitude of people who were sick, blind, paralyzed and withered.

5:4²⁰⁶

5:5 A man was there who had been paralyzed for thirty-eight years.

5:6 Jesus saw him lying there and understood he had been in that condition for a long time, and asked him, “Are you willing to become whole?”

5:7 The paralytic replied, “Sir, I have no one to help me into the pool when the water is turbulent. When trying to enter the water, someone goes in ahead of me.”

5:8 Jesus said to him, “Stand up, pick up your mat and walk.”

5:9 And immediately the man’s body was cured and he took up his mat and walked. This took place on the day of the Sabbath.

5:10 The Jewish officials told the man who was cured, “It is the Sabbath, and it is not lawful to carry your mat.”

5:11 He replied to them, “The man who made me well told me, ‘Pick up your mat and walk.’”

5:12 Then they asked him, “Who is this man who told you to pick up your mat and walk?”

5:13 The man who was healed did not know who it was, for Jesus had slipped away, as there were a great many people in that place.

5:14 Afterward, Jesus found him at the altar and said to him, “See, your body is now well. Sin no more so nothing worse

²⁰⁶ Verse 5.4 was added in later manuscripts – not part of the earliest texts.

happens to you.”

5:15 The man departed and told the Jewish officials that it was Jesus who had made him well.

5:16 Thus, the Jewish officials harassed Jesus because he had done these things on the Sabbath.

5:17 Jesus answered them saying, “My LORD^B is always working, and I too am working.”

5:18 Because of this they began a pursuit to murder Jesus; not only because he broke the Sabbath, but he called the Creator^B his own, equating himself with God.

5:19 Jesus answered them, saying, “Truly I say to you, a child can do nothing of himself, but what he sees his father doing, because whatever the father does the child also does.

5:20 Similarly, the Creator loves His Representative^G and shows him all the things He Himself does. Yes, and He will show him greater deeds than these, and you will marvel.

5:21 Thus, just as the Creator raises the dead and gives them life, His Representative gives life to whom he is pleased with.

5:22 Furthermore, neither does the Creator select anyone, but He has entrusted selection to the Representative,

5:23 so that all may honor God’s Representative just as they honor the Creator. He who does not honor God’s Representative does not honor the Creator who sent him.

5:24 Truly I say to you, he that hears my teachings and trusts in Him who sent me, has eternal life and will not be judged, but crosses over from death into life.

5:25 Very truly I say, a time will come when the dead shall hear the sound of the Representative of God,^E those who hear will live.

5:26 For as the Creator has life in Himself, so He grants His Representative life in Himself.

5:27 And He entrusts him with the authority to choose because he is the Servant of Humanity.^F

5:28 Do not wonder about this, for the time will come when each person who passes away will hear His voice

5:29 and come forth: And those who have prepared well will rise

to²⁰⁷ life and those who perpetuated wickedness will rise to be condemned.

5:30 By myself I can do nothing; As I hear, I make choices, and my choices are just because I do not seek to please myself but to please Him who sent me.

5:31 If I alone testify about myself, my testimony is not true.

5:32 There is another who testifies about me, and I know the testimony He brings is true.

5:33 You have dismissed John but he has testified to the truth.

5:34 But the testimony I receive is not from humans, but I say these things so that you may be delivered from suffering.

5:35 John was the lamp that shined and gave light, and you rejoiced for a time in his light.

5:36 Yet the testimony is more critical than that of John. For the work that the Creator has given me to finish — the very work I am doing — indicates the Creator has sent me.

5:37 And the Creator who sent me has Himself testified about me. You do not hear His voice nor perceive His Form,

5:38 nor does His wisdom^C dwell within you, for you do not trust the person He sent.

5:39 You search the Scriptures because you think that in them you have eternal life; and these testify about me;

5:40 yet you refuse to follow me so that you may have life.

5:41 I don't accept honor from worldly people.

5:42 But I know you – that you do not have the love of God in your hearts.

5:43 I have come in my LORD's Name, and you accept me not; but if another comes in his own name, you will accept him.

5:44 How can you believe when you accept blessings from one another but do not seek the blessings that come from the only

²⁰⁷ Verse 5:29 – "rise to" may also be translated to "resurrect." This originates with the ancient teaching that the spirit-person or soul will rise up out of the body at the time of death.

God?

5:45 Do not think I will accuse you before the Creator; the one who accuses you is Moses, upon whom you put your hope.

5:46 For if you trusted Moses, you would trust me, for he wrote about me.

5:47 But since you do not trust his writings, how will you trust my words?"

Gospel of John Chapter Six

- 6:1 Later, Jesus crossed to the other side of the Sea of Galilee – which is the Sea of Tiberias -
- 6:2 and a great multitude followed him after seeing his miracles of healing the sick.
- 6:3 Then Jesus went up on the mountain and there he sat with his students.
- 6:4 Now the Jewish Passover Festival was soon.
- 6:5 When Jesus lifted his eyes and saw a great number of people coming towards him, he said to Philip, “Where shall we buy bread for these people to eat?”
- 6:6 And this he said to test him, for he knew what he was intending to do.
- 6:7 Philip answered him, “Two hundred denarii²⁰⁸ worth of bread is not even sufficient for each to receive a little.”
- 6:8 One of his students – Andrew, Simon Peter’s brother – said to him,
- 6:9 “There is a lad here who has five barley loaves and two fish, but what are these for so many people?”
- 6:10 Jesus replied, “Have the people sit down.” There was much grass in that place, so the people sat down, numbering about five thousand.
- 6:11 Jesus then took the loaves, offered them to God,¹ and distributed these to his students, and the students to those who were seated – as much as they wanted – likewise with the fish.
- 6:12 When they were filled, he said to his students, “Gather up the leftover pieces so that nothing will be wasted.”
- 6:13 So they gathered them up and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.
- 6:14 After the people saw the miracle Jesus performed, they said,

²⁰⁸ Verse 6.6: Equivalent to more than half a year's average wages.

“This most certainly is a Prophet who has appeared in this world.”

6:15 Now Jesus, perceiving they intended to seize upon him and claim him as their leader, withdrew again to the mountain alone.

6:16 When evening came, his students went down to the lake,

6:17 and after getting into a boat, they set off across the lake to Capernaum. It had become dark, and Jesus had not yet come to them.

6:18 And the sea arose due to a great wind that blew.

6:19 After rowing twenty-five or thirty furlongs²⁰⁹, they saw Jesus walking on the lake and approaching the boat; and they were frightened.

6:20 But he said to them, “It is I; don’t be afraid.”

6:21 Then they took him into the boat, and immediately the boat was at the shore where they were heading.

6:22 The next day the crowd that stayed on the opposite shore of the sea saw no other boat there other than the one his students got into, and that Jesus did not get in the boat with his students, as his students had left alone.

6:23 Then some boats from Tiberias landed near the place where the people had eaten the bread after the Master had offered it to God.

6:24 Once the crowd realized that neither Jesus nor his students were there, they traveled by boat to Capernaum in search of Jesus.

6:25 When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?”

6:26 Jesus responded, “Very truly I say to you, you seek me not because you saw signs, but because you ate the loaves and were filled.

²⁰⁹ Verse 6:19. 25 to 30 furlongs is equivalent to between three and four miles.

- 6:27 Do not work for food²¹⁰ that perishes, but for the food that endures to eternal life, which the Servant of Humanity^F will give you. For on him the Creator,^B God, has authorized.”
- 6:28 Therefore they asked him, “What must we do to please God?”
- 6:29 Jesus answered and said to them, “What will please God is that you trust in the one He has sent.”
- 6:30 So they asked him, “What sign will you give so that we may know and trust you? What will you do?”
- 6:31 Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them food from heaven to eat.’”
- 6:32 Jesus then said to them, “Very truly I say to you, it is not Moses who has given you the food from heaven, but it is my LORD^B who gives you the true food from the spiritual realm.
- 6:33 For the food of God is that which comes out of the spiritual realm and gives life to the world.”
- 6:34 Then they said to him, “Sir, give us this food forever.”
- 6:35 Then Jesus said to them, “I am the food of life. Whosoever follows me will never hunger, and whoever trusts in me will never thirst.
- 6:36 But as I said to you, you have seen me and still you trust not.
- 6:37 Anyone entrusted to me by the Creator will follow me, and whoever follows me I will never cast away.
- 6:38 For I have descended from the spiritual realm not to please myself but to please Him who sent me.
- 6:39 And what pleases Him who sent me is that I shall lose none of those He has entrusted to me, but raise them up at the time of death.^J
- 6:40 For what pleases my LORD is that everyone who perceives the Representative^G and trusts in him shall have eternal life, and I will raise them up at the time of death.”

²¹⁰ Verse 6:27. The Greek word ἄρτος (artos) can mean "food composed of flour" or "food of any kind" according to the lexicon.

- 6:41 At this the Jewish officials were grumbling about him because he said, “I am the food that descended from the spiritual realm.”
- 6:42 They were saying, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I descended from the spiritual realm’?”
- 6:43 Jesus answered and said to them, “Do not grumble among yourselves.
- 6:44 No one can follow me unless the Creator who sent me guides them, and I will raise them up at the end of their lifetime.
- 6:45 It is written by the Prophets: ‘And they shall all be taught by God.’ Anyone who has heard and learned from the Creator also follows me.
- 6:46 No one knows the Creator except one who associates with God; only he knows the Creator.
- 6:47 Very truly I say to you, one who trusts in me achieves eternal life.
- 6:48 I am the food of life.
- 6:49 Your ancestors ate the manna in the wilderness, but they died.
- 6:50 This is the food that descends from the spiritual realm, that which one may eat and not die.
- 6:51 I am the living food that descends from the spiritual realm. If anyone consumes this food they will live forever. And the food I give for the sake of life in the world is my very substance.”²¹¹
- 6:52 Then the Jewish officials began to argue among themselves, saying “How can this man give us his body to eat?”
- 6:53 Therefore Jesus said to them, “Very truly I say to you, unless you consume the very nature of the Servant of

²¹¹ Verse 6:51. The word σάρξ (sarx) can refer to "body" when used anatomically – but when used metaphorically, indicates one's substance – what they are made of. Jesus is describing his core objectives and mission. The Pharisees misunderstood this metaphor and mistakenly thought Jesus was referring to his physical body.

- Humanity and absorb his very essence,²¹² you will have no life within you.
- 6:54 Whoever consumes my nature and absorbs my essence has eternal life, and I will raise them up at the time of death.^J
- 6:55 For my nature is real food and my essence is real nourishment.
- 6:56 Whosoever consumes my nature and absorbs my essence remains with me, and I with them.
- 6:57 Just as the living Creator sent me and I live because of the Creator, so one who is nourished from me will live because of me.
- 6:58 This is the food that descended from the spiritual realm. Your ancestors ate manna and died, but whosoever consumes this food will live forever.”
- 6:59 These things he said in the synagogue as he taught in Capernaum.
- 6:60 When many of his disciples heard this, they said, “This is a tough teaching – who can understand it?”
- 6:61 But Jesus, aware that his disciples grumbled at this, said to them, “Does this offend you?”
- 6:62 Then what if you see the Servant of Humanity ascend to where he was before?
- 6:63 It is spirit that gives life; the physical body provides no benefit. The words I have spoken to you are spirit and life.
- 6:64 Yet there are some of you who do not trust.” For Jesus knew from the beginning who did not believe, and who would turn him over to be persecuted.
- 6:65 And he said, “For this reason I have taught you that no one can follow me unless they have been enabled by the Creator.”
- 6:66 As a result of this, many of his students left him and no longer followed him.

²¹² Verse 6:53. The word αἷμα (haima) can refer to “blood” when used anatomically, but in the metaphorical sense (as Jesus uses it) it means, “the seat of life” – one’s essence or core existence.

6:67 Accordingly, Jesus said to the twelve, “You do not want to leave too, do you?”

6:68 Simon Peter answered him, “Master, to whom shall we go? You have the message of eternal life.

6:69 We have believed, and have come to know that you are the Holy One of God.”

6:70 Jesus answered, “Did I myself not select you, the twelve? And yet one of you is a slanderer.”

6:71 Now he meant Judas, the son of Simon Iscariot, for he, one of the twelve, was going to turn him over to be persecuted.

Gospel of John Chapter Seven

- 7:1 Following this, Jesus stayed in Galilee, for he was unwilling to stay around Judea because the Jewish temple officials sought to kill him.
- 7:2 But as the Prophets' Festival of Tabernacles was soon,
- 7:3 Jesus' brothers said to him, "Leave here and go into Judea, so that your students there may see the service you are doing.
- 7:4 For nothing is secret for those who speak freely. If you have done these things, show yourself to the world."
- 7:5 For not even his own brothers trusted in him.
- 7:6 Thus Jesus said to them, "My time has not come, but your time is always at hand.
- 7:7 The world cannot hate you, but it hates me because I testify that its deeds are wicked.
- 7:8 Go up to the festival yourselves; I am not going to this festival because my time has not yet fully come."
- 7:9 Having said these things to them, he remained in Galilee.
- 7:10 However, once his brothers left for the festival, he also went there, not publicly, but as if in secret.
- 7:11 Thus the Jewish officials sought him at the festival, saying "Where is he?"
- 7:12 There was much murmuring among the crowds regarding him. Some said, "He is a good man" while others said, "No, on the contrary, he leads the people astray."
- 7:13 Yet no one was speaking openly about him, fearing the Jewish officials.
- 7:14 But in the midst of the festival, Jesus went into the temple and began teaching.
- 7:15 The Jewish officials were astonished, saying, "How has this man become so learned, having never been educated?"
- 7:16 Thus Jesus answered them and said, "My teaching is not mine, but comes from He who sent me.
- 7:17 A person who seeks to please Him will know whether these teachings are from God or whether I speak from myself.

- 7:18 He who speaks from himself seeks his own glory. But he who seeks the glory of the One who sends him speaks the Truth – and there is no fault in him.
- 7:19 Did not Moses give you instructions? Yet not one of you carries out these instructions. Why do you seek to kill me?”
- 7:20 The crowd answered, “Who seeks to kill you? You have divine power!”
- 7:21 Jesus answered them, “I did one miracle and you are all amazed.
- 7:22 For this reason Moses gave you circumcision – not because it is from Moses, but from the ancestors – and on the Sabbath you circumcise men.
- 7:23 If a man can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with me for healing a man’s whole body on the Sabbath?
- 7:24 Do not judge by appearances – but make righteous decisions.”
- 7:25 Then some of the people of Jerusalem asked, “Is this not the man whom they are seeking to kill?
- 7:26 Look, he is speaking publicly, and they are saying nothing to him. The officials do not really know he is Anointed by God [Messiah, Christ]^D, do they?
- 7:27 While we know where this man is from; whenever the Anointed of God [Messiah, Christ] will appear, no one is supposed to know where he is from.”
- 7:28 Then Jesus spoke loudly from the temple, teaching and saying, “You know me and know where I am from; but I am not here on my own authority, for He who sent me is real – He whom you do not know.
- 7:29 I know Him because I am from Him and He sent me.”
- 7:30 Thus they sought to seize him but no one laid a hand on him because his time had not yet arrived.
- 7:31 But many in the crowd trusted in him. They said, “Could the Anointed of God [Messiah, Christ] perform more signs than this man has?”
- 7:32 The pharisees heard the crowd murmuring these things

- about him, and the chief priests and pharisees sent officers to seize him.
- 7:33 Therefore Jesus said, “For a little while longer I will be with you, then I go to Him who sent me.
- 7:34 You will look for me and will not find me; and you cannot come where I will be.”
- 7:35 The Jewish officials then said to each other, “Where does this man intend to go that we cannot find him? He is not intending to go among the Greeks and teach the Greeks is he?”
- 7:36 What is he teaching about as he says, “You will look for me and not find me and you cannot come where I will be”?
- 7:37 Now during the last day – the great festival day – Jesus stood and said loudly, “If anyone is thirsty, let him come to me and drink.
- 7:38 One who trusts in me: As Scripture says, ‘From his innermost being will flow rivers of living water.’
- 7:39 And he was referring to the Holy Spirit, who would come forth for those who trusted in him. For the Holy Spirit had not yet come forth because Jesus had not yet returned to the spiritual realm.²¹³
- 7:40 When they heard his words, some of the people thus said, “Certainly this is the Prophet.”
- 7:41 Others were saying, “He is Anointed by God [Messiah, Christ]^D.” Still others said, “Surely the Anointed of God [Messiah, Christ] is not going to come from Galilee, is he?”
- 7:42 Does the Scripture not say the Anointed of God [Messiah, Christ] comes from the heritage of David and from Bethlehem – the village where David lived?”
- 7:43 Thus a division occurred in the crowd because of him.
- 7:44 Some of them wanted to seize him, but no one laid a hand

²¹³ Verse 7:39. The Greek word δοξάζω (doxazō) means, according to the lexicon, "to make glorious, make renowned, adorn with luster, clothe with splendor." In the context of describing Jesus' exaltation after his departure from the physical realm – coinciding with the influence of the Holy Spirit (see John 14:16, John 14:26, John 15:26 and John 16:7), this indicates a reference to Jesus' coming ascension to the spiritual realm.

on him.

7:45 The officers returned to the chief priests and pharisees who asked them, “Why did you not bring him in?”

7:46 The officers replied, “Never has a man spoken the way this man speaks.”

7:47 The pharisees then responded, “You have not been led astray have you?”

7:48 “None of the officials or pharisees has trusted in him, has he?”

7:49 “But this crowd, which does not know the Scripture, is cursed.”

7:50 Nicodemus, who was with Jesus earlier, being among his followers, said,

7:51 “Our Scriptures do not condemn a man without first hearing from him and knowing what he has done.”

7:52 They replied, “You are not from Galilee too are you? Search and you will find that no prophet comes from Galilee.”

7:53 Everyone then went home.

Gospel of John Chapter Eight

- 8:1 Then Jesus went to the Mount of Olives.
- 8:2 At daybreak, he appeared again in the temple, where many people gathered around him, and he sat down and began to teach them.
- 8:3 The scribes and pharisees brought in a woman caught in adultery, and after sitting her in the center of the courtyard,
- 8:4 said to Jesus, “Teacher, this woman was caught in the act of adultery.
- 8:5 Now in the Scriptures, Moses commanded us to stone such women. What then do you say?”
- 8:6 They were saying this to test him, so they might have grounds to accuse him. But Jesus bent down and with his finger wrote on the ground.
- 8:7 But when they persisted in asking him, he stood up and said to them, “He who is without sin among you – let him be the first to cast a stone at her.”
- 8:8 Again he bent down and wrote on the ground.
- 8:9 When they heard this, they began to leave one by one, beginning with the elders. And he was left alone with the woman who remained in the center of the courtyard.
- 8:10 Standing up, Jesus asked her, “Madam, where are they? Did no one condemn you?”
- 8:11 She said, “No one, sir,” she said. He said to her, “I do not condemn you either. Go. From now on, sin no more.”
- 8:12 Then Jesus spoke again to the people, saying, “I am the light of the world. One who follows me will never walk in darkness, but will have the light of life.”
- 8:13 Then the pharisees said to him, “You are testifying about yourself; your testimony is not valid.”
- 8:14 Jesus replied, “Even if I testify about myself, my testimony is valid, for I know where I come from and where I am going. But you do not know where I come from or where I am going.
- 8:15 You judge according to the physical body; while I am not

judging anyone.

8:16 But even if I were to judge, my judgment would be valid, for I am not alone. I stand with the Creator,^B who sent me.

8:17 Even in your law it was written that the testimony of two men creates validity.

8:18 I am one who testifies about myself; and the Creator who sent me testifies about me.”

8:19 Then they asked him, “Where is your Creator?” Jesus replied, “You do not know me or my LORD. If you knew me, you would know my LORD as well.”

8:20 These words he spoke in the temple, in the place where the temple offerings were kept; and no one arrested him, because his time had yet to come.

8:21 Then he said to them again, “I will be departing from here and you will look for me and die in your sin. Where I depart to, you cannot come.”

8:22 Therefore the Jewish officials said, “Certainly he will not kill himself since he says, ‘Where I am going, you cannot come’”

8:23 And he said to them, “You are from below, I am from above. You are of this world; I am not of this world.

8:24 Therefore I said to you that you will die in your sins; for unless you trust me, you will die in your sins.”

8:25 Thus they asked him, “Who are you?” Jesus replied, “What have I been telling you from the beginning?

8:26 I have many opinions I could say about you, but He who sent me is real; and the things I have heard from Him are the things I speak to the world.”

8:27 They did not realize he was speaking to them about the Creator.

8:28 Then Jesus said, “When you honor the Servant of Humanity^F you will know who I am and I do nothing for myself, but I speak only what the Creator taught me.

8:29 And He who sent me is with me; He has not left me alone, for I always do what pleases Him.”

8:30 As he spoke these things, many came to trust in him.

- 8:31 Thus Jesus said to those Jewish officials who trusted him,
“If you follow my teachings then you are certainly my
followers,
- 8:32 and you will know the Truth, and the Truth shall set you
free.”
- 8:33 They answered him, “We are Abraham’s descendants and
have never been enslaved to anyone. How can you say that we
shall be set free?”
- 8:34 Jesus replied, “Very truly I say to you, everyone who
commits sin is a slave to sin.
- 8:35 The slave cannot remain in the house, but a child always
stays there.
- 8:36 So if the child sets you free, you will certainly be free.
- 8:37 I know that you are Abraham’s descendants. Yet you seek to
kill me because you have no place for my teachings.
- 8:38 I speak the things I know from my LORD and you are doing
the things you know from your lord.”
- 8:39 They replied to him, saying, “Abraham is our lord.” And he
replied, “If you are Abraham’s followers,²¹⁴ then you should
serve Abraham.
- 8:40 But as it is, you are seeking to kill me – a man who has
spoken the Truth to you, which I have heard from God.
Abraham would not do such things.
- 8:41 You are serving your own lord.” They said to him, “We do
not subject to idols; we have one lord, God.”
- 8:42 Jesus said to them, “If God were your lord, you would love
me, for I have come here from God. I have not come on my
own; God sent me.
- 8:43 Why is it you do not understand what I am saying? It is
because you cannot hear my teachings.
- 8:44 You follow your lord, the opposer of God, and you want to

²¹⁴ Verse 8:39. According to the lexicon, the Greek word τέκνον (teknon) may be translated to "children" – "subjects," "pupils" or "followers" – those who voluntarily follow in a submissive manner.

do what pleases your lord. He was a slayer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks falsely, he speaks from his own nature, for he is a liar and the master of lies.

8:45 Yet because I speak the truth, you do not believe me.

8:46 Which of you can convict me of sin? If I speak Truth, why do you not believe me?

8:47 One who is dedicated to God hears the words of God. For this reason you do not hear them, because you are not dedicated to God.”

8:48 The Jewish officials answered and said to him, “Do we not say rightly that you are a Samaritan who is possessed?”

8:49 Jesus replied, “I am not possessed, but I honor the Creator and you dishonor me.

8:50 But I do not seek my glory; there is One who seeks it, and He passes judgment.

8:51 Very truly I say to you, one who follows my teachings will never taste death.”

8:52 The Jewish officials said to him, “Now we know you are possessed. Abraham died, and the Prophets also; and you say, ‘One who follows my teachings will never taste death.’

8:53 Certainly you are not greater than our ancestor Abraham, who died. The Prophets died too – who do you think you are?”

8:54 Jesus replied, “If I glorify myself, I have no glory. My LORD glorifies me – this the One of whom you say, ‘He is our God.’

8:55 And you have not come to know Him, but I know Him; and if I said I didn’t know Him I would be a liar like you. But I do know Him and I follow His teachings.

8:56 Your ancestor Abraham exulted about my time, and when he saw it he was pleased.”

8:57 The Jewish officials thus said to him, “You are not yet fifty years old and you have seen Abraham?”

8:58 Jesus replied, “Very truly I say to you, I existed before Abraham was born.”

8:59 Thus they picked up stones to throw at him, but Jesus hid himself and slipped away from the temple.

Gospel of John Chapter Nine

9:1 And as he was passing by, he saw a man who was born blind.

9:2 And his disciples asked him, “Rabbi, who sinned, this man or his parents, that his body was born blind?”

9:3 Jesus replied, “It was neither that this man sinned nor his parents; but so that the service of God might be manifested with him.

9:4 We must do the service of Him who sent me as long as it is day. Night is coming, when no one can work.

9:5 While I am in the world, I am the light of the world.”

9:6 After saying this, he spit on the ground, made some mud with the saliva, and smeared it on the man’s eyes.

9:7 And he said to him, “Go, wash in the Pool of Siloam.” So the man went away and washed, and came back seeing.

9:8 Therefore, the neighbors, and those who previously saw him as a beggar, said, “Is this not the one who used to sit and beg?”

9:9 Others were saying, “This is he,” while others were saying, “No, but he is like him.” He kept saying, “I am the one.”

9:10 So they were saying to him, “How then have your eyes been opened?”

9:11 He replied, “The man who is called Jesus made mud and smeared it on my eyes and said to me, “Go to Siloam and wash. So I went there and washed, and I received sight.”

9:12 They said to him, “Where is he?” He replied, “I don’t know.”

9:13 They brought the man who was formerly blind to the pharisees.

9:14 Now it was a Sabbath on the day when Jesus made the mud and opened his eyes.

9:15 Then the pharisees asked him again how he received sight. And he said to them, “he smeared mud on my eyes and I washed and now I see.”

9:16 Thus some of the pharisees said, “This man is not from God

because He does not keep the Sabbath.” But others said, “How can a man who is a sinner perform such miracles?” And so they debated between each other.

9:17 So they told the blind man again, “What do you say about him, since he opened your eyes?” And he answered, “He is a Prophet.”

9:18 The Jewish officials did not believe the man had been blind and received sight until they brought in the parents of the man who received sight.

9:19 And they questioned them, saying, “Is this your son, who you say was born blind? If so, how does he now see?”

9:20 His parents answered and said, “We know this is our son, and he was born blind.

9:21 But how he sees now we don’t know – or who opened his eyes, we don’t know. Ask him, he is of age. He can speak for himself.”

9:22 His parents said this because they feared the Jewish officials, for the Jewish officials already decided that anyone who professed him to be Anointed by God [Messiah, Christ]^D would be cast out of the synagogue.

9:23 For this reason his parents said, “He is of age – ask him.”

9:24 So a second time they called the man who had been blind and said to him, “Give glory to God; for we know this man is a sinner.”

9:25 He then replied, “Whether he’s a sinner I don’t know;. One thing I do know is that I was blind and now I can see.”

9:26 So they said to him, “What did he do to you? How did he open your eyes?”

9:27 He answered them, “I told you before and you didn’t listen. Why do you want to hear it again? Do you want to become his follower too?”

9:28 Reproaching him, they said, “You are his follower but we are followers of Moses.”

9:29 “We know that God has spoken to Moses, but we do not know where this man is from.”

9:30 The man answered and said to them, “Well there it is: the

amazing thing is that you do not know where he is from, and yet he opened my eyes.

9:31 We know that God does not hear sinners; but if someone reveres God and does what pleases^H Him, He hears him.

9:32 No one has ever heard of someone opening the eyes of a person born blind.

9:33 If this man were not from God, he could do nothing.”

9:34 They replied, “You were born in sin and you are teaching us?” So they cast him out.

9:35 Jesus heard that they had cast him out, and after finding him, he said, “Do you trust in the Servant of Humanity?”^F

9:36 He replied, “Who is he, sir, that I may trust in him?”

9:37 Jesus said to him, “You have seen him, and he is speaking with you.”

9:38 And he said, “Master, I trust in you.” and he worshipped him.

9:39 And Jesus said, “It was decreed that I come into this world so those who do not see may see, and those who see may become blind.”

9:40 Those pharisees who were with him heard these things and said to him, “We are not blind too, are we?”

9:41 Jesus said to them, “If you were blind you would be sinless, but now you say, ‘we see,’ so your sin continues.”

Gospel of John Chapter Ten

- 10:1 “Very truly, I say to you, one who does not enter through the gateway into the fold of sheep, but climbs over some other way, is a thief and a robber.²¹⁵
- 10:2 But one who enters through the gateway is a shepherd of the sheep.
- 10:3 To him, the doorkeeper opens, and the sheep hear his voice and he calls the sheep by name and leads them out.
- 10:4 When he leads his own out, he goes ahead of them, and the sheep follow him because they know his voice.
- 10:5 They will never follow a stranger. Rather, they will flee from him because they do not know the stranger’s voice.”
- 10:6 Jesus told them this analogy, but they didn’t understand what he was saying.
- 10:7 Thus Jesus said to them again, “Very truly, I say to you, I am the gateway for the sheep.
- 10:8 All who are appearing here before me are thieves and robbers, but the sheep do not hear them.²¹⁶
- 10:9 I am the gateway. If one enters through me, he will be saved, and will come in and go out to find pasture.
- 10:10 The thief comes only to steal and kill and destroy; I have come in order to give them life, so they will have it abundantly.
- 10:11 I am the genuine shepherd, and the genuine shepherd commits his life for the sake of his sheep.
- 10:12 One who is a hired hand and not a shepherd – who is not the owner of the sheep – sees the wolf coming and leaves the sheep and flees. The wolf will then snatch them and scatter them.

²¹⁵ Verse 10:1. Jesus is continuing his discussion with the pharisees and Jewish officials.

²¹⁶ Verse 10:8. Jesus is referring to those who stand before him during this statement to the pharisees and Jewish officials.

- 10:13 He flees because he is a hired hand and doesn't care about the sheep.
- 10:14 I am the genuine shepherd and I know my own and my own know me –
- 10:15 just as the Creator^B knows me and I know the Creator – I commit my life to the sheep.
- 10:16 I have other sheep that are not of this fold. I must lead them as well. They will hear my voice and they will become one flock with one shepherd.
- 10:17 For this reason the Creator loves me, because I commit my life in order to reclaim my life.
- 10:18 No one takes it from me, but I commit my life on my own. I choose to commit my life and thus choose to reclaim my life. I have received this instruction from my LORD.”^B
- 10:19 A disagreement occurred again between the Jewish officials, because of these words.
- 10:20 Many of them said, “He is possessed and insane. Why do you listen to him?”
- 10:21 Others said, “These are not the statements of one who is possessed. A demon cannot open the eyes of the blind.”
- 10:22 It was wintertime, and the Feast of Dedication took place in Jerusalem.
- 10:23 And Jesus walked within the portico of Solomon at the temple.
- 10:24 The Jewish officials gathered around him and said to him, “How long will you keep us in suspense? If you are Anointed by God [Messiah, Christ],^D tell us with clarity.
- 10:25 Jesus replied, “I already told you but you don't believe me. The things I do in my LORD's Name bear witness about me.
- 10:26 But as I said to you, you don't trust me because you are not my sheep.
- 10:27 My sheep hear my voice and I know them and they follow me.
- 10:28 And I give them eternal life, so they will never perish, and no one shall remove them from my protection.

- 10:29 My LORD who brought them to me is greater than all, and no one can remove them from the LORD's protection.
- 10:30 The Creator and I are united.”
- 10:31 Then the Jewish officials picked up stones again to stone him.
- 10:32 Jesus answered them, “I showed you many great deeds from the Creator – for which of these deeds do you stone me for?”
- 10:33 The Jewish officials answered him, saying, “We don't stone you for a good deed; but for blasphemy, and because you – being a man, are making yourself out to be God.”
- 10:34 Jesus answered them, “Is it not written in your Scriptures, ‘I said, you are divine’?²¹⁷
- 10:35 If he called them divine, to whom the wisdom^A of God came – and the Scripture cannot be broken.
- 10:36 Do you say of him who the Creator has empowered and sent into the material world, ‘You are blaspheming,’ because I said, ‘I am the Representative of God?’^E
- 10:37 If I do not do the service of my LORD, do not trust me.
- 10:38 But if I do, though you don't trust me, trust the service, so that you will know and perceive that the Creator is with me and I am with the Creator.”
- 10:39 Thus they sought again to arrest him, but he eluded their grasp.
- 10:40 And he left again, past the Jordan to the place where John first baptized, and he stayed there.
- 10:41 Many came to him and said, “John did no miracles, but all the things John said about this man were true.”
- 10:42 Many trusted in him there.

²¹⁷ Verse 10:34. Jesus is quoting from Psalms 82:6 (NIV): “*I said, ‘You are gods; you are all sons of the Most High.’*” As the word אֱלֹהִים ('elohiym) can also be translated to “divine ones” – and בְּנֵי (ben) can also be translated to “followers” “servants” or “devotees”, this could also be translated to: “*I said, ‘You are divine, all servants of the Most High.’*” Accordingly, the word θεός (theos) in Greek can also mean “divine” as well as “godlike” – indicating a reference to one's spiritual identity.

Gospel of John Chapter Eleven

- 11:1 There was a certain man who was ill, named Lazarus of Bethany – the brother of Mary and her sister Martha.
- 11:2 This was the Mary who smeared the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was ill.
- 11:3 Thus his sisters sent a message to him, saying, “Master, please know that one whom you love has fallen ill.”
- 11:4 Yet when Jesus heard this, he said, “This sickness will not cause death, but will serve to glorify God, and thereby glorify the Representative of God.”^E
- 11:5 And Jesus loved Martha and her sister and Lazarus.
- 11:6 After hearing of the illness, he remained two more days in the place he was staying.
- 11:7 Then after that he told his students, “Let’s go into Judea again.”
- 11:8 His disciples said to him, “Master, the Jewish officials recently sought to stone you, and yet you return there?”
- 11:9 Jesus replied, “Are there not twelve hours of daylight? If one walks during the day, he will not stumble, because he sees with the light of this world.
- 11:10 But if one walks during the nighttime he will stumble because he has no light.”
- 11:11 After saying this he continued, “Our friend Lazarus sleeps. I must go so that I may wake him from his sleep.”
- 11:12 His disciples replied, saying, “Master, if he has fallen asleep, he will recover.”
- 11:13 While Jesus was speaking of the death of his body, they thought he spoke of his resting in sleep.
- 11:14 Thus Jesus said to them plainly, “Lazarus has passed away.
- 11:15 And I am glad for the sake of your trust that I wasn’t there – but let’s go to him now.”
- 11:16 Then Thomas, who is called Didymus, said to his fellow disciples, “Let us go as well, so that we may pass away with

- him.”
- 11:17 Therefore when Jesus arrived, he found his body had laid in the tomb for four days already.
- 11:18 Bethany was near to Jerusalem – about two miles away.
- 11:19 And many Judeans came to Martha and Mary to console them concerning their brother.
- 11:20 Once Martha heard that Jesus had arrived, she went out to meet him, while Mary remained in the house.
- 11:21 Then Martha said to Jesus, “Master, if you had been here, my brother would not have passed away.
- 11:22 But I know, that even now, whatever you will ask God for, He will give it to you.”
- 11:23 Jesus said to her, “Your brother shall rise again.”
- 11:24 Martha said to him, “I know that he will rise again in the resurrection at the time of death.”^J
- 11:25 Jesus said to her, “I am the resurrection, and the life – he who trusts in me shall live, even if his body dies.
- 11:26 And one who lives and trusts in me will never die. Do you believe this?”
- 11:27 She said to him, “Yes Master, I trust that you are Anointed by God [Messiah, Christ]^D and the Representative of God,^E who appears in the material world.
- 11:28 After saying this, she left and privately called on her sister Mary, saying, “The Teacher has arrived, and has called you.”
- 11:29 As soon as she heard, she rose quickly and approached him.
- 11:30 At that time Jesus had yet to enter the village, but remained where Martha had met him.
- 11:31 The Judeans who were with her in the house consoling her followed Mary after she rose quickly and left. They said, “She must be going to the tomb to weep.”
- 11:32 Then as Mary arrived at where Jesus was and saw him, she fell down at his feet, saying, “Master, if you had been here, my brother would not have passed away.”
- 11:33 When Jesus saw her thus weeping, and the Judeans who

arrived with her were also weeping, he was deeply moved and concerned.

11:34 And he said, "Where have you laid his body? They said to him, "Master, come and see."

11:35 Jesus wept.

11:36 The Judeans then said, "Just see how he loved him!"

11:37 But some of them said, "Could not this man who opened the eyes of the blind have kept him from passing away?"

11:38 Jesus, again deeply moved within, arrived at the tomb. This was a cave, and a stone laid against it.

11:39 Jesus said, "Take away the stone." Martha, the sister of the one who passed away, said unto him, "Master, by this time his body smells foul for it has been four days."

11:40 Jesus said to her, "Didn't I say to you that if you trusted, you would see the magnificence of God?"

11:41 So they moved the stone away from the tomb. And Jesus lifted his eyes and said, "LORD,^B I thank You that You have heard me.

11:42 And I knew that You always hear me; but for the benefit of the people standing by I said it so they that may believe that You have sent me."

11:43 When he spoke these things, he called out with a loud voice, "Lazarus, come out."

11:44 The man who had passed away came out, bound hand to foot with wrappings, and his face was wrapped with a cloth. Jesus told them, "Unbind him and let him go."

11:45 Then many of the Judeans who had come to Mary and saw what he did, believed in him.

11:46 Yet some of them went to the pharisees and told them about the things Jesus did.

11:47 Then the chief priests and pharisees convened a council and said, "What do we do, for this man has performed many miracles.

11:48 If we let him continue like this, everyone will believe in him and the Romans will come and take away our jurisdiction and our people."

- 11:49 Then one of them – the high priest that year named Caiaphas – said to them, “You don’t know anything.
- 11:50 You do you realize is that it’s better for you that one man dies for the people so the whole nation doesn’t perish.”
- 11:51 Now he spoke this not from himself: But as high priest that year he predicted that Jesus would die for the nation.
- 11:52 And not only for the nation, but in order to bring together the children of God who were scattered abroad.
- 11:53 Thus from that day forward they plotted to murder him.
- 11:54 Thus Jesus could no longer walk in public among the Judeans. So he left there for the countryside near the wilderness, into a village named Ephraim. And he stayed there with his disciples.
- 11:55 Then the Passover festival of the Prophets was soon, and many people left for Jerusalem out of the country before the Passover to purify themselves.
- 11:56 Thus they sought Jesus, and said amongst themselves as they stood in the temple, “Do you think he will not come to the festival at all?”
- 11:57 Then the chief priests and the pharisees gave orders that if anyone knew where he was, they were to report it so they might seize him.

Gospel of John Chapter Twelve

- 12:1 Then, six days prior to the Passover, Jesus went to Bethany where Lazarus – whom Jesus revived after his body died – was staying.
- 12:2 And they made him supper there and Martha was serving, but Lazarus was among those dining at the table with him.
- 12:3 Mary then took a pound of very expensive ointment of essential oil and applied it to the feet of Jesus and wiped his feet with her hair. And the house was filled with the fragrance of the oil.
- 12:4 But Judas Iscariot, one of his disciples, Simon’s son, who was to have him arrested, said,
- 12:5 “Why was this ointment not sold for three hundred denarii and given to the poor?”
- 12:6 He said this not because he was concerned for the poor, but because he was an embezzler who kept the money bag and took from it.
- 12:7 Then Jesus replied, “Leave her alone, so she may keep it for the day of my body’s burial.
- 12:8 For you always have the poor with you, but you won’t always have me.”
- 12:9 Many people of Judea therefore discovered he was there, and they came not only for Jesus, but that they might also see Lazarus, whom he brought back from a dead body.
- 12:10 But the chief priests planned to put Lazarus to death also –
- 12:11 because on account of him, many Judeans were leaving because they were believing in Jesus.
- 12:12 The next day, a multitude came to the festival. When they heard that Jesus was coming to Jerusalem,
- 12:13 they took branches of palm trees and went forth to greet him, chanting, “Hosanna: Blessed is the one who comes in the

- Name of the LORD – indeed, the spiritual leader²¹⁸ of Israel.”
- 12:14 Jesus found a young donkey and sat on it, as it is written,
- 12:15 “Fear not, Devoted²¹⁹ of Zion, behold your leader comes, seated on a donkey’s colt.”
- 12:16 These things his disciples did not understand at first, but when Jesus was glorified, they remembered that these things were written of him, and they had done these things for him.
- 12:17 Those people who were with him when he called Lazarus out of his tomb and revived him from his dead body testified about him.
- 12:18 This was also the reason why many people went to greet him – because they had heard he performed this miracle.
- 12:19 So the pharisees said amongst each other, “See, we are not prevailing, as the world has gone after him.”
- 12:20 There were also some Greeks among those who came to worship at the festival.
- 12:21 These men came therefore to Philip, from Bethsaida of Galilee, and inquired of him saying, “Sir, could we see Jesus?”
- 12:22 Philip left and told Andrew, and then Andrew and Philip told Jesus.
- 12:23 And Jesus replied, saying, “The time has come that the Servant of Humanity^F shall be exalted.
- 12:24 Very truly I say to you, “If a kernel of wheat doesn’t fall to the earth and die, it will remain alone. And should it die, it

²¹⁸ Verse 12:13. The Greek word βασιλεύς (basileus) can mean “leader of the people,” “prince,” “commander,” or “king.” Here the people – made up of many of Jesus’ students and disciples – indicates a reference to Jesus as their spiritual leader. Additionally, “of Israel” indicates not a nation or government, but to the followers of the Prophet Israel – Jacob. Thus Jesus was “of Israel” – indicating his inclusion within a succession of spiritual teachers that began with Jacob.

²¹⁹ Verse 12:15. This verse refers to Zechariah 9:9. The Greek word θυγάτηρ (thygatēr) and the Hebrew word בַּת (bath) (from Zech. 9:9) might indicate a daughter, female cousin, sister or another woman in the context of relationships of the physical body. But in the context of one’s spiritual relationship with God, the word means, according to the lexicon, “acceptable to God, rejoicing in God’s peculiar care and protection” – this indicates the word “devoted.”

will bear much fruit.

- 12:25 One who loves his life will lose it, and he who hates his life in this world will keep it, to live eternally.
- 12:26 If someone serves me, he will follow me; and wherever I go, my servant shall also go. And my LORD^B will honor one who serves me.
- 12:27 Now my mind has become troubled; and what shall I say, ‘Creator, save me from this time?’ But it was for this purpose that I came to this time.”
- 12:28 “LORD, glorify Your Name.” Then came a voice from the heavens: “I have already glorified it and will glorify it again.”
- 12:29 Thus the crowd who stood by and heard it said it had thundered while others said, “An angel spoke to him.”
- 12:30 Jesus answered them, saying “This voice came for your benefit, not mine.
- 12:31 Now this material world is condemned; and the chief of this world will be cast out.
- 12:32 But if I were to be exalted by the world, everyone would become exalted with me.”
- 12:33 He said this to indicate how he would separate from his body at the time of death.
- 12:34 The crowd then responded to him, saying, “We understand from Scripture that the Anointed of God [Messiah, Christ]^D will remain eternal; so how can you say, ‘The Servant of Humanity must be raised?’ Who is this Servant of Humanity?”
- 12:35 Thus Jesus said to them, “For a little while longer, the light will be among you. Walk while you have the light, so that darkness will not overwhelm you. One who walks in the darkness knows not where he goes.
- 12:36 Trust in the light while you have the light, so you may become followers of the light.” Jesus spoke these things and then went into hiding from them.
- 12:37 Yet even though Jesus performed many miracles in their presence, still they trusted him not.
- 12:38 This fulfilled the teaching of Isaiah the Prophet which said, “LORD, who trusts our instructions and to whom has the

power of the LORD been revealed?”²²⁰

12:39 Thus they could not believe, because Isaiah also said:

12:40 “He has blinded their eyes and hardened their heart, so they could not see with their eyes nor understand with their heart, nor turn – and I would heal them.”²²¹

12:41 These things Isaiah spoke because he saw His glory and spoke of Him.

12:42 Nonetheless, many of the officials also believed in Him, but because of the pharisees they did not confess, or else they’d be cast out of the synagogue.

12:43 For they loved the approval of men rather than the approval of God.

12:44 Then Jesus spoke loudly, saying, “One who trusts in me does not trust in me – but in Him who sent me.

12:45 One who perceives me perceives the One who sent me.

12:46 I appeared as light in the material world so everyone who trusts in me will not remain in darkness.

12:47 If one hears my instructions and does not follow them, I do not condemn him; for I did not come to condemn the world, but to rescue the world.

12:48 Yet one who rejects me and does not follow my instructions will be condemned: The Teachings I spoke will condemn them at the time of death.^J

12:49 For I speak not from myself but the Creator Himself who

²²⁰ Verse 12:38.

“Who has trusted our message and to whom has the power of the LORD been revealed?” (Isaiah 55:1 NIV)

The Greek word βραχίον (brachiōn) and the Hebrew word זְרוּעָה (zērowaʿ) can mean either “arm” or “power.” The Greek word πιστεύω (pisteuō) and the Hebrew word אָמַן (ʾaman) mean, “to trust” or “believe.”

²²¹ Verse 12:40.

[God speaking to Isaiah] “Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.” (Isaiah 6:10 NIV)

sent me gives me instructions as to what to teach and what to say.

12:50 I know His instructions are eternal life; therefore the things I say, I say just as the LORD has taught me.”

Gospel of John Chapter Thirteen

- 13:1 Now prior to the Passover festival, Jesus knew his time had come for him to depart from this world and go to the Creator^B – having loved those of his who were in the world, loving them eternally.
- 13:2 After the evening meal, during which wickedness had entered into the heart of the son of Simon Judas Iscariot, to turn him over for arrest;
- 13:3 Jesus, knowing that the Creator had empowered him, and that he had been sent by God and would return to God;
- 13:4 rose from the meal, removed his robe and wrapped his body with a towel.
- 13:5 He then poured water into a basin and began washing his disciples' feet, wiping them with the towel he was wrapped in.
- 13:6 When he got to Simon Peter, Peter said to him, "Master, are you now going to wash my feet?"
- 13:7 Jesus responded, saying to him, "You do not understand what I am doing now but you will understand later."
- 13:8 Peter said to him, "Never will you wash my feet." Jesus answered him, "If I don't wash you, you will have no part with me."
- 13:9 Simon Peter said to him, "Master, not just my feet then, but my hands and head as well!"
- 13:10 Jesus said to him, "Those who have bathed need only their feet washed; the rest of the body is clean. You are clean, but not everyone is."
- 13:11 For he knew who was to have him arrested. This was the reason he said, 'not everyone is clean.'
- 13:12 When he had washed the feet and put on his robe and sat down at the table again, he said to them, "Do you understand what I have done for you?
- 13:13 You call me teacher and master, rightly so, for I am.
- 13:14 If I then – your teacher and master – have washed your feet, you also should wash each others' feet.

- 13:15 For I have given you an example, to prepare you to do what I have done for you.
- 13:16 Very truly I say to you, the servant is not greater than his master; and one who is sent is not greater than the one who sent him.
- 13:17 If you understand these things, you will become happy by doing them.
- 13:18 I do not speak of all of you – I know who have been chosen. Yet as confirmed in the Scriptures, ‘one who shared my bread has raised his heel against me.’²²²
- 13:19 From now on I am telling you before it takes place, so that when it does happen, you will trust in me.
- 13:20 Very truly, I say to you, one who receives those I send receives me; and one who receives me receives Him who sent me.”
- 13:21 After Jesus said this, his spirit became troubled, and he explained, saying, “Very truly, I say to you that one of you will have me arrested.”
- 13:22 Then the disciples looked at each other, wondering of whom he was speaking.
- 13:23 Now one of his disciples – whom Jesus loved – leaned onto

²²² Verse 13:18. Psalm 41:9: Here is David’s Psalm 41 (NIV) in entirety:
Blessed is he who has regard for the weak; the LORD delivers him in times of trouble. The LORD will protect him and preserve his life; He will bless him in the land and not surrender him to the desire of his foes. The LORD will sustain him on his sickbed and restore him from his bed of illness. I said, “O LORD, have mercy on me; heal me, for I have sinned against You.” My enemies say of me in malice, “When will he die and his name perish?” Whenever one comes to see me, he speaks falsely, while his heart gathers slander; then he goes out and spreads it abroad. All my enemies whisper together against me; they imagine the worst for me, saying, “A vile disease has beset him; he will never get up from the place where he lies.” Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me. But You, O LORD, have mercy on me; raise me up, that I may repay them. I know that You are pleased with me, for my enemy does not triumph over me. In my integrity you uphold me and set me in Your presence forever. Praise be to the LORD, the God of Israel, from everlasting to everlasting. Amen and Amen.

Jesus' chest.²²³

13:24 Simon Peter gestured to this disciple, saying to him, "Tell us who it is that he is speaking of?"

13:25 Leaning back onto Jesus' chest, he said to him, "Master, who is it?"

13:26 Jesus then responded, "It is the one whom I will give a piece after I have dipped it." Thus when he dipped the piece, he gave it to Judas, the son of Simon Iscariot.

13:27 After the piece was given, the wickedness entered into him. Then Jesus told him, "What you shall do, do quickly."

13:28 Now none of those sitting down at the table knew the purpose of what he had said to him.

13:29 For some supposed that since Judas had the money bag, that Jesus was saying to him, 'buy those things we need for the feast' – or that he should give something to the poor.

13:30 After having received the piece, Judas immediately left. And it was night.

13:31 Then, after he had left, Jesus said, "Now the Servant of Humanity will be glorified, and God will be glorified by him.

13:32 Since God is glorified by him, God will also honor him with Himself – truly glorifying him.

13:33 My children, I will be with you only for a while longer. You will seek me and as I told the Jewish officials, now I say to you, 'Where I will depart to, you cannot come.'

13:34 I give you a new instruction – that you love one another: Just as I have loved you, you must also love each other.

13:35 From this everyone will understand that you are my followers – if you love each other."

13:36 Simon Peter then asked, "Master, where are you departing to?" Jesus responded, "Where I depart to, you cannot accompany me now; but you will join me later."

13:37 Peter said to him, "Master, why can I not accompany you

²²³ Verse 13:23. κόλπος (kolpos) refers to the chest.

right now? I will give my life for you!”

13:38 Jesus replied, “Will you really give your life for me? Very truly, I say to you, no rooster will crow until you have denied me three times.”

Gospel of John Chapter Fourteen

- 14:1 “Don’t let your hearts be troubled; trust in God, and trust also in me.
- 14:2 My LORD’s^B dwelling place has many regions – if there weren’t I would have told you, because I depart to prepare you for that place.
- 14:3 And if I depart and prepare you for that place, I will stay with you and guide you myself so that you may be there with me.
- 14:4 And you will know the path to where I am going.”
- 14:5 Thomas said to him, “Master, we do not know where you are going – how will we know the path?”
- 14:6 Jesus said to him, “I am the path, the truth and the life: None of you will come before the Creator^B except through me.”²²⁴
- 14:7 If you knew me, you would know my LORD also; henceforth you will know Him and will perceive Him.”
- 14:8 Philip said to him, “Master, show us the Creator, and that is sufficient for us.”
- 14:9 Jesus said to him, “Have I been with you so long and still you haven’t come to know me Philip? One who perceives me has perceived the Creator. How can you then say, ‘Show us the Creator?’
- 14:10 Do you not trust that I am with the Creator and the Creator is with me? The words I speak to you are not spoken from my authority: Rather, the Creator abiding with me is doing His work.
- 14:11 Trust me that I am with the Creator and the Creator is with me; at least trust the works in themselves.
- 14:12 Very truly I say to you, he who trusts in me – the works I

²²⁴ Verse 14:6. The phrase “*of you*” is indicated as Jesus is addressing his specific audience. Jesus speaks directly to and about his disciples, and is directly responding to Thomas’ question in the prior verse.

do, he will also do – and greater works than these will he do, because I am departing to go to the Creator.

14:13 Whatever you request in my name, that I will do, so that the Creator will be glorified by His Representative.^G

14:14 If you ask me anything in my name, I will do it.

14:15 If you love me you will follow my instructions.

14:16 And I will ask the Creator and He will give you another Counselor, so He may be with you eternally.

14:17 This is the Spirit of Truth – whom the world cannot receive because it does not perceive Him or know Him – but you know Him because He will remain by your side and be with you.

14:18 I won't leave you bereaved – I will come to you.

14:19 Soon the world will no longer see me, but you will see me because I live and you also will live.

14:20 At that time you will know that I am with my LORD and you with me, and I with you.

14:21 He who keeps my instructions and follows them is the one who loves me. And one who loves me will be loved by my LORD and I will love him and will reveal myself to him.

14:22 Judas – not Iscariot – said to him, “Master, what has taken place to cause you to reveal yourself to us and not to the world?”

14:23 Jesus answered, and said to him, “Someone who loves me will follow my teachings, and my LORD will love him and we will come to him and remain with him.

14:24 One who doesn't love me does not follow my teachings. And these teachings you hear are not from me but from the Creator who sent me.

14:25 These things I have spoken to you while I remain with you.

14:26 But the Counselor, the Holy Spirit – whom the Creator will send in my name – He will teach you everything and remind you of everything I said to you.

14:27 I leave you with peace – my peace I give to you: Not as the material world gives do I give to you. Do not let your heart be troubled, nor be in fear.

14:28 You heard that I said to you, ‘I depart yet I will be with you.’ If you love me you will rejoice because I depart for the Creator, for the Creator is greater than me.

14:29 I tell you now before it takes place so that when it happens, you will have faith.

14:30 I won’t speak too much more with you because the prince of this world is coming and he has nothing to do with me.

14:31 But so that the world may know that I love the Creator, I do exactly what the Creator instructs me. Let’s get up and leave this place.”

Gospel of John Chapter Fifteen

- 15:1 “I am the genuine vine, and my LORD^B is the farmer.
- 15:2 Each branch in me that bears no fruit He takes away, and every branch that bears fruit, He prunes it so it will bear more fruit.
- 15:3 Now you have been purified through the Teachings I have spoken to you.
- 15:4 Remain with me and I will stay with you. As the branch cannot bear fruit by itself unless it is connected to the vine, neither can you unless you remain with me.
- 15:5 I am the vine, you are the branches; he who remains with me and I with him will bear much fruit, for apart from me you can do nothing.
- 15:6 If one does not remain with me, they will be cast away like a branch that dries up. These are gathered up and cast into the fire where they will be burned.
- 15:7 If you remain with me, and my teachings remain with you, ask what you will and it will be done for you.
- 15:8 My LORD will be glorified by your bearing much fruit, and thus you will be my followers.
- 15:9 Just as the Creator has loved me, so have I loved you:
Remain within my love.
- 15:10 If you follow my instructions, you will remain within my love; just as I have followed my LORD’s instructions and remain within His love.
- 15:11 These things I have said to you so my joy will be within you, and your joy may be complete.
- 15:12 This is my instruction: Love each other just as I have loved you.
- 15:13 There is no greater love than this: That one gives his life for his friends.
- 15:14 You are my friends and if you do what I instruct you,
- 15:15 I no longer call you servants, for the servant knows not what his master is doing. Rather, I call you friends, for

everything I have heard from my LORD I have made known to you.

15:16 You did not choose me but I chose you and set you up so you would go and bear fruit, and your fruit would keep, so that whatever you ask of the Creator^B in my name He may give you.

15:17 This I instruct you: That you love each other.

15:18 If the material world hates you, you know it has hated me before you.

15:19 If you were of the material world, the material world would love its own. But because you are not of the material world – because I chose you from the material world – because of this the material world hates you.

15:20 Recall the teaching I told you, that a slave is not greater than his master. If they persecuted me, they will also persecute you. If they kept my teaching they will keep yours as well.

15:21 But they will do all these things to you in my name – because they don't know Him who sent me.

15:22 If I had not appeared and spoke to them they would not have offenses. But now they have no excuse for their offenses.

15:23 One who hates me also hates my LORD.

15:24 If I had not done among them the deeds no one else did, they would not have offenses. But now they have seen them and hate both me and my LORD.

15:25 But their actions confirm the Teachings written in the Scripture – 'they hated me without a cause.'²²⁵

²²⁵ Verse 15:25. Derived from David's praise to God in Psalm 35:

I will give You thanks in the great assembly; among the throngs I will praise You. Do not let those gloat over me who are my enemies without cause; do not let those who hate me without reason maliciously wink the eye. They do not speak peaceably, but devise false accusations against those who live quietly in the land. (Psalm 35:18-20 NIV)

Also from Psalm 69:

For the director of music. To the tune of "Lilies." Of David. Save me, O God, for the waters have come up to my neck. I sink in the miry depths, where there is no foothold. I have come into the deep waters; the floods engulf me. I am worn out calling for help; my throat is parched. My eyes fail, looking for my God. Those who hate me without reason

(Continued on next page)

15:26 When the Counselor comes – whom I will summon to you from the Creator – this is the Spirit of Truth who expands from the Creator – He will testify for me.

15:27 And you will testify also, because you have been with me from the beginning.”

outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal. (Psalm 69:4 NIV)

Gospel of John Chapter Sixteen

- 16:1 “I have told you these things so that you will not stumble.
- 16:2 They will make you outcasts from the synagogue. But the time will come when those who kill you think they are offering service to God.
- 16:3 Yet the things they will do to you are because they do not know the Creator,^B nor me.
- 16:4 I have told you these things so that when their time comes, you may remember that I told you about them. I didn't say these things in the beginning because I was among you.
- 16:5 But now I depart to Him who sent me and none of you asks me where I am going?
- 16:6 Instead, because I have spoken these things to you, sadness has filled your heart.
- 16:7 I tell you the truth, you will benefit from my departing, because if I don't depart, the Counselor will not come to you. But if I depart, I will summon Him unto you.
- 16:8 And when He appears, He will refute the material world regarding offensiveness, righteousness and justice:
- 16:9 About offensiveness, because they do not trust in me.
- 16:10 About righteousness, because I depart for the Creator and you will no longer see me.
- 16:11 And about justice, because the prince of the material world is condemned.
- 16:12 I have many more things to tell you, but you cannot handle them now.
- 16:13 However, when the Spirit of Truth appears, He will guide you into the full Truth; for He will speak not of Himself, but will disclose what has been heard, and He will show you more and more.
- 16:14 He will honor me, for He takes from me and reveals it to you.
- 16:15 All these things belonging to the Creator are also mine, therefore I said He shall take from me and reveal it to you.

- 16:16 Soon you will no longer see me and then soon after that you will see me, then I depart to the Creator.”
- 16:17 Then some of his followers said amongst each other, “Why does he say to us, ‘soon you will no longer see me and then soon after that you will see me, then I depart to the Creator?’?”
- 16:18 Thus they continued, “Why does he say ‘soon’? We don’t understand what he is saying.”
- 16:19 Jesus understood they wanted to question him, and he said to them, “Are you seeking amongst each other to understand why I said ‘soon you will not see me and soon after that you will see me?’
- 16:20 Very truly, I say to you, that you will weep and lament, but the world will rejoice while you grieve – but your grief will become joy.
- 16:21 When a woman is in labor she is in pain because her time has come. But when she delivers the child, she no longer recalls the anguish because the child is born into the world.
- 16:22 And you now will have grief, but I will see you again, and your heart will rejoice and no one can take your joy from you.
- 16:23 And on that day you will ask me nothing. Very truly, I say to you, whatever you shall ask the Creator in my name, He will give it to you.
- 16:24 Up till now you have asked nothing in my name: Ask and you shall receive, so your joy may be complete.
- 16:25 These things I have said to you with metaphors. A time will come when I no longer speak with metaphors, but will tell you plainly about the Creator.
- 16:26 On that day you will ask in my name and I won’t say to you that I will summon the Creator on your behalf;
- 16:27 for the Creator Himself loves you, because you have loved me and have faith that I was dispatched by the Creator.
- 16:28 I was dispatched by the Creator and have appeared in the material world. I will now depart the world and journey back to the Creator.”
- 16:29 His disciples said, “Wow, now you speak plainly without using metaphors.

16:30 Now we can understand that you know all things and there is no need to question you. From this we trust that you come from God.”

16:31 Jesus replied, “So you now believe?”

16:32 A time will come – and has now come – when you will be scattered, every man to his own, leaving me alone. Yet I am never alone, because the Creator is with me.

16:33 These things I have said to you so that you may have tranquility. The material world gives you adversity, but take courage: I vanquish the material world.”

Gospel of John Chapter Seventeen

- 17:1 After Jesus spoke these things, he lifted his eyes towards the heavens and prayed: “LORD,^B the time has come. Exalt Your Representative^G so the Representative may glorify You.
- 17:2 Because You gave him authority throughout the material realm, he can give eternal life to those You have entrusted to him.
- 17:3 This is eternal life: That they may know You – the only true God – and whom You have sent, Jesus, whom You Anointed.
- 17:4 I have glorified You on the earth. I have finished the work You have given me to do.
- 17:5 So now, O LORD, honor me with Your presence – with the bliss²²⁶ I had with You before the material world existed.
- 17:6 I have revealed Your Name to the people You have entrusted to Me from the material world: They were Yours and You entrusted them to me, and they have followed Your Teachings.
- 17:7 Now they understand that everything You have given me comes from You.
- 17:8 The words that You gave me I have given to them; and they received them and surely understood that I came forth from You, and they trust that You sent me.
- 17:9 I pray for them. I pray not for the material world, but for them You have entrusted to me, for they are Yours.
- 17:10 And all I have is Yours – and Yours mine – and I am exalted through them.
- 17:11 I will no longer remain in the material world; but they are in the material world and I am departing to You. Blessed LORD, by the power of Your Name, keep those You have

²²⁶ Verse 17:5 and 17:22. The Greek word δοξάζω (doxazō) means, according to the lexicon, "to make glorious, make renowned, adorn with luster, clothe with splendor." In the context of the spiritual realm and the relationship between God and Jesus, also given to Jesus' students (17:22) indicates a state of blissfulness – or bliss.

- entrusted to me, so they may be united, just as we are.
- 17:12 While I was with them, I kept them in Your Name, which You have entrusted to me. And I protected them and not one of them were lost except the servant of destruction, in order to execute the Scriptures.
- 17:13 But now I come before You, and these things I speak in the material world so that my joy will give them fulfillment.
- 17:14 I have given them Your Teachings; and the material world has hated them, because they are not of the material world, just as I am not of the material world.
- 17:15 I ask not for You to remove them from the material world, but to keep them from wickedness.
- 17:16 They are not of the material world, just as I am not of the material world.
- 17:17 Purify them in the Truth; Your Teachings are Truth.
- 17:18 As You sent me into the material world, I have sent them into the material world.
- 17:19 For their sake I am purified, so they may also be purified in the Truth.
- 17:20 I do not pray for their sake alone, but also for those who trust in me through their teachings.
- 17:21 So they may be united, even as You, LORD, are with me and I with You, that they may be with us, so the world may trust that You sent me.
- 17:22 The bliss that You have given me I have given to them, so they may become united, just as we are united:
- 17:23 I with them, and You with me, so they may be perfectly united, so the world may know You have sent me – and have loved them just as You have loved me.
- 17:24 LORD, I would be pleased if those You have entrusted to me will stay with me, so they may perceive the splendor You have given me. For You loved me before the creation of the material world.
- 17:25 O righteous LORD, although the material world doesn't know You, I know You and these know that You sent me.
- 17:26 I have declared Your Name to them, and will continue to

declare it; so that the love You have loved me with may be with them, and I may be with them.”

Gospel of John Chapter Eighteen

- 18.1 After Jesus spoke these words, he left with his disciples over the ravine of Kidron – where he entered a garden with his disciples.
- 18.2 And Judas – who was to have him arrested – knew that place, for Jesus had often met there with his disciples.
- 18.3 Then Judas, along with a detachment of soldiers from the chief priests and pharisees, approached with lanterns, torches and weapons.
- 18.4 Thus Jesus, knowing everything that would happen to him, approached and said to them, “Whom do you seek?”
- 18.5 “Jesus of Nazareth,” they replied. He said to them, “I am he.” And Judas, who arranged for his arrest, was standing with them.
- 18.6 Thus after he said to them, “I am he,” they drew back and fell to the ground.
- 18.7 He then asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.”
- 18.8 Jesus replied, “I have told you that I am he: If you seek me, then let these others go on their way.”
- 18.9 This took place to accomplish his mission, as he had prayed, “Of those You have entrusted to me I lost no one.”
- 18.10 Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. The servant’s name was Malchus.
- 18.11 Thus Jesus said to Peter, “Put your sword into the sheath: Should I not drink the cup the Creator has given me?”
- 18.12 Then the soldiers, the commander and Jewish officers arrested Jesus and bound him.
- 18.13 And they led him to Annas first: For he was the father-in-law of Caiaphas – who was the high priest that year.
- 18.14 Now it was Caiaphas who counseled the Jewish officials, saying it was expedient that one man should die on behalf of the people.

- 18.15 Simon Peter had followed Jesus along with another disciple. That disciple was known to the high priest, and entered with Jesus into the manor of the high priest.
- 18.16 But Peter stood at the door outside. So the other disciple who was known to the high priest spoke to the doorkeeper, and brought Peter in.
- 18.17 Then the woman who kept the door said to Peter, “Are you not also one of this man’s disciples?” He said to her, “I am not.”
- 18.18 And the servants and officers stood and warmed themselves there – having made a fire of coals. Peter also stood there with them and warmed himself.
- 18.19 The high priest then questioned Jesus about his disciples and about his teachings.
- 18.20 Jesus answered him, “I spoke openly to the world. I always taught in the synagogues and the temple, where the Jewish officials gather. I spoke nothing in secret.
- 18.21 Why do you question me? Question those who heard what I said to them, for they know what I taught.”
- 18.22 And after he said this, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Is this the way you speak to the high priest?”
- 18.23 Jesus replied to him, “If I have spoken wrongly tell me what is wrong with it. But if correctly, why do you strike me?”
- 18.24 Then Annas sent him bound to Caiaphas the high priest.
- 18.25 Now Simon Peter remained there warming himself. So they said to him, “Are you not also one of his disciples?” He denied it, saying, “I am not.”
- 18.26 One of the servants of the high priest – a relative of the one whom Peter cut off his ear – said, “Did I not see you in the garden with him?”
- 18.27 Peter then denied it again. And immediately a rooster crowed.
- 18.28 Then they led Jesus from Caiaphas into the palace. It was early, and they themselves did not enter into the palace so they would not be defiled – in order to eat at the Passover.

- 18.29 Thus Pilate came out to them and said, “What charges do you bring against this man?”
- 18.30 They replied, saying, “If this man were not a criminal we would not have delivered him to you.”
- 18.31 So Pilate said to them, “Take him yourselves and judge him according to your Scripture.” The Jewish officials said to him, “We are not permitted to put anyone to death.”
- 18.32 This accomplished the teaching of Jesus where he spoke regarding the kind of death his body would meet.
- 18.33 Therefore Pilate entered again into the palace and summoned Jesus, saying to him, “Are you the leader of the Jews?”
- 18.34 Jesus answered, “Are you saying this on your own or did others tell you about me?”
- 18.35 Pilate replied, “Am I Jewish? Your own people and the chief priests have delivered you to me: What have you done?”
- 18.36 Jesus answered, “My authority is not of this material world. If my authority was of this world, then my followers would have fought to prevent my arrest by the Jewish officials. As such, my authority is not from this realm.”
- 18.37 Pilate said to him, “So you are a leader?” Jesus answered, “You say I am a leader. The reason I was born and have appeared in the material world is to testify to the Truth. Everyone who abides in Truth hears my voice.”
- 18.38 Pilate said to him, “What is truth?” And after he said this, he went out again to the Jewish officials and said to them, “I find him not guilty.
- 18.39 But you do have a custom that I should release one to you at the Passover. Will you thus accept that I release to you the leader of the Jews?”
- 18.40 Then they shouted back, saying, “Not this man – but Barabbas.” For Barabbas was a thief.

Gospel of John Chapter Nineteen

- 19:1 Then Pilate apprehended Jesus and had him flogged.
- 19:2 And the soldiers tied together a wreath of thorns and placed it on his head, and dressed him with a purple robe.
- 19:3 And they approached him saying, “Hail, leader of the Jews!” And they were striking him with their hands.
- 19:4 Pilate came out again and said to them, “Here, I am bringing him to you, so you may know that I find him not guilty.”
- 19:5 Jesus then came out wearing the wreath of thorns and the purple robe. Pilate said to them, “Here is the man!”
- 19:6 When the chief priests and officers saw him, they shouted out, saying, “Crucify, crucify!” Pilate said to them, “Take him yourselves and crucify him; for I find him not guilty.”
- 19:7 The Jewish officials answered him, “We have a law, and by our law he should die because he claimed to be the Representative of God.^E”
- 19:8 Once Pilate heard this statement, he was even more afraid;
- 19:9 and he went back inside the palace and asked Jesus, “Where do you come from?” But Jesus didn’t answer him.
- 19:10 Pilate said to him, “You don’t respond to me? Do you not understand that I have the authority to crucify you and have the authority to release you?”
- 19:11 Jesus replied, “You would have no authority over me unless it had been granted to you from the realm above. For this reason, those who delivered me to you have committed the greatest offense.”
- 19:12 And from that point Pilate sought to release him. But the Jewish officials shouted out, saying, “If you release this man, you are not Caesar’s friend: Because he who makes himself out to be a leader disobeys Caesar.”
- 19:13 Once Pilate heard these words, he brought Jesus out and sat down on the judgment seat in a place called the Pavement – in Hebrew, Gabbatha.
- 19:14 It was the day of preparation for the Passover. It was about noon. “Here is your leader,” Pilate said to the Jewish officials.

- 19:15 But they shouted, “Take him away, take him away, crucify him.” Pilate said to them, “Shall I crucify your leader?” The chief priests answered, “We have no leader but Caesar.”
- 19:16 Then he handed him over to them to be crucified. And they apprehended Jesus and led him away.
- 19:17 Thus they took Jesus and he was sent out carrying his own stake, to what was called the Place of the Skull – also called Golgotha in Hebrew.
- 19:18 Here they crucified him and two other men with him – one on each side, with Jesus in the middle.
- 19:19 Pilate also wrote a title and put it on the stake. It said, “Jesus of Nazareth, leader of the Jews.”
- 19:20 This title was read by many Judeans because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek and Latin.
- 19:21 Then the Jewish chief priests said to Pilate, “Do not write, ‘the leader of the Jews’ but that he claimed to be the leader of the Jews.”
- 19:22 Pilate replied, “I wrote what I wrote.”
- 19:23 After they crucified Jesus, they took his garments and tore them into four pieces – to every soldier a piece. As for his tunic: It was seamless, but was woven into one piece.
- 19:24 Then they said amongst each other, “Let us not rip it, but cast lots for who will get it.” This carried out the Scripture, which says, ‘They divide my clothes among them and cast lots for my garment.’²²⁷ The soldiers thus did this.

²²⁷ Verse 19:24. Derived from David’s Psalm 22:18. Here are verses 22:1-19 for context:

For the director of music. To the tune of "The Doe of the Morning." A psalm of David. My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? My God, I cry out by day, but you do not answer, by night, but I find no rest. Yet you are enthroned as the Holy One; you are the one Israel praises. In you our ancestors put their trust; they trusted and you delivered them. To you they cried out and were saved; in you they trusted and were not put to shame. But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads. "He trusts in the LORD," they

(Continued on next page)

- 19:25 But standing by the stake of Jesus were his mother and his mother's sister, Mary – the wife of Cleophas – and Mary Magdalene.
- 19:26 When Jesus had seen his mother and the disciple whom he loved standing by, he said to his mother, “Madam, here is your son.”
- 19:27 Then he said to the disciple, “Here is your mother.” From that time the disciple took her into his home.
- 19:28 After this, Jesus, knowing that everything had been accomplished to carry out the Scripture, said: “I am thirsty.”
- 19:29 A flask full of vinegar was there, so they soaked a sponge in it and put the sponge on a hyssop branch and lifted it to his mouth.
- 19:30 Then when Jesus had received the vinegar he said, “It has been accomplished!” And he bowed his head and released his spirit.
- 19:31 Then the Jewish officials – because it was the day of preparation, and so the bodies would not remain on the stake during the Sabbath, as that Sabbath was an important day – asked Pilate that their legs might be broken and so their bodies could be removed.
- 19:32 Thus the soldiers came and broke the legs of the first and then the other – of those crucified with him.
- 19:33 But when they came to Jesus' body and saw it was dead

say, "let the LORD rescue him. Let Him deliver him, since he delights in Him." Yet you brought me out of the womb; you made me trust in You, even at my mother's breast. From birth I was cast on You; from my mother's womb You have been my God. Do not be far from me, for trouble is near and there is no one to help. Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions that tear their prey open their mouths wide against me. I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me. My mouth is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet. All my bones are on display; people stare and gloat over me. They divide my clothes among them and cast lots for my garment. But you, LORD, do not be far from me. You are my strength; come quickly to help me. (Psalm 22:1-19 NIV)

- already, they did not break his legs.
- 19:34 But one of the soldiers pierced the side of his body with a spear, causing blood and water to flow out.
- 19:35 The man who saw this has stated this and his statement is true. He knows he is telling the truth and he states this so that you may also believe.
- 19:36 For these things were done to fulfill the Scripture: ‘A bone of him shall not be broken.’²²⁸
- 19:37 And yet another Scripture states, ‘They shall look upon him whom they pierced.’²²⁹
- 19:38 After this, Joseph of Arimathea – being a disciple of Jesus but a secret one for fear of the Jewish officials – asked Pilate if he could remove the body of Jesus, and Pilate gave permission. So he came and carried away his body.
- 19:39 Nicodemus – who had first approached him by night – also came, bringing a mixture of myrrh and aloe weighing some

²²⁸ Verse 19:36. This is derived from Psalm 34:20. Here is Psalm 34:18-22 for context:
The LORD is close to the brokenhearted and saves those who are crushed in spirit. The righteous person may have many troubles, but the LORD delivers him from them all; He protects all his bones, not one of them will be broken. Evil will slay the wicked; the foes of the righteous will be condemned. The LORD will rescue His servants; no one who takes refuge in Him will be condemned. (Psalm 34:18-22 NIV)

²²⁹ Verse 19:37: This is derived from Zechariah 12:10. Here are verses 12:7-14 for context:

"The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah. On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the angel of the LORD going before them. On that day I will set out to destroy all the nations that attack Jerusalem. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo. The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, the clan of the house of Levi and their wives, the clan of Shimei and their wives, and all the rest of the clans and their wives." (Zech. 12:7-14 NIV)

hundred pounds.

19:40 Thus they took the body of Jesus and wrapped it in linen with the spices – according to Jewish burial custom.

19:41 Now in the place where he was crucified there was a garden and in the garden was a new tomb, where no body had yet been laid.

19:42 They laid Jesus' body there, because it was the Jewish day of preparation and the tomb was nearby.

Gospel of John Chapter Twenty

20:1 On the first day of the week, early in the morning and while it was still dark, Mary Magdalene came to the tomb and saw the stone had been moved aside from the tomb.

20:2 Then she ran and went to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken the Master from the tomb and we don’t know where they have laid him.”

20:3 Thus Peter and the other disciple left and headed for the tomb.

20:4 The two were running together and the other disciple ran faster than Peter and arrived at the tomb first.

20:5 He bent down and saw the linen cloths lying there, but he didn’t go in.

20:6 Then Simon Peter arrived behind him and entered the tomb, and he saw the linen wrappings lying there.

20:7 And the face cloth that had covered his head wasn’t lying with the linen wrappings but was rolled up in a place by itself.

20:8 The other disciple – who arrived first at the tomb – also went in. He saw, and had faith.

20:9 For they had not yet understood from the Scriptures that he would rise from the dead body.

20:10 Thus the disciples returned to where they were staying.

20:11 But Mary remained outside the tomb weeping. As she wept, she bent down and looked into the tomb;

20:12 and saw two angels in white sitting – one at the head and one at the feet where the body had been lying.

20:13 And they said to her, “Madam, why do you weep?” She replied, “Because they have taken my Master and I don’t know where they have laid him.”

20:14 As she said this, she turned around and saw Jesus standing there but did not recognize that it was Jesus.

20:15 Jesus said to her, “Madam why are you weeping? Who are you seeking?” Supposing him to be the gardener, she said to

him, “Sir, if you have carried him away, tell me where you have laid him and I will take him away.”

20:16 Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabboni!” – which means Teacher.

20:17 Jesus said to her, “Don’t hold on to me, for I have yet to ascend to the Creator. Instead go to my brothers and tell them that I am ascending to my LORD and your LORD – my God and your God.”

20:18 Mary Magdalene left and announced to the disciples, “I have seen the Master.” And she told them those things he said to her.

20:19 Thus when evening came on that day, the first day of the week – after the doors were shut where the disciples stayed, for fear of the Jewish officials – Jesus appeared and stood among them. He said, “Peace be with you.”

20:20 And when he said this, he showed them both his hands and his side. The disciples then rejoiced when they saw the Master.

20:21 Thus Jesus said to them again, “Peace be with you. As the Creator has dispatched me, I also dispatch you.”

20:22 And after he said this, he instilled within them, saying, “Hold fast to the Holy Spirit.

20:23 If you remove the sins of anyone, their sins have been removed. If you take the sins of any, they will be taken.”

20:24 But Thomas, one of the twelve – named Didymus – was not with them when Jesus appeared.

20:25 Thus the other disciples said to him, “We have seen the Master!” But he replied to them, “Unless I see the nail marks in his hands and put my finger into where the nails were, and push my hand into his side, I won’t believe it.”

20:26 Eight days later his disciples were again inside, and Thomas was with them. Jesus appeared – though the doors were shut – and stood among them and said, “Peace be with you.”

20:27 Then he said to Thomas, “Reach here with your finger and see my hands. And reach out your hand and put it into my side

– and do not mistrust. Have faith.”

20:28 Thomas replied and said to him, “My master and my lord!”

20:29 Jesus said to him, “Because you have seen me, you now have faith? Happy are those who have not seen yet have faith.”

20:30 And Jesus performed many other miracles in the presence of his disciples – which are not written in this text.

20:31 But these are written so you may trust that Jesus is the Anointed of God [Messiah, Christ]^D and the Representative of God;^E and trust that you will have life on account of him.

Gospel of John Chapter Twenty-One

- 21:1 Later, Jesus manifested himself again to the disciples at the Sea of Tiberias. He manifested himself in the following manner:
- 21:2 There were together Simon Peter and Thomas – called Didymus – and Nathanael of Cana in Galilee, along with the sons of Zebedee and two other disciples.
- 21:3 Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” So they got into a boat and went out. But that night they caught nothing.
- 21:4 And as the morning came, Jesus stood on the shore – but the disciples did not recognize that it was Jesus.
- 21:5 Then Jesus said to them, “Children, do you have any fish?” “No,” they answered.
- 21:6 And he told them, “Cast the net off the right side of the boat and you will find a catch.” So they cast, but they were unable to haul it in because of the great number of fish.
- 21:7 Then the disciple whom Jesus loved said to Peter, “It is the Master.” When Simon Peter heard that it was the Master, he put his outer garment on – for he had removed it – and dove into the lake.
- 21:8 And the other disciples came in the little boat – for they were not far from the shore, about two hundred cubits²³⁰ – dragging the net with fish.
- 21:9 As soon as they got to the shore they saw a fire of coals there with fish laid on it, and bread.
- 21:10 Jesus said to them, “Bring some fish that you have caught.”
- 21:11 Simon Peter left and pulled the net to the shore full of large fish – one hundred and fifty-three – yet with so many the net was not torn.
- 21:12 Jesus said to them, “Come and have breakfast.” None of the disciples dared to ask him, “Who are you?” They knew it

²³⁰ Verse 21:8. Approximately one hundred yards.

was the Master.

21:13 Jesus appeared and took hold of the bread and gave it to them and likewise with the fish.

21:14 This was now the third time Jesus manifested himself to the disciples after he had risen from the body.^P

21:15 Thus when they finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He replied, “Yes, Master, you know that I love you.” He said to him, “Feed my lambs.”

21:16 He said to him again a second time, “Simon, son of John, do you love me?” He replied, “Yes, Master, you know that I love you.” He said to him, “Tend my sheep.”

21:17 He then said to him a third time, “Simon, son of John, do you love me?” Peter was saddened because he had asked him three times, “Do you love me?” And he said to him, “Master you know everything; you know I love you.” Jesus said to him, “Feed my sheep.”

21:18 “Very truly I say to you, when you were young, you girded yourself and walked wherever you wanted. But when you are old, you shall reach out your hands and another will gird you, and carry you where you don’t want to go.”

21:19 Now this he said to indicate the kind of death by which he would glorify God. And after he said this, he said, “Follow me!”

21:20 Then Peter turned and saw the disciple whom Jesus loved accompanying them – the one who had also leaned upon his chest at supper and asked, “Master, who will have you arrested?”

21:21 When Peter saw him, he asked, “Master, what about him?”

21:22 Jesus replied, “If it is willed that he remains here until arising,²³¹ what is that to you? You must follow me.”

²³¹ Verse 21:22. The metaphorical meaning of the Greek word ἔρχομαι (erchomai) according to the lexicon is "to come into being, arise, come forth, show itself, find place or influence," and "to come from one place to another, and used both of persons arriving and of those returning." This indicates Jesus speaks of Peter's death, when
(Continued on next page)

- 21:23 A rumor went around among the brothers that this disciple will not die: Yet Jesus did not say to him that he shall not die, rather, ‘If it is willed that he remains here until arising, what is it to you?’
- 21:24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is truthful.
- 21:25 And there are also many other things that Jesus did. If every one of them was written down, the world would probably have no room for all the books that would be written.

Peter’s spirit will rise and return to the spiritual realm – just as one might refer to a person who is to leave from one place to another. Thus Jesus speaks of his disciple remaining on the earth later – before his body dies and before he *arises* from his body at the time of death.

The Gospel of James

Gospel of James Chapter One

- 1:1 James, a servant of God and servant of the Master Jesus, Anointed of God [Messiah, Christ]^D, to the twelve nations dispersed abroad: Greetings.
- 1:2 Proceed joyously, my fellow believers, whenever you face various challenges,
- 1:3 for you know the testing of your faith produces steadfastness.
- 1:4 Let perseverance finish its job so that you may become perfected and complete, lacking nothing.
- 1:5 But if any of you lacks wisdom, ask God – who gives generously to all without blame – and it will be given to you.
- 1:6 But you must ask with faith, without any doubt; for those who doubt are like waves of the sea driven and tossed by the wind.
- 1:7 For such a person should not expect to receive anything from the LORD –
- 1:8 Being uncertain and unstable in everything they do.
- 1:9 Yet the companion of humility will rejoice in his position,
- 1:10 and the materialist will glory in humiliation as they pass away like the grass flower.
- 1:11 For the sun rises with a scorching heat and withers the grass, and its flower falls and its beauty is destroyed. Like this, the materialist will fade away even in the midst of their pursuits.
- 1:12 Blessed is one who perseveres through challenges, for having withstood the tests, that person will receive the wreath of life promised to those who love Him.
- 1:13 Let no one say, when tempted, “God is tempting me.” For God cannot be tempted by wickedness, nor does he tempt anyone;
- 1:14 Rather, each person is tempted when they are carried away and enticed by their own wicked desires.
- 1:15 Then, once desire is conceived, it gives birth to sin. And when sin is accomplished, it brings forth death.
- 1:16 Don't be deceived, my beloved fellow believers.

- 1:17 Every good thing and every perfect gift is from above – coming down from the Creator of light, of whom there is no variation or shifting shadow.
- 1:18 In His pleasure He nurtured us through the Teachings of Truth, so that we might be like first offerings among His creation.
- 1:19 My beloved fellow believers, take heed that everyone should be quick to listen, slow to speak and slow to anger,
- 1:20 for human anger doesn't achieve the devotion that pleases God.
- 1:21 Therefore, put aside all defilement and the wickedness that remains and humbly accept the Teachings given to you, which can save your spirit-person.
- 1:22 And commit to the practice of the Teachings and not merely listeners who delude themselves.
- 1:23 For anyone who listens to the Teachings and does not practice them is like one who looks at their face in a mirror –
- 1:24 and after looking at themselves, leaves and immediately forgets what they look like.
- 1:25 But one who seeks the perfect instruction that renders liberation and abides by it – not becoming a forgetful listener but a practical doer – will be blessed by what they do.
- 1:26 Those who think themselves religious yet do not bridle the tongue deceive their own heart: Their religion is worthless.
- 1:27 Pure and faultless religion that pleases God our Creator means looking after those who in distress have strayed and are bereft of protection – while keeping ourselves from being polluted by the material world.

Gospel of James Chapter Two

- 2:1 Fellow believers, don't withdraw your trust in our glorious Master Jesus the Anointed of God [Messiah, Christ]^D.
- 2:2 For should a man come into your presence wearing fine clothing and a golden ring, and a poor man arrives in dirty old clothes,
- 2:3 and you show special attention to the one wearing fine clothes and tell him, "Here's a good seat for you," yet you say to the poor man, "Stand over there" or "Sit on the floor by my feet" –
- 2:4 have you not become prejudiced, having become a judge with wicked intentions?
- 2:5 Listen, my dear fellow believers: Did God not choose the humble of this world to be full of faith and heirs to the sanctuary which He promised to those who love Him?
- 2:6 Yet you ignore the humble. Is it not the proud who exploit you and drag you into court?
- 2:7 Do they not blaspheme the Holy Name of Him you have called upon?
- 2:8 If however, you fulfill what is holy according to the instruction, "You shall love your neighbor as yourself," then you are doing excellently.
- 2:9 But if you show prejudice, you perpetuate wickedness and by the instruction you will be charged guilty.
- 2:10 For whoever keeps all the instructions yet stumbles in one way is guilty of breaking all of them.
- 2:11 For he who said, "Do not commit adultery," also said, "Do not murder."²³² If you don't commit adultery but commit murder, you still become a criminal.
- 2:12 Therefore say and do like those who will be judged by the instruction that gives freedom.

²³² Verse 2:11. Exodus 20:14; Deuteronomy 5:18

- 2:13 For judgment without mercy will be given to one who has shown no mercy. Mercy triumphs over judgment.
- 2:14 What use is it, my fellow believers, if someone claims to have faith but takes no actions? Can their faith save them?
- 2:15 Suppose a brother or sister is without clothes and is in need of their daily food –
- 2:16 and one of you says to them, “Go with peace – be warmed and satisfied,” yet you don’t give them what they need to keep their body, what use is that?
- 2:17 Similarly, faith alone – if not supported by action – is dead.
- 2:18 Yet one might say, “You have faith and I take action.” Show me your faith without action and I will show you my faith through my actions.
- 2:19 You believe there is one God. That is good! Yet even demons believe and tremble.
- 2:20 But will you recognize, oh foolish one, that faith without action is worthless?
- 2:21 Was not our master Abraham justified when he was prepared to offer his son Isaac on the Altar?
- 2:22 You can see that his faith with action worked together and his faith was made perfect by his actions.
- 2:23 And the Scripture was fulfilled that says, “and Abraham trusted God, and it was credited to him as righteousness,”²³³ and he was called the friend of God.
- 2:24 You see, one is considered righteous by their actions and not by faith alone.
- 2:25 Similarly, was not even Rahab the prostitute considered righteous for what she did when she received the messengers and sent them out the back way?
- 2:26 For just as the body without the spirit is dead, so faith without actions is dead.

²³³ Verse 2:23.

Abram believed the LORD, and he credited it to him as righteousness. (Genesis 15:6 NIV)

Gospel of James Chapter Three

- 3:1 My fellow believers, perhaps many of you will not become teachers, because you know we are judged more strictly.
- 3:2 For we all stumble in many ways. If anyone doesn't stumble in what he says, he is a person of perfection – indeed, able to guide the entire society.
- 3:3 Similarly, if we put bits into the mouths of horses to make them obey us, we will also direct their entire body.
- 3:4 Or consider the ships. While they are very large and are driven by strong winds, a pilot can steer them to wherever he wants to go by a very small rudder.
- 3:5 Likewise, the tongue is only a small part of the body, but it can boast exceedingly. This is like a great forest being set on fire by a small spark.
- 3:6 And the tongue is a fire that sets wickedness in the world among our members, just as it corrupts the entire body. It sets on fire the whole path of one's life, this is the fire set by hell.
- 3:7 For all species of animals, birds, reptiles and creatures of the sea have been and are tamed by humans,
- 3:8 but no one can tame the tongue. It is restless wickedness, and filled with deadly poison.
- 3:9 With it we praise our LORD and Creator, and with it we curse humans, who were made in the likeness of God.
- 3:10 From the same mouth comes both praise and cursing. My fellow believers, these things should not take place.
- 3:11 Does a fountain send out from the same hole both fresh and rancid water?
- 3:12 My fellow believers, can a fig tree produce olives, or a grapevine produce figs? Neither can a salt spring produce fresh water.
- 3:13 Who among you is wise and knowledgeable? Then show it by your devoted activities performed with the humility that arises from wisdom.
- 3:14 But if you harbor bitter envy and selfishness in your heart, don't be arrogant and contradict the Truth.

- 3:15 That type of knowledge does not descend from above – rather, its nature is materialistic and wicked.
- 3:16 Because from envy and selfishness come disorder and all wickedness.
- 3:17 Yet the wisdom that comes from above is first of all pure; then peaceful, gentle, reasonable, merciful – being unwavering good fruits with no hypocrisy.
- 3:18 And the seed of the fruit of devotion is sown with tranquility by those who create tranquility.

Gospel of James Chapter Four

- 4:1 What causes quarrels and conflicts among you? Do they not arise from the desires that wage war within you?
- 4:2 You desire what you don't have, so you kill. You are envious and cannot get what you want, so you fight and argue. You can't get what you want because you don't ask.
- 4:3 Should you ask you don't receive, it is because you ask with the wrong motives: So that you can apply it towards your pleasures.
- 4:4 You faithless people: don't you realize that friendship towards the world is hostility towards God? Therefore, one who wants to be a friend of the world ends up being hostile to God.
- 4:5 Or do you think Scripture speaks with no purpose? That the Spirit He caused to dwell within us has jealous longings?
- 4:6 Rather, He gives us a greater grace. Therefore, it says: "God opposes the proud but gives grace to the humble."²³⁴
- 4:7 Therefore, submit yourselves to God. Resist wickedness, and it will flee from you.
- 4:8 Draw near to God and He will draw near to you. Wash your hands, you sinners, and purify your hearts, duplicitous ones.
- 4:9 Be miserable, and mourn and weep. Change your laughter to mourning and your joy to gloom.
- 4:10 Humble yourselves before the LORD, and He will lift you up.
- 4:11 Fellow believers, don't speak against one another. Anyone who speaks against a fellow believer or judges them speaks against the instructions and judges them. When you judge the instructions, you are not keeping them, but sitting in judgment on them.
- 4:12 There is only one Instructor and Judge – the One who is able

²³⁴ Verse 4:6.

*He mocks proud mockers but shows favor to the humble and oppressed.
(Proverbs 3:4 NIV)*

- to save and destroy. So who are you to judge your neighbor?
- 4:13 Come on now – listen – you who say, “Today or tomorrow we’ll travel to this or that city, spend a year there, carry on business and make money.”
- 4:14 Yet you don’t even know what will happen tomorrow. What is your life? You are a breath that appears for a little while and then disappears.
- 4:15 Rather, you should say, “If it is the LORD’s will, we will live and do this or that.”
- 4:16 But currently, you boast in your arrogance. All this boasting is wicked.
- 4:17 Therefore, if anyone knows the good they should do and doesn’t do it, for him it is wicked.

Gospel of James Chapter Five

- 5:1 Come on, materialists! Soon you will weep and lament, for suffering will come.
- 5:2 Your wealth will rot and your clothing will be eaten by moths.
- 5:3 Your gold and silver will corrode. That corrosion will bear witness against you and consume your heart like fire. Your treasure will haunt you at the time of death.
- 5:4 Just consider – the wages you withheld from workers who harvested your fields cry out against you, and that outcry of the farm workers has reached the ears of the LORD Almighty.
- 5:5 You have lived luxuriously off the land and have led a decadent life. Your hearts have grown fat for the day of slaughter.
- 5:6 You condemn and murder the devoted one who does not fight you.
- 5:7 Therefore my fellow believers, be patient for the presence of the LORD. The farmer waits for the special harvest from the land. He patiently waits for after the early and late season rains.
- 5:8 You too must be patient. Strengthen your hearts, because the presence of the LORD is readily available.
- 5:9 Fellow believers, don't complain about each other, or you will be judged. The Judge is standing right in the doorway.
- 5:10 Fellow believers, show your patience in the face of hardship: Accept the Prophets who spoke in the Name of the LORD.
- 5:11 Those who endure are blessed. You have heard of the devotion of Job and have seen what resulted from the LORD. The LORD is full of compassion and mercy.
- 5:12 But above all, my fellow believers, do not do not make promises by heaven or earth or by any other oath. Rather, your assurance is your assurance and your opposition is your opposition – in order to not succumb to judgment.
- 5:13 Is anyone among you suffering? They must offer prayers. Is

- anyone joyful? They must sing praises.
- 5:14 Is anyone among you in need? They should call on those advanced in devotion who should pray for them and anoint them with oil in the Name of the LORD.
- 5:15 And the prayer offered with trust will restore the weary. And the LORD will awaken them. And if they have committed offenses, they will be forgiven.
- 5:16 Therefore, acknowledge your offenses to one another and pray for each other, so that you can be healed. The earnest prayer of a devoted person is very effective.
- 5:17 Elijah was a man with a nature like ours. He prayed in earnest that rain would not fall upon the land, and rain did not fall upon the land for three years and six months.
- 5:18 Then he prayed again, and the sky poured rain and the land produced food.
- 5:19 My fellow believers, if anyone wanders from the Truth and someone turns him back:
- 5:20 Understand that one who turns a sinner from the error of their ways will save that soul from death and procure a pardon for a multitude of sins.

The Gospel of Thomas

Gospel of Thomas

The Gospel of Thomas is an ancient lost Gospel manuscript found in the desert of Egypt in 1945 with other parts of the Nag Hammadi collection. It was originally written in the First Century. Many of its contents are found in other Gospels, although it also includes teachings by Jesus not found in the four canon Gospels.

These are the confidential teachings spoken by the living Jesus, written down by Didymos Judas Thomas.

1. And he said, "One who finds the meaning of these teachings will not taste death."

2. Jesus said:
 - 2.1 "One who seeks should not stop searching until he finds it –
 - 2.2 and when he finds it, he will be tested –
 - 2.3 and when he is tested, he will become wonderful –
 - 2.4 then he will have command over everything."

3. Jesus said:
 - 3.1 "If those who guide you say to you, 'Look, the Sanctuary is in the sky,' then the birds of the sky will precede you.
 - 3.2 If they say to you, 'It is in the sea,' then the fish will precede you.
 - 3.3 Rather, the Sanctuary is within you – and outside of you."
 - 3.4 "When you come to know yourselves, then you will be known – and you will understand that you are the children of the living Creator.
 - 3.5 But if you do not come to know yourselves, then you will have nothing, and will be nothing."

4. Jesus said:
 - 4.1 "A person advanced in days who doesn't hesitate to ask a

child who is seven days old about the whereabouts of life will live –

4.2 for those who are first will be last, and they will be alone.”

5. Jesus said:

5.1 “Understand what you see present before you, and that which is hidden from you will be revealed –

5.2. for there is nothing hidden that will not become apparent.”

6. His disciples spoke to him, and asked, “Does it please you for us to fast? And how should we pray? Should we give to charity? And what foods should we abstain from?

6.2 Jesus replied, “Don’t be dishonest –

6.3 and whatever you abhor, don’t do.

6.4 Because all these things are seen from the spiritual realm.

6.5 For nothing hidden will not be revealed –

6.6 and nothing covered will remain undiscovered.”

7. Jesus said:

7.1 “Blessed is the lion: After being eaten by a man, the lion will become a human.

7.2 And cursed is the person eaten by the lion. The lion will become a human.”

8. Then he said:

8.1 “Being human is like a wise fisherman who cast his net into the sea and pulled it up from the sea full of small fish.

8.2 Among them he found a fine large fish. That wise fisherman –

8.3 he threw all the little fish back into the sea, and chose the large fish without hesitation.

8.4 Those who have ears to hear should listen.”

9. Jesus said:

9.1 “Listen, a farmer went out and planted seeds.

9.2 Indeed, some fell onto the path, where the birds came and took them.

9.3 Others fell onto rocks, and couldn’t send roots into the soil – they didn’t sprout leaves.

9.4 Still others fell into the weeds, and they choked the seed and the worms ate them.

9.5 But some others fell upon the good soil and sprouted fruit towards the sky – bearing sixty times and a hundred twenty times.”

10. Jesus said, “I have started a fire within the material world – just look, I will watch over it until it burns.”

11. Jesus said:

11.1 “This sky will pass away, and the one above it will pass away.

11.2 The dead do not live, and the living will not die.

11.3 Those times you ate what was dead, you brought it to life. When you come into the Light, what will you do?

11.4 On that day you were united, you became divided.

But when you become divided, what will you do?”

12. The disciples said to Jesus:

12.1 “We know that you will leave us. Who will become great, and guide us?”

12.2 Jesus replied, “Where ever you are, you should follow James – devoted to the One from whom heaven and earth were created.”

13. Jesus said this to his disciples:

13.1 “Tell me, what would you liken me to?”

13.2 Simon Peter replied to him, “You are like a devoted angel.”

13.3 Matthew replied to him, “You are like a wise philosopher.”

13.4 Thomas said to him, “Master, my mouth will not allow me to say what you are likened to.”

13.5 Jesus replied, “I am not your master, because you have drunk from the spring that bubbles up, which I have served.”

13.6 Then he took him and withdrew, and spoke three words to him.

13.7 When Thomas returned to his brothers, they asked him, “What did Jesus tell you?”

13.8 Thomas told them, “If I were to tell you the words he spoke to me, you will pick up stones to throw at me – and fire will come out of the stones and burn you.”

14. Jesus said to them:

14.1 “When you practice fasting, you open yourself up to transgression.

14.2 And when you pray, they will condemn you.

14.3 And when you are charitable, you harm your inner spirits.

14.4 And when you travel into their villages and they receive you, eat whatever they put before you.

14.5 Those who are sick among them, heal them. For what goes into your mouth will not defile you. Rather, what comes out of your mouth is what will defile you.”

15. Jesus said:

15.1 “When you see Him who was not born of women, prostrate yourselves onto your faces and worship Him – He is your Creator.”

16. Jesus said:

16.1 “Perhaps people think I have come to bring peace to the

material world.

16.2 They don't realize that I've come to bring division upon the earth – fire, sword and war.

16.3 For there will be five in the house, and three will be against two, and two against three: father against son and son against father.

16.4 And they will stand up in solitude.”

17. Jesus said, “I will give you what the eyes cannot see, and what the ears cannot hear, and what the hand cannot touch – and won't appear in the mind of a man.”

18.1 The disciples said to Jesus: “Tell us how the end will be for us?”

18.2 Jesus said: “Have you found the beginning, so that you now seek the end? For the end shall be found where the beginning is.

18.3 Blessed is one who pays attention to the beginning. He will know the end – and not taste death.”

19. Jesus said:

19.1 “Blessed is He who existed before the beginning.

19.2 If you become my disciples and listen to my teachings, these stones will serve you.

19.3 For you there are five trees in the spiritual realm, which don't change either in the summer or winter, and their leaves don't fall.

19.4 One who knows them will not taste death.”

20. The disciples said to Jesus:

20.1 “Tell us what the sanctuary of heaven is like.”

20.2 He said to them: “It is like a mustard seed.

20.3 It is the smallest of seeds.

20.4 But when it falls upon fertile soil it sprouts large

branches that become the shelter for the birds of the sky.”

21.1 Mary said to Jesus, “What are your disciples like?”

21.2 He said, “They are like children living on land that is not theirs.

21.3 When the owners of field return, they will say, ‘Give our land back to us.’

21.4 They will have to strip naked before them in order to allow them to take it – in order to return their land.

21.5 This is why I tell you, when the master of the house knows a thief will come, he will be on his guard before he arrives and will not let him break into his domain – his house – and carry away his belongings.

21.6 You thus must keep watch against the material world.

21.7 Hold fast onto the Great Power – or else the thieves may find a way to get to you. For the mercy you seek will be found.

21.8 Associate yourselves with a wise man.

21.9 When the fruit is ripe, he comes quickly, sickle in hand, to harvest it.

21.10 One who has ears to hear should listen.”

22.1 Jesus saw babies being breastfed. He said to his disciples:

22.2 “These babies being breastfed are like those who enter the Sanctuary.”

22.3 They asked him, “If we become babies, will we enter the Sanctuary?”

22.4 Jesus told them, “When you make the two become one and if you make the inside like the outside and the outside like the inside and the top like the bottom –

22.5 and when you will make the male and the female united, so the male won’t act masculine, nor the woman act feminine –

022.6 and when you render an eye for an eye, and a hand for

a hand, a foot for a foot and an image for an image – then you can enter.”

23. Jesus said:

23.1 “I will choose you – one of a thousand and two of ten thousand,

23.2 And they will stand as one alone.”

24.1 His disciples said: “Teach us about the place you are, because we need to seek after it.”

24.2 He said to them: “One who has ears should listen.

24.3 There is light within the Person of Light and He gives light to all the world. There is darkness where He doesn’t shine.”

25. Jesus said:

25.1 “Love your brother as your soul.

25.2 Protect him like the pupil of your eye.”

26. Jesus said:

26.1 “You see the fragment in your brother’s eye, but you don’t see the log in your own eye.

26.2 When you remove the log out of your own eye, then you will see how to remove the fragment out of the eye of your brother.”

27.1 “If you don’t abstain from the material world, you will not find the Sanctuary.

27.2 If you don’t keep the entire week as Sabbath, you will not see the Creator.”

28. Jesus said:

28.1 “I stood to my feet in the middle of the material world, and I appeared to them as flesh.

28.2 I found them all drunk. I didn't find anyone among them thirsty.

28.3 And my soul was in pain for the subjects of the material world – because they are blind in their hearts and cannot see, for they came into the world empty and they also seek to leave the world empty.

28.4 But now they are drunk. When they throw out the wine then they will have a change of heart.”

29. Jesus said:

29.1 “If the flesh was born from the spirit it would be a miracle.

29.2 However, if spirit was from the body, it would be a miracle of miracles.

29.3 But I myself am amazed at how this great richness has made its home in this poverty.”

30. Jesus said:

30.1 “The place that has three godly persons is divine.

30.2 That place with two or one – I myself exist with Him.”

31. Jesus said:

31.1 “No prophet is accepted in his village.

31.2 A physician doesn't heal those who know him.”

32. Jesus said: “A city built upon a high mountain and fortified will not fall – nor will it be hidden.”

33. Jesus said:

33.1 “What you are hearing with your ears – preach this from the roof tops.

33.2 Because no one lights a lamp and puts it under a basket, nor does he put it in a hiding place.

33.3 Instead he puts it on a lampstand so that anyone who

comes in will see its illumination.”

34. Jesus said, “If a blind man leads a blind man, the two will fall down into a trench.”

35. Jesus said:

35.1 “One cannot go into the house of a strong man and take him by force – unless he binds his hands.

35.2 Then he can ransack his house.”

36. Jesus said, “Don’t be concerned from morning to evening – and from evening until morning – about what you will put on.”

37.1 His disciples asked, “Which day will you appear to us? And which day will we look upon you?”

37.2 Jesus said, “When you disrobe without being ashamed, and take your clothes and put them underneath your feet – like those little ones – and stomp on them.

37.3 Then you’ll look upon the representative of the Living One without fear.”

38. Jesus said:

38.1 “Many times you wanted to hear these words I am speaking to you, and you have no one else to hear them from.

38.2 There will be times when you will seek me and not find me.”

39. Jesus said:

39.1 “The pharisees and the scribes took the keys of knowledge and hid them.

39.2 Neither did they go in, and they didn’t let in those who wanted to go in.

39.3 You, however, should be cunning as serpents, and as

innocent as doves.”

40. Jesus said:

40.1 “A grapevine was planted apart from the Creator –

40.2 having not become established, it will be pulled up by the root and destroyed.”

41. Jesus said:

41.1 “One who holds in his hand – to him it will be given.

41.2 And one who doesn’t hold, the little bit he has will be taken from his hand.”

42. Jesus said, “Become transients.”

43.1 The disciples said to him, “Who are you to say these things to us?”

43.2 “From what I say you do not know who I am?

43.3 Instead you have become like the Judeans: For they love the tree and hate its fruit – and they love the fruit and hate the tree.”

44. Jesus said:

44.1 “Whoever speaks against the Creator will be forgiven.

44.2 And whoever speaks against the Representative will be forgiven.

44.3 But whoever speaks against the Spirit that is Holy will not be forgiven, neither in the material world nor the spiritual realm.”

45. Jesus said:

45.1 “They don’t harvest grapes from thorns, nor do they gather figs from thistles – as they don’t give fruit.

45.2 A devoted man brings righteous things out of his cache –

45.3 a wicked man brings wicked things out of his cache – which is in his heart – and he speaks wicked things.

45.4 Out of the excess of his heart comes wicked things.”

46. Jesus said:

46.1 “Since Adam until John the Baptist, there is no one born of women greater than John the Baptist – so do not let your eyes be deceived.

46.2 I tell you this, however: One who will be humbled among you will realize the Sanctuary and will exceed John.”

47. Jesus said:

47.1 “No one can ride two horses nor stretch two bows – and a servant cannot serve two masters. Otherwise, He will honor one and detest the other.

47.2 No one drinks aged wine and then wants to drink fresh juice. And they don’t put new wine into old wineskins or else they will burst. And they don’t put vintage wine into new wineskins or else it will sour. They don’t sew an old patch onto new clothing or else it will tear.”

48. Jesus said, “If two achieve tranquility between each other within this house, they can say to the mountain, ‘Move’ – and it will move.”

49. Jesus said:

49.1 “Blessed are the solitary ones, the chosen – for you will find the Sanctuary.

49.2 For you came from there and will return to it.”

50. Jesus said:

50.1 “If they ask you, ‘Where did you come from?’ tell them, ‘We came from the light – the place where light came from Him alone. He stood to His feet and revealed Himself in their sight.’

50.2 If they ask you, ‘Are you Him?’ tell them, ‘We are His servants, and we are chosen by the living Creator.’

50.3 If they ask you, ‘Give us a sign for your Creator,’ tell them, ‘It is movement with peace.’”

51.1 His disciples asked him, “When will the peace of death occur and when will the new universe appear?”

51.2 He said to them, “What you are seeking has appeared but you didn’t recognize it.”

52.1 His disciples said to him: “Twenty-four prophets taught in Israel, and they all speak through you.”

52.2 He said to them: “You ignore the Living One within you as you speak about those who are dead.”

53.1 His disciples said to him: “Is circumcision beneficial to us or not?”

53.2 He said to them: “If it was beneficial, their father would have begotten them circumcised from their mother. But circumcision that is true to the Spirit will be completely beneficial.”

54. Jesus said, “Blessed are the humble, for yours is the sanctuary of the spiritual realm.”

55. Jesus said:

55.1 “One who doesn’t detest his father and his mother cannot become my disciple.

55.2 And if one doesn’t detest his brothers and his sisters and doesn’t pull up his stake to follow me will not be worthy of me.”

56. Jesus said:

56.1 “One who understands the material world has found only a corpse.

56.2 And for one who has found a corpse – the material world is worthless.”

57. Jesus said:

57.1 “The sanctuary of the Creator is like a man who had good plant seeds.

57.2 His adversary came in the night and planted weeds among the good seeds.

57.3 The man didn’t let them pull up the weeds. He told them, ‘Don’t go pulling up the weed or else you’ll pull up the grain with it.

57.4 On the day of the harvest, the weeds will become apparent and they’ll be pulled up and burned.”

58. Jesus said, “Blessed is the person who has struggled and found life.”

59. Jesus said, “Seek the Living One while you are alive, or else when you die, you will seek to see Him and you won’t be able to.”

60.1 They saw a Samaritan carrying a lamb as he traveled to Judea.

60.2 He said to his disciples, “What is he seeking with the lamb?”

60.3 They said to him, “He will kill it and eat it.”

60.4 He said to them, “While it is alive, he won’t eat it, but only after he kills it and it becomes a corpse.”

60.5 They said, “He won’t be able to do it otherwise.”

60.6 He said: “You should also seek a place for yourselves in the resurrection, so that you won’t become a corpse and be eaten.”

61. Jesus said:

61.1 “Two will be resting on a bed. One will die and the other will live.”

61.2 Salome said, “Who are you, sir? You have laid on my bed and eaten from my table.”

61.3 Jesus said to her, “I represent Him who is just. What I have been given comes from my Creator.”

61.4 “I am your disciple.”²³⁵

61.5 “Therefore I tell you, when one is just, he will be filled with light. But when one is self-centered, he will be filled with darkness.”

62. Jesus said:

62.1 “I speak my mysteries to those who are worthy of the mysteries.

62.2 What your right hand will do, don’t let your left hand know it is doing.”

63. Jesus said:

63.1 “There was a materialistic man who had many riches.

63.2 He thought, ‘I will use my riches to plant, harvest and farm, and fill my barn with food so I won’t need anything.’

63.3 These thoughts absorbed his mind and during the night he died.

63.4 Those who have ears should listen!”

64. Jesus said:

64.1 “A man was hosting guests and after preparing the dinner, he sent his servant to invite the guests.

64.2 He went to the first and said, ‘My master is inviting you.’

64.3 He replied, ‘I have to pay some merchants and they are

²³⁵ From the Scroll it appears that this statement is being made by Salome, and the response to this (61.5) is being made by Jesus.

coming this evening. I must go and give them my orders. Please excuse me from the dinner.'

64.4 He went to another and said, 'My master is inviting you.'

64.5 He said to him, 'I bought a house and they require me for a day. I cannot rest.'

64.6 He went to another and said to him, 'My master invites you.'

64.7 He said, 'My friend is getting married and I have to arrange the dinner. I won't be able to come. Please excuse me from dinner.'

64.8 He went to another, and said, 'My master is inviting you.'

64.9 He told him, 'I bought a farm. I have to collect the rent. I won't be able to make it. Please excuse me.'

64.10 The servant returned and told his master, 'Those who you have invited have all asked to be excused.'

64.11 The master told his servant, 'Go out to the streets and bring those you find back so they may dine.'

64.12 Buyers and sellers do not enter the realm of my LORD."

65. He said:

65.1 "A man had a vineyard. He leased it to some farmers so they could work it, and he would collect its fruit from their harvest.

65.2 He sent a servant to the tenants to collect the fruit of the vineyard.

65.3 They grabbed his servant and beat him, and nearly killed him.

65.4 His master thought, 'Perhaps they didn't know them.'

65.5 He sent another servant. The tenants beat this one too.

65.6 Then the master sent his son. He thought, 'Perhaps they will respect my son.'

65.7 Since those farmers knew he was the heir of the

vineyard, they seized him and murdered him.

65.8 He who has ears should listen.”

66. Jesus said, “Show me the stone the builders rejected. This is the cornerstone.”

67. Jesus said, “One who knows it all except for himself lacks everything.”

68. Jesus said:

68.1 “Blessed are you when they hate you and persecute you. Yet they won’t find a place to persecute your heart.”

69. Jesus said:

69.1 “Blessed are those who have been persecuted in their hearts – they will realize the Creator as He is.

69.2 Blessed are those who hunger – for their belly will be satisfied.”

70. Jesus said:

70.1 “When the One within is born in you – this One you have will save you.

70.2 If you don’t have the One within you – if you don’t have Him – you will die.”

71. Jesus said, “I will destroy this house, and it will never be rebuilt.”

72.1 Someone said to him, “Tell my brothers to divide my father’s possessions with me.”

72.2 He said to him, “Oh man, who made me an arbitrator?”

72.3 Then he turned to his disciples and said, “Truly, am I an arbitrator?”

73. Jesus said, “Indeed, the harvest is plentiful, however, the workers are few. Pray to the LORD so He might send workers out into the harvest.”

74. He said, “LORD, there are many gathered around the trough, but nothing in the well.”

75. He said, “There are many standing at the door, but it is only the single ones who will enter the wedding hall.”

76. Jesus said:

76.1 “The sanctuary of the Creator is like a merchant who received some merchandise and found a pearl in them.

76.2 The wise merchant sold the merchandise and bought for himself the pearl alone.

76.3 You should also seek for yourselves His treasure, which doesn’t perish but is eternal – a place where no moths come near to chew, nor worms can destroy.”

77. Jesus said:

77.1 “YHVH²³⁶ is the light above all. YHVH is everything. Everything came from Him and is entrusted to me.

77.2 Split a log and I will be there.

77.3 Pick up a stone and you will find me there.”

78. Jesus said:

78.1 “Why did you go out to the desert? To see a reed bending in the wind?

78.2 To see a man wearing fine clothing? Like your kings and influential ones?

²³⁶ The Coptic ANOK-Pe refers to the Holy Name of God referred to in the scrolls of ancient Hebrews as YHVH. This Name was revealed by God as “I AM THAT I AM.”

78.3 Those dressed in these fine garments cannot know the Truth.”

79.1 A woman from the crowd said to him, “Blessed is the woman whose womb gave birth to you and whose breasts nourished you.”

79.2 He said to her, “Blessed are those who have listened to the teachings of the Creator and have truly kept them.

79.3 For there will be a time when you will say, ‘Blessed are the wombs that haven’t conceived, and the breasts that haven’t given milk.’”

80.1 Jesus said, “One realizes the material world through the physical body.

80.2 But for one who occupies the physical body, the material world is not satisfying.”

81. Jesus said:

81.1 “One who becomes wealthy should gain power.

81.2 And one given power should renounce it.”

82. Jesus said:

82.1 “One who is close to me is close to the fire.

82.2 And one who is far from me is far from the Sanctuary.”

83. Jesus said:

83.1 “Imagery appears before humankind but within the light of this imagery hides the light of the Creator.

83.2 He will reveal Himself, but His image is shrouded by His light.”

84. Jesus said:

84.1 “You are pleased when you look at your reflection.

84.2 But when you see your true self that existed before your

body, which never dies nor becomes visible, how can you rely on it?"

85. Jesus said:

85.1 "Adam arose from great power and wealth – and he wasn't worthy of you.

85.2 For if he was worthy, he would not have tasted death."

86. Jesus said:

86.1 "The foxes have their dens and the birds have their nests.

86.2 But the Servant of Humanity has no place to lay his head to rest."

87. Jesus said:

87.1 "Wretched is the body that depends upon a body.

87.2 And wretched is the soul that depends upon them both."

88. Jesus said:

88.1 "The messengers and prophets will come to you and they will give you what is yours.

88.2 And you will give to them what you have, and say to yourselves, 'When will they come to take what is theirs?'"

89. Jesus said:

89.1 "Why do you wash the outside of the cup?

89.2 Don't you know that the One who created the inside also created the outside?"

90. Jesus said:

90.1 "Come to me, for my yoke is easy and my authority is mild.

90.2 And you will find peace within."

91.1 They said to him, “Teach us who you are, so we may believe in you.”

91.2 He said to them, “You can recognize the appearance of the sky and the earth, but you can’t recognize one present before you? And at this moment you don’t know how to inquire from him.”

92.1 Jesus said, “Seek and you will find –

92.2 Yet I didn’t tell you about those things you asked me about previously. Now that I want to tell you, you are not interested.”

93.1 “Don’t give what is sacred to the dogs, or else they will toss it into the manure pile.

93.2 Don’t throw pearls to the pigs, as they’ll trample them.”

94. Jesus said, “One who seeks will find, and for one who calls from within, it will be opened to him.”

95.1 Jesus said, “If you have money, don’t lend it with interest.

95.2 Instead, give it to those who cannot pay it back.”

96. Jesus said:

96.1 “The sanctuary of the Creator is like a woman:

96.2 She took a little piece of leavening and mixed it with dough and it made some large bread loaves.

96.3 One who has ears should listen.”

97. Jesus said:

97.1 “The sanctuary of the Creator is like a woman carrying a jar full of flour:

97.2 While walking on a long road, the handle of the jar broke and the flour poured out behind her onto the road.

97.3 Being unaware of it, she didn’t realize the problem.

97.4 When she entered her house, she put the jar down and found it was empty.”

98. Jesus said:

98.1 “The sanctuary of the Creator is like a man who wanted to slay a powerful man.

98.2 He drew the sword in his house and stuck it into the wall so that he would realize that his hand was strong from within.

98.3 Then he slew the powerful one.”

99.1 The disciples said to him, “Your brothers and mother are standing outside.”

99.2 He said to them, “Those who do the will of my LORD – these are my brothers and my mother.

99.3. They are the ones who will enter the sanctuary of my LORD.”

100.1 They showed Jesus a gold coin and said, “Caesar’s men demand taxes from us.”

100.2 He told them, “Give to Caesar what is Caesar’s.

100.3 Give to God what is God’s.

100.4 And give to me what is mine.”

101.1 “Whoever doesn’t detest his father and his mother as I do cannot be my disciple.

101.2 And one who doesn’t love his father and his mother as I do cannot be my disciple.

101.3 For my mother bore my body, yet my True Mother gave me life.”

102.1 Jesus said, “Woe to the pharisees, for they are like a dog sleeping on the cattle stable – for he doesn’t eat nor does he let the cows eat either.”

103.1 Jesus said, “Blessed is the one who knows when the thieves will break in, so he can get up and gather his stuff and clothe himself before they break in.”

104.1 They said: “Come, let’s fast and pray today.”

104.2 Jesus said, “For what sin did I do or in what way have I been overtaken?”

104.3 Rather, when the bridegroom comes out of the bridal chamber, then let them fast and pray.”

105. Jesus said, “One who realizes the Creator and the Mother – they will call him ‘the son of a harlot.’”

106. Jesus said:

106.1 “When you make the two one, you will be the servants of humanity –

106.2 And if you say, ‘mountain, move away,’ it will move.”

107.1 Jesus said, the Sanctuary is like a shepherd who had a hundred sheep.

107.2 The one that strayed was the most important one – he left the ninety-nine and looked for that one until he found it.

107.3 After his efforts, he said to the sheep, ‘I care for you more than the ninety-nine.’”

108. Jesus said:

108.1 “One who drinks from my mouth will become like me.

108.2 I will also become like him –

108.3 And those things that are hidden will be revealed to him.”

109. Jesus said:

109.1 “The Sanctuary is like a man who didn’t know he had a treasure buried in his field –

109.2 and he died and left it to his son. The son didn't know. He inherited the field and sold it.

109.3 The one who bought it was plowing the field and found the treasure. He began lending the money with interest to whomever he wanted.”

110. Jesus said, “One who finds the material world and becomes wealthy – let him renounce the material world.”

111. Jesus said:

111.1 “The skies and the earth will be rolled up in your presence –

111.2 and one who lives for the Living One will not see death.”

111.3 Therefore Jesus said, “For one who finds himself, the material world is not worthwhile.”

112. Jesus said:

112.1 “Woe to the flesh that depends on the soul;

112.2 woe to the soul that depends upon the flesh.”

113.1 His disciples said to him, “When will the sanctuary appear?”

113.2 “It does not appear by looking outward:

113.3 They will not say, ‘Look here!’ or ‘Look there!’

113.4 Rather, the sanctuary of the Creator is present throughout the universe – yet men don't see it.”

114.1 Simon Peter said to them, “Let Mary leave us, because the maternal are not prepared for life.”

114.2 Jesus said, “I will personally guide her so that she will

be divine²³⁷ – so she will also be a living spirit just like you divine ones.

114.3 Because any woman who becomes divine will enter the sanctuary of the spiritual realm.”

²³⁷ The Coptic word n.hoout can mean “male” or “god” – the latter referencing divinity – being “godly” or “divine” – the essence of which is becoming devoted to God. This is confirmed by Jesus’ statement here – that Mary could be guided back to her identity as spirit – and the state of divinity.

The Gospel of Mary

Gospel of Mary

The Gospel of Mary is an ancient Gospel found in buried in Akhmim, Egypt during the late Nineteenth Century as part of the Berlin Codex. It has been estimated to have been written or copied between 120 AD to 180 AD. The authenticated manuscript illustrates a deeper spiritual relationship between Jesus and Mary, along with some confidential teachings of Jesus not discussed in other Gospels.

[Multiple pages of missing text]

1. “Will matter then be destroyed – or not?”
2. The Savior said, “The nature of every form, every creature, everything – they exist within each other, and again they will dissolve into their own origin.
3. “This is the nature of matter – it dissolves into only the things of its own nature. One who has ears to hear should listen!”
4. Peter said to him, “As you have told us regarding everything, teach us about the other one: What is the sin of the world?”
5. The Savior said, “No sin exists outside of you: It is you who makes sin. When you do those things such as adultery, this is called sin.
6. “Because of this, the Holiness has come into your midst – into the nature of everything – and He will restore all back to their origin.”
7. Then he continued and said, “Because of this you get sick and you die, for you are loving what will deceive you. Whoever understands – let him understand!”
8. “Matter gives rise to passion, which has no semblance of anything coming from outside of its nature. Then a disturbance arises throughout the body.
9. “Because of this, I tell you, become satisfied from within. If you are unsatisfied, you will seek satisfaction from the

forms and images of matter. Anyone who has ears to hear should listen!”

10. When the Anointed One [Messiah, Christ] said these things, he greeted everyone by saying, “Peace be with you. Receive my peace.
11. “Be careful. Don’t let anyone mislead you by saying, ‘Look over here!’ or ‘Look over there!’ For the Servant of Humanity exists within you. Follow after Him! Those who seek Him will find Him!”
12. “Go then and preach the gospel of the Sanctuary. Don’t set up any rules outside of what I instructed you, nor render any law like the lawgiver, or else you will be bound by it.”
13. After saying these things, he left. But they grieved and they wept exceedingly. They said, “How will we go up to the pagans and preach the gospel of the sanctuary of the Servant of Humanity? If they didn’t spare him, how will they spare us?”
14. Then Mary rose and she greeted everyone. She said to her brothers, “Don’t weep and don’t grieve, nor be brokenhearted. For His mercy will be with all of you. And it will protect you. Rather, let us praise His greatness, for he prepared us and He gave us humanity.”
15. When Mary said these things, she turned their hearts towards the Holiness – and they began debating about the teachings of the Savior.
16. Peter said to Mary, “Sister, we know the Savior loved you more than other women. Tell us the teachings of the Savior – whatever you remember – those things we have not heard.”
17. Mary then answered, saying, “I will tell you that which has been hidden.”
18. And she began telling them these teachings: She said, “I saw the Master in a vision and I said to him, ‘Master, I saw you today in a vision.’”
19. He answered and said, ‘Blessed are you, for you don’t hesitate seeing me – for the mind goes to where its

treasure lies.’

20. “I asked him this: ‘Master, now who sees the vision – is it seen from within the soul or in the spirit?’ The Savior responded, ‘One sees the vision not in the soul or in the spirit, but from the mind, which exists between the two.’

[Three pages of text missing]

21. “Then desire said, ‘I didn’t see you going down now but I see you going up. Why then do you lie, since you belong to me?’ The soul – answered, ‘I saw you but you didn’t see me, nor did you know me. I was only a covering over you and you didn’t recognize me.’
22. ‘When she said these things, she left and rejoiced greatly. Again she came towards the third power, called ignorance. The power questioned the soul, asking, ‘Where are you going? In wickedness they bound you. They bound you but don’t judge.’
23. “And the soul said, ‘Why do you judge me though I did not judge? They bound me though I did not bind. They did not recognize me but I recognized that everything will dissolve – all the things of the earth – and the things of the sky.’
24. “When the soul had overcome the first power, it rose and saw the fourth power, which assumed seven forms:
25. “The first form is darkness. The second is desire. The third is ignorance. The fourth is the attraction for the dead. The fifth is the dominion of the flesh. The sixth is the foolish knowledge of the flesh. The seventh is the knowledge of rage. These are the seven powers of the wicked.
26. “They asked the soul, ‘Where did you come from, slayer of the body – and where are you going, conqueror of space?’
27. “The soul answered, ‘What bound me was slain and what challenged me was overcome. My desire is gone and the ignorance has died.
28. “I was released from the world into the realm – and from a body into the form that is transcendental – and from the

cycle of forgetfulness that exists only temporarily. From this time forward I will receive peace throughout the term of a lifetime in quietude.”

29. After Mary said this, she became silent, as the Savior had only spoken with her to this point.
30. But Andrew said to the brothers, “Say whatever you want about what she said. Regardless, I don’t believe the Savior said these things. These teachings seem to be contrary ideas.”
31. Peter also stated his concerns in this regard. He asked them this about the Savior: “Surely he didn’t speak to a woman secretly without revealing this to us, did he? Do we now turn and all listen to her? Did he choose her over us?”
32. Then Mary wept. She said to Peter, “My brother Peter, what do you think? You think I have conceived all this myself within my mind? Or that I would lie about the Savior?”
33. Levi replied to Peter, “Peter, you have always been angry. I see that you are now arguing with this woman like you are enemies. If the Savior has considered her deserving, who are you to dismiss her? Surely the Savior knows her very well. Because of this, he loved her more than us.
34. “Instead, we should be ashamed of ourselves, and take it upon ourselves to perfect our humanity. And seek Him from within ourselves to do what he commanded us to do – to preach the gospel. We should not set up another rule or another law outside of what the Savior said.”
35. When Levi said this, they started to leave, and they began teaching and preaching.

This is the Gospel according to Mary.

The Secret Gospel of James

The Apocryphon of James

This ancient lost Gospel text from the Nag Hammadi collection, found buried in the desert of Egypt in 1945. It has also been titled "Apocryphon of James" or "Secret Book of James." It contains parts of Jesus' teachings not found in the four canon Gospels.

James has written: Peace be with you from Peace – love from Love – grace from Grace – faith from Faith – life from Holy Life.

1. Because you asked me to send you a confidential document describing what was revealed to me and Peter by the Master, I could not decline you nor speak directly to you. But I have written it in Hebrew text and am sending it to you – and you alone.
2. Yet since you are a preacher of the salvation of the prophets, strive diligently and be careful not to pass on this text to the multitudes, that which the Savior wished not to tell all of us, his twelve disciples. But blessed is one who is saved by his faith in this discussion.
3. Ten months ago I sent you another confidential scroll, which the Savior had revealed to me. You should regard this one to be revealed to me, James:
4. One time the twelve disciples were sitting together and recalling what the Savior had said to each one of them, whether confidentially or openly. They were recording this in writing. Then as I was writing onto my scroll, the Savior appeared – after he had left us – and we all gazed upon him.
5. After five hundred and fifty days following his rising from the dead body, we asked him, "Have you left and separated yourself from us?"
6. Then Jesus said, "No but I shall be going to the place from which I came. If you want to come with me, then come."
7. Everyone answered, saying, "If you invite us, we will

come.”

8. He said, “Truly I tell you, no one enters the sanctuary of the spiritual realm by my invitation, but rather because you are satisfied from within. Give me James and Peter, so that I might give them satisfaction.”
9. After calling these two, he took them aside and instructed the others to continue with what they were doing.
10. The Savior said, “You have received mercy ... (7 lines missing)
11. “Do you not want to become satisfied? And is your heart drunk? Do you want to be sober? Therefore be humbled. Now when you are awake or asleep, remember that you have seen and spoken with the Servant of Humanity, and you have heard from him.
12. “Woe to those who have seen the Servant of Humanity. Blessed are those who have not seen the man and who have not associated with him nor spoken with him, nor have heard from him. Yours is life! Understand that he healed you when you were sick so that you might regain your health.
13. “Woe to those who have recovered from their sickness, because they will again relapse into sickness. Blessed are those who haven’t been sick, or have known health before they were sick. Yours is the sanctuary of God. Thus I tell you, become satisfied and leave no place within you empty, because he who comes can trick you.
14. Then Peter replied, saying, “Look, three times you have told us, ‘Become satisfied’ – but we are satisfied.”
15. The Savior answered, saying, “The reason I have told you, ‘Become satisfied,’ is so you will not be empty. However, those who are empty cannot be saved. For contentment is good and emptiness is bad. Thus, just as it is good for you to be empty and on the other hand bad to be satisfied, so also shall one who is satisfied be empty and one who is empty is not as satisfied as the empty one who becomes satisfied. And one who becomes satisfied attains perfection.

16. “Thus you must be empty in order to become satisfied, and be satisfied in order to be empty, so that you can become increasingly satisfied. Therefore, become satisfied by the Spirit, but be empty of speculation. For speculation comes from the mind, and is of the nature of the mind.
17. I replied and said to him, “Master, we can obey you if it pleases you, for we have abandoned our fathers and mothers and villages to follow you. Grant to us, then, not to be tempted by the deceiver – wickedness.”
18. The Master answered and said, “What will be your benefit if you do what pleases the Creator and this is not granted to you by Him when you are tempted by wickedness? But if you are oppressed by wickedness and persecuted, and you are doing God’s will, I tell you that He will love you and make you equal to me, and make sure that you will become dear by His mercy, according to the choice you made freely.
19. “Will you then not stop being lovers of the flesh and fearing bodily pain? Or do you not realize that you haven’t been mistreated nor been falsely accused. Nor have you been locked up in prison, nor been condemned illegally, nor have you been crucified without cause, nor have you been buried shamefully – as I myself was by the wicked? Do you dare to spare the flesh, which for you surrounds the spirit like a wall?
20. “If you consider the material world – how long it has been here before you and how long it will remain after you, you will discover that your life is a single day and your sufferings a single hour. Because holiness doesn’t enter the material world. Therefore scorn death and focus upon life. Remember my sacrifice and my death and you will live.”
21. Then I replied and said to him, “Master, don’t mention to us your sacrifice and death, for they are apart from you.”
22. The Master answered, saying, “Truly I tell you, none is saved without trusting my sacrifice. But those who have trusted my sacrifice, theirs is the sanctuary of God.

Therefore become seekers of death, like the dead who seek life – because what they seek will be revealed to them. Then what is left to trouble them?

23. “As for you, when you investigate death, it will teach you about choice. Truly I tell you, no one who fears death will be saved – because the Sanctuary belongs to those who all themselves to die. Become greater than I – make yourselves like the servant of the Holy Spirit.”
24. Then I asked him, “Master, how will we be able to prophesy to those who request we give prophesy for them? Because people ask us, and look to us to hear a revelation from us.”
25. The Master answered, saying, “Do you not understand that the head of prophecy was removed with John?”
26. Then I replied, “Master, is it be possible to remove the head of prophecy?”
27. The Master replied to me, “When you realize what ‘head’ is, and that prophecy originates from the head, then the meaning of ‘its head was removed’ can be understood.
28. “In the beginning I taught you with analogies, and you didn’t understand. Now I speak openly and you don’t understand. Moreover, you provided me the analogy of analogies – making what is open apparent.
29. “Be eager to be saved without fanaticism. Instead, get yourself prepared and if you can, get there before me. Because of this, the Creator will love you.
30. “Detest hypocrisy and wicked speculation – for it is speculation that gives rise to hypocrisy. And hypocrisy is contrary to Truth.
31. “Don’t allow the sanctuary of the spiritual realm to become distant from you. For its is like a palm tree whose dates dropped around it. They sprouted and budded, but they withered.
32. “This will also happen with fruit produced from a single root. After being picked, it provided fruit to many. It was fruitful and available for cultivating new plants from it.

33. “Since I have already been glorified in this manner before, why do all of you hold on to me as I am wanting to go? You have compelled me to stay for eighteen more days because of the analogies. It was enough for some people to hear the teachings and understand ‘the shepherd;’ ‘the seed;’ ‘the building;’ ‘the lamps and virgins;’ ‘the worker’s wage;’ the ‘the two drachma’ and ‘the woman.’
34. “Become diligent with regard to the teachings. Because the teachings’ initial requirement is trust. The second is love. The third is service. From these come life.
35. “For the teaching is compared to a grain of wheat. The one who planted it trusted in it. And once it sprouted, he loved it because he saw many grains come from the one. Then after his service, he was saved because he could use it for food while having some to plant.
36. “This is how you can receive the sanctuary of the spiritual realm: Unless you receive this through understanding, you won’t be able to discover it.
37. “Therefore I tell you, be sober. Don’t be deceived. Many times have I told you all together, as well as alone, James: ‘Become rescued.’ And I have instructed you to follow me and I have told you how to respond to the chiefs. Recognize that I have come down and taught, and I have suffered, and will receive my prize by saving you.
38. “For I came down to dwell with you so that you may come and dwell with me. And when I discovered that your dwellings had no roofs over them, I stayed in the places where I was received when I descended.
39. “Heed the teachings – embrace knowledge and love life. No one will persecute you, nor will any oppress you except for yourselves.
40. “Oh you fools! You losers! You destroyers of truth! You forgers of knowledge! You sinners against the Spirit! Do you now want to listen when you were inclined to speak from the start? Do you now want to sleep when you were inclined to be awake from the start? So that the sanctuary

of the spiritual realm might receive you?

41. “Truly I tell you, if I were sent to those who hear me when I spoke to them, I would not have descended to the material world. Be humbled by these things.
42. “Look, I will be leaving you and will go away. I don’t want to be with you anymore, just as you yourselves have not wanted to. So now, follow me quickly. This is why I tell you, ‘For you benefit I descended.’ You are the beloved and you will be bringing life to many.
43. “Call upon the Creator. Seek God often. And He will give to you. Blessed is one who has seen you with Him as He was worshipped by the angels and glorified by the saints: Yours is life. Be joyful and happy, as servants of God. Keep His will, so that you may be saved. Accept my chastisement and save yourselves. I will intercede on your behalf with the Creator, and He will forgive you greatly.”
44. When we heard these things we became joyful, because we were dismayed by what we had said earlier. Yet when he saw us rejoicing, he said, “Woe to you who have no advocate. Woe to you who need mercy. Blessed are those who speak freely and have found mercy.
45. “Consider yourselves like foreigners: How are they judged by your village? Why would you not hesitate to remove yourselves on your own and leave your village? Why would you leave your home of your own volition and prepare it to be occupied for someone else? You outcasts and escapees! Woe to you, because you will be captured.
46. “Or perhaps you think that the Creator loves humankind? Or that He is persuaded by prayer? Or that He gives grace to someone on behalf of someone else? Or that He is burdened by one who seeks?
47. “For He knows desire, and also the needs of the flesh. Because it is not the flesh that desires the soul. Without the soul, the body doesn’t sin – just as the soul is not saved unless by the Spirit. But if the soul is saved from evil and saved by the Spirit, then the body becomes free

of sin. Because it is the Spirit that animates the soul – but it is the body that kills it. Therefore, the soul kills itself.

48. “Truly I tell you, the Creator does not forgive the sin of the soul nor the guilt of the flesh by any means, for none who have worn the flesh will be saved. Do you think that many have found the sanctuary of the spiritual realm? Blessed is one who sees himself as fourth in the spiritual realm.”
49. When we heard these things we became discouraged. Then when he saw that we were discouraged, he said, “The is why I said this to you – so that you can understand yourselves. For the sanctuary of the spiritual realm is like a seed of grain that sprouted in the field. When it matured, it scattered its seed and in turn planted the field with seeds of grain for the next year. You should also be purposeful to reap for yourselves the seed of life, so that you may be filled with the Sanctuary.
50. “And as long as I am here with you, pay attention to me and obey me. And when I leave you, remember me. Remember me, for when I was with you, you didn’t understand me. Blessed will be those who have understood me – woe to those who have heard and not trusted. Blessed be those who have not seen, yet have trusted.
51. “And again I implore you: For I have explained to you the building of a dwelling of value to you, since you take shelter within it. Similarly, it will be able to support the houses of your neighbors when theirs is in danger of falling down.
52. “Truly I tell you, woe to those on whose behalf I was sent down to this place. Blessed are those who will ascend to the Creator. Again I implore you: You who have, pretend to be those who don’t have so that you may associate with those who don’t have.
53. “Don’t make the sanctuary of the spiritual realm a desert within you. Don’t be arrogant due to the light that shines. Rather, become for yourselves as I have been to you. For I allowed myself to be cursed so that you may be saved.”

54. Then Peter replied, saying, “Master, sometimes you urge us towards the sanctuary of the spiritual realm and other times you turn us away. Sometimes you implore us and encourage us to trust and you promise us life. Other times you turn us away from the sanctuary of the spiritual realm.”
55. Then the Master replied and said, “I have given you faith many times. Furthermore, I have revealed myself to you, James – and you have not understood me. Again, I now see you rejoicing repeatedly. When you are joyful about the promise of life, are you still distraught? Are you discouraged when you are taught about the Sanctuary?”
56. “Yet through trust and wisdom you have received life. Therefore, avoid rejection when you hear it. But when you hear the promise, become more joyful. Truly I tell you, one who receives life and relies upon the Sanctuary will never leave it – not even if the Creator wants to banish him.
57. “I tell you these things for now. But now I will ascend to that place from which I came. Yet when I was eager to go, you have cast me out. And instead of accompanying me, you pursued me. But take notice of the splendor that awaits me. And open your heart and listen to the hymns that await me within the spiritual realm. Because today I will take hold of the right hand of the Creator.
58. “I have told these last teachings to you, and will leave you, for a spiritual chariot is picking me up. From now on I will become bare so that I can be clothed. But be careful: Blessed are those who have proclaimed the Representative before his descent – so that after I came, I might ascend. Triple blessed are those who were proclaimed by the Representative before they came into being, so that you might have a part with them.”
59. After saying these words, he left. Peter and I bent down to our knees and worshiped, and sent our hearts up to the spiritual realm. We heard with our ears and saw with our eyes the sounds of struggle and a trumpet sounding, and a great tumult.

60. Then after we left that place, we sent our minds further up and saw with our eyes and heard with our ears hymns and angelic praising and angelic rejoicing. And spiritual assemblies were glorifying, and we felt joyful.
61. Afterward, we also wanted to send our spirits above to the Majestic One. But when we ascended, we were not permitted to see or hear anything. Because the rest of the disciples summoned us and questioned us: “What is it that you heard from the Master?” “What did he say to you?” “Where did he go?”
62. Then we answered them: “He has ascended, and he gave us a commitment and promised us life and disclosed to us the devoted who will come after us, for he asked us to love them because we will be saved for their sake.”
63. When they heard this, they believed the revelation, but were upset about those to be born. But not wishing to create a controversy, I sent each of them elsewhere. But I myself went to Jerusalem and prayed that I might have a position among the beloved who will be revealed.
64. And I pray that the inception will come from you, because then I can be saved. Because they will be enlightened through me – by my faith and through another’s – whose is greater than mine. For mine is of the lessor.
65. Endeavor with diligence, then – to become like them, and pray that you may obtain a position with them. For outside of what I have described, the Savior did not reveal to us any revelation. For their benefit we affirm a part with those for whom it is proclaimed – those whom the LORD has made His servants.

The Gospel of Philip

The Gospel of Philip

The lost Gospel of Philip is part of the ancient Nag Hammadi collection, found in 1945 in the desert of Egypt. It is believed to have been first written in the late First Century..

1. A follower can convert someone to become a follower, and they will refer to him as a novice. But a novice cannot make another novice. They cannot make others like themselves. They are accepted by others as they are.
2. The servant may seek to be freed, but doesn't seek the estate of his master. The follower will not only be devoted, but receives to himself the inheritance of the Creator.
3. Those who are ready to accept those who are dead are themselves dead – as they are accepting the dead. Those who are ready to accept the Living One are themselves alive and they are ready to accept the Living One along with those who are dead. Those who are dead are not ready to accept anything. How can the dead accept anything? If one who is dead accepts the Living One, he will not die – rather, the dead will live again.
4. A materialistic person does not die, because he was never living in order to die. One who trusts in the Truth will live – and he is in danger of dying. He was alive since the time that the Anointed of God [Messiah, Christ] appeared.
5. Those who created the material world – who constructed the cities: They carry the dead forward.
6. Once we became devoted we became orphans, having only our spirit. But for followers of the Anointed One

[Messiah, Christ], the Creator will come to our spirit for us.

7. Those who plant in the winter will harvest in the summer. The winter is the material world, the summer is the other realm. Let us plant in the material world so that we will harvest in the summer. Through this, it is fitting for us not to not have to pray in the winter. What emerges from the winter is the summer. If one simply harvests in the winter, he will not just harvest, but he will uproot, as this kind will not produce fruit. Not only will it not bloom in the winter, but in the next Sabbath his field will also be fruitless.
8. The Anointed of God [Messiah, Christ] appeared. Indeed, some he redeems. Others he saves; and yet for others he forgives. Those who were lost he redeemed – he embraced them. And he saved those who approached him. These he put as initiates of His will. When he appeared he not only assigned the soul as he wished: He assigned the soul from the beginning of the world. When he first wanted to fetch it – it was put among the initiates. It appeared among the thieves and they grabbed it. Yet he rescued it and he forgave both the good and the wicked in the material world.
9. Light and darkness, life and death, right and left – these are brothers to each other. It is not possible for them to be separated from each other. Therefore, goodness is not good, nor is the wicked evil, nor is life living, nor is death dead. Thus, the individual soul will be reconciled to the beginning of his origin. Those who are exalted above the material world are immortal and exist in eternity.
10. The names given by materialists cause great confusion. For their hearts have turned away from reality to illusion.

And when they hear God, they don't consider reality, but rather, illusion. This also goes for references to the Creator and the Servant and the Holy Spirit and Life and the Light and the Resurrection and the Assembly of others: They don't consider reality, but rather, illusion. Furthermore, they have learned about the reality of death. They are in the material world. If they were in the eternal world, they wouldn't have assigned anything as materialistically wicked. Nor would they have been put into materialistic activities. Their destiny is within the eternal world.

11. One single Name do they not speak of in the material world: The Name the Creator gave to Himself through the Devoted Servant – he exalts the Name of the Creator above all that exists. The Devoted Servant does not become the Creator even though the Name of the Creator is given to him. This Name is present for them. However, due to their influence they do not speak of it. Those who don't want it don't have to think about it. But from the Truth was born some names in the material world because of this. It is not possible to learn without names.
12. The One is the Truth alone. From this comes the multitudes and with regard to us – who teach this in detail with the love of many others.
13. The overseers wish to deceive humans because they saw that they are related to those who are good and belong to Truth. They took the name of those who are good and gave it to those who were not good, so that through these names they will have deceived him: And they bound him to those who are not good. Then afterwards, whenever they have mercy on them, they cause them to withdraw from those who are not good to them and they put them with those who are good, as they recognized themselves. Had they wished for them to be free, they would keep him to themselves as a servant of life. There are some

powers entrusted to those who are human. They don't want him to recognize this, so they can become masters over him. For where there is humankind, there is servitude.

14. Sacrifices were made, and wild animals were offered up to the powers. They were still living when they offered them up to them. They died when they offered them up to them. The human was dead when he was offered up to God – then he lived.
15. Before the Anointed of God [Messiah, Christ] appeared, there was no bread in the material world as there is in the spiritual realm – the place where Adam was. It had many plants as food for the wild animals, but it had no wheat to feed humanity. The human was thus nourished like the wild animals. But the Anointed of God [Messiah, Christ] was sent – the perfect person. He brought bread from the spiritual realm so that humans could be nourished with the food of humanity.
16. The overseers thought they were acting by their own power and authority. Instead, the Holy Spirit was secretly empowering everything to take place through them in the manner that pleases Him.
17. They plant the Truth in every place from the beginning and many will see it as they plant it – but few who see it will reap it.
18. Some say that Mary conceived by means of the Holy Spirit. But they are confused about what they say, and they don't know. When has ever a female conceived by the means of a female? Mary is a virgin whom no power has defiled. She is esteemed among the sacraments of the Hebrew messengers, and their messengers. Whomever of the powers defiles this virgin is defiling themselves. And

the Master was not going to say ‘my Creator in heaven’ as if he needed another creator – so he simply said, ‘my Creator.’

19. The Master said to the disciples: “Yes, come into the Creator’s House. Do not take or likewise remove anything from the Creator’s House.”
20. The name of Jesus is a personal name. The Anointed of God [Messiah, Christ] is outwardly revealed. Because of this, indeed, Jesus is not a part of any language, yet his name is Jesus because this is how they call upon him. Yet the name of the Anointed of God [Messiah, Christ] is Messiah in Aramaic, yet in Ionian still it is the Anointed of God [Messiah, Christ]. The conclusion is that others will have it according to the language of the One – the One within their hearts. The Nazarene is revealed confidentially.
21. The Anointed of God [Messiah, Christ] is with every being – whether human or angel or sacrament – and the Creator.
22. Those who say that the Master died first and then rose – they are confused. He rose first and [the body] died. When someone achieves the resurrection, strictly speaking, he does not die. He lives with God – and thus will not die.
23. No one hides a valuable thing within something noticeable. But often times, countless things will be put within a pittance. This is the nature of the soul – something valuable has been placed within a shameful body.
24. Some are afraid of the resurrection because they will be

laid bare. Because of this, they want to rise in the flesh. And they don't realize that those who wear the flesh are they who have been laid bare. Those who become illuminated by laying themselves bare – they are not left bare.

25. Flesh and blood cannot inherit the Sanctuary of God. What is it that cannot inherit – that which is upon all of us? But rather, that which can be inherited belongs to Jesus – with his very substance. Through this he said that one who doesn't consume my substance and drink my essence doesn't have life within his heart. What is his substance? It is the Teachings. And his essence is the Holy Spirit. He who receives these will have food, drink and clothing. I rebuke those others who say that it shall not resurrect. Whatever they say, both are in error who are saying these. The flesh shall not rise. So I will respect you when you say this: The spirit is within the flesh and another Light is in the flesh. Saying otherwise about the flesh is to say that you are not speaking outside of the flesh. It is necessary to rise from the flesh – everything that exists within its heart.
26. In this material world, those who clothe themselves within garments are superior to the garments. In the Sanctuary of the spiritual realm, the garments are superior to those who have been clothed with water and fire – with which they purify the entire environment.
27. Those who are revealed through those who reveal are hidden through those who hide. There are also some who are hidden by those who reveal.
28. There is water within water. There is fire within an Anointing of God.
29. Jesus took them all by surprise. He didn't reveal himself

to others completely, but rather, he revealed himself in the manner in which they could see him from within their hearts. When they are ready to die, he revealed himself to them. He revealed his magnificence to those who are magnificent. He revealed himself to the humble as humble. He revealed himself as an angel to angels, and to humanity as a human. Because of this, his teachings hid him from everyone. Indeed, some did see him – they were thinking they were seeing themselves. But he did reveal himself to his disciples in his glory up on the mountain – and he was not humbled. He was magnificent and he made his disciples magnificent, so they could be allowed to be able to see him in his glory.

30. He said on that day of the Eucharist: “Oh you have united the Perfect Light with the Holy Spirit – our angels united with the Appearances.”
31. Do not ignore the lamb – for without him it is not possible to see the gateway. No one will be able to continue in to the King if they are laid bare.
32. The devoted of the Supreme Being outnumber those of the material world. If the children of Adam are numerous, even though indeed they will die, how much more are the devoted of the Perfect Person – these will not die, but rather are eternally born.
33. The Creator creates the devoted servant, but the servant cannot create the servant. For him who is begotten, it is not possible to beget – but rather, the devoted servant begets brothers for himself, not servants.
34. Those who have begotten them within the material world will beget them by means of material nature, and the remainder by means of the spirit. Those who have been born in His heart will call out to humanity so that they

may become nourished with respect to the objectives of the spiritual realm.

35. Mercy comes from His lips – the place where the Teachings come forth. Nourishment comes from these lips, allowing one to become perfect. The perfect ones are conceived with a kiss and are begotten. Through this we can receive this kiss and receive the conception from the mercy that is within us all.
36. Three Marys accompanied the Master at all times – his mother, his sister and Magdalene – the one they call his partner. Thus Mary is the name of his sister and his mother and his mate.
37. The Creator and the Devoted Servant each refer to individuals. The Holy Spirit refers to duality. They are existing in every place – in the realm of the heavens and on the earth. And they are hidden within those who become revealed. The Holy Spirit is revealed. They are below and above – and hidden within. The Holy Spirit is revealed outwardly: She is in the material world, in the spiritual sky and hidden within.
38. The holy ones are served by the powers of oppression. They are blinded through the Holy Spirit so that they will think they are actually serving a human when they are acting for those who are holy. Because of this, one of his disciples made a request of the Master one day about something belonging to the material world. He said to him, “Ask your mother and she will give to you what belongs to others.”
39. The messengers said to the disciples: “May our offering contain wisdom.” Without it no offering is acceptable.

40. But wisdom is barren without the child – because of this they call her mother. They have wisdom from within the Holy Spirit – the Mother of Truth who has innumerable children.
41. Just as one belongs to another, the child belongs to the Creator. As long as the child remains immature, what is his will not be entrusted to him. But when he matures, his Creator will give him everything that belongs to all of them.
42. Those the Spirit has created who stray will also stray through Him. Therefore, through the same breath, fire blazes and is extinguished.
43. Wisdom is one thing and death is another. Wisdom that is simply dead wisdom is but the wisdom of the dead. This wisdom of the dead is derived from associating with the dead – it is referred to as minor wisdom.
44. There are some animals that are submissive to humans, such as the calf, or the donkey and some others like this. There are others that are not submissive. They are alone in the wild. The human plows the field with animals that are submissive, and as such, with the animals he feeds himself: Whether they are submissive or not. This is the same way with the Perfect Person: Using the powers of submissiveness, he plows, providing life for all existence. Because of this, the entire universe is maintained – whether they are good or wicked, right or left. The Holy Spirit makes His pastures and maintains command of all powers – those who are submissive and those are rebellious – and those who are alone. Truly, for He maintains time to confine them within the abilities of their desires.
45. They formed Adam and his form could breed but you

won't find his sons well bred. If they didn't form him but rather they created him, you would have found that his seed was well-bred. Now even though they formed him, he did breed. What kind of good breeding is this?

46. First the adultery occurred, then after that the murder. Then did they did create him from the adultery – he was the son of the serpent. Thus he became a murderer like his other father, and he killed his brother. Yet mating that occurs among those who are not mutual is adultery.
47. The Supreme Being is a colorist. Just as good colors are true, one is referenced by the colors of their heart. This is the same for those who are colored by God. Because his colors are spiritual, they do not come forth from him as material. Yet the Supreme Being will immerse those he wants to baptize with an inundation of water.
48. It is impossible to see anything among the eternal unless one has become like those who are there. Not so with the human in the material world. One sees the sun but is not composed of the sun. One sees the sky with the earth will all the things in them – but he is not composed of these. This is the same for truth, however. When you perceive anything belonging to a place you become those who are there. When you perceive the Spirit, you become spirit. When you see the Anointed of God [Messiah, Christ], you become anointed. When you see the Creator you become created. Through this, in the material world, indeed you see everything but you don't see your self. But you see yourself in the place for which you see – for this shall you become.
49. Faith receives the love it gives. No one will be able to receive without trust. No one will be able to give without love. Due to this, we shall receive what we believe, so that we can give out of our love. Otherwise, if one gives

without love, there will be no benefit to those to whom it has been given.

50. One who has not accepted the LORD still may continue as a Hebrew.
51. The Messengers who preceded us called him Jesus the Nazarene the Messiah, which is Jesus the Nazarene the Anointed of God [Messiah, Christ]. The final reference is the Anointed of God [Messiah, Christ], the first is Jesus and the middle is the Nazarene. The Anointed of God [Messiah, Christ] has a double reference – both to the Anointed and Him who is measured. Jesus in Hebrew is the atonement. Nazara is the truth. The Nazarene is therefore the true. The Anointed One is measured – the Nazarene with Jesus – these are measured.
52. If one casts a pearl to the mud on the ground it does not become more despised. Neither will it become more valued if they anoint it with balsam. Rather, it has the value of its owner at all times. This is the way of the Devoted Servants of the Supreme Being. Whatever happens to them, within their hearts they remain devoted to the Creator.
53. If you say that, ‘I am a Hebrew’ no one will be moved. If you say, ‘I am a Roman’ no one will be disturbed. If you say, ‘I am a Hellene, a barbarian, a slave, a freeman,’ no one will be troubled. But if you say, ‘I am a follower of the Anointed of God [Messiah, Christ],’ one will pay attention. Should it happen that I accept him in this way, the material world cannot withstand it if they hear this Name.
54. A god is a consumer of humans. Thus, some have sacrificed humans to them. Before they sacrificed humans, they sacrificed certain animals. These sacrifices

were not made by the divine.

55. Cups of glass come forth through the fire with the pottery. But if they break, the cups of glass can be recast again through blowing. As for pottery, if they break they are ruined, because they were made without blowing.
56. A donkey that turns a stone mill will bear 100 miles of walking. When it is released, it finds itself standing in the same place. Among humanity there are many journeys ahead to make progress towards. When evening arrived, they did not see a town or village – nor creation or nature – nor power or angel. The wicked will toil in vain.
57. The offering is Jesus. In Aramaic they called him angel – for this is one who has reached out. For Jesus came to crucify the material world.
58. The Master went into the workplace of Levi. He took 72 complexions and threw them into the vat. He brought all of them up pure white and he said, “This is the way He comes for you – via the Servant of Humanity He acts as a colorist.”
59. Sophia is considered pure: She is the Mother of the Angels. The companion of the Anointed of God [Messiah, Christ] is Mary the Magdalene. The Master loved Mary more than all the disciples and he kissed her on the mouth many times. The other women saw his love for Mary and asked him, “Why do you love her more than all of us?” The Savior replied and said to them, “Why would I love you in the same way?”
60. In the dark, a blind person will differ from a person who sees. When the light comes, then one who sees can see

the light, and one who is blind will remain in the darkness.

61. The Master says, “Blessed is the one who existed prior to his coming. He exists – for he was existing and will exist.
62. The eminence of devotion is not evident, yet it is concealed. Due to this, he is the master even of the stronger animals that are greater than him – according to what is evident and what is concealed. And this gives them their ongoing existence. But as humans are separated from them, they will kill each other, gnaw at each other and will consume each other because they are hungry. Now they find nourishment here because humankind does work the earth.
63. If one goes under the water and comes up without receiving anything and calls himself a follower of the Anointed of God [Messiah, Christ], he receives the Name as a loan. If he receives the Holy Spirit he has received the gift of the Name. For one who receives a gift – it is not taken from him. But for one who has received a loan – it will be demanded from him.
64. This is the way in which one can offer service: The service of marriage is exalted. For the material world is based upon it. The material world is composed of humanity, but the composition of humanity is marriage. The mind directed to mating without defilement has the great power. Its appearance consists of a defiling of the body.
65. There are unclean spirits among the hearts of some men and women. Men will work to mate with the souls of those who inhabit the form of a woman. But females will unite with those in the form of a man, though not

equally. And no one is able to escape from these if they do not accept that the power of man and woman is based upon the Beloved and the Devoted – which one receives from the reflection of the Altar Prothesis. When the unwise woman sees a man seated alone, she goes to him and carouses with him and defiles him. This is the same with some unwise men – if they see a beautiful woman seated alone, they will seduce her and try to coerce her – as they desire to defile her. Should they see the man seated with the woman together, the woman is not able to approach the man, nor can the man approach the woman. This is the same situation when the Appearance and the angel are together – no one will dare to approach the male or female. One who rises above the material world will not be seized any longer simply because he was in the material world. He is revealed as being superior to the fears and desires of the flesh. He has become the master of his desires – and he is more precious than the envious. If the people approach and they seize him and strangle him, how will this one be kept from God’s salvation? How could he fear them?

66. Often some will come and say, ‘We have faith, keep us from the unclean and demoniac spirits!’ But if they were possessing the Holy Spirit, no unclean spirit could possibly grab hold of them.
67. Do not become afraid of the mind of the flesh – nor love it. If you become afraid of the mind, it shall become your master. If you love it, it will devour you and strangle you.
68. One either exists in the material world or in the resurrection or in the middle places. Hopefully they won’t find me in them. This world has goodness of heart and wickedness. Those that are good are not, and those that are wicked are not. Wickedness is from this material world. Those who are truly wicked – that is where

wickedness truly is. That which is called the transition – this is death. While we are in this world, we should be reborn in the resurrection. Thus we will be stripped of the flesh and we will find ourselves in peace, and not journeying to the middle. Many will stray along the way. Thus it is better to depart from the material world before transgression during humankind.

69. There are certainly some who do not hanker, nor have the capacity to. Some others are still hankering yet receive no benefit, for they don't exercise them. Because desire makes them transgressors. For those with no desires – devotion will protect them from both the hankering and the lack of execution.
70. A messenger saw in a vision that some were trapped in a house on fire, crying out in fiery voices that they are trapped in a lifetime of fire. There is water, and they are saying to themselves, 'The waters cannot save us from death!' Misled by their desire, they receive death as a consequence – this is what is called the outermost darkness.
71. The opposer comes from fiery water. The soul with the Spirit came forth from fiery water illuminated from the devoted servant of the Altar. The fire is the anointing – the light is the fire. I speak not of this fire that has no form, but rather the other one, which has a white form made of light. It is beautiful and it produces beauty.
72. The Truth does not descend to the material world raw, but through representative Appearances. It cannot be received through another means. A rebirth takes place with the Appearance of rebirth. It is truly possible not to be reborn through the Appearance. What is the resurrection and the Appearance? It is best to be resurrected through the Appearance. The Altar with the

Appearance? It is best to be led to the Truth through the Appearance – which is the perfection. It is best that one be born in the Name of the Creator, the Devoted Servant and the Holy Spirit – but also they are born from within themselves. If one is not born from Him they shall have the Name taken from them. Yet one who receives those who are anointed with the complete authority of the sacrifice [missing text] were the Messengers calling the right with the left. This one is no longer a follower of the Anointed of God [Messiah, Christ] – but rather, is the Anointed of God [Messiah, Christ].

73. The Master did everything within an offering – the baptism for the follower with the sacrament and a confession with the Holy Altar.
74. He said, “I came to enable those on the inside like those on the outside and those on the outside like those on the inside.” He spoke of everyone of them about the place that is above – by representing those Appearances. Those who say that ‘I am a follower of the Anointed of God [Messiah, Christ]’ come from the place above all the confusion. He who is manifested from that place above – for which they call him having been from the place below. And the One who is hidden from him is from above. It is good they speak of the place within and the outside, and the place which is on the outside of the outside. Due to this, the Lord called for the destruction the darkness of the place outside. No other person remains outside. He says, “My Creator is hidden. Go into your private room and shut the door and pray to your Creator who is hidden – He who is within everyone. He who is in the place within, but gives everyone satisfaction: Not beyond him but in His place within. This is what they mean by: ‘He who is in the place above them.’”
75. Before the Anointed of God [Messiah, Christ] some

came forth. From where they came, they could no longer go within, and no longer were they able to come forth. But the Anointed of God [Messiah, Christ] came. Those who went within he brought them out, and those who did go out he brought them in.

76. During the time that Eve was within Adam, no death existed. When she became separate from him, death came about. If she again goes within and he receives her, death shall no longer occur.
77. ‘My God – my God – why oh LORD did you leave me alone’ – why did he say this on the stake? He separated the place below from the place above – which was born of the Holy Spirit coming from God.
78. The Master rose from the dead body. He became like himself, but his body became entirely perfect. He has a body but this body is indeed the true body. Our body is not true, but is rather a reflection of the true body.
79. Let the Altar Prothesis be not for the beasts nor the enslaved nor impure women. But rather, for liberated men and pure women.
80. From the Holy Spirit we are reborn, giving birth through the Anointed of God [Messiah, Christ]. In both we are anointed through the Spirit – and having been born, we become united.
81. No one will be able to see oneself on the water or in the mirror without light. Nor shall one be able to see light without water or a mirror. Therefore it is best to be baptized in both the light and the water: The light is the anointing.

82. There were three chambers used for making offerings in Jerusalem: The one which faces the West – called Holy; the other one that faces the South – called the Holy of Holies; and the third that faces the East – called the Holy of the Holiness, where the High Priest enters alone. The baptism is the Holy chamber – the purification of the Holy Saints, and that which is holiest is the Altar. The baptism leads to the resurrection – the purification entering into the Altar. The Altar is the most exalted of them. You will find nothing that compares to it.
83. Those who are saints are those who always pray for Jerusalem and they love Jerusalem. They are already in Jerusalem – they see Jerusalem now. These are referred to as the saints of those who are holy.
84. The curtain was torn so that it reveals the Altar – which is the reflection of the place above. Its curtain was torn from the top to the bottom so that they could go in an upwards direction.
85. Those who are clothed in the perfect light are not restricted by the powers. But one should be clothed by the light by the offering of devotion.
86. The female was not separated from the male. She would die by not being with the male. Their separation became the beginning of death. Through this the Anointed of God [Messiah, Christ] appeared so that he could rectify that separation that began – by bringing the two together. And those who died from the separation – he will give them life by bringing them together. The female still comes together at the Altar. Those who came together at the Altar will no longer be separated. Eve became separate from Adam because she did not come together with him at the Altar.

87. The soul of Adam did come forth by means of the Spirit. Her partner is the Anointed of God [Messiah, Christ]. The Spirit gave to him his mother, and within his soul they gave him her place. Because he had not been united by means of the Teachings, those who are exalted among the powers did tempt him. Still those who partner with the Holy Spirit in secret – they are called alone to the Altar so they shall become united.
88. By the Jordan, Jesus revealed the complete Sovereignty of the spiritual realm, which existed before everything. Furthermore, they created him as the Representative, alas they anointed him, and purified him – and he was pure.
89. As it is necessary to speak of the secret of devotion: The Creator of everything joined the pure who entered the lower region. And the effulgence illuminated him that day. Thus He revealed the power of the Altar. Because of this, his body appeared on that day. He appeared from the Altar just as one comes from the Beloved with His Lover. This is the way that Jesus established everything that came from his heart. For this reason, it is important for each of the disciples to enter into his peace.
90. Adam came into existence from two purities – from the Spirit and the pure world. Due to this, the Anointed of God [Messiah, Christ] was born from the pure, so that the error that occurred in the beginning could be corrected by him.
91. There are two trees in the spiritual realm – one produces beasts and the other produces devotion. Adam consumed from the tree that produces beasts. He became animalistic and gave birth to beasts. Due to this, they were worshipped. Adam didn't [missing text] the tree [missing text] fruit is [missing text] this, they multiplied [missing text] did not eat. [missing text] no fruit.

Devotion produced the devoted and they worshiped in devotion. [missing text]

92. The Supreme Being created the devoted and the devoted created the gods. This is the way of the material world: The devoted create gods and they worship their creations. It would be better if the gods worshiped the devoted.
93. In the manner of the truth of the service of the devoted: They exist due to His power. Because of this, they are called the faculty. His works are His Devoted Servants who arise from tranquility. Due to this, His power works to govern within His deeds, the tranquility is but manifested from the Devoted Servants. And you will find that this permeates the representation. And this is the Reflected Personality – doing His work with His power, yet with the tranquility born with His Devoted Servants.
94. In this world, the servants are made to work for the free. In the sanctuary of the spiritual realm, the liberated serve the servants: The Devoted Servants of the Altar will serve the Devoted Servants of the union. The Devoted Servants of the Altar have one Name among them – the tranquility occurs among them and they have no other needs. [missing text]
95. Meditation upon the Appearances is the blissful awareness of glory. Truly the Eternal dwells within those at the Holy Altar – who receive the glorification of those who are perfect.
96. One who goes down to the waters doesn't go down to death [missing text] He will purify him [missing text] after he came forth for those who they called to be perfected from His Name. For He says: "This is the way we shall perfect the devotion of everyone."

97. Those who say they will die first and then they will arise are confused. If they do not first receive the resurrection when they are alive, they will die if they don't receive anything. This is the same way it is said of the baptism: The baptism is glorified because they who receive it will live.
98. Philip the messenger says, "Joseph the carpenter planted an orchard because he needed some wood for his craft. He made the stake from the trees that he planted, and the seed hanging from the plant was his seed – being Jesus. The plant is the stake, but the tree of life is in the middle of the spiritual realm. And the Anointed of God [Messiah, Christ] came forth from the heart of the olive tree, through Him according to the resurrection."
99. This material world devours the dead – and every one else that eats them. Moreover, they die from within their self – the true consumer of life. Due to this, no one among those who are nourished in the Truth will die. Jesus came from this place and he brought food from there. And those who wanted it, he gave them their lives, so that they will not perish.
100. The Supreme Being created a paradise. The devoted lived in the paradise, having [missing text] being not in [missing text] not in [missing text] of the Supreme Being in [missing text] those whose hearts and minds have desire. This garden is the place where they will say to me, "Eat this or don't eat that – according to your desire." This is the place that I will eat differently, as there will be the tree of knowledge – that which caused the demise of Adam. But this place of the tree of knowledge did give life to humanity. The Scripture was the tree. It has power within it and it gives the knowledge of that which is good and that which is wicked. Neither

does it cure one from that which is wicked, nor preserve one in that which is good. Rather, it causes those who eat from the heart of it to perish. For the origin of death came from the statement, “Eat this – do not eat that!”

101. The Anointing by God is superior to baptism. Because from the Anointing by God they call us Anointed of God [Messiah, Christ] – not because of the baptism. And they call the Anointed of God [Messiah, Christ] because of God’s Anointing. For the Creator anointed the Devoted Servant and the Devoted Servant anointed the Messengers, but the Messengers have anointed us. He who has been anointed has everything: The resurrection, the light, the stake, the Holy Spirit. The Creator gave him this – he received it in the Altar.
102. The Creator was with the Devoted Servant and the Devoted Servant with the Creator. This is the sanctuary of the spiritual realm.
103. The Lord said it magnificently: Those who attain the sanctuary of the spiritual realm are blissful. They came from the material world and rejoiced. One because an Anointed by God [Messiah, Christ] [missing text] and at that moment [missing text] went down to the water and came forth – he became master over all of it because he did not consider it a game, rather he despised this changing material world as compared to the sanctuary of the spiritual realm. Since he despised the material world and scorned it as a game, he appears blissfully.
104. This is also the same as the bread and the cup with the Anointing of God: There is another One who is exalted over these.
105. The material world exists for those who transgress and fall from the eternal and imperishable world after the

creation of desires. One falls away because he does not achieve his potential. It doesn't exist for the things that perish – but rather, for the followers. And no one will be able to receive immortality if he doesn't become a follower. But one who isn't able to receive shall be unable to give.

106. The offering cup contains juice and water. It is prescribed as the symbol of the essence of the act of offering. And it is filled from the Holy Spirit and belongs to the completely Perfect Person. When we drink this, we will receive the Perfect Person.
107. The living water is a body. It is necessary that the living person be clothed. Because of this, he rises and goes down to the water and strips himself naked so that he can be clothed by that.
108. A horse will give birth to a horse, a human gives birth to a human and a god gives birth to a god. This is the same with one of the devoted – as the devoted come to be from the Altar as a result of the Devoted Servants. The Hebrew did not become [missing text] from among the Hellenes [missing text] become, and the Anointed did not become from among the Hebrews. [missing text] the Anointed of God [Messiah, Christ]. Did you [missing text] And they called the devoted lineage chosen by the Holy Spirit and the Supreme Person and the Servant of Humanity and the offspring of the Servant of Humanity. This lineage is considered pure in the material world. This is where those who are devoted to the Altar are.
109. Mating in the material world – where weakness is powerful – occurs between male and female. In the spiritual realm, something else occurs, which is like mating, yet we refer to it with these names. These others are exalted beyond name and all that name them – they

are transcendentally exalted. The force is in that place, and those who transcend strength among those are there.

110. One is not and another one is – but there is unity between them. This is not the One who arises within the heart of those of the flesh.
111. Is it not appropriate for those who are fulfilled to know themselves? Those who don't know themselves cannot be satisfied with what they have. But those who know themselves shall be satisfied.
112. Not only will they not be able to seize the perfected person – but they won't be able to see him. If they see him, they will seize him. no one will be able to be born from Him unless He has clothed him in the Perfect Light and he exists within the Perfect Light. In this way he is clothed, he will leave the material world. This is the perfected servant of the Altar.
113. Unless we become perfected persons, we will not leave the material world. One who receives everything without mastering them will not become a master of them but rather he shall go to the transformation as imperfect. Only Jesus knows the destiny of this one.
114. The holy person is holy through to his body. If he offers the bread, he makes it holy – or the cup or whatever is left after he offers them will be purified. And how could he not also purify the body?
115. In the same way that Jesus perfectly poured the water of the baptism, does he pour forth death. Due to this, we will indeed go down into the water, but we won't go down to death, as our spirit is poured off from the material world. Whenever this blows, it is winter. But

when the Holy Spirit blows, it is summer.

116. One who comes to know the Truth is liberated. Yet the liberated does not transgress – one who transgresses is the servant of transgression. The Mother is the Truth – the knowledge of the bond. Those to whom it is given are not transgressors – the material world refers to them as liberated. They are not transgressors: The knowledge of Truth exalts the heart and mind – which makes one free and causes him to be exalted over all things. Yet it is the love that elevates us. Still, one who is freed by the knowledge becomes servant because of the love for those who are not able to achieve the liberation of the knowledge. Yet the knowledge gives them competency, which gives them freedom.
117. Love doesn't require anything. For how can it require anything, considering that everything belongs to it? It doesn't say, 'This belongs to me' or 'That belongs to me.' Rather, it says, 'This is yours.'
118. Spiritual love is truly a flower with fragrance. Those who relish it are those who shall be anointed with it. They are fulfilled just as those who stand at their side while they themselves maintain the anointed. Those who are anointed by the Anointed of God [Messiah, Christ]: If they stop preaching the Gospel and leave, they are not anointed. They only stand by themselves. They remain in their stench. Did the Samaritan not give anything to one who is hurt? Didn't he give vinegar with ointment – something to heal the wounds – the love that absolves a multitude of transgressions?
119. One whom the woman loves shall be reflected in those whom she gives birth to. If it is her husband, they will resemble her husband. If it is an adulterer, they will resemble the adulterer. Oftentimes, if the woman is

compelled to lay with her husband but her heart lies with the adulterer and she prefers to mate with him, those she gives birth to will resemble the adulterer. But those of you who are with the Devoted Servant of God, don't love the material world, but rather, love the LORD, so that those who shall be born from them won't resemble the material world, but rather they shall come to resemble the LORD.

120. A human unites with a human, the horse unites with the horse, the donkey unites with the donkey. The species naturally unite with their own species. This is the same with the Spirit – who unites with spirit – and the Teachings merge with the Teachings, and the Effulgence merges with the Effulgence. If you are devoted, the devoted will love you; if you are inclined to become spiritual, then you will become united with the Spirit. If you are inclined to have meaning, then the Teachings will become united with you. If you are inclined to become enlightened, then the Effulgence will become united with you. If you are inclined to transcend, then the Transcendental will give you peace. But if you are inclined to become like a horse or donkey or calf or dog or sheep or any other animal that is inferior, then neither humanity nor the Spirit nor the Teachings nor the Effulgence nor those from above nor those from within will be able to give you their peace. Your heart will not share their heart.
121. One who becomes a servant involuntarily will be able to be freed. One who is freed by the mercy of his master and sells himself back into servitude will no longer be able to be freed.
122. Cultivation within the material world takes place in four ways: They are gathered into the barn, through water with soil, with wind and light. And cultivation by the Supreme Being is similarly through four: Through

determination with motivation, with compassion, and with introduction. Our soil is the determination. This takes its root into our heart. The water is the motivation – through it we are nourished. The wind is the compassion – through it we grow. And the light is the introduction – for through it we become ripened.

123. Mercy allows the humble soul – the earthly person – to be independent from the heavens above. Those who receive Him are blessed: Through His Teachings, this One truly lifts up their souls.
124. This is Jesus the Anointed of God [Messiah, Christ] – he tricked everyone and didn't burden anyone. Because of this, blessed is this one because the Perfect Person is the Teachings.
125. Ask us about Him – as it is difficult to properly support Him. How are we able to achieve this great task?
126. How does one give peace to everyone? Above all, it is important not to aggrieve anyone – whether great or humble – whether unbeliever or believer. Then, to give peace to those who rest themselves in goodness. Some feel privileged to give peace to those who are complete. One who does good does not have the ability to give peace to others – for he doesn't appear by his own volition. Yet he also has no ability to aggrieve as he does not do anything to oppress others. But one who becomes complete will sometimes aggrieve them: He is not like them, but rather, their wickedness causes their grief. One naturally gives joy to one who is good. Yet still some will badly grieve.
127. The owner of the house has acquired everything – whether son or servant or cattle or dog or swine – whether wheat or barley or straw or hay or bones or meat

and acorns. Yet one who is wise understands the nutritional needs of each one. Indeed, he sets bread before the children – with olive oil and meat. He sets castor oil with grain before the servants. And he sets barley before the cattle – with straw and hay. He throws bones before the dogs. Yet he throws acorns before the swine with bread fodder. This is the same for the disciple of God: If one is a wise person, he understands the discipleship. The bodily forms will not deceive him. Rather, he will above all observe the condition of the soul of each person, and speak with him appropriately. There are many animals in the material world that come in the form of humans – these will he recognize. He will throw acorns to the swine. Yet to the cattle he will throw barley with straw and hay. He will throw bones to the dogs and to the servants he will give the basics. To the children he will give them perfection.

128. There is the Servant of Humanity and there is the servant of the Servant of Humanity. The Master is the Servant of Humanity. And the servant of the Servant of Humanity is one who is created through the Servant of Humanity. The Servant of Humanity receives from God the ability to create – only God has the ability to beget.
129. One who is created is a creature, and one who is born is progeny. A creature cannot beget but a progeny can create. Still they say the creature begets. However, that progeny is a creature. Thus, the progeny are not his children, but rather they are from God.
130. One who creates manifests the work outwardly, and he is also manifested outwardly. One who begets acts confidentially private and he hides himself from the view of others. Indeed, the Creator visibly creates, yet begets the children confidentially.

131. No one knows when a man and woman will join together, even themselves. For marriage is the sacrament of the material world for those who are receiving a wife. If the unclean marriage is hidden, how much greater will the true sacrament of the pure marriage be? It is not of the flesh. Rather, it is pure. It does not pertain to lust, but rather, to mercy. It pertains not to darkness or the night: But rather, it pertains to the daylight. A marriage of nakedness becomes adultery – not only if the bride receives the sperm of another man, but even if she escapes from her bedroom and they see her – she commits adultery. She should only be seen by her father, her mother, the friend of the bridegroom with the sons of the bridegroom. This is permitted to those who go each day into the Altar. As for the rest, let them yearn just to hear her voice – and they can relish the fragrance and let them feed off the crumbs that fall off of the table just as they would for the dogs. Being with the bridegroom and the bride belongs in the Altar. No one will be able to see the bridegroom with the bride if he doesn't do this.
132. When Abraham had rejoiced at what he was to see, he circumcised the flesh of the foreskin to illustrate to us that it is necessary to renounce the flesh that pertains to the material world.
133. As long as the intestines of a person are within, the person will live. If his intestines become exposed outside of him, the body will die. This is the same with a tree: While its roots are underground, it sprouts and thrives. If its roots are exposed outward the tree withers. It is the same regarding one born within the material world – not only does this concern those who appear but also those who are unseen. For as long as the root of evil is hidden, it is strong. But if it is recognized, it can be destroyed and dies when it is exposed. Because of this, the Teachings say that the axe is already placed at the root of the trees. It won't cut it out, because that which is cut

will naturally sprout again. Rather, the ax delves into the ground and uproots. While Jesus pulls up the root of the entire place, others did partly. As for ourselves, let us delve into the root of evil that is within and tear out its root from the heart. It still will be torn out if we recognize it. Yet if we are caused not to recognize it will take root down into our hearts and produce forth its fruits in our minds. It will become our master and we will be made its servants. It captures us and coerces us to do things we don't want to do, and not what we want. It is potent until we recognize it. While it is hidden, indeed it impels us.

134. Ignorance is the mother of all evil and ignorance depends upon confusion. Those who originate from ignorance are not, nor will they be or will be among, the perfect ones. Yet they will become perfected when the Truth becomes revealed. For the Truth is similar to ignorance if it is hidden. Indeed, it will bring tranquility within the heart if it is revealed should it be recognized. They glorify it because it is powerful against ignorance, and against the confusion about freedom. Through the Teachings it is said, "Know the Truth – the Truth shall make you free!" Ignorance creates slavery – but knowledge is freedom. If we know the Truth, we will find the fruits of Truth within our hearts. If we become united with it, we will become fulfilled.
135. At the present we have those who have made their appearances. They say that they are honorable and powerful, yet those who are unseen are weak – and should be avoided. Actually, the truth is, those who have appeared are weak and inferior, and those who are unseen are powerful and honorable.
136. Yet they are revealed from the sacraments of the Truth – making up the representative Appearances. Still, the devotional chamber is hidden within those Holy Saints.

137. Indeed, the curtain initially covered how the Supreme Being governs His creation. Now it is torn and through the curtain the inside is revealed. Still they abandoned this house behind them as they deserted – they were even going to destroy it. Yet the vast Divinity departed those places – not within the Holy of Saints, because it didn't unite with the Effulgence nor unite with fulfillment. Rather, it was under the wings of the stake and in its arms.
138. This ark will be our salvation when the cataclysm of water has washed over them.
139. If some are made to be in the tribe of the priesthood, they will be permitted to be able to go to the other side of the curtain with the high priest. Because of this, the curtain didn't tear on the top, otherwise it would open only to those on high. Nor did it tear on the bottom, or else it would become revealed only to those from below. Rather, it tore from the top to the bottom. Those from above opened to us from below so that we could enter into the confidential Truth.
140. Truly that which is excellent is that which is made strong. Yet we shall go in there through some symbols that are riddled with flaws. Indeed, they are humble in the presence of the perfect glory ahead. This glory surpasses glory – this power surpasses power. Because of this, the perfect ones open up to us the confidential Truth. And those Holy Saints are revealed, and the Holy chamber invites us inside.
141. Indeed, as long as the evil is hidden, it has potency. Yet should it not be removed from within the seed of the Holy Sprit, one is enslaved by oppression. Still whenever it manifests itself, the perfect effulgence will pour out

upon everyone whose heart accepts the Anointing of God. Then the slaves will be set free and the prisoners will be atoned.

142. Every plant that my LORD from the spiritual realm has planted, they will uproot. Those who are separated will be united, and those who are empty will become fulfilled. Everyone who goes into the chamber will be reborn from the Effulgence. They are not born the same way of the marriages we see, nor do they occur in the night – the fire it flares out in the night is extinguished. Rather, the sacraments of this marriage are consummated in the daylight. Neither that day nor its light ever sets.

143. If one becomes a child of the Altar, he will receive the Light. If one doesn't receive it in these places he won't be able to receive in another place. One who receives the light becomes unseen – nor will they be able to detain him. And no one will be able to disturb someone like this, even if he associates within the material world. And also, if he goes out of the material world, he has already received the Truth by means of the Appearances. The material world thus becomes eternal, for his fulfillment is eternal. And in this way it is revealed to one individually – it is not hidden in the darkness of the night, but rather it is hidden in the perfect Holy light of day. The Gospel according to Philip.

The Gospel of Thomas the Contender

The Gospel of Thomas the Contender

The Gospel of Thomas is an ancient lost Gospel manuscript found in the desert of Egypt in 1945 near Nag Hammadi. It was originally written in the First Century. Many of its contents are found in other Gospels, although it also includes teachings by Jesus not found in the four canon Gospels.

1. The confidential teachings the Savior spoke to Judas Thomas, which I – even I – Mathaias, wrote down while I was walking and listening to them speak with each other.
2. The Savior said: “Brother Thomas, listen to me while you have time in this world, and I will reveal to you the things you have been wondering about.
3. “Now because it has been said that you are my associate and true follower, examine yourself and learn who you are – your composition and what you will become. Since you will be called my brother, it is not appropriate that you are ignorant about yourself.
4. “I already know you have understood, because you knew that I have the knowledge of the Truth. Thus while you follow me even when you do not know, you have actually already become aware, and you will be considered one who knows himself.
5. “For one who does not know himself knows nothing. But one who knows himself has already achieved the deep knowledge of the Omniscient.
6. “So you, my brother Thomas, have seen what is hidden from humans. This ignorance causes them to stumble.”
7. Then Thomas said to the Master, “Therefore I beg you to tell me what I asked before you ascended. And when I hear from you these confidential things, I will then speak about them. And I am certain that the Truth is hard to execute in the sight of people.”
8. The Savior answered and said, “If those things that you see are hidden to you, how can you understand the things that are invisible? If the works of Truth that are seen in

the world are difficult to execute, then how will you execute that which pertains to the world above and that which is unseen?

9. “And how then will you be considered as workers? In this case, you are apprentices and haven’t received the greatness of perfection.”
10. The Savior said, “Like the animals, every human body is born into ignorance. Does it not appear to stand above other creatures? This is the reason that those from above are not seen among the visible, but they are seen by their heart, and by the fruit that nourishes them. Yet the visible bodies live by consuming animals like themselves, which results in a changing body. These changes lead to decomposition and death, and no prospect of life after that – because of that animal body.
11. “So, just as the animal body dies, so also will these embodiments die. Don’t they develop from copulation just like the animals? Since it also develops from copulation, how can it give birth to anything different than the animals? Therefore, you are ignorant until you become perfect.”
12. Then Thomas replied, “Therefore I must say to you, Master, that those who speak about the unseen and difficult topics are like those who shoot their arrows at their target during the night. Surely, they shoot their arrows like anyone else – because they shoot at the target: But it is unseen. Yet when the light comes out and removes the darkness, then their actions will become evident. And you, Master – our light – enlighten us.”
13. Jesus replied, “It is within the illumination that light lives.”
14. Thomas asked, “Master, why does this visible light that illuminates for the benefit of humans rise and set?”
15. The Savior replied, “Blessed Thomas, certainly this visible light illuminates for your benefit not so you could stay here, but so that you might leave here. Then whenever the chosen give up the material body, this light

will return back to its Origin, and the Origin will accept it, since it is a devoted servant.”

16. Then the Savior continued, saying, “Alas, Boundless Love of the Light! Woe is the bitter fire that burns within human bodies from within their blood – kindling within them night and day, burning their limbs, intoxicating their minds and deranging their souls.
17. “That which is locked away within the bodies of men and women through the night which gives them motion secretly and visibly scalds them – as men connect with women and women connect with men.
18. “Therefore, it is said, ‘All who seek Truth from Wisdom will create the wings to fly – to escape the lust that scorches the souls of humans.’ Thus will one create the wings to flee from every material body.”
19. Then Thomas replied, saying, “Master, this is precisely what I was asking you about, as I know you care for us, just as you say.”
20. Once again the Savior replied, saying, “This is why it is important for us to speak to you, because this is the Perfect Teaching. If you now want to become perfect, you will follow through with these things. If not you are considered ignorant, because it is not possible for a smart man to accompany a fool – because the intelligent one is perfect in every wisdom.
21. “Among the foolish, the good and the bad are equal. Indeed, the wise one nourished by the Truth will become like a tree growing next to a flowing stream. There they will see some who, although they have wings, will dash towards the material things – things far from the Truth. Because the fire that guides them will give them an illusion of truth that flashes them with temporary beauty. Yet it will imprison them within a dark sweetness and captivate them with fragrant pleasure.
22. “And it will blind them with insatiable lust that burns their souls and becomes like a stake stabbed into the chest that they cannot remove. And like a bit in the mouth, it

leads them around by its own will, and binds them with chains tying every limb – with the bitter bondage of lust for those material things that decompose – altering and bending through impulse. They will always be drawn downwards as they are slaughtered: They are assimilated into the perishable realm of the animals.”

23. Thomas replied, saying, “It is certain what has been said, ‘Many will cry to those who do not have peace in their soul.’”
24. Then the Savior replied, saying, “Blessed is the wise person who searched for Truth, and when he found it, he rested upon it forever, and did not fear those who sought to dislodge him.”
25. Thomas replied, saying, “Master, is it good for us to have peace amongst each other?”
26. The Savior replied, “Yes, it is useful. And it is good for you because material things among humans will dissolve. Because the vessel of the flesh will decompose, when it is broken down it will turn into the other material forms we see around us.
27. “Then the burning of matter brings pain due to the loss of their previous love and faith. This returns them back to matter.
28. “Furthermore, without the first love, those who see the unseen things will die in the concerns of this life and the burning fire. In just a little while, that which is visible will dissolve.
29. “Then formless shades will emerge, and in the midst of the tombs they will forever live among the corpses of pain and the corruption of the soul.”
30. Thomas replied, saying, “What can we say in response to these things? What should we say to those who are blind? What doctrine should we communicate to the anguished mortals that say, ‘We came to do good, and not to be cursed.’ And yet they claim, ‘If we hadn’t been born into the flesh, we would not have known wickedness?’”
31. The Savior said, “Truly, for those who do not consider

them humans, but regard them as animals – because animals consume one another – so also humans of this kind consume each other. On the contrary, they are deprived of the Sanctuary because they are attracted to the sweetness of the fire, and are servants of death and rush to the deeds of wickedness.

32. “They fulfill the lust of their teachers. They will be tossed down to the abyss to account for the torment of the bitterness of their wickedness. For they will be cursed to run backwards – where they do not know – and will depart from their bodies not with patience, but with despair.
33. “And they rejoice over their involvement with madness and derangement because they are fools. They chase this derangement without knowing their madness, thinking themselves wise. They love the beauty of their body [missing text].
34. “Their mind is directed towards themselves, because their thoughts are occupied by their own doings. Yet the fire will burn them.”
35. Then Thomas replied, saying, “Master, what happens to the one who is cast down among them? For I am anxious about them, as there are so many who are fighting.”
36. The Savior replied, saying, “What do you think?”
37. Judas, who is called Thomas, said, “It is you, Master, who should speak, and I should listen.”
38. The Savior replied, “Hear what I say, and trust in the Truth. He who sows and that which is sown will decompose in the fire – within the fire and water – and they will disappear into graves of darkness.
39. “And after awhile they will appear again in the fruits of wicked trees, being punished. They will be killed in the mouths of animals and humans, whenever the rains, winds and drafts come, and the light which shines from above.”
40. Thomas replied, “You have surely convinced us, Master. We understand from within our hearts the sense this makes and that your teaching is complete.

41. “Yet the statements you make to us would be misunderstood by the world and would be considered fantastic and abominable.
42. “How then can we go out and preach them, since we are not respected by the world?”
43. The Savior replied, saying, “Truly I say to you that one who listens to your teachings and turns his face away or scoffs or ridicules them – truly I tell you that he will be turned over to the King above who governs all the powers as their Ruler.
44. “And He will turn around and toss him from heaven into the abyss. And he will be locked into a tight dark place. Furthermore, he can neither turn nor move, on account of the depth of Tartarus and the bitter burden of Hades that remains.
45. “They will be drawn down into it and will not escape. They will not leave their delusion.
46. “And those who persecute you will be turned over to the angel Tartarouchos, who pursues with streams of fire with burning inflictions that cast a torrent of sparks upon those pursued. If he runs west, he faces the fire.
47. “If he turns south, he faces it there too. If he turns north, the threat of fire meets him again. He won’t find a way eastward in order to flee to be saved – as he didn’t find this during the time he was in the body so that he could find it at the time of judgment.”
48. The Savior continued, saying, “Woe to those without God, without hope, relying on things that won’t happen.
49. “Woe to those who trust in the flesh and the prison that will perish. How long will they be blind? How long will they assume the eternal will also perish?
50. “They have set their trust upon the material world, and their god is this material existence. They are destroying your souls.”
51. “Woe to those whose fire burns within, for it is unquenchable. Woe to those whose minds turn like a wheel.

52. “Woe to those captured by what burns within, for it will outwardly consume the body and render the soul as lost, and prepare them for their associates.
53. “Woe to the prisoners bound within caves. They laugh in mad laughter and rejoice. They neither realize their damnation, nor do they reflect on their situation, nor do they understand that they live in darkness and death. To the contrary, they are intoxicated by the fire and completed by bitterness.
54. “Their mind is disturbed because of the burning within. And the poison is sweet like the blows of enemies. Then the darkness emerges upon them like a light, because they gave up their freedom for servitude.
55. “They darkened their hearts and gave up their minds to foolishness, filling their minds with the smoldering from the fire within.
56. “And their light hid in the cloud of darkness and they deceivably pursued the garment put upon them. Then they were captured by longing for what doesn’t exist.
57. “In what did they believe? Did they not understand that they dwelled among those who [missing text] and bragged as though there was hope.
58. “They immersed their souls in the water of darkness. They walked by their own whims.
59. “Woe to those who live in sin, unaware that the sun’s illumination that judges and looks down upon all will surround everything in order to enslave the wicked. They do not even notice the moon: How it looks down day and night, seeing the bodies of their slayings.
60. “Woe to those who love intimacy with women – and unclean intercourse with them.
61. “And woe to those gripped by the powers of the body – for they will afflict you.
62. “Woe to those gripped by the forces of evil demons.
63. “Woe to those who deceive your body with fire. Who will pour a refreshing rain to extinguish the buildup of fire that

burns them?

64. “Who will cause the sun to shine to break up the darkness within, and hide the darkness and contamination?”
65. “The sun and the moon will render a fragrance upon you with the air and the wind and the earth and the water. Because if the sun doesn’t illuminate these bodies they will wither and die like weeds or grass. If the sun shines on them they will prevail and choke the grape vine.
66. “But if the grapevine grows and flourishes, it alone will inherit the land upon which it grows, and all places it shades will be controlled. And when it matures, it overtakes all the land and be fruitful for its master, and it pleases him even more.
67. “For those plants would have given him great pains until he uprooted them. Yet the grapevine by itself removed and choked them, and they died and turned into soil.”
68. Then Jesus continued, saying, “Woe to those who did not receive the Teaching, and those who are [missing text] will serve by preaching [missing text]. And they rush in [missing text] will send them down [missing text] you slay them daily so they might rise from death.
69. “Blessed are those who know beforehand about the stumbling blocks, and who run from foreign things.
70. “Blessed are those who are scorned and not proud, due to the love their Lord has for them.
71. “Blessed are those who weep, who are oppressed by those with no trust, for they will be freed from all bondage.
72. “Watch and pray that you don’t continue to exist within the flesh. But rather, that you rise from the bondage of this bitter life. And as you pray, you will find peace, for you have departed from the suffering and the degradation.
73. “For when you depart from the sufferings and lusts of the body, you will receive peace from the Devoted One, and you will share the dominion of the Supreme Being, and become united with Him – and He with you – from now on, for eternity, Amen.”

The Book of Thomas the Contender, Writing to the Perfect.

Remember me, my brothers, in your prayers.

Glory to the saints, and those devoted to the Spirit.

The Gospel of Peter (Fragment)

The Gospel of Peter (Fragment)

The following is a fragment of the Gospel according to Peter. This lost Gospel was discovered in 1886 buried in a monk's grave in a cemetery at Akhmim, Egypt. Other fragments were also found with this, including a portion of what is titled the Revelation of Peter and a fragment of the Book of Enoch. It has become obvious from the fragmentary nature of the parchments that the following is only a small portion of the entire Gospel of Peter, also cited by early Church fathers in the Second Century.

1. [Preceding text of the Gospel missing] yet none of the Judeans – neither Herod nor any of his judges – washed their hands. And because they didn't want to wash, Pilate stood up.
2. Then the ruler Herod ordered the Master be taken away. He said to them, "Do what I have ordered you to do to him."
3. There also stood Joseph, who was an associate of Pilate – and the Master. And knowing they were going to crucify him, he approached Pilate, requesting the Master's body for burial.
4. Pilate sent to Herod a request for the body.
5. Then Herod said, "Brother Pilate, alas, even if no one had requested the body, we would have buried it because of the approaching Sabbath. As it is written in the law, 'Do not allow the sun to set on a body that has died from execution.'" Then he delivered the body to them before the feast day of the unleavened bread.
6. Then they took the Master and, circling him, they were pushing him around and saying, "Let's shove the servant of God since we have control over his freedom."
7. Then they covered him with a purple robe and sat him down upon the judgment bench, and said, "Judge righteously, leader of Israel."
8. Then someone brought a wreath of thorns and put it on the head of the Master.
9. And others who stood by spat into his eyes and others smacked him in the face. Others pierced him and some

- whipped him, saying, “Let’s honor the servant of God with this honor.”
10. Then they took along two criminals and crucified the Master in the middle, between them. Yet he remained silent as though he felt no pain.
 11. Then when they set the stake standing, they wrote upon it, “This is the leader of Israel.”
 12. Then after they had taken his clothes from him, they divided them up and cast lots for them.
 13. Then one of the criminals chastised them and said, “We are suffering this way because of the wicked things that we did, but he – the Savior of humanity – what crime has he done to you?”
 14. Then they became angry at him and ordered the criminal’s legs not be broken so that he would die from being tortured.
 15. Then the mid-day came and darkness came over all of Judea. They became troubled and anxious because the sun had gone down, because he was still alive and it is written that the sun not set upon a body that died from execution.
 16. Then one of them said, “Give him to drink bitter herb with vinegar.” Then after mixing it, they forced him to drink it.
 17. Thus they accomplished everything and their sins were completely brought upon their heads.
 18. Many of the people walked around with torches because they considered it nighttime and didn’t want to trip and fall.
 19. Then the Master called out loudly and said, “O Omniscient – my Omniscient, you have abandoned me.” Then after saying this, he was taken up.
 20. Then at the same time, the curtain of the Temple in Jerusalem was torn apart.
 21. Then they pulled out the nails from the hands of the Master’s body and set it on the ground. Then the entire ground began to shake and they became greatly afraid.
 22. Then the sun began to shine and it was determined that it was the ninth hour.
 23. Thus the Jews rejoiced and handed over his body to Joseph so that he would bury it – since he had witnessed the great things that he did.

24. Removing the body of the Master, he washed it and wrapped it in linen and took it to his own tomb within what is called the garden of Joseph.
25. Then the Jews and the elders and chief priests knew the evil they had done. They started to regret, saying, “Cursed be our sinfulness. The judgment and the end of Jerusalem will soon be upon us.”
26. At this time, I was grieving with my associates. We were hurting within our hearts and should have hidden ourselves. For we were being sought as criminals and accused of setting the Temple on fire.
27. We fasted and considered all this and we remained grieving and weeping day and night until the Sabbath.
28. Then the teachers of the law, the Pharisees and the elders met together when they heard that the people were complaining and regretting, saying, “Since these great signs happened when he died, this means he was devoted.”
29. The elders were fearful and approached Pilate and urged him, saying,
30. “Give us soldiers to guard the tomb for three days and keep his followers from getting in and stealing his body, and causing the people to claim that he appeared from the dead and make trouble for us.”
31. So Pilate gave them the Centurion Petronius along with soldiers to guard the tomb. And the elders and scribes accompanied them to the tomb.
32. Then after they rolled a large stone in front, along with the centurions and soldiers, everyone stood there at the tomb entrance.
33. They plastered seven seals upon it and pitched a tent there to keep watch.
34. Then early the next morning, as the Sabbath dawned, a crowd of people came from Jerusalem and neighboring areas to see the tomb that was sealed.
35. Yet during the night, as Sunday dawned, and as the soldiers were keeping watch in pairs, a loud voice descended from the heavens.
36. Then they saw the heavens open and two radiant men descended, and approached the tomb.

37. Then the stone that had been put in front of the entrance rolled away from it and partly opened the entrance. As the tomb was open, the two youthful men went inside.
38. After seeing this, the guards woke up the centurion and elders, as they were all there to keep watch.
39. Then as they were describing what they saw, they saw three men coming out of the tomb – two supporting the other, accompanied by a stake.
40. The heads of the two reached up to the heavens and the head of the one they held by the hand reached above the heavens.
41. Then they heard a voice from heaven say, “Did you preach to those who are sleeping?”
42. From the stake a reply was heard, saying, “Yes.”
43. Then they decided together to go and tell Pilate what had happened.
44. While they were still debating this, the heavens opened again and a man appeared, who descended and went into the tomb.
45. Then all those with the centurion that night, who saw these things happen, left the tomb they were guarding and hurried off to Pilate. There they described everything they saw, being very fearful, saying, “Truly this was the representative of God!”
46. Then Pilate replied, saying, “I am clean of the blood of the representative of God. This was decided by you.”
47. Then everyone requested from him and made him promise to instruct the centurion and the guards not to tell anyone what they saw.
48. They said, “Because it is better for us to be guilty before God for this great wickedness than to fall into the hands of the Judeans and be stoned to death.”
49. So Pilate instructed the centurion and the guards to say nothing.
50. Mary Magdalene, a female disciple of the Master, fearful of the Jews because they were inflamed with anger, had not performed what women often did at the tombs of those they loved who had died. However, early on the day of the Master,

51. she brought her friends and they went to the tomb where his body was laid.
52. They were fearful that the Jews might see, and they said, "Though we were unable to weep and grieve at the time he was crucified, let us now do this at the tomb.
53. "But who will move aside the stone that was put at the entrance for us so we can go in and do those things we ought to do?"
54. "Because the stone is large and we are fearful that we might be seen, if we can't go inside, we can put what we brought in his memory at the entrance. We can weep and grieve until we return to our dwellings."
55. As they approached, they found the tomb open. Then looking inside, they saw a young man sitting in the middle of the tomb. He had a fair complexion and was dressed in a radiant robe. He said to them:
56. "From where have you come? Who do you seek? Certainly not him who was crucified. He has risen and departed. If you don't believe it, look in and see the place where his body was laid. He is not there. For he has risen and has departed to where he was sent.
57. Then the women became fearful and ran off.
58. Now it was the last day of the unleavened bread and many had come from the city and were returning
59. to their own homes as the feast had ended. But we, the twelve disciples of the Master, were weeping and grieving. And each who grieved for what happened left for his own dwelling. But I, Simon Peter, and Andrew my brother, took our nets and left to go to sea. And with us was Levi the son of Alphaeus, whom the Master [remaining text of the manuscript is missing]

The Gospel of Truth

The Gospel of Truth

The Gospel of Truth is a lost Gospel found buried with the ancient Nag Hammadi library. It was found buried in the Egyptian desert in 1945. This lost Gospel is thought to have first been written in the First or Second Century.

1. The Gospel of Truth is joyous to those who have been given the mercy of knowing the Creator of Truth through the power of the Wisdom that rose from the spiritual realm, and the Savior, who is in the heart and mind of the Creator: Being named for the work he does for the deliverance of those who did not know the Creator. For within the name of the Gospel is the potential of hope – the discovery of those who search for Him.
2. The creation was inside of Him who is unlimited and inconceivable – and greater than every thought. But ignorance of the Creator produced fear and anxiety. Anxiety enveloped them like a fog, blinding their vision. Thus wickedness became strong and operated foolishly within its own matter, being ignorant of the Truth. From this, the substitute for Truth was born into creation with strength and beauty.
3. For this was then not a humbling before Him, the Eternal, Inconceivable One. Because it was simply suffering in ignorance and the embodiment of illusion – whereas the eternal Truth is unchangeable, unaffected and perfectly beautiful.
4. Therefore, do not abide in wickedness, as it has no foundation. It was covered by the fog with respect to the Creator. It was engaged in deeds of forgetfulness and fears, so that these may entice those of the middle and imprison them.

5. The ignorance of wickedness was not revealed. It did not [missing text] with the Creator. Ignorance does not exist in the Creator, although it exists because of Him. What exists with the Creator is knowledge, revealed in order to destroy ignorance so they might come to know the Creator. If they come to know the Creator, their ignorance will cease to exist.
6. This is the Gospel of Him – whom they search for – revealed perfectly through the mercies of the Creator – the hidden mystery – by Jesus the Anointed of God [Messiah, Christ]. Through him those who were in the darkness of ignorance were enlightened. He enlightened them and showed them the path of the Truth that he taught them.
7. Because of this, wickedness abhorred him, denied him, persecuted him, and removed him. He was nailed to a tree. He became the means of knowing the Creator.
8. Consuming this causes no destruction from its acceptance. Rather, those who accept it become happy by discovering it, and discover themselves in the process.
9. Regarding the unfathomable, unknowable One, the Creator, the Perfect One who made everything – within Him is the creation, and the creation depends upon Him. While He retained the perfection within Himself that he hadn't given to the creation, the Creator is never envious. Certainly, envy between Himself and His children does not arise, for this dimension had received the perfection [missing text] the Creator.
10. He maintains their perfection within Himself, bestowing it upon them to return to Him, and as uniquely perfect knowledge.

11. He created everything, and within Him is everything – and everything depends upon Him.
12. As for persons who are ignorant, He wants them to come to know Him and love Him. Then why does the creation have this need of knowledge regarding the Creator?
13. He became a peaceful and gentle guide. He appeared within schools, speaking the Wisdom as a teacher. Those who were wise in their own estimation approached and tested him. But he confounded them, for they were foolish. They despised him, for they were not actually wise.
14. Afterwards, humble children approached – to whom belongs the knowledge of the Creator. After being strengthened, they learned of the Creator’s characteristics. They came to know and were known: They glorified, and were glorified. In their hearts became manifested the essential wisdom of life – written from the heart and mind of the Creator, which from before the creation of everything, was unknowable: That which no one was able to receive, as it is left to one who will sacrifice everything for it.
15. The appearance of that wisdom became manifest among those who trust in salvation. Thus the merciful, faithful Jesus persisted in accepting suffering until receiving that wisdom, for he knew his persecution meant life for others.
16. Just as the wealth of the deceased householder lay hidden within the will, the creation lies hidden while the Creator of everything was unseen. This is from Him, from whom every universe originates. As a result, Jesus appeared; He availed that wisdom. He was nailed to a tree. He

broadcast the will of the Creator on the stake.

17. Yes, it is a great teaching. He allowed his body to die, while eternal life clothes him. Having disrobed himself of perishable rags, he dressed in immortality, which no one can possibly remove. After entering the dimension of fears, he passed by those disrobed by ignorance of knowledge and perfection. They proclaimed things of the heart [missing text] guiding those who will accept the teaching.
18. Yet they who accept the teaching are alive. They are inscribed in the wisdom of the living. They receive instruction regarding themselves – receiving it from the Creator as they return to Him. Since the creation's perfection is within the Creator, the creation must ascend to Him. As such, one who has knowledge accepts what is given to him and acknowledges them.
19. For one in ignorance is empty, and what he needs is significant, because he lacks what will make him perfect. Because the perfection of the creation is within the Creator, the creation must ascend to Him. And in order for each to accept what is his, he prepared them in advance to serve those who appeared from Him.
20. Those who consider themselves first are summoned by Him last. The Creator calls on those who have knowledge. For one without knowledge is ignorant. Indeed, how is one to hear if he is not considered? For one who is ignorant to the end is trapped by forgetfulness, and they will be lost in it. Otherwise, how is it these unhappy people are not considered, so that they are not called?
21. Therefore, one's knowledge is given from above. He hears if he is summoned. He answers, and he turns to Him

who is calling him. Then he ascends to Him. He understands why he is called. With this knowledge, he works to please the One who called him. He wants to be pleasing to Him. He takes shelter. Everyone who is considered returns to Him. One who understands this knows where he comes from and where he is going. He knows as someone who had become drunk, then turned away from his drunkenness, has fixed everything and returned to himself.

22. He has turned many away from wickedness. He has appeared before them within their places, from which they left on account of the depth of Him who surrounds everything, while no one surrounds Him.
23. It was a great miracle they were with the Creator but didn't know Him. They were able to appear by themselves, because they couldn't understand or know Him within whom they are. Because if one's will didn't come from Him – He revealed it by showing the knowledge from which all emanations concur. This is the knowledge of the wisdom of life, revealed to the spiritual ones with the end of his letters, not the vowels nor consonants, or that one reading them might be fooled. But they are letters of Truth, which speak alone for one who knows them. Each letter is complete, like a complete scroll, since they are letters written by bond: The Creator wrote them for the spiritual beings so they may come to know Him.
24. Since His wisdom determines the Doctrine, and his Teaching expresses it – His knowledge is revealed. Since determination is crowned, His pleasure harmonizes with it. His glory exalts it. His image reveals it. It provides shelter in Him. His love created a body of it. His trustworthiness embraced it. In such a manner, the wisdom of the Creator is extended to everything. The fruit of His heart and the vision of His will. Yet this supports

everything, purifying them and returning them to the Creator by the mother Jesus of the eternal sweetness.

25. The Creator reveals His heart. Yes, His heart is the Holy Spirit – revealing what is hidden. That which is hidden is His representative. Through the Creator’s mercies, the spiritual children know Him and take shelter in Him, and don’t have to work in search of the Creator. They know He provides refuge.
26. After He completed what was not yet complete, He abandoned matter. This world is the servant of matter. Because that place where there are enviousness and struggles is empty. But the place where there is union is perfect.
27. Ever since the imperfection came into being due to not knowing the Creator: Once the Creator is known, from that time forward, the imperfection will no longer exist. Just as the ignorance of a person vanishes when one becomes aware, one’s ignorance disappears of itself. Just as darkness vanishes when light appears, so shall ignorance disappear with the perfection.
28. From that time forward, matter is not critical, as it vanishes with the relationship of union. For with the relationship of union, now those works lay spread through time. Union will perfect the emptiness. Within spiritual union, each of us finds our self. Using knowledge, one will cleanse oneself of duplicity through spiritual union – consuming material contamination within oneself like a fire – just as darkness is consumed by light, and death is consumed by life.
29. Should these changes occur for each of us, we will see above all that the house is holy and the spiritual union is eternal. This is the manner of some who departed their

houses with vessels that were sometimes not so good. These would ruin them, and the householder suffered no loss. Instead, they were glad, for in place of the bad vessels one became full and made perfect.

30. For this is the determination that has come from above. Judgment is passed on to everyone – it is a drawn sword, double-edged to cut on each side. When wisdom is revealed by the One within the heart of those who speak it, it is not just a sound. Rather, it became a body. The vessels were greatly troubled, for some were empty while others were filled. Some were provided for. Others were poured out. Some had been cleansed, while others were broken. Every region was shaken and disturbed, for they had no foundation or stability. Imperfection was distraught, not knowing what to do. Due to ignorance, it was afflicted with grieving and mourning. When knowledge and its byproducts became available, imperfection was fallen, being empty with nothing within.
31. The Truth was revealed – its adherents understood it. They welcomed the Creator of Truth with a perfect devotion that binds them to the Creator. For each loves Truth because Truth is the mouth of the Creator. His tongue is the Holy Spirit, who joins them with the Creator. Because everyone who loves the Truth receives the Holy Spirit. One who is bound to the Truth bound to the Creator's mouth with one's tongue – for this is the manifestation of the Creation, and his revelation to His spiritual children.
32. He manifested what was hidden about Himself. He explained it. For who, if not the Creator, is full? Everyone emanates from Him. They know that they arose from Him, just as children arose from an adult man. They understood they had not yet received a material body, nor a material name, each of which is born from the Creator. Once they do receive a material body through His

wisdom, even though through Him, they don't know Him. If He pleases, He manifests by giving one a material body and a material name. He delivers into material existence those who became ignorant of Him who created them.

33. I am not saying those who have yet to come into the world are nothing. Rather, they are with Him, and will only come to the world when He wishes it – should that time come. Before anything is manifested, He knows what He will create. Yet the fruit not manifest knows nothing, nor acts. As a result, every element is from the Creator who eternally exists and produced it from nothing.
34. For one without root has no fruit, even though he thinks, 'I exist.' Yet by himself, he will perish. Then again, one who never existed will never exist. Why did he want to be self-centered, thinking, 'I exist like the silhouettes and ghosts of the night?' When light illuminates a person's fears, he becomes aware they don't exist.
35. Those who do not see Him are ignorant of the Creator – because they do not see Him. Because of fear, confusion, instability, lack of faith, and separation, many illusions come into play with unfulfilled fiction – as if they found themselves slumbering in sleep with nightmares: In either place they are fleeing from; or lacking the power to escape after chasing others; or involved in punching others; or are being punched themselves; or falling from high places; or lifting off into the air without wings. Repeatedly, at times experiencing being murdered, even if no one is even chasing them; or murdering their brothers and being stained with their blood. When those going through these things awaken, they see nothing. They were in the middle of so many disturbing situations, but now they see nothing.

36. This is how one can cast ignorance – like sleep – not giving it any importance: Nor considering its activities as having a solid foundation. Rather, they leave them behind like a dream in the night. They consider knowing the Creator as daybreak. Each one of them carried this out, as if ignorance is a time when one is asleep. Such is the path – as if one has been awakened. Fortunate is the man who awakens and returns. And blessed is one who has opened the eyes of the blind.
37. Then the Spirit came to him immediately, raising him up. He reached out His hand to one lying prostrate on the ground. He brought him up to his feet, for he had not been standing. He gave them the means to understand the knowledge of the Creator and the revelation of His representative. For when they saw him and heard from him, He allowed them to taste, smell and touch His beloved representative.
38. Then he appeared and taught them about the Creator – the Boundless One. He inspired them from his mind – doing His will. Many received this illumination and turned towards Him. Because the materialistic people were foreign, they didn't see His appearance, and didn't come to know Him.
39. Because he came via a body of flesh, nothing blocked his path because his integrity is boundless. Thus he continued to speak new things, speaking about the heart of the Creator – bringing forth the faultless wisdom.
40. Through his mouth he spoke illumination. From his voice came life. He gave them reason and understanding; mercy and salvation; and the Spirit of strength originating from the boundless sweet Creator.

41. He caused suffering and violence to cease. For these had caused many who needed mercy to fall away from Him in error and in chains. He powerfully devastated them and chastised them with knowledge. He provided a path for those who fell away and knowledge to those who were ignorant -- a revelation for those who were seeking – and shelter for those who shivered – and purification for those who became defiled.

42. He is the shepherd who left behind the ninety-nine sheep that had not strayed and went searching for the one that went astray. He rejoiced when he found it. For ninety-nine is a number in the left hand that holds them. But as soon as the one is found, the entire amount is handed over to the right. The right which is lacking the one takes the deficiency from the left side and passes to the right, making the number one hundred. This number represents the Creator, who is present within sound.

43. Even on the Sabbath did he work hard for those sheep he found fallen into the pit. He gave life to the sheep, bringing them up from the pit, so that you – the representatives of inner knowledge – may know fully what is the Sabbath. It is a day during which it is not fitting for salvation to remain idle – so that you may speak on that day from above: From that which has no night, and from an illumination that does not sink, because it is perfect.

44. Speak then from the heart, as you are the perfect creation, and within you dwells the light that never fails. Speak the Truth to those who search for it, with the knowledge of those who in error have committed wickedness. Stabilize the feet of those who have stumbled, and stretch out your hands to those who are sick. Feed those who hunger, and give peace to those who are troubled. Lift up those who want to be lifted up, and wake up those who are asleep. For you provide the understanding that carries forth. If the

strong does this, they become stronger.

45. Be wary about yourselves. Don't be focused on those other matters you have cast from yourselves and dismissed. Don't return to eat what you have vomited. Don't be moths, or worms, for you have already cast these off. Don't become a place for the devil, because you have already destroyed him.
46. Don't strengthen your barriers, whose support will collapse. For the criminal will be ill treated – not the devoted one. Because the former commits crimes and harms himself, and the latter does righteous work among people.
47. But you will do what pleases the Creator because you are from Him. For the Creator is sweet, and what pleases Him is good. He takes care of everything for you so that you might find peace with them. For by the fruits one understands what you are, because the children of the Creator are His essence. For they come from the grace of His face.
48. Because of this, the Creator loves His essence, and this is manifested in every place. And should it mix with matter, He renders His essence with illumination, and within His refuge He makes it rise in every form, every sound. For no nostrils smell His fragrance. Rather, the spirit has the sense of smell and attracts the fragrance to itself, being immersed in the fragrance of the Creator – so that He provides shelter and returns it to where it came from – from the first fragrance that has since grown cold.
49. This is essentially mystical in composition, like cold water that has frozen – an earthly thing that isn't solid. Those who see it think it is earth. But afterward, it will again dissolve. If it is drawn to spirit, it becomes hot. The

essences are thus cold from the separation. This is why faith arose – it dissolved the separation and delivered the warm spiritual world of love, so the cold couldn't occur again. But rather, it brought about the union of the perfect heart.

50. This wisdom of the Gospel – the discovery of the spiritual realm, for those who long for the salvation that comes from above. When they long to be longing for what they trust in – those who are illuminated with no shadow – then at that time, the spiritual realm begins to appear.
51. The limitations of matter arose not because of the boundlessness of the Creator – who appears to render the limits of time. Yet no one says that the Incorruptible One would appear in this way. But the extent of the Creator is exponential, and the spirit of error was not existing with Him. It is a matter of falling down – and a matter of again standing upright as one finds Him through one who was sent to bring him back. For this bringing back is called a change of heart.
52. For this reason, integrity was infused. It pursued those who sinned, so they might have shelter. For forgiveness persists from the illuminated in the imperfection – the wisdom of the spiritual realm. The physician dashes to where there is illness, because of the desire within him. One who has imperfection does not mask it, because one has what the other lacks. So the spiritual realm, which has no imperfection, actually completes the imperfection. This is what one provides from within to complete what he lacks – so that he can receive Grace. For when he was imperfect, he did not have Grace.
53. That's why decay exists in the place where there is no Grace. When that which decayed was received, it revealed what was lacking, specifically, the spiritual realm. This is

the discovery of the illuminated Truth which arose upon him because it is eternal.

54. This is why the Anointed of God [Messiah, Christ] was spoken about by them: So those who were troubled might have a change of heart, and he might anoint them with the ointment. This ointment is the mercy of the Creator, who placed mercy on them. But those whom He has anointed are the ones who have become perfect. Because filled vessels are the ones that are usually anointed. Yet when one's anointing is dissolved, it is emptied.
55. The reason for imperfection is the essence of its ointment. Because at that time, inspiration draws in the power that comes with it. But for one with no imperfection, no covering is removed, nor is anything emptied, except what may be lacking to be filled again by the Creator.
56. He is awesome. He knows what is planted, because He planted them in His paradise. You see, His paradise is His peaceful respite. This is the perfection in devotion to the Creator. This is the wisdom of contemplation upon Him.
57. Each of His words is the work of His single purpose of revealing His wisdom. When they were still deep within His heart, this wisdom first came forth. He revealed them from the intellect that speaks the single Truth in quiet grace. It was called 'spirit' since they were within it before becoming manifest. Then it occurred that it was first to come forth – at a time that was pleasing to Him.
58. Nothing occurs without Him. Nor does anything happen without Him, nor does anything occur outside of the will of the Creator. Rather, His will is unfathomable. His will is His sign, but no one knows this or can judge this in order to take away from it. Rather, whatever He wishes will occur at the very moment He wishes it. Even if what

is seen isn't pleasing to anyone. It is God's will. For the Creator knows them from their beginning to their end. Because at their end, He will directly examine them. You see, the end is the recognition of He who is hidden. This is the Creator, from whom the beginning came, and to whom all who came from Him will return. As they became manifest for the glorification and joy of His Name.

59. Now the representative calls out to the Creator. He first gave His Name to the one who came forth from Himself, and He created him as a representative. He gave him His Name, which belonged to Him. To Him belongs everything that exists around the Creator. This is the Name, for he is its representative. Though one can see Him, the Name remains invisible, because it alone is the mystery of the invisible, which arises for ears that are fulfilled by Him. Because indeed, the Creator's Name does not arise from speaking, but rather, becomes revealed through His representative.
60. For this reason, the Name is a great thing. Who, then, is able to speak a Name for Him – the Holy Name, except one to whom the Name belongs, and the representatives of the Name, with whom resides the Name of the Creator – who in turn reside themselves within His Name?
61. The Creator alone generated a Name for Himself, before He created the spiritual realms – so that the Creator's Name provided guidance as Lord. This is the real Name, secured through His authority and by His Perfect Power. For the Name is neither words nor common names. Rather, it is unseen. He gave a Name to Himself alone since He alone sees Himself and because He alone was able to give Himself a Name. For one who doesn't exist has no name. For what name could one give him who doesn't exist?

62. However, He who exists with His Name, the Creator, also gave a Name to one who knows Him: The representative is his name. He didn't, therefore, hide it away, but His representative became manifest. He himself also gave a Name for Him. The Name, then, is that of the Creator – just as the representative gave a Name for the Creator. Certainly, how could mercy be accounted for, except through the Creator?
63. Yet without a doubt, one will say to his brother, 'Who would give a name to one who existed before himself – as if children didn't receive a name from those who gave birth to them?' We should consider this matter carefully: What is the Name? It is the Name of Truth. This is certainly the Name which came from the Creator – for He owns the Name. You see, He didn't receive the Name on loan, as do others – due to the temporary forms into which each of us was born. Then this is the authoritative Name. He has given it to no one else. Yet He is indescribable, and unnamed until that time when one who is perfect saw and spoke about it.
64. When it pleased Him that His beloved Name given by His representative – that is, he who came from deep within Him – he spoke about His confidential matters, understanding that the Creator is without wickedness. For that reason, he revealed Him so he could speak about the place from which is His place of respite. And to glorify the spiritual realm, the greatness of His Name, and the sweetness of the Creator.
65. He will speak about the place each of us came from. And he will hasten to return again to that region where one became established, having received growth and a taste of sustenance from that place. And one's own place of shelter is His spiritual realm.

66. Therefore, all emanations of the Creator are spiritual. And all of His emanations have their foundation in one who allows them to develop within himself. He determined their limits. Thus each becomes individually manifest so they can maintain their own thinking – for the place they can extend their thoughts is their foundation, raising them on high, towards the Creator.
67. As they reach His summit, they are given shelter. And as they approach Him, they are supported, as though to say they have embraced and kissed His face. Yet they don't become manifest in this manner. Because they themselves are not exalted. Neither do they lack the glory of the Creator, nor do they consider Him insignificant – nor that He is harsh or full of wrath.
68. Rather, He is absent of wickedness. He is tranquil, sweet, all knowing of everything before it comes into being, and having no need to be instructed.
69. This is the path for those who receive from above the infinite greatness as they seek Him alone – the One who is always there for them. And they don't descend into Hades, nor are they envious, nor complaining. Nor are they dead inside. Rather, they are given shelter within His refuge, without struggling or being frustrated in their search for Truth.
70. Rather, they themselves are the Truth, and the Creator is with them. And they are with the Creator because they are perfect and inseparable from Him who is awesome. They lack nothing in any manner; but they are given shelter and their spirit is refreshed.
71. And they heed their foundation. They will not lose their

soul, but will focus on His foundation. This is where the blessed reside. This is their place.

72. As for the others, let them know that their places are not suitable for me, after having taken shelter fitting for me and having nothing more to say. But He is the One I shall be with so that I can devote myself always to the Creator of all, and the true brothers – those upon whom the love of the Creator is showered, and with whom there is no deficiency of Him.
73. Those who manifest in Truth within that pure eternal life and speak of the perfect illumination are filled with the seed of the Creator. This is in his heart and in the spiritual realm – while the spirit praises and glorifies Him within whom it existed – because the Creator is awesome.
74. And His children are perfect and worthy of His Name, for He is the Creator, and He loves these children.

The Gospel of James the Grieving

The Gospel of James the Grieving

This ancient lost Gospel manuscript is part of the Nag Hammadi library (Codex V) found in the Egyptian desert. The manuscript is thought to have been originally written in the first or early second century. Other translations of this manuscript have titled it, "First Apocalypse of James." Due to there being no apocalypse contemplated in the text, this translation is aptly named.

1. The Master said to me, "You can see now my deliverance will be fulfilled. I gave you an indication these things would happen, my brother James. Although I call you my brother, you are not actually my brother. Also I have not been ignoring you. So when I give you an instruction, understand it and hear it.
2. "Nothing existed before Yahweh. He is indescribable and unparalleled. I am also indescribable because I am from Yahweh. I have been described differently, but from Yahweh I have received two names. As for myself, I became manifest before you.
3. "Since you have asked concerning the subordinate: The subordinate was created, but the subordinate wasn't first. Yet from it came demigods and authorities. But it didn't exist when I became manifest, for I was made in the image of Yahweh.
4. "Yet I have delivered His likeness in order that the followers of Yahweh would know those things that are foreign. Look, I will reveal all these confidential things to you. Because they will be arresting me the day after tomorrow. But my deliverance is almost here."
5. James said, "Rabbi, you said, 'they will capture me.' But what can I do?"

6. He said to me, “Don’t be afraid, James. They will also capture you. But you should depart from Jerusalem. Because she always serves a cup of bitterness to the followers of illumination. Within her lives many authorities. But your deliverance will be protected from them.
7. “In order that you may know who and what types they are, you’ll [missing text]. Then listen. They aren’t [missing text] only authorities [missing text]. The twelve [missing text] below [missing text] authorities [missing text] upon His sage.”
8. James asked, “Rabbi, then are there twelve sages and not seven as the Scriptures say?”
9. The Master replied, “James, those who interpreted this Scripture understood little. Nevertheless, I will disclose to you what manifested from the Boundless One. I will indicate to you their number and what has manifested from the Immeasurable One.”
10. James replied, “Look, Rabbi. I received the number: Seventy-two portions.”
11. The Master said, “These are the seventy-two universes. They are secondary. They were manifested by the great authorities. They are spread throughout, manifested under the authority of the twelve magistrates. Their lesser strength was manifested for the angels and uncountable keepers.
12. “However, Yahweh received [missing text] on the basis of [missing text] Yahweh [missing text] are numerous. If you seek to count them you will be unable unless you depart from the blindness of the shackles of the flesh that bind you. Then you will reach Yahweh. Then you’ll no longer be

James. Instead, you will be Yahweh's, and the uncountable will praise His Name."

13. "Rabbi, how will I reach Yahweh since all those authorities and keepers oppose me?"
14. He replied, "The authorities are not opposed to you. Rather, they are opposed to each other. They are opposed to me. And they are opposed to other authorities. Yet their opinions oppose me. They give not [missing text] for me that [missing text] from them [missing text]."
15. "In this place [missing text] suffering, I will [missing text]. He will [missing text] and I won't blame them. But there will remain inside of me a silent mystery. But as to their hostility, I am humbled."
16. James said, "Rabbi, if they are opposed to you, is there no guilt? You have appeared with knowledge so that you can remove their forgetfulness. You have appeared with remembrance, so that might remove their ignorance. Yet I am concerned for you, because you descended into a vast ignorance. Yet you have not been polluted by it, because you descended into a vast oblivion and your remembrance was maintained."
17. "You walked in dirt and your clothing was not dirtied. You weren't covered by their filth. You were not snagged. And I wasn't like them, yet I became clothed by them. Within me there is forgetfulness. But I recall things they do not. Within me there is [missing text] and I am within their [missing text]."

[multiple areas of missing text]

18. "Yet I fear them, because they are in charge. Because how

can I even speak to them? What can I say to escape them?”

19. The Master replied, “James, I commend your insights and fear. While you may be troubled, be concerned only for your deliverance. Because look, I will complete my duty within this world as foretold from the spiritual realm. And to you will I reveal your deliverance.”
20. James said, “Rabbi, how will you once again appear again? Once they arrest you and you are met with this fate, you will return to Yahweh.”
21. The Master replied, “James, once these things take place, I shall disclose all this to you – not just on your behalf, but on behalf of those untrusting people. So they may have trust. For many will gain trust and will have more [missing text]. Yet afterward I will appear to rebuke the institutions.
22. “And I will show them that the self cannot be arrested. Should they try to arrest the self, they will be overpowered. But for now I depart. Remember what I taught you and allow them to precede you.”
23. James replied, “Master, I will proceed as you have instructed.”
24. The Master said goodbye to him and completed what was appropriate.
25. Once James heard of his suffering, he was grieving. Then they waited for an indication of his appearance. After a few days, he appeared. James was walking up the hill called Gaugelan with his disciples. They listened to him, for they were also grieving. And he [missing text] comforted them, and said, “Here is [missing text] second [missing text].”

26. Then the people left, but James stayed [missing text] prayer [missing text] as he often did. Then the Master appeared to him. And he stopped praying and embraced him.
27. He kissed him and said, “Rabbi, I found you! I heard about the suffering you endured and I have been grieving greatly. You know that I was grieving. Due to this, I wish to never see those people again. They should be judged for what they did. For what they did was uncalled for.”
28. The Master replied, “James, don’t worry about me or these people. I am the self within the body. I didn’t suffer at all, nor was I in distress. So these people have not harmed me.
29. “But they were present to underscore the institutions that are worthy of destruction. Yet [missing text] the institutions, [missing text] which [missing text] yet once [missing text] by anger [missing text]. The devoted [missing text] becomes His follower. This is why your name is “James the Devoted.
30. “You understand why you became serious once you saw me. Then you stopped praying. Because you are a devoted man of God, you have embraced me and kissed me. Truly I tell you, you have provoked anger and hostility about you. Yet this is so that others may be revealed.”
31. Yet James was ashamed. He wept, and was extremely sad. Then the two of them sat down on a rock.
32. The Master told him, “James – you must be subjected to persecution. But don’t be saddened. Because the flesh is weak. It must receive whatever has been determined for it. Yet as far as you are concerned, don’t be ashamed or fearful.”
33. The Master stopped. Once James heard this, he wiped away

the tears from his eyes and very grievously [missing text]
that is [missing text].

34. The Master told him, “Look, James, I will impart your deliverance to you. When you are arrested, and you undergo persecution, many will attack you and they will take you. More specifically, three tax collectors will take you. They not only demand tax, but they also steal souls.
35. “When you have come under their control, one of their guards will ask you, ‘Who are you and where do you come from?’ You should tell him, ‘I am a son and I come from the Father.’ He will ask you, ‘What kind of son are you, and to which father do you belong?’ You are to tell him, ‘I am from the Eternal Creator – I follow the Eternal One.’

[multiple areas of missing text]

36. ‘[missing text] by foreign things?’ You should tell him they are not foreign, but they are from the subordinate Achamoth. And she created these as she descended in genealogy from the Eternal One. Thus they are not foreign – they belong to us.
37. “They certainly belong to us. For she who is their partner comes from the Eternal One. Once they were foreign because the Eternal One did not support her when they were produced.
38. “When they also ask you, ‘Where will you go?’ You should tell them, ‘I will return to the place I came from.’ And if you tell them these things you shall escape their assaults.
39. “But once you come upon the three obstacles that steal souls away in that place [missing text] this. You [missing text] a vessel [missing text] greater than [missing text] by the one

you [missing text] for [missing text] her foundation.

40. “You will also be serious, yet I invoke the eternal knowledge from Sophia – who is with the Father – who is the mother of Achamoth. Achamoth has neither a father or husband. Rather, she is a subordinate manifested from a subordinate. She manifested you without a husband, as she was alone. Because she considered herself alone, she ignored that which comes through her mother.
41. “Yet I call upon her mother, and when they fall into confusion, they will blame their foundation and the nature of their mother. Yet you will rise up to your destiny [missing text] you shall [missing text] the Immortal One.
42. “A reflection of the twelve messengers and twelve pairs [missing text] Achamoth. This is transmuted as ‘Sophia.’ Then I am who I am – the eternal Sophia will provide redemption for all who are followers of Yahweh. These are things they knew but were concealed inside them. You should conceal them inside you and keep quiet.
43. “But you shall disclose them to Addai. As soon as you depart, a war will break out within this region. Mourn for those who dwell in Jerusalem then. But allow Addai to understand these things. When he is ten, instruct Addai to sit and write these down. Once he writes these down [missing text] then they are to be given [missing text] he should have [missing text] he is named Levi.
44. “Then he shall deliver [missing text] teachings [missing text] about what I spoke before [missing text] a woman [missing text] Jerusalem with her [missing text] then with her he fathers two sons. They shall receive these, and the knowledge of he who [missing text] praises.

45. “Then they shall receive [missing text] through him from his mind. The greater one of them will be the youngest, and these things will stay concealed inside him until he becomes seventeen years of age [missing text] starting [missing text] with them. They will surely follow him because they come from his [missing text] associates. He shall be glorified by them and they shall profess his teachings. Then he shall become a source of [missing text].”
46. James said, “I am pleased [missing text] and these will [missing text] my soul. But I ask of you one more thing: Who are your seven women disciples? Through these, all women glorify you. I am just surprised that subordinate vessels became strengthened from the vision within them.”
47. The Master replied, “You [missing text] good [missing text] the spirit of [missing text], the spirit of intelligence, the spirit of guidance of [missing text], the spirit [missing text] the spirit of understanding [missing text] by their fear.
48. “[missing text] once we came forth through the breathing of God, named Adonai. [missing text] he and [missing text] he was unaware [missing text] when I manifested from Him he understood that I was His follower. He was kind to me, as I was His follower. But before appearing here, these were placed among this generation. And the Prophets [missing text] from the region of heaven.”
49. James said, “Rabbi, [missing text] I [missing text] everything [missing text] within them notably [missing text].”
50. The Master replied, “James, I am honoring you [missing text] travel the world [missing text] the teachings as He [missing text] upon [missing text]. Now discard the vessel of suffering. Because there will be some from [missing text] will stand against you. Because you have started to

understand what is the beginning and the end of their foundation.

51. “Step away from disobedience. And be careful, as they are jealous of you. When you teach the doctrine of awareness, entrust the four – Salome, Mary, Martha and Arsinoe [missing text] since he draws some [missing text] to me he is [missing text] devotional offerings and [missing text]. Yet I [missing text] not of this manner, but [missing text] first fruits from the [missing text] on high [missing text] in order that the omniscience of God may be revealed. The mortal as risen to the eternal and the inferior element has accomplished the superior element.”

52. James said, “Rabbi, then within these three, into these three have their [missing text] been discarded? Because they were repulsed and persecuted [missing text]. Look, [missing text] everything [missing text] from everyone [missing text]. Because you were given [missing text] knowledge. And [missing text] that what is the [missing text] go [missing text] you will discover [missing text]. But I will go out and reveal their trust in you, so they become fulfilled with their praising and deliverance. Thus, this revelation may occur.”

53. Then he immediately departed and chastised the twelve and discarded their contentment with regards to the path of knowledge [missing text].

54. [missing text]. Then most of them [missing text] once they understood, the messenger brought in [missing text]. Some others [missing text] said, “[missing text] him from this world. For he is unworthy of living.” Then they became fearful. They got up and said, “We don’t have responsibility for this blood, for an honorable man can die because of dishonor.”

55. James left in order to [missing text] understand [missing text] because we [missing text] him.

The Gospel of the Ebionites

The Gospel of the Ebionites

The Ebionites are considered some of the earliest followers of Jesus, with roots tracing to the early Jewish-Christians called the Nazarenes. The term Ebionite is derived from the Hebrew word אֲבוֹנִים (ebyonim), which means “the poor,” as they maintained a vow of poverty. As referenced by early Church fathers, this Lost Gospel is thought to have been written in the First or Second Century. Excerpts of this lost Gospel have been found among seven fragments as quoted in the writings of Epiphanius. The lost Gospel text indicates that neither John nor Jesus ate meat, and Jesus did not condone animal sacrifice.

Fragment One

1. During the time of Herod, the Governor of Judea, during the reign of Chief Priest Caiaphas, John appeared and baptized with the immersion for a change of heart at the river Jordan.
2. He was considered to be in succession from the lineage of Aaron, and was the son of Elizabeth and Zacharias the priest. And everyone traveled out to see him.

Fragment Two

1. During the time when John was baptizing, the Pharisees approached him and were baptized – along with many from Jerusalem.
2. He wore clothing made of camels' hair, with a leather belt around his hips. And his food was wild honey prepared with oil cakes, which tasted like manna.

Fragment Three

1. Many people were baptized, and Jesus also came to be baptized by John. And as he came up from the water, the heavens opened and he saw the Holy Spirit descend in the form of a dove and enter into him.
2. Then a voice from heaven was heard, “You are my beloved Representative, and I am very pleased with you.”
3. He continued, “I have given you life on this day.”
4. Then suddenly a great light began to shine onto that place. Then John saw him and said, “Who are you, Master?”
5. Then a voice from heaven was heard, “This is my beloved Representative, of whom I am very pleased.”
6. Then John fell down at his feet and said, “I beg you to baptize me, Master.”
7. But he would not. He said, “Accept this, because it is appropriate in order for everything to be achieved.”

Fragment Four

1. There was a man named Jesus. He was about thirty years old. He has chosen us.
2. Then he went to Capernaum and entered the house of Simon Peter.
3. He opened his mouth and said, “While walking by the sea of Tiberias, I recruited John and James, the sons of Zebedee, and Simon and Andrew and Thaddaeus and Simon Zelotes, and Judas Iscariot; as well as you, Matthew.

When you were sitting at the taxation desk, I called and you followed me.

4. “Accordingly, it is fitting that you will be the twelve messengers that will bear witness unto Judea.”

Fragment Five

1. “Look, your mother and your brothers are standing outside.”
2. “Who is my mother and who are my brothers?”
3. Then he stretched out his hand towards his disciples and said, “These are my brothers, my mother and sisters – those who do the will of my Creator.”

Fragment Six

1. “I have come to abolish the sacrifices.
2. “If you don’t stop sacrificing, the suffering won’t stop weighing upon you.”

Fragment Seven

1. “Where do you want us to prepare for you to eat for the Passover?”
75. To this, he replied, “I do not want to eat the flesh of this Paschal Lamb with you.”

The Unknown Gospel

The Unknown Gospel

This is one of the oldest lost Gospel manuscripts found to date. It is also called the 'Egerton Gospel' due to its being part of the Egerton collection at the British Library.

The Gospel parchment has been carbon dated several times, with dates that range from the end of the first century to the mid-second century.

The contents of this lost Gospel document describes events documented separately among the four canon Gospels. It also describes an event not included in either of the four Gospels.

The parchment manuscript has been fragmented with age with many areas of missing text. Nevertheless, there is enough text here to put together four clear events along with teachings of Jesus ministry.

1. [text missing] Then Jesus said to the scribes: “Penalize all criminals and thieves, but not me, because a criminal doesn’t know how and what he is doing. Why would he do this?”
2. Then he turned to the leaders of the people and spoke this teaching: “Examine the Scriptures that you believe give you life. They will bear witness to me. Don’t assume I came to denounce you to my LORD. The one who denounces you is Moses – in whom you have put your faith.”
3. Then they said: “We know that God spoke to Moses. But regarding you, we don’t know where you come from.”
4. Jesus replied, telling them, “Now denounce your distrust of those who have been authorized by Him. For if you had trusted Moses, you would have trusted me. Because he wrote your teachers about me [text missing].”

5. [text missing] and together picked up stones to stone him. Then the leaders put their hands on him to capture him to turn him over to the crowd. But they couldn't capture him, for the time of his arrest had yet to come. So the Master slipped away from their grasp and departed from them.
6. Just then a leper came to him and said, "Master Jesus, when I was traveling with lepers and ate together with them at the inn, I also became a leper. Therefore, if you are willing, please cleanse me."
7. Then the Master told him, "I am willing – be cleansed."
8. Then suddenly the leprosy was gone from him. Then Jesus told him, "Go and show yourself to the priests and make an offering in thanks for your cleansing, as Moses instructed, and stop sinning [text missing]"
9. They came to him and tested him specifically, and said, "Rabbi Jesus, we know you came from God, because above all, you bear witness to the Prophets. Thus, please tell us – is it right to pay the rulers that which helps them rule? Should we pay them – or not?"
10. But Jesus perceived their purpose and was offended. He told them, "Why do you address me as teacher with your lips, yet not follow my instructions?"
11. "Isaiah was right when it was spoken through him about you. He said, 'These people honor Me with their lips, but their hearts are far from Me. And in vain will they worship Me, [teaching the doctrines of men] as their precepts.'"
12. [much text missing - fragments]

13. [He asked them,] "... how does a small seed buried in a hidden place become abundant?"

14. Then as they were confused by the strange question, Jesus walked up to the bank of the River Jordan. He stopped and planted a seed on the shoreline and sprinkled water on it. A plant grew right in front of them and joyously produced fruit.

The Wisdom of Jesus

The Wisdom of Jesus

This lost Gospel manuscript from the Nag Hammadi collection was found buried in the Egyptian desert in 1945. It has been titled, "The Sophia of Jesus Christ" as well as "The Wisdom of Jesus Christ." A later manuscript of this lost Gospel was also found buried in Akhmim, Egypt and included in the Berlin Codex. This manuscript contains elements of Jesus' teachings not found in the four Gospels. It is thought to have been written in the First or Second Century.

1. After he rose from the dead body, his twelve disciples and seven women continued to follow him. They traveled to Galilee and to the mountain referred to as Devotion and Joy. After gathering together they debated about the nature of the material world and its arrangement; and the spiritual path, the power of the demigods, and all the confidential guidance the Savior had provided.
2. The Savior appeared not in his earlier form, but in the ethereal spirit. His appearance was like a beautiful illuminated angel. But I cannot properly describe his appearance. No material body could bear this – only the purified spiritual body – just as he taught us about from Galilee to the mount referred to as ‘the olives.’
3. Then he said, “Peace be to you – I give you my peace.” Then they were all astonished and afraid. The Savior laughed and told them, “What were you thinking? Are you confused? What do you seek?”
4. Philip said, “About the nature of the material world and the purpose.”
5. The Savior told them, “Understand that every person born into the material world from the beginning until now has been covered by matter. They may have sought God –

who He is and what He is like – but could not find Him.

6. “Now the wisest of them have speculated about the arrangement of the material world and how it moves. But their speculation cannot find the Truth.
7. “The various philosophers suggest that there are three possible managing arrangements, but they don’t agree. Some of them say the material world is self-managed. Others say the material world is managed by providence. Still others, that it is fate. Again, none these three teachings I have just described approach the Truth. They come from mortality.
8. “Yet I am here, and I come from the Eternal Illuminator. Because I know Him, I can tell you about the exact nature of the Truth. For whatever comes from selfishness is polluted: It is self-centered. There is no wisdom within providence. And fate does not discriminate.
9. “You are given the ability to understand, and those worthy of wisdom will receive it. But not one who is born from the planting of unclean chafe – rather by the First Messenger – for he is spiritual in the midst of mortals.”
10. Matthew said to him, “Master, one cannot discover Truth except through you. Therefore, teach us the Truth.”
11. The Savior said, “Yahweh is transcendental. He is known by no principal – not by authority or indenture. Nor by any person from the beginning of the world until the present – except He alone – and anyone to whom He wishes to reveal Himself through the eternal effulgence.
12. “I now deliver to you His opulence, because He is transcendental and limitless. Thus He is eternal and

unborn – for anyone who is born will die. He is unborn and has no beginning – because anyone with a beginning has an end. Since no one has authority over Him, He accounts to no one – because one who accounts to another is the creation of another.

13. “He is unaccountable. His form is not mortal – because the mortal form is the creation of another.
14. “So He has an exclusive appearance: Nothing like you have seen and conceived – but a divine appearance that exceeds all things and transcends the universe. It sees everywhere and is reflected by only itself. For He is eternal. He is always unknowable. He is imperishable and cannot be compared. He is enduring goodness. He is flawless. He is everlasting. He is exalted. He is unknown but always knows Himself. He is unfathomable. He is unforeseeable. He is perfect – without flaw. He is inexhaustibly divine. He is called the Creator of the Universe.”
15. Philip asked, “Master, how then is He revealed to the perfect ones?”
16. The perfect Savior answered him, “Before anything visible to them becomes manifest, the majesty and the sanctuary are within Him. He envelopes the entire creation and nothing envelopes Him, He is completely spiritual. So He is wise, understanding, reflective, rational and powerful. These are similar potencies – they are the sources of the cosmic manifestation. And their entire progression from beginning to end came with His foresight – the Eternal Unborn Creator.”
17. Thomas asked him, “Master, Savior, why did this all come about and why were they manifested?”

18. The perfect Savior replied, “I have come from the Eternal in order to tell you everything. The Great Spirit was the Creator, with the power of creating and designing form and structure. This allowed the treasure hidden within Him to be manifested.
19. “Because of His mercy and His love, He wanted to bear fruit from Himself – so He would not be alone in His opulence. Thus, other spirits from the transcendental generation could manifest body and seed, glory and honor, with immortality within His infinite grace.
20. “His treasure was thus manifested by the Unborn Original Person – the Creator of all things everlasting and that which was manifested afterward. But they hadn’t yet become manifest. So there was a big divergence among the immortals.”
21. He exclaimed, “One who has ears to hear about the immortals should listen!” and, “I am addressing those who are enlightened.”
22. Then he continued, saying, “Everything that comes from the mortal will perish, because it came from the perishable. But that which comes from the Eternal never perishes, but becomes indestructible. Many people have become lost because they didn’t know this divergence, and they perished.”
23. Mary asked him, “Master, how then can we understand this?”
24. The perfect Savior replied, “Arise from the unseen to the margins of those that are seen, and the emergence of wisdom will reveal to you that trusting in that which is

unseen is found among those who are seen – those who belong to the Unborn Creator.”

25. “One who has ears to hear should listen! The Lord of the Universe is not only the Creator – but also Progenator – the Origin of all that appears. Thus, He is the Ancestor without beginning.
26. “Envisioning one’s self within oneself reflected, one appears in His likeness. But His appearance is manifest as the Holy Creator – the Advocate of the devoted ones – the Primal, Unborn Creator. Indeed, the Effulgence emanating from Him is equivalent but it doesn’t equal Him in potency.
27. “Then later manifested the great multitude of devoted immortal beings, of the same heritage and power, having limitless devotion. This society is referred to as the culture over whom there is no authority. These are the beings from whom you yourselves have become manifest.
28. “That entire multitude over which there is no authority is referred to as ‘Servants of the Unborn Creator – God.’ Then there is the Savior, the Servant of God, who has appeared before you.
29. “So He is the mystery, complete in His eternal glory and spiritual joy. They all take refuge in Him – always rejoicing in spiritual joy. In His eternal glory and boundless happiness. This has not been heard or understood within all the universes and their worlds until this time.”
30. Matthew asked him, “Master, Savior, how was humanity manifested?”

31. The perfect Savior replied, “Please understand that He was eternally manifest prior to the universe – the Unborn Creator, complete within Himself. When He, Effulgent and Spiritual, chose to expand His appearance, immediately the Effulgent Source manifested as the immortal spiritual being. This immortal spiritual being, subject to the deficiency of illusion, may attain salvation and wake from forgetfulness through the messenger – who will be with you until the end of the hardship of thieves.
32. “His consort is the Great Sophia initially had the purpose of relationship with the unborn Creator. This is manifested by the spiritual being – initially manifested with divine authority from the Creator – who is called ‘Supreme Being.’
33. “Then He created a great realm for His majesty – which is referred to as ‘Eightfold.’ He rendered great authority and He orchestrated the creation of hardship. He created gods, angels and archangels – too many to count in procession – through the Effulgence and threefold Spirit that abides with Sophia, His consort. Due to this, from the Supreme Being came holiness and refuge. Therefore, He has been referred to as the ‘God of gods’ and the ‘King of kings.’
34. “Initially, the human is a spiritual being, within. Then the mind –and speculation, reflection, rationalization and potency. All these characteristics began as pure and spiritual. With regard to immortality, they are similar. With regard to potency, they are distinctive, like the difference between father and son – and the mind and the consequences of thinking.
35. “As I said before, among what was created, the spiritual being was first. Then after all this, everything that came to be manifested through His potency. From this was created

the manifestation of design. From the design, form became manifest. From form, designation became manifest. This is when the distinction arose between the spiritual beings from start to finish.”

36. Then Bartholomew asked him, “How is humanity and the Servant of Humanity described in the teachings? Which of them relates to the Devoted?”
37. His Holiness replied, “You should know that the Original Person is referred to as Creator and Perfect Soul. Through His relationship with His holy consort, Sophia, He created His first-born spiritual child. His dominant reference is the first-begotten of the Original Cause. The subordinate element is first-born Sophia, Universal Mother. Some call her Love.
38. “Now the first-born is the Anointed of God [Messiah, Christ]. Because he was given authority from his Creator, he created a multitude of countless angels that proceeded from the Spiritual Effulgence.”
39. His disciples said to him, “Master, tell us about the one referred to as human – so we can understand perfectly His glory.”
40. The perfect Savior replied, “One who has ears should listen. The first begotten being of the Creator is referred to as ‘Adam – appearing from the effulgence’ – because he arose from the brilliant effulgence and His holy angels, who are immortal, enlightened and always joyful in their devotion – which they inherited from the Creator.
41. “The entire sanctuary of the Servant of Humanity – who is called ‘Servant of God’ – is complete with immortality, pure joy and eternal bliss, rejoicing His eternal glory –

has not been heard until now. Nor will it be revealed during the lifetimes and universes that come after. I was sent by the Original Person and the Primary Eternal Effulgence in order to reveal all this to you.”

42. Once more his disciples asked, “Tell us with clarity how they descended from the unseen – from the spiritual world to the world of death?”
43. The perfect Savior replied, “The Servant of Humanity consulted with His consort Sophia, and a great spiritual effulgence was manifested. His dominant reference is described as ‘Savior – Creator of Everything.’ His subordinate reference is described as ‘Mother Sophia.’ Some refer to her as ‘Faith.’
44. “Everyone coming into the material world are like drops of light sent by Him to the world. This is from the Almighty – so that He may provide them with protection. But he is shackled by the bonds of his forgetfulness by the will of Sophia. Due to his arrogance, blindness and ignorance, he was called to matter – the world of hardship.
45. “Yet I have come from the places above by the will of the Supreme Effulgence – having escaped that shackle. I have interfered with the work of the thieves. I have awakened that drop that was sent from Sophia, so that it might bear much fruit through me – and become perfect and never again be flawed.
46. “Yet this happens through me – the great deliverer – so that His mercy may be revealed. This allows Sophia to eradicate that flaw, enabling her children to never again become defective – but rather, achieve dignity and the esteem to approach their Creator and understand the doctrine of the dominant Effulgence.

47. “Then you were dispatched by the Servant, who was sent in order for you to receive Light, and dismiss yourselves from the ignorance of the authorities. And thus the defiled caressing coming from the dreadful fire, which comes from their body, may never again materialize because of you. Stomp upon their wicked purpose.”
48. Then Thomas asked him, “Master, Savior, how many universes are there above the skies?”
49. The perfect Savior replied, “I thank you all, because you ask about the supreme universes – because your foundations come from the eternal. So when those that I have described earlier were manifested, the Original Creator promptly created twelve universes for the procession of the twelve angels. All these were perfect and pleasing. Then the flaw in the subordinate developed.”
50. They asked him, “How many universes of the spiritual beings are there, starting from the eternal ones?”
51. The perfect Savior replied, “One who has ears should listen. The first realm is that of the Servant of Humanity, referred to as initially created and savior – having been manifested. The second universe is that of humanity – referred to as Adam, eye of the Effulgence.
52. “What envelops these is the greatest realm – of the Imperishable Eternal Supreme Being – the original realm of the realms within in – the realms of the spiritual beings that I described earlier. Above the seventh – which manifested from Sophia from the first realm.
53. “Then the spiritual beings manifested universes and

powers and authority, and gave potency to those who manifested within them. Thus they could exercise their desires until they finally rise above the lawlessness. Because they agreed amongst each other and created every luxury – even compared to the spirit – exceedingly multifaceted countless illumination.

54. “These were referred to in the beginning, in the first universe, as united and peaceful. Each one has its reference, because the universe was designed to be an assembly of large populations that arose – by one in particular where the population became manifest. Then because the populations combined and unified, we refer to them as the assembly of the eightfold.
55. “This manifest as spiritual and was partly dominant and partly subordinate. The dominant is referred to as the assembly while the subordinate is referred to as soul. This is so that it can be seen that from the subordinate manifested the soul of all the universes. And every reference was stated, starting from the beginning.
56. “Because from the concurrence of His plan came authorities referred to as gods, and from their intelligence the gods of the gods manifested gods. And from their intelligence manifested masters of masters, and from their minds manifested masters. And from the powers of the masters manifested archangels, and from their words angels were manifested. From these, the material elements became manifest, with structure and form, and reference to all the universes and their worlds.
57. “And the immortals that I just described all gain their authority from the Eternal Being – who is referred to as indescribable, because without description, everything was emanated perfectly by His majesty. And once the immortals had the authority, each created a sanctuary by

the will of the universal Mother.”

58. Then the holy messengers asked him, “Master, Savior, tell us about those who are in the spiritual realms – because we feel the need to ask about them.”
59. The perfect Savior replied, “Whatever you ask, I will explain to you. They manifested countless multitudes of angels – for procession and their majesty. They created heavenly pure spirits and all-pervading effulgence. Because they suffer no sickness or weakness, there is purpose. And they were created in an instant.
60. “As such the spiritual realms were finished immediately in the heavens and the firmaments – by the majesty of the Supreme Being and Sophia, His consort. The region from which every spiritual realm and material world and those that manifested afterward received design for their creation from the facsimile of the universes of discord and the worlds within them.
61. “So all attributes – beginning with the discovery of discord – lie within the effulgence that shines with no obscurity, a joy that cannot be described, and unspeakable bliss. They are eternally blissful due to their eternal majesty and limitless tranquility, which can’t be described among all the universes and their powers that manifested after.
62. “So I have just described everything to you so that you might shine abundantly with the Effulgence.”
63. Mary asked him, “Holy Master, where did your disciples come from and where are they going – and what are they to do here?”

64. The perfect Savior told them, “Please know that Sophia, universal Mother and the consort, wished to create without her Beloved. Yet by the will of the Creator of the universe, to manifest His unfathomable grace, He created a veil between the immortals and those who were manifest afterward, allowing for consequences to follow [within] every universe in discord, so that the flaw of the subordinate manifested to bring about that deficit that challenges her. And these became the spiritual veil. As I have described, from the realms above came emanations of the Effulgence – a drop from the Effulgent Spirit fell down to the lower realms of the Almighty with discord – so their material forms were manifest from that drop, according to His judgment upon them.
65. “The opposer is referred to as Yaldabaoth. That drop manifested their material forms through the breath – the living soul. It was degraded and slept within the forgetfulness of the soul. When it was sparked by the Great Effulgence of the Supreme Being it achieved mind. And names were received by all who existed within the world of discord. Yet all that is within it were manifest through the Eternal One – as the breath blew through Him.
66. “Yet this happened through the will of Mother Sophia – in order for the Eternal Being to piece together the covering in judgment of the thieves. Receiving the blowing of the breath, he won’t be able to gain the power for himself until the full extent of the discord is concluded – and the time determined by the Great Angel has been concluded.
67. “So I have taught you about the Eternal Person and have loosened the shackles of the thieves. I have broken through the gates of the pitiful ones in their presence. I have humbled their wicked purpose and all of them have been humbled, and have awakened from their forgetfulness.

68. “This is the reason for my coming here – in order to join together the Spirit and the breath. Thus the two may become united, just as they were in the beginning, so that you might yield much fruit and go up to Him – the Original Cause – with the eternal bliss, majesty, esteem and grace from the Creator of the Universe.
69. “Therefore, one who perceives the Creator with perfect understanding will go to the Creator and rest with the Unborn Creator. But one who perceives Him in error will go towards that error and rest within the eightfold.
70. “So one who confidentially knows the Eternal Effulgent Spirit through the reflection and understanding of the Truth – let him deliver to me the signs of the Unseen One, and he will become illuminated by the Indescribable Spirit.
71. “One who knows the Servant of Humanity with understanding and love, let him bring me a sign of the Servant of Humanity so that he may depart to the sanctuaries with those of the eighth.
72. “Look, I have revealed to you the Name of the Perfect One, the complete purpose of the Mother of the Holy Angels, so the people here may become complete. And so they may rise to the spiritual realms – the eternal ones and those that arose within the unending treasure of the Unseen Supreme Spirit so they might receive His mercy. Even their peaceful treasure has no authority over this.
73. “I came from the Original Messenger so that I might reveal to you the Original Cause, because of the arrogance of the Creator’s opposer and his messengers – as they claim to be gods.

74. “So I came to remove their blindness in order to teach everyone about the Supreme Being – who dwells outside of this world. Therefore you can trample on their graves, humble their wicked intentions and destroy their shelter while you awaken mine. I have given you authority over everything as Servants of the Illuminated, so that you can trample their power under your feet.”

This is what the blessed Savior spoke. Then he disappeared from them. All the disciples experienced magnificent spiritual joy and bliss from that time forward. Then his disciples began preaching the Gospel of God – the Eternal Supreme Spirit. Amen.

The Dialogue of the Savior

The Dialogue of the Savior

This lost Gospel text was found among the Nag Hammadi library discovered in the desert of Egypt in 1945. The text is thought to have been written in the middle to late First Century. Multiple missing sections of the manuscript are balanced by a significant amount of legible text.

1. The Savior said to his students, “Brothers, the time has now come for us to forego our labor and seek refuge. Because one who seeks refuge will have eternal sanctuary. I am thus telling you, remain transcendent [multiple sections of missing text]
2. “[missing text] they accepted the teachings with reverence and fear. The authorities were set up and from this came nothing. But when I appeared, I revealed the path. I taught the chosen and solitary ones about the path – those who have come to know the Creator, having trusted in the Truth and every glorification of the prayer offerings.
3. “Thus when you offer your prayers, do it like this: ‘Hear us, Creator, just as you heard your intimate servant and accepted him, and provided him refuge from everything [missing text]. You are the Almighty One [missing text]. You are the knowledge and the serenity for the lonely. Please listen to us as you listen to Your chosen. By their offerings to You, they will return. Through their devoted activities, they have saved their souls from the limbs of ignorance in order to live eternally. Amen.’
4. “I will teach you. When the time of death comes, you will initially be met with darkness. Don’t be afraid and say, ‘Look out, the time has come.’ Rather, when you see...

[multiple sections of missing text]

5. Truly, fear provides power [missing text]. Thus by being afraid of what is happening to you, it will swallow you up. Because no one among them will release you or show you mercy.

[multiple sections of missing text]

6. Matthew said, “How [missing text]?”
7. The Savior said “[missing text] the things inside you [missing text] will remain, you [missing text].”
8. Judas asked, “Master [missing text] the activities [missing text] these souls, these [missing text] these humble ones, when [missing text] where will they be? [missing text] the spirit [missing text]?”
9. The Master said, “[missing text] receive them. They will not die. [missing text] they won’t be harmed, because they knew their associates and He who receives them. For Truth seeks the wise and the devoted.”
10. The Savior said, “The light of the body is the soul. So long as what is within you becomes a priority, then [missing text] your body becomes illuminated. So long as your heart has darkness, the illumination you expect [missing text].”

[multiple sections of missing text]

11. His students asked, “Master, who becomes a seeker and [missing text] reveals?”
12. The Master told them, “One who seeks [missing text] reveals [missing text].”

13. Matthew asked, “Master, when I [missing text] and when I begin to talk, who [missing text] and who hears?”
14. The Master said, “One who speaks also listens, and one who sees also reveals.”
15. Mary said, “Look, Master. From what can I bear the body when I cry? And from what when I laugh?”
16. The Master said, “[missing text] cries on behalf of its activities [missing text] remain and the soul laughs [missing text] spirit. If one doesn’t [missing text] darkness, he will be able to see [missing text].

[multiple sections of missing text]

17. Then all the authorities from above, along with those from below, will [missing text] you. Within that place will be crying and suffering about the results of everything.
18. Judas said, “Master, teach us about what existed [missing text] prior to heavens and the earth.
19. The Master said, “There was darkness, and the Spirit was upon the water. And I tell you [missing text].

[multiple sections of missing text]

20. “Master, teach us where the [missing text] is manifested. And where the pure soul dwells.”
21. The Master replied, “The fire of the spirit came into existence [missing text] both. Because of this, the [missing text] became manifest and the pure souls became manifest within them [missing text]. If a person focuses his soul upwards, then will he be exalted.”

22. And Matthew asked him, [multiple sections of missing text]
23. The Master said, “[multiple sections of missing text] to follow you and all your activities [missing text] your hearts. For just as your hearts [multiple sections of missing text] the ability to surpass the authorities above along with those who are below. [missing text]
24. I tell you, one who has authority can renounce it and have a change of heart. Then he can [missing text] search, discover and rejoice.”
25. Judas said, “Look, I see that everything was created [missing text] like marks upon [missing text]. Because of this, they happened like this.”
26. The Master replied, “When the Creator manifested the universe, He [missing text] water from it and His Wisdom arose from it and it was populated by many [missing text].
27. It was above the pathway [missing text] envelopes the whole material world [missing text] the pooled water [missing text] existed apart from them. [missing text] the water, like a wall, a barrier of flames surrounds them [missing text] time when numerous things were disconnected from that which is inside. Once the [missing text] became manifest, He saw it [missing text] and told it, “Depart and [missing text] from you so that [missing text] will continue from lifetime to lifetime and generation to generation.”
28. From Him came manifested a pouring of milk and honey, and olive oil and grape juice with other delicious fruits with exquisite flavors and deep roots – so there was plenty from lifetime to lifetime and generation to generation, and above all [missing text] stood [missing text] His

beauty [missing text] and beyond Him came an expansive and powerful illumination [missing text] similar to it, for He [missing text] governs every universe higher and lower. [missing text] came from the burning [missing text] it became spread through the [missing text] higher and lower, every action dependent upon them. He is [missing text] over the spiritual realm above, down through to the material universe below, so all constantly partake in activities.”

29. When Judas heard this, he laid down prostrated [missing text] and offered glorifications to the LORD.
30. Mary called on her brothers and asked, “What will you do with those about whom is asked of the student [missing text]?”
31. The Master replied, “Sister, none can ask about these things unless they have a place for them within their heart [missing text] to approach [missing text] for entering [missing text] to allow them to not resist [missing text] this empty world.”
32. Matthew said, “Master, I would like to see that dwelling place where there is no wickedness, but rather, there is only pure illumination!”
33. The Master replied, “Brother Matthew, you won’t be able to see it so long as you are carrying around a physical body.”
34. Matthew said, “Master, though I won’t be able to see it, please let me understand it.”
35. The Master replied, “Anyone who gains knowledge of oneself will see it within all the opportunities given to him

[missing text] then will arise [missing text] by one's devotion."

36. Judas then asked, "Master, please tell me how [missing text] that agitates the motion of the earth."

37. The Master picked up a stone with his hand and held it up. He said, "What do I hold here in my hand?"

38. He replied, "a stone."

39. He told them, "What supports the heavens also supports the earth. When Wisdom arises from the Majesty, it proceeds upon what supports the heavens and earth. For the earth does not change course. If it changed course, it would crash. Rather, it doesn't change course or crash, so that the initial Wisdom would succeed. For it was this that manifested the material universe and occupied them. Then breathed its air and because [missing text] that does not change course, myself [missing text] yourselves, all the servants of humanity.

40. Because you originate from there. You live within the hearts of those who teach from joy and truth. Though it arises from the body from the Creator and isn't accepted, it will still [missing text] return to its home.

41. One who doesn't know these perfect activities doesn't know anything. One who doesn't stand in the darkness will not be able to recognize the light. Should one not understand what fire is, one will become burnt by it. For he doesn't know the basics about it. If one doesn't first understand water, he knows nothing. For what use will he have to become baptized?

42. One who doesn't know the wind is blowing will get blown away with it. If one doesn't know about the sepa-

rate existence of the body, he will die with it. Then how can someone who doesn't know the Representative know the Creator?

43. Thus, one who doesn't know the root of everything will remain ignorant. One who doesn't know the root of wickedness is no stranger to it. One who knows not how he came will not know how he will go. And he is not a stranger to this material universe that will [missing text] become humbled.”
44. Next he [missing text] Judas, Matthew and Mary [missing text] the boundary between the spiritual realm and the material world. Then he laid his hand on them. Then they hoped they could [missing text] him.
45. Judas looked up and saw an extraordinary place above. He also looked down and saw the lowest region below. Judas told Matthew, “Brother, who can ascend to this high place or descend to the bottom of the lowest region? For a there is an enormous fire down there – which is very scary!”
46. Just then Wisdom appeared from it. During its appearance, he understood how he had descended. Then he said to him, “Why did you descend?”
47. Then the Servant of Humanity greeted them and told them, “The seed of an authority became impaired. Then he descended to the lowest regions of the material world. And the Almighty remembered him. So He sent Wisdom to it. This delivered him upwards, into His presence, thus the original Wisdom cannot fail.”
48. And his students were astounded by everything he had told them. And they trusted and accepted them. They concluded that wickedness has no value.

49. Next, he told his disciples, “Didn’t I tell you that the devoted will return to the illumination just as a voice is heard or lightning flashes?”
50. Then all the disciples glorified him, and asked, “Master, before you appeared here, who was it who glorified you? For all glories exist for you. Who will bless you? For all blessings arise from you.”
51. As they were standing there, with a flash of lightning, they saw two spirits carrying a single soul with them. Then Wisdom came forth from the Servant of Humanity and said, “Give them their clothing.” Then the humble one became like the great one. They were [missing text] those who accepted them [missing text] each other. Next [missing text] students, whom he had [missing text].
52. Mary said, “[missing text] see wickedness [missing text] from the first [missing text] one another.
53. The Lord said, “[missing text] whereupon you see them [missing text] turn tremendous, they [missing text] – yet the great vision is seeing the Eternal Supreme Being.
54. All then said to him, “Teach us about this.”
55. He told them, “How do you want to see Him? Through temporary vision or by eternal vision?”
56. Continuing, he said, “Endeavor to save those that can follow you. Seek them out and teach from within, so as you seek, you come into harmony with everything. For truly I tell you, the living God [missing text] with you [missing text] with Him.

[multiple sections of missing text – within questions and

answers between Jesus and Judas]

57. Judas said, “Look, the authorities live above us, so they rule over us.”
58. The Master replied, “It is you that will rule over them. Once you cleanse yourselves of enviousness, you will clothe yourselves in illumination and enter the Sanctuary.”
59. Judas asked, “How will we receive our clothing?”
60. The Master replied, “Some will receive and others will provide for you. From these you will be clothed. How else will you reach that prized place? The clothing of life is given only to those of humanity who understand the pathway through which he can depart. And this is difficult even for me to reach this.”
61. Mary said, “This explains the wickedness of each day; the worker being worthy of his food; and the student mirroring his teacher.” She spoke this as a woman who understood everything.
62. The disciples asked him, “What is perfection and what is delusion?”
63. He said to them, “You are from perfection, and where you live has the delusion. But surely, His illumination flows down upon me.”
64. Matthew asked, “Tell me Master, how do the dead die, and how do the living live?”
65. The Master said, “You are asking me about a proverb [missing text] which the eyes have neither seen, nor have I even heard it apart from you.

66. “Yet I tell you, when that which gives life to a human departs, he is called 'dead.' And when one who is alive departs that which is dead, what is alive will be called upon.”
67. Judas asked, “Why should they, for the sake of truth, live and die?”
68. The Master said, “One who is born of truth does not die. That which is born from a woman dies.”
69. Mary asked, “Master, tell me why I came to this place – to profit or sacrifice.”
70. The Master replied, “You are clarifying the bounty of the teacher.”
71. Mary asked him, “Master, then is there anyplace that is [missing text] or lacks the Truth?”
72. The Master said, “It is that place where Yahweh is not.”
73. Mary said, “Master, you are revered and awesome and [missing text] those who don’t know you.”
74. Matthew asked, “Can we have tranquility at the same time?”
75. The Master said, “When you abandon the shackles.”
76. Matthew asked, “How can the humble connect with the great?”
77. The Master said, “When you abandon the activities that won’t accompany you, then you can have tranquility.”

78. Mary said, “I would like to know the reality of everything.”
79. The Master said, “One who seeks life – this is their fortune. For the [missing text] of this universe is [missing text] and its gold and silver are illusory.”
80. Then his disciples asked him, “What should we do to secure perfect activities?”
81. The Master told them, “Become prepared to face anything. Blessed is one who finds [missing text] the struggle [missing text] his vision. He did not murder. Nor was he murdered. Rather, he emerged the victor.”
82. Judas asked, “Master, tell me where the path is begun.”
83. He replied, “With love and devotion. For if the authorities had just one of these, wickedness would not be present.”
84. Matthew said, “Master, you teach concerning the complete conclusion, with no anxiety.”
85. The Master said, “You have heard and understood everything I have said. And you accepted them with trust. If you understand them, they belong to you. If you don’t, then they won’t belong to you.”
86. They asked him, “What place will we be going to?”
87. The Master replied, “Stay in that place you can attain.”
88. Mary then said, “All that has manifested will then be seen.”

89. The Master replied, “I have said to you that one who sees reveals.”
90. His twelve disciples asked him, “Teacher, [missing text] tranquility [missing text] tell us [missing text].”
91. The Master replied, “[missing text] all that I have [missing text] you will [missing text] you [missing text] all things.”
92. Mary said, “But there is one proverb I tell the Master regarding the secret truth. ‘For this we have stood our ground, and to the universe we are revealed.’”
93. Judas told Matthew: “We wish to know the type of clothing we will wear when we leave the decomposing flesh.”
94. The Master replied, “The rulers and authorities wear temporary clothing granted only for a time. That clothing will not last. But you, the children of truth, will not clothe yourselves in these temporary garments. Rather, I tell you, you will be blessed as you bear yourselves. For there is no big issue [missing text] outside.”
95. [missing text] said [missing text] speak, I [missing text].”
96. The Master replied, “[missing text] your Creator [missing text].”
97. Mary asked, “What about the mustard seed? Is this about the spiritual realm or about the material world?”
98. The Master replied, “When the Creator manifested the creation for Himself, there was much more left for the Universal Mother. Thus, there is speaking and action.”

99. Judas said, “You have taught us from the Heart of Truth. Now how should we pray?”
100. The Master said, “Pray from the place where there is no womanhood.”
101. Matthew said, “Pray from the place where there is no womanhood,’ he says to us. This means, condemn the actions of women, not because of the arrangement of birth, but because they will stop giving birth.”
102. Mary said, “They will never be destroyed.”
103. The Master said, “Who knows they won’t be destroyed and [missing text].”
104. Judas told Matthew, “The activities of womanhood will be destroyed [missing text] the authorities will [missing text]. As a result, we will be prepared for them.”
105. The Master said, “True, for will they see you? Will they see those who accept you? Now look, the pure Wisdom descends from the Creator into the depths – rendering birth without a sound, in a flash of illumination. Can they see this or overcome this?”
106. “Yet this path is truly revealed to you. This even before either the angel or authority has [missing text] Instead, this is connected to the Creator and the Representative, for they are individually united [missing text]. Then you will travel the pathway that you understand. Should the authorities become great, even they will not be able to attain this. Yet listen to me, I tell you it is even difficult for me to attain it.”
107. Mary asked the Master, “When the activities [missing text] that dissolve an action.”

108. The Lord said, “True. Because you understand [missing text] if I dissolve [missing text] will one go to that place.”
109. Judas said, “How is the spirit evident?”
110. The Master replied, “How is the sword evident?”
111. Judas said, “How is the illumination evident?”
112. The Master replied, “[missing text] with it eternally.”
113. Judas asked, “Who will forgive whose activities? The activities that [missing text] the universe [missing text] who forgives the activities.”
114. The Master said, “Who [missing text]? It is necessary that one who understands their activities should do what pleases the Creator. Then as for you, endeavor to abandon anger and enviousness from yourselves, and unclothe yourselves from your [missing text] and don’t [missing text]

[multiple sections of missing text]

115. [missing text] one will live forever. And I tell you [missing text] in order that you won’t guide your minds and your souls into delusion.”

The Didache (The Teachings)

The Didache (The Teachings)

The Didache, which means, “The Teaching,” is a First Century lost Gospel that has been found in Greek and Coptic in multiple ancient libraries. It is one of the earliest Gospels not included in the Bible canon.

The Teaching of the Master through the Twelve Messengers

Didache Chapter One

1. There are two paths: One of life and one of death – which are vastly different paths from each other.
2. Indeed, the path of life is this: First, love the God who created you;
3. and secondly, your neighbor as yourself: And whatever you wish won't happen to you, don't do to another.
4. Abstain from the carnal desires of the body. If someone strikes you in the right jaw, you should also turn the other towards him and be gracious. If you are sent a mile by someone, return for him two. If someone takes off your coat, also give him your shirt. If someone takes from you what is yours, don't ask for it back, even if you can.
5. Give to anyone who asks of you. Give, and don't ask for it back, because the Creator is pleased when we give the gifts we have received from Him. Blessed is one who gives according to this instruction, for he is free of debts – but woe to one who takes. For someone who utilizes what is needed has no obligation, but one who utilizes what is not needed will be responsible for what was used and for what purpose. And in the final accounting, one will not become free until he has paid back the last penny.
6. With regard to this, it is said: ‘Let your pennies sweat in your hands until you know to whom you should give.’

Didache Chapter Two

1. The second instruction of the teaching is:
2. Do not murder, nor commit adultery, nor child molestation, nor illicit sex, nor shall you steal, nor practice

witchcraft, nor murder a child by abortion or kill a newborn.

3. Do not covet what is your neighbor's, nor swear or lie, nor speak wickedness, nor hold a grudge.
4. Don't be duplicitous or deceitful: Deceit is the entrapment of death.
5. Do not give false or empty promises, but back up what you say with your actions.
6. Don't be greedy, nor be a thief, nor a pretender, nor nefarious or proud. Don't make wicked plans against your fellow person.
7. Don't hate any person – indeed, love those who detest you more than your own self.

Didache Chapter Three

1. My child, run from all wickedness and from everything like it.
2. Don't be quick to anger, because anger leads to violence. Nor be jealous nor cruel – out of which all violence comes.
3. My child, don't become lusty, as this leads to a craving for illicit sex. Nor speak wickedly, nor with pride, because out of these things adulteries are born.
4. My child, don't follow omens, because this leads to worshipping false gods. Nor astrologers or numerologists, nor diviners. Don't be interested to see or hear from them, for out of these things the worship of false gods is born.
5. My child, don't become a liar, because lying leads to stealing. Nor be greedy, nor arrogant, because out of these, stealing is born.
6. My child, don't become a complainer, because this leads to blasphemy. Nor be selfish or evil-minded, because out of these blasphemies are born.
7. Rather, be humble, because the humble will inherit paradise.
8. Be patient and merciful and straight-forward, and peaceful and good, and revere the teachings you have heard.

9. Don't glorify yourself, nor be impudent. Your spirit-person may accompany the exalted – but conduct yourself with virtue and humility.
10. Accept the things that come upon you, because nothing takes place without God.

Didache Chapter Four

1. My child, remember him who teaches the doctrine of God – and honor him as master, for the LORD is present where ever He is spoken of.
2. Those who seek to please the holy ones each day will take shelter in their teachings.
3. Do not create strife. Rather, make peace among fighters. Judge one's failings with understanding.
4. Don't be duplicitous, regardless of the situation.
5. Don't stretch out your hands to receive – rather, withdraw them as you give.
6. For by your hands your errors will be redeemed.
7. Don't hesitate to give, nor grumble when giving – for you should know what is a fair compensation of wages.
8. Don't turn away those in need. Rather, share everything with your brother. And don't say those things are yours, for you are partners in what is eternal – even more so with what is temporary.
9. Don't withhold your embrace from your son or your daughter – but from their youth, teach them to revere God.
10. Don't bitterly command your servant or maidservant who relies upon the same God – or they may cease their reverence to the God who is over both of you. For He comes not just to call people, but for those the Holy Spirit has prepared.
11. Rather, you are servants subject to your master, God's representative, with humility and reverence.
12. Detest all pretense and everything that is not pleasing to the LORD.

13. Do not abandon the instructions of the LORD. Rather, guard what has been received, and neither add to them nor take away from them.
14. Confess your offenses before others, and don't pray with wicked intentions. This is the path of life.

Didache Chapter Five

1. The path of death is this: Firstly, it is wickedness and cursed with thoughts of violence, adultery, lust, illicit sex, theft, idol worship, witchcraft, sorcery, robbery, lying, pretense, duplicitous, craftiness, pride, evil, selfishness, greediness, foul-mouthed, jealousy, rudeness, superiority, disrespect;
2. persecutors of the devoted; hating truth; loving lies; not knowing the benefits of virtue; not having associated with devotion nor righteous judgment; not caring for devotion, but only for wickedness; being far from gentleness and patience; loving vanity; pursuing vengeance; not merciful to those in need; not tending to the afflicted; ignoring Him who created them; murdering children; corrupting the creatures of God; turning away the needy; afflicting the oppressed; advocating the wealthy; being lawless judges of the poor; wholly wicked. Withdraw yourselves, children, from all of these.

Didache Chapter Six

1. See that no teaching makes you stray from this path, for such teaching is without God.
2. If indeed you can completely take refuge in the LORD you will be perfect. But if you can't, then do as best as you can.
3. Concerning food: Sustain yourself as you can, but be careful not to eat from what is offered to idols because this is the worship of dead deities.

Didache Chapter Seven

1. With regard to baptism, immerse anyone within the water that is living by first saying, ‘Be baptized in the Name of the Creator and the Representative and the Holy Spirit.’
2. But if you don’t have living water, then baptize with some other water. And if you don’t have cold, then use warm.
3. But if you have neither, pour water on the head three times ‘in the Name of the Creator, the Representative and the Holy Spirit.’
4. And before the baptism, the baptizer and he who will be baptized should fast – and anyone else who is able. Then you should request the person who will be baptized to fast a day or two prior.

Didache Chapter Eight

1. But don’t fast with the hypocrites. They fast on the second and the fifth Sabbath. You can fast on the fourth and the day before the Sabbath.
2. Nor should you pray like the pretenders, but as requested by the Master in the Gospel of God, thus you should pray:
 ‘Our Creator in the spiritual realm;
 Your Name is holy;
 let Your sanctuary avail;
 let Your will be done on earth as it is in the spiritual realm;
 give us sufficient bread today;
 and forgive our debts;
 as we forgive our debtors;
 and deliver us not into temptation;
 but rescue us from wickedness;
 for You are the Almighty – may You be glorified forever.’
3. Pray like this three times a day.

Didache Chapter Nine

1. With regard to making offerings, make offerings like this:

2. First with regard to the cup: ‘
‘We make this offering to You, our Creator,
over the holy vine of Your servant David,
revealed to us through Your servant Jesus.
May You be glorified forever.’
3. With regard to the broken bread:
‘We offer this to You, our Creator,
over the life and knowledge
revealed to us through Your servant Jesus.
May You be glorified forever.’
4. ‘Just as one who scattered bread crumbs beyond the
mountains and then gathered them
together, those who call on You will be gathered from the
ends of the earth into Your sanctuary, for You are the
Almighty – may You be glorified through Jesus the
Anointed [Messiah, Christ] forever.’
5. No one should eat nor drink from the offering except
those who are immersed in the Name of the LORD: And
because of this, the Master said: “Do not give what is holy
to the dogs.”

Didache Chapter Ten

1. Yet once satisfied, offer thanks thus:
2. ‘We offer thanks to You, Holy Creator,
for Your Holy Name that dwells within our hearts
and the knowledge and faith and imperishability,
which You revealed to us through Jesus Your Servant.
May You be glorified forever.
3. ‘Almighty LORD, You created everything for Your
Name’s sake, and you gave food and drink to humanity to
be filled through offerings to You. However, You granted
us spiritual food and drink, and eternal life through Jesus
Your servant.

4. 'Above all, we offer our thanks to You, for You are Almighty and may You be glorified forever.
5. 'Remember, LORD, those who call upon You. Rescue us from all wickedness and make us perfect in Your love. Gathered from the four winds is the holy one who prepares us for Your sanctuary, for Yours is the power and the glorification forever.
6. 'May Your Grace be revealed, and may the world pass away! All glories to the God of David! May those who are holy be revealed, and if someone isn't, then let him have a change of heart as the LORD becomes revealed, Amen.'
7. As to the prophets – let us make offerings as they do.
[Coptic manuscript only]
8. With regard to the anointing, which is offering:
'We offer our thanks to you, our Holy Creator, over the anointment, that has been made known to us through Your Representative Jesus. May You be glorified forever.' [end of Coptic manuscript only]

Didache Chapter Eleven

1. Accept one who appears and teaches you all of these things.
2. If the spiritual teacher perverts the teachings and teaches another doctrine, do not listen to him. But if his teachings enable an increase in devotion and knowledge of the LORD, then accept him as you would accept the LORD.
3. With regard to the messengers and spiritual teachers – according to the Gospel – act accordingly.
4. However, every messenger who approaches you should be received as the Lord.
5. But let him stay for a day or two – but if he stays for three days, he is a false teacher.
6. And when a messenger departs, he should accept nothing except for bread until he rests. If he asks for money instead, he is a false teacher.

7. Don't judge or examine the spiritual teacher who speaks by the Spirit. For all offense will be forgiven – but this offense won't be forgiven.
8. Yet not every person who speaks by the Spirit is a spiritual teacher – only if he acts on behalf of the LORD. The false teacher and the true spiritual teacher will be known by their actions.
9. A spiritual teacher who announces a sacrifice in the Spirit won't eat from it. Otherwise, he is a false teacher.
10. Any spiritual teacher who teaches the Truth and does not practice what he teaches is a false teacher.
11. Every spiritual teacher who proves to be genuine – ministering from the mysteries of the transcendental assembly: If he does not practice what he teaches he can be judged by you, because he will have his judgment with God – for this is as it was for the spiritual teachers of ancient times.
12. But whoever says by the Spirit, 'give me money or something else,' you shouldn't listen to him. But if he tells you to give on behalf of others in need, then no one should judge him.

Didache Chapter Twelve

1. Receive anyone who approaches you calling upon the Name of the LORD – but after examining him you will know him, for you know what is right and wrong.
2. If the one who approaches is transient, help him to the degree you can, but he shouldn't remain with you more than two or three days if need be.
3. If he wants to stay with you and he has a trade, let him work and eat.
4. If he doesn't have a trade to your knowledge, care for him, providing that no Christian will live among you idly. But if he is not willing to work, he is using the Anointed [Messiah, Christ]. Beware of such people.

Didache Chapter Thirteen

1. Any true spiritual teacher who will live among you deserves food.

2. In the same way, the true spiritual teacher – just as the laborer – deserves food.
3. Therefore, all the fruits born of the press and the threshing, as well as oxen and sheep, should first be offered to the spiritual teachers, because they are your high priests.
4. But if you don't have a spiritual teacher, then give to the poor.
5. If you make bread, first offer it according to the instruction.
6. Otherwise, when you open a flask of juice or oil, first offer it to the spiritual teachers.
7. Regarding money and clothes – and all of your possessions – first offer these as best you can, according to the instruction.

Didache Chapter Fourteen

1. On the LORD's day of service, come together to break bread and make offerings to the LORD, and confess your offenses to purify your sacrifice.
2. But no one who is in conflict with another should come together until they are reconciled, so your sacrifice will not be offensive.
3. For the LORD says, "In every place and time, make a pure offering to Me, for I am the Great King and My Name is wonderful among the people."

Didache Chapter Fifteen

1. Therefore, choose for yourselves a spiritual leader and elders who are devoted to the LORD – those who are humble and not lovers of money; honest and authoritative; for they will help you cultivate the teachings of the saints and spiritual teachers.
2. Now don't despise them, for you should honor them together with the saints and spiritual teachers.
3. And chastise others not with hostility, but rather with the peace as found in the Gospel. And one who doesn't treat others with respect should not speak to others, nor should you hear from them until they have a change of heart.

4. But your prayers and offerings and every deed you do should be as held in the Gospel of your LORD.

Didache Chapter Sixteen

1. Be careful about your life: Don't extinguish your lamps, nor loosen your loins. Instead prepare yourselves, for you know not the hour our LORD will appear.
2. But gather often and seek that which benefits your spirit-person, for all your faith has no benefit unless you are found perfect at the time of death.
3. Because as time goes on, false prophets will multiply, and the tempter will convert the sheep into wolves, and love into hate.
4. And because lawlessness increases, hatred for one another will follow, and betrayal. Then the deceiver of the world will appear to be God's representative, doing wonders and miracles, betraying the world for himself and creating lawlessness like never seen before.
5. Then the human creation will receive a scorching testing, and those who are offenders will perish. But the faithful shall endure, and be saved from the wickedness.
6. Then the signs of Truth will be revealed. The sign is first transmitted from heaven, then the sign of the horn is sounded, and thirdly, the rising from the dead body.
7. But not for everyone – but only for those who call upon the LORD and the Saints devoted to Him.

Then the world will see the LORD present on high, within the spiritual realm.

The Epistles of John

First Epistle of John Chapter One

- 1:1 From the start, what we heard, saw with our eyes, and touched with our hands concerning the Wisdom of life:
- 1:2 And this life became manifest. We have seen, testified and proclaimed to you the everlasting life that has been with the Creator and became manifest to us.
- 1:3 We are reporting to you what we have seen and heard, so that you too may become friends with us, as we are friends with the Creator and with His Representative, Jesus the Anointed of God [Messiah, Christ].
- 1:4 We are writing these things so that you become filled with joy.
- 1:5 And this is the message we have heard from Him and report to you: God is radiant; and in Him exists no darkness.
- 1:6 If we say we are friends with Him and yet we walk in the darkness, we are being deceitful and not dwelling in the Truth.
- 1:7 But if we walk in the light as He Himself is in the light: We share friendship with each other, then the essence of Jesus, His Representative, purifies us of our transgressions.
- 1:8 If we claim to be without transgression, we deceive ourselves and the truth is not within us.
- 1:9 If we admit our transgressions, He is merciful and righteous, and will forgive our transgressions and cleanse us of our wickedness.
- 1:10 If we claim we have not made transgressions, we deem Him false and His wisdom is not within us.

First Epistle of John Chapter Two

- 2:1 My humble children, I write these things to you so you will not transgress. But if anybody transgresses, we have the advocate of the Creator, the devoted one, Jesus the Anointed of God [Messiah, Christ].
- 2:2 And he provides for the forgiveness of our transgressions, and not just for ours – but for those of the entire universe.
- 2:3 We know that we have come to know him if we follow his instructions.
- 2:4 One who says he knows him but doesn't follow his instructions is being dishonest and the Truth is not with him.
- 2:5 But those who hold on to his teachings, love of God truly becomes perfected. By this we know we are with him.
- 2:6 Whoever claims to abide with him should live in the same way he lived.
- 2:7 Dear friends, I am not writing you with a new instruction, but an old instruction, which you have had from the start: The old instruction is the wisdom that you have heard.
- 2:8 Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing and the true light is already shining.
- 2:9 On the other hand, I write you with a new instruction, which is truthful with him and you since the darkness will pass away and the genuine light is shining.
- 2:10 One who loves his brother dwells in the light and nothing can cause him to stumble.
- 2:11 But one who hates his brother dwells and walks in darkness and knows not where he is going because the darkness has blinded him.
- 2:12 I write to you dear children because your transgressions have been forgiven on account of His Name.
- 2:13 I write to you, fathers, because you know Him – the Source of everything. I write to you, young men, because you have conquered wickedness.
- I have written to you, children, because you know the Creator.

- 2:14 I have written to you, fathers, because you have known Him – the Source of everything. I have written to you, young men, because you are strong, and the Teachings of God dwell within you, and you have conquered wickedness.
- 2:15 Don't love the material world nor the things in the material world. For one who loves the material world, the love for the Creator is not within them.
- 2:16 For everything in the material world – the desires of the flesh and the desires of the eyes and the life of boastful pride – is not from the Creator but is from the material world.
- 2:17 The material world passes away along with its desires – but one who does what is pleasing to God lives forever eternally.
- 2:18 Children, it is late in our lifetimes, and as you have heard, the opposer of God becomes known just as many opposers of God have become known. From this we know that it is late in our lifetimes.
- 2:19 They arose from us but they were not really of us, because if they had been of us, they would have remained with us. But they departed so that it would become known that they are not with us.
- 2:20 But you received the anointing from the Holy One, and you all understand.
- 2:21 I write you not because you don't know the Truth – for you know it and because no falsehood is from the Truth.
- 2:22 A liar is one who denies that Jesus is the Anointed of God [Messiah, Christ]. This is an opposer of God – one who denies the Creator and the Representative.
- 2:23 One who denies the Representative doesn't hold onto the Creator: One who proclaims the Representative holds onto the Creator as well.
- 2:24 As for you – let what you heard from the start abide with you. If what you heard from the start abides with you, you will also abide with the Representative and in the Creator.
- 2:25 This is the promise that He made to us – eternal life.
- 2:26 I have written these things to you about those who try to deceive you.

2:27 For you, the anointing that you received from Him abides with you and you have no need for anyone to instruct you except as His anointing instructs you about everything. This is true and not a falsehood. And just as it teaches you, you abide with Him.

2:28 Now dear children, abide with Him so that when He becomes known we may be bold and unashamed when in His presence.

2:29 If you understand His devotion you know that everyone who also practices devotion is born from Him.

First Epistle of John Chapter Three

- 3:1 Look how awesome the Creator's love is for us that we would be considered God's children – and that we are. For this reason, the world doesn't understand us – because it doesn't know Him.
- 3:2 Dear friends, now we are God's children, but what we will be has not yet been made known to us – what will become of us. We know that when He becomes known, we will become like Him because we will see Him as He is.
- 3:3 And all who keep their hope focused upon Him purify themselves according to His purity.
- 3:4 All who transgress are wrong, as transgression is iniquity.
- 3:5 You know that he appeared in order to remove transgression and no transgressions occur within him.
- 3:6 No one who abides with Him transgresses; no one who transgresses sees Him or knows Him.
- 3:7 Dear children, don't let anyone deceive you. One who practices devotion is devoted, just as he is devoted.
- 3:8 One who transgresses is wicked, and the wicked have transgressed from the beginning. The Representative of God appears for this purpose: To subvert the activities of wickedness.
- 3:9 One who is born of God doesn't practice wickedness; because His seed lives within him and he cannot transgress because he is born from God.
- 3:10 From this the children of God and the children of wickedness are obvious. Anyone who doesn't practice devotion is not of God. Nor is one who doesn't love his brother.
- 3:11 For this is the message that you have heard from the start: That we should love each other.
- 3:12 Don't be like Cain, who was of wickedness and murdered his brother. Why did he murder him? Because his deeds were wicked and his brother's were devoted.
- 3:13 Don't be surprised brothers, if the world hates you.

- 3:14 Know that we have risen from death into life because we love our brothers. One who doesn't love is dead.
- 3:15 Anyone who hates his brother is a slayer of humanity and know that such a slayer cannot have eternal life dwelling within.
- 3:16 We can know love by this – that he gave his life for us and we should also give our lives for our brothers.
- 3:17 But one who has a worldly life and sees his brother in need and closes his heart towards him – how can the love of God dwell within him?
- 3:18 Dear children, let's not love with word and tongue: But in deed and truth.
- 3:19 We know by this that we are of the truth and our hearts seek to please Him.
- 3:20 However our hearts may condemn us, God is greater than our heart and knows everything.
- 3:21 Dear friends, if our heart doesn't condemn us, we are trusting in God.
- 3:22 And whatever we request, we receive from Him because we keep His instructions and do those things that are pleasing in His sight.
- 3:23 And this is His instruction: That we should believe, in the name of His representative Jesus the Anointed of God [Messiah, Christ], and love each other as he instructed us.
- 3:24 One who follows His instructions dwells with Him and He with them. We know from this that He dwells with us through the Spirit whom He has given to us.

First Epistle of John Chapter Four

- 4:1 Dear friends, don't believe every spirit – rather, test the spirits to see whether they are of God. For many false prophets have come forth into the world.
- 4:2 From this you can know the Spirit of God: Every spirit that testifies that Jesus the Anointed of God [Messiah, Christ] appeared in the flesh is of God.
- 4:3 And any spirit that doesn't testify about Jesus is not of God. This is the spirit of the opposer of God, of which you have heard about and now appears in the world.
- 4:4 You are of God, dear children – and have overcome them, because greater is He who is with you than he who is of the material world.
- 4:5 They are of the material world. Thus they speak from the material world and the world listens to them.
- 4:6 We are of God and one who knows God listens to us. One who is not of God does not listen to us. From this we can understand the spirit of truth and the spirit of falsehood.
- 4:7 Dear friends, let us love each other. For love is of God and anyone who loves is born of God and understands God.
- 4:8 One who doesn't love doesn't understand God – because God is love.
- 4:9 From this the love of God became manifest with us: That God sent His confidential Representative into the world – so that because of him we can live.
- 4:10 This is love: Not that we loved God – but that He loved us and sent His Representative in forgiveness for our transgressions.
- 4:11 Dear friends, if God so loved us, we should also love each other.
- 4:12 One may not see God with the eyes; but if we love each other, God lives with us and love is perfected in us.
- 4:13 From this we understand that we abide with Him and He with us, because He has given us His Spirit.
- 4:14 We have seen and give witness that the Creator has sent the

Representative to save the world.

4:15 Anyone who testifies that Jesus is the Representative of God abides with Him, and he with God.

4:16 We have understood and trusted the love that God has for us. God is love and one who lives in love dwells with God and God dwells with him.

4:17 With this, love is perfected in us, giving us confidence at the time of judgment because, like him, we are in this world.

4:18 There is no fear in love. But perfect love casts away fear. For fear involves punishment and one who fears is not perfect in love.

4:19 We love because He loved us first.

4:20 One who says 'I love God' but hates his brother is a liar. Because one who doesn't love his brother whom he sees with the eyes cannot love God whom he doesn't see with the eyes.

4:21 And we have this instruction from Him – that we should love God and love our brother as well.

First Epistle of John Chapter Five

- 5:1 One who trusts that Jesus is the Anointed of God [Messiah, Christ] and comes from God; and one who loves the Creator loves what comes from Him.
- 5:2 From this we know that we love God's children when we love and follow His instructions.
- 5:3 For this is loving God: That we follow His instructions and His instructions are not a burden.
- 5:4 For anyone who comes from God overcomes the material world. This is the victory that overcomes the material world and our faith.
- 5:5 Who is it who overcomes the material world? One who trusts that Jesus is the Representative of God.
- 5:6 Jesus the Anointed of God [Messiah, Christ] arrived with the purifying waters of the seat of life. Not only with purifying waters, but with the purifying waters and the seat of life: The Spirit who testifies because the Spirit is Truth.
- 5:7 Because there are three that testify:
- 5:8 The Spirit, the purifying waters, and the seat of life – and the three are in harmony.
- 5:9 We may accept human testimony, but the testimony of God is greater, because the testimony of God is this: He testified about His Representative.
- 5:10 One who trusts in the Representative of God testifies within himself. One who does not trust God has made Him a liar, because he hasn't trusted in the testimony that God gave about His Representative.
- 5:11 And this testimony is that God gave us eternal life – and this life is with His Representative.
- 5:12 One who receives the Representative has life. One who doesn't accept the Representative of God doesn't have life.
- 5:13 I have written these things to you who trust in the name of the Representative of God, so that you may know that you have eternal life.
- 5:14 This is the trust that we have for Him: That if we ask

anything that relates to pleasing Him, He hears us.

5:15 And if we know that He hears us in whatever we ask – we know that we have what we have requested of Him.

5:16 If you see your brother committing a transgression not leading to death, pray to God to give them life. I am not speaking of those transgressions that lead to death.

Second Epistle of John

- 1 The elder to the lady who is chosen by God – and her followers, whom I – and others who know the truth – truly love –
- 2 on behalf of the Truth – which abides within us and will be with us forever.
- 3 We receive grace, mercy and tranquility from God the Creator, and from Jesus the Anointed of God [Messiah, Christ] – the Representative of the Creator in truth and love.
- 4 I was very happy to find some of your followers progressing in the Truth – just as we have been instructed to do from the Creator.
- 5 Now lady, I request of you not as if I was writing to you a new instruction, but one that we have been given from the start: That we love one another.
- 6 And to love is to carry on according to His instructions. This is the instruction that you have heard from the start, and you should carry it out.
- 7 For many deceivers have come forth to the world – they don't accept that Jesus the Anointed of God [Messiah, Christ] appeared in the flesh. They are deceivers and opposers of God.
- 8 Be careful that you don't lose what has been worked for – so that you can receive the full reward.
- 9 One who gets ahead of himself and doesn't maintain the teachings of the Anointed of God [Messiah, Christ] does not have God. One who maintains the teachings has both the Father and the Representative.
- 10 If someone comes up to you and doesn't bear these teachings – don't receive him into your house and don't welcome them in.
- 11 Because one who welcomes them in participates in their wicked activities.
- 12 While I have many things to write you about, I don't want to use scroll and ink. Rather, I hope to approach you and speak personally so that your joy can be complete.

13 The followers of your sister, chosen by God, send you their greetings.

Third Epistle of John

- 1 The elder, to my dear Gaius, whom I truly love.
- 2 Dear friend, I pray that you are prospering in all respects and are in good health, just as your soul prospers.
- 3 For I was very happy when our brothers and sisters came and testified about your integrity with reference to how you are following the Truth.
- 4 I feel no greater joy than to hear of my followers following the Truth.
- 5 Dear friend, you are acting faithfully in whatever you are doing for the brothers and sisters, especially when they are guests.
- 6 They have reported about your love within the assembly. Please send them off in a way that honors God.
- 7 For they left for the sake of the Name – accepting nothing from the materialists.
- 8 Therefore, we should support such people, so we might be partners in the Truth.
- 9 I wrote something to the assembly but Diotrephes – who seeks to be their leader – doesn't accept what we say.
- 10 Thus if I come, I will call attention to his actions, which he unjustly accuses us with wicked and unsavory language, together with not accepting the brothers either. And he forbids those who desire to do so and kicks them out of the assembly.
- 11 Dear friend, don't imitate the wicked, but rather, the devoted. The devoted one is of God. The wicked one has not seen God.
- 12 Demetrius has received good reports from everyone and from we add our report with truth. And you know that our report is true.
- 13 I had many things to write you about but I am not going to write them down with pen and ink for you.
- 14 I hope to see you soon and we will speak personally.

The Letter of Peter to Philip

The Letter of Peter to Philip

This ancient lost Gospel from the Nag Hammadi collection was found in the desert of Egypt in 1945. It is estimated to have been written in the First Century. It discusses teachings of Jesus not mentioned in other Gospel texts, along with some that are.

1. Peter's letter, which he sent to Philip: "Peter, the messenger of Jesus the Anointed of God [Messiah, Christ], to Philip, our beloved brother and fellow messenger and the brothers who are with you – greetings!
2. Please know, our brother, that we were instructed by our Master and Savior of the material world that we should go out and spread the teachings and preach the salvation promised to us by our Master Jesus the Anointed of God [Messiah, Christ].
3. You, however, have been separated from us, and did not want to gather with us, and understand how we should organize ourselves so that we might preach the gospel.
4. Therefore, our brother, would you be willing to gather according to the instructions of our Master Jesus?"
5. When Philip received this, after reading it, he joyfully came to Peter, praising God.
6. Then Peter gathered the others as well. They traveled up to the mount of the olive trees – the place where they used to gather with the blessed Anointed of God [Messiah, Christ] when he was in the body.
7. Now when the messengers^R had gathered, and fell down to their knees, they prayed:
8. "Creator – Creator – Creator of the light, Possessor of virtues, hear us, on behalf of Your being pleased with Your Holy Representative Jesus the Anointed [Messiah, Christ].
9. Because he illuminated us who were in darkness. Please hear us!"
10. They continued praying:

11. “Representative of life, Representative of immortality – who exists within the light – the Representative, Anointed by the Eternal – our Redeemer, give us authority, because they want to kill us.”
12. Then a great light fell upon the mountain revealing his shining appearance.
13. And a voice came forth to them, saying,
14. “Receive the words I am speaking to you:
15. What do you ask of me? I am Jesus the Anointed of God [Messiah, Christ], who will be with you eternally.”
16. Then the messengers replied, saying,
17. “Master, we would like to understand what is the defect of this lifetime, and how is it corrected?
18. And how is it we became confined within this abode?
19. Furthermore, how did we arrive in this place and how will we leave it?”
20. And how do we gain the power of courage?
21. And why do the authorities fight against us?”
22. Then a voice came to them out from the light. It said:
23. “You yourselves are witnesses that I told you all these things.
24. “But due to your unbelief, I will tell you again.
25. “First, regarding the defect of this lifetime – this is the defect:
26. “It occurred with the disobedience and foolishness of the mother, abandoning the instruction of the majesty of the Creator. She wanted to create eternal lifetimes. And when she spoke, the arrogant one followed.
27. “And when she left behind a portion, the arrogant one took it and it became a defect. This is the defect of this lifetime.
28. “When the arrogant one took a portion, he planted it. He assigned it with powers and authority.
29. “And he wrapped it within the mortal lifetimes. Then all the powers of the material world were glad they had been

begotten.

30. “But they don’t know the eternal Creator who exists eternally, since they are foreign to Him.
31. “Instead they gave power to the [arrogant] one and they served him with praise.
32. “Yet the arrogant one grew proud due to the praise of the powers.
33. “He became envious and desired to create an image to replace the Image – and a form to replace the Form.
34. “So he commissioned the powers within his authority to mold mortal bodies.
35. “Thus they came into existence through a fabrication of the likeness.
36. “Next, regarding the completion: I am the one who was sent down to be in the body because of the generation that had fallen away.
37. “So I came down into their mortal mold.
38. “But they didn’t recognize me. They were thinking that I was a mortal man.
39. “Then I taught one who followed me, and he called on me just as all of you who called on me today.
40. “Then I gave him authority so that he might be able to enter into the inheritance of his Creator.
41. “Then I brought him, filled, and provided him salvation.
42. “Since he was defective, he became corrected.
43. “Regarding the nature of your being detained, it is because you are my followers.
44. “When you remove what is corrupt from your selves, you will become luminaries in the midst of mortal men.
45. “And this is why you fight against the authorities, because they don’t have peace like you have – and they don’t want you to be saved.
46. Then the messengers respectfully asked, “Master, tell us, how can we fight the chief priests, since the chief priests are above us?”

47. Then a voice came forth from the appearance and said,
“You will now be able to fight against them in the following manner:
48. “For the chief priests are fighting against the person within. So you can fight against them in this manner.
49. “Gather together and preach to the world the salvation of devotion.
50. “Then you can gird yourselves with the power of my LORD.
51. “And put forth your prayers. Then He, the Creator, will rescue you.
52. “Just as He has rescued you by sending me.
53. “Don’t be afraid. I am with you eternally, as I told you before, when I was in the body.”
54. Then lightning and thunder appeared from the sky.
55. And the appearance they had in that place was taken up to heaven.
56. Then the messengers made offerings to the LORD with many prayers. Then they returned to Jerusalem.
57. And while they traveled on the road back, they talked to each other about the light that appeared.
58. Then a remark was made about the Master. It was said:
59. “If he – our Master – suffered, then how much will we?”
60. Peter answered and said:
61. “He suffered for us, and we must also suffer due to our humility.”
62. Then a voice came forth to them and said:
63. “I have told you many times – suffering is necessary for you.
64. “It is necessary for them to bring you to the synagogues and governors so that you will suffer.
65. “But one who does not suffer and does not [missing text]
66. “[missing text] the Creator
67. “[missing text] in order that he may [missing text]”

68. Then they arrived at the Temple and preached the salvation on behalf of the Master Jesus, the Anointed of God [Messiah, Christ].
69. And they healed many.
70. Then Peter began to speak and said to his disciples, “When our Master Jesus was in the body, he revealed everything to us.
71. “For he descended. My brothers, listen to what I am saying.” Then he was filled with the Holy Spirit.
72. He said this: “Our light, Jesus, came down and was crucified.
73. “He wore a wreath of thorns. And he put on a purple robe.
74. “Then he was crucified on a tree and he was buried in a tomb.
75. “And he rose from the dead body. My brothers, that pain is foreign to Jesus.
76. “But we are the ones who have suffered, through the transgression of the mother.
77. “And because of this, he did everything on account of us.
78. “As for the Master Jesus, the Representative of the unlimited glory of the Creator – he is the cause of our life.
79. “My brothers, therefore let’s not follow the unjust ones, and walk in [missing text]”
80. Then Peter gathered together the others again.
81. He prayed, “Master Jesus the Anointed of God [Messiah, Christ], cause of our peace, give us the spirit of understanding so that we may also provide the service of devotion.”
82. Then Peter and the other messengers saw him, and they were filled with the Holy Spirit.
83. Then each one conducted healings. Then they parted ways to spread the teachings of the Master Jesus.
84. They gathered with their associates and greeted them, saying, “Amen – in Truth.”
85. Then Jesus appeared to say to them, “Peace to you all –

and everyone who believes on my account.”

86. “And when you depart, you will have joy, grace and power.

87. “Don’t be afraid. Look, I am with you eternally.”

66. The messengers parted ways and used the four teachings for the purpose of preaching. And they went with the power of Jesus, in peace.

The Acts of Peter and the Twelve Messengers

The Acts of Peter and the Twelve Messengers

This ancient lost Gospel was found buried in the Egyptian desert in 1945, near Nag Hammadi (Codex V). It is estimated to have been recorded in the First to Second Century, and discusses an appearance by Jesus to Peter and his associates following Jesus' persecution.

1. [missing text] which [missing text] purpose followed us [missing text] messengers [...]. We sailed [missing text] of the body. Some had no worries within their hearts. Yet in our hearts, we were unified. We agreed to complete the mission the Master requested of us. So each of us made a pact with each other.
2. We left for the sea at a particular time as was revealed from the LORD. We found a boat tied up on the shore ready to embark, and we spoke with the seamen on the boat about coming aboard with them. They showed great kindness toward us as provided by the LORD. Then after embarking, we sailed one day and night. After this, a trailing wind rose and we landed on a small island in the middle of the sea.
3. Then I, Peter, asked people standing on the dock what the name of this village was. One of them answered and said, "The Abode is the name of this village – which is the foundation [missing text] persistence." Then their chief was on the end of the dock holding a palm branch. After we came ashore with our bags, I walked into the village to inquire about a place to stay.
4. A man arrived wearing a gold belt with a cloth wrapped around his waist. A shawl cloak covered his chest, shoulders, head and hands.
5. I gazed at the man, for his form and stature were

attractive. I saw four areas of his body – the bottoms of his feet, part of his chest, the palms of his hands and his countenance. As I saw these, I noticed in his left hand a scroll covered similarly as one of my scrolls. In his right hand was a wooden staff. As he spoke slowly, his voice boomed as he called out to the village, “Pearls – pearls!”

6. Certainly, I figured, he was a man from that village. I greeted him: “My friend and brother.”
7. He replied to me, saying, “Yes, you are right when you say, ‘My friend and brother.’ What do you seek from me?”
8. I replied, “I am requesting lodging for myself and my brothers, for we are foreigners.”
9. He said, “Because of this have I also I said, ‘My friend and brother,’ for I am also a foreigner just as you are.”
10. Then having said this, he called out, “Pearls – pearls!” The wealthy people of the village heard his calling. Some left their hidden cellars, and some watched from their cellars within their houses. Others watched from their top windows. They didn’t see any opportunity from him, because on his back he carried no pouch, nor a bundle inside his cloak. And due to their disdain, they didn’t even acknowledge him. With respect to himself, he didn’t reveal himself to them. They returned to their cellars grumbling, “This man mocks us.”
11. When the poor people of the village heard his voice, they approached the man selling the pearl. They asked, “Can you please show us the pearl so we may see it with our own eyes? For we are poor. And we don’t have this [missing text] money to pay for it. But show us so we can

tell our friends that we saw a pearl with our own eyes.”

12. He replied and said to them, “If it is possible, come to my village, so I can not just show it to your eyes, but give it to you for free.”
13. Indeed, the poor people of the village heard this. They said, “Since we are beggars, we certainly know people don’t give pearls to beggars. Typically, money and bread are given in exchange. So out of your kindness, please show us the pearl so we can see it. And we will proudly tell our friends that we saw a pearl with our own eyes – because these are not found among the poor, let alone beggars like us.”
14. He replied to them, “If you can, come to my village so I can not just show it to you, but will give it to you for free.”
15. The poor and the beggars gave thanks to the man who gives without return.
16. The others asked Peter about austerities. Peter replied, explaining what he heard regarding the difficulties of the path. For they are ambassadors of the teaching of austerity.
17. He asked the man offering the pearls, “Tell me your name and the difficulties of the path to your village because we are foreigners and servants of God. We must equally spread the word of God in every village.”
18. He replied, saying, “As for my name, it is Lithargoel. This means shining stone of light. As for the path to the village that you asked me about, I will explain: No one can travel that path except someone who has given up everything he

has and has daily fasts from time to time. Because there are many thieves and wild animals on that path.

19. “The dogs of the night will kill those who bring bread on the path. The dogs kill because of the bread. Thieves will kill those who carry expensive clothing from around the world. The wolves kill those who carry water with them because they are thirsty. The tigers eat those who are worried about food and herbs, for the tigers will eat because of the food. If one escapes the tigers, the bulls will kill him for the herbs.”
20. After he said this, I thought within myself, ‘The path requires great austerities. If only I had the ability to walk on the path of Jesus.’
21. He saw the sadness on my face and said to me, “Why are you sad? Indeed, you know of Jesus and you have faith in him. He has great authority to give strength. For I also have faith in the LORD that sent him.”
22. I asked him, “What is the name of the village you will be going to?”
23. He replied, “The name of my village is Nine Gates. Let’s praise God as we remember that the tenth is the head.”
24. After this I departed in peace.
25. I was about to leave and summon my friends when I noticed crests with great high walls around the outside of the village. I was amazed at the wonderful things I saw. I saw an elderly man sitting down and asked him if the village was really named The Abode. He [missing text] “The Abode [missing text].” Then he said, “You speak the truth, for we abide here because we are determined.”

26. I replied and said, “Rightly [missing text] has it been named [missing text], for all who persist despite being tested, a precious sanctuary arises from the inhabited abodes, for they persist despite abandonment and storms of difficulties. Thus, the abode of all who endure the burden of His faithful refuge will be inhabited, and will be included in the sanctuary of the spiritual realm.”
27. Without delay I left to summon my friends to travel to the village that Lithargoel suggested for us. With a bond of trust, we gave up everything as he had asked. We avoided the thieves, for they found no garments to their liking among us. We eluded the wolves, for they found no water on us for which they thirsted. We escaped the tigers, for they found no desire for meat amongst us. They found no meat with us. We escaped the bulls [missing text] they found no herbs amongst us.
28. Feelings of great joy, peace and tranquility came over us in the mood of our Master. We rested in front of the gate, and we conversed amongst each other – not with regard to the attractions of this world – but we furthered our contemplation of the Truth.
29. Just as we were discussing the thieves on the path that we avoided, a changed Lithargoel approached us. He appeared to be a physician, with a remedy pouch under his arm, and a young disciple following him carrying a bag full of medicine. We didn’t recognize him.
30. Peter summoned him and said, “Since we are foreigners, could you please take us to the house of Lithargoel before night time?”
31. He replied, “With a sincere heart I will show you there.

Yet I am surprised that you knew this devoted man. As he doesn't reveal himself to just anyone, for he is the representative of a great king. Take a little rest here so I can go heal someone and return." He left quickly and returned.

32. He called out to Peter and this frightened Peter, because how did he know his name was Peter? Peter answered the Savior, "How do you know me? You called my name."
33. Lithargoel replied, "I ask you, who gave you the name Peter?"
34. He told him, "It was Jesus the Anointed [Messiah, Christ], the representative of the living God. He gave me this name."
35. He replied, "It is me, Peter. Recognize me." He loosened his changed clothing, revealing to us the reality of who he was.
36. We prostrated ourselves on the ground before him and worshipped him. We were eleven of his disciples. He reached out his hand and pulled us up to stand. We conversed humbly with him. We bowed our heads in worthlessness and asked, "What should we do to please you. Give us the ability to constantly do what pleases you."
37. He handed us the medicine bag and pouch held by the young disciple. He instructed us, saying, "Go into the village you left, called The Abode. Continue to persist, teaching on my account everyone who has faith. For I have persisted through austerity on behalf of the faith, and you will be rewarded by me. To the needy of the village give what is needed so they can live, so they will have the

best of what I have given – that which I instructed you and gave you for free.”

38. Peter replied, saying, “Master, you taught us to give up the world and all things within it. We have renounced these to please you. But we are needing food for one day. How will we be able to satisfy the needs you ask us for providing the needy?”
39. The Master answered, “Hey Peter, you should have understood the analogy I have explained to you. Don’t you know that what you teach on my account exceeds all wealth? And the wisdom of God exceeds gold, silver and precious jewels?”
40. He handed them the bag of medicine, saying, “On my behalf, heal everyone in the village who is ill.”
41. Peter was hesitant to ask him a second time. He motioned to John, who was beside him: “You talk this time.”
42. John spoke up, “Master, before we were hesitant to say much. But you are asking us to do this. We haven’t had any training to be physicians. How will we know how to heal bodies as you are instructing?”
43. He answered, “You have spoken correctly, John, because the physicians of this world heal what belongs to the world. The physicians of the soul, however, heal the heart. Therefore, heal the bodies first, with the true healing abilities, without the medicine of the world – so they will trust in you so that you have the opportunity to heal the illnesses of their heart too.
44. “However, the wealthy people of the village – those who do not feel the need to even acknowledge me, but who

take refuge in their riches and positions – do not even dine in their houses nor associate with them, for their bias will influence you.

45. “Because many in the assemblies have been partial to the wealthy, and because they are so sinful, they offer the opportunities for others to sin. But judge them fairly, so your preaching is glorious, and His Name may be glorified in the assemblies.”

46. The disciples replied, saying, “Yes, this truly is fitting to do.”

47. Then they prostrated themselves on the ground before him and worshiped him. He asked them to stand up and left them in peace. Amen.

The Authoritative Teaching

The Authoritative Teaching

The Authoritative Teaching is a Nag Hammadi lost Gospel (Codex VI) found buried in Egypt in 1945. It was likely written in the first or second century AD. The discourse reflects early Christian teachings eventually banned by the Romans following the creation of the Roman Church. This text also includes some parables utilized by Jesus in his teachings. The Authoritative Teaching also explains the origin of the entity Jesus often referred to as the "soul."

1. [missing text] from the spiritual realm [missing text] through Him [missing text] everyone is manifest [missing text] the shrouded realms [missing text] are manifested prior to the manifestation of the unseen, mysterious universes.
2. The imperceptible soul of virtue was manifested from these. She was a companion, family member and fellow spirit of the community.
3. Whether fallen or within the spiritual realm, she is neither separated from them. Yet they see her, and she sees them through the unseen teachings.
4. Her Lord secretly provided the teachings to her, as one would feed the mouth with food. Like a medicine, He applied it to her eyes to help her see with her mind.
5. This allowed her to perceive her community and her heritage, so that she might remain on that branch from which she was manifest, in order to receive her inheritance and denounce materialism.
6. [missing text] He dwelled [missing text] having [missing text] dedicated followers. These followers [missing text] those who were truly born from Him call the servants of their Lord their companions.
7. But when the spiritual soul was cast within the physical body, she became a companion of lust, hatred and enviousness, and the materialistic mind.
8. Thus the physical body manifested through lust, and lust manifested from materialism. It is for this reason that the soul became their companion.

9. But they are outcasts, having no authority coming from the Creator. Their inheritance comes only from their mother.
10. Thus, when the soul desires to gain from the outcasts, what is received from the outcasts become pride, passion, sensual pleasures, hatred, enviousness, vanity and nonsense.
11. After allegations of [missing text] impropriety, He banned her and sent her to the den of iniquity. Because [missing text] her debauchery, she abandoned modesty, and now she faces life and death. Of these two, everyone makes their own choices.
12. One might then descend into alcoholism and depravity. For drink is the depraver. Because pleasure and attractive rewards deceive her, she forgets her Creator and family members.
13. After leaving behind knowledge, she falls into animal life. For a senseless person lives as an animal, not understanding what is appropriate.
14. Yet regardless, the gentle follower will joyfully inherit from the Creator, and the Creator rejoices over such a follower because He is honored on their behalf by the multitudes.
15. The follower seeks to multiply those things that have been given. Because the outcasts [missing text] combine through the [missing text].
16. For when thoughts of lust enter a pure person, that person becomes contaminated. Then their greed can't be moderated.
17. When chaff is mixed with wheat, the chaff is not contaminated – the wheat is. When they are blended together, no one will buy this wheat because it is contaminated.
18. Yet they will still plead to give them the chaff. As they see the wheat blended into it, they will cast it out with the rest of the chaff. Then they will toss it out with all the rest of the chaff, mixing chaff with everything else.
19. But a pure seed is kept in storehouses that are secure. We have spoken about all these things.
20. The Creator alone lived prior to anything becoming

manifest. This was before the universes were created and before the material world was manifest.

21. And before the manifestation of the demigods and their authority. [missing text] manifest [missing text] and [missing text]. Thus, nothing existed without His intention.
22. The Creator wished to reveal his opulence and His glory. So He created a great competition within this material universe.
23. He manifested the competitors, and arranged for the competitors to appear in the world and then lose those things that appeared, and despise those things by developing superior imperceptive wisdom allowing an escape to the Living One.
24. Regarding those who compete with us as adversaries: Through our wisdom we become the victors over their ignorance, since we already know the Unfathomable One who created us.
25. In this world we have nothing except the authority manifest to us by the universe, This includes those for which materialistic death occurs, revolving around individual [missing text] materialism.
26. We have indeed been troubled by the material world, although we are not interested in them blaming us. We ignore them as they blaspheme us. When they point their blame at us, we see them but do not speak.
27. For while they endeavor in their occupations, we are met with hunger, thirst and gaining refuge – that place where our actions and consciousness seek – not hanging onto the temporary things, but withdrawing from them.
28. Our hearts are fixed upon things that exist, though we are afflicted, weak, sore. Yet hiding within us is great power.
29. Our soul is afflicted because she resides within a house of destitution. Materialism smacks her eyes, wanting to blind her.
30. So she seeks the doctrine and like a medicine, applies it to her eyes to cast away [missing text] thinking with [missing text] blindness within [missing text]. Once she is again in ignorance, it is totally dark and materialistic.

31. Then the soul [missing text] the doctrine hourly, like medicine, applying it to her eyes so she can see. Then her radiance can overshadow the malicious forces she struggles with, and she can blind them with her light, overwhelm them with her presence, and make them stumble from restlessness. She might act potently with her rod, authority and scepter.
32. She flees to her place of treasure, within her mind, as her adversaries watch with disappointment. Her compartment seems secure, since nothing has appeared to capture her.
33. Neither has she taken a stranger into her place. For many who surround her battle her day and night – taking no rest at any time due to the shackles of their desires.
34. It is for this reason that we don't sleep or forget the unseen nets laid out waiting to be caught in.
35. For if we are caught in a single net, it will draw us down into its mouth, while the water rises above us and washes over our face.
36. Then we will be drawn down into the dragnet and be caught within it, due to the high waters that flow over us downward from above, drowning our hearts within the dirty mud.
37. And we won't be able to escape from them, because flesh-eaters will grab us and swallow us, enjoying themselves like fishermen casting hooks into the water.
38. For he casts different types of food in the water because each fish has its own food. After sniffing it and pursuing the scent, he bites.
39. But the hook hidden within the bait snatches him and jerks him up forcefully from the deep waters. Catching that fish within the deep waters cannot be done except through the guise of the bait on the hook.
40. It is like this fish that we live in this material world. The adversary watches us and lies in wait like the fisherman, wanting to seize us, to enjoy swallowing us.
41. Thus he manifests different foods before our eyes – the things of this material world. He wants to have us desire one of them and have a little taste, so he can ensnare us with his hidden poison and take us from freedom into slavery.

42. For when he ever catches us with a single food, this will make us desire the rest. Lastly, these things turn into the food of death.
43. These are the kinds of foods the adversary uses to lie in wait for us:
44. First he sends a little pain into your heart, causing heartache about a trivial thing. Then he ensnares you with his poison.
45. After this come the desires of the body, bringing pride and with it, the love of money, self-centeredness, enviousness of others, pretentiousness, and the worst of these, ignorance and laziness.
46. All these things are appealingly prepared by the adversary and dispersed through the body.
47. These intend to draw the soul's mind toward one of them and overcome her just as the hook – to pull her forcefully into ignorance.
48. This deludes her until she embraces evil and brings forth the fruits of materialism, and acts with wretchedness in the pursuit of a myriad of desires and self-centeredness, being seduced by the pleasures of the body.
49. Yet the soul who has tasted these things may realize these attractive passions are fleeting. She has learned about wickedness.
50. But she escaped them and had a change of heart. Subsequently, she comes to despise that existence because it is fleeting.
51. Then she searches for the foods that will bring her life, leaving behind those illusory foods.
52. Then she learns about her illumination as she removes this material world from herself.
53. Meanwhile, her true form clothes her from within, her matrimonial clothing is placed upon her with the beauty of the spirit, rather than the pride of the flesh.
54. Then she learns about the depth of her existence and becomes part of her fold, as her shepherd stands in the doorway.

55. In return for the shame and scorn she received in the material world, she receives ten thousand times the mercy and joy.
56. She left the body to those who gave it to her, and they were ashamed.
57. Meanwhile, the merchants of the body sat down and cried, for they could not render business with that body. Nor could they find any stock outside of it.
58. They had worked hard to shape the body of this soul, intending to eliminate the unseen soul.
59. As a result, they were ashamed of their efforts. They suffered, losing the one for whom they had worked.
60. They did not realize that she has an invisible spiritual body. They thought, ‘We are her shepherd who provides for her.’
61. Yet they didn’t realize she knew another path – one that is hidden from them. This is what the true shepherd had taught her through knowledge.
62. But these ignorant ones do not seek God. They also don’t seek their home – their place of refuge.
63. Instead, they live like animals. Their wickedness exceeds the pagans.
64. First of all, they don’t seek God. Their hard hearts drag them down into their ruthlessness.
65. Indeed, if they discover a person seeking salvation, their hard heart begins to work on that person.
66. And if the person doesn’t stop their search, they ruthlessly murder him and think they have done the right thing.
67. Certainly they are followers of the adversary. Because even pagans will be charitable.
68. And ultimately they know God exists in the spiritual realm – ruling over the idols they worship. They just haven’t heard the teachings so they could seek His path.
69. Therefore, the irrational person hears the call but ignores the place they are being called to.
70. That person does not ask when hearing the teaching: ‘Where is the temple within which I should worship and practice my faith?’

71. Due to his irrationality, this person is actually worse than a pagan. Because the pagans understand the path to their stone temple – which will be destroyed.
72. They worship the idol their hearts are set on because they have faith.
73. But the irrational person, to whom the teachings have taught, ‘Seek and investigate the paths you should take, because there is nothing better than this.’
74. In the end, what makes the heart hard impacts the spirit, together with the power of ignorance and the wickedness of wrong-doing.
75. These do not allow the spirit to rise up, preventing the person from working to understand what there is to learn about trusting in Him.
76. Yet the rational soul who has worked hard in her search came to know God.
77. She worked on learning and endured the body’s suffering, her feet worn from following after the teachers as she learned about the Mysterious One.

78.

She discovered her rising
She took shelter in Him who provides shelter.
She lounged in the temple.
She consumed the feast she had hungered for.
She devoured the eternal food.
She found what she was searching for.
She took refuge from her suffering,
And the light that illuminates her never sets.
As it belongs to the glory
And the power
And the revelation
For ever and ever.
Amen.

The Treatise on Resurrection

The Treatise on Resurrection

This lost Gospel text was found among the Nag Hammadi manuscripts buried in Egypt over 1,600 years ago. This manuscript has also been titled, "The Letter to Rheginus." It is estimated to have been written in the late First or early Second Century by an early follower of Jesus. This translation is from Nag Hammadi Codex I, Pages 47-50.

1. My son Rheginos, there are some who want to learn a great deal. This is their goal as they try to answer unanswered questions. Should they accomplish this, they often think highly of themselves.
2. Yet I understand they have not relied upon the doctrine of Truth. Rather, they rely upon themselves. Our reliance is received from our Savior, our Master the Anointed of God [Messiah, Christ]. We received this as we understood the Truth and took shelter within it.
3. Since you have asked nicely about the meaning of resurrection, I am writing you about this. Know surely that many do not believe it, and only a few will find it. So let's discuss this matter.
4. How did the Master teach things while within the body, after he revealed himself to be the Representative of God? He lived in that place you dwell, teaching about the natural law – which I would call dying.
5. Rheginos, the Representative of God was the Servant of Humanity. He embraced both, possessing humanity and divinity. This enabled him to eliminate death by virtue of being God's representative, as well as restore our spiritual nature as the Servant of Humanity.

6. This is due to his originating from the seed of Truth from above, prior to this material dimension becoming manifested with all its rulers and demigods.
7. I understand that I present this clarification with challenging terminology, but there is nothing challenging about the doctrine of Truth. For this clarification is meant to not leave anything hidden, but to reveal everything openly regarding reality: The elimination of wickedness and the revelation of the anointed. Thus is the revealing of Truth and spirit, and the Grace of Truth.
8. The Savior consumed death. You may not be aware of this, for he put aside the temporary world. He transformed himself into an eternal spirit-person and raised himself up. He had consumed the seen via the unseen, and showed us the path to our immortality.
9. Just as the disciple stated about him: We suffered with him, and rose with him, and we went to heaven with him.
10. Since we are manifested within this world, we wear the worldly covering. Should we radiate from Him, we will be embraced by Him until our sunset – that is our death in this life. We are taken to heaven by Him, like sunbeams restrained by nothing. Such is the spiritual resurrection, which consumes the mind just as it does the body.
11. Yet someone who does not believe this will not be persuaded. Because, my son, one's rise after the time of death belongs in the realm of faith – not in the realm of debate.
12. Among all the philosophers of the world there may be one who believes. And he, at least, will rise. But we must not let the worldly philosopher who speculates from himself affect our faith. For we have understood the Servant of Humanity

and we believe that he rose from the dead body. It is of him we say that he eliminated death, and those who trust him are blessed.

13. The thoughts of the saved and the souls of those who know Him will never die. Thus we choose salvation and renewal because we have been allowed not to fall for the folly of those who do not know. Instead, we are guided into the wisdom by those who know the Truth.
14. Certainly, the Truth that is held fast cannot be, nor ever has been lost. This is the strength of the spiritual realm. What disengaged and became material is tiny. But great is He who envelops everything. He exists without becoming manifest.
15. So, my son Rheginos – never question the reality of resurrection. For you are not the body – you only received the body when you entered this world.
16. Why will you not receive a body when you rise up to the spiritual realm? Because what produces life within the body is greater than the body. Is this not yours – which exists on your account? Doesn't what is yours live within? What is it that you are missing when you are within this world? It is that which you have been learning about.
17. After the birth of the body comes old age, while you are being cloaked. Your absence is for your benefit, because if you leave, you won't give up that which is superior. What is worse is restricted, yet within it lies mercy.
18. Thus nothing discharges us from this world – only through the Absolute do we become saved. Our received redemption is infinite. We can think of it as it is, and understand it as it is.
19. Yet by their questioning about this, some think that one who

is saved is only saved when they leave their body. But there is no doubt about this [missing text]. Indeed, the material parts of them, which die, will not be saved. Only the living element that exists within them will rise.

20. So what is the resurrection then? It is the eternal enlightenment of those who have risen. If you recall reading in the Scriptures that Elijah and Moses appeared together, you can understand that resurrection is not an illusion. It is not illusion, but it is reality.
21. Certainly it is more accurate to say the world is an illusion. This contrasts with the resurrection that takes place through our Master the Savior, Jesus the Anointed of God [Messiah, Christ].
22. Yet I am telling you now that those who live will die. How else can they live within illusion? The wealthy are empty and the leaders are corrupt. Everything is temporary. The world is an illusion.
23. Certainly I am being critical. Yet the resurrection doesn't have these characteristics. Because it is the Truth that remains firm. It is the revealing of reality, the metamorphosis of nature, and the permutation to the beginning.
24. For immortality descends upon the mortal. The radiance floods the darkness, consuming it. And the spiritual realm fills up the emptiness. These are the signs and appearances of the resurrection. It is He who brings goodness.
25. Do not ponder with speculation, Oh Rheginos. Nor conform to living in the body for the sake of uniformity. Rather, depart from the rife and the shackles, and then you can achieve the resurrection.

26. For if one knows that his mortal component will die, even if he has spent many years within this body, he may be considered risen already.
27. Once you have achieved the resurrection yet continue as if you will die, despite knowing that the body dies, then should I be patient with you?
28. It is necessary for one to practice in different ways in order to be released from matter, so that he doesn't fall into wrongdoing, but sees himself embracing his original nature.
29. I have received these things by the mercy of my Master, Jesus the Anointed of God [Messiah, Christ]. I have taught this to you and your brothers and sisters – my children. I have considered them, yet I have not left out anything that could strengthen you.
30. However, if anything in this written discourse confounds you, just ask and I will clarify it. At the same time, don't hesitate to share this with anyone around you when it can be helpful.
31. There are many who seek what I have written you about. To these I say, peace and mercy be upon them.
32. My greetings to you and those who care for you – with love, your brother.

The Revelation of Peter

The Revelation of Peter

The Revelation of Peter is a Lost Gospel Nag Hammadi Scripture text (Codex VII) also entitled by some as the Apocalypse of Peter. It is considered a lost gospel because it was only found in 1945 in the desert near Nag Hammadi, Egypt. This differs from a different text also entitled Apocalypse of Peter that was found in Upper Egypt in 1886.

The Revelation of Peter contains a direct conversation between Jesus and Peter. This lost Gospel text is thought to have been written in the late 1st Century or early 2nd Century, as were many other Nag Hammadi texts.

1. It was three hundred years after the completion of the covenant of the tenth column. The Savior sat in the temple, being completely fulfilled with the eternal nature of the Supreme Being.
2. He told me, “Peter, blessed are those who serve the LORD, for they are greater than the heavens. Through me, He revealed life to those who live here.
3. “Then I advised those who have a strong foundation to hear my teachings regarding the difference between devotion and the negligence of Scripture.
4. “This arises from the pinnacle of teachings that maintain the Absolute Truth.
5. “Those people were enlightened by the kindness of one who was hunted down by the institutions. But they didn’t find him, nor was he mentioned among any of the lineages of prophets.
6. “He then appeared among the like-minded people as the Servant of Humanity, greatly exalted in the heavens.

7. Yet you, Peter, have become perfect on account of your relationship with me – the one who chose you. For as indicated by your name, I have formed a foundation for the vestige of whom I called to knowledge.
8. “Therefore, be strong until the semblance of devotion [text missing] by the one who initially called you. He called you to come to know Him in a practical way. Because the persecution happened to the flesh of his hands and feet. And the crowning by those of the material world against the radiance of his being, which they delivered for the reward of honor, as he admonished you three times that night.”
9. Then as he said this, I saw the priests and the people running towards us with stones, as if they would kill us. I feared we were going to die.
10. Then he told me, “Peter, I have said to you many times that they are blind, and have no guidance.
11. “If you want to understand their blindness, cover your eyes with your hands and robe, and tell me what you see.”
12. Yet when I had done this, I didn’t see anything. I said, “No one can see this way.”
13. Then he told me, “Do it again.”
14. Then within me came reverence with joy, because I saw a new light greater than the daylight. The light then descended upon the Savior.
15. Then I told him what I saw. He instructed me again, “Put your hands to your ears and hear what the priests and the people are saying.”

16. Then I heard the priests as they sat with the scribes. The crowd began shouting loudly.
17. After he heard me say these things, he told me, “Perk your ears and listen to what they are saying.”
18. Then I listened again, “They are praising you outwardly.”
19. Then after I said this, the Savior said, “I have told you they are blind and deaf.
20. “Now listen to what I am saying to you privately, and remember it. Don’t tell this to the people of this society. For in this society they will blaspheme you due to their being in ignorance. Yet if they were aware, they would glorify you.
21. “For there are many who accept our teachings from the beginning. Then they will turn from the error of their ways by doing the will of the LORD because they want to please Him.
22. “Then in His wisdom, He will reveal them to be the servants of the Teaching.
23. “Yet those who become entwined with them will become their captives because they do not see. Then the innocent pure person will be turned over to the merchant of death and the sanctuary of those who glorify the anointed of a future restoration. And they will glorify those who propagate lies, and they will chase you.
24. “Then they will attach themselves to the account of a dead man in hopes of becoming purified.
25. “Yet they will become overwhelmingly polluted. They will

fall on account of their misdeeds into the embrace of a wicked cheating man with a stifling dogma. And they will follow without Scripture.

26. “For some of them will denounce the Truth and put forth a wicked teaching. Then they will say wicked things about each other.
27. “Some will be accounted for by those who take refuge in the rulers – of a man and naked woman of many forms and varieties of suffering.
28. “And those who speak about these things will inquire about dreams. Then if they say a dream came from the wicked to accommodate their misdeeds, they will receive affliction instead of virtue.
29. “For wickedness cannot produce good fruit. Because what is produced is like its source. Not every soul is of the truth nor of immortality.
30. “For every soul in this society has, in our perspective, been ordained to die because it is enslaved eternally, as such a soul was created to serve its own desires. These souls are destined for the eternal destruction from which they have come. They love the material creatures that arose with them.
31. “Yet Peter, the immortal souls are not like them. But certainly, until the time of death comes, the immortal will resemble the mortal. Yet it won’t reveal its immortal nature, being focused upon immortality, and with faith, wanting to reject these things.
32. “Because a wise person knows that one can’t harvest figs from thorn bushes, nor grapes from thistles. A thing will always remain in the state from which it comes. Something in

an abominable state will become destructive for the soul – resulting in death.

33. “Yet one who takes shelter in the Eternal One who is the Source of Life and the Tree of Immortality will become like that.
34. “Thus, everything that exists won’t dissolve into something that doesn’t exist. For the deaf and the blind will join their own kind.
35. “The others can depart from wicked words and secrets that mislead. Those who do not know the secrets will speak of what they don’t know. Yet they will brag that the secret of Truth is solely theirs.
36. “Then in their arrogance, they will embrace pride, pledging their enviousness of the immortal soul. For every authority, principality and ruler over many lifetimes seeks to join them within the dimension of the material world.
37. “As such, those who don’t will be forgotten by those that do. This is so they might glorify the demigods who are not saved and have forgotten who they are. Nor have they been guided on the path in hopes they will become immortal.
38. “For if the immortal soul is guided by speculative thought, they will immediately be accompanied by those who mislead others.
39. “Many others who oppose Truth, being messengers of wrongdoing, establish their misdeeds and rules against my pure contemplations. As if they can only see from a single understanding, that devotion and wickedness originate with the same thing.

40. “They conduct business with my Teaching. For they will create harsh consequences.
41. “A generation of immortal souls will come and go in vain, until my appearance. For they will surely remain with them.
42. “Because I have forgiven them of the transgressions into which they have fallen due to their adversaries. And I have restored them from their slavery in order to give them freedom.
43. “Some will follow by imitating the remains on the account of the dead man Hermes, the confidant of wickedness, so that the illumination that exists won’t be trusted by those who are humble.
44. “Those of this kind will be laborers who will be cast into the depths of darkness, away from the servants of illumination. For they will neither enter nor will they permit the deliverance of those who enter.
45. “There are still others who believe they will achieve perfect wisdom regarding the assembly of spiritual fellowship between those with a bond of worship. Through these, the eternal bonds are revealed.
46. “This will also reflect in the appearance of a sorority, whose members oppress their brothers as they say, ‘This will bring God’s mercy, since deliverance is achieved through this.’ They do not know the consequences of their rejoicing as they watched the humble ones being imprisoned.
47. “Then there are others who are outside of our fold who call themselves bishops and deacons – as if they received authority from God – yet they bow down before the mandate of the leaders. These people are barren conduits.”

48. Then I said, “I fear that because of what you have told me, certainly the humble are, in our perspective, fakes. After all, there are many who will mislead many others around them and ruin them as they do themselves. Yet when they speak in your name they are believed.”
49. The Savior replied, “For a specified period determined by the proportion of their misdeeds, the humble will be ruled over. But once their misdeeds have been concluded, the eternal soul of immortal knowledge will be renewed and they will rule over those who ruled them.
50. “He will pull out the root of their wrongdoing and will repudiate it in order that it will be exposed for all of its arrogance. These ones will never change, Peter.
51. “Therefore, come on and let us continue to fulfill what pleases the trustworthy LORD. Just consider that those who bring injustice will only humiliate themselves. They can’t touch me.
52. “Peter, you will remain in their midst. But though you are apprehensive, don’t be afraid. They have lost their knowledge because the Unseen One is against them.”
53. When he finished saying this, I thought I saw him being arrested by them. Then I said, “What am I seeing, Master? Is this you whom they are seizing, and are you holding on to me? And who is the one laughing joyfully up on the tree? Is this someone else whose feet and hands they hammer?”
54. The Savior replied, “The one you saw up on the tree, happy and laughing, is the living Jesus. But the one whose hands and feet they drive nails into is his fleshy component – a surrogate becoming humiliated, which became manifest in his

likeness. Now look at him and see me.”

55. Then when I looked, I said, “Master, no one is watching. Let’s get out of here.”
56. Yet he replied to me, “I told you to forget about them, because they are blind, and as you see, they don’t realize what they are saying. For they have humiliated the subject of their own fame instead of my servant.”
57. Then I saw someone approaching us who looked like the one who was laughing on the tree. He was imbued with the Holy Spirit and the Savior. Then there appeared a great, transcendent light around them together with a legion of unseen transcendent angels who blessed them. Then I looked at him, and he who glorifies was revealed.
58. Then he told me, “Stay strong, for to you has been given the knowledge of these mysteries, seen through revelation: About the one whom they crucified, the intimate one; about the abode of the wicked, and the vessel of stone they dwell in; about Elohim; about the tree – which are within the Scripture.
59. “Yet one who stands with Him is the living Savior, intimately His – whom they arrested but was set free – who remains happy as he sees those who assaulted him are divided among themselves.
60. “He is laughing at their lack of understanding, knowing they were born blind.
61. “That which has the capacity to suffer must remain, because the body is the surrogate. Yet it is my spiritual body that was set free. I am the wise spirit full of illumination. The One you saw approaching is the Complete Wisdom, which is linked with the perfect illumination of my Holy Spirit.

62. “You will present this understanding you have perceived to another people in a different lifetime. Because there is no glory to a person who is not eternal, but only those who were selected from that which is eternal, after showing they accept the One who gives in abundance.
63. “This is why I said, ‘Every person who receives will be given more, and they will receive in abundance. But the one who doesn’t receive – that is, a person of this world who is effectively dead, being derived from the planting of the seed and becoming born, who, if one of the immortal realm appears, they think they own him – it will be taken away from them and given to the one who does.
64. Therefore, be of courage and don’t be afraid. For I will be with you so that none of your enemies will prevail over you. Peace be to you – Be strong!”
65. After he spoke these words, I returned to my senses.

The Revelation of Peter

ENDNOTES

^A λόγος (logos)

The Greek word λόγος (logos) has been translated in some Biblical translations to “word” but also variously, as “thing” or “things” – with respect to what Jesus taught – discourse, teachings, doctrine.

Here is the text of the lexicon regarding the use of this word through the New Testament:

1. of speech

a word, uttered by a living voice, embodies a conception or idea what someone has said

a word

the sayings of God

decree, mandate or order

of the moral precepts given by God

Old Testament prophecy given by the Prophets

what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

discourse

the act of speaking, speech

the faculty of speech, skill and practice in speaking

a kind or style of speaking

a continuous speaking discourse – instruction

doctrine, teaching

anything reported in speech; a narration, narrative

matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

the thing spoken of or talked about; event, deed

2. its use as respect to the MIND alone

reason, the mental faculty of thinking, meditating, reasoning, calculating

account, i.e. regard, consideration

account, i.e. reckoning, score

account, i.e. answer or explanation in reference to judgment

relation, i.e. with whom as judge we stand in relation

reason would
reason, cause, ground

Thayer's lexicon adds this statement regarding the word:

"... about things pertaining to wisdom or knowledge..."

with respect to the principles being taught by Jesus and the Prophets:

"... containing in itself the true life and imparting it to men."

and finally, again from the Lexicon:

*"In several passages in the writings of John denotes the essential
"Word of God" – i.e., the personal (hypostatic) wisdom and
power in union with God"*

Thus it can be concluded that when used in the context of the teachings of Jesus and his followers, the word λόγος (logos) would be best translated to *"teachings"* or *"doctrine."*

But when word λόγος (logos) is used in relation to the *Source* of those teachings and doctrine as in the first Chapter of John, we must include the character of the *doctrine* – from whence it comes, because such a doctrine cannot be separated from its character when discussing its Source.

Thus, what is referred to by the word λόγος (logos) – when referring to its Source, the Supreme Being, it is more appropriately translated to *Wisdom*.

In other words, a person might have this teaching or that teaching – this doctrine or that doctrine. This relates to the teaching or doctrine as coming from someplace other than the person teaching that doctrine.

But when such a doctrine is being referred to as coming from the Supreme Being, it is no longer a simple doctrine or teaching. It is the Truth. It is Wisdom.

Such a translation to *Wisdom*, as in John 1, is confirmed in Proverbs 8:

"I, wisdom, dwell together with prudence; I possess knowledge and discretion.

"The LORD brought me forth as the first of His works, before His

deeds of old” (Proverbs 8:12 and 22)

B πατήρ (patēr)

The Greek word, πατήρ (patēr) – according to the lexicon, this word can mean:

“generator or male ancestor -

-either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

-a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather

-fathers i.e. ancestors, forefathers, founders of a nation

-one advanced in years, a senior”

When used in relation to the physical families of this physical world, “father” would be appropriate. When used of a country or tribe, the word would refer to ancestors, forefathers, founders, etc.

In ancient times this term also applied to one who was ones superior – to be translated to “master” or “lord.”

Yet these are all references to relationships within the physical world – namely those relating to a physical nation or a physical family, or ones position in society. When used in reference to God, the term takes on another meaning and thus a deferential translation.

Because God is above the realm of the physical – as indicated by Jesus – that He is beyond the physical and of the spirit – the spiritual realm. Therefore, to translate this word to the lowest common denominator – i.e., “father” which refers to a physical family – would not be appropriate with reference to the Supreme Being.

Given the definition above and the recognition of God's superior spiritual position, the more appropriate translation of this Greek word when referring to God would be “*Creator*” because this indicates God's ability as “Generator” as noted above – being the ultimate Source of not only Jesus, but all things and all beings.

In addition, the word πατήρ (patēr) was also utilized as Jesus in a more intimate basis, as “my” (ἐγὼ egō) πατήρ (patēr). This has been translated to “*my Father*” in some translations. However, again since Jesus is not discussing such a relationship akin to the physical body – where fatherhood prevails, the more appropriate syntax would relate to the spiritual relationship between Jesus and the Supreme Being – being one of loving servant and his Lord, or Master. Thus a more appropriate translation would be akin to “*my Lord*” in most cases, as this better captures both the devotional intimacy as well as the loving servitude relationship between Jesus and the Supreme Being.

Further basis for this is that the Greek word πατήρ (patēr) was frequently used in ancient times to indicate a relationship of one's superior – as historically a senior person was addressed frequently with this word – even when there was no familial relationship. Thus “*my lord*” was the typical usage that carried this forth into the English language in such greetings to superiors in ancient times.

This translation would also correspond to the use of יהוה (Yēhovah) through the Old Testament – often translated to “*LORD*” throughout the Old Testament. Yet certainly, Yēhovah or Jehovah – which refers to the Original Person and Source (or Creator/Father) of everything – is being stated in the original Hebrew.

There is, in fact, a basis to believe that Jesus was actually originally speaking the name “Jehovah” in his Aramaic tongue – which was later transcribed into Greek as πατήρ (patēr), relating to the basis that Jehovah was considered the 'God of gods' (often translated to “Jehovah of the Hosts”) – which was referred to in the ancient Greek vernacular, as the “Father of the gods.”

But we must be reminded that Jesus does not refer to this relationship as exclusivity, as he also says “your” σύ (sy) πατήρ (patēr), as in:

“Do not be like them, for your Father [LORD] knows what you need before you ask Him.” (Matt. 6:8)

“Be merciful, just as your Father [LORD] is merciful.” (Luke 6:36)

In such cases – again since Jesus is not speaking of their relationships of their physical bodies – depending upon the context, the more appropriate translation would be “*your LORD*” when referring to their position of devotional servitude – or “*Creator*” when referring to our position as being created by God.

We can see more vividly how Jesus utilized such a usage as he compared his worship of God to the Jewish officials' allegiance to the illusory nature of worldly things in this more appropriate translation:

“I speak the things I know from my LORD and you also do the things you know from your lord.” (John 8:38)

In this last instance, Abraham (who the Jewish officials were referring to) was not their father. Nor was the reference Jesus was referring to in this text. “Father” thus would not be appropriate. Rather, we find in the discourse in John 8:38-44 that the exchange relates to devotional servitude rather than familial relations (“*lord*” below is translated to “*father*” in some translations):

They replied to him, saying, “Abraham is our lord.” Jesus said to them, “If you are Abraham’s servants, then you should serve Abraham.” But as it is, you are seeking to kill me - a man who has spoken the Truth to you, which I have heard from God. Abraham would not do such things. You are serving your own lord.” They said to him, “We do not subject to idols; we have one lord, God.” Jesus said to them, “If God were your lord, you would love me, for I have come here from God. I have not come on my own; God sent me. Why is it you do not understand what I am saying? It is because you cannot hear my teachings. You follow your lord, the opposer of God, and you want to do what pleases your lord. He was a slayer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks falsely, he speaks from his own nature, for he is a liar and the master of lies.” (John 8:39-44)

If we were to replace each occurrence of “*lord*” in the above exchange with “*father*” as is done in some translations – it would simply not make any sense. This would create such misnomers

as, “*father of lies*” (instead of the more logical translation, “*lord of lies*” or “*master of lies*”) and “*you are serving your own father*” (instead of the more logical translation, “*you are serving your own lord*”) and “*If God were your father, you would follow me*” (instead of the more logical translation, “*If God were your lord, you would follow me*”)

The Jewish officials Jesus spoke to were born thousands of years after Abraham, so Abraham could not have been their father. Secondly, having Abraham as a distant ancestor does not necessarily set up a relationship of servitude. One certainly may worship an ancestor and serve an ancestor, but then this relationship would then become one of servant/lord – as Jesus discusses.

In some of the other Gospels, to clarify that Jesus was not describing a father of the physical world, the word πατήρ (patēr) was preceded by the word οὐράνιος (ouranios), which refers to the spiritual realm – often translated as “heaven” – or “heavenly.” This phrase has often been translated as “*Father in heaven,*” or “*heavenly Father,*” which would denote God is not to be compared with a father of physical bodies – but rather, the Creator from the spiritual realm.

An example of this:

“For if you forgive other people when they sin against you, your Father in heaven will also forgive you.” (Matt. 6:14)

Which could be more appropriately translated to:

“For if you forgive other people when they sin against you, your LORD in heaven will also forgive you.” (Matt. 6:14)

Or even more accurately – as strictly speaking, the “heavens” are in the physical sky:

“For if you forgive other people when they sin against you, your LORD in the spiritual realm will also forgive you.” (Matt. 6:14)

These translations to “LORD” also more accurately reflect the voluntary nature of the relationship between a devoted person and God. Addressing one as “*Father*” indicates an official, irrevocable relationship without much choice in the matter.

“*Lord*” invokes the position of voluntary devotion. And since God does not force anyone to worship Him or love Him, “*LORD*” is the most appropriate terminology, when referring to the Person Jesus is asking us to love.

This translation is also confirmed as we see the word *πατήρ* (*patēr*) used intimately in Jesus' prayers to the Supreme Person. In such prayers, to greet the One Jesus is dedicated to and loves as “Father” would be akin to one's family greeting a beloved family member as “Judge” or “Doctor.” These are formal greetings, not appropriate for the intimate nature of Jesus' relationship with God. Thus, the more appropriate translation for what has been translated to:

“Father, I thank You that You have heard me.” (John 11:41)

would be more appropriately translated to:

“LORD, I thank You that You have heard me.” (John 11:41)

The bottom line is that Jesus and the writers of the Gospel utilized the word *πατήρ* (*patēr*) within two general contexts – one as God the *Creator* of everything; and the other, more intimately, as someone we can dedicate our lives to – our *LORD*.

Ἐ **μονογενής (monogenēs)**

The Greek word *μονογενής* (*monogenēs*) was used nine times in the New Testament: Luke 7:12; 8:42; 9:38; John 1:14, 18; 3:16, 18; Hebrews 11:17; and I John 4:9. In these verses, this word has been translated to either “*one and only*” or “*only begotten*.” In addition, the Greek Septuagint version of the Old Testament utilizes this word numerous times.

We see two general uses of the word in the Bible:

- 1) Pertaining to a relationship between a mother/father and a child – a family issue where the son or daughter is the only son or daughter.
- 2) Pertaining to a relationship between the Supreme Being and one of His loving servants. This is a spiritual relationship, to be distinguished between a relationship of physical bodies such as mother and son.

Such a translation bears a couple of important questions: Could God be so impotent that He could only have one begotten son? And if so, why do the Scriptures state God as having other “sons” including David and others (assuming the translation of υἱός (huios) to “son”)?

Accordingly, many scholars over the centuries have argued that the more appropriate translation for μονογενής (monogenes) means “priceless and irreplaceable.” This was certainly how the Hebrew version of the word was translated in Psalms 22:20 and 35:17.

Furthermore, the Septuagint word meaning “only” or “solitary” is μονοτροπος (see Psalm 68:6). This would differentiate from the word μονογενής used here.

In addition, we can see the use of μονογενής as translated as “unique” or “incomparable” from the Hebrew Wisdom of Solomon (7:22), written in Alexandria around 100 B.C.

We can also understand the true meaning of μονογενής as we see other Greek works. In a Greek poem written by Parmenides in the fifth century B.C., μονογενής was used to describe a being who was “unique” (Frag. 8.3-4). This illustrates the use of the word in historical context.

The word μονογενής is also used in the Septuagint Old Testament to refer to Isaac as supposedly Abraham’s “one and only” son (Heb. 11:17). Yet we know that Abraham did not have only one son. Thus the more appropriate translation of the Greek word μονογενής would most certainly be “unique” or “special.”

We can also see that the word μονογενής cannot mean “only begotten” as in “no one else” when we see that God also described David as being His begotten:

*I will proclaim the decree of the LORD :
He said to me, “You are my son;
today I have begotten you.” (Psalm 2:7 NIV)*

What did David do to deserve this privilege? Certainly we can see, from the statement “*I will proclaim the decree of the LORD,*” that this assignment is due to David’s acting on God’s

behalf, as he proclaims God's message. This illustrates that David has submitted himself to God, and become God's servant. He has surrendered himself to God, and God has empowered him to be His representative. This process, of becoming God's loving servant, results in a spiritual re-birth of sorts. This is a person who is deciding to do God's will instead of his own will. This "re-birth" is what is being translated to as "begotten" or "begetting" (meaning, "to give birth").

In other words, this is a metaphorical use of the word – describing a spiritual rebirth.

Jesus also utilizes this metaphorical use of the word "begotten" with respect to David's Psalm. This term, however, is absent in the original Greek of the New Testament uses with respect to Jesus – the word "begotten" has been inserted by later translators.

Thus we can see that the application of this word μονογενής (monogenēs) is better describing Jesus as having a unique, priceless and irreplaceable relationship with God, one that is born from a decision to do God's will. This could also be described as an intimate and confidential relationship.

Thus we can more appropriately translate the two words together: "μονογενής υἱός" as an "intimate" or "special" follower of God – or "confidential" representative" or "confidential" loving servant of God.

Ἰ Χριστός (Christos)

In ancient times - when Jesus was upon the planet - people did not have last names as we do today. It is thus not as though Jesus' last name was "Christ" as some translations assume. Rather, one's first name was typically followed with a notable attribute, such as what village they were from or what their father's first name was.

In Jesus' case, he was often called "Jesus from Galilee" or "Jesus the Nazarene." However, his followers referred to Jesus in Aramaic related to him being God's representative:

According to the lexicon, this term Χριστός (Christos) refers to "the Anointed" or "the Messiah" or "the Christ" - all meaning

someone who was chosen or anointed by the Supreme Being - and thus represents the Supreme Being.

The Greek root of the word is χρίω - which literally means, to anoint, or in the derived lexicon, to be blessed by the Supreme Being.

We also find that the etymology of Χριστός (Christos) is derived from the Holy Name of the Supreme Being. Simply defining the word as “anointed” would leave it as an adjective - a poor use of grammar.

This term has its basis in the Old Testament, when the Supreme Being would “anoint” those who would serve Him and represent Him:

[God speaking]”Anoint them just as you anointed their father, so they may serve Me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” (Exodus 40:15)

As such, the term Ἰησοῦ Χριστοῦ (Iēsous Christos) would be appropriately translated to “Jesus Anointed by God” or “Jesus Anointed of God.”

This could also certainly be abbreviated to “the Anointed” as it was likely done. However, this would not present the full accuracy of the term Χριστός (Christos).

The phrase “by God” or “of God” is necessary because the word Χριστός (Christos) has its roots in the Holy Name of the Supreme Being. This is the basis for one who represents the Supreme Being. One who represents the Supreme Being would certainly be referred to Him. This is confirmed by the phrase:

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

Which is typically translated to:

“Blessed is he who comes in the Name of the LORD”

This is also a phrase used in the Old Testament - as service to God was said to be done “in the Name of the LORD” - with “the LORD” being translated from the word יהוה (Yēhovah) - the Holy Name of Jehovah.

According to the lexicon, the term Χριστός (Christos) refers to “the anointed” or “the messiah” – meaning someone who was

anointed by the Supreme Being – and thus represents the Supreme Being.

The Greek root of the word is χρίω (chrio, chriso), which literally means, *to anoint*, or be anointed or rubbed with oil (as used by Homer) or in the devotional context as illustrated below, to be blessed by the Supreme Being.

We also find that the etymology of Χριστός (Christos) is founded upon the Holy Name of the Supreme Being. Simply defining the word as “anointed” would be absent the ultimate cause of the anointing – the *Anointer*.

This term has its basis in the Old Testament, when the Supreme Being would “anoint” those who would serve Him and represent Him:

[God speaking]”Anoint them just as you anointed their father, so they may serve Me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” (Exodus 40:15)

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This is also a phrase used in the Old Testament – as service to God was said to be done “*in the Name of the LORD*” – with “*the LORD*” being translated from the word יהוה (Yēhovah) – the Holy Name of Jehovah.

We find a clear description of the meaning of “*Anointed one*” and “*Anointed of God*” as we review the Biblical texts:

[God speaking] “**Anoint** them just as you **anointed** their father, so they may serve Me as priests. Their **anointing** will be to a priesthood that will continue for all generations to come.” (Exodus 40:15)

[God speaking] “This is the offering Aaron and his sons are to bring to the LORD on the day he is **anointed**: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.” (Lev. 6:20)

He poured some of the anointing oil on Aaron's head and **anointed** him to consecrate him. (Lev 8:12)

The priest who is **anointed** and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments. (Lev 16:32)

He must stay there until the death of the high priest, who was **anointed** with the holy oil. (Num 35:25)

[God speaking] “I will raise up for Myself a faithful priest, who will do according to what is in My heart and mind. I will firmly establish his house, and he will minister before My **anointed** one always.” (1 Samuel 2:35)

When they arrived, Samuel saw Eliab and thought, “Surely the LORD's **anointed** stands here before the LORD.” (1 Samuel 16:6)

[God speaking] “Do not touch My **anointed ones**; do my Prophets no harm.” (1 Chron. 16:22)

[David's prayer, referring to himself as anointed] “O Lord God, do not reject your **anointed one**. Remember the great love promised to David Your servant.” (2 Chron. 6:42)

[David glorifying God and referring to himself] “He gives His king great victories; He shows unfailling kindness to His **anointed**, to David and his descendants forever.” (Psalm 18:50)

[David glorifying God and referring to himself] The LORD is the strength of his people, a fortress of salvation for His **anointed one**. (Psalm 28:8)

[God, referring to David] “I have found David my servant; with my sacred oil I have **anointed** him.” (Psalm 89:20)

[Isaiah, glorifying God and referring of himself] “The Spirit of the

*Sovereign LORD is on me, because the LORD has **anointed** me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners.” (Isaiah 61)*

*[An angel of God, speaking of Zerubbabel and Zechariah.] So he said, “These are the two who are **anointed** to serve the LORD of all the earth.” (Zechariah 4:14)*

*[Jesus, speaking of himself] “The Spirit of the LORD is on me, because He has **anointed** me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.” (Luke 4:14)*

Thus we can conclude that the *Anointed of God* is a person who has become God's representative. Such a person has become a loving servant of God, someone God has empowered to represent Him and teach others. We can see that God considered all the Prophets as anointed. He considered the priests to be anointed. He considered those who He sent to teach others as anointed. Why would “*anointed one*” be used in a singular fashion then, such as in:

*“The LORD is the strength of His people, a fortress of salvation for His **anointed one**.” (Psalm 28:8)*

Is David speaking of some person in the future? David is speaking of himself, in the singular:

*Look upon our shield, O God; look with favor on Your **anointed one**. (Psalm 84:9)*

*But You have rejected, you have spurned, You have been very angry with Your **anointed one**. (Psalm 89:38)*

We can see here that David is referring to himself as “*Your anointed one*” because the *Anointed of God* is a role, title, and position, of being God's representative.

E υἱὸς τοῦ Θεοῦ (huios tou Theos)

In some translations of the Bible, this Greek phrase has been translated to “*Son of God*.”

However, in the context given - that of a certain relationship with God, “son” would be a mistranslation. While the Greek word υἱός (huios) can indicate a relationship of offspring (father/son), this is only in a limited or restricted sense. According to the lexicon:

“in a restricted sense, the male offspring (one born by a father and of a mother).”

Furthermore, the lexicon contains this description of the usage of the word υἱός (huios):

“used to describe one who depends on another or is his follower - of teachers - i.q. pupils.”

Thayer's lexicon further describes the meaning of this word in the contexts of the Scriptures:

“one who is connected with or belongs to a thing by any kind of close relationship.”

“instructed in evangelical truth and devotedly obedient to it”

“one to whom anything belongs”

“those to whom the prophetic and covenant promises belong”

“The Jews called the Messiah υἱὸς τοῦ θεοῦ pre-eminently, as the supreme representative of God”

Thus we would more appropriately translate the phrase υἱὸς τοῦ θεοῦ within the definition given to it by those from whom the phrase had its origin:

“Servant of God” - when the context is general, related to one who is devoted to the Supreme Being.

“Representative of God” - when the context is specific and reverential, such as when referring to Jesus, who is representing God.

This later usage is consistent with Jesus' own statements, such as:

“For I have come down from heaven not to do my will but to do the will of Him who sent me. (John 6:38)”

*“My teaching is not my own. It comes from the One who sent me.”
(John 7:16)”*

The concept that ecclesiastical sectarians have claimed, of God begetting an exclusive son is simply ridiculous, and does not

agree with Scripture.

As for the inaccurate representation that Jesus is God's exclusive son - why would God only beget one son? Would the Supreme Being, the Controller of all creation, somehow be limited in His ability to beget children? Most men can theoretically beget tens if not hundreds of children in their lifetime. And we are saying that the Supreme Being can only beget one person? Is God now impotent? Such a notion is absurd.

Such a notion also contradicts other verses elsewhere in Scripture. We find many verses utilize refer to multiple devoted children of God, who were servants of God and sometimes acted as God's representatives:

*When men began to increase in number on the earth and daughters were born to them, the **sons [בְּנֵי] (ben)] of God** saw that the daughters of men were beautiful, and they married any of them they chose. (Genesis 6:1-2)*

*The Nephilim were on the earth in those days – and also afterward – when the **sons [בְּנֵי] (ben)] of God** went to the daughters of men and had children by them. (Genesis 6:4)*

*[Jesus speaking] “Blessed are the peacemakers, for they will be called **sons [υἱός] (huios)] of God.**” (Matthew 5:9)*

*...Adam, the **son [υἱός] (huios)] of God.** (Luke 3:38)*

*[John, speaking of Jesus] Yet to all who received him, to those who believed in his name, he gave the right to become **children [υἱός] (huios)] of God.** [John 1:12].*

*“Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are **sons [υἱός] (huios)] of God.**” (Romans 8:12-17)*

*“You are all **sons [υἱός] (huios)] of God** through faith in Christ Jesus.” (Galatians 3:26)*

Here we can see a consensus of the use of “sons of God” within a

number of translations. Yes, these translations utilize “son” – but their source comes from υἱός (huios) in Greek and בן (ben) in Hebrew – both referring to “devoted followers” or “loving servants” in these contexts.

Thus the “sons of God” are not referring to physical offspring. Yes, we are all children of God, but this does not explain why some of God's offspring are being referred to as υἱός (huios) or בן (ben) in Hebrew and some are not.

This usage is confirmed by the use of בן (ben) being described as Samuel – as follower or servant in this text spoken by Eli to his student, Samuel (who was not Eli's son):

“My son [בן] (ben),” Eli said, “I did not call, go back and lie down.” (1 Samuel 3:6)

Again, the answer is that υἱός (huios) in this context is, as the Greek lexicon puts it, “one who depends on another or is his follower.” In other words, the “son of God” in this context is a loving servant of God, or servant of God – or representative of God in the case of a servant of God selected to represent Him. Here are the above-given verses translated with this correction:

*When men began to increase in number on the earth and daughters were born to them, the **servants of God** saw that the daughters of men were beautiful, and they married any of them they chose. (Genesis 6:1-2)*

*The Nephilim were on the earth in those days – and also afterward – when the **servants of God** went to the daughters of men and had children by them. (Genesis 6:4)*

*[Jesus speaking] “Blessed are the peacemakers, for they will be called **servants of God**.” (Matthew 5:9)*

*...Adam, the **servant of God**. (Luke 3:38)*

*[John, speaking of Jesus] Yet to all who received him, to those who believed in his name, he gave the right to become **servants of God**. [John 1:12].*

“Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the

*misdeeds of the body, you will live, because those who are led by the Spirit of God are **servants of God**.*” (Romans 8:12-17)

*“You are all **servants of God** through faith in Christ Jesus.” (Galatians 3:26)*

Such a translation is consistent with the earliest Christian manuscript found to date, called the *Didache*, carbon-dated to as early as 50 AD. It is obvious from this text that Jesus, like David, was considered by early Christians as the servant of God. We find the following verse in *Didache*:

“We thank thee, our Father [LORD], for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever.” (Didache, Chapter 9. The Eucharist. Roberts-Donaldson Translation)

Ἰ υἱὸς τοῦ ἀνθρώπου (huios tou anthrōpos)

The Greek phrase, υἱὸς τοῦ ἀνθρώπου (huios tou anthrōpos) has been translated to “son of man” within many Biblical translations. However, this phrase has no valid meaning. How could the reference, “son of man” be distinguished? It is meaningless, because every male is a son of a man.

Rather, this term has spiritual significance, relating to a spiritual service being performed on behalf of the Supreme Being.

The phrase is made up of three words:

υἱός (huios): according to the lexicon, can only indicate a relationship of offspring in the context of a physical family “in a restricted sense.” Otherwise it can refer to a subject or a follower – especially in this context. As stated in the lexicon, “one who depends on another or is his follower.” As this relates to spiritual and devotional topics, the appropriate translation would thus be “devotee” or “servant.”

τοῦ means “of” or “by.”

ἄνθρωπος (anthrōpos): According to the Greek lexicon this can mean “a human being, whether male or female” or “generically, to include all human individuals.” In other words, it can also mean “mankind” or “humanity.”

Thus, within the context of the self-reference of υἱὸς τοῦ [of] ἀνθρώπου, the more appropriate translation would be:

“Servant of Humanity”

Such a deference to the service of humanity by one who is dedicated to pleasing the Supreme Being is to be providing a service to all of human-kind by enlightening people of their relationship with God. This is quite certainly Jesus' role – and he admitted such among numerous verses.

Accordingly, Jesus is not the only person who was given this reference in the Bible. We can also see this humble self-identification in David's referral to himself:

“O LORD, what is man that you care for him, the Son of Man [Servant of Humanity] that you think of him?” (Psalm 144:3)

This translation as *“servant of humanity”* is consistent with Old Testament Hebrew. In addition to David's admission, we also find the title given to Daniel, Job and Ezekiel (using NIV):

“...how much less man, who is but a maggot– a son of man [servant of humanity], who is only a worm!” [Job, humbly referring to himself] (Job 25:5-6)

“He said to me, “son of man [servant of humanity], stand up on your feet and I will speak to you.” [Ezekiel referring to God calling upon him] (Ezekiel 21-3)

“He said: “son of man [servant of humanity], I am sending you to the Israelites, to a rebellious nation that has rebelled against Me; they and their fathers have been in revolt against Me to this very day.” (Ezekiel 2:2-4)

*“He then said to me: “Son of man [servant of humanity], go now to the house of Israel and speak My words to them.” (Ezekiel 3:3-5)
(God refers to Ezekiel as the “son of man” [servant of humanity] over 60 times)*

“As he came near the place where I was standing, I was terrified and fell prostrate. “Son of man [servant of humanity],” he said to me, “understand that the vision concerns the time of the end.” (Daniel

Thus, Jesus and other Prophets such as David, Daniel, Job and Ezekiel could be referred to “*servants of humanity*” because they were devoted to helping others perfect their spiritual relationship with the Supreme Being. And this is why God referred to Ezekiel as a “*servant of humanity*” no less than 60 times.

Jesus’ self-identification as the “servant of humanity” is confirmed as he spoke of his position and those who would follow him:

“For even the Son of Man [Servant of humanity] did not come to be served, but to serve” (Mark 10:45)

“The greatest among you will be your servant.” (Matt. 23:11)

G υἱός (huios)

The Greek word υἱός (huios) has been used variously throughout the New Testament. There have been various uses of the word - see below.

According to the lexicon, the word can mean “son” - but only “in a restricted sense, the male offspring (one born by a father and of a mother).” This means a biological son. But according to the lexicon, the word υἱός (huios) can also mean:

“used to describe one who depends on another or is his follower - of teachers - i.q. pupils.”

Thayer further describes the meaning of this word in other contexts:

“one who is connected with or belongs to a thing by any kind of close relationship.”

And further:

“instructed in evangelical truth and devotedly obedient to it”

“one to whom anything belongs”

“those to whom the prophetic and covenant promises belong”

“The Jews called the Messiah υἱὸς εἰ τοῦ θεοῦ pre-eminently, as the supreme representative of God”

Terms that would appropriately describe such a relationship described above using the Greek word *υἱός* (*huios*) would thus be:

- follower
- devotee
- subject
- servant
- representative

The later use, as representative, is also consistent with the follower or devotee performing their service activity on behalf of the one they follow - as Jesus was acting on behalf of God. Jesus confirmed his position as God's representative throughout his teachings, with statements such as:

"Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the One who sent me." (Matt. 10:40 NIV)

"Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects Him who sent me." (Luke 10:16 NIV)

"And the Father who sent me has himself testified concerning me. (John 5:37 NIV)

"For I have come down from heaven not to do my will but to do the will of Him who sent me. (John 6:38 NIV)

"And this is the will of Him who sent me..." (John 6:39 NIV)

"No one can come to me unless the Father who sent me draws them... (John 6:44 NIV)

"Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me." (John 6:57 NIV)

"My teaching is not my own. It comes from the One who sent me." (John 7:16 NIV)

"I am one who testifies for myself; my other witness is the Father, who sent me." (John 8:18 NIV)

In these statements and many others, Jesus is not only describing himself as God's servant: He is also describing his position as

being sent by God - and thus acting on behalf of God. Such a position would appropriately be described as God's representative.

Further to this point of the use of the Greek word υἱός (huios) - consider other uses of this word υἱός (huios) among Jesus' statements in the Bible (NIV):

"But the subjects [υἱός (huios)] of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." (Matthew 8:12)

"The field is the world, and the good seed stands for the people [υἱός (huios)] of the kingdom." (Matt. 13:38)

"Say to Daughter [υἱός (huios)] Zion, 'See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.'" (Matt. 21:5)

"Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child [υἱός (huios)] of hell as you are." (Matt. 23:15)

"How can the guests [υἱός (huios)] of the bridegroom fast while he is with them? They cannot, so long as they have him with them." (Mark 2:19)

"Truly I tell you, people [υἱός (huios)] can be forgiven all their sins and every slander they utter" (Mark 3:28)

"But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children [υἱός (huios)] of the Most High, because he is kind to the ungrateful and wicked." (Luke 6:35)

"Now if I drive out demons by Beelzebul, by whom do your followers [υἱός (huios)] drive them out? So then, they will be your judges." (Luke 11:19)

"The people [υἱός (huios)] of this age marry and are given in marriage. But those who are considered worthy of taking part in the

age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God's children, since they are children

[υἱός (huios)] of the resurrection." (Luke 20:34-36)

We can see from the above that the Greek word υἱός (huios) is being translated to subjects of the kingdom; people of the kingdom; daughter of Zion; child of hell; guests (actually better translated to servants) of the bridegroom; children of the Most High; followers; and children of this age

With each of these uses of the word, there is the subject - υἱός (huios) - and there is the person or thing that subject is subjected to. In the above uses, they are, respectively, kingdom, kingdom, Zion, hell, bridegroom, Most High and this age.

Now we come to the use with respect to God - as the word is used in the phrase, υἱὸς τοῦ θεοῦ - whereby τοῦ means "of" and θεοῦ refers to the Supreme Being.

As we see with the above uses of υἱὸς - being a subject of someone or something else - again combined with the Lexicon's meaning:

"used to describe one who depends on another or is his follower."

Again, we find the appropriate translations to this word υἱός (huios) with respect to ones relationship with the Supreme Being relates to being a follower, devoted servant or God's representative - depending of course on the context.

This parallels with the use of the word בֶּן (ben) in the Old Testament. While this word is typically translated to "son," it also has this same meaning when utilized in a devotional context. This is confirmed in the lexicon, as it is stated:

"[בֶּן (ben)] is a subject, rendering obedience to a king, or lord" and "a disciple, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of father. Hence, 'sons of the prophets,' for disciples of the prophets and the schools of the prophets themselves... 'sons of the magi,' used for the disciples of the magi among

the Greeks (υἱοὶς) i.e., 'disciples' ..."

For further evidence for the appropriate translation of υἱὸς τοῦ θεοῦ, see **Footnote E υἱὸς τοῦ θεοῦ (huios tou Theos)**.

Η θέλημα (thelēma)

The Greek word θέλημα (thelēma) has been translated in most ecclesiastical versions to “do the will” with respect to doing God's will.

However, the word also means, according to the lexicon, “what one wishes or has determined shall be done” and “will, choice, inclination, desire, pleasure.” Thus, doing that person's will is a subset of the larger point of doing what pleases the person.

When used in reference to the Supreme Being, the word would refer to actions that are pleasing to God – or seeking to please God.

Ι εὐχαριστέω (eucharisteō)

The Greek word εὐχαριστέω (eucharisteō) has been variously translated to “give thanks” in the New Testament. However, this does not adequately define this word within the contexts given.

Yes, the word can mean to “give thanks,” but within the context of Jesus' activities, its meaning lies deeper. According to the lexicon, the word can mean “to consecrate a thing.” and “to bless.”

We find clear evidence from Jesus' statements together with the teachings of the Prophets that consecrating something - or blessing it - is the result of offering it to the Supreme Being. We find this instruction given and carried out throughout the Old Testament among the Prophets - including Abraham, Moses, David and many others who focused upon erecting Altars for the Supreme Being for the purpose of worshiping and making offerings to the Supreme Being.

For example, we find this instruction from God to Moses:

“Tell the Israelites to bring me an offering. You are to receive the

*offering for Me from everyone whose heart prompts them to give.”
(Exodus 25:2 NIV)*

Here the word “offering” is being translated from the Hebrew word תְּרוּמָה (tĕruwmah) - a word that literally means “offering” or “offering to God.”

We find that the word εὐχαριστέω (eucharisteō) means the same thing. We find that Jesus stated:

“Have you not read what David did, when he and his followers were hungry - how they entered the house of God and he and his followers ate the consecrated bread that was not lawful for them to eat - and was reserved for the priests?” (Matthew 12:4)

Here the word “consecrated” is being translated from the Greek word πρόθεσις (prothesis). So how did the bread become “consecrated”? Because it was offered to God “in the House of God.

Remember that according to the lexicon, the word εὐχαριστέω (eucharisteō) can mean “to consecrate a thing.” Thus we can tie together the word εὐχαριστέω (eucharisteō) - to consecrate - and πρόθεσις (prothesis) - something that has become consecrated.

But *what act* consecrated the bread? We find clearly from 1 Samuel 21 that in Matthew 12:4 Jesus is referring to bread that was offered to God at the Altar by a priest:

So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the LORD and replaced by hot bread on the day it was taken away. (1 Samuel 21:6 NIV)

The “*bread of the Presence that had been removed from before the LORD*” refers to bread that had been offered to the Supreme Being by the priest and then taken away after it was offered.

And we should note that the priest also described this bread as being “consecrated:”

“I don't have any ordinary bread on hand; however, there is some consecrated bread here-” (1 Samuel 21:4)

Thus we can now link the activity of Jesus when he supposedly “gave thanks” - from the Greek word εὐχαριστέω (eucharisteō) -

to the act of offering to the Supreme Being. Just as the priest was able to make an offering to God, so Jesus could also make offerings to God.

The carryover of the sanctity of offering to the Supreme Being is also indicated among today's sectarian institutions (who have abandoned making offerings to God) by the term "eucharist" - as a ritual ceremony involving the altar of Jesus.

The reason is this word memorializes the tradition carried on from the Prophets when they made offerings to the Supreme Being. Would Jesus simply abandon this important act of devotion carried on through the teachings of the prophets? Certainly not, as Jesus quoted many of the teachings of the prophets, including Moses as he instructed the "first and foremost commandment."

We find clear evidence that not only could Jesus make offerings to God: Jesus also taught his students to make offerings to the Supreme Being:

"But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them." (Matt. 8:4)

This phrase, "offer the gift Moses commanded" quite certainly confirms that Jesus promoted the act of making offerings to the Supreme Being. Consider also:

"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift." (Matt. 5:23-24)

What is "the altar"? Most certainly, this is the altar of the Supreme Being, as confirmed in the Old Testament. And what is "your gift"? This is most certainly an offering to the Supreme Being - as advised by Jesus.

Thus we can only conclude that when the term εὐχαριστέω (eucharisteō) is used in the context of Jesus' activities, the word indicates that Jesus was making offerings to the Supreme Being. Jesus also illustrated that one does not need to make offerings to God only at the Altar. The Supreme Being is not limited to the

Altar. He is present everywhere, and one can make offerings to God by simply incanting His Holy Name with love and devotion.

^J ἐσχάτη ἡμέρα (eschatos hēmera)

The Greek phrase ἐσχάτη ἡμέρα (eschatos hēmera) is typically translated to the term “last day” among New Testament versions – and interpreted to mean some end of the world scenario thousands of years later.

However, it is clear from the context and Greek meaning of this phrase that it is referring to the *time of death*.

The word ἐσχάτη (eschatos) means, according to the lexicon, “the last - referring to time - the end.”

And the word ἡμέρα (hēmera) can mean “day,” or “used of time in general, i.e. the days of his life.” according to the lexicon.

Thus it is apparent that Jesus is speaking of one’s last moment of time of life upon the earth - meaning one’s time of death of the gross physical body.

^K βασιλεία τῶν οὐρανῶν

The Greek phrase βασιλεία τῶν οὐρανῶν consists of βασιλεία (basileia) and οὐρανός (ouranos).

See the explanation of the word βασιλεία (basileia)^N.

As described there, the appropriate translation of βασιλεία (basileia) within the context used by Jesus would be “*sanctuary*.”

The latter word - οὐρανός (ouranos) refers to, “the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings” according to the lexicon.

Thus the most appropriate phrase to capture this phrase, would be the “sanctuary of the spiritual realm.”

^L ἐγείρω (egeirō)

The Greek word ἐγείρω (egeirō) can mean to “arise” but also

according to the lexicon, “to come before the public, to appear” and “to cause to appear, bring before the public (any one who is to attract the attention of men).”

In the context of Jesus’ statements referring to appearing after three days - Jesus is speaking of his body’s death (θάνατος (thanatos)) rather than his own death: As Jesus also said:

“Do not be afraid of those who kill the body but cannot kill the soul.” (Matt. 10:28 NIV)

Furthermore, we know that Jesus’ body did not rise. For example, we find this verse in Luke:

After Jesus called out again with a loud voice, his spirit departed. (Matt. 27:50)

Rather, Jesus did not appear to them in his body after his body was murdered:

Afterward Jesus appeared in a different form to two of them while they were walking in the country. (Mark 16:12)

We also find in all four Gospels that Jesus was not immediately recognized when he appeared to them.

One might ask about how Jesus could show his disciples his holes in his hands and also some flesh during his visit in Luke. One would counter that if it was Jesus' dead physical body, then those holes and the flesh would have been decomposing after three days. Rather, Jesus illustrated to them that he was the same person by showing them a facsimile of his body. It was certainly a stunning miracle - but Jesus performed many miracles.

But this doesn't mean that Jesus rose in his physical body and that physical body that died on the cross - from which his spirit left - was walking around three days later. Jesus' spirit-person rose from the body - ἐγείρω (egeirō) - and he appeared to some of his students.

We also note that Jesus suddenly appeared in their chambers, which were locked. We also find this verse in Luke:

While he was blessing them, he departed from them and was carried up into the spiritual realm. (Luke 24:52)

M ψυχή (psychē)

The Greek word ψυχή (psychē), according to the lexicon, means: *“that in which there is life - a living being, a living soul - the soul - the seat of the feelings, desires, affections, aversions - the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body).”*

“The (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life - the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)”

Thus the word is not speaking of the “soul” as if it is some kind of moral organ or possession. The word refers to the spiritual self. This is the eternal self who occupies the temporary physical body.

N βασιλεία (basileia)

The Greek word βασιλεία (basileia) means, according to the lexicon, “royal power, kingship, dominion, rule - not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom.”

Thus, depending upon the context, the term could be translated variously:

When the context is spiritual - as in Jesus' teachings, he is referring to the authority and kingship of God. It can thus be translated to God's “authority” or “power.”

The Greek word βασιλεία (basileia) means, according to the lexicon, “royal power, kingship, dominion, rule - not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom.”

Confirmation that Jesus was referring to something different than simply a physical place, we find this statement made by Jesus:

“For indeed, the kingdom of God is within you.” (Luke 17:21, NKJV)

This and other statements by Jesus indicate that it would not make sense to interpret and translate this word βασιλεία (basileia) to indicate a physical location.

Rather, Jesus is using the word to describe becoming devoted and dependent upon God's authority – thus taking *sanctuary* in Him: Taking refuge in God. This would mean:

“For indeed, the sanctuary of God is within you.” (Luke 17:21)

This is consistent with the ancient use of this word as well. In ancient times, tribes and nations fought each other vigorously for territory. Those kings who were strongest provided protection - refuge – or sanctuary – to their citizens.

When the word βασιλεία (basileia) is used as a place - a place of *refuge* or *sanctuary* – the word *sanctuary* may also be used, because *sanctuary* can also be used as a location - a place that can be entered into following the death of the physical body.

The reason that “*kingdom*” is not an appropriate translation in the sense that Jesus uses it is because everywhere and everything is part of God's kingdom. If one accepts the Supreme Being as the Creator and Owner of everything - then there is not any place or thing that is not part of His kingdom.

However, God also provides us with a special circumstance: He provides *sanctuary* to those who seek refuge in Him. In this way, one may enter into God's *sanctuary*.

Thus “*sanctuary*” is an appropriate translation of βασιλεία (basileia) when the context is one who accepts and comes within the governance and authority of the Supreme Being. This concept is consistent with David's teachings:

If you say, “The LORD is my refuge,” and you make the Most High your dwelling, no harm will overtake you, no disaster will come near your tent. (Psalm 91:9-12 NIV)

When used in conjunction with the Greek word οὐρανός (ouranos) - which refers to “the heavens” - the spiritual realm - this would provide the context for taking refuge or *sanctuary* within the spiritual realm - and one who accepts that authority of God present there is thus taking *sanctuary* or refuge in the

Supreme Being.

David utilized this when he wrote about God in Psalm 63:

I have seen You in the sanctuary and beheld your power and your glory. (Psalm 63:2 NIV)

When used in conjunction with the Greek word υἱός (huios) - this would refer to a person who is a follower of God's authority - meaning someone who has taken refuge or sanctuary in the Supreme Being.

Ο συντελεία τοῦ αἰῶνος

The Greek phrase συντελεία τοῦ αἰῶνος contains two central words, with the word τοῦ - meaning “of” - in between.

The Greek word συντέλεια (synteleia) means the end - referring to the end of something, according to the lexicon.

The Greek word αἰών (aiōn) means “age” or “perpetuity of time” or “period of time” according to the lexicon. This relates to ones time on the earth – an era or lifetime.

Jesus is speaking of the time of death – when the physical body dies - the *end of this lifetime*.

Ρ ἐγερθῆναι

The Greek word ἐγερθῆναι contains root of ἐγείρω (egeirō) - which means “to rise” – but also “to cause to appear.” But the additional reference ἐγερθῆναι in this word indicates rising from the body at the time of death. This is what takes place at the time of death according to Jesus’ teachings – the soul or spirit-person rises from the physical body - leaving the body lifeless.

This word is also used within the context of the third day following the death of Jesus’ body – when he re-appeared to his disciples. He – the spirit - had already left his body at the time of death. This is confirmed by such verses as:

And when Jesus had cried out again in a loud voice, he gave up his spirit. (Matt. 27:50 NIV)

When he had received the drink, Jesus said, “It is finished.” With that,

he bowed his head and gave up his spirit. (John 19:30 NIV)

Q ἀνίστημι (anistēmi)

The Greek word ἀνίστημι (anistēmi) means, according to the lexicon, “to appear” and “to raise up from the dead” and “to rise, stand up - of persons lying down, of persons lying on the ground - of persons seated - of those who leave a place to go elsewhere.” In the context of Jesus' persecution, Jesus is speaking of his rising from his physical body at the time of death. In the context of his re-appearance after three days, it should be noted that Jesus rose from the body at the time of death, but then appeared to his disciples three days later.

R ἀπόστολος (apostolos)

The Greek word ἀπόστολος (apostolos) means “delegate” or “messenger” according to the lexicon. Jesus had disciples – all of which had the authority to spread his teachings. Jesus also selected twelve messengers that would go into villages and arrange for his place to stay and where he would eat and so on. Like his disciples, these also had the authority to spread his teachings. The assumption of “apostles” that assumes these twelve were somehow superior to Jesus' other disciples is a notion that first arose among the Roman Catholic teachings. This is contradicted by Luke 10, which describes that Jesus sent out 72 disciples. This means the twelve were not Jesus' only potential messengers – or only means to pass on Jesus' teachings. While the twelve might have included some advanced disciples, it is evident from Judas that they weren't necessarily the only ‘chosen’ to pass on his instructions. Any one of Jesus' disciples had the opportunity to pass on Jesus' teachings on, as ultimately, the Supreme Being picks His representatives. Rather, these twelve (including Judas) were picked by Jesus to represent him in practical matters as he traveled and preached.

^A **λόγος (logos)**

The Greek word λόγος (logos) has been translated in some Biblical translations to “word” but also variously, as “thing” or “things” – with respect to what Jesus taught – discourse, teachings, doctrine.

Here is the text of Thayer's Lexicon regarding the use of this word through the New Testament:

1. of speech

a word, uttered by a living voice, embodies a conception or idea what someone has said

a word

the sayings of God

decree, mandate or order

of the moral precepts given by God

*Old Testament prophecy given by the Prophets
what is declared, a thought, declaration, aphorism, a weighty
saying, a dictum, a maxim
discourse
the act of speaking, speech
the faculty of speech, skill and practice in speaking
a kind or style of speaking
a continuous speaking discourse – instruction
doctrine, teaching
anything reported in speech; a narration, narrative
matter under discussion, thing spoken of, affair, a matter in
dispute, case, suit at law
the thing spoken of or talked about; event, deed*

*2. its use as respect to the MIND alone
reason, the mental faculty of thinking, meditating, reasoning,
calculating
account, i.e. regard, consideration
account, i.e. reckoning, score
account, i.e. answer or explanation in reference to judgment
relation, i.e. with whom as judge we stand in relation
reason would
reason, cause, ground*

Thayer's Lexicon adds this statement regarding the word:

“... about things pertaining to wisdom or knowledge...”

with respect to the principles being taught by Jesus and the Prophets:

“... containing in itself the true life and imparting it to men.”

and finally, again from the Lexicon:

*“In several passages in the writings of John denotes the essential
“Word of God” – i.e., the personal (hypostatic) wisdom and
power in union with God”*

Thus it can be concluded that when used in the context of the teachings of Jesus and his followers, the word λόγος (logos) would be best translated to *“teachings”* or *“doctrine.”*

But when word λόγος (logos) is used in relation to the *Source* of

those teachings and doctrine as in the first Chapter of John, we must include the character of the *doctrine* – from whence it comes, because such a doctrine cannot be separated from its character when discussing its Source.

Thus, what is referred to by the word λόγος (logos) – when referring to its Source, the Supreme Being, it is more appropriately translated to *Wisdom*.

In other words, a person might have this teaching or that teaching – this doctrine or that doctrine. This relates to the teaching or doctrine as coming from someplace other than the person teaching that doctrine.

But when such a doctrine is being referred to as coming from the Supreme Being, it is no longer a simple doctrine or teaching. It is the Truth. It is Wisdom.

Such a translation to *Wisdom*, as in John 1, is confirmed in Proverbs 8:

“I, wisdom, dwell together with prudence; I possess knowledge and discretion.

“The LORD brought me forth as the first of His works, before His deeds of old” (Proverbs 8:12 and 22)

^B πατήρ (patēr)

The Greek word, πατήρ (patēr) – according to the lexicon, this word can mean:

“generator or male ancestor -

-either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

-a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather

-fathers i.e. ancestors, forefathers, founders of a nation

-one advanced in years, a senior”

When used in relation to the physical families of this physical world, “father” would be appropriate. When used of a country or tribe, the word would refer to ancestors, forefathers, founders,

etc.

In ancient times this term also applied to one who was ones superior – to be translated to “master” or “lord.”

Yet these are all references to relationships within the physical world – namely those relating to a physical nation or a physical family, or ones position in society. When used in reference to God, the term takes on another meaning and thus a deferential translation.

Because God is above the realm of the physical – as indicated by Jesus – that He is beyond the physical and of the spirit – the spiritual realm. Therefore, to translate this word to the lowest common denominator – i.e., “father” which refers to a physical family – would not be appropriate with reference to the Supreme Being.

Given the definition above and the recognition of God's superior spiritual position, the more appropriate translation of this Greek word when referring to God would be “*Creator*” because this indicates God's ability as “Generator” as noted above – being the ultimate Source of not only Jesus, but all things and all beings.

In addition, the word πατήρ (patēr) was also utilized as Jesus in a more intimate basis, as “my” (ἐγώ egō) πατήρ (patēr). This has been translated to “*my Father.*” However, again since Jesus is not discussing such a relationship akin to the physical body – where fatherhood prevails, the more appropriate syntax would relate to the spiritual relationship between Jesus and the Supreme Being – being one of loving servant and his Lord, or Master. Thus a more appropriate translation would be akin to “*my Lord*” in most cases, as this better captures both the devotional intimacy as well as the loving servitude relationship between Jesus and the Supreme Being.

Further basis for this is that the Greek word πατήρ (patēr) was frequently used in ancient times to indicate a relationship of one's superior – as historically a senior person was addressed frequently with this word – even when there was no familial relationship. Thus “*my lord*” was the typical usage that carried this forth into the English language in such greetings to superiors

in ancient times.

This translation would also correspond to the use of יהוה (Yēhovah) through the Old Testament – often translated to “LORD” throughout the Old Testament. Yet certainly, Yēhovah or Jehovah – which refers to the Original Person and Source (or Creator/Father) of everything – is being stated in the original Hebrew.

There is, in fact, a basis to believe that Jesus was actually originally speaking the name “Jehovah” in his Aramaic tongue – which was later transcribed into Greek as πατήρ (patēr), relating to the basis that Jehovah was considered the 'God of gods' (often translated to “Jehovah of the Hosts”) – which was referred to in the ancient Greek vernacular, as the “Father of the gods.”

But we must be reminded that Jesus does not refer to this relationship as exclusivity, as he also says “your” σύ (sy) πατήρ (patēr), as in:

“Do not be like them, for your Father [LORD] knows what you need before you ask Him.” (Matt. 6:8)

“Be merciful, just as your Father [LORD] is merciful.” (Luke 6:36)

In such cases – again since Jesus is not speaking of their relationships of their physical bodies – depending upon the context, the more appropriate translation would be “*your LORD*” when referring to their position of devotional servitude – or “*Creator*” when referring to our position as being created by God.

We can see more vividly how Jesus utilized such a usage as he compared his worship of God to the Jewish officials' allegiance to the illusory nature of worldly things in this more appropriate translation:

“I speak the things I know from my LORD and you also do the things you know from your lord.” (John 8:38)

In this last instance, Abraham (who the Jewish officials were referring to) was not their father. Nor was the reference Jesus was referring to in this text. “Father” thus would not be appropriate. Rather, we find in the discourse in John 8:38-44 that the

exchange relates to devotional servitude rather than familial relations (“*lord*” below is translated to “*father*” among some translations):

They replied to him, saying, “Abraham is our lord.” Jesus said to them, “If you are Abraham’s servants, then you should serve Abraham.” But as it is, you are seeking to kill me - a man who has spoken the Truth to you, which I have heard from God. Abraham would not do such things. You are serving your own lord.” They said to him, “We do not subject to idols; we have one lord, God.” Jesus said to them, “If God were your lord, you would love me, for I have come here from God. I have not come on my own; God sent me. Why is it you do not understand what I am saying? It is because you cannot hear my teachings. You follow your lord, the opposer of God, and you want to do what pleases your lord. He was a slayer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks falsely, he speaks from his own nature, for he is a liar and the master of lies.” (John 8:39-44)

If we were to replace each occurrence of “*lord*” in the above exchange with “*father*” as is done in some translations – it would simply not make any sense. This would create such misnomers as, “*father of lies*” (instead of the more logical translation, “*lord of lies*” or “*master of lies*”) and “*you are serving your own father*” (instead of the more logical translation, “*you are serving your own lord*”) and “*If God were your father, you would follow me*” (instead of the more logical translation, *If God were your lord, you would follow me*)

The Jewish officials Jesus spoke to were born thousands of years after Abraham, so Abraham could not have been their father. Secondly, having Abraham as a distant ancestor does not necessarily set up a relationship of servitude. One certainly may worship an ancestor and serve an ancestor, but then this relationship would then become one of servant/lord – as Jesus discusses.

In some of the other Gospels, to clarify that Jesus was not describing a father of the physical world, the word πατήρ (patēr) was preceded by the word οὐράνιος (ouranios), which refers to

the spiritual realm – often translated as “heaven” – or “heavenly.” This phrase has often been translated as “*Father in heaven,*” or “*heavenly Father,*” which would denote God is not to be compared with a father of physical bodies – but rather, the Creator from the spiritual realm.

An example of this:

“For if you forgive other people when they sin against you, your Father in heaven will also forgive you.” (Matt. 6:14)

Which could be more appropriately translated to:

“For if you forgive other people when they sin against you, your LORD in heaven will also forgive you.” (Matt. 6:14)

Or even more accurately – as strictly speaking, the “heavens” are in the physical sky:

“For if you forgive other people when they sin against you, your LORD in the spiritual realm will also forgive you.” (Matt. 6:14)

These translations to “*LORD*” also more accurately reflect the voluntary nature of the relationship between a devoted person and God. Addressing one as “*Father*” indicates an official, irrevocable relationship without much choice in the matter. “*Lord*” invokes the position of voluntary devotion. And since God does not force anyone to worship Him or love Him, “*LORD*” is the most appropriate terminology, when referring to the Person Jesus is asking us to love.

This translation is also confirmed as we see the word *πατήρ* (*patēr*) used intimately in Jesus' prayers to the Supreme Person. In such prayers, to greet the One Jesus is dedicated to and loves as “*Father*” would be akin to one's family greeting a beloved family member as “*Judge*” or “*Doctor.*” These are formal greetings, not appropriate for the intimate nature of Jesus' relationship with God. Thus, the more appropriate translation for what has been translated to:

“Father, I thank You that You have heard me.” (John 11:41)

would be more appropriately translated to:

“LORD, I thank You that You have heard me.” (John 11:41)

The bottom line is that Jesus and the writers of the Gospel utilized the word πατήρ (patēr) within two general contexts – one as God the *Creator* of everything; and the other, more intimately, as someone we can dedicate our lives to – our *LORD*.

Ἐ μονογενής (monogenēs)

The Greek word μονογενής (monogenēs) was used nine times in the New Testament: Luke 7:12; 8:42; 9:38; John 1:14, 18; 3:16, 18; Hebrews 11:17; and I John 4:9. In these verses, this word has been translated to either “*one and only*” or “*only begotten*.” In addition, the Greek Septuagint version of the Old Testament utilizes this word numerous times.

We see two general uses of the word in the Bible:

- 1) Pertaining to a relationship between a mother/father and a child – a family issue where the son or daughter is the only son or daughter.
- 2) Pertaining to a relationship between the Supreme Being and one of His loving servants. This is a spiritual relationship, to be distinguished between a relationship of physical bodies such as mother and son.

Such a translation bears a couple of important questions: Could God be so impotent that He could only have one begotten son? And if so, why do the Scriptures state God as having other “sons” including David and others (assuming the translation of υἱός (huios) to “son”)?

Accordingly, many scholars over the centuries have argued that the more appropriate translation for μονογενής (monogenēs) means “priceless and irreplaceable.” This was certainly how the Hebrew version of the word was translated in Psalms 22:20 and 35:17.

Furthermore, the Septuagint word meaning “only” or “solitary” is μονοτροπος (see Psalm 68:6). This would differentiate from the word μονογενής used here.

In addition, we can see the use of μονογενής as translated as “unique” or “incomparable” from the Hebrew Wisdom of

Solomon (7:22), written in Alexandria around 100 B.C.

We can also understand the true meaning of μονογενής as we see other Greek works. In a Greek poem written by Parmenides in the fifth century B.C., μονογενής was used to describe a being who was “unique” (Frag. 8.3-4). This illustrates the use of the word in historical context.

The word μονογενής is also used in the Septuagint Old Testament to refer to Isaac as supposedly Abraham’s “one and only” son (Heb. 11:17). Yet we know that Abraham did not have only one son. Thus the more appropriate translation of the Greek word μονογενής would most certainly be “unique” or “special.”

We can also see that the word μονογενής cannot mean “only begotten” as in “no one else” when we see that God also described David as being His begotten:

*I will proclaim the decree of the LORD :
He said to me, “You are my son;
today I have begotten you.” (Psalm 2:7 NIV)*

What did David do to deserve this privilege? Certainly we can see, from the statement “*I will proclaim the decree of the LORD,*” that this assignment is due to David's acting on God's behalf, as he proclaims God's message. This illustrates that David has submitted himself to God, and become God's servant. He has surrendered himself to God, and God has empowered him to be His representative. This process, of becoming God’s loving servant, results in a spiritual re-birth of sorts. This is a person who is deciding to do God's will instead of his own will. This “re-birth” is what is being translated to as “begotten” or “begetting” (meaning, “to give birth”).

In other words, this is a metaphorical use of the word – describing a spiritual rebirth.

Jesus also utilizes this metaphorical use of the word “begotten” with respect to David's Psalm. This term, however, is absent in the original Greek of the New Testament uses with respect to Jesus – the word “begotten” has been inserted by later translators.

Thus we can see that the application of this word μονογενής (monogenēs) is better describing Jesus as having a unique,

priceless and irreplaceable relationship with God, one that is born from a decision to do God's will. This could also be described as an intimate and confidential relationship.

Thus we can more appropriately translate the two words together: “μονογενής υἱός” as an “intimate” or “special” follower of God – or “confidential” representative” or “confidential” loving servant of God.

Ἰησοῦς Χριστός (Christos)

In ancient times - when Jesus was upon the planet - people did not have last names as we do today. It is thus not as though Jesus' last name was “Christ” as some translations assume. Rather, one's first name was typically followed with a notable attribute, such as what village they were from or what their father's first name was.

In Jesus' case, he was often called “Jesus from Galilee” or “Jesus the Nazarene.” However, his followers referred to Jesus in Aramaic related to him being God's representative:

According to the lexicon, this term Χριστός (Christos) refers to “the Anointed” or “the Messiah” or “the Christ” – all meaning someone who was chosen or anointed by the Supreme Being - and thus represents the Supreme Being.

The Greek root of the word is χρίω - which literally means, to anoint, or in the derived lexicon, to be blessed by the Supreme Being.

We also find that the etymology of Χριστός (Christos) is derived from the Holy Name of the Supreme Being. Simply defining the word as “anointed” would leave it as an adjective - a poor use of grammar.

This term has its basis in the Old Testament, when the Supreme Being would “anoint” those who would serve Him and represent Him:

[God speaking.]”Anoint them just as you anointed their father, so they may serve Me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” (Exodus 40:15)

As such, the term Ἰησοῦ Χριστοῦ (Iēsous Christos) would be

appropriately translated to “Jesus Anointed by God” or “Jesus Anointed of God.”

This could also certainly be abbreviated to “the Anointed” as it was likely done. However, this would not present the full accuracy of the term Χριστός (Christos).

The phrase “by God” or “of God” is necessary because the word Χριστός (Christos) has its roots in the Holy Name of the Supreme Being. This is the basis for one who represents the Supreme Being. One who represents the Supreme Being would certainly be referred to Him. This is confirmed by the phrase:

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

Which is typically translated to:

“Blessed is he who comes in the Name of the LORD”

This is also a phrase used in the Old Testament - as service to God was said to be done “in the Name of the LORD” - with “the LORD” being translated from the word יהוה (Yehovah) - the Holy Name of Jehovah.

According to the lexicon, the term Χριστός (Christos) refers to “the anointed” or “the messiah” – meaning someone who was anointed by the Supreme Being – and thus represents the Supreme Being.

The Greek root of the word is χρίω (chrio, chriso), which literally means, *to anoint*, or be anointed or rubbed with oil (as used by Homer) or in the devotional context as illustrated below, to be blessed by the Supreme Being.

We also find that the etymology of Χριστός (Christos) is founded upon the Holy Name of the Supreme Being. Simply defining the word as “anointed” would be absent the ultimate cause of the anointing – the *Anointer*.

This term has its basis in the Old Testament, when the Supreme Being would “anoint” those who would serve Him and represent Him:

“[God speaking:]”Anoint them just as you anointed their father, so they may serve Me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” (Exodus 40:15)

As such, the term Ἰησοῦ Χριστοῦ (Iēsous Christos) would be appropriately translated to “Jesus Anointed by God.”

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Which is typically translated to:

“Blessed is he who comes in the Name of the LORD”

This is also a phrase used in the Old Testament – as service to God was said to be done “*in the Name of the LORD*” – with “*the LORD*” being translated from the word יהוה (Yēhovah) – the Holy Name of Jehovah.

We find a clear description of the meaning of “*Anointed one*” and “*Anointed of God*” as we review the Biblical texts:

[God speaking] “Anoint them just as you anointed their father, so they may serve Me as priests. Their anointing will be to a priesthood that will continue for all generations to come.” (Exodus 40:15)

[God speaking] “This is the offering Aaron and his sons are to bring to the LORD on the day he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.” (Lev. 6:20)

He poured some of the anointing oil on Aaron's head and anointed him to consecrate him. (Lev 8:12)

The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments. (Lev 16:32)

He must stay there until the death of the high priest, who was anointed with the holy oil. (Num 35:25)

[God speaking] “I will raise up for Myself a faithful priest, who will do

according to what is in My heart and mind. I will firmly establish his house, and he will minister before My **anointed** one always.” (1 Samuel 2:35)

When they arrived, Samuel saw Eliab and thought, “Surely the LORD’s **anointed** stands here before the LORD.” (1 Samuel 16:6)

[God speaking] “Do not touch My **anointed ones**; do my Prophets no harm.” (1 Chron. 16:22)

[David’s prayer, referring to himself as anointed] “O Lord God, do not reject your **anointed one**. Remember the great love promised to David Your servant.” (2 Chron. 6:42)

[David glorifying God and referring to himself] “He gives His king great victories; He shows unfailing kindness to His **anointed**, to David and his descendants forever.” (Psalm 18:50)

[David glorifying God and referring to himself] The LORD is the strength of his people, a fortress of salvation for His **anointed one**. (Psalm 28:8)

[God, referring to David] “I have found David my servant; with my sacred oil I have **anointed** him.” (Psalm 89:20)

[Isaiah, glorifying God and referring of himself] “The Spirit of the Sovereign LORD is on me, because the LORD has **anointed** me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners...” (Isaiah 61:1)

[an angel of God, speaking of Zerubbabel and Zechariah] So he said, “These are the two who are **anointed** to serve the LORD of all the earth.” (Zechariah 4:14)

[Jesus, speaking of himself] “The Spirit of the LORD is on me, because He has **anointed** me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed...” (Luke 4:14)

Thus we can conclude that the *Anointed of God* is a person who has become God's representative. Such a person has become a loving servant of God, someone God has empowered to represent Him and teach others. We can see that God considered all the

Prophets as anointed. He considered the priests to be anointed. He considered those who He sent to teach others as anointed. Why would “*anointed one*” be used in a singular fashion then, such as in:

*“The LORD is the strength of His people, a fortress of salvation for His **anointed one**.” (Psalm 28:8)*

Is David speaking of some person in the future? David is speaking of himself, in the singular:

*Look upon our shield, O God; look with favor on Your **anointed one**. (Psalm 84:9)*

*But You have rejected, you have spurned, You have been very angry with Your **anointed one**. (Psalm 89:38)*

We can see here that David is referring to himself as “*Your anointed one*” because the *Anointed of God* is a role, title, and position, of being God’s representative.

Ε υἱὸς τοῦ θεοῦ (huios tou Theos)

In some translations of the Bible, this Greek phrase has been translated to “*Son of God*.”

However, in the context given - that of a certain relationship with God, “son” would be a mistranslation. While the Greek word υἱός (huios) can indicate a relationship of offspring (father/son), this is only in a limited or restricted sense. According to the lexicon:

“in a restricted sense, the male offspring (one born by a father and of a mother).”

Furthermore, Thayer's lexicon contains this description of the usage of the word υἱός (huios):

“used to describe one who depends on another or is his follower - of teachers - i.q. pupils.”

The lexicon further describes the meaning of this word in the contexts of the Scriptures:

“one who is connected with or belongs to a thing by any kind of close relationship.”

“instructed in evangelical truth and devotedly obedient to it”

“one to whom anything belongs”

“those to whom the prophetic and covenant promises belong”

“The Jews called the Messiah υἱὸς τοῦ θεοῦ pre-eminently, as the supreme representative of God”

Thus we would more appropriately translate the phrase υἱὸς τοῦ θεοῦ within the definition given to it by those from whom the phrase had its origin:

“Servant of God” - when the context is general, related to one who is devoted to the Supreme Being.

“Representative of God” - when the context is specific and reverential, such as when referring to Jesus, who is representing God.

This later usage is consistent with Jesus' own statements, such as:

“For I have come down from heaven not to do my will but to do the will of Him who sent me. (John 6:38)”

*“My teaching is not my own. It comes from the One who sent me.”
(John 7:16)”*

The concept that ecclesiastical sectarians have claimed, of God begetting an exclusive son is simply ridiculous, and does not agree with Scripture.

As for the inaccurate representation that Jesus is God's exclusive son - why would God only beget one son? Would the Supreme Being, the Controller of all creation, somehow be limited in His ability to beget children? Most men can theoretically beget tens if not hundreds of children in their lifetime. And we are saying that the Supreme Being can only beget one person? Is God now impotent? Such a notion is absurd.

Such a notion also contradicts other verses elsewhere in Scripture. We find many verses utilize refer to multiple devoted children of God, who were servants of God and sometimes acted as God's representatives:

When men began to increase in number on the earth and daughters were born to them, the sons [בְּנֵי (ben)] of God saw that the daughters of men were beautiful, and they married any of them they

chose. (Genesis 6:1-2)

The Nephilim were on the earth in those days – and also afterward – when the **sons** **בְּנֵי** (**ben**) of God went to the daughters of men and had children by them. (Genesis 6:4)

[Jesus speaking] “blessed are the peacemakers, for they will be called **sons** **υἱός** (**huios**) of God.” (Matthew 5:9)

...Adam, the **son** **υἱός** (**huios**) of God. (Luke 3:38)

[John, speaking of Jesus] Yet to all who received him, to those who believed in his name, he gave the right to become **children** **υἱός** (**huios**) of God. [John 1:12].

“Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are **sons** **υἱός** (**huios**) of God.” (Romans 8:12-17)

“You are all **sons** **υἱός** (**huios**) of God through faith in Christ Jesus.” (Galatians 3:26)

Here we can see a consensus of the use of “sons of God” within Scripture. Yes, these translations utilize “son” – but their source comes from υἱός (huios) in Greek and בְּנֵי (ben) in Hebrew – both referring to “devoted followers” or “loving servants” in these contexts.

Thus the “sons of God” are not referring to physical offspring. Yes, we are all children of God, but this does not explain why some of God's offspring are being referred to as υἱός (huios) or בְּנֵי (ben) in Hebrew and some are not.

This usage is confirmed by the use of בְּנֵי (ben) being described as Samuel – as follower or servant in this text spoken by Eli to his student, Samuel (who was not Eli's son):

“My son **בְּנֵי** (**ben**),” Eli said, “I did not call; go back and lie down.” (1 Samuel 3:6)

Again, the answer is that υἱός (huios) in this context is, as the

Greek lexicon puts it, “one who depends on another or is his follower.” In other words, the “son of God” in this context is a loving servant of God, or servant of God – or representative of God in the case of a servant of God selected to represent Him. Here are the above-given verses translated with this correction:

*When men began to increase in number on the earth and daughters were born to them, the **servants of God** saw that the daughters of men were beautiful, and they married any of them they chose. (Genesis 6:1-2)*

*The Nephilim were on the earth in those days – and also afterward – when the **servants of God** went to the daughters of men and had children by them. (Genesis 6:4)*

*[Jesus speaking] “Blessed are the peacemakers, for they will be called **servants of God**.” (Matthew 5:9)*

*...Adam, the **servant of God**. (Luke 3:38)*

*[John, speaking of Jesus] Yet to all who received him, to those who believed in his name, he gave the right to become **servants of God**. [John 1:12].*

*“Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are **servants of God**.” (Romans 8:12-17)*

*“You are all **servants of God** through faith in Christ Jesus.” (Galatians 3:26)*

Such a translation is consistent with the earliest Christian manuscript found to date, called the *Didache*, carbon-dated to as early as 50 AD. It is obvious from this text that Jesus, like David, was considered by early Christians as the servant of God. We find the following verse in *Didache*:

“We thank thee, our Father [LORD], for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever.” (Didache, Chapter 9. The Eucharist. Roberts-Donaldson Translation)

F **υἱὸς τοῦ ἀνθρώπου (huios tou anthrōpos)**

The Greek phrase, υἱὸς τοῦ ἀνθρώπου (huios tou anthrōpos) has been translated to “*son of man*” within some Biblical translations. However, this phrase has no valid meaning. How could the reference, “son of man” be distinguished? It is meaningless, because every male is a son of a man.

Rather, this term has spiritual significance, relating to a spiritual service being performed on behalf of the Supreme Being.

The phrase is made up of three words:

υἱός (huios): according to the lexicon, can only indicate a relationship of offspring in the context of a physical family “in a restricted sense.” Otherwise it can refer to a subject or a follower – especially in this context. As stated in the lexicon, “one who depends on another or is his follower.” As this relates to spiritual and devotional topics, the appropriate translation would thus be “devotee” or “servant.”

τοῦ means “of” or “by.”

ἄνθρωπος (anthrōpos): According to the Greek lexicon this can mean “a human being, whether male or female” or “generically, to include all human individuals.” In other words, it can also mean “mankind” or “humanity.”

Thus, within the context of the self-reference of υἱὸς τοῦ [of] ἀνθρώπου, the more appropriate translation would be:

“Servant of Humanity”

Such a deference to the service of humanity by one who is dedicated to pleasing the Supreme Being is to be providing a service to all of human-kind by enlightening people of their relationship with God. This is quite certainly Jesus' role – and he admitted such among numerous verses.

Accordingly, Jesus is not the only person who was given this reference in the Bible. We can also see this humble self-identification in David's referral to himself:

“O LORD, what is man that you care for him, the Son of Man

[Servant of Humanity] that you think of him?" (Psalm 144:3)

This translation as “*servant of humanity*” is consistent with Old Testament Hebrew. In addition to David's admission, we also find the title given to Daniel, Job and Ezekiel (using NIV):

“..how much less man, who is but a maggot– a son of man [servant of humanity], who is only a worm!” [Job, humbly referring to himself] (Job 25:5-6)

“He said to me, “son of man [servant of humanity], stand up on your feet and I will speak to you.” [Ezekiel referring to God calling upon him] (Ezekiel 2:1-3)

“He said: “son of man [servant of humanity], I am sending you to the Israelites, to a rebellious nation that has rebelled against Me; they and their fathers have been in revolt against Me to this very day.”(Ezekiel 2:2-4)

“He then said to me: “Son of man [servant of humanity], go now to the house of Israel and speak My words to them.”(Ezekiel 3:3-5)

(God refers to Ezekiel as the “son of man” [servant of humanity] over 60 times)

“As he came near the place where I was standing, I was terrified and fell prostrate. “Son of man [servant of humanity],” he said to me, “understand that the vision concerns the time of the end.” (Daniel 8:16-18)

Thus, Jesus and other Prophets such as David, Daniel, Job and Ezekiel could be referred to “*servants of humanity*” because they were devoted to helping others perfect their spiritual relationship with the Supreme Being. And this is why God referred to Ezekiel as a “*servant of humanity*” no less than 60 times.

Jesus' self-identification as the “*servant of humanity*” is confirmed as he spoke of his position and those who would follow him:

“For even the Son of Man [Servant of humanity] did not come to be served, but to serve” (Mark 10:45)

“The greatest among you will be your servant.” (Matt. 23:11)

G υἱός (huios)

The Greek word υἱός (huios) has been used variously throughout the New Testament. There have been various uses of the word - see below.

According to the lexicon, the word can mean “son” - but only “in a restricted sense, the male offspring (one born by a father and of a mother).” This means a biological son. But according to the lexicon, the word υἱός (huios) can also mean:

“used to describe one who depends on another or is his follower - of teachers - i.q. pupils.”

Thayer further describes the meaning of this word in other contexts:

“one who is connected with or belongs to a thing by any kind of close relationship.”

And further:

“instructed in evangelical truth and devotedly obedient to it”

“one to whom anything belongs”

“those to whom the prophetic and covenant promises belong”

“The Jews called the Messiah υἱὸς εἰ τοῦ θεοῦ pre-eminently, as the supreme representative of God”

Terms that would appropriately describe such a relationship described above using the Greek word υἱός (huios) would thus be:

- follower
- devotee
- subject
- servant
- representative

The later use, as representative, is also consistent with the follower or devotee performing their service activity on behalf of the one they follow - as Jesus was acting on behalf of God. Jesus confirmed his position as God's representative throughout his

teachings, with statements such as:

“Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the One who sent me.” (Matt. 10:40 NIV)

“Whoever listens to you listens to me; whoever rejects you rejects me; but whoever rejects me rejects Him who sent me.” (Luke 10:16 NIV)

“And the Father who sent me has himself testified concerning me. (John 5:37 NIV)

“For I have come down from heaven not to do my will but to do the will of Him who sent me. (John 6:38 NIV)

“And this is the will of Him who sent me...” (John 6:39 NIV)

“No one can come to me unless the Father who sent me draws them... (John 6:44 NIV)

“Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.” (John 6:57 NIV)

“My teaching is not my own. It comes from the One who sent me.” (John 7:16 NIV)

“I am one who testifies for myself; my other witness is the Father, who sent me.” (John 8:18 NIV)

In these statements and many others, Jesus is not only describing himself as God's servant: He is also describing his position as being sent by God - and thus acting on behalf of God. Such a position would appropriately be described as God's representative.

Further to this point of the use of the Greek word υἱός (huios) - consider other uses of this word υἱός (huios) among Jesus' statements in the Bible (NIV):

“But the subjects [υἱός (huios)] of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.” (Matthew 8:12)

“The field is the world, and the good seed stands for the people [υἱός (huios)] of the kingdom.” (Matt. 13:38)

“Say to Daughter [υἱός (huios)] Zion, ‘See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.’”

(Matt. 21:5)

“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child [υἱός (huios)] of hell as you are.” (Matt. 23:15)

*“How can the guests [υἱός (huios)] of the bridegroom fast while he is with them? They cannot, so long as they have him with them.”
(Mark 2:19)*

“Truly I tell you, people [υἱός (huios)] can be forgiven all their sins and every slander they utter” (Mark 3:28)

“But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children [υἱός (huios)] of the Most High, because he is kind to the ungrateful and wicked.” (Luke 6:35)

*“Now if I drive out demons by Beelzebul, by whom do your followers [υἱός (huios)] drive them out? So then, they will be your judges.”
(Luke 11:19)*

“The people [υἱός (huios)] of this age marry and are given in marriage. But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God’s children, since they are children [υἱός (huios)] of the resurrection.” (Luke 20:34-36)

We can see from the above that the Greek word υἱός (huios) is being translated to subjects of the kingdom; people of the kingdom; daughter of Zion; child of hell; guests (actually better translated to servants) of the bridegroom; children of the Most High; followers; and children of this age

With each of these uses of the word, there is the subject - υἱός (huios) - and there is the person or thing that subject is subjected to. In the above uses, they are, respectively, kingdom, kingdom, Zion, hell, bridegroom, Most High and this age.

Now we come to the use with respect to God - as the word is

used in the phrase, υἱὸς τοῦ θεοῦ - whereby τοῦ means “of” and θεοῦ refers to the Supreme Being.

As we see with the above uses of υἱὸς - being a subject of someone or something else - again combined with the Lexicon's meaning:

“used to describe one who depends on another or is his follower.”

Again, we find the appropriate translation of this word υἱός (huios) with respect to ones relationship with the Supreme Being relates to being a follower, devoted servant or God's representative - depending of course on the context.

This parallels with the use of the word בֶּן (ben) in the Old Testament. While this word is typically translated to “son,” it also has this same meaning when utilized in a devotional context. This is confirmed in the lexicon, as it is stated:

“[בֶּן (ben)] is a subject, rendering obedience to a king, or lord” and “a disciple, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of father. Hence, 'sons of the prophets,' for disciples of the prophets and the schools of the prophets themselves... 'sons of the magi,' used for the disciples of the magi among the Greeks (υἱοῖς) i.e., 'disciples' ...”

For further evidence for the appropriate translation of υἱὸς τοῦ θεοῦ, see **Footnote E υἱὸς τοῦ θεοῦ (huios tou Theos)**.

Ἡ θέλημα (thelēma)

The Greek word θέλημα (thelēma) has been translated in most ecclesiastical versions to “do the will” with respect to doing God's will.

However, the word also means, according to the lexicon, “what one wishes or has determined shall be done” and “will, choice, inclination, desire, pleasure.” Thus, doing that person's will is a subset of the larger point of doing what pleases the person.

When used in reference to the Supreme Being, the word would refer to actions that are pleasing to God – or seeking to please

God.

¹ εὐχαριστέω (eucharisteō)

The Greek word εὐχαριστέω (eucharisteō) has been variously translated to “give thanks” in the New Testament. However, this does not adequately define this word within the contexts given.

Yes, the word can mean to “give thanks,” but within the context of Jesus' activities, its meaning lies deeper. According to the lexicon, the word can mean “to consecrate a thing.” and “to bless.”

We find clear evidence from Jesus' statements together with the teachings of the Prophets that consecrating something - or blessing it - is the result of offering it to the Supreme Being. We find this instruction given and carried out throughout the Old Testament among the Prophets - including Abraham, Moses, David and many others who focused upon erecting Altars for the Supreme Being for the purpose of worshiping and making offerings to the Supreme Being.

For example, we find this instruction from God to Moses:

“Tell the Israelites to bring me an offering. You are to receive the offering for Me from everyone whose heart prompts them to give.”
(Exodus 25:2 NIV)

Here the word “offering” is being translated from the Hebrew word תְּרוּמָה (tĕruwmah) - a word that literally means “offering” or “offering to God.”

We find that the word εὐχαριστέω (eucharisteō) means the same thing. We find that Jesus stated:

“Have you not read what David did, when he and his followers were hungry - how they entered the house of God and he and his followers ate the consecrated bread that was not lawful for them to eat - and was reserved for the priests?” (Matthew 12:4)

Here the word “consecrated” is being translated from the Greek word πρόθεσις (prothesis). So how did the bread become “consecrated”? Because it was offered to God “in the House of God.

Remember that according to the lexicon, the word εὐχαριστέω (eucharisteō) can mean “to consecrate a thing.” Thus we can tie together the word εὐχαριστέω (eucharisteō) - to consecrate - and πρόθεσις (prothesis) - something that has become consecrated.

But what act consecrated the bread? We find clearly from 1 Samuel 21 that in Matthew 12:4 Jesus is referring to bread that was offered to God at the Altar by a priest:

So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the LORD and replaced by hot bread on the day it was taken away. (1 Samuel 21:6 NIV)

The “bread of the Presence that had been removed from before the LORD” refers to bread that had been offered to the Supreme Being by the priest and then taken away after it was offered.

And we should note that the priest also described this bread as being “consecrated:”

“I don't have any ordinary bread on hand; however, there is some consecrated bread here-” (1 Samuel 21:4)

Thus we can now link the activity of Jesus when he supposedly “gave thanks” - from the Greek word εὐχαριστέω (eucharisteō) - to the act of offering to the Supreme Being. Just as the priest was able to make an offering to God, so Jesus could also make offerings to God.

The carryover of the sanctity of offering to the Supreme Being is also indicated among today's sectarian institutions (who have abandoned making offerings to God) by the term “eucharist” - as a ritual ceremony involving the altar of Jesus.

The reason is this word memorializes the tradition carried on from the Prophets when they made offerings to the Supreme Being. Would Jesus simply abandon this important act of devotion carried on through the teachings of the prophets? Certainly not, as Jesus quoted many of the teachings of the prophets, including Moses as he instructed the “first and foremost commandment.”

We find clear evidence that not only could Jesus make offerings

to God: Jesus also taught his students to make offerings to the Supreme Being:

“But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them.” (Matt. 8:4)

This phrase, “offer the gift Moses commanded” quite certainly confirms that Jesus promoted the act of making offerings to the Supreme Being. Consider also:

“Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.” (Matt. 5:23-24)

What is “*the altar*”? Most certainly, this is the altar of the Supreme Being, as confirmed in the Old Testament. And what is “your gift”? This is most certainly an offering to the Supreme Being - as advised by Jesus.

Thus we can only conclude that when the term εὐχαριστέω (eucharisteō) is used in the context of Jesus' activities, the word indicates that Jesus was making offerings to the Supreme Being. Jesus also illustrated that one does not need to make offerings to God only at the Altar. The Supreme Being is not limited to the Altar. He is present everywhere, and one can make offerings to God by simply incanting His Holy Name with love and devotion.

Ἰ ἐσχάτη ἡμέρα (eschatos hēmera)

The word ἐσχάτη (eschatos) means, according to the lexicon, “the last – referring to time – the end.”

And according to the lexicon, the word ἡμέρα (hēmera) refers to “day,” or “used of time in general, i.e. the days of his life.”

Thus it is apparent that within the context of Jesus’ teachings, this phrase is referring to one’s last day or moment within the present physical body – meaning the time of death of the gross physical body.

κ βασιλεία τῶν οὐρανῶν

The Greek phrase βασιλεία τῶν οὐρανῶν consists of βασιλεία (basileia) and οὐρανός (ouranos). The former means, according to the lexicon, “royal power, kingship, dominion, rule - not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom.”

A kingship or dominion offers protection and shelter to the subjects of the realm. Thus “shelter” or “protection” would be appropriate translations in this context.

The latter word - οὐρανός (ouranos) refers to, “the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings” according to the lexicon. Thus the most appropriate phrase to capture John’s teaching would be either “shelter of the spiritual realm” or “shelter of God” – since the spiritual realm is the residence of God.

L ἐγείρω (egeirō)

The Greek word ἐγείρω (egeirō) can mean to “arise” but also according to the lexicon, “to come before the public, to appear” and “to cause to appear, bring before the public (any one who is to attract the attention of men).”

In the context of Jesus’ statements referring to appearing after three days - Jesus is speaking of his body’s death (θάνατος (thanatos)) rather than his own death: As Jesus also said:

“Do not be afraid of those who kill the body but cannot kill the soul.” (Matt. 10:28 NIV)

Furthermore, we know that Jesus’ body did not rise. For example, we find this verse in Luke:

After Jesus called out again with a loud voice, his spirit departed. (Matt. 27:50)

Rather, Jesus did not appear to them in his body after his body was murdered:

Afterward Jesus appeared in a different form to two of them while they were walking in the country. (Mark 16:12)

We also find in all four Gospels that Jesus was not immediately recognized when he appeared to them.

One might ask about how Jesus could show his disciples his holes in his hands and also some flesh during his visit in Luke. One would counter that if it was Jesus' dead physical body, then those holes and the flesh would have been decomposing after three days. Rather, Jesus illustrated to them that he was the same person by showing them a facsimile of his body. It was certainly a stunning miracle - but Jesus performed many miracles.

But this doesn't mean that Jesus rose in his physical body and that physical body that died on the cross - from which his spirit left - was walking around three days later. Jesus' spirit-person rose from the body - ἐγείρω (egeirō) - and he appeared to some of his students.

We also note that Jesus suddenly appeared in their chambers, which were locked. We also find this verse in Luke:

While he was blessing them, he departed from them and was carried up into the spiritual realm. (Luke 24:52)

M ψυχή (psychē)

The Greek word ψυχή (psychē), according to Thayer's lexicon, means:

“that in which there is life - a living being, a living soul - the soul - the seat of the feelings, desires, affections, aversions - the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body).”

“The (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life - the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)”

Thus the word is not speaking of the “soul” as if it is some kind of moral organ or possession. The word refers to the spiritual self. This is the eternal self who occupies the temporary physical

body.

^N βασιλεία (basileia)

The Greek word βασιλεία (basileia) means, according to the lexicon, “royal power, kingship, dominion, rule - not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom.”

Thus, depending upon the context, the term could be translated variously:

When the context is spiritual - as in Jesus' teachings, he is referring to the authority and kingship of God. It can thus be translated to God's “authority” or “power.”

The Greek word βασιλεία (basileia) means, according to the lexicon, “royal power, kingship, dominion, rule - not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom.”

Confirmation that Jesus was referring to something different than simply a physical place, we find this statement made by Jesus:

“For indeed, the kingdom of God is within you.” (Luke 17:21, NKJV)

This and other statements by Jesus indicate that it would not make sense to interpret and translate this word βασιλεία (basileia) to indicate a physical location.

Rather, Jesus is using the word to describe becoming devoted and dependent upon God's authority – thus taking *sanctuary* in Him: Taking refuge in God. This would mean:

“For indeed, the sanctuary of God is within you.” (Luke 17:21)

This is consistent with the ancient use of this word as well. In ancient times, tribes and nations fought each other vigorously for territory. Those kings who were strongest provided protection - refuge – or sanctuary – to their citizens.

When the word βασιλεία (basileia) is used as a place - a place of *refuge* or *sanctuary* – the word *sanctuary* may also be used, because *sanctuary* can also be used as a location - a place that can be entered into following the death of the physical body.

The reason that “*kingdom*” is not an appropriate translation in the sense that Jesus uses it is because everywhere and everything is part of God's kingdom. If one accepts the Supreme Being as the Creator and Owner of everything - then there is not any place or thing that is not part of His kingdom.

However, God also provides us with a special circumstance: He provides sanctuary to those who seek refuge in Him. In this way, one may enter into God's sanctuary.

Thus “*sanctuary*” is an appropriate translation of βασιλεία (basileia) when the context is one who accepts and comes within the governance and authority of the Supreme Being. This concept is consistent with David's teachings:

If you say, “The LORD is my refuge,” and you make the Most High your dwelling, no harm will overtake you, no disaster will come near your tent. (Psalm 91:9-12 NIV)

When used in conjunction with the Greek word οὐρανός (ouranos) - which refers to “the heavens” - the spiritual realm - this would provide the context for taking refuge or sanctuary within the spiritual realm - and one who accepts that authority of God present there is thus taking sanctuary or refuge in the Supreme Being.

When used in conjunction with the Greek word υἱός (huios) - this would refer to a person who is a follower of God's authority - meaning someone who has taken refuge or sanctuary in the Supreme Being.

Ο συντελεία τοῦ αἰῶνος

The Greek phrase συντελεία τοῦ αἰῶνος contains two central words, with the word τοῦ - meaning “of” - in between.

The Greek word συντέλεια (synteleia) means the end - referring to the end of something, according to the lexicon.

The Greek word αἰών (aiōn) means “age” or “perpetuity of time” or “period of time” according to the lexicon. This relates to ones time on the earth – an era or lifetime.

Jesus is speaking of the time of death – when the physical body

dies - the *end of this lifetime*.

^P ἐγερθῆναι

The Greek word ἐγερθῆναι contains root of ἐγείρω (egeirō) - which means “to rise” – but also “to cause to appear.” But the additional reference ἐγερθῆναι in this word indicates rising from the body at the time of death. This is what takes place at the time of death according to Jesus’ teachings – the soul or spirit-person rises from the physical body - leaving the body lifeless.

This word is also used within the context of the third day following the death of Jesus’ body – when he re-appeared to his disciples. He – the spirit - had already left his body at the time of death. This is confirmed by such verses as:

And when Jesus had cried out again in a loud voice, he gave up his spirit. (Matt. 27:50 NIV)

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit. (John 19:30 NIV)

^Q ἀνίστημι (anistēmi)

The Greek word ἀνίστημι (anistēmi) means, according to the lexicon, “to appear” and “to raise up from the dead” and “to rise, stand up - of persons lying down, of persons lying on the ground - of persons seated - of those who leave a place to go elsewhere.” In the context of Jesus' persecution, Jesus is speaking of his rising from his physical body at the time of death. In the context of his re-appearance after three days, it should be noted that Jesus rose from the body at the time of death, but then appeared to his disciples three days later.

^R ἀπόστολος (apostolos)

The Greek word ἀπόστολος (apostolos) means “delegate” or “messenger” according to the lexicon. Jesus had disciples – all of which had the authority to spread his teachings. Jesus also selected twelve messengers that would go into villages and

arrange for his place to stay and where he would eat and so on. Like his disciples, these also had the authority to spread his teachings. The assumption of “apostles” that assumes these twelve were somehow superior to Jesus’ other disciples is a notion that first arose among the Roman Catholic teachings. This is contradicted by Luke 10, which describes that Jesus sent out 72 disciples. This means the twelve were not Jesus’ only potential messengers – or only means to pass on Jesus’ teachings. While the twelve might have included some advanced disciples, it is evident from Judas that they weren’t necessarily the only ‘chosen’ to pass on his instructions. Any one of Jesus’ disciples had the opportunity to pass on Jesus’ teachings on, as ultimately, the Supreme Being picks His representatives. Rather, these twelve (including Judas) were picked by Jesus to represent him in practical matters as he traveled and preached.