

## Unity and Diversity in the New Testament Church (30 – 120 AD)

### Mark (67-72 AD)

[9:38] John said to him, "Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us." [39] Jesus replied, "Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. [40] For whoever is not against us is for us. [41] Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward."

### Matthew (80-90 AD)

[10:1] Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. [2] The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; [3] Philip and Bartholomew, Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; [4] Simon the Cananean, and Judas Iscariot who betrayed him.

[5] Jesus sent out these twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. [6] Go rather to the lost sheep of the house of Israel. [7] As you go, make this proclamation: 'The kingdom of heaven is at hand.' [8] Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give."

[13:24] He proposed another parable to them. "The kingdom of heaven may be likened to a man who sowed good seed in his field. [25] While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. [26] When the crop grew and bore fruit, the weeds appeared as well. [27] The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' [28] He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' [29] He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. [30] Let them grow together until harvest; then at harvest time I will say to the harvesters, "First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn."'"

[16:13] When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?" [14] They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." [15] He said to them, "But who do you say that I am?" [16] Simon Peter said in reply, "You are the Messiah, the Son of the living God." [17] Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. [18] And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. [19] I will give

you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." [20] Then he strictly ordered his disciples to tell no one that he was the Messiah.

[21] From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. [22] Then Peter took him aside and began to rebuke him, "God forbid, Lord! No such thing shall ever happen to you." [23] He turned and said to Peter, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."

[18:15] "If your brother sins (against you), go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. [16] If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' [17] If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. [18] Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. [19] Again, (amen,) I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. [20] For where two or three are gathered together in my name, there am I in the midst of them."

[28:16] The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. [17] When they saw him, they worshiped, but they doubted. [18] Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. [19] Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

### Luke (80-90 AD)

[5:1] While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. [2] He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. [3] Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. [4] After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." [5] Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." [6] When they had done this, they caught a great number of fish and their nets were tearing. [7] They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. [8] When Simon

Peter saw this, he fell at the knees of Jesus and said, "Depart from me, Lord, for I am a sinful man." [9] For astonishment at the catch of fish they had made seized him and all those with him, [10] and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, "Do not be afraid; from now on you will be catching men." [11] When they brought their boats to the shore, they left everything and followed him.

[8:1] Afterward he journeyed from one town and village to another, preaching and proclaiming the good news of the kingdom of God. Accompanying him were the Twelve [2] and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, [3] Joanna, the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their resources.

[10:1] After this the Lord appointed seventy (-two) others whom he sent ahead of him in pairs to every town and place he intended to visit. [2] He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest. [3] Go on your way; behold, I am sending you like lambs among wolves. [4] Carry no money bag, no sack, no sandals; and greet no one along the way. [5] Into whatever house you enter, first say, 'Peace to this household.' [6] If a peaceful person lives there, your peace will rest on him; but if not, it will return to you.

[10:16] Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me." [17] The seventy (-two) returned rejoicing, and said, "Lord, even the demons are subject to us because of your name." [18] Jesus said, "I have observed Satan fall like lightning from the sky. [19] Behold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. [20] Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven."

[At the Last Supper --- 22:31] Jesus said, "Simon, Simon, behold Satan has demanded to sift all of you like wheat, [32] but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers." [33] He said to him, "Lord, I am prepared to go to prison and to die with you." [34] But he replied, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me."

### **John (90-100 AD)**

[3:1] Now there was a Pharisee named Nicodemus, a ruler of the Jews. [2] He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." [3] Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." [4] Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" [5] Jesus answered, "Amen, amen, I say to you, no one can enter

the kingdom of God without being born of water and Spirit. [6] What is born of flesh is flesh and what is born of spirit is spirit. [7] Do not be amazed that I told you, 'You must be born from above.' [8] The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."

[4:21] Jesus said to (the Samaritan woman), "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. [22] You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. [23] But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. [24] God is Spirit, and those who worship him must worship in Spirit and truth."

[6:32] So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. [33] For the bread of God is that which comes down from heaven and gives life to the world." [34] So they said to him, "Sir, give us this bread always." [35] Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. [51] I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

[52] The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?" [53] Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. [54] Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. [55] For my flesh is true food, and my blood is true drink. [56] Whoever eats my flesh and drinks my blood remains in me and I in him."

[60] Then many of his disciples who were listening said, "This saying is hard; who can accept it?" [61] Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you? [62] What if you were to see the Son of Man ascending to where he was before? [63] It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. [64] But there are some of you who do not believe."

[66] As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him. [67] Jesus then said to the Twelve, "Do you also want to leave?" [68] Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life. [69] We have come to believe and are convinced that you are the Holy One of God."

[10:11] Jesus said, "I am the good shepherd. A good shepherd lays down his life for the sheep. [12] A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. [13] This is because he works for pay and has no concern for the sheep. [14] I am the good shepherd, and I know mine and mine know me, [15] just as the Father knows me and I know the Father; and I will lay down my life for the sheep. [16] I have other sheep that do not belong

to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.

[At the Last Supper --- 14:15] Jesus said to his disciples, "If you love me, you will keep my commandments. [16] And I will ask the Father, and he will give you another Advocate to be with you always, [17] the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. [18] I will not leave you orphans; I will come to you."

[15:1] "I am the true vine, and my Father is the vine grower. [2] He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. [3] You are already pruned because of the word that I spoke to you. [4] Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. [5] I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. [6] Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. [7] If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. [8] By this is my Father glorified, that you bear much fruit and become my disciples."

[16:12] "I have much more to tell you, but you cannot bear it now. [13] But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. [14] He will glorify me, because he will take from what is mine and declare it to you."

[17:20] "Father, I pray not only for them, but also for those who will believe in me through their word, [21] so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. [22] And I have given them the glory you gave me, so that they may be one, as we are one, [23] I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me."

[20:19] On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." [20] When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [21] (Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you." [22] And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. [23] Whose sins you forgive are forgiven them, and whose sins you retain are retained."

[21:15] When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." [16] He then said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him,

"Tend my sheep." [17] He said to him the third time, "Simon, son of John, do you love me?" Peter was distressed that he had said to him a third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." (Jesus) said to him, "Feed my sheep. [18] Amen, amen, I say to you, when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." [19] He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."

## **Acts of the Apostles (80-90 AD)**

The First Community in Jerusalem.

[1:13] When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. [14] All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

The Coming of the Spirit.

[2:1] When the time for Pentecost was fulfilled, they were all in one place together. [2] And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. [3] Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. [4] And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them.

[5] Now there were devout Jews from every nation under heaven staying in Jerusalem. [6] At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. [7] They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? [8] Then how does each of us hear them in his own native language? [9] We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10] Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, [11] both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." [12] They were all astounded and bewildered, and said to one another, "What does this mean?"

Communal Life.

[2:42] They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. [43] Awe came upon everyone, and many wonders and signs were done through the apostles. [44] All who believed were together and had all things in common; [45] they would sell their property and possessions and divide them among all according to each one's need. [46] Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, [47] praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

### The Need for Assistants.

[6:1] At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. [2] So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. [3] Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, [4] whereas we shall devote ourselves to prayer and to the ministry of the word."

[5] The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. [6] They presented these men to the apostles who prayed and laid hands on them.

### Philip in Samaria.

[8:4] Now those who had been scattered went about preaching the word. [5] Thus Philip went down to the city of Samaria and proclaimed the Messiah to them. [6] With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing.

[12] Once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike were baptized. [14] Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, [15] who went down and prayed for them, that they might receive the holy Spirit, [16] for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. [17] Then they laid hands on them and they received the holy Spirit.

### Saul's Conversion.

[9:1] Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest [2] and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to Jerusalem in chains. [3] On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. [4] He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" [5] He said, "Who are you, sir?" The reply came, "I am Jesus, whom you are persecuting. [6] Now get up and go into the city and you will be told what you must do." [7] The men who were traveling with him stood speechless, for they heard the voice but could see no one. [8] Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damascus.

### Saul's Baptism.

[9:10] There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias, get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying. [13] But Ananias replied, "Lord, I have heard about this man, what evil things he has done to your holy ones in Jerusalem. [14] And here he has authority from the chief priests to imprison all who call upon your name." [15] But the Lord said to him, "Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, [16] and I will show him what he will have to suffer for my name."

[17] So Ananias went and entered the house; laying his hands on him, he said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit."

[18] Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, [19] and when he had eaten, he recovered his strength. He stayed some days with the disciples in Damascus, [20] and he began at once to proclaim Jesus in the synagogues, that he is the Son of God.

### Saul Visits Jerusalem.

[9:23] After a long time had passed, the Jews conspired to kill him, [24] but their plot became known to Saul. Now they were keeping watch on the gates day and night so as to kill him, [25] but his disciples took him one night and let him down through an opening in the wall, lowering him in a basket. [26] When he arrived in Jerusalem he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple. [27] Then Barnabas took charge of him and brought him to the apostles, and he reported to them how on the way he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken out boldly in the name of Jesus. [28] Saul moved about freely with them in Jerusalem, and spoke out boldly in the name of the Lord. [30] And when the brothers learned of this, they took him down to Caesarea and sent him on his way to Tarsus.

### The Vision of Peter.

[10:9] Peter went up to the roof terrace to pray at about noontime. [10] He was hungry and wished to eat, and while they were making preparations he fell into a trance. [11] He saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners. [12] In it were all the earth's four-legged animals and reptiles and the birds of the sky. [13] A voice said to him, "Get up, Peter. Slaughter and eat." [14] But Peter said, "Certainly not, sir. For never have I eaten anything profane and unclean." [15] The voice spoke to him again, a second time, "What God has made clean, you are not to call profane."

[17] While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius arrived at the entrance. [19] As Peter was pondering the vision, the Spirit said to him, "There are three men here looking for you. [20] So get up, go downstairs, and accompany them without hesitation, because I have sent them." [21] Then Peter went down to the men and said, "I am the one you are looking for. What is the reason for your being here?" [22] They answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say." [23] So he got up and went with them, and some of the brothers from Joppa also went with him.

[24] On the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. [27] Peter went in and found many people gathered together [28] and said to them, "You know that it is unlawful for a Jewish man to associate with, or visit, a Gentile, but God has shown me that I should not call any person profane or unclean. [29] And that is why I came without objection when sent for."

[10:34] Then Peter proceeded to speak and said, "In truth, I see that God shows no partiality. [35] Rather, in every nation whoever fears him and acts uprightly is acceptable to him."

#### The Baptism of Cornelius.

[10:44] While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word. [45] The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, [46] for they could hear them speaking in tongues and glorifying God. Then Peter responded, [47] "Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?" [48] He ordered them to be baptized in the name of Jesus Christ.

#### The Baptism of the Gentiles Explained.

[11:1] Now the apostles and the brothers who were in Judea heard that the Gentiles too had accepted the word of God. [2] So when Peter went up to Jerusalem the circumcised believers confronted him, [3] saying, "You entered the house of uncircumcised people and ate with them." [4] Peter began and explained the whole story to them step by step... [17] "If then God gave them the same gift he gave to us when we came to believe in the Lord Jesus Christ, who was I to be able to hinder God?" [18] When they heard this, they stopped objecting and glorified God, saying, "God has then granted life-giving repentance to the Gentiles too."

#### The Church at Antioch.

[11:19] Now those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. [20] There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. [21] The hand of the Lord was with them and a great number who believed turned to the Lord. [22] The news about them reached the ears of the church in Jerusalem, and they sent Barnabas to go to Antioch. [23] When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, [24] for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. [25] Then he went to Tarsus to look for Saul, [26] and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians.

#### Mission of Barnabas and Saul.

[12:25] After Barnabas and Saul completed their relief mission to Jerusalem, they returned to Antioch, taking with them John, who is called Mark. [13:1] Now there were in the church at Antioch prophets and teachers: Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen who was a close friend of Herod the tetrarch, and Saul. [2] While they were worshiping the Lord and fasting, the holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." [3] Then, completing their fasting and prayer, they laid hands on them and sent them off.

#### End of the First Mission.

[14:21] After they had proclaimed the good news and made a considerable number of disciples, they returned to Lystra and to Iconium. [22] They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, "It is necessary for us to undergo many hardships to enter the kingdom of God." [23] They appointed presbyters for them in each church and, with prayer and fasting, commended them to the Lord. [26] Then they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. [27] And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles.

#### Council of Jerusalem.

[15:1] Some who had come down from Judea to Antioch were instructing the brothers, "Unless you are circumcised according to the Mosaic practice, you cannot be saved." [2] Because there arose no little dissension and debate, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question. [3] So they were sent on their journey by the church.

[4] When they arrived in Jerusalem, they were welcomed by the church, as well as by the apostles and the presbyters, and they reported what God had done with them. [5] But some from the party of the Pharisees who had become believers stood up and said, "It is necessary to circumcise them and direct them to observe the Mosaic law." [6] The apostles and the presbyters met together to see about this matter. [7] After much debate had taken place, Peter got up and said to them, "My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the gospel and believe. [8] And God, who knows the heart, bore witness by granting them the holy Spirit just as he did us. [9] He made no distinction between us and them, for by faith he purified their hearts. [10] Why, then, are you now putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? [11] On the contrary, we believe that we are saved through the grace of the Lord Jesus, in the same way as they." [12] The whole assembly fell silent, and listened while Paul and Barnabas described the wonders God had worked among the Gentiles through them.

[13] After they had fallen silent, James responded, "My brothers, [14] Simon has described how God first concerned himself with acquiring from among the Gentiles a people for his name. [19] It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, [20] but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood. [21] For Moses, for generations now, has had those who proclaim him in every town, as he has been read in the synagogues every sabbath."

#### Letter of the Apostles.

[15:22] Then the apostles and presbyters, in agreement with the whole church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. [23] This is the letter delivered by them: "The apostles and the presbyters, your brothers, to the brothers in Antioch of Gentile origin: greetings... [28] 'It is the decision of the holy Spirit and of us not to place on you any burden beyond these necessities, [29]

namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right."

### Second Missionary Journey Begins

[15:36] After some time, Paul said to Barnabas, "Come, let us make a return visit to see how the brothers are getting on in all the cities where we proclaimed the word of the Lord." [37] Barnabas wanted to take with them also John, who was called Mark, [38] but Paul insisted that they should not take with them someone who had deserted them at Pamphylia and who had not continued with them in their work. [39] So sharp was their disagreement that they separated. Barnabas took Mark and sailed to Cyprus. [40] But Paul chose Silas and departed after being commended by the brothers to the grace of the Lord. [41] He traveled through Syria and Cilicia bringing strength to the churches.

### Apollos.

[18:24] A Jew named Apollos, a native of Alexandria, an eloquent speaker, arrived in Ephesus. He was an authority on the scriptures. [25] He had been instructed in the Way of the Lord and, with ardent spirit, spoke and taught accurately about Jesus, although he knew only the baptism of John. [26] He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained to him the Way of God more accurately. [27] And when he wanted to cross to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. After his arrival he gave great assistance to those who had come to believe through grace. [28] He vigorously refuted the Jews in public, establishing from the scriptures that the Messiah is Jesus.

### Paul in Ephesus.

[19:1] While Apollos was in Corinth, Paul traveled through the interior of the country and came down to Ephesus where he found some disciples. [2] He said to them, "Did you receive the holy Spirit when you became believers?" They answered him, "We have never even heard that there is a holy Spirit." [3] He said, "How were you baptized?" They replied, "With the baptism of John." [4] Paul then said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." [5] When they heard this, they were baptized in the name of the Lord Jesus. [6] And when Paul laid his hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied.

### Paul's Farewell Speech at Miletus.

[20:17] From Miletus he had the presbyters of the church at Ephesus summoned. [18] He addressed them, "You know how I lived among you the whole time from the day I first came to the province of Asia. [19] I served the Lord with all humility and with the tears and trials that came to me because of the plots of the Jews, [20] and I did not at all shrink from telling you what was for your benefit, or from teaching you in public or in your homes. [21] I earnestly bore witness for both Jews and Greeks to repentance before God and to faith in our Lord Jesus. [22] But now, compelled by the Spirit, I am going to Jerusalem. What will happen to me there I do not know, [23] except that in one city after another the holy Spirit has

been warning me that imprisonment and hardships await me. [24] Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace."

[25] "But now I know that none of you to whom I preached the kingdom during my travels will ever see my face again. [28] Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. [29] I know that after my departure savage wolves will come among you, and they will not spare the flock. [30] And from your own group, men will come forward perverting the truth to draw the disciples away after them. [31] So be vigilant. [32] And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated."

[36] When he had finished speaking he knelt down and prayed with them all. [37] They were all weeping loudly as they threw their arms around Paul and kissed him, [38] for they were deeply distressed that he had said that they would never see his face again. Then they escorted him to the ship.

### Paul and James in Jerusalem.

[21:15] After these days we went up to Jerusalem. [17] When we reached Jerusalem the brothers welcomed us warmly. [18] The next day, Paul accompanied us on a visit to James, and all the presbyters were present. [19] He greeted them, then proceeded to tell them in detail what God had accomplished among the Gentiles through his ministry. [20] They praised God when they heard it but said to him, "Brother, you see how many thousands of believers there are from among the Jews, and they are all zealous observers of the law. [21] They have been informed that you are teaching all the Jews who live among the Gentiles to abandon Moses and that you are telling them not to circumcise their children or to observe their customary practices. [22] They will surely hear that you have arrived.

### Paul's Testimony to the Jews in Rome

[28:17] Three days later he called together the leaders of the Jews. He said to them, [20] It is on account of the hope of Israel that I wear these chains." [23] From morning until evening, he expounded his position to them, bearing witness to the kingdom of God and trying to convince them about Jesus from the law of Moses and the prophets. [24] Some were convinced while others did not believe. [25] Then Paul made one final statement, [28] "Let it be known to you that this salvation of God has been sent to the Gentiles; they will listen." [30] He remained for two full years in his lodgings and received all who came to him, [31] and with complete assurance and without hindrance he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

## **1 Thessalonians (50-51 AD)**

[1:1] Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

[2] We give thanks to God always for all of you, remembering you in our prayers, unceasingly [3] calling to

mind your work of faith and labor of love and endurance in hope of our Lord Jesus Christ, before our God and Father, [4] knowing, brothers loved by God, how you were chosen.

[2:7] Although we were able to impose our weight as apostles of Christ, we were gentle among you, as a nursing mother cares for her children. [8] With such affection for you, we were determined to share with you not only the gospel of God, but our very selves as well, so dearly beloved had you become to us. [11] As you know, we treated each one of you as a father treats his children, [12] exhorting and encouraging you and insisting that you conduct yourselves as worthy of the God who calls you into his kingdom and glory.

[5:12] We ask you, brothers, to respect those who are laboring among you and who are over you in the Lord and who admonish you, [13] and to show esteem for them with special love on account of their work. Be at peace among yourselves. [14] Admonish the idle, cheer the fainthearted, support the weak, be patient with all. [15] See that no one returns evil for evil; rather, always seek what is good for all. [16] Rejoice always. [17] Pray without ceasing. [18] In all circumstances give thanks, for this is the will of God for you in Christ Jesus. [19] Do not quench the Spirit. [20] Do not despise prophetic utterances. [21] Test everything; retain what is good.

### **Philippians (54-56 AD)**

[1:1] Paul and Timothy, slaves of Christ Jesus, to all the holy ones in Christ Jesus who are in Philippi, with the overseers and ministers: [2] grace to you and peace from God our Father and the Lord Jesus Christ.

[1: 15] Of course, some preach Christ from envy and rivalry, others from good will. [16] The latter act out of love, aware that I am here for the defense of the gospel; [17] the former proclaim Christ out of selfish ambition, not from pure motives, thinking that they will cause me trouble in my imprisonment. [18] What difference does it make, as long as in every way, whether in pretense or in truth, Christ is being proclaimed? And in that I rejoice, [19] for I know that this will result in deliverance for me through your prayers and support from the Spirit of Jesus Christ.

[4:2] I urge Euodia and I urge Syntyche to come to a mutual understanding in the Lord. [3] Yes, and I ask you also, my true yokemate, to help them, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, whose names are in the book of life. [21] Give my greetings to every holy one in Christ Jesus. The brothers who are with me send you their greetings.

### **Philemon (54-56 AD)**

[1:1] Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker, [2] to Apphia our sister, to Archippus our fellow soldier, and to the church at your house. [3] Grace to you and peace from God our Father and the Lord Jesus Christ.

[1:23] Epaphras, my fellow prisoner in Christ Jesus, greets you, [24] as well as Mark, Aristarchus, Demas, and Luke, my

co-workers. [25] The grace of the Lord Jesus Christ be with your spirit.

### **Galatians (54-56 AD)**

[1:1] Paul, an apostle not from human beings nor through a human being but through Jesus Christ and God the Father who raised him from the dead, [2] and all the brothers who are with me, to the churches of Galatia: [3] grace to you and peace from God our Father and the Lord Jesus Christ, [4] who gave himself for our sins that he might rescue us from the present evil age in accord with the will of our God and Father, [5] to whom be glory forever and ever. Amen.

[6] I am amazed that you are so quickly forsaking the one who called you by the grace of Christ for a different gospel [7] (not that there is another). But there are some who are disturbing you and wish to pervert the gospel of Christ. [8] But even if we or an angel from heaven should preach to you a gospel other than the one that we preached to you, let that one be accursed! [9] As we have said before, and now I say again, if anyone preaches to you a gospel other than the one that you received, let that one be accursed! [10] Am I now currying favor with human beings or God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ.

[11] Now I want you to know, brothers, that the gospel preached by me is not of human origin. [12] For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ.

[13] For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, [14] and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. [15] But when God, who from my mother's womb had set me apart and called me through his grace, was pleased [16] to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, [17] nor did I go up to Jerusalem to those who were apostles before me; rather, I went into Arabia and then returned to Damascus.

[18] Then after three years I went up to Jerusalem to confer with Cephas and remained with him for fifteen days. [19] But I did not see any other of the apostles, only James the brother of the Lord. [21] Then I went into the regions of Syria and Cilicia. [22] And I was unknown personally to the churches of Judea that are in Christ; [23] they only kept hearing that "the one who once was persecuting us is now preaching the faith he once tried to destroy." [24] So they glorified God because of me.

[2:1] Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus along also. [2] I went up in accord with a revelation, and I presented to them the gospel that I preach to the Gentiles -- but privately to those of repute -- so that I might not be running, or have run, in vain. [3] Moreover, not even Titus, who was with me, although he was a Greek, was compelled to be circumcised, [4] but because of the false brothers secretly brought in, who slipped in to spy on our freedom that we have in Christ Jesus, that they might enslave us -- [5] to them we did not submit even for a moment, so that the truth of the gospel might remain intact for you. [6] But

from those who were reputed to be important (what they once were makes no difference to me; God shows no partiality) -- those of repute made me add nothing. [7] On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter to the circumcised, [9] and when they recognized the grace bestowed upon me, James and Cephas and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership, that we should go to the Gentiles and they to the circumcised. [10] Only, we were to be mindful of the poor, the very thing I was eager to do.

[2:11] And when Cephas came to Antioch, I opposed him to his face because he clearly was wrong. [12] For, until some people came from James, he used to eat with the Gentiles; but when they came, he began to draw back and separated himself, because he was afraid of the circumcised. [13] And the rest of the Jews also acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy. [14] But when I saw that they were not on the right road in line with the truth of the gospel, I said to Cephas in front of all, "If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

[2:15] We, who are Jews by nature and not sinners from among the Gentiles, [16] who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

[3:1] O stupid Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? [2] I want to learn only this from you: did you receive the Spirit from works of the law, or from faith in what you heard? [3] Are you so stupid? After beginning with the Spirit, are you now ending with the flesh? [4] Did you experience so many things in vain? [5] Does, then, the one who supplies the Spirit to you and works mighty deeds among you do so from works of the law or from faith in what you heard?

[3:26] For through faith you are all children of God in Christ Jesus. [27] For all of you who were baptized into Christ have clothed yourselves with Christ. [28] There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. [29] And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise.

## **1 Corinthians (57 AD)**

[1:1] Paul, called to be an apostle of Christ Jesus by the will of God, and Sosthenes our brother, [2] to the church of God that is in Corinth, to you who have been sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ, their Lord and ours. [3] Grace to you and peace from God our Father and the Lord Jesus Christ.

[1:10] I urge you, brothers, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same

mind and in the same purpose. [11] For it has been reported to me about you, my brothers, by Chloe's people, that there are rivalries among you. [12] I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." [13] Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? [14] I give thanks to God that I baptized none of you except Crispus and Gaius, [15] so that no one can say you were baptized in my name. [17] For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

[3:3] While there is jealousy and rivalry among you, are you not of the flesh, and behaving in an ordinary human way? [4] Whenever someone says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human? [5] What is Apollos, after all, and what is Paul? Ministers through whom you became believers, just as the Lord assigned each one. [6] I planted, Apollos watered, but God caused the growth. [7] Therefore, neither the one who plants nor the one who waters is anything, but only God, who causes the growth. [9] For we are God's co-workers; you are God's field, God's building. [10] According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, [11] for no one can lay a foundation other than the one that is there, namely, Jesus Christ.

[4:14] I am writing you this not to shame you, but to admonish you as my beloved children. [15] Even if you should have countless guides to Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the gospel. [17] For this reason I am sending you Timothy, who is my beloved and faithful son in the Lord; he will remind you of my ways in Christ Jesus, just as I teach them everywhere in every church.

[9:1] Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? [2] Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord. [4] Do we not have the right to eat and drink? [5] Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Cephas?

[10:14] Therefore, my beloved, avoid idolatry. [15] I am speaking as to sensible people; judge for yourselves what I am saying. [16] The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? [17] Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

[11:17] In giving this instruction, I do not praise the fact that your meetings are doing more harm than good. [18] First of all, I hear that when you meet as a church there are divisions among you, and to a degree I believe it; [19] there have to be factions among you in order that also those who are approved among you may become known. [20] When you meet in one place, then, it is not to eat the Lord's supper, [21] for in eating,

each one goes ahead with his own supper, and one goes hungry while another gets drunk. [22] Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed?

[23] For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, [24] and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." [25] In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." [26] For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

[27] Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. [28] A person should examine himself, and so eat the bread and drink the cup. [29] For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. [30] That is why many among you are ill and infirm, and a considerable number are dying. [31] If we discerned ourselves, we would not be under judgment; [32] but since we are judged by the Lord, we are being disciplined so that we may not be condemned along with the world.

[12:1] Now in regard to spiritual gifts, brothers, I do not want you to be unaware. [4] There are different kinds of spiritual gifts but the same Spirit; [5] there are different forms of service but the same Lord; [6] there are different workings but the same God who produces all of them in everyone. [7] To each individual the manifestation of the Spirit is given for some benefit. [8] To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; [9] to another faith by the same Spirit; to another gifts of healing by the one Spirit; [10] to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. [11] But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

[12:12] As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. [13] For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. [27] Now you are Christ's body, and individually parts of it. [28] Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. [29] Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? [30] Do all have gifts of healing?

[14:1] Pursue love, but strive eagerly for the spiritual gifts, above all that you may prophesy. [4] Whoever speaks in a tongue builds himself up, but whoever prophesies builds up the church. [5] Now I should like all of you to speak in tongues, but even more to prophesy. [6] Now, brothers, if I should come to you speaking in tongues, what good will I do you if I do not speak to you by way of revelation, or knowledge, or prophecy, or instruction?

[14:26] So what is to be done, brothers? When you assemble, one has a psalm, another an instruction, a revelation, a tongue, or an interpretation. Everything should be done for building up. [27] If anyone speaks in a tongue, let it be two or at most three, and each in turn, and one should interpret. [28] But if there is no interpreter, the person should keep silent in the church and speak to himself and to God.

[29] Two or three prophets should speak, and the others discern. [30] But if a revelation is given to another person sitting there, the first one should be silent. [31] For you can all prophesy one by one, so that all may learn and all be encouraged.

[15:1] Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. [2] Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. [3] For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; [4] that he was buried; that he was raised on the third day in accordance with the scriptures; [5] that he appeared to Cephas, then to the Twelve. [6] After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. [7] After that he appeared to James, then to all the apostles. [8] Last of all, as to one born abnormally, he appeared to me. [9] For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God that is with me. [11] Therefore, whether it be I or they, so we preach and so you believed.

## **2 Corinthians (57 AD)**

[5:14] For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. [17] So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. [18] And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, [19] namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. [20] So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God.

[10:7] Whoever is confident of belonging to Christ should consider that as he belongs to Christ, so do we. [8] And even if I should boast a little too much of our authority, which the Lord gave for building you up and not for tearing you down, I shall not be put to shame. [9] May I not seem as one frightening you through letters. [10] For someone will say, "His letters are severe and forceful, but his bodily presence is weak, and his speech contemptible." [11] Such a person must understand that what we are in word through letters when absent, that we also are in action when present.

[11:1] If only you would put up with a little foolishness from me! Please put up with me. [2] For I am jealous of you with the jealousy of God, since I betrothed you to one husband

to present you as a chaste virgin to Christ. [3] But I am afraid that, as the serpent deceived Eve by his cunning, your thoughts may be corrupted from a sincere (and pure) commitment to Christ. [4] For if someone comes and preaches another Jesus than the one we preached, or if you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough. [5] For I think that I am not in any way inferior to these "superapostles." [6] Even if I am untrained in speaking, I am not so in knowledge; in every way we have made this plain to you in all things.

[11:12] And what I do I will continue to do, in order to end this pretext of those who seek a pretext for being regarded as we are in the mission of which they boast. [13] For such people are false apostles, deceitful workers, who masquerade as apostles of Christ. [14] And no wonder, for even Satan masquerades as an angel of light. [15] So it is not strange that his ministers also masquerade as ministers of righteousness.

## **Romans (58 AD)**

[1:1] Paul, a slave of Christ Jesus, called to be an apostle and set apart for the gospel of God, [2] which he promised previously through his prophets in the holy scriptures, [3] the gospel about his Son, descended from David according to the flesh, [4] but established as Son of God in power according to the spirit of holiness through resurrection from the dead, Jesus Christ our Lord. [5] Through him we have received the grace of apostleship, to bring about the obedience of faith, for the sake of his name, among all the Gentiles, [6] among whom are you also, who are called to belong to Jesus Christ; [7] to all the beloved of God in Rome, called to be holy. Grace to you and peace from God our Father and the Lord Jesus Christ.

[13] I do not want you to be unaware, brothers, that I often planned to come to you, though I was prevented until now, that I might harvest some fruit among you, too, as among the rest of the Gentiles. [14] To Greeks and non-Greeks alike, to the wise and the ignorant, I am under obligation; [15] that is why I am eager to preach the gospel also to you in Rome.

[6:3] Are you unaware that we who were baptized into Christ Jesus were baptized into his death? [4] We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. [6] We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. [8] If, then, we have died with Christ, we believe that we shall also live with him.

[16:1] I commend to you Phoebe our sister, who is also a minister of the church at Cenchreae, [2] that you may receive her in the Lord in a manner worthy of the holy ones, and help her in whatever she may need from you, for she has been a benefactor to many and to me as well.

[3] Greet Prisca and Aquila, my co-workers in Christ Jesus, [4] who risked their necks for my life, to whom not only I am grateful but also all the churches of the Gentiles; [5] greet also the church at their house. [6] Greet Mary, who has worked hard for you. [7] Greet Andronicus and Junia, my relatives and

my fellow prisoners; they are prominent among the apostles and they were in Christ before me.

[13] Greet Rufus, chosen in the Lord, and his mother and mine. [15] Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the holy ones who are with them.

## **2 Thessalonians (70-80 AD)**

[2:1] We ask you, brothers, with regard to the coming of our Lord Jesus Christ and our assembling with him, [2] not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand.

[2:13] But we ought to give thanks to God for you always, brothers loved by the Lord, because God chose you as the first-fruits for salvation through sanctification by the Spirit and belief in truth. [14] To this end he has also called you through our gospel to possess the glory of our Lord Jesus Christ. [15] Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.

## **Colossians (70-80 AD)**

[1:1] Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, [2] to the holy ones and faithful brothers in Christ in Colossae: grace to you and peace from God our Father.

[1:15] Christ is the image of the invisible God, the firstborn of all creation.

[16] For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him.

[17] He is before all things, and in him all things hold together.

[18] He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent.

[19] For in him all the fullness was pleased to dwell,

[20] and through him to reconcile all things for him, making peace by the blood of his cross, whether those on earth or those in heaven.

[1:24] Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church, [25] of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, [26] the mystery hidden from ages and from generations past. But now it has been manifested to his holy ones, [27] to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory. [28]

[2:4] I say this so that no one may deceive you by specious arguments. [5] For even if I am absent in the flesh, yet I am with you in spirit, rejoicing as I observe your good order and the firmness of your faith in Christ. [6] So, as you received Christ Jesus the Lord, walk in him, [7] rooted in him and built

upon him and established in the faith as you were taught, abounding in thanksgiving. [8] See to it that no one captivate you with an empty, seductive philosophy according to human tradition, according to the elemental powers of the world and not according to Christ.

[3:12] Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, [13] bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. [14] And over all these put on love, that is, the bond of perfection. [15] And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. [16] Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. [17] And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

[4:10] Aristarchus, my fellow prisoner, sends you greetings, as does Mark the cousin of Barnabas (concerning whom you have received instructions; if he comes to you, receive him); [11] these alone are my co-workers for the kingdom of God, and they have been a comfort to me. [14] Luke the beloved physician sends greetings, as does Demas.

[15] Give greetings to the brothers in Laodicea and to Nympha and to the church in her house. [16] And when this letter is read before you, have it read also in the church of the Laodiceans, and you yourselves read the one from Laodicea. [18] The greeting is in my own hand, Paul's. Remember my chains. Grace be with you.

## **Ephesians (80-90 AD)**

[1:17] I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation resulting in knowledge of him. [18] May the eyes of your hearts be enlightened, that you may know [19] what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, [20] which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens. [22] And he put all things beneath his feet and gave him as head over all things to the church, [23] which is his body, the fullness of the one who fills all things.

[2:11] Therefore, remember that at one time you, Gentiles in the flesh, called the un-circumcision by those called the circumcision, which is done in the flesh by human hands, [12] were at that time without Christ, alienated from the community of Israel and strangers to the covenants of promise, without hope and without God in the world. [13] But now in Christ Jesus you who once were far off have become near by the blood of Christ. [14] For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, [15] abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, [16] and might reconcile both with God, in one body, through the cross, putting that enmity to death by it.

[19] So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, [20] built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. [21] Through him the whole structure is held together and grows into a temple sacred in the Lord; [22] in him you also are being built together into a dwelling place of God in the Spirit.

[4:1] I, then, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, [2] with all humility and gentleness, with patience, bearing with one another through love, [3] striving to preserve the unity of the spirit through the bond of peace: [4] one body and one Spirit, as you were also called to the one hope of your call; [5] one Lord, one faith, one baptism; [6] one God and Father of all, who is over all and through all and in all.

[4:7] But grace was given to each of us according to the measure of Christ's gift. [11] And Christ gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, [12] to equip the holy ones for the work of ministry, for building up the body of Christ, [13] until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, [14] so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. [15] Rather, living the truth in love, we should grow in every way into him who is the head, Christ, [16] from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body's growth and builds itself up in love.

[5:21] Be subordinate to one another out of reverence for Christ. [22] Wives should be subordinate to their husbands as to the Lord. [23] For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body. [24] As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. [25] Husbands, love your wives, even as Christ loved the church and handed himself over for her [26] to sanctify her, cleansing her by the bath of water with the word, [27] that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

## **Titus (100-110)**

[1:1] Paul, a slave of God and apostle of Jesus Christ, [4] to Titus, my true child in our common faith: grace and peace from God the Father and Christ Jesus our savior.

[5] For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you, [6] on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious. [7] For a bishop as God's steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, [8] but hospitable, a lover of goodness, temperate, just, holy, and self-controlled, [9] holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to

refute opponents. [10] For there are also many rebels, idle talkers and deceivers, especially the Jewish Christians. [11] It is imperative to silence them, as they are upsetting whole families by teaching for sordid gain what they should not.

## **1 Timothy (100-110 AD)**

[1:1] Paul, an apostle of Christ Jesus by command of God our savior and of Christ Jesus our hope, [2] to Timothy, my true child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

[3] I repeat the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines [4] or to concern themselves with myths and endless genealogies, which promote speculations rather than the plan of God that is to be received by faith. [5] The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith. [6] Some people have deviated from these and turned to meaningless talk, [7] wanting to be teachers of the law, but without understanding either what they are saying or what they assert with such assurance.

[2:8] It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument. [9] Similarly, (too,) women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes, [10] but rather, as befits women who profess reverence for God, with good deeds. [11] A woman must receive instruction silently and under complete control. [12] I do not permit a woman to teach or to have authority over a man. She must be quiet. [13] For Adam was formed first, then Eve. [14] Further, Adam was not deceived, but the woman was deceived and transgressed. [15] But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control.

[3:1] This saying is trustworthy: whoever aspires to the office of bishop desires a noble task. [2] Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, [3] not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. [4] He must manage his own household well, keeping his children under control with perfect dignity; [5] for if a man does not know how to manage his own household, how can he take care of the church of God? [6] He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment. [7] He must also have a good reputation among outsiders, so that he may not fall into disgrace, the devil's trap.

[8] Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, [9] holding fast to the mystery of the faith with a clear conscience. [10] Moreover, they should be tested first; then, if there is nothing against them, let them serve as deacons. [11] Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything. [12] Deacons may be married only once and must manage their children and their households well. [14] I am writing you about these matters, although I hope to visit you soon. [15] But if I should be delayed, you should know how to

behave in the household of God, which is the church of the living God, the pillar and foundation of truth.

[4:1] Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions [2] through the hypocrisy of liars with branded consciences. [3] They forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. [4] For everything created by God is good, and nothing is to be rejected when received with thanksgiving, [5] for it is made holy by the invocation of God in prayer.

[6] If you will give these instructions to the brothers, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. [7] Avoid profane and silly myths.

[14] Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate. [15] Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone. [16] Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you.

[5:17] Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching. [19] Do not accept an accusation against a presbyter unless it is supported by two or three witnesses. [20] Reprimand publicly those who do sin, so that the rest also will be afraid. [21] I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism. [22] Do not lay hands too readily on anyone, and do not share in another's sins.

[6:11] But you, man of God, avoid all this. Instead, pursue righteousness, devotion, faith, love, patience, and gentleness. [12] Compete well for the faith. Lay hold of eternal life, to which you were called when you made the noble confession in the presence of many witnesses. [13] I charge (you) before God, who gives life to all things, and before Christ Jesus, who gave testimony under Pontius Pilate for the noble confession, [14] to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ. [20] O Timothy, guard what has been entrusted to you. Avoid profane babbling and the absurdities of so-called knowledge. [21] By professing it, some people have deviated from the faith.

## **2 Timothy (100-110 AD)**

[1:6] For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands. [7] For God did not give us a spirit of cowardice but rather of power and love and self-control. [8] So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.

[1:13] Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. [14] Guard this rich trust with the help of the holy Spirit that dwells within us.

[2:1] So you, my child, be strong in the grace that is in Christ Jesus. [2] And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well. [3] Bear your share of hardship along with me like a good soldier of Christ Jesus.

[2:14] Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen. [15] Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation. [16]

[3:10] You have followed my teaching, way of life, purpose, faith, patience, love, endurance, [11] persecutions, and sufferings, such as happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. [14] But you, remain faithful to what you have learned and believed, because you know from whom you learned it, [15] and that from infancy you have known (the) sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. [16] All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, [17] so that one who belongs to God may be competent, equipped for every good work.

[4:1] I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: [2] proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. [3] For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers [4] and will stop listening to the truth and will be diverted to myths.

[6] For I am already being poured out like a libation, and the time of my departure is at hand. [7] I have competed well; I have finished the race; I have kept the faith. [8] From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

[9] Try to join me soon, [10] for Demas, enamored of the present world, deserted me and went to Thessalonica, Crescens to Galatia, and Titus to Dalmatia. [11] Luke is the only one with me. Get Mark and bring him with you, for he is helpful to me in the ministry.

## **1 Peter (80-90 AD)**

[1:1] Peter, an apostle of Jesus Christ, to the chosen sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] in the foreknowledge of God the Father, through sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: may grace and peace be yours in abundance.

[2:1] Rid yourselves of all malice and all deceit, insincerity, envy, and all slander; [2] like newborn infants, long for pure spiritual milk so that through it you may grow into salvation, [3] for you have tasted that the Lord is good. [4] Come to him, a living stone, rejected by human beings but

chosen and precious in the sight of God, [5] and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.

[9] For you are "a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises" of him who called you out of darkness into his wonderful light. [10] Once you were "no people", but now you are God's people; you "had not received mercy", but now you have received mercy.

[3:15] Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, [16] but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame.

[18] For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit. [19] In it he also went to preach to the spirits in prison, [20] who had once been disobedient while God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. [21] This prefigured baptism, which saves you now.

[4:6] For this is why the gospel was preached even to the dead that, though condemned in the flesh in human estimation, they might live in the spirit in the estimation of God. [7] The end of all things is at hand. [10] As each one has received a gift, use it to serve one another as good stewards of God's varied grace. [11] Whoever preaches, let it be with the words of God; whoever serves, let it be with the strength that God supplies, so that in all things God may be glorified through Jesus Christ.

[5:1] So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. [2] Tend the flock of God in your midst, (overseeing) not by constraint but willingly, as God would have it, not for shameful profit but eagerly. [3] Do not lord it over those assigned to you, but be examples to the flock. [4] And when the chief Shepherd is revealed, you will receive the unfading crown of glory.

[5:12] I write you this briefly through Silvanus, whom I consider a faithful brother, exhorting you and testifying that this is the true grace of God. Remain firm in it. [13] The chosen one at Babylon sends you greeting, as does Mark, my son.

## **2 Peter (110-120 AD)**

[1:1] Symeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal value to ours through the righteousness of our God and savior Jesus Christ: [2] may grace and peace be yours in abundance through knowledge of God and of Jesus our Lord.

[1:16] We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. [19]

Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts. [20] Know this first of all, that there is no prophecy of scripture that is a matter of personal interpretation, [21] for no prophecy ever came through human will; but rather human beings moved by the holy Spirit spoke under the influence of God.

[3:3] Know this first of all, that in the last days scoffers will come (to) scoff, living according to their own desires [4] and saying, "Where is the promise of his coming?"

[8] But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years and a thousand years like one day. [9] The Lord does not delay his promise, as some regard "delay," but he is patient with you, not wishing that any should perish but that all should come to repentance. [10] But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar.

[3:14] Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. [15] And consider the patience of our Lord as salvation, as our beloved brother Paul, according to the wisdom given to him, also wrote to you, [16] speaking of these things as he does in all his letters. In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures.

### **James (75-85 AD)**

[1:1] James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion, greetings. [2] Consider it all joy, my brothers, when you encounter various trials, [3] for you know that the testing of your faith produces perseverance.

[1:22] Be doers of the word and not hearers only, deluding yourselves. [23] For if anyone is a hearer of the word and not a doer, he is like a man who looks at his own face in a mirror. [24] He sees himself, then goes off and promptly forgets what he looked like. [25] But the one who peers into the perfect law of freedom and perseveres, and is not a hearer who forgets but a doer who acts, such a one shall be blessed in what he does. [27] Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

[2:14] What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? [15] If a brother or sister has nothing to wear and has no food for the day, [16] and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? [17] So also faith of itself, if it does not have works, is dead. [18] Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.

[3:1] Not many of you should become teachers, my brothers, for you realize that we will be judged more strictly, [2] for we all fall short in many respects.

[5:13] Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise. [14] Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint (him) with oil in the name of the Lord, [15] and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. [16] Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.

### **Jude (85-95 AD)**

[1:1] Jude, a slave of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept safe for Jesus Christ: [2] may mercy, peace, and love be yours in abundance.

[3] Beloved, although I was making every effort to write to you about our common salvation, I now feel a need to write to encourage you to contend for the faith that was once for all handed down to the holy ones. [4] For there have been some intruders, who long ago were designated for this condemnation, godless persons, who pervert the grace of our God into licentiousness and who deny our only Master and Lord, Jesus Christ.

[1:17] But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ, [18] for they told you, "In (the) last time there will be scoffers who will live according to their own godless desires." [19] These are the ones who cause divisions; they live on the natural plane, devoid of the Spirit. [20] But you, beloved, build yourselves up in your most holy faith; pray in the holy Spirit. [21] Keep yourselves in the love of God and wait for the mercy of our Lord Jesus Christ that leads to eternal life. [22] On those who waver, have mercy; [23] save others by snatching them out of the fire; on others have mercy with fear, abhorring even the outer garment stained by the flesh.

### **Hebrews (80-90 AD)**

[4:12] Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. [13] No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

[14] Therefore, since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. [15] For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. [16] So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

[6:1] Therefore, let us leave behind the basic teaching about Christ and advance to maturity; repentance from dead works and faith in God, [2] instruction about baptisms and laying on of hands, resurrection of the dead and eternal judgment. [4] For it is impossible in the case of those who have once been enlightened and tasted the heavenly gift and shared in the holy Spirit [5] and tasted the good word of God and the powers of the age to come, [6] and then have fallen away, to bring them to repentance again, since they are re-crucifying the Son of God for themselves and holding him up to contempt.

[12:1] Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us [2] while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. [3] Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart.

[12:18] You have not approached that which could be touched and a blazing fire and gloomy darkness and storm [19] and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them. [21] Indeed, so fearful was the spectacle that Moses said, "I am terrified and trembling." [22] No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, [23] and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, [24] and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.

## **1 John (100-110 AD)**

[1:1] What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life-- [2] for the life was made visible; we have seen it & testify to it and proclaim to you the eternal life that was with the Father and was made visible to us-- [3] what we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ. [8] If we say, "We are without sin," we deceive ourselves, and the truth is not in us. [9] If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

[2:18] Children, it is the last hour; and just as you heard that the antichrist was coming, so now many antichrists have appeared. Thus we know this is the last hour. [19] They went out from us, but they were not really of our number; if they had been, they would have remained with us. Their desertion shows that none of them was of our number. [20] But you have the anointing that comes from the holy one, and you all have knowledge. [21] I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. [22] Who is the liar? Whoever denies that Jesus is the

Christ. Whoever denies the Father and the Son, this is the antichrist. [23] No one who denies the Son has the Father, but whoever confesses the Son has the Father as well.

[24] Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father. [26] I write you these things about those who would deceive you. [27] As for you, the anointing that you received from him remains in you, so that you do not need anyone to teach you. But his anointing teaches you about everything and is true and not false; just as it taught you.

[4:1] Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. [2] This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh be longs to God, [3] and every spirit that does not acknowledge Jesus does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world.

[5:16] If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. [17] All wrongdoing is sin, but there is sin that is not deadly.

## **2 John (100-110 AD)**

[1:1] The Presbyter to the chosen Lady and to her children whom I love in truth -- and not only I but also all who know the truth -- [2] because of the truth that dwells in us and will be with us forever. [3] Grace, mercy, and peace will be with us from God the Father and from Jesus Christ the Father's Son in truth and love. [4] I rejoiced greatly to find some of your children walking in the truth just as we were commanded by the Father.

[7] Many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh; such is the deceitful one and the antichrist. [8] Look to yourselves that you do not lose what we worked for but may receive a full recompense. [9] Anyone who is so "progressive" as not to remain in the teaching of the Christ does not have God; whoever remains in the teaching has the Father and the Son. [10] If anyone comes to you and does not bring this doctrine, do not receive him in your house or even greet him; [11] for whoever greets him shares in his evil works.

## **Revelation (95-100 AD)**

[1:1] The revelation of Jesus Christ, which God gave to him, to show his servants what must happen soon. He made it known by sending his angel to his servant John, [2] who gives witness to the word of God and to the testimony of Jesus Christ by reporting what he saw. [3] Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near.

[4] John, to the seven churches in Asia: grace to you and peace from him who is and who was and who is to come, and

from the seven spirits before his throne, [5] and from Jesus Christ, the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, [6] who has made us into a kingdom, priests for his God and Father, to him be glory and power forever (and ever). Amen.

[1:9] I, John, your brother, who share with you the distress, the kingdom, and the endurance we have in Jesus, found myself on the island called Patmos because I proclaimed God's word and gave testimony to Jesus. [10] I was caught up in spirit on the Lord's day and heard behind me a voice as loud as a trumpet, [11] which said, "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

[2:1] "To the angel of the church in Ephesus, write this: [2] "I know your works, your labor, and your endurance, and that you cannot tolerate the wicked; you have tested those who call themselves apostles but are not, and discovered that they are impostors. [3] Moreover, you have endurance and have suffered for my name, and you have not grown weary. [4] Yet I hold this against you: you have lost the love you had at first. [5] Realize how far you have fallen. Repent, and do the works you did at first. Otherwise, I will come to you and remove your lampstand from its place, unless you repent.

[3:14] "To the angel of the church in Laodicea, write this: [15] "I know your works; I know that you are neither cold nor hot. I wish you were either cold or hot. [16] So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. [17] For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind, and naked. [18] I advise you to buy from me gold refined by fire so that you may be rich, and white garments to put on so that your shameful nakedness may not be exposed, and buy ointment to smear on your eyes so that you may see. [19] Those whom I love, I reprove and chastise. Be earnest, therefore, and repent.

[5:6] Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world. [7] He came and received the scroll from the right hand of the one who sat on the throne. [8] When he took it, the four living creatures and the twenty-four elders fell down before the Lamb.

[7:9] After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. [10] They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb."

[12:1] A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. [2] She was with child and wailed aloud in pain as she labored to give birth. [3] Then another sign appeared in the sky; it was a huge red dragon, with seven heads and ten horns, and on its heads were seven diadems. [4] Its tail

swept away a third of the stars in the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, to devour her child when she gave birth. [5] She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. [6] The woman herself fled into the desert where she had a place prepared by God, that there she might be taken care of for 1260 days.

[13] When the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child. [14] But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert, where, far from the serpent, she was taken care of for a year, two years, and a half-year. [17] Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God's commandments and bear witness to Jesus.

[13:11] Then I saw another beast come up out of the earth; it had two horns like a lamb's but spoke like a dragon. [15] It was then permitted to breathe life into the first beast's image, so that the beast's image could speak and (could) have anyone who did not worship it put to death. [16] It forced all the people, small and great, rich and poor, free and slave, to be given a stamped image on their right hands or their foreheads, [17] so that no one could buy or sell except one who had the stamped image of the beast's name or the number that stood for its name. [18] Wisdom is needed here; one who understands can calculate the number of the beast, for it is a number that stands for a person. His number is 666.

[21:9] One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "Come here. I will show you the bride, the wife of the Lamb." [10] He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. [11] It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. [12] It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, (the names) of the twelve tribes of the Israelites. [13] There were three gates facing east, three north, three south, and three west. [14] The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb.

[22:18] I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, [19] and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book. [20] The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus!