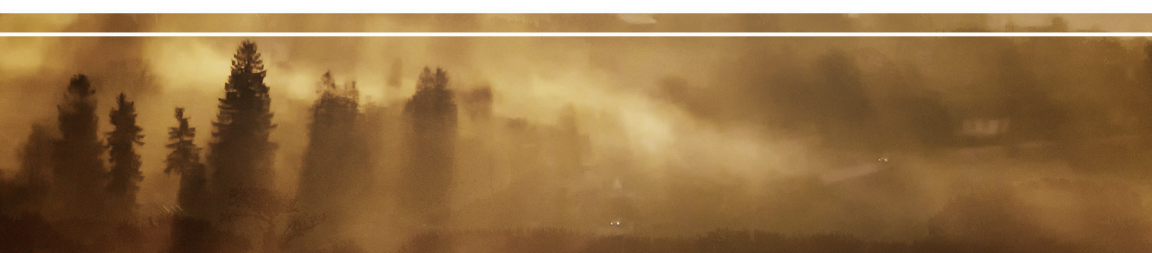




THE  
*New Testament*  
FOR  
PULPIT  
AND PEW



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PULPIT  
AND PEW



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REDEMPTION  
PRESS 

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# DEDICATION

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I dedicate this translation of the written word to the Living Word, in whom alone we see Truth and Beauty perfectly joined together.



Now when Jesus had finished saying all these things, the crowds stood amazed at his teaching; for he was not teaching them like the scribes, but as one who had authority . . . and the great crowd was listening to him with delight.

—Matthew 7:28-29, Mark 12:37





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# C O N T E N T S

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Preface and Acknowledgments . . . . .	xi
Matthew . . . . .	15
Mark . . . . .	75
Luke . . . . .	115
John . . . . .	183
Acts . . . . .	231
Romans . . . . .	293
1 Corinthians . . . . .	319
2 Corinthians . . . . .	343
Galatians . . . . .	359
Ephesians . . . . .	369
Philippians . . . . .	379
Colossians . . . . .	387
1 Thessalonians . . . . .	395
2 Thessalonians . . . . .	401
1 Timothy . . . . .	405
2 Timothy . . . . .	413
Titus . . . . .	419
Philemon . . . . .	423
Hebrews . . . . .	425
James . . . . .	445
1 Peter . . . . .	453
2 Peter . . . . .	461

1 John ..... 467

2 John ..... 475

3 John ..... 477

Jude ..... 479

Revelation ..... 483

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# PREFACE AND ACKNOWLEDGMENTS

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**D**own through the years of personal Bible meditation and public ministry I have used, enjoyed, and profited from all the standard evangelical versions of Scripture. Still, somewhere along the way I found myself dreaming of a single version that would incorporate the unique strengths that I found in each of them. Then, early in 2014, there came a thought: “You’ve been pondering this for a long time; why not try your hand at it?” Was it from above? God knows. But this much I do know: From that day on I never looked back, but spent the next several years enthusiastically bringing the project to completion . . . and learning to be more grateful than ever for the standard evangelical versions!

## **Principles and Procedures**

In working on this translation I have constantly kept two great goals before me, goals that are reflected in the title I have chosen for it.

On the one hand, I have aimed to serve the needs of those who fill the pulpit—pastors, Bible teachers, and perhaps even missionaries—by producing a translation that enables the reader to see through to the underlying Greek text. This explains a number of its distinctive features. For example, if, for the sake of clarity, I have added any words to a given verse, those words nearly always appear

in italics. Also, I have included a great many side notes designed to let the reader discern for himself the author's intended meaning. Some of the notes supply the readings of alternative Greek manuscripts, others supply alternative punctuation, and others supply alternative translations of specific words or phrases. And in most of the cases where I decided to employ a paraphrase, still other notes supply literal renderings of the original Greek. Through this kind of attention to accuracy, nuance, and detail, I hoped to produce a translation that would be worthy of use both in the pulpit and the classroom.

On the other hand, I have also tried to meet the needs of those who fill the pews: everyday Christian folk who, like me, find themselves longing for a Bible version that speaks powerfully to their hearts, not only in virtue of its accuracy, but also through its beauty, warmth, stateliness, poetry, and memorability. In short, by keeping in mind the importance of literary excellence I have sought to produce a translation worthy of use in the churches, homes, and hearts of all God's English-speaking people.

## Acknowledgments

Truly, Bible translation is a collaborative work. Many others have labored to attain the same marriage of truth and beauty for which I have striven; and—as the Scripture so fittingly says—I have entered into their labors. It is important that I acknowledge them here.

First, I want to thank the gifted scholars who prepared the online version of the NET Bible. In my long journey from Matthew to Revelation their website has been my constant and trusted companion. It supplies not only the modern Greek text of the New Testament, but also a wealth of textual, grammatical, lexical, historical, and theological notes, together with thought-provoking translations from many different Bible versions. I praise God for this online resource, and for many others like it, which are so useful to bush-league scholars like me.

There were additional helpers as well. Favoring as I do an essentially word-for-word translation of Scripture, I repeatedly consulted the American Standard Version (1901), the New King James Version (1982), the New Revised Standard Version (1989), the New American Standard Version (Updated, 1995), the English Standard Version (2001), and the online edition of the Berean Study Bible. For a chaste, suggestive, and lively paraphrase, I often dipped into the 1984 edition of the New International Version. Along the way I also turned to the outstanding *New Testament Commentary*, written by William Hendriksen and Simon Kistemaker. Finally, in moments of acute distress I sent up occasional cries to my son-in-law, Dr. Chris Azure, who teaches New Testament Greek at Mid-Western Baptist Theological Seminary. For all of these strong supports I am deeply grateful.

It is especially important that I acknowledge the skilled and patient labors of my two trusty proofreaders, Susan Roush and Costas Cleater. A colleague for years, Susan has stood at the front lines of the great battle for accuracy and readability, helping me choose a pleasant format for the print edition, carefully researching and insisting on proper grammar and punctuation, and spotting any number of errors, omissions, and infelicities. Costas, a new friend living “across the pond,” kindly volunteered his own set of eagle’s eyes to back up Susan and me (thanks to him we now use words like “howler” and “clanger”). I cannot fail to see the hand of the Lord in providing me with two such loyal and capable helpers. I thank you both with all my heart.

Next, I have the pleasure of acknowledging the faithful labors of all my good friends at Redemption Press (RP). Athena Dean, the ever-available CEO of RP, helped me plan and launch the project. Hannah McKenzie, Becky Antkowiak, and Jennifer Fedler, my project managers, received my submissions and fielded my questions with unfailing punctuality and good humor. And then there are Persis Abraham, Nate Myers, Sara Colley, and Colleen Jones, who valiantly rose to the task of typesetting this extremely complicated book of books. You scribes of the God of heaven, I stand amazed! Gratefully and gladly I tip my hat to you all, and look forward to working with you on further projects down the line.

Special thanks to my dear wife Linda, who once again fulfilled her mission as the helper of her husband by graciously loaning me to the time-consuming work of study and writing. Linda also helped out by tasting and testing the fruit of my labors, usually over our regular morning cup of tea. An outstanding perk of Bible translation!

Finally, I want to thank the Lord himself. It has been about four years since, as it seemed to me, he encouraged me to pursue this project; I simply cannot imagine having completed it without his constant enablement. That said, I remain keenly aware of my personal fallibility, and also of the perils of translating Scripture as a lone individual. Along the way I have done what I could to defend myself against these liabilities. And yet, unavoidably, my work will contain flaws. Thus, for all that is good in this translation, I give heartfelt thanks and praise to God. As for the rest, I alone am responsible. And if, as you read it, you should happen upon some of “the rest,” I will consider it a kindness if you contact me through my website and point it out. As I said, Bible translation is a collaborative work!

### **Further Resources**

I have posted the translation of all 27 books of *The New Testament for Pulpit and Pew* on my website: [www.clr4u.org](http://www.clr4u.org). This edition of the NTPP contains a number of refinements designed to improve accuracy and readability. It is available both in soft and hard cover (and at the best prices) through the Redemption Press bookstore.

## Conclusion

Have the lonely labors of a retired pastor and bush-league scholar borne a little fruit? That will be for you to decide. I can definitely affirm, however, that this particular journey has been one of the most rewarding and enjoyable of my life, not least of all because it has enabled me to behold more clearly than ever the precious nuances of our great love letter from the Lord. If in some small way *The New Testament for Pulpit and Pew* enables you to experience the same, I shall be happy indeed!

Dean Davis

Spring, 2025

[www.clr4u.org](http://www.clr4u.org)

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# MATTHEW

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## The King's Family Tree

**1** The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:<sup>1</sup>

1. All names are given in their OT forms

<sup>2</sup> Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers. <sup>3</sup> Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, Hezron fathered Ram, <sup>4</sup> Ram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon, <sup>5</sup> Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse, <sup>6</sup> and Jesse fathered David the king.

David fathered Solomon by her *who was the wife* of Uriah. <sup>7</sup> Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asa, <sup>8</sup> Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, Joram fathered Uzziah, <sup>9</sup> Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah, <sup>10</sup> Hezekiah fathered Manasseh, Manasseh fathered Amon, Amon fathered Josiah, <sup>11</sup> and Josiah fathered Jeconiah and his brothers at the time of the deportation to Babylon.

<sup>12</sup> Now after the deportation to Babylon, Jeconiah fathered Shealtiel, Shealtiel fathered Zerubbabel, <sup>13</sup> Zerubbabel fathered



Abiud, Abiud fathered Eliakim, Eliakim fathered Azor, <sup>14</sup> Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud, <sup>15</sup> Eliud fathered Eleazar, Eleazar fathered Matthan, Matthan fathered Jacob, <sup>16</sup> and Jacob fathered Joseph, the husband of Mary, who gave birth to Jesus, who is called *the* Christ.<sup>2</sup>

<sup>17</sup> Thus, all the generations from Abraham to David *are* fourteen generations; and from David until the deportation to Babylon, fourteen generations; and from the deportation to Babylon until the Christ, fourteen generations.

### The Birth of Christ

<sup>18</sup> Now the birth of Jesus Christ came about in this way. During the time when his mother Mary was engaged<sup>3</sup> to Joseph, *and* before the two of them<sup>4</sup> had come together, Mary was found to be with child by the Holy Spirit. <sup>19</sup> But her husband Joseph, being a righteous man, was not willing to make a public example of her, *and therefore* had in mind to divorce her privately. <sup>20</sup> But while he was considering these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup> She will give birth to a son, and you will name him Jesus,<sup>5</sup> for he will save his people from their sins." <sup>22</sup> Now all this took place in order to fulfill what was spoken by the Lord through the prophet: <sup>23</sup> "Behold, the virgin will conceive and bear a son, and they will call his name Immanuel," which, when translated, means "God with us."<sup>6</sup> <sup>24</sup> So when Joseph awoke from *his* sleep, he did just as the angel of the Lord had commanded him: He took Mary as his wife. <sup>25</sup> But he had no union with her<sup>7</sup> until she had given birth to a son. And he called his name Jesus.

### The Visit of the Magi

**2** Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Magi<sup>1</sup> from the east came to Jerusalem, <sup>2</sup> saying, "Where is the child who is born<sup>2</sup> *to be* king of the Jews; for we saw his star in the east<sup>3</sup> and have come to worship him?" <sup>3</sup> Now when Herod the king heard *this*, he was greatly troubled, and all Jerusalem with him. <sup>4</sup> So when he had assembled all the chief priests and scribes of the people, he asked them where the Messiah was to be born. <sup>5</sup> Then they said to him, "In Bethlehem of Judea, for this is how the prophet wrote:

2. Greek for *Anointed One*; Heb. *Messiah*

3. Greek *betrothed* (but legally reckoned as Joseph's wife; vv. 19, 24)  
4. Lit. *they*

5. I.e. "YHWH saves," or "YHWH is salvation."

6. Is. 7:14; 9:6-7

7. Lit. *was not knowing her*

1. Traditionally, *wise men*; possibly Zoroastrian priests, specializing in astronomy, astrology, and natural science.

2. Lit. *the one born*

3. Or possibly *when it rose*

<sup>6</sup> ‘And you, Bethlehem, *in* the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.’”<sup>4</sup>

4. Mic. 5:2

<sup>7</sup> Then Herod secretly called for the wise men and found out from them the *exact* time the star had appeared. <sup>8</sup> And sending them on to Bethlehem, he said, “Go and search carefully for the young child; and when you have found *him*, report back to me so that I too may come and worship him.”

<sup>9</sup> So after hearing from the king, the wise men once again took up their journey; and behold, the star they had seen in the east continually went before them until it arrived and stood over *the place* where the young child was. <sup>10</sup> Now when they saw the star, they rejoiced *with* exceedingly great joy. <sup>11</sup> And when they had entered the house, they saw the young child with his mother Mary; and they fell to the ground and worshiped him. And opening up their treasure boxes, they presented him with gifts: gold, frankincense, and myrrh. <sup>12</sup> Then, being warned in a dream not to return to Herod, they departed for their own country by another way.

### Warning and Flight

<sup>13</sup> Now after they had left *in secret*, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Get up, take the child and his mother, and flee to Egypt; and remain there until I bring you word, for Herod is going to seek out the child in order to kill him.” <sup>14</sup> So when he had gotten up, Joseph took the child and his mother and departed by night for Egypt; <sup>15</sup> and he remained there until the death of Herod. *All this took place* so that what the Lord had spoken through the prophet might be fulfilled, saying, “Out of Egypt I called my son.”<sup>5</sup>

5. Hos. 11:1

### Rachel Weeping

<sup>16</sup> Now when Herod realized that the wise men had deceived him, he was beside himself with rage. So sending out men, he had all the little boys<sup>6</sup> in Bethlehem and its surrounding districts put to death, from two years old and under, according to the time that he had ascertained from the wise men. <sup>17</sup> Then the words<sup>7</sup> spoken through the prophet Jeremiah were fulfilled, who said,<sup>8</sup> <sup>18</sup> “A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping *for* her children; and she refused to be comforted, for they were no more.”<sup>9</sup>

6. Or *children*

7. Lit. *What was*

8. Lit. *saying*

9. Jer. 31:15

### Return to Nazareth

<sup>19</sup> Now after Herod *had* died, behold, an angel of the Lord appeared to Joseph in a dream *while he was still* in Egypt, <sup>20</sup> saying, “Get up, take the child and his mother, and go to the land of Israel; for the men who were seeking the child’s life are dead.” <sup>21</sup> So he arose, took the child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. So after being warned in a dream, he withdrew into<sup>10</sup> the districts of Galilee. <sup>23</sup> And he came and lived in a city called Nazareth, so that what was spoken through the prophets might be fulfilled: that he would be called a Nazarene.<sup>11</sup>

10. Or *turned aside for*

11. Or *be fulfilled: “He will be called a Nazarene.”*

### The Ministry of John the Baptizer

**3** Now in those days John the Baptizer came forth, making proclamation in the wilderness of Judea, <sup>2</sup> saying, “Repent, for the kingdom of heaven is near!” <sup>3</sup> For this was he of whom the prophet Isaiah had spoken, saying, “The voice of one crying in the wilderness, ‘Prepare the way of the Lord; straighten out his paths!’”<sup>1</sup> <sup>4</sup> Now John himself wore an outer garment made of camel’s hair, and had a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup> At that time *people from* Jerusalem, all Judea, and the entire region surrounding the Jordan began going out to him; <sup>6</sup> and he was baptizing them in the Jordan River as they confessed their sins.

1. Is. 40:3

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “*You* brood of vipers! Who warned you to flee from the wrath to come?” <sup>8</sup> Very well then, bring forth fruit as proof of your<sup>2</sup> repentance! <sup>9</sup> And don’t presume to say among<sup>3</sup> yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children for Abraham from these *very* stones! <sup>10</sup> Moreover, the axe is already laid against the root of the trees; every tree, therefore, that fails to bring forth good fruit will be cut down and thrown into the fire. <sup>11</sup> As for me, I am baptizing you in water for repentance. But the One coming after me has far greater power,<sup>4</sup> and I am unfit *even* to carry<sup>5</sup> his sandals. He will baptize you in<sup>6</sup> the Holy Spirit and fire. <sup>12</sup> His winnowing fork *is* in his hand, and he will thoroughly cleanse his threshing floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.”

2. Lit. *fruit worthy of*

3. Or *within*

4. Lit. *is mightier than me*

5. Or *remove*

6. Or *with*

### Jesus Fulfills All Righteousness

<sup>13</sup> Then Jesus came from Galilee to John at the Jordan, to be baptized by him. <sup>14</sup> But John was trying to prevent him,<sup>7</sup> saying, “I need to be baptized by you, and you are coming to me?” <sup>15</sup> But in reply Jesus said to him, “At this time, let it be so; for it is proper<sup>8</sup> that we should fulfill all righteousness in this way.” Then John consented.<sup>9</sup> <sup>16</sup> And after he was baptized, Jesus immediately came up out of the water;<sup>10</sup> and behold, the heavens were opened,<sup>11</sup> and he<sup>12</sup> saw the Spirit of God descending like a dove and coming to rest on him. <sup>17</sup> And behold, a voice *came* from heaven, saying, “This is my beloved Son, in whom I am well pleased.”

- 7. Lit. *he was preventing him*
- 8. Or *fitting*
- 9. Lit. *permitted him*
- 10. Or *went up from the water*
- 11. Many mss add *to him*
- 12. Or possibly *John*

### Temptation in the Wilderness

**4** Then the Spirit led Jesus up into the wilderness to be tempted by the devil. <sup>2</sup> And when he had fasted for forty days and forty nights, he hungered. <sup>3</sup> Then the tempter came and said to him, “If you are the Son of God, command these stones to become bread.” <sup>4</sup> But Jesus answered and said, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”<sup>1</sup>

<sup>5</sup> Then the devil took Jesus with him to the holy city, stood him on the wing<sup>2</sup> of the temple, <sup>6</sup> and said to him, “If you are the Son of God, throw yourself down. For it is written that he will command his angels to care for you, and *that* they will lift you up with their hands, lest you strike your foot against a stone.”<sup>3</sup> <sup>7</sup> But Jesus said to him, “It is also written, ‘You shall not force a test upon the Lord your God.’”<sup>4</sup>

<sup>8</sup> Once again the devil took Jesus with him, *this time* to a very high mountain; and he showed him all the kingdoms of the world and their glory. <sup>9</sup> And he said to him, “If you fall down and worship me, I will give you all these things.” <sup>10</sup> Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and him alone shall you serve.’”<sup>5</sup> <sup>11</sup> Then the devil left him; and behold, angels came and ministered to his needs.<sup>6</sup>

- 1. Deut. 8:3
- 2. Some translators: *pinnacle, highest point*
- 3. Ps. 91:11-12
- 4. Deut. 6:16
- 5. Deut. 6:13
- 6. Lit. *to him*

### Ministry in Galilee

<sup>12</sup> Now when Jesus heard that John had been taken into custody, he withdrew into Galilee. <sup>13</sup> And leaving Nazareth, he went and settled in Capernaum, *a town* by the sea in the region of Zebulun

7. Lit. *saying*

8. Lit. *the way beside*

9. Is. 9:1-2

and Naphtali. <sup>14</sup> This was to fulfill what was spoken through the prophet Isaiah, when he said, <sup>15</sup> “*The land of Zebulun and the land of Naphtali, toward*<sup>8</sup> *the sea, this side of the Jordan, Galilee of the Gentiles:* <sup>16</sup> *The people who sit in darkness have seen a great light, and on those who sit in the region and shadow of death a light has dawned.*”<sup>9</sup> <sup>17</sup> *And* from that time on Jesus began to proclaim *the good news*, saying, “Repent, for the kingdom of heaven is near!”

### The First Disciples

10. Lit. *Come after me*

<sup>18</sup> Now as he was walking beside the Sea of Galilee, he saw two brothers—Simon (who is called Peter) and his brother Andrew—casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, “Come, follow me,<sup>10</sup> and I will make you fishers of men.” <sup>20</sup> So at once they left their nets and followed him. <sup>21</sup> And going on from there, he saw two more brothers—James *the son* of Zebedee, and his brother John—*sitting* in the boat with their father Zebedee, mending their nets. So he called them *as well*,<sup>22</sup> and immediately leaving the boat and their father behind, they followed him.

### Healing for the Multitudes

11. Or *disease*

12. Lit. *they*

<sup>23</sup> Then Jesus began traveling throughout all Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every kind of sickness and every kind of infirmity<sup>11</sup> among the people. <sup>24</sup> And the news of him spread throughout all Syria, with the result that the people<sup>12</sup> brought to him all who were sick: those taken with various diseases and pains, those oppressed by demons, and those who were epileptics and paralytics; and he healed them.<sup>25</sup> And huge crowds followed him, *people* from Galilee, Decapolis, Jerusalem, Judea, and *the regions* beyond the Jordan.

### The Beatitudes

**5** Now when Jesus saw the crowds, he went up on the mountain; and after he had seated himself, his disciples came to him. <sup>2</sup> And opening his mouth, he began to teach them, saying:

<sup>3</sup> “Blessed *are* the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> Blessed *are* those who mourn, for they will be comforted.

<sup>5</sup> Blessed *are* the humble,<sup>1</sup> for they will inherit the earth.

1. Or *meek*

<sup>6</sup> Blessed *are* those who hunger and thirst for righteousness, for they will be filled.<sup>2</sup>

<sup>7</sup> Blessed *are* the merciful, for they will receive mercy.

<sup>8</sup> Blessed *are* the pure in heart, for they will see God.

<sup>9</sup> Blessed *are* the peacemakers, for they will be called sons of God.

<sup>10</sup> Blessed *are* those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are you when *men* revile you, and persecute you, and speak all kinds of evil against you falsely because of me. <sup>12</sup> Rejoice and be exceedingly glad, for great *is* your reward in heaven; for this is how they persecuted the prophets who *came* before you.

2. Or *satisfied*

### Believers Are Salt and Light

<sup>13</sup> "You are the salt of the earth; but if the salt has lost its flavor, how can it become salty again? It is no longer good for anything except to be thrown out and trampled underfoot by men.

<sup>14</sup> "You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Nor do men light a lamp and *then* place it under a basket; instead, they place it on its stand,<sup>3</sup> and it gives light to everyone in the house. <sup>16</sup> Let your light so shine before men that they may see your good works and glorify your Father in heaven.

3. Lit. *on the lampstand*

### Christ and the Law

<sup>17</sup> "Do not think that I have come to destroy the Law or the Prophets: I have not come to destroy, but to fulfill. <sup>18</sup> For I tell you the truth: Till heaven and earth pass away, not one iota or one serif<sup>4</sup> will pass from the Law till all is fulfilled. <sup>19</sup> Therefore, whoever sets aside one of the least of these commands and teaches men to do the same, he will be called least in the kingdom of heaven; but whoever keeps and teaches them, he will be called great in the kingdom of heaven. <sup>20</sup> For I tell you *this*: Unless your righteousness exceeds that of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

4. I.e. very small Hebrew marks

5. Or *by*

6. Ex. 20:13; Deut. 5:17

7. Some mss add *without a cause*

8. An apparent reference to a lesser Jewish tribunal

9. Aramaic for *empty-head* or *good-for-nothing*

10. Lit. *Sanhedrin*

### Murder

<sup>21</sup> "You have heard that it was said to<sup>5</sup> the men of long ago, 'You shall not commit murder,'<sup>6</sup> and 'Anyone who murders will be liable to the court.'<sup>22</sup> But I say to you that anyone who goes on in anger against his brother<sup>7</sup> will be liable to the court.<sup>8</sup> Moreover, anyone who says 'Raca!'<sup>9</sup> to his brother will be liable to the supreme court.<sup>10</sup> And anyone who says, 'You fool!' will

11. Lit. *the Gehenna of fire*. Gehenna was a smoldering garbage dump outside Jerusalem  
 12. Or *offering*  
 13. Lit. *while you are with him in the way*

be liable to *punishment in the fires of Gehenna*.<sup>11 23</sup> So then: If you are bringing your gift<sup>12</sup> to the altar and there remember that your brother has something against you, <sup>24</sup> leave your gift there, in front of the altar, and first go and be reconciled to your brother; then come and offer your gift. <sup>25</sup> Make peace with your opponent quickly, while the two of you are still on your way *to the court*,<sup>13</sup> lest your opponent hand you over to the judge, *and* the judge hand you over to the officer, so that you are thrown into jail. <sup>26</sup> I tell you the truth: You will not get out of there till you have paid the last cent.

### Adultery

14. Ex. 20:14;  
Deut. 5:18

15. Traditionally,  
*hell*

<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery.’<sup>14 28</sup> But I say to you that anyone who looks at a woman in order to lust after her has already committed adultery with her in his heart. <sup>29</sup> So if your right eye causes you to stumble, tear it out and throw it *far* from you; for it is better for you to lose one part of your body than for your whole body to be thrown into Gehenna. <sup>15 30</sup> And if your right hand causes you to stumble, cut it off and throw it far from you; for it is better for you to lose one part of your body than for your whole body to be thrown into Gehenna.

### Marriage

16. Deut. 24:1, 3

<sup>31</sup> “It was also said, ‘Whoever sends his wife away, let him give her a certificate of divorce.’<sup>16 32</sup> But I say to you that anyone who divorces his wife, except on the grounds of sexual immorality, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

### Oaths

17. Or *by*  
18. Lev. 19:12

19. Or *evil*; lit.  
(*is*) *out of the evil*  
(*one*)

<sup>33</sup> “Again, you have heard that it was said to<sup>17</sup> the men of long ago, ‘Do not swear falsely, but fulfill your vows to the Lord.’<sup>18 34</sup> But I say to you, do not swear at all: neither by heaven, for it is the throne of God, <sup>35</sup> nor by the earth, for it is the footstool for his feet, nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Nor should you swear by your head, for you cannot make a single hair white or black. <sup>37</sup> You should simply say, ‘Yes, yes,’ or ‘No, no.’ Anything beyond these *stems* from the evil one.<sup>19</sup>

## Enemies

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’<sup>20</sup> <sup>39</sup> But I say to you, do not retaliate against<sup>21</sup> an evil-doer. Instead, whoever slaps you on your right cheek, turn to him the other as well. <sup>40</sup> And if anyone wants to sue you and take your tunic, let him also have your cloak. <sup>41</sup> And whoever forces you to go one mile, go with him two. <sup>42</sup> Give to him who asks you *for help*; and from him who wants to borrow from you, do not turn away.

20. Ex. 21:24;  
Lev. 24:20  
21. Or *resist*

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor<sup>22</sup> and hate your enemy.’ <sup>44</sup> But I say to you, love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be seen as<sup>23</sup> sons of your Father in heaven; for he causes his sun to rise on the evil and the good, and he sends rain on the righteous and the unrighteous. <sup>46</sup> For if you love those who love you, what reward do you deserve? Don’t even the tax collectors do the same? <sup>47</sup> And if you greet your brothers alone, what more are you doing than anyone else? Don’t even the Gentiles do the same? <sup>48</sup> Therefore, you *too* must be<sup>24</sup> perfect, just as your heavenly Father is perfect.<sup>25</sup>

22. Lev. 19:18

23. Or *be, become*

24. Lit. *you shall be*

25. See Lev. 19:2;  
Deut. 18:13

## Almsgiving

**6** “Take care that you don’t perform your good deeds<sup>1</sup> in front of men, in order to be seen by them; if you do, you have no reward from your Father in heaven. <sup>2</sup> Therefore, whenever you give to the poor, don’t sound a trumpet before you, like the hypocrites do in the streets and synagogues, in order to receive praise from men. I tell you the truth: They have their reward. <sup>3</sup> But when you give to the poor, don’t let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be *done* in secret; then your Father, who is watching in secret, will reward you *himself*.<sup>2</sup>

1. Lit. *your righteousness*

2. Some mss add  
*openly*

## Prayer

<sup>5</sup> “And when you pray, don’t be like the hypocrites. For they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. I tell you the truth: They have their reward. <sup>6</sup> But *as for* you, when you pray, go into your inner room;<sup>3</sup> and when you have shut your door, pray to your Father who is *with you* in secret; and your Father, who is watching in secret, will reward you. <sup>7</sup> Also, when you pray, don’t be like the Gentiles,

3. I.e. an inner room of one’s house, hidden from the outside world



4. Lit. *Therefore, do not be made like them*

5. Or *necessary*

6. Or *evil*; lit. *the evil (one)*

7. Lit. *men*

8. A few ancient mss omit *their sins (trespasses)*

repeating yourselves over and over again; for they think that through the abundance of their words they will be heard.<sup>8</sup> Do not take after them,<sup>4</sup> for your Father knows the things you need before you ask him.<sup>9</sup> Here, then, is how you should pray: 'Our Father in heaven, may your name be held in reverence.<sup>10</sup> May your kingdom come. May your will be done: as *it is* in heaven, so too upon *the* earth.<sup>11</sup> Give us today our daily<sup>5</sup> bread.<sup>12</sup> And forgive us our debts as we ourselves have forgiven our debtors.<sup>13</sup> And do not lead us into temptation, but deliver us from the evil one.'<sup>6</sup><sup>14</sup> For if you forgive others<sup>7</sup> of their sins, your heavenly Father will forgive you as well.<sup>15</sup> But if you do not forgive others their sins,<sup>8</sup> neither will your Father forgive you yours.

### Fasting

<sup>16</sup> "And whenever you fast, don't be like the hypocrites, looking sad and sullen; for they distort their faces in order to show men that they are fasting. I tell you the truth: They have their reward.<sup>17</sup> But as for you, when you fast, anoint your head and wash your face,<sup>18</sup> so that your fasting will not be seen by men, but by your Father who is *with you* in secret; and your Father, who is watching in secret, will reward you.

### Treasure in Heaven

<sup>19</sup> "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal;<sup>20</sup> but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves cannot break in and steal.<sup>21</sup> For where your treasure is, there your heart will be as well.<sup>22</sup> The lamp of the body is the eye. Therefore if your eye is healthy, your whole body will be full of light.<sup>23</sup> But if your eye is diseased, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!<sup>24</sup> No one can serve two masters, for he will either hate the one and love the other, or he will cling to the one and despise the other. You cannot serve God and money.

### Worry

<sup>25</sup> "For this reason I say to you, don't worry about your life: what you will eat or what you will drink. And don't worry about your body: what you will wear. Is not life more than food, and the body more than clothing?<sup>26</sup> Look at the wild birds,<sup>9</sup> how they neither sow, nor reap, nor gather into barns; yet your heavenly

9. Lit. *birds of the air*

Father feeds them. *And* are you not of far greater value than they? <sup>27</sup> Moreover, which of you by worrying can add a single cubit to the length of his days? <sup>10</sup>

10. Or *to his stature (height)*

<sup>28</sup> “Again, why do you worry about clothing? Consider the lilies of the field, the way in which they grow: They neither toil nor spin, <sup>29</sup> yet I say to you that even Solomon in all his glory was never dressed like one of these! <sup>30</sup> But if God so clothes the grass of the field, which is *alive* today and tomorrow thrown into the oven, will he not much more clothe you who have so little faith?

<sup>31</sup> “Therefore, do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles are constantly seeking all these things; *but you need not*, for <sup>11</sup> your heavenly Father knows that you need them all. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be yours as well. <sup>12</sup> <sup>34</sup> So then: Don’t worry about tomorrow, for tomorrow will worry about itself. *Each day* has enough trouble of its own.” <sup>13</sup>

11. Or possibly *all these things; and (besides)*

12. Lit. *added to you*

13. Lit. *Sufficient for the day is its own troubles*

## Judging

**7** “Do not judge, so that you *yourself* will not be judged; <sup>2</sup> for in the way you judge, you will be judged, and the measure you use will be the measure used for you. <sup>1</sup> <sup>3</sup> Moreover, why do you stare at the speck in your brother’s eye, but fail to consider the beam in your own? <sup>4</sup> Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and look: There’s a beam in your own! <sup>5</sup> You hypocrite! First remove the beam from your own eye, and then you will see clearly *enough* to remove the speck from your brother’s.

1. Lit. *it will be measured to you*

## Wisdom

<sup>6</sup> “Do not give what is holy to the dogs, and do not throw your pearls before the pigs; otherwise they may trample your pearls beneath their feet, and turn and tear you to pieces.

## Perseverance

<sup>7</sup> “Keep on asking, and it will be given to you; keep on seeking, and you will find; keep on knocking, and *the door* will be opened to you. <sup>8</sup> For everyone who asks, receives; and he who seeks, finds; and to him who knocks, *the door* will be opened. <sup>9</sup> Or what man among you, if his son asks *him* for *some* bread, will give him a stone? <sup>10</sup> Or if he asks *him* for a fish, will he give him

2. Lit. *all things whatsoever you desire men*

a snake? <sup>11</sup> If you, then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! <sup>12</sup> Therefore, whatever you want others<sup>2</sup> to do for you, do the same for them; for this is the Law and the Prophets.

### The Narrow Gate

3. Some mss *For*

<sup>13</sup> “Enter by the narrow gate; for the gate is wide—and the road is broad—that leads to destruction, and many are entering by it. <sup>14</sup> How<sup>3</sup> small is the gate—and *how* narrow the road—that leads to life; and *how* few are those who find it!

### False Prophets

<sup>15</sup> “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. <sup>16</sup> By their fruits you will know them. Do men gather grapes from thorn bushes, or figs from thistles? <sup>17</sup> Just so, every good tree produces good fruit, but a bad tree produces bad fruit. <sup>18</sup> A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. <sup>19</sup> Every tree that does not produce good fruit is cut down and thrown into the fire. <sup>20</sup> So then: By their fruits you will know them.

4. See Ps. 6:8

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but *only* the one who does the will of my Father in heaven. <sup>22</sup> In that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and drive out demons in your name, and perform many *miraculous* works of power in your name?’ <sup>23</sup> And then I will openly declare to them, ‘I never knew you; depart from me, you who practice lawlessness!’<sup>4</sup>

### The Good Foundation

5. Lit. *and does them*

6. Or *streams, rivers*

7. Lit. *came*

8. Lit. *and it fell, and great was its fall*

<sup>24</sup> “So then: Everyone who hears these words of mine and puts them into practice<sup>5</sup> may be likened to a wise man who built his house on the rock. <sup>25</sup> And the rain fell, and the floodwaters<sup>6</sup> rose,<sup>7</sup> and the winds blew and beat against that house; but it did not fall, for it was founded on the rock. <sup>26</sup> But everyone who hears these words of mine and does not put them into practice may be likened to a foolish man who built his house on the sand. <sup>27</sup> And the rain fell, and the floodwaters rose, and the winds blew and beat against that house; and it fell with a great and terrible fall.”<sup>8</sup>

<sup>28</sup> Now when Jesus had finished saying all these things,<sup>9</sup> the crowds stood amazed at his teaching; for he was not teaching them like the scribes, but as one who had authority.

### Christ the Healer

**8** Now when Jesus came down from the mountain, large crowds followed him.<sup>2</sup> And behold, a leper came up to him, knelt down before him, and said, "Lord, if you're willing, you can make me clean."<sup>3</sup> So Jesus stretched out *his* hand and touched him, saying, "I am willing; be cleansed." And at once the man was cleansed of his leprosy.<sup>1</sup> <sup>4</sup> Then Jesus said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."

9. Lit. *And it came about when Jesus had finished (completed) these words (sayings)*

1. Lit. *his leprosy was cleansed*

### Jesus Heals a Centurion's Servant

<sup>5</sup> Now when he *had* entered Capernaum, a centurion came up to him and began to plead with him,<sup>6</sup> saying, "Lord, my servant is lying at home, paralyzed *and* dreadfully tormented."<sup>7</sup> So Jesus said to him, "I will come and heal him."<sup>8</sup> But in reply the centurion said, "Lord, I'm not worthy that you should come under my roof. But only speak a word, and my servant will be healed."<sup>9</sup> For I too am a man under authority, and I myself have soldiers under me. So I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."<sup>10</sup> Now when Jesus heard *that*, he stood amazed; and he said to those who were following *him*, "I tell you the truth, I have not found such great faith in anyone in Israel!"<sup>11</sup> And I tell you *this*: Many will come from the east and the west, and will recline *at the table* with Abraham, Isaac, and Jacob in the kingdom of heaven;<sup>12</sup> but the sons of the kingdom will be thrown into the outer darkness, where<sup>3</sup> there will be weeping and gnashing of teeth."<sup>13</sup> Then Jesus said to the centurion, "Go your way; as you have believed, *so* let it be done for you." And in that very hour *his* servant was healed.

2. Many mss *I have not found such great faith, not even in Israel.*

3. Lit. *in that place*

### Further Healings

<sup>14</sup> Now when Jesus had entered Peter's house, he saw his wife's mother lying sick with a fever.<sup>15</sup> So he touched her hand, and the fever left her; and she arose and began to serve him.<sup>16</sup> And when evening fell, they brought him many who were tormented by demons; and he drove out the spirits with a word and healed

4. Or *took on, took hold of*  
 5. Or *sicknesses*  
 6. Is. 53:4

all who were sick,<sup>17</sup> so that what was spoken through Isaiah the prophet might be fulfilled, when he said, “He took away<sup>4</sup> our infirmities,<sup>5</sup> and carried off our diseases.”<sup>6</sup>

### Uncompromising Discipleship

7. Some mss  
*a large crowd;*  
 others, *large crowds*  
 8. Lit. *birds of the air*  
 9. Many mss *his*

<sup>18</sup> Now when Jesus saw the multitude<sup>7</sup> *gathered* around him, he ordered his *disciples* to depart for the other side *of the sea*.<sup>19</sup> Then a certain scribe came up and said to him, “Teacher, I will follow you wherever you go.”<sup>20</sup> But Jesus said to him, “The foxes have holes and the wild birds<sup>8</sup> have nests, but the Son of Man has nowhere to lay his head.”<sup>21</sup> Then another one of the<sup>9</sup> disciples said to him, “Lord, first let me go and bury my father.”<sup>22</sup> But Jesus said to him, “Follow me, and leave the dead to bury their own dead.”

### Lord of Wind and Sea

10. Some mss  
*the disciples or his disciples*  
 11. Lit. *men*

<sup>23</sup> Now when Jesus got into the boat, his disciples followed him.<sup>24</sup> And behold, a great storm arose on the sea, so *great* that the waves began to swamp the boat. But Jesus himself was asleep.<sup>25</sup> So they<sup>10</sup> went over to *him* and woke him up, saying, “Lord, save us! We’re going to die!”<sup>26</sup> But he said to them, “Why are you afraid, you *men* of little faith?” Then he stood up and rebuked the winds and the sea; and a great calm fell *upon the waters*.<sup>27</sup> And the disciples<sup>11</sup> stood amazed, saying, “What sort of a man is this, that even the winds and the sea obey him?”

### Satan Driven Out

12. Lit. “*What to us to you?*”  
 13. Or *left for the city*; lit. *departed into*  
 14. Or *especially*; lit. *and*  
 15. Lit. *when they had seen him*

<sup>28</sup> Now when Jesus had come to the other side—to the territory of the Gadarenes—two demon-possessed men emerged from the tombs and rushed towards him, *men* so exceedingly violent that no one could pass through by that way.<sup>29</sup> And behold, they cried out, saying, “Son of God, what do you want with us?”<sup>12</sup> Have you come here to torment us before the time?”<sup>30</sup> Now off in the distance, far from them, there was a large herd of pigs, grazing.<sup>31</sup> So the demons pleaded with him, saying, “If you drive us out, send us into the herd of pigs.”<sup>32</sup> Then he said to them, “Begone!” And when the demons came out, they entered the herd of pigs; and behold, the entire herd rushed down the steep bank into the sea and died in the waters.<sup>33</sup> Then the herdsmen fled; and when they had entered<sup>13</sup> the city, they reported everything, including<sup>14</sup> what had happened to the demoniacs.<sup>34</sup> And behold, the entire city went out to meet Jesus; and as soon as they saw him,<sup>15</sup> they pleaded with *him* to leave their territory.

## A Paralytic Forgiven and Healed

**9** So after entering a boat, he crossed over and came to his own town. <sup>2</sup> And behold, *some men* were bringing him a paralytic who was lying on a *makeshift* bed.<sup>1</sup> Now when Jesus saw their faith, he said to the paralytic, “Son, take heart; your sins are forgiven you.” <sup>3</sup> So at once<sup>2</sup> some of the scribes said within themselves,<sup>3</sup> “This man is blaspheming!” <sup>4</sup> But Jesus, knowing their thoughts, said, “Why are you harboring evil<sup>4</sup> thoughts in your hearts? <sup>5</sup> For which is easier: to say, ‘Your sins are forgiven,’ or, ‘Get up and walk’? <sup>6</sup> But so that you may know the Son of Man has authority on earth to forgive sins . . .” (and then he said to the paralytic), “Rise, pick up your bed, and go *back* to your house.”<sup>7</sup> And the man got up and left for his house. <sup>8</sup> Now when the crowds saw *this*, they were gripped with fear; and they glorified God,<sup>5</sup> who had given such authority to men.

- 1. Or *stretcher*
- 2. Lit. *And behold*
- 3. Or *among themselves*
- 4. Or *corrupt, perverted*

- 5. Or *they feared and glorified God, who*

## A Tax Collector Called

<sup>9</sup> Now as Jesus went on from there, he saw a man named Matthew sitting in the tax collector’s booth. So he said to him, “Follow me!” And he got up and followed him.

<sup>10</sup> And as he was dining in Matthew’s house, it so happened that many tax collectors and sinners arrived and began to recline at the table with him and his disciples. <sup>11</sup> Now when the Pharisees saw this, they said to his disciples, “Why is your teacher eating with the tax collectors and sinners?” <sup>12</sup> But overhearing *them*, Jesus said, “Those who are well don’t need a physician, only those who are sick. <sup>13</sup> So go and learn what this means: ‘I desire mercy and not sacrifice.’<sup>6</sup> For I did not come to call the righteous, but sinners.”

- 6. Hos. 6:6

## Fasting

<sup>14</sup> Then the disciples of John came to him, saying, “Why is it that we and the Pharisees fast,<sup>7</sup> but your disciples don’t fast *at all*?”

<sup>15</sup> So Jesus said to them, “Can the friends of the bridegroom<sup>8</sup> mourn while the bridegroom is still with them? But the days will come when the bridegroom is taken from them, and then they will fast. <sup>16</sup> No one puts a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment and the tear will be made worse. <sup>17</sup> Nor do *men* put new wine into old wineskins, for if they do, the wineskins burst, the wine is spilled, and the wineskins are ruined. Instead, they put new wine into new wineskins, and both are preserved.”

- 7. Many mss add *much*; some mss *often*
- 8. Lit. *sons of the wedding hall*

### Two Women Healed

<sup>18</sup> Now as he was telling them these things, behold, a ruler *of the synagogue* arrived and knelt down before him, saying, “My daughter has just died; but come and lay your hand on her and she will live.” <sup>19</sup> Then Jesus, along with his disciples, got up and followed him. <sup>20</sup> And behold, a woman who had suffered a discharge of blood for twelve years came up behind *him* and grasped the hem of his outer garment; <sup>21</sup> for she was saying to herself, “If only I *can* grasp his cloak, I will be healed.” <sup>22</sup> But Jesus, turning around and seeing her, said, “Daughter, take courage; your faith has made you well!”<sup>9</sup> And from that hour on the woman was healed.

9. Lit. *saved you*

<sup>23</sup> Now when Jesus entered the ruler’s house, and when he saw the flute players and the noisy, wailing crowd, <sup>24</sup> he said to them, “Go back *to your homes*, for the girl isn’t dead, but *only* sleeps.” So they began to laugh at him. <sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand; and the girl arose. <sup>26</sup> And the news of this spread throughout that entire region.

### Two Blind Men See

<sup>27</sup> Now as Jesus went on from there, two blind men followed him, crying out and saying, “Son of David, have mercy on us!” <sup>28</sup> So when he had entered the house, the blind men came up to him; and Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.” <sup>29</sup> Then he touched their eyes, saying, “According to your faith let it be done for you.” <sup>30</sup> And their eyes were opened. But Jesus sternly warned them, saying, “See that no one knows *of this!*” <sup>31</sup> But once they had gone out, they spread the news of it<sup>10</sup> throughout that entire region.

10. Or *him*

### A Mute Man Speaks

<sup>32</sup> And as they were leaving, behold, some people<sup>11</sup> brought him a man *who was* mute and oppressed by a demon; <sup>33</sup> and when the demon had been driven out, the mute man spoke. So the crowds stood amazed, saying, “Nothing like this was ever seen in Israel.” <sup>34</sup> But the Pharisees kept saying, “He is casting out demons by the ruler of the demons.”

11. Lit. *they*

## The Compassion of Christ

<sup>35</sup> Then Jesus began to circulate *through* all the cities and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every *kind of* disease and infirmity. <sup>36</sup> And when he beheld the crowds, he was moved with compassion for them, for they were harassed and helpless,<sup>12</sup> like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, “Truly, the harvest *is* plentiful, but the workers *are* few.” <sup>38</sup> So earnestly pray to the Lord of the harvest, that he would send out<sup>13</sup> workers into his harvest.”

12. Or *downcast*

13. Or *thrust*

## The Twelve Sent Out

**10** Now when Jesus had called for his twelve disciples, he gave them authority to drive out evil spirits and heal every kind of disease and infirmity. <sup>2</sup> And these are the names of the twelve apostles: first, Simon, who was called Peter, and his brother Andrew; James the *son* of Zebedee, and his brother John; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew, the tax collector; James, the *son* of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Cananean, and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent out after giving them *the following* instructions: “Take no road that leads you to the Gentiles,<sup>1</sup> and enter no city of the Samaritans, <sup>6</sup> but go instead to the lost sheep of the house of Israel. <sup>7</sup> And as you go, proclaim *this message*, saying, ‘The kingdom of heaven is near!’ <sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give. <sup>9</sup> Do not supply yourselves with gold, silver, or copper for your money belts; <sup>10</sup> nor with a bag for *your* journey, or two tunics, or *extra* sandals, or a staff; for the worker is worthy of his keep.<sup>2</sup> <sup>11</sup> And *in* whatever city or village you enter, make inquiries as to who is worthy, and stay with him<sup>3</sup> until you leave. <sup>12</sup> And when you enter that household, greet it *with a blessing*.<sup>13</sup> If the household is worthy, let your peace<sup>4</sup> come upon it; but if it is not, let your peace return to you. <sup>14</sup> And whoever will not receive you or listen to your words, when you leave that house or city, shake the dust off your feet. <sup>15</sup> I tell you the truth: In the Day of Judgment it will be more bearable for the land of Sodom and Gomorrah than for that city!

1. Lit. *Do not depart into (the) way of the Gentiles*

2. Lit. *food, nourishment*

3. Lit. *there*

4. Or *blessing of peace*



### The Twelve Warned

<sup>16</sup>“Behold, I am sending you out as sheep in the midst of wolves; so be wise as serpents and as innocent as doves. <sup>17</sup> But beware of men, for they will hand you over to *the* councils and scourge you in their synagogues. <sup>18</sup> Because of me you will even be brought before governors and kings, to testify to them and the Gentiles. <sup>19</sup> But when they hand you over, don’t be concerned about how you should speak or what you should say, for what you should say will be given to you in that *very* hour; <sup>20</sup> for it will not be you who is speaking, but the Spirit of your Father speaking through<sup>5</sup> you.

5. Lit. *in*

<sup>21</sup>“And brother will hand over brother to death, and a father *his own* child; and children will rise up against *their* parents and have them put to death; <sup>22</sup> and because of my name you will be hated by all. But he who endures to the end will be saved. <sup>23</sup> And whenever they persecute you in this city, flee to the next.<sup>6</sup> For I tell you the truth: You will not finish going through the cities of Israel before the Son of Man comes.

6. Lit. *the other*

<sup>24</sup>“A disciple is not above his teacher, neither is a servant above his master. <sup>25</sup> It is enough for a disciple to be like his teacher, and a servant like his master. If they have called the master of the house Beelzebul, how much more the members<sup>7</sup> of his household!

7. Lit. *those*

### Healthy Fear

<sup>26</sup>“So have no fear of them, for there is nothing covered that will not be revealed, and *nothing* hidden that will not be made known. <sup>27</sup> What I tell you in the dark, speak in the light; and what you hear in the ear, proclaim on the housetops. <sup>28</sup> And have no fear of those who kill the body, but who cannot kill the soul; but fear instead him who is able to destroy both soul and body in Gehenna. <sup>29</sup> Are not two sparrows sold for a *single* copper coin, yet not one of them falls to the ground apart from your Father? <sup>30</sup> But *as for you*, even the hairs of your head are numbered, each and every one. <sup>31</sup> So don’t be afraid: You are more valuable than many sparrows! <sup>32</sup> Therefore *I say to you that* everyone who confesses me<sup>8</sup> before men, I too will confess him before my Father in heaven. <sup>33</sup> But whoever denies me before men, I too will deny him before my Father in heaven.

8. Lit. *will confess in (with) me*

## Not Peace, But a Sword

<sup>34</sup> “Do not think that I came to bring peace on earth; I did not come to bring peace, but a sword. <sup>35</sup> For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; <sup>36</sup> and a man’s enemies will be the members<sup>9</sup> of his *own* household.<sup>10</sup> <sup>37</sup> Whoever<sup>11</sup> loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. <sup>38</sup> And whoever does not take up his cross and follow me is not worthy of me. <sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

9. Lit. *those*

10. Mic. 7:6

11. Lit. *He who*

## Holy Giving and Receiving

<sup>40</sup> “Whoever receives you receives me, and whoever receives me receives him who sent me. <sup>41</sup> Whoever receives a prophet because he is a prophet<sup>12</sup> will receive a prophet’s reward; and whoever receives a righteous man because he is a righteous man will receive a righteous man’s reward. <sup>42</sup> And whoever gives even a cup of cold water to one of these little ones because he is *my* disciple, I tell you the truth: He will by no means lose his reward.”

12. Lit. *in the name of a prophet*

## John Inquires of Jesus

**11** Now after Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities. <sup>2</sup> But when John, *who was* in prison, heard about the *miraculous* works of Christ, he sent *word* by his disciples, <sup>3</sup> asking<sup>1</sup> him, “Are you the One who is to come, or should we look for someone else?” <sup>4</sup> So in reply Jesus said to them, “Go and tell John the things you hear and see: <sup>5</sup> The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised to life and the poor have good news proclaimed to them; <sup>6</sup> and blessed are those who do not stumble over me.”<sup>2</sup>

1. Lit. (*and*)  
*said to*

2. Lit. *blessed is whoever is not made to stumble by me*

<sup>7</sup> Then, as John’s disciples<sup>3</sup> were going their way, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to observe: a reed shaken by the wind? <sup>8</sup> But *if not that*, what did you go out to see: a man dressed in soft robes? Behold, those who wear soft robes are *found* in kings’ palaces.<sup>4</sup> <sup>9</sup> But what *then* did you go out to see: a prophet? Yes, I tell you, and more than a prophet. <sup>10</sup> For this is he of whom it is written: ‘Behold, I send my messenger before your face; he<sup>5</sup> will prepare your way before you.’<sup>6</sup>

3. Lit. *these*

4. Lit. *houses*

5. Lit. *who*

6. Mal. 3:1

7. Lit. *the One*  
[who is / was]  
about (soon) to  
come

8. Or *ac-*  
*complishes*; lit. *her*  
*works*; many mss  
*by her children*;  
see Luke 7:35

9. Or *works of*  
*power*; lit. *powers*  
10. Lit. *occurred*,  
*taken place*

11. Or  
*Nevertheless*

12. Lit. *will you*  
*not be exalted to*  
*heaven?*

<sup>11</sup>I tell you the truth: Among those born of women no one greater than John the Baptizer has *ever* arisen; nevertheless, he who is least in the kingdom of heaven is greater than he. <sup>12</sup>And from the days of John the Baptizer until now the kingdom of heaven has been forcefully advancing, and forceful men are seizing it *for themselves*. <sup>13</sup>For all the Prophets and the Law prophesied until John. <sup>14</sup>And if you are willing to accept it, he himself is Elijah, whom the prophets said would come.<sup>7</sup> <sup>15</sup>He who has ears *to hear*, let him hear.

<sup>16</sup>“But to what shall I liken this generation? It is like children sitting in the marketplaces, calling out to their playmates and saying, <sup>17</sup>‘We played the flute for you, but you wouldn’t dance; we sang a dirge *for you*, but you wouldn’t beat *your* breasts!’ <sup>18</sup>For John came, neither eating nor drinking, and they say, ‘He has a demon!’ <sup>19</sup>The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ But wisdom is vindicated by the things she does.”<sup>8</sup>

## Two Cities of Woe

<sup>20</sup>Then he began to denounce the cities in which most of his mighty miracles<sup>9</sup> had been performed,<sup>10</sup> because they did not repent: <sup>21</sup>“Woe to you, Chorazin! *And* woe to you, Bethsaida! For if the mighty miracles performed in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>Moreover,<sup>11</sup> I say to you that in the Day of Judgment it will be more bearable for Tyre and Sidon than for you. <sup>23</sup>And *as for you*, Capernaum, will you refuse to be lifted up to heaven?<sup>12</sup> *Very well*, you will be thrown down to Hades! For if the mighty miracles performed in you had been done in Sodom, it would have remained to this *very* day. <sup>24</sup>Moreover, I say to you that in the Day of Judgment it will be more bearable for the land of Sodom than for you.”

## Revelation and Rest

<sup>25</sup>At that time Jesus responded and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from *the* wise and learned, and revealed them to little children. <sup>26</sup>Yes, Father, for *to work in* this way was pleasing in your sight. <sup>27</sup>All things have been handed over to me by my Father. And no one knows the Son except the Father; nor does anyone

know the Father except the Son, and those to whom the Son is willing to reveal *him*.<sup>28</sup> Come to me, all who are weary<sup>13</sup> and loaded down, and I will give you rest.<sup>29</sup> Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.<sup>30</sup> For my yoke is easy<sup>14</sup> and my load is light.”

13. Or *who labor, toil (to the point of exhaustion)*

14. Or *mild, pleasant*

### Lord of the Sabbath

**12** At that time Jesus passed through the grain fields on a Sabbath day; and his disciples were hungry and began to pick the heads of *wheat* and eat *them*.<sup>2</sup> But when the Pharisees saw *it*, they said to him, “Look, your disciples are doing on the Sabbath what the Law forbids!”<sup>1</sup> <sup>3</sup> But he said to them, “Haven’t you read what David did when he was hungry—*both* he and the men with him—<sup>4</sup> how he entered the house of God and ate the consecrated loaves, something that wasn’t lawful for him or his companions to do,<sup>2</sup> but only for the priests? <sup>5</sup> Or have you not read in the Law that on the Sabbath the priests *serving* in the temple break<sup>3</sup> the Sabbath, and *yet* are guiltless? <sup>6</sup> But I say to you: Something<sup>4</sup> greater than the temple is here. <sup>7</sup> Moreover, if you had known what this means—I desire mercy and not sacrifice<sup>5</sup>— you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

1. Lit. *what is unlawful to do*

2. Lit. *for him or those with him to eat*

3. Lit. *desecrate, profane*

4. Or *One*; lit. a greater

5. Hos. 6:6

<sup>9</sup> Now after leaving that place he entered their synagogue. <sup>10</sup> And behold, a man with a withered hand *was there*. So *the Pharisees* questioned Jesus, saying, “Is it lawful to heal on the Sabbath?”—in order to accuse him. <sup>11</sup> But he said to them, “What man among you, if he owned a single sheep that<sup>6</sup> fell into a pit on the Sabbath, would not take hold of it and lift *it* out? <sup>12</sup> If, then, a sheep has value, how more a man! Accordingly, it is lawful to do good on the Sabbath.” <sup>13</sup> Then Jesus said to the man, “Stretch out your hand.” So he stretched *it* out, and it was restored to health, just like the other. <sup>14</sup> But after they had gone out, the Pharisees began plotting against him as to how they might put him to death.

6. Lit. *and it*

### The Patience of Christ

<sup>15</sup> So Jesus, being aware of *this*, withdrew from that place. And many people<sup>7</sup> followed him, and he healed them all. <sup>16</sup> But he warned them not to make him known, <sup>17</sup> so that what was spoken through the prophet Isaiah might be fulfilled, when he said:

7. Many mss *great crowds*

- 18 “Behold! My servant whom I have chosen,  
my beloved one, in whom my soul is well pleased!  
I will set my Spirit upon him,  
and he will proclaim justice<sup>8</sup> to the nations.  
19 He will not quarrel or cry out;  
neither will anyone hear his voice in the streets.  
20 A bruised reed he will not break off,  
and a dimly burning wick he will not extinguish  
until he sends forth judgment to victory.  
21 And in his name the Gentiles will *place their hope*.”<sup>9</sup>
8. Or *judgment*
9. Is. 42:1-4

### The Unpardonable Sin

- 22 Then a demon-possessed man, blind and mute, was brought to him; and Jesus healed him, so that the mute *both* spoke and saw. 23 And all the crowds stood amazed and said, “Could this be the Son of David?” 24 But when the Pharisees heard *that*, they said, “This man only drives out demons by Beelzebul, the ruler of the demons.” 25 But Jesus, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to ruin; and every city or house divided against itself cannot<sup>10</sup> stand. 26 Now if Satan is driving out Satan, he is divided against himself; how then can his kingdom stand? 27 Moreover, if I am driving out demons by Beelzebul, by whom are your sons driving them out? For this reason they will be your judges. 28 If, however, I am driving out demons by the Spirit of God, then the kingdom of God has come upon you. 29 Or *again*, how can someone enter a<sup>11</sup> strong man’s house and plunder his goods unless he first ties up the strong man? Only<sup>12</sup> then can he plunder his house. 30 He who is not with me is against me, and he who does not gather with me is scattering far and wide. 31 For this reason I say to you *that* every sin and blasphemy will be forgiven to men; but the blasphemy *against* the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come.
10. Lit. *will not*
11. Lit. *the*
12. Lit. *and*

### Tend First to the Tree

- 33 “Either make the tree good, so its fruit is good,<sup>13</sup> or make the tree bad, so its fruit is bad; for a tree is known by *its* fruit. 34 You offspring of vipers! How can you, being evil, speak good things? For the mouth speaks from that which fills the heart. 35 The good
13. Lit. *and its fruit good*

man out of *his* good treasury brings forth good things; and the evil man out of *his* evil treasury brings forth evil things. <sup>36</sup> Moreover, I tell you *this*: In the Day of Judgment men will give an account for every thoughtless<sup>14</sup> word they speak; <sup>37</sup> for by your words you will be justified, and by your words you will be condemned.”

14. Lit. *lazy, careless*

### The Sign of Jonah

<sup>38</sup> Then some of the scribes and Pharisees responded to him, saying, “Teacher, we want to see a sign from you.” <sup>39</sup> But he answered and said to them, “An evil and adulterous generation clamors for a sign, but no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For just as Jonah was three days and three nights in the belly of the great fish, so too the Son of Man will be three days and three nights in the heart of the earth. <sup>41</sup> At the Judgment the men of Nineveh will rise up with this generation and condemn it, for they repented at the preaching of Jonah; and behold, *someone* greater<sup>15</sup> than Jonah *is* here. <sup>42</sup> At the Judgment the Queen of the South will rise up with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, *someone* greater than Solomon is here.

15. Or *something greater*; lit. *a greater*

### Woe to a Wicked Generation

<sup>43</sup> “Now when an unclean spirit goes out of a man, it passes through waterless places, seeking rest but finding none. <sup>44</sup> Then it says, ‘I will go back to my house, *the house* from which I came.’ And when it arrives, it finds the house empty, swept clean, and set in order. <sup>45</sup> Then it goes out and takes with it seven other spirits more evil than itself, and they *all* go in and live there, so that the final *state* of that man is worse than the first. So too shall it be for this evil generation.”

### Jesus’ Family Tree

<sup>46</sup> While he was still speaking to the crowds, behold, his mother and brothers came and stood outside, desiring to speak with him. <sup>47</sup> So someone said to him, “Look, your mother and your brothers are standing outside, wanting to speak with you.” <sup>48</sup> But in reply Jesus said to the man who was talking to him, “Who is my mother, and who are my brothers?” <sup>49</sup> And stretching out his hand towards his disciples, he said, “Look, *here are* my mother and my brothers! <sup>50</sup> For whoever does the will of my Father in heaven, that is my brother and *my* sister and *my* mother.”

## The Parable of the Sower

**13** On that same day, after he had left the house, Jesus was sitting beside the lake; <sup>2</sup> however, such great crowds gathered around him that he got into a boat and sat down *there*, while the whole crowd stood on the shore. <sup>3</sup> Then, using parables, he told them many things, saying: “Behold, a <sup>1</sup> sower went out to sow. <sup>4</sup> And as he sowed, some *of the seeds* fell beside the road; and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky places, where they had little soil; and because their soil had no depth, they sprang up immediately. <sup>6</sup> But after the sun had risen, the seedlings were <sup>2</sup> scorched; and because they had no root, the plants <sup>3</sup> withered away. <sup>7</sup> Other seeds fell among thorn bushes, and the bushes sprang up and choked the plants. <sup>8</sup> But other seeds fell on good ground and yielded a crop, some a hundredfold, some sixty, and some thirty. <sup>9</sup> He who has ears to hear, let him hear.”

1. Lit. *the*

2. Lit. *it was*  
(a collective pronoun)

3. Lit. *it*

## The Purpose of Parables

<sup>10</sup> Then the disciples came and said to him, “Why are you speaking to them in parables?” <sup>11</sup> In reply Jesus said to them, “Because to you it has been given to know the mysteries of the kingdom of heaven, whereas to them it has not been given. <sup>12</sup> For whoever has, to him more will be given, and he will have an abundance; but whoever does not have, even what he does have will be taken from him. <sup>13</sup> This is why I speak to them in parables, for though they see, they do not see; and though they hear, they do not hear, nor do they understand. <sup>14</sup> Indeed, in them the prophecy of Isaiah is being fulfilled, which says:

4. Lit. *with the sense of hearing*  
5. Lit. *and seeing*

‘With your ears <sup>4</sup> you will hear,  
but by no means understand;  
and with your eyes <sup>5</sup> you will see,  
but by no means perceive;  
<sup>15</sup> for the heart of this people has grown fat.  
*Their* ears are hard of hearing,  
and their eyes they have closed,  
lest they should see with *their* eyes,  
and hear with *their* ears,  
and understand with *their* hearts,  
and return, so that I might heal them.’<sup>6</sup>

6. Lit. *and I would heal them*;  
Is. 6:9-10

<sup>16</sup> “But blessed *are* your eyes, for they see; and *blessed are* your ears, for they hear. <sup>17</sup> For I tell you the truth: Many prophets and righteous *men* desired to see what you see, but did not see *it*, and to hear what you hear, but did not hear *it*.

### The Sower Explained

<sup>18</sup> “Listen, then, to *what* the parable of the sower *means*: <sup>19</sup> When anyone hears the word about the kingdom and fails to understand it, the evil one comes and snatches away what was sown in his heart. This is the *meaning of the* seed sown beside the road. <sup>20</sup> As for the seed sown on rocky places, this refers to the one who hears the word and immediately receives it with joy; <sup>21</sup> however, he has no root within himself, but is *only* temporary. Therefore, when tribulation or persecution arises on account of the word, he immediately falls away. <sup>22</sup> The seed sown among the thorn bushes refers to the one who hears the word, but the cares of *the present* age and the deceitfulness of riches choke the word, so that it bears no fruit. <sup>23</sup> But the seed sown in the good soil refers to the one who hears the word and understands it; who does indeed bear fruit and produce *a crop*, some a hundredfold, some sixty, and some thirty.”

### Of Wheat and the Tares

<sup>24</sup> Then he set another parable before them, saying: “The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while men slept, his enemy came and sowed tares<sup>7</sup> among the wheat and went his way. <sup>26</sup> But when the wheat sprang up and formed heads,<sup>8</sup> the tares appeared as well. <sup>27</sup> So the servants of the landowner came and said to him, ‘Sir, didn’t you sow good seed in your field? How then does it have tares?’ <sup>28</sup> Therefore he said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ <sup>29</sup> But he said, ‘No, for when you gather up the tares you might uproot the wheat along with them. <sup>30</sup> Let them both grow together until the harvest. Then, at the time of the harvest, I will say to the reapers, “First gather up the tares and tie them in bundles to be burned; but *as for* the wheat, gather *it* into my barn.”’”

7. Lit. *darnel*, a poisonous weed resembling wheat  
8. Lit. *produced fruit*

### Of Mustard Seed and Leaven

<sup>31</sup> Then he set another parable before them, saying: “The kingdom of heaven is like a mustard seed that a man took and sowed in



9. Lit. *birds of the air*

10. See Ezek. 17:22f; 31:5

his field. <sup>32</sup> Though it is indeed the smallest of all seeds, when it reaches full stature it is the largest of the garden plants and becomes a tree, so that the wild birds<sup>9</sup> come and make their nests in its branches.”<sup>10</sup>

11. Lit. *all of it*

<sup>33</sup> And he spoke another parable to them: “The kingdom of heaven is like yeast that a woman took and hid in three measures of meal until the entire dough<sup>11</sup> was leavened.”

12. Ps. 78:2

<sup>34</sup> All these things Jesus spoke to the crowds in parables; and without a parable he would not speak to them *at all*,<sup>35</sup> so that what was spoken through the prophet might be fulfilled, when he said, “I will open my mouth in parables; I will utter things kept secret from the founding of the world.”<sup>12</sup>

### The Parable of the Wheat and Tares Explained

13. Or *left*

<sup>36</sup> Then Jesus dismissed<sup>13</sup> the multitudes and went into the house. And his disciples came to him, saying, “Explain to us the parable of the tares of the field.” <sup>37</sup> So in reply he said, “He who sows the good seed is the Son of Man,<sup>38</sup> and the field is the world. The good seeds are the sons of the kingdom, and the tares are the sons of the evil one.”<sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore, just as tares are gathered up and burned in a fire, so it will be at the end of the age: <sup>41</sup> The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling-blocks and those who practice lawlessness;<sup>42</sup> and they will throw them into the furnace of fire. In that place there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father.<sup>14</sup> He who has ears to hear, let him hear.

14. See Dan. 12:3

### Hidden Treasure and a Precious Pearl

<sup>44</sup> “The kingdom of heaven is like treasure hidden in a field, which a man found and hid. Then, for joy *over that treasure*, he goes and sells everything he has and buys that field.

<sup>45</sup> “Again, the kingdom of heaven is like a merchant *who went* in search of fine pearls. <sup>46</sup> And when he found a single pearl of great value, he went and sold everything he had and bought it.

## The Dragnet

<sup>47</sup>“Again, the kingdom of heaven is like a dragnet that was thrown into the sea and gathered in *fish* of every kind. <sup>48</sup> When it was full, they pulled *it* up onto *the* shore, sat down, and collected the good *fish* in baskets; but the worthless ones they threw away. <sup>49</sup> So it will be at the end of the age: The angels will come forth, take the wicked from among the righteous, <sup>50</sup> and throw them into the furnace of fire. In that place there will be weeping and gnashing of teeth.

<sup>51</sup> “Have you understood all these things?” They said to him, “Yes.” <sup>52</sup> Then he said to them, “For this reason *I say to you*: Every scribe instructed concerning the kingdom of heaven<sup>15</sup> is like the head of a household who brings out from his storeroom of valuables things *both* new and old.”

15. Or *trained for the kingdom of heaven*

## A Prophet Without Honor

<sup>53</sup> Now when Jesus finished *delivering* these parables, he left that place. <sup>54</sup> And when he came *again* to his home town,<sup>16</sup> he began teaching the people<sup>17</sup> in their synagogue. As a result, they stood amazed and said, “Where did this man get such wisdom and such powers? <sup>55</sup> Isn’t this the carpenter’s son? Isn’t his mother called Mary, and *aren’t* his brothers *called* James, Joseph, Simon, and Judas? <sup>56</sup> And *as for* his sisters, don’t they all live here with us?<sup>18</sup> Where then did this *man* get all these things?” <sup>57</sup> So they took offense at him. But Jesus said to them, “A prophet is not without honor except in his own town<sup>19</sup> and his own house.” <sup>58</sup> And he did not perform many miracles<sup>20</sup> there because of their unbelief.

16. Or *home territory*

17. Lit. *them*

18. Lit. *aren’t they all with us?*

19. Or *part of the country*

20. Lit. *works of power*

## John Beheaded

**14** At that time Herod the tetrarch heard the reports about Jesus. <sup>2</sup> So he said to his servants, “This is John the Baptizer; he has risen from the dead, and that’s why these miraculous powers are at work within him!” <sup>3</sup> For after Herod had arrested John, he had him bound and put in prison on account of Herodias, his brother Philip’s wife. <sup>4</sup> For John kept telling him, “It isn’t lawful for you to have her.” <sup>5</sup> And though Herod wanted to put him to death, he feared the people, for they regarded John as a prophet. <sup>6</sup> Now when Herod’s birthday arrived, the daughter of Herodias performed a dance in the midst *of the gathering*; and she pleased

Herod, <sup>7</sup> so much so that he promised with an oath to give her anything she might request. <sup>8</sup> But at the prompting of her mother, *she said*, “Give me the head of John the Baptizer here on a platter.” <sup>9</sup> And though it grieved the king, because of the oaths *he had sworn*, and because of those who were reclining at the table with him, he ordered that it be given *to her*. <sup>10</sup> So he sent *word* and had John beheaded in prison; <sup>11</sup> and his head was brought in on a platter and given to the girl, who in turn brought it <sup>1</sup> to her mother. <sup>12</sup> Then John’s disciples came, carried away the body, buried it, and went and reported to Jesus.

1. Lit. *and she brought it*

### Food for Five Thousand

<sup>13</sup> Now when Jesus heard *about this*, he withdrew from there by boat *and went* to an isolated place *where he could be* by himself. But when the crowds heard *of it*, they followed him on foot from the cities. <sup>14</sup> So when he got out *of the boat*, he beheld a great multitude; and he was moved with compassion for them and healed their sick.

<sup>15</sup> Now when evening arrived, his disciples came to him, saying, “This place is uninhabited, and the hour is already late. Send the crowds away so they can go into the villages and buy themselves *some food*.” <sup>16</sup> But Jesus said to them, “There’s no need for them to leave: You give them something to eat.” <sup>17</sup> But they said to him, “Out here we have nothing but five loaves *of bread* and two fish.” <sup>18</sup> So he said, “Bring them here to me.” <sup>19</sup> Then, after ordering the crowds to sit down on the grass, he took the five loaves and the two fish, looked up into heaven, and asked God’s blessing. And after breaking the loaves, he gave *portions* to the disciples, who in turn gave *portions* to the crowds. <sup>20</sup> So all of them ate and were filled;<sup>2</sup> and they took up twelve basketfuls of the fragments that were left over. <sup>21</sup> Now those who had eaten were about five thousand men, besides women and children.

2. Or *satisfied*

### A Walk on the Sea

<sup>22</sup> Then Jesus immediately had the disciples get into the boat and go on ahead of him to the other side *of the sea* while he sent the crowds away; <sup>23</sup> and after doing so, he went up on the mountain by himself to pray. Now when evening arrived, he was *still* there, all alone; <sup>24</sup> but by this time the boat was many stadia away from the land; *and* it was being battered<sup>3</sup> by the waves, for the wind

3. Lit. *tormented*

was against *them*.<sup>25</sup> So in the fourth watch of the night<sup>4</sup> Jesus came to them, walking on the sea. <sup>26</sup> But when the disciples saw him walking on the sea, they were deeply distressed, saying, "It's a ghost!" And they cried out in fear. <sup>27</sup> But at once Jesus spoke to them, saying, "Take courage! It is I; don't be afraid!"

<sup>28</sup> But in reply, Peter said to him, "Lord, if it's *really* you, command me to come to you on the water." <sup>29</sup> So Jesus said, "Come!" And when he had gotten down out of the boat, Peter walked on the water and came towards Jesus. <sup>30</sup> But looking around at the high winds,<sup>5</sup> he grew fearful; and as he started to sink, he cried out, saying, "Lord, save me!" <sup>31</sup> So stretching out his hand, Jesus immediately took hold of him; and he said to him, "O man of little faith, why did you doubt?" <sup>32</sup> And when they got into the boat, the wind ceased. <sup>33</sup> Then those who were in the boat knelt before him, saying, "You truly are God's Son!"

4. I.e. 3:00 AM - 6:00 AM

5. Lit. *seeing* (noticing) *the strong wind*; some mss omit *strong*

### The Touch that Heals

<sup>34</sup> Now after they had finished crossing *the sea*, they landed at Gennesaret. <sup>35</sup> And when the men of that place recognized him, they sent *messengers* into the entire surrounding area; and *the people* brought to him all who were sick. <sup>36</sup> And they pleaded with him just to let them touch the edge of his cloak; and everyone who touched *it* was healed.

### God, Law, Tradition

**15** Then *certain* Pharisees and scribes came to Jesus from Jerusalem, saying, <sup>2</sup> "Why do your disciples violate the tradition of the elders; for when they eat *their* food, they don't wash their hands?" <sup>3</sup> But in reply he said to them, "And why do you<sup>1</sup> violate the commandment of God for the sake of your tradition?" <sup>4</sup> For God said,<sup>2</sup> 'Honor your father and your mother,'<sup>3</sup> and 'He who curses *his* father or mother, let him be put to death.'<sup>4</sup> <sup>5</sup> Yet you say, 'If someone<sup>5</sup> tells his father or mother, "Anything of mine by which you might have been helped has been dedicated as a gift to God,"'<sup>6</sup> he no longer needs to honor his father.<sup>7</sup> Thus you have nullified the word of God for the sake of your tradition. <sup>7</sup> Hypocrites! Well did Isaiah prophesy about you, saying: <sup>8</sup> 'This people honors me with their lips, but their heart is far from me; <sup>9</sup> moreover, they worship me in vain, for they teach<sup>8</sup> as doctrines *of God* the commandments of men.'"

1. Or possibly *Why do you yourselves*; lit. *Why also do you*  
 2. Many mss issued a command, *saying*  
 3. Ex. 20:12  
 4. Ex. 21:17  
 5. Lit. *Anyone who*  
 6. Lit. *is a gift*  
 7. Many mss add *or mother*.

8. Lit. *in vain, teaching*; Is. 29:13

### Defilement is From Within

<sup>10</sup> Now when he had summoned the crowd, he said to them, “Hear and understand: <sup>11</sup> It is not what goes into the mouth that defiles a man, but what comes out of it; that is what defiles a man.”

<sup>12</sup> Then the disciples came up and said to him, “Do you realize that the Pharisees were offended when they heard you say that?”<sup>9</sup>

<sup>13</sup> But in reply Jesus said, “Every plant that my heavenly Father has not planted will be uprooted. <sup>14</sup> Leave them alone.”<sup>10</sup> They are blind guides; and if the blind leads the blind, they both will fall into a pit.” <sup>15</sup> Then Peter responded and said to him, “Explain the parable to us.” <sup>16</sup> But Jesus said, “After all this, are you men also without understanding? <sup>17</sup> Don’t you see that everything going into the mouth enters the stomach and is eliminated? <sup>18</sup> But the things that go forth from the mouth come out of the heart; and it is these that defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, sexual sins, thefts, false witness, *and* slanders.”<sup>11</sup> <sup>20</sup> These are the things that defile a man. But to eat with unwashed hands does not defile a man.”

9. Lit. *when they heard the word (saying)*  
10. Or *Leave them!*

11. Or *blasphemies*

### Amazing Faith

<sup>21</sup> Now after leaving that place, Jesus withdrew into the districts of Tyre and Sidon. <sup>22</sup> And behold, a Canaanite woman who lived in<sup>12</sup> those parts came forth and began to cry out, saying, “Lord, Son of David, have mercy on me! My daughter is cruelly tormented by a demon.” <sup>23</sup> But Jesus gave *her* no reply, not *even* a *single* word. Then his disciples came up and began to plead with him, saying, “Send her away, for she is constantly crying out behind us.” <sup>24</sup> But he answered and said, “I’ve not been sent *to any* except the lost sheep of the house of Israel.” <sup>25</sup> Now after the woman had come *up*, she knelt before him and said, “Lord, help me!” <sup>26</sup> But in reply Jesus said, “It is not right to take the children’s bread and toss it to the household dogs. <sup>27</sup> But the woman said, “Yes, Lord, but even the household dogs eat the crumbs that fall from their masters’ table.” <sup>28</sup> Then Jesus answered and said to her, “Woman, your faith is great! Let it be done for you as you wish.” And from that *very* hour her daughter was healed.

12. Lit. *from*

### Multitudes Healed

<sup>29</sup> Now after he had left that place, Jesus traveled along the Sea of Galilee; and when he had gone up into the mountain, he sat

down there. <sup>30</sup> Then large crowds came to him, bringing with them *those who were* lame, crippled, blind, and mute, along with many others. And they laid them at his feet, and he healed them. <sup>31</sup> So when the crowd saw the mute speaking, the crippled restored to health, the lame walking, and the blind seeing, they were utterly amazed. And they glorified the God of Israel.

### The Feeding of the Four Thousand

<sup>32</sup> Then Jesus called for his disciples and said, “I am concerned about the people, for they have been with me now for three days; they<sup>13</sup> have nothing to eat, and I don’t want to send them off hungry since they might weaken along the way.” <sup>33</sup> Then his disciples said to him, “In *this* remote place where could we get enough bread to satisfy so great a crowd?” <sup>34</sup> Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.” <sup>35</sup> So when he had ordered the people to sit down on the ground, <sup>36</sup> he took up the seven loaves and the fish. And when he had given thanks, he broke *them* and gave *portions* to his disciples, who in turn gave *portions* to the crowd. <sup>37</sup> So all the people ate and were satisfied; and they picked up the leftover fragments: seven large basketsful. <sup>38</sup> Now those who had eaten were four thousand men, besides women and children. <sup>39</sup> And when he had dismissed the crowd, Jesus got into the boat and came to the region of Magadan.

13. Lit. *and they*

### Blind to the Signs

**16** Now the Pharisees and the Sadducees—coming up to Jesus in order to test him—asked that he show them a sign from heaven. <sup>2</sup> But in reply he said to them, “When evening arrives, you say, ‘*Tomorrow* will be fair, for the sky is red.’ <sup>3</sup> And at dawn you say, ‘Today will be stormy, for the sky is red and threatening.’ You know how to read the face of the sky, but you cannot *read* the signs of the times! <sup>4</sup> An evil and adulterous generation keeps clamoring for a sign, but no sign will be given to it except the sign of Jonah.” Then he turned away from them and departed.

### Beware the Leaven of the Pharisees!

<sup>5</sup> Now when the disciples arrived on the other side *of the sea*, they had forgotten to take along bread. <sup>6</sup> Then Jesus said to them, “Watch out and be on guard against the leaven of the

Pharisees and the Sadducees!”<sup>7</sup> So the disciples began to discuss *this* among themselves, saying, “It’s because we’ve brought no bread.”<sup>8</sup> But when Jesus became aware of it, he said to them, “You men of little faith! Why are you talking among yourselves about having no bread?”<sup>9</sup> Are you still without understanding? Don’t you remember the five loaves for the five thousand *men*, and how many baskets *of fragments* you picked up?<sup>10</sup> Or the seven loaves for the four thousand *men*, and how many large baskets *of fragments* you picked up?<sup>11</sup> How is it that you don’t understand I was not speaking to you about bread? Nevertheless, be on guard against the leaven of the Pharisees and Sadducees!”<sup>12</sup> Then they realized he was not telling *them* to beware of the leaven in bread, but of the teaching of the Pharisees and Sadducees.

### Peter’s Good Confession

<sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, he put a question to his disciples, saying, “Who do men say the Son of Man is?”<sup>14</sup> So they replied, “Some *say* John the Baptizer, others Elijah, and still others Jeremiah or one of the prophets.”<sup>15</sup> Jesus said to them, “But who do you say I am?”<sup>16</sup> Simon Peter answered and said, “You are the Messiah, the Son of the living God!”<sup>17</sup> In response, Jesus said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but my Father who is in heaven.”<sup>18</sup> Moreover, I say to you that you are Peter;<sup>1</sup> and on this rock<sup>2</sup> I will build my church, and the gates of Hades will by no means prevail against<sup>3</sup> it. <sup>19</sup> I will give you<sup>4</sup> the keys of the kingdom of heaven: Whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.”<sup>5</sup> <sup>20</sup> Then he commanded his disciples to tell no one that he was the Messiah.

### Jesus Predicts His Death and Resurrection

<sup>21</sup> From that time on Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, the chief priests, and the scribes, and be put to death and raised up on the third day.<sup>22</sup> Then Peter, having taken Jesus aside, began to rebuke him, saying, “God forbid it, Lord!<sup>6</sup> This will never happen to you!”<sup>23</sup> But turning his back on him,<sup>7</sup> Jesus said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not intent<sup>8</sup> on the things of God, but the things of man.”<sup>9</sup>

1. Greek *petros*: a stone

2. Greek *petra*: large rock, bedrock

3. Or *overpower*

4. “You” is singular

5. Or possibly *will be bound . . . will be loosed*

6. Lit. *Mercy to you, Lord!*

7. Or *turning away, turning around*; lit. *turning*

8. Or *setting your mind*

9. Lit. *men*

<sup>24</sup> Then Jesus said to his disciples, “If anyone desires to come after me, let him deny himself, take up his cross, and follow me. <sup>25</sup> For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. <sup>26</sup> For what will it profit a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul? <sup>27</sup> For the Son of Man is soon to come in the glory of his Father, *and with all his angels*; and then he will repay every man according to his deeds. <sup>28</sup> But I tell you the truth: There are some standing here who will not taste death before they have seen the Son of Man coming in his royal power.”<sup>10</sup>

10. Or *with (in) his kingdom*

### The Transfiguration

**17** So six days later Jesus took with him Peter, James, and his brother John; and he brought them up into a high mountain by themselves. <sup>2</sup> And *there* he was transfigured before them; and his face shone like the sun, and his clothes became as white as the light. <sup>3</sup> And behold, Moses and Elijah appeared before them, conversing with Jesus! <sup>4</sup> So in response, Peter said to Jesus, “Lord, it’s good for us to be here! If you like, I will set up three tents in this place: one for you, one for Moses, and one for Elijah.” <sup>5</sup> But while Peter was still speaking, a bright cloud suddenly overshadowed them, and a voice *came* out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him!” <sup>6</sup> Now when the disciples heard *that*, they fell face down *to the ground*, deathly afraid. <sup>7</sup> But Jesus came to *them*; and when he had touched them, he said, “Stand up, and don’t be afraid.” <sup>8</sup> And when they lifted up their eyes, they saw no one but Jesus himself, *standing there all alone*.

<sup>9</sup> Now as they were coming down from the mountain, Jesus gave them a command, saying, “Tell no one about the vision until the Son of Man has risen from the dead.” <sup>10</sup> Then his disciples inquired of him, saying, “Why then do the scribes say that Elijah must come first?” <sup>11</sup> In reply Jesus said, “Elijah does indeed come *first* and will restore all things. <sup>12</sup> But I say to you that Elijah has already come; yet they failed to recognize him, and they did to him whatever they wished. So too is the Son of Man about to suffer at their hands.” <sup>13</sup> Then the disciples realized he was speaking to them about John the Baptizer.



## Healing and Faith

<sup>14</sup> Now when they reached the crowd, a man came up to Jesus, knelt down before him, and said, <sup>15</sup> “Lord, have mercy on my son, for he is an epileptic who<sup>1</sup> suffers terribly; for time and again he falls into the fire and into the water.” <sup>16</sup> And I brought him to your disciples, but they couldn't heal him.” <sup>17</sup> But in reply Jesus said, “O unbelieving and perverse generation! How long must I be with you? How long must I put up with you? Bring him here to me!” <sup>18</sup> Then Jesus rebuked the evil spirit,<sup>2</sup> and it came out of him; and from that very hour the child was healed. <sup>19</sup> Afterwards the disciples came to Jesus in private and said, “Why couldn't we cast it out?” <sup>20</sup> So he said to them, “Because of the smallness of your faith. For I tell you the truth: If you have faith no larger than a mustard seed,<sup>3</sup> you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”<sup>4</sup>

1. Lit. *and he*

2. Lit. *him, it*

3. Lit. *as a mustard seed*

4. Some mss add v. 21: *However, this kind does not come out except by prayer and fasting;* see Mark 9:29

## A Second Prediction

<sup>22</sup> Now as they were gathering together in Galilee, Jesus said to them, “The Son of Man will soon be delivered<sup>5</sup> into the hands of men,<sup>23</sup> and they will kill him. But on the third day he will be raised.” And they were deeply grieved and distressed.

5. Or *betrayed*

## The Sons are Free

<sup>24</sup> Now when they arrived in Capernaum, the men who collected the temple tax<sup>6</sup> came up to Peter and said, “Doesn't your teacher pay the temple tax?” <sup>25</sup> Peter said, “Yes, *he does*.” But when Peter came into the house, Jesus spoke to him first,<sup>7</sup> saying, “Simon, what do you think? From whom do the kings of the earth receive customs or taxes: from their sons or from foreigners?” <sup>26</sup> And when Peter replied “From foreigners,” Jesus said to him, “Then the sons are free.” <sup>27</sup> Nevertheless, to avoid offending them, go down to the lake, throw in a hook, and take the first fish you bring up.<sup>8</sup> When you have opened its mouth, *there* you will find a stater.<sup>9</sup> Take that and give it to them for me and you.”

6. Lit. *the two drachma tax*, equivalent to two days wages, used for the maintenance of the temple

7. Or *anticipated what he was about to say*

8. Lit. *coming up*

9. A coin worth four drachmas

## True Greatness

**18** At that time the disciples came to Jesus, saying, “Who then is the greatest in the kingdom of heaven?” <sup>2</sup> So after calling a little child to himself, Jesus stood him in the midst of them <sup>3</sup> and said, “I tell you the truth, unless you are

converted<sup>1</sup> and become like little children, you will by no means enter the kingdom of heaven.<sup>4</sup> Therefore, whoever humbles himself like this little child, he is the greatest in the kingdom of heaven.<sup>5</sup> And whoever receives one such child in my name receives me.<sup>6</sup> But whoever causes one of these little ones who believe in me to stumble, it would be better for him if a huge millstone<sup>2</sup> were hung around his neck and he were drowned in the depths of the sea.

<sup>7</sup> “Woe to the world because of its stumbling blocks! For stumbling blocks must *indeed* appear, but woe to the man through whom they appear!<sup>3</sup> <sup>8</sup> Moreover, if your hand or your foot causes you to stumble, cut it off and throw *it far* from you; it is better for you to enter into life crippled or lame than to have two hands or two feet and be thrown into the eternal fire.<sup>9</sup> And if your eye causes you to stumble, pluck it out and throw *it far* from you; it is better for you to enter into life with one eye than to have two eyes and be thrown into the fires of Gehenna.

### The Parable of the Lost Sheep

<sup>10</sup> “See to it that you don’t look down on one of these little ones, for I say to you that in heaven their angels behold the face of my heavenly Father at all times.<sup>4</sup> <sup>12</sup> What do you think? If a man has a hundred sheep, and one of them goes astray, will he not leave the ninety-nine in the mountains and go and search for the one that has strayed? <sup>13</sup> And if in fact he finds it, I tell you the truth: He will rejoice over that one sheep more than over the ninety-nine that didn’t stray.<sup>14</sup> Just so, it is not the will of your Father in heaven for a single one of these little ones to perish.

### The Road to Reconciliation

<sup>15</sup> “If your brother is sinning,<sup>5</sup> go *to him* in private<sup>6</sup> and reprove him for his fault. If he hears you, you have won your brother.<sup>16</sup> But if he won’t listen, take along with you one or two more, so that by the testimony<sup>7</sup> of two or three witnesses every fact<sup>8</sup> may be confirmed.<sup>9</sup> <sup>17</sup> And if he refuses to listen to them, tell it to the church. But if he even refuses to listen to the church, let him be to you like a Gentile and a tax-collector.<sup>18</sup> I tell you the truth: Whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.

1. Lit. *turned*

2. Lit. *millstone turned by a donkey*

3. Lit. *through whom the stumbling block appears*

4. Some later mss add v. 11: *For the Son of Man has come to save that which was lost.*

5. Or *sins*; many mss add *against you*

6. Lit. *between you and him alone*

7. Lit. *mouth*

8. Or *charge*; lit. *word*

9. Deut. 19:15

<sup>19</sup> “*And* again I say to you: If, in regard to any matter, two of you agree on earth as to what they should ask, it will be done for them by my Father in heaven. <sup>20</sup> For where two or three are gathered together in my name, there I am in the midst of them.”

### Forgiveness and the Family of God

<sup>21</sup> Then Peter came up to him and said, “Lord, how often must I forgive my brother when he sins against me? Up to seven times?” <sup>22</sup> Jesus said to him, “I say to you: not up to seven times, but up to seventy times seven.” <sup>10</sup> <sup>23</sup> This is why the kingdom of heaven may be likened to a certain king who desired to settle accounts with his servants. <sup>24</sup> Now when he had begun to do so, a man who owed *him* ten thousand talents was brought before him. <sup>25</sup> But since the man had nothing with which to pay, his master ordered that he be sold, together with his wife, *his* children, and all that he had, and that payment be made. <sup>26</sup> Then the servant fell to his knees before him, saying ‘Have patience with me, and I will pay you back everything!’ <sup>27</sup> So the master of the servant, moved with pity, released him and forgave him the debt. <sup>28</sup> But after the servant had gone out, he found one of his fellow servants who owed him a hundred denarii; and seizing him *by the throat*, he began to choke him, saying, ‘Pay back what you owe!’ <sup>29</sup> So his fellow servant fell to the ground and began to plead with him, saying, ‘Have patience with me, and I will pay you back!’ <sup>30</sup> But he was unwilling to do so, and instead went off and had him thrown <sup>11</sup> into jail until he could pay back the debt. <sup>31</sup> Therefore, when his fellow servants saw what had happened, they were deeply distressed; and they came and told their master everything that had taken place. <sup>32</sup> Then the master summoned the first servant <sup>12</sup> and said to him, ‘You wicked servant! I forgave you all that debt because you begged me *for mercy*. <sup>33</sup> Should you not also have shown mercy to your fellow servant, just as I did to you?’ <sup>34</sup> And moved with anger, his master handed him over to the torturers until he should repay <sup>13</sup> everything he owed. <sup>35</sup> This is what my heavenly Father will do to you as well if each one of you does not forgive his brother from his heart.”

10. Or  
*seventy-seven*

11. Lit. *and threw*  
*him*

12. Lit. *him*

13. Or *had repaid*

### Marriage, Divorce, and Kingdom Celibacy

**19** Now when Jesus had finished these sayings, he departed from Galilee and came into the region of Judea beyond the Jordan; <sup>2</sup> and large crowds followed him, and he healed them there.

<sup>3</sup> Then *certain* Pharisees came to him in order to test him, saying, “Is it lawful for a man to divorce his wife for any and all reasons?”<sup>1</sup> <sup>4</sup> So he answered and said, “Have you not read that he who created *them* at the beginning made them male and female, <sup>5</sup> and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’”<sup>2</sup> <sup>6</sup> So then: They are no longer two, but one flesh. Therefore, what God has joined together let no man separate.”<sup>7</sup> They said to him, “Why then did Moses authorize<sup>3</sup> *a man* to give *his wife* a certificate of divorce and send her away?”<sup>8</sup> He said to them, “Due to the hardness of your hearts Moses allowed you to divorce your wives; but from the beginning it was not meant to be.”<sup>4</sup> <sup>9</sup> And I say to you *that* except in the case of sexual immorality, anyone who divorces his wife and *then* marries someone else is committing adultery.”<sup>5, 6</sup>

<sup>10</sup> The disciples said to him, “If this is the rule for a man with *a* wife, then it’s better not to marry *at all!*”<sup>11</sup> So Jesus said to them, “Not all *of you* can receive what I’m about to say,<sup>7</sup> only those to whom it has been given. <sup>12</sup> For some eunuchs were born as such directly from *their* mother’s womb; some have been turned into eunuchs by men; and some have turned themselves into eunuchs for the sake of the kingdom of heaven. He who is able to receive *this*, let him receive *it*.”

### Let the Children Come

<sup>13</sup> Then *some* little children were brought to him so that he might lay *his* hands on them and pray; but the disciples rebuked *the people who brought* them. <sup>14</sup> But Jesus said, “Let the children come to me, and do nothing to hinder them,<sup>8</sup> for the kingdom of heaven belongs to such as these.” <sup>15</sup> And when he had laid *his* hands on them, he departed from that place.

### Riches and the Kingdom

<sup>16</sup> And behold, a man came up to him and said, “Teacher, what good thing must I do in order to obtain eternal life?” <sup>17</sup> But Jesus said to him, “Why are you asking me about what is good? There is *only* one who is good. But if you want to enter into life, keep the commandments.” <sup>18</sup> The man said to him, “Which ones?” So Jesus declared, “‘You shall not commit murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, <sup>19</sup> You shall honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’” <sup>20</sup> The young man said

1. Lit. *any (each, every) reason (cause)*

2. Gen. 1:27; 2:24; 5:2

3. Lit. *command, order*

4. Or *it was not so*; lit. *it has not happened thus*

5. Some mss *makes her commit adultery*

6. Some mss add *and whoever marries a divorced woman commits adultery*

7. Lit. *receive this saying*

8. Or *Leave the children alone, and do not hinder them from coming to me*

9. Lit. *all these things*

10. Lit. *heard the word*

11. Or *much property*

to him, "I have carefully observed all these commands;<sup>9</sup> what do I still lack?" <sup>21</sup> Jesus said to him, "If you would be complete, go, sell what you have and give *the proceeds* to the poor, and you will have treasure in heaven. Then come and follow me." <sup>22</sup> But when the young man heard him say that,<sup>10</sup> he went away sorrowing, for he had many possessions.<sup>11</sup>

<sup>23</sup> Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." <sup>25</sup> Now when his disciples heard *these things*, they were stunned; and they said, "Who then can be saved?" <sup>26</sup> So looking at them, Jesus said, "With men this is impossible; but with God all things are possible." <sup>27</sup> In response, Peter then said to him, "Look, we have left everything and followed you; what, then, will there be for us?" <sup>28</sup> So Jesus said to them, "I tell you the truth: In the regeneration, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> Moreover, everyone who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive back a hundred times as much, and will *also* inherit eternal life. <sup>30</sup> But many who are first will be last, and the last first.

### The Parable of the Laborers in the Vineyard

**20** "For the kingdom of heaven may be likened to a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> And when he had agreed with the laborers *to pay them* a denarius a day, he sent them into his vineyard. <sup>3</sup> Now around the third hour he went out and saw other men standing idle in the marketplace; <sup>4</sup> so he said to them, 'You too go into the vineyard, and I will give you whatever is right.' So they went. <sup>5</sup> And around the sixth and the ninth hours he again went out and did the same. <sup>6</sup> Then, at about the eleventh hour, he went out and found *still* others standing *there*. So he said to them, 'Why have you been standing here idle all day long?' <sup>7</sup> They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard as well.'

<sup>8</sup> Now when evening came, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, starting with the last *and* finishing with the first.' <sup>9</sup> And when the men who *were hired* around the eleventh hour came *forward*, they each received

a denarius. <sup>10</sup> Now when the first *to be hired* came *forward*, they assumed they would receive more; but each of them also received a denarius. <sup>11</sup> So when they received *it*, they began to voice their displeasure to the landowner, <sup>12</sup> saying, “These last *only* worked one hour, and you’ve made them equal to us who suffered the burden and scorching heat of the day!” <sup>13</sup> But replying to one of them, the landowner said, ‘Friend, I’m doing you no injustice. Didn’t you agree with me for a denarius?’ <sup>14</sup> Take *what is* yours and go your way. But as for me, I desire to give this last man *the same* as I gave you. <sup>15</sup> Is it not lawful for me to do what I wish with my own belongings? Or is your eye evil because I am good?’ <sup>16</sup> In *just* this way, the last will be first, and the first last.”

### Jesus Predicts His Death and Resurrection a Third Time

<sup>17</sup> Now as Jesus was going up to Jerusalem, he took the twelve aside; and *standing by*<sup>1</sup> the road, he said to them, <sup>18</sup> “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed<sup>2</sup> to the chief priests and the scribes; and they will sentence<sup>3</sup> him to death <sup>19</sup> and hand him over to the Gentiles to be mocked and scourged and crucified. And on the third day he will be raised.”

1. Lit. *in, on*

2. Or *handed over*

3. Lit. *condemn*

### The Path to Greatness

<sup>20</sup> Then the mother of the sons of Zebedee, together with her sons, came up to him, knelt down, and asked a favor of him. <sup>21</sup> So he said to her, “What is it that you want?” She said to him, “Declare that in your kingdom these two sons of mine will sit, one on your right hand and the other on your left.” <sup>22</sup> But Jesus answered and said, “You don’t realize what you are asking. Are you able to drink the cup I am about to drink?” They said to him, “We are able.” <sup>23</sup> He said to them, “You will indeed drink my cup. But to sit on my right and on my left is not mine to give, but *belongs to* those for whom it has been prepared by my Father.”

<sup>24</sup> Now when the ten heard *about this exchange*, they were angry and indignant over *what* the two brothers *had done*. <sup>25</sup> But summoning them *all*, Jesus said, “You know that the rulers of the Gentiles lord it over them, and that *their* great men wield authority over them. <sup>26</sup> But among you it must<sup>4</sup> not be so. Rather, whoever desires to be great among you must be your servant; <sup>27</sup> and whoever desires to be first among you must be your slave— <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.”

4. Lit. *will* (and so throughout these verses)

## Two Blind Men Regain Their Sight

<sup>29</sup> Now as they were leaving Jericho, a large crowd followed him. <sup>30</sup> And behold, two blind men were sitting beside the road. And when they heard that Jesus was passing by, they cried out, saying, “Lord, Son of David, have mercy on us!” <sup>31</sup> But the crowd rebuked them, telling them to be quiet; but they cried out all the more, saying, “Lord, Son of David, have mercy on us!” <sup>32</sup> Then, after coming to a halt, Jesus called for them; and he said, “What is it you want me to do for you?” <sup>33</sup> They said to him, “Lord, that our eyes may be opened.” <sup>34</sup> So Jesus, moved with compassion, touched their eyes; and the men immediately regained their sight and followed him.

## The Triumphal Entry

**21** Now when they were nearing Jerusalem and had come to *the town of* Bethphage on the Mount of Olives, Jesus sent out two disciples, <sup>2</sup> saying to them, “Go into the village opposite you, and immediately you will find a donkey secured with a rope, and a colt with her. Untie *them* and bring *them* to me. <sup>3</sup> And if anyone says something to you, say, ‘The Lord has need of them,’ and he will send them at once.” <sup>4</sup> Now this took place so that what was spoken through the prophet might be fulfilled, when he said: <sup>5</sup> “Tell the daughter of Zion, ‘Behold, your king is coming to you, humble and seated on a donkey; yes, on a *donkey’s* colt, the foal of a beast of burden.’”<sup>1</sup>

1. Zech. 9:9

<sup>6</sup> So when the disciples had gone and done just as Jesus commanded them, <sup>7</sup> they brought *him* the donkey and the colt; and they laid their cloaks on the animals,<sup>2</sup> and Jesus sat down on the cloaks.<sup>3</sup> <sup>8</sup> Meanwhile, a large crowd was spreading their garments on the road, while others were cutting down branches from the trees and doing the same with them. <sup>9</sup> And the crowds that went before him, as well as those that followed after, kept on crying out, saying, “Hosanna to the Son of David! ‘Blessed *is* he who comes in the name of the Lord!’”<sup>4</sup> Hosanna in the highest!” <sup>10</sup> And when he entered Jerusalem, the whole city was in turmoil, *and people were* asking, “Who is this man?” <sup>11</sup> And the crowds would reply, “This is Jesus, the prophet from Nazareth of Galilee!”

2. Lit. *them*

3. Lit. *them*

4. Ps. 118:26

## Jesus Cleanses the Temple

<sup>12</sup> Then Jesus entered the temple precincts and drove out all the men who were buying and selling in the temple courts; and he overturned the tables of the moneychangers and knocked

down the chairs of those who were selling doves. <sup>13</sup> And he said to them, "It is written, 'My house shall be called a house of prayer,'<sup>5</sup> but you have made it a den of thieves!"<sup>6</sup>

5. Is. 56:7

6. See Jer. 7:11

<sup>14</sup> Then the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the amazing things he was doing,<sup>7</sup> and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were outraged. <sup>16</sup> So they said to him, "Do you hear what these *children* are saying?" But Jesus said to them, "Yes. *And* have you never read, 'Out of the mouth of children and nursing infants you have brought forth perfect praise?'"<sup>8</sup> <sup>17</sup> Then he left them and went outside of the city, to Bethany; and he spent the night there.

7. Lit. *did*

8. Lit. *you have prepared (supplied, perfected) for yourself praise*; see Ps. 8:2

### The Fig Tree Cursed

<sup>18</sup> Now early in the morning, as he was returning to the city, Jesus grew hungry. <sup>19</sup> And seeing a lone fig tree *standing* beside the road, he went over to it; but he found nothing on it except leaves. So he said to it, "Let no fruit ever grow on you again." And at once the fig tree withered away. <sup>20</sup> Now when the disciples saw *it*, they were amazed, saying, "How did the fig tree wither so quickly?" <sup>21</sup> So in reply Jesus said to them, "I tell you the truth: If you have faith, and do not give way to doubt,<sup>9</sup> you will not only do what was done to the fig tree, but even if you said to this mountain, 'Be taken up and thrown into the sea,' it would be done *for you*.<sup>22</sup> And whatever things you may ask for in prayer, if you believe, you will receive *them*."

9. Lit. *and are not at odds with yourself*

### Jesus' Authority Challenged

<sup>23</sup> Now when he entered the temple grounds, the chief priests and elders of the people came up to him as he was teaching. And they said *to him*, "By what authority are you doing these things, and who gave you this authority?" <sup>24</sup> But in reply Jesus said to them, "I too will ask you one question, *and* if you answer me, I will also tell you by what authority I am doing these things. <sup>25</sup> The baptism of John: Where was it from? From heaven or from men?" Then the leaders *began* to deliberate among themselves, saying, "If we answer, 'From heaven,' he will say to us, 'Then why didn't you believe him?'" <sup>26</sup> But if we answer, 'From men,' we fear the crowd, for they all hold that John was a prophet." <sup>27</sup> So they answered Jesus and said, "We



don't know." *Therefore*, in like manner, he said to them, "Neither will I tell you by what authority I am doing these things.

### The Parable of the Two Sons

<sup>28</sup> "But what do you think? A man had two sons; and he came to the first and said, 'Son, go out and work in the vineyard today.' <sup>29</sup> But the son answered and said, 'I will not.' Yet later on he came to regret it and went out. <sup>30</sup> Then the man came to the second *son* and said the same thing *to him*. And he answered and said, 'I will, sir,' but he didn't go out. <sup>31</sup> Which of the two *sons* did the will of his father?" The leaders said to him, "The first." Then Jesus said to them, "I tell you the truth: The tax collectors and the prostitutes will enter<sup>10</sup> the kingdom of God ahead of you. <sup>32</sup> For John came to you in the way of righteousness, and you didn't believe him. But the tax collectors and the prostitutes did believe him; yet even after you saw that, you still did not repent and believe him."<sup>11</sup>

10. Lit. *are entering*

11. Lit. *but you, seeing (this), did not even repent (change your mind) afterward to believe him*

### The Parable of the Wicked Tenants

<sup>33</sup> "Now hear another parable. There was a certain landowner who planted a vineyard, placed a hedge around it, dug a winepress in it, and built a watchtower *to protect it*. Then he leased it out to tenants<sup>12</sup> and went away to a far country. <sup>34</sup> Now when the time for harvesting drew near, he sent his servants to the tenants in order to collect *his share* of the crop. <sup>35</sup> But seizing his servants, the tenants beat one, killed another, and stoned a third. <sup>36</sup> So once again the landowner sent other servants, more than the first; but the tenants did the same thing to them. <sup>37</sup> Finally, he sent them his *own* son, saying, 'Surely they will respect my son.' <sup>38</sup> But when the tenants saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take his inheritance!' <sup>39</sup> And after they had seized him, they threw him out of the vineyard and killed *him*. <sup>40</sup> So then: When the owner of the vineyard returns, what will he do to those tenants?" <sup>41</sup> The leaders said to him, "He will bring those wretches to a miserable end, and will lease his vineyard to other tenants who will give him his *share of the* crop season by season."<sup>13</sup>

12. Or *sharecroppers*

13. Lit. *at their appointed times*

<sup>42</sup> Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the chief cornerstone; this was the Lord's doing, and it is wondrous in our eyes?'<sup>14</sup> <sup>43</sup> For this reason I say to you that the kingdom of God will be taken from you and given to a nation that produces its crops. <sup>44</sup> Moreover, he who falls on this stone will be broken in pieces, and<sup>15</sup> he on whom it falls will be crushed and scattered like chaff."<sup>16</sup>

14. Ps. 118:22-23

15. Or *but*

16. Lit. *falls—it will crush (winnow, scatter) him*. See Daniel 2:34-35

<sup>45</sup> Now when the chief priests and Pharisees heard Jesus' parables, they realized he was speaking about them. <sup>46</sup> But when they tried to lay hands on him, they feared the crowds, for the people<sup>17</sup> were convinced that he was a prophet.

17. Lit. *they*

### The Parable of the Wedding Banquet

**22** Responding further, Jesus again spoke to them in parables, saying, <sup>2</sup> "The kingdom of heaven is like a certain king who prepared a wedding banquet for his son. <sup>3</sup> And he sent out his servants to call those who had been invited to the feast; but they were unwilling to come. <sup>4</sup> So again he sent out other servants, saying, 'Tell those who were invited, "Look, I have have prepared my dinner: My oxen and my fattened cattle have been butchered, and everything *is* ready. Come to the banquet!"' <sup>5</sup> But they made light of it and went their ways, one to his own farm, another to his place of business; <sup>6</sup> and as for the rest, once they had seized his servants, they shamefully mistreated and killed them.<sup>1</sup> <sup>7</sup> So the king, roused to fierce anger, sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup> Then he said to his servants, "The banquet is ready, but those who were invited were unworthy. <sup>9</sup> Therefore go out into the highways, and as many as you find *there*, invite *them* to the wedding banquet.' <sup>10</sup> So the servants went out into the highways and gathered together everyone they found, both bad and good. And the wedding *hall* was filled with dinner guests.

1. Lit. *with insolence shamefully mistreated and killed (them)*

<sup>11</sup> "But when the king came in to view the guests, he saw a man who who wasn't wearing a wedding robe. <sup>12</sup> So he said to him, 'Friend, how did you get in here without a wedding robe?' And *the man* was speechless. <sup>13</sup> Then the king said to the servants, 'Tie him up hand and foot, and throw him into the outer darkness: In that place there will be weeping and gnashing of teeth.' <sup>14</sup> For many are called, but few are chosen."

### The Pharisees Inquire about Taxes

<sup>15</sup> Then the Pharisees went and discussed among themselves how they might trap Jesus in *his own* words. <sup>16</sup> And they sent their disciples to him, together with the Herodians, saying, "Teacher, we know that you are dedicated to the truth, that you teach the way of God in truth, and that you court no man's favor, since you have no regard for the standing of men.<sup>2</sup> <sup>17</sup> So tell us what you think: Is it lawful<sup>3</sup> *for us* to pay taxes to Caesar, or not?" <sup>18</sup> But Jesus, perceiving

2. Lit. *And it is not a concern to you about anyone because you do not see the face of men*  
3. Or *right*

their evil intent, replied, “You hypocrites, why are you putting me to a test? <sup>19</sup> Show me the coin that is used for taxes.” So they brought him a denarius. <sup>20</sup> Then he said to them, “Whose image and inscription *is* this?” <sup>21</sup> They said to him, “Caesar’s.” So he said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” <sup>22</sup> Now when they heard that, they marveled; and they left him and went their way.

### The Sadducees Inquire about the Resurrection

<sup>23</sup> On that *same* day the Sadducees (who say there is no resurrection) came up to him and questioned him, <sup>24</sup> saying: “Teacher, Moses said that if a man dies having no children, his brother must marry his widow and raise offspring for his brother. <sup>25</sup> Now we had seven brothers *living* among us. After the first of them had married, he died; and having no children, he left his wife to his brother. <sup>26</sup> The same thing also *happened* to the second and third *brothers*, all the way down to the seventh. <sup>27</sup> And last of all, the woman died. <sup>28</sup> So then: In the resurrection which of the seven *brothers* will have her as his wife? For they all had her *as a wife*.”

<sup>29</sup> But Jesus answered and said to them, “You are mistaken, knowing<sup>4</sup> neither the scriptures nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are they given in marriage, but they are like *the* angels in heaven. <sup>31</sup> But as for the resurrection of the dead, have you not read what was spoken to you by God, when he said, <sup>32</sup> ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?<sup>5</sup> God is not the God of the dead, but of the living.” <sup>33</sup> And when the crowds heard *that*, they stood amazed at his teaching.

### The Scribes Inquire about the Greatest Commandment

<sup>34</sup> Now when the Pharisees heard that Jesus had silenced the Sadducees, they *too* gathered together to test him.<sup>6</sup> <sup>35</sup> Then one of them—a lawyer—asked *him* a question, putting him to a test. <sup>36</sup> “Teacher, what *is* the greatest commandment in the Law?” <sup>37</sup> So Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.<sup>7</sup> <sup>38</sup> This is the first and greatest commandment. <sup>39</sup> And the second is like it: ‘You shall love your neighbor as yourself.’<sup>8</sup> <sup>40</sup> All the Law and *all* the Prophets hang on these two commands.”

4. Or  
*understanding*

5. Ex. 3:6, 15

6. Lit. *for the same purpose*

7. Deut. 6:5

8. Lev. 19:18

## Jesus Inquires about David's Faith

<sup>41</sup>Now while the Pharisees were *still* assembled together, Jesus put a question to them, <sup>42</sup>saying, "What do you think about the Messiah? Whose son is he?" They said to him, "*The son of David.*" <sup>43</sup>So Jesus said to them, "How then does David, in the Spirit, call him Lord, saying, <sup>44</sup>"The LORD said to my Lord,"<sup>9</sup> "Sit at my right hand till I place your enemies beneath your feet"?<sup>10</sup> <sup>45</sup>If, then, David calls him 'Lord,' how can he be his son?" <sup>46</sup>And no one was able to answer him *with* a single word; nor, from that day on, did anyone dare to question him further.

9. In Hebrew:  
"Yahweh said to  
Adonai . . ."  
10. Ps. 110:1

## One Brotherhood, One Leader

**23** Then Jesus addressed *both* the crowds and his disciples, <sup>2</sup>saying: "The scribes and the Pharisees have seated *themselves* in the chair of Moses. <sup>3</sup>Therefore practice and observe everything they tell you; but do not imitate their deeds, for they teach one thing and do another.<sup>1</sup> <sup>4</sup>Indeed, they tie up heavy loads that are hard to carry, and they lay *them* on men's shoulders; but they *themselves* are unwilling to move them with a single finger.

1. Lit. *do not do according to their works, for they say, but do not practice*

<sup>5</sup>"What's more, everything they do, they do to be seen by men. They broaden their phylacteries and lengthen the tassels *on their robes*; <sup>6</sup>and they love the place of honor at banquets, the chief seats in the synagogues, <sup>7</sup>formal salutations in the marketplaces, and being called 'Rabbi' by the people.<sup>2</sup> <sup>8</sup>But as for you, do not be called 'Rabbi,' for you have one teacher, and all of you are brothers. <sup>9</sup>And do not call anyone on earth your father, for you have one father: your Father in heaven.<sup>3</sup> <sup>10</sup>And do not be called leaders,<sup>4</sup> for you have one leader: the Messiah. <sup>11</sup>Instead, the greatest among you will be your servant; <sup>12</sup>and whoever exalts himself will be humbled, but whoever humbles himself will be exalted.

2. Lit. *by men*

3. Lit. *the heavenly Father*  
4. Or *teachers, masters, guides*

## Woe to the Scribes and Pharisees!

<sup>13</sup>"But woe to you, scribes and Pharisees, hypocrites! For you stand in front of men, blocking the door to the kingdom of heaven;<sup>5</sup> for you *yourselves* do not go in, and those who are trying to do so you turn away.

5. Lit. *You shut off the kingdom of heaven before men*

6. This verse is not found in early mss; see Mark 12:40; Luke 20:47

7. Lit. *it is nothing*

8. Lit. *Blind!* (pl.)

9. Or *faithfulness*

10. Or *robbery, extortion*

11. Lit. *so that its*

<sup>14</sup> “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for mere show offer lengthy prayers; therefore you will receive the greater punishment.<sup>6</sup>

<sup>15</sup> “Woe to you, scribes and Pharisees, hypocrites! For you traverse land and sea to win a single proselyte; and when he is won, you make him twice as much a son of Gehenna as yourselves.

<sup>16</sup> “Woe to you, blind guides, who say, ‘Whoever swears by the temple, his vow means nothing;<sup>7</sup> but whoever swears by the gold of the temple, he is obligated *to fulfill it*.<sup>17</sup> Fools and blind! Which is greater, the gold or the temple that sanctified the gold?

<sup>18</sup> Moreover, you say, ‘Whoever swears by the altar, his vow means nothing; but whoever swears by the gift *that was placed* on the altar, he is obligated *to fulfill it*.’<sup>19</sup> You blind men!<sup>8</sup> Which is greater: the gift or the altar that sanctifies the gift?<sup>20</sup> So then: He who swears by the altar is swearing by the altar and everything on it;<sup>21</sup> and he who swears by the temple is swearing by the temple and the One who dwells within it;<sup>22</sup> and he who swears by heaven is swearing by the throne of God, and by the One who is seated upon it.

<sup>23</sup> “Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and dill and cumin, but have neglected the weightier matters of the Law: justice, mercy, and faith.<sup>9</sup> These are the things you should have done, without neglecting the others.<sup>24</sup> Blind guides, *men* who strain out a gnat and swallow a camel!

<sup>25</sup> “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the dish, but inside they are filled with greed<sup>10</sup> and self-indulgence.<sup>26</sup> Blind Pharisee! First clean the inside of the cup and the dish, so that the<sup>11</sup> outside can be clean as well.

<sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which do indeed look beautiful on the outside, but inside they are full of dead men’s bones and all *kinds of* uncleanness.<sup>28</sup> And so it is with you: Outwardly you look righteous in the sight of men, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the

righteous;<sup>30</sup> and you say, 'If we had been *living* in the days of our fathers, we would never have joined them in *shedding* the blood of the prophets.'<sup>31</sup> *But in so speaking*, you testify against yourselves that you are *the* sons of those who murdered the prophets.<sup>32</sup> So then: Fill up the measuring jar of your fathers!

<sup>33</sup> Serpents, offspring of vipers! How can you escape the sentence of Gehenna? <sup>34</sup> For this reason, behold, I am sending you prophets, wise men, and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and chase from city to city,<sup>35</sup> so that all the righteous blood *ever* shed upon the earth may fall on you: from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.<sup>36</sup> I tell you the truth: All these things will come upon this generation.

### Jesus Weeps over Jerusalem

<sup>37</sup> "O Jerusalem, Jerusalem, she who kills the prophets and stones the men who are sent to her! How often I yearned to gather your children together like a hen *that* gathers her chicks beneath *her* wings; but you were unwilling.<sup>38</sup> Behold, your house is left to you in ruins.<sup>39</sup> For I say to you *all*, from now on you will see me no more, not until the day you can declare,<sup>12</sup> 'Blessed is he who comes in the name of the Lord!'"<sup>13</sup>

12. Lit. *you will by no means see me from now until whenever you declare*

13. Ps. 118:26

### The Signs of His Coming

**24** Now when Jesus had left the temple complex and was going his way, his disciples came up to him and called his attention to the *its many* buildings.<sup>2</sup> But he said to them, "Do you not see all these things? I tell you the truth: Not *one* stone in this place will be left upon another; every one of them will be thrown down."<sup>1</sup>

1. Lit. *Not a stone upon a stone will be left in this place that will not be thrown down*

<sup>3</sup> So as he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us: When will these things take place? And what will be the sign of your coming<sup>2</sup> and of the end of the age?"<sup>4</sup> In reply Jesus said to them, "See to it that no one leads you astray;<sup>5</sup> for many will come in my name, saying, 'I am the Messiah,' and they will deceive many.<sup>6</sup> You will also hear of wars and rumors of wars: See that you don't give way to fear, for these things must take place, but the end has not yet *come*.<sup>7</sup> For nation will rise against nation, and kingdom against kingdom; and in

2. Greek *parousia*: arrival, presence; often used of the arrival of a dignitary

various places there will be famines and earthquakes. <sup>8</sup> But all these things are only the beginning of the birth pains.

<sup>9</sup> “Then they will hand you over to tribulation and kill you; and because of my name you will be hated by all nations. <sup>10</sup> And then many will take offense, betray one another, and hate one another. <sup>11</sup> Moreover, many false prophets will rise up and lead many astray; <sup>12</sup> and because lawlessness will increase, the love of many will grow cold. <sup>13</sup> But he who endures to the end will be saved. <sup>14</sup> And this gospel of the kingdom will be proclaimed throughout the whole world<sup>3</sup> as a testimony to all the nations. And then the end will come.

3. Lit. *in the whole inhabited world*

4. Dan. 11:31;  
12:11

### Great Tribulation

<sup>15</sup> “So when you see ‘the abomination that causes desolation,’<sup>4</sup> which was spoken of through the prophet Daniel, standing in the holy place” (let the reader understand), <sup>16</sup> “then those *who are living* in Judea must flee to the mountains; <sup>17</sup> he who is on the roof must not come down to take things out of his house; <sup>18</sup> and he who is out in the field must not go back to get his clothes. <sup>19</sup> But woe to those who are pregnant, and to those who are nursing infants in those days! <sup>20</sup> And pray that your flight does not occur in winter, or on a Sabbath day; <sup>21</sup> for at that time there will be great tribulation, the likes of which have not been seen<sup>5</sup> from the beginning of the world until now, *no*, and never will be. <sup>22</sup> And unless those days had been cut short, no flesh would be saved; but for the elect’s sake, they will be cut short. <sup>23</sup> Then if anyone says to you, ‘Look, here is the Messiah!’ or ‘There he is!’ do not believe *him*. <sup>24</sup> For false messiahs and false prophets will rise up and display great signs and wonders, so great that even the elect would be led astray,<sup>6</sup> if that were possible. <sup>25</sup> See, I have told you in advance. <sup>26</sup> So if they say to you, ‘Look, he’s in the desert!’ do not go out; and if they say, ‘Look, he’s in the inner rooms!’ do not believe *it*. <sup>27</sup> For just as the lightning comes from the east and flashes all the way to the west, so the coming of the Son of Man will be. <sup>28</sup> For wherever the corpse is, there the eagles<sup>7</sup> will be gathered.

5. Lit. *that has not taken place*

6. Lit. *wonders so as to lead astray (deceive) even the elect*

7. Or *vultures*

### The Coming of the Son of Man

<sup>29</sup> “But immediately after the tribulation of those days the sun will be darkened and the moon will not give its light; the stars will fall from the sky and the powers of the heavens will be shaken. <sup>30</sup> Then the sign of the Son of Man will appear in the sky; and then all

the tribes of the earth will wail and mourn and beat their breasts; and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send forth his angels with a loud *blast of the trumpet*; and they will gather together his elect from the four winds, from one end of the skies<sup>8</sup> to the other.

8. Or *heavens*

### The Parable of the Fig Tree

<sup>32</sup> “Now learn this lesson from the fig tree: As soon as its branch has become tender and puts forth leaves, you know that summer is near. <sup>33</sup> So also with you: When you see all these things, know that he<sup>9</sup> is near—right at the doors! <sup>34</sup> I tell you the truth: This generation will by no means pass away till all these things have taken place. <sup>35</sup> Heaven and earth will pass away, but my words will never pass away.

9. Or *it*

<sup>36</sup> “But as for that day and hour, no one knows *them*: not even the angels of heaven,<sup>10</sup> but my Father alone. <sup>37</sup> And just as *it was in* the days of Noah, so it will be *at* the coming of the Son of Man. <sup>38</sup> For in the days before the flood they were eating and drinking, *and* marrying and giving in marriage, right up to the day when Noah entered the ark; <sup>39</sup> and they did not realize *their peril*<sup>11</sup> until the flood came and swept them all away. This is how it will be *at* the coming of the Son of Man. <sup>40</sup> At that time two will be *working* in the field: One will be taken and the other left. <sup>41</sup> Two will be grinding at the mill: One will be taken and the other left. <sup>42</sup> So keep careful watch, for you do not know the day on which your Lord will come. <sup>43</sup> But understand this: If the head of the house had known at what time of night the thief was coming, he would have kept watch and not allowed his house to be entered by force. <sup>44</sup> For this reason you too must be ready, for in an hour when you are not expecting *him*, the Son of Man will come.<sup>12</sup>

10. Some mss add *or the son*; see Mark 13:32

11. Lit. *know, come to know, understand*

12. Lit. *comes*

### The Good and Evil Servant

<sup>45</sup> “Who then is that faithful and wise servant whom his master put in charge of his household, to give its members<sup>13</sup> *their* food at the proper time? <sup>46</sup> Blessed is that servant if his master finds him doing so when he returns: <sup>47</sup> I tell you the truth, he will put him in charge of all his possessions. <sup>48</sup> But suppose that servant is wicked and says in his heart, ‘My master has been delayed.’ <sup>49</sup> And suppose he begins to beat his fellow servants, and to eat and drink with the drunkards. <sup>50</sup> Then that servant’s master will come on a day when he is not expecting *him*, and at

13. Or *the other servants*; lit. *them*



an hour he does not foresee; <sup>51</sup> and he will cut him in two and assign him his lot with the hypocrites. In that place there will be weeping and gnashing of teeth.

### The Parable of Virgins

**25** “Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. <sup>2</sup> Now five of them were foolish and five were wise. <sup>3</sup> For when the foolish took their lamps, they brought no oil with them; <sup>4</sup> but the wise brought jars of oil, together with their lamps.

<sup>5</sup> Now while the bridegroom tarried, they all grew drowsy and fell asleep. <sup>6</sup> But at midnight there came a shout: ‘Look, the bridegroom! Come out to meet him!’ <sup>7</sup> Then all those virgins got up and trimmed their lamps. <sup>8</sup> And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out!’ <sup>9</sup> But the wise answered and said, ‘No, *for* there may not be enough for both of us; go instead to the dealers and buy *some* for yourselves.’ <sup>10</sup> But as the foolish were on their way to buy *more oil*, the bridegroom arrived, and those who were ready went in with him to the wedding feast; and the door was shut. <sup>11</sup> Later on the other virgins also arrived, saying, ‘Lord, Lord, open to us!’ <sup>12</sup> But he answered and said, ‘I tell you the truth: I do not know you.’ <sup>13</sup> So then: Keep careful watch, for you know neither the day nor the hour.

1. Lit. *going abroad; going to a foreign land*

2. Lit. *his own servants (slaves)*

### The Parable of the Talents

<sup>14</sup> “For the kingdom of heaven is like a man setting off on a journey, <sup>1</sup> *and who therefore* summoned his servants <sup>2</sup> and entrusted his possessions to their care. <sup>15</sup> And to one *of them* he gave five talents, to another two, and to another one, each according to his own ability. And *then* he left. <sup>16</sup> Now the servant who had received the five talents immediately went off, traded with them, and gained five more. <sup>17</sup> In the same way, the servant who had received two *talents* gained two more. <sup>18</sup> But the *servant* who had received the one *talent* went out, dug *a hole* in the ground, and hid his master’s money.

<sup>19</sup> “Now after a long time the master of those servants returned and settled accounts with them. <sup>20</sup> And when the servant who had received the five talents came up to *his master*, he brought him five more, saying, ‘Master, you entrusted me with five talents; look, I have gained five more besides.’ <sup>21</sup> His master said to him, ‘Well done, good and faithful servant! You were faithful

over a few things, I will make you a ruler over many. Enter into the joy of your lord.’<sup>22</sup> Then the servant who had received the two talents also came up and said, ‘Master, you entrusted me with two talents; look, I have gained two more besides.’<sup>23</sup> His master said to him, ‘Well done, good and faithful servant! You have been faithful over a few things, I will make you a ruler over many. Enter into the joy of your lord.’

<sup>24</sup> “Then the servant who had received the one talent came up and said, ‘Master, I knew that you were a hard man, reaping where you haven’t sown and gathering where you’ve scattered no seed.’<sup>25</sup> So I was afraid, and I went and hid your talent in the ground. Look, you have what is yours.’<sup>26</sup> But in reply his master said to him, ‘You evil, lazy servant! You “knew” that I reap where I haven’t sown and gather where I’ve scattered no seed?’<sup>27</sup> In that case you should have deposited my money in the bank,<sup>3</sup> so that at my return I might have received it back with interest.’<sup>28</sup> Therefore take the talent from this man,<sup>4</sup> and give *it* to the servant who has the ten.’<sup>29</sup> For to everyone who has, more will be given, and he will have an abundance; but from him who does not have, even what he does have will be taken away.’<sup>30</sup> And throw that worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

3. Lit. *with the bankers*

4. Lit. *him*

### The Judgment Seat of Christ

<sup>31</sup> “Now when the Son of Man comes in his glory, and all the angels with him, at that time he will sit on his glorious throne.<sup>5</sup><sup>32</sup> And all the nations will be gathered before him; and he will separate them, one from another, as a shepherd separates the sheep from the goats;<sup>33</sup> and he will place the sheep on his right hand, but the goats on *his* left.’<sup>34</sup> Then the king will say to those on his right, ‘Come, you who are blessed by my Father, *and* inherit the kingdom prepared for you from the founding of the world.’<sup>35</sup> For I was hungry and you gave me food; I was thirsty and you gave me drink. *I was* a stranger and you took me in,<sup>36</sup> naked and you clothed me, sick and you visited me, a prisoner<sup>6</sup> and you came to me.’<sup>37</sup> Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?’<sup>38</sup> When did we see you a stranger and take you in, or naked and clothe you?’<sup>39</sup> And when did we see you sick or in prison, and come to you?’<sup>40</sup> And in reply the

5. Lit. *the throne of his glory*

6. Lit. *in prison*

7. Or *To the extent that*

king will say to them, 'I tell you the truth: Inasmuch<sup>7</sup> as you did *it* to one of the least of these my brothers, you did *it* to me.'

<sup>41</sup> "Then he also will say to those on *his* left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup> For I was hungry and you gave me no food; I was thirsty and you gave me no drink. <sup>43</sup> I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison, and you did not visit me.' <sup>44</sup> Then they too will reply, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?' <sup>45</sup> Then he will answer them, saying, 'I tell you the truth: Inasmuch as you did not do it to one of the least of these, you did not do it to me.' <sup>46</sup> And *then* they will depart into eternal punishment, but the righteous into eternal life."

### A Plot to Kill Jesus

**26** Now when Jesus had finished saying all these things, he said to his disciples, <sup>2</sup> "You know that two days from now the Passover will arrive, and the Son of Man will be handed over for crucifixion." <sup>3</sup> Then the chief priests and the elders of the people gathered together at the residence of the high priest, whose name was Caiaphas; <sup>4</sup> and they conspired with one another as to how they might seize Jesus by trickery and put him to death. <sup>5</sup> But they said, "Not during the feast, or there will be an uproar among the people."

### The Anointing at Bethany

<sup>6</sup> Now when Jesus was in Bethany, in the house of Simon the leper, <sup>7</sup> a woman came to him holding an alabaster jar *full* of very costly perfumed oil; and as he was reclining at the table, she poured *the oil* on his head. <sup>8</sup> But when his disciples saw *it*, they were filled with indignation and said, "Why such waste? <sup>9</sup> For this *oil* might have been sold for a high price, and *the money* given to *the poor*." <sup>10</sup> But Jesus, aware of this, said to them, "Why are you troubling the woman? In performing this work she has served me well. <sup>11</sup> For the poor will always be with you, but I will not; <sup>12</sup> for when she poured this fragrant oil on my body, she was doing *it* to prepare me for burial. <sup>13</sup> I tell you the truth: Wherever this gospel is preached in the whole world, people will speak of what this woman has done; and it will serve as a memorial to her."<sup>2</sup>

1. Lit. *she has worked a good (beautiful, valuable, admirable) work for me*

2. Lit. *what this woman has done will be spoken of unto her memorial*

### The Treachery of Judas

<sup>14</sup> Then one of the twelve, the one called Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What are you willing to give me if I hand him over to you?" So they counted out to him<sup>3</sup> thirty silver coins; <sup>16</sup> and from that time on *Judas* began looking for an opportunity to betray him.

3. Or *weighed out for him*

### The Final Passover

<sup>17</sup> Now on the first *day of the Feast* of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to prepare for you to eat the Passover *meal*?" <sup>18</sup> So he said, "Go into the city to such and such a man, and say to him, 'The teacher says, "My time is near; I will observe the Passover at your house, together with my disciples."'" <sup>19</sup> So the disciples did as Jesus had instructed them; and they prepared the Passover *meal*.

<sup>20</sup> Now when evening came, he reclined<sup>4</sup> at the table with the twelve. <sup>21</sup> And as they were eating, he said, "I tell you the truth: One of you will betray me." <sup>22</sup> So each of them, in deep distress, said to him, "Surely it isn't me, Lord?"<sup>5</sup> <sup>23</sup> He answered and said, "'One<sup>6</sup> who dipped *his* hand with me in the bowl—he is the one who will betray me. <sup>24</sup> And yes, the Son of Man will go his way just as it is written of him; but woe to that man by whom the Son of Man is betrayed. It would have been better for that man if he had never been born." <sup>25</sup> Then Judas, the one who was betraying him, responded and said, "Surely it isn't me, Rabbi?" Jesus said to him, "You *have* said *it yourself*."

4. Or *And evening having come, he was reclining*

5. Or *Is it me, Lord?*

6. Or *The one*

### Jesus Institutes the Lord's Supper

<sup>26</sup> Now while they were eating, Jesus took up bread; and when he had given thanks,<sup>7</sup> he broke it and passed it to the disciples, saying, "Take, eat: This is my body." <sup>27</sup> Then he took *the* cup, gave thanks, and handed *it* to them, saying, "Drink from it, all of you. <sup>28</sup> For this is my blood, *the blood* of the covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup> And I tell you truly: from now on I will not drink this fruit of the vine until the day I drink it new with you in my Father's kingdom." <sup>30</sup> And after they had sung a hymn, they went out to the Mount of Olives.

7. Lit. *having blessed*

### Jesus Predicts Peter's Denial

<sup>31</sup> Then Jesus said to them, "Tonight all of you will stumble because of me, for it is written, 'I will strike the Shepherd, and

8. Zech. 13:17

the sheep of the flock will be scattered.”<sup>32</sup> But after I have been raised, I will go before you into Galilee.”<sup>33</sup> But Peter replied and said to him, “Even if everyone stumbles because of you, I will never do so.”<sup>34</sup> Jesus said to him, “I tell you the truth: This night, before the rooster crows, you will deny me three times.”<sup>35</sup> Peter said to him, “Even if I have to die with you, I will never deny you!” And all the *other* disciples said the same thing.

### Anguish in Gethsemane

<sup>36</sup> Then Jesus came with them to a place called Gethsemane; and he said to the disciples, “Sit down here while I go over there and pray.”<sup>37</sup> And after taking Peter and the two sons of Zebedee with him, he began to grieve, and to sink into deep distress.<sup>38</sup> Then he told them, “Sorrow is overwhelming my soul, *even* to the point of death; stay here and keep watch with me.”<sup>39</sup> Then he went on a little further, fell face down *to the ground*, and prayed, saying, “O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you *will*.”<sup>40</sup> Then he came *back* to the disciples, but he found them sleeping. So he said to Peter, “What! Couldn't you *men* watch with me for a single hour?”<sup>41</sup> Watch and pray, so that you don't enter into temptation. The spirit is indeed willing, but the flesh is weak.”<sup>42</sup> Then again, for a second time, he went off and prayed, saying, “O my Father, if it is not possible for this *cup* to pass by unless I drink from it, your will be done.”<sup>43</sup> And again he came *back* and found the men sleeping, for their eyes were heavy.<sup>44</sup> So leaving them once more, he went off and prayed a third time, saying the same words yet again.<sup>45</sup> Then he came to the disciples and said to them, “Are you still sleeping and taking *your* rest?” Behold, the hour has arrived for the Son of Man to be betrayed<sup>10</sup> into the hands of sinners.<sup>46</sup> Get up *and* let us be going; look, my betrayer is drawing near!”

9. Or *Sleep on (now) and take (your) rest*  
10. Lit. *and the Son of Man is betrayed*

11. Lit. *with*

### Betrayal and Arrest

<sup>47</sup> While he was still speaking, Judas, one of the twelve, suddenly arrived, together with a large crowd carrying<sup>11</sup> swords and clubs, *sent* by the chief priests and elders of the people.<sup>48</sup> Now his betrayer had given them a sign, saying, “Whichever one I kiss, that is the man; seize him.”<sup>49</sup> And immediately Judas went over to Jesus and said, “Greetings, Rabbi!” And he kissed him.<sup>50</sup> But Jesus said to him, “Friend, why are you here?”<sup>12</sup> Then the men

12. Or possibly *Friend, do what you have come to do*

came over, took hold of Jesus, and arrested him. <sup>51</sup> But suddenly one of the men who were with Jesus stretched out *his* hand, drew his sword, and struck the servant of the high priest, cutting off his ear. <sup>52</sup> Then Jesus said to him, "Put your sword back in its place, for all who take up the sword will perish by the sword! <sup>53</sup> Or is it that you think I'm unable to call on my Father, who would immediately supply me with more than twelve legions of angels? <sup>54</sup> But how then could the scriptures be fulfilled *which say* it must happen this way?" <sup>55</sup> Now at that point<sup>13</sup> Jesus said to the crowds: "Have you come out with swords and clubs to arrest me, as you would against a robber? Day by day I sat in the temple teaching *you*, yet you didn't arrest me. <sup>56</sup> But all this has happened so that the scriptures of the prophets may be fulfilled." Then all the disciples fled, leaving him behind.<sup>14</sup>

13. Lit. *in that hour*

14. Or *forsaking (abandoning) him*

### Jesus Before the Sanhedrin

<sup>57</sup> So the men who had seized Jesus led *him* away to Caiaphas, the high priest, where the scribes and the elders were assembled. <sup>58</sup> But Peter followed Jesus at a distance as far as the high priest's courtyard; and after he had gone inside, he sat down with the guards to see *what* the outcome *would be*.

<sup>59</sup> Now the chief priests and the entire council kept seeking false testimony against Jesus so that they could put him to death; <sup>60</sup> but even though many false witnesses came forward, they found nothing. Finally, two came forward <sup>61</sup> and said, "This *man* stated: 'I am able to destroy the temple of God and rebuild it in three days.'" <sup>62</sup> So the high priest stood up and said to him, "Will you not answer? What *is it that* these men are testifying against you?" <sup>63</sup> But Jesus remained silent. So the high priest said to him, "By the living God, I put you under oath: Tell us if you are the Messiah, the Son of God!" <sup>64</sup> Jesus said to him "You *yourself* have said *it*. Nevertheless, I tell you *this*: Hereafter<sup>15</sup> you will see the Son of Man sitting at the right hand of the Power *on high*, and coming on the clouds of heaven." <sup>65</sup> Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have for witnesses? Look, you *yourselves* have now heard the blasphemy. <sup>66</sup> What do you think?" They answered and said, "He is guilty and deserves to die!" <sup>67</sup> Then they spat in his face and struck him with their fists; and some *of them* slapped *him*, <sup>68</sup> saying, "Prophecy to us, 'Messiah'! Which one of us hit you?"

15. Or *From now on*

### Peter Denies His Lord

<sup>69</sup> Now Peter was sitting outside in the courtyard; and a servant girl came up to him and said, “You also were with Jesus of Galilee.” <sup>70</sup> But he denied it in front of them *all*, saying, “I have no idea what you are talking about.” <sup>71</sup> But when he had gone out to the entrance, another *servant* noticed him and said to the people there, “This *man* was with Jesus of Nazareth!” <sup>72</sup> But again—*this time* with an oath—he denied it, saying, “I’ve never known the man!” <sup>73</sup> A little while later the people who were standing around came up to Peter and said, “Surely you too are *one* of them, for even your accent gives you away!” <sup>16 74</sup> Then he began calling down curses *on himself*, and swearing with an oath, *saying*, “I have never known the man!” And all at once a rooster crowed. <sup>75</sup> Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.

16. Lit. *for even your speech makes you evident*

### Jesus Delivered Up to Pilate

**27** Now as day began to dawn, all the chief priests and elders of the people took counsel against Jesus to put him to death; <sup>2</sup> and when they had bound him, they led him away and handed him over to Pilate, the governor.

### A Prophecy Fulfilled

<sup>3</sup> When Judas, his betrayer, saw that Jesus *now* stood condemned, he regretted *what he had done*. So he brought the thirty pieces of silver back to the chief priests and elders, <sup>4</sup> saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to that yourself!” <sup>5</sup> So after Judas had thrown the silver coins into the temple, he withdrew *from there*; and he went away and hanged himself. <sup>6</sup> Now after the chief priests had picked up<sup>1</sup> the silver coins, they said, “It is not lawful *for us* to put them into the temple treasury, since they are the price of blood.” <sup>7</sup> So after deliberating among themselves, they used *the money* to buy the potter’s field as a cemetery for foreigners. <sup>8</sup> Therefore, to this day it is called the Field of Blood. <sup>9</sup> Then what was spoken through the prophet Jeremiah was fulfilled, when he said, “And they took the thirty pieces of silver—the price of him whose price was set by the sons of Israel—<sup>10</sup> and they gave them for the potter’s field, just as the Lord directed me.”<sup>2</sup>

1. Or *received*

2. Jer. 19:1-13;  
32:6-9; Zech.  
11:12-13

### Jesus Before Pilate

<sup>11</sup> So Jesus stood before the governor. And the governor questioned him, saying, “Are you the king of the Jews?” Jesus said to him, “You are saying *it*.” <sup>12</sup> Now as the chief priests and elders were accusing him, he said nothing at all. <sup>13</sup> So Pilate said to him, “Don’t you hear how many accusations they are bringing against you?” <sup>14</sup> But Jesus gave him no reply, not even to a single charge,<sup>3</sup> so that the governor stood utterly amazed.

3. Or *not even a single word*

### The People Choose Barabbas

<sup>15</sup> Now at the feast the governor had a custom of releasing to the crowds *any* one prisoner whom they desired. <sup>16</sup> And at that time they were holding a notorious prisoner by the name of Barabbas.<sup>4</sup> <sup>17</sup> So after the people<sup>5</sup> had assembled, Pilate said to them, “Whom do you want me to release to you: Barabbas, or Jesus who is called *the* Messiah?” <sup>18</sup> (For Pilate knew the leaders had handed him over out of jealousy.) <sup>19</sup> But as he was sitting on the judgment seat, his wife sent *word* to him, saying, “Have nothing to do with that righteous man, for today I suffered many things<sup>6</sup> in a dream because of him.” <sup>20</sup> Now the chief priests and elders *had* persuaded the crowds to ask for Barabbas and to have Jesus put to death. <sup>21</sup> But in response, the governor *again* said to the people, “Which of the two *men* do you want me to release to you?” And they said, “Barabbas!” <sup>22</sup> Pilate said to them, “What then should I do with Jesus, who is called *the* Messiah?” They all said, “Let him be crucified!” <sup>23</sup> So he said, “Why, what evil has he done?” But they cried out all the more, saying, “Let him be crucified!”

4. Some mss *Jesus Barabbas*

5. Lit. *they*

6. Or *suffered greatly*

<sup>24</sup> Now when Pilate saw that he was getting nowhere—indeed, *that* a riot was about to begin—he took some water and washed *his* hands in front of the crowd, saying, “See for yourselves: I am innocent of this man’s blood!” <sup>25</sup> So all the people answered and said, “May his blood be on us and on our children!” <sup>26</sup> Then he released Barabbas to them; and after having Jesus scourged, he handed *him* over to be crucified.

### The Soldiers Mock Jesus

<sup>27</sup> At that point the governor’s soldiers took Jesus into the Praetorium and gathered the entire cohort around him. <sup>28</sup> Then they stripped him and wrapped a scarlet robe around him; <sup>29</sup> and after they had woven a crown out of thorns, they placed *it* on his head and put a reed in his right hand. Then they knelt



down before him and mocked him, saying, “Hail, king of the Jews!”<sup>30</sup> They also spat on him, and took the reed and repeatedly struck him on the head.<sup>31</sup> Then, when they had finished mocking him, they removed the robe, clothed him again, and led him away to be crucified.

### The King is Lifted Up

<sup>32</sup> Now as they were heading out *of the city*, they came upon a man from Cyrene whose name was Simon; and they forced him to carry Jesus’ cross.<sup>33</sup> And when they had come to *the* place called Golgotha (which means “Place of a Skull”),<sup>34</sup> they gave Jesus wine to drink, mixed with gall; but after tasting it, he was unwilling to drink *further*.<sup>35</sup> Now after they had crucified him, they divided up his clothing by casting lots;<sup>36</sup> then they sat down and began to keep watch over him there.<sup>37</sup> And above his head they posted the indictment written against him: THIS IS JESUS, THE KING OF THE JEWS.<sup>38</sup> Then they crucified two robbers along with him, one on his right hand, and one on his left.<sup>39</sup> And the passersby began to rail at him, shaking their heads<sup>40</sup> and saying, “You who can destroy the temple and rebuild *it* in three days, save yourself! If you *really* are the Son of God, come down from the cross!”<sup>41</sup> And the chief priests as well, together with the scribes and elders, were mocking *him* in the same way, saying,<sup>42</sup> “He saved others, *but* he cannot save himself. He is the king of Israel—let him come down now from the cross, and we will believe in him.”<sup>43</sup> He trusted in God; let God deliver him now, if he *really* does delight in him;<sup>7</sup> for he said, ‘I am the Son of God.’”<sup>44</sup> And<sup>8</sup> the robbers who were crucified with him were also insulting him in the same way.

7. Or *if he desires it*; see Ps. 22:8

8. Or *even*

9. I.e. 12-3 PM

10. Or *earth*

11. Ps. 22:18

### Jesus Dies on the Cross

<sup>45</sup> Now from the sixth hour until the ninth hour<sup>9</sup> darkness came over the entire land.<sup>10</sup> <sup>46</sup> Then, around the ninth hour, Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” which means, “My God, my God, why have you forsaken me?”<sup>11</sup> <sup>47</sup> Now when some of the people standing there heard *it*, they said, “This man is calling for Elijah!”<sup>48</sup> And immediately one of them ran and picked up a sponge, filled *it* with sour wine, placed *it* on a reed, and offered it to him to drink.<sup>49</sup> But the rest *of them* said, “Leave him alone! Let’s see if Elijah *really* does come and save him.”

12. Or *yielded up, dismissed*

<sup>50</sup> Now when Jesus had again cried out with a loud voice, he gave up<sup>12</sup> his spirit.<sup>51</sup> And behold, the veil of the temple was

torn in two from top to bottom, the earth shook, the rocks were split,<sup>52</sup> and the tombs were opened; and the bodies of many of the saints who had fallen asleep were raised.<sup>53</sup> (Moreover, after his resurrection they came out of the tombs, entered the holy city, and appeared to many.)<sup>54</sup> Now when the centurion and the men who were guarding Jesus with him saw the earthquake and the things that had taken place, they feared greatly, saying, “Truly, this was a son of God!”<sup>13 55</sup> And in that place, looking on from afar, there were a number of women who had followed Jesus from Galilee and ministered to his needs.<sup>14 56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

13. Or possibly *the Son of God*; there is no article in the Greek  
14. Lit. *to him*

### Jesus Buried in Joseph's Tomb

<sup>57</sup> Now when evening arrived, there came a rich man from Arimathea by the name of Joseph, a man who had himself become a disciple of Jesus.<sup>58</sup> Going to Pilate, this man asked *that he might take custody* of Jesus' body, at which time Pilate ordered the body to be handed over to him.<sup>59</sup> And when Joseph had received the body, he wrapped it in a clean linen cloth<sup>60</sup> and laid it in his own new tomb, a tomb he had hewn out of the rock. Then he rolled a large stone up against the entrance of the tomb and went his way.<sup>61</sup> (Now Mary Magdalene and the other Mary were there, sitting opposite the tomb.)

### Pilate Sets a Guard

<sup>62</sup> The next day (that is, the day after the Preparation), the chief priests and the Pharisees assembled before Pilate,<sup>63</sup> saying, “Sir, we remember that when that deceiver was still alive he said, ‘After three days I will rise again.’<sup>64</sup> Therefore, command that the tomb be kept secure until the third day *is over*. Otherwise his disciples may come, secretly take him away,<sup>15</sup> and say to the people, ‘He has risen from the dead,’ so that the last deception will be worse than the first!”<sup>65</sup> Pilate said to them, “Take a guard<sup>16</sup> *and* go and make the tomb as secure as you know how.”<sup>66</sup> So they went their way and secured the tomb by placing a seal on the stone in the presence of the guard.<sup>17</sup>

15. Lit. *steal him*  
16. I.e. a Roman guard of 4-16 soldiers  
17. Or possibly *stone and posting the guard*

### He is Risen!

1. Or *at*

**28** Now after the Sabbath, towards<sup>1</sup> dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.<sup>2</sup> But behold, a great earthquake *had just* occurred;

2. Lit. *appearance*

3. Lit. *outer garment*

4. Many mss read *the Lord*

5. Or *Then*; lit. *And*

6. Some mss omit *from the dead*

for an angel of the Lord, descending from heaven and coming to *the tomb*, *had* rolled back the stone and was *now* sitting on it. <sup>3</sup> His face<sup>2</sup> was like lightning, and his robe<sup>3</sup> was *as* white as snow; <sup>4</sup> and for fear of him the guards trembled and shook and became like dead *men*. <sup>5</sup> But the angel responded and said to the women, “Don’t be afraid; for I know you are looking for Jesus, who was crucified. <sup>6</sup> He isn’t here, for he has been raised, just as he said! Come *and* see the place where he<sup>4</sup> was lying. <sup>7</sup> Now,<sup>5</sup> go quickly and tell his disciples that he has been raised from the dead.<sup>6</sup> And behold, he is going before you into Galilee; you will see him there. See, I *myself* have told you!” <sup>8</sup> So with fear and great joy they quickly left the tomb and ran to bring word to his disciples.

<sup>9</sup> And behold, Jesus *himself* met them and said, “Rejoice!” So they came up to *him*, took hold of his feet, and worshiped him. <sup>10</sup> Then Jesus said to them, “Don’t be afraid. Go *and* tell my brothers to leave for Galilee; there they will see me again.”

7. Lit. *way*, *behold, certain of the guard*

8. Or *as a council*

9. Lit. *money*, *saying, “You are to say that*

10. Lit. *and make you free from fear*

### The Soldiers Bribed

<sup>11</sup> Now while they were on their way, some of the soldiers from the *Roman guard*<sup>7</sup> went into the city and reported to the chief priests all that had taken place. <sup>12</sup> And when the chief priests had come together with the elders *for* consultation,<sup>8</sup> they gave the soldiers a large sum of money, <sup>13</sup> saying, “Tell your superiors,<sup>9</sup> ‘His disciples came at night and stole his body while we were sleeping.’ <sup>14</sup> And if *news of* this should reach the governor’s ears, we will win *him* over, freeing you from every fear.”<sup>10</sup> <sup>15</sup> So they took the money and did as they were instructed. And this story was spread far and wide among the Jews, *and has been* to this *very* day.

### The Great Commission

11. Lit. *Having gone, therefore, disciple all the nations*

12. Lit. *all things whatsoever*

13. Lit. *all the days*

<sup>16</sup> So the eleven disciples went their way into Galilee, to the mountain where Jesus had told them to go. <sup>17</sup> And when they saw him, they worshiped him; but some doubted. <sup>18</sup> Then Jesus drew near and spoke to them, saying, “All authority in heaven and on earth has been given to me. <sup>19</sup> Go, therefore, and make disciples in all nations,<sup>11</sup> baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, <sup>20</sup> teaching them to observe all<sup>12</sup> that I commanded you. And behold, I am with you each and every day,<sup>13</sup> even to the end of the age!”

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# MARK

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## The Forerunner

**1** The beginning of the gospel of Jesus Christ, the Son of God.<sup>1</sup>

<sup>2</sup> As it is written in Isaiah the prophet: “Behold, I am sending my messenger before your face; he will prepare your way.”<sup>2</sup> <sup>3</sup> The voice of one crying in the wilderness: ‘Prepare the way of the Lord; straighten out his paths!’”<sup>3</sup>

<sup>4</sup> John the Baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.<sup>5</sup> So the whole Judean countryside and all *the people* of Jerusalem were going out to him; and he was baptizing them in the Jordan river as they confessed their sins.<sup>6</sup> Now John was clothed in camel’s hair and *wore* a leather belt around his waist; and his food was locusts and wild honey.<sup>7</sup> And this was the message he proclaimed: “One far stronger than I is coming after me, *and* I am not worthy to stoop down and untie the strap of his sandal.”<sup>8</sup> I myself have baptized you in<sup>4</sup> water, but he will baptize you in the Holy Spirit.”

1. A few older mss omit *the Son of God*

2. Mal. 3:1

3. Is. 40:3

4. Or *with*

## Jesus Baptized

<sup>9</sup> During those days it came about *that* Jesus arrived from Nazareth of Galilee; and John baptized him in the Jordan.<sup>10</sup> And just as he was coming up out of the water, he saw the heavens

parting and the Spirit coming down to him like a dove;<sup>11</sup> and a voice came out of the heavens, *saying*, “You are my beloved Son; in you I am well pleased.”

### **Tempted in the Wilderness**

<sup>12</sup> And at once the Spirit drove Jesus out into the wilderness;<sup>13</sup> and he was in the wilderness for forty days, being tempted by Satan. He was also with the wild beasts; and the angels were ministering to his needs.<sup>5</sup>

5. Lit. *to him*

### **Jesus' Ministry Begins**

<sup>14</sup> Now after John had been handed over *to the authorities*, Jesus came into Galilee proclaiming the gospel of God,<sup>15</sup> and saying, “The appointed time is fulfilled and the kingdom of God is near. Repent and believe the good news!”

### **The First Disciples Called**

<sup>16</sup> And as he was walking beside the Sea of Galilee, he saw Simon and Andrew (Simon's brother) casting a net into the sea, for they were fishermen. <sup>17</sup> And Jesus said to them, “Follow me, and I will make you fishers of men.” <sup>18</sup> So at once they left *their* nets and followed him. <sup>19</sup> Going on a little farther, he saw James, the *son* of Zebedee, and John, his brother, who *were* also in *their* boat, mending their nets. <sup>20</sup> And immediately he called them. So leaving their father Zebedee in the boat with the hired servants, they followed him.

### **Deliverance at Capernaum**

<sup>21</sup> Then they came to Capernaum; and on the Sabbath day Jesus immediately entered the synagogue and began to teach.<sup>6</sup> <sup>22</sup> And the people<sup>7</sup> stood amazed at his teaching; for unlike the scribes, he was teaching them as one who had authority. <sup>23</sup> Now at that time there was a man in their synagogue who had an unclean spirit; and the man cried out, <sup>24</sup> saying, “What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” <sup>25</sup> But Jesus rebuked the spirit, saying, “Be quiet and come out of him!” <sup>26</sup> And throwing the man into a convulsion, the unclean spirit came out of him with a great cry. <sup>27</sup> Then all the people stood amazed, so much so that they were constantly discussing *him* among themselves, saying, “What is this? A new teaching that comes with authority! He even commands the

6. Or *was teaching*

7. Lit. *they*

unclean spirits—and they obey him!”<sup>28</sup> And immediately the news of him spread throughout the entire region surrounding Galilee.

### Healing After Sunset

<sup>29</sup> As soon as they had left the synagogue, they entered the house of Simon and Andrew, together with James and John. <sup>30</sup> Now Simon’s mother-in-law was lying in bed, sick with a fever; and they immediately told Jesus about her. <sup>31</sup> So going *over* to her, he took her by the hand *and* raised her up; and the fever left her, and she began to serve them.

<sup>32</sup> Now after sunset that evening, the people started bringing him all who were sick and oppressed by demons; <sup>33</sup> and the whole town was gathered together at the door. <sup>34</sup> Then he healed many who were sick with various diseases, and drove out many demons. But he would not allow the demons to speak, for they knew who he was.<sup>8</sup>

8. Lit. *they knew him*

### Preaching in Galilee

<sup>35</sup> Now early in the morning, while it was still dark, Jesus got up, left *the house*, and went out to a solitary place; and there he entered into prayer. <sup>36</sup> So Simon and those who were with him went looking for him; <sup>37</sup> and *when* they found him they said to him, “Everyone is looking for you!” <sup>38</sup> But he said to them, “We must go on<sup>9</sup> to the neighboring towns, so that I can preach there as well; for this is why I came forth.”<sup>10</sup> <sup>39</sup> So he traveled throughout all Galilee, preaching in their synagogues and driving out demons.

9. Or *Let us go elsewhere*

10. Or *came out (here)*

### A Leper is Cleansed

<sup>40</sup> Now a leper came *up* to Jesus, imploring him<sup>11</sup> and saying to him, “If you are willing, you can make me clean.” <sup>41</sup> So Jesus, moved with compassion, stretched out his hand, touched *him*, and said to him, “I am willing; Be cleansed!” <sup>42</sup> And at once the leprosy left him and he was cleansed. <sup>43</sup> Then, after warning the leper, he immediately sent him off, <sup>44</sup> telling him, “See that you say nothing *of this* to anyone; but go your way, show yourself to the priest, and offer for your cleansing the things that Moses commanded, as a testimony to them.” <sup>45</sup> But when *the man* left, he began to proclaim *it* freely, and to spread the story far and wide, so much so that Jesus could no longer enter any town openly, but *had to remain* outside in uninhabited areas. And the people were coming<sup>12</sup> to him from every direction.

11. Many mss *imploring him and kneeling before him*

12. Or *began to come*

## A Paralytic Forgiven and Healed

1. Lit. *it was heard*

**2** Now after several days Jesus came again to Capernaum; and the news went out<sup>1</sup> that he was at home. <sup>2</sup> As a result, so many people gathered *around the house* that there was no longer any room *for them*, not even near the door. And he proclaimed the word to them.

2. Lit. *they*

<sup>3</sup> Then some people<sup>2</sup> came to him, bringing a paralytic who was carried by four *men*. <sup>4</sup> And since they couldn't bring the man to Jesus because of the crowd, they removed the roof *above the spot* where Jesus was; and when they had dug through it, they lowered the makeshift bed on which the paralytic was lying. <sup>5</sup> So when he saw their faith, Jesus said to the paralytic, "Son, your sins are forgiven you."

3. Lit. *reasoning this way within themselves*

4. Or *reason about, think*

<sup>6</sup> Now some of the scribes were sitting there, reasoning in their hearts, *saying*, <sup>7</sup> "Why is this man speaking like that? He's blaspheming! Who can forgive sins but God alone?" <sup>8</sup> But Jesus, knowing at once within his spirit that they were harboring such thoughts,<sup>3</sup> said to them, "Why do you question<sup>4</sup> these things in your hearts? <sup>9</sup> Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, pick up your bed, and walk?' <sup>10</sup> But so that you may know the Son of Man has authority on earth to forgive sins . . ." *Then* he said to the paralytic, <sup>11</sup> "I say to you, get up, take up your bed, and go home." <sup>12</sup> And the man arose, immediately picked up his bed, and went out in full view of them all, with the result that they all were beside themselves with wonder; and they began to glorify God, saying, "Never before have we seen *anything* like this!"

## Levi Called

<sup>13</sup> Once again Jesus went out beside the sea; and the whole crowd came to him, and he taught them. <sup>14</sup> Now as he was passing by, he saw Levi, the *son* of Alphaeus, sitting at the tax booth. So he said to him, "Follow me." And Levi got up and followed him.

5. Lit. *for they were many, and they were following him*

6. Or *kept asking*

<sup>15</sup> Now it so happened that Jesus was reclining at the table in Levi's house, and that many tax collectors and sinners were dining with him and his disciples; for many such persons were following him.<sup>5</sup>

<sup>16</sup> So when the scribes of the Pharisees saw that he was eating with the tax collectors and sinners, they began to ask<sup>6</sup> his disciples, "Why does he eat with tax collectors and sinners?" <sup>17</sup> But when Jesus overheard it, he said to them, "Those who are well have no

need of a physician—only those who are sick. I have not come to call *the* righteous, but sinners.”

### A Covenant of Joy

<sup>18</sup> Now John’s disciples and the Pharisees were fasting. So they came up and said to Jesus, “Why do John’s disciples and those of the Pharisees fast, but yours do not?” <sup>19</sup> Then Jesus said to them, “Can the friends of the bridegroom<sup>7</sup> fast while the bridegroom is *present* with them? As long as they have the bridegroom with them they cannot fast. <sup>20</sup> But the days will come when the bridegroom is taken from them, and then, in those days, they will fast. <sup>21</sup> No one sews a patch of unshrunk cloth onto an old garment; otherwise the patch pulls away from it—the new from the old—and the tear is made worse. <sup>22</sup> Nor does anyone put new wine into old wineskins; otherwise the wine will burst the skins, and both the wine and the skins will be ruined. Instead, *they put* new wine into new wineskins.”

7. Or *wedding guests, best men*; lit. *sons of the wedding hall*

### The Lord of the Sabbath

<sup>23</sup> Now it so happened that Jesus was passing through the grain fields on a Sabbath day; and as they were going along, his disciples began picking<sup>8</sup> the heads *of grain*. <sup>24</sup> So the Pharisees said to him, “See here, why are they doing what is unlawful on the Sabbath?” <sup>25</sup> But he said to them, “Have you never read what David did when he was hungry and in need, both he and those who were with him: <sup>26</sup> how he went into the house of God *in the days* of Abiathar *the* high priest and ate the showbread, which is unlawful *for anyone* to eat except the priests; and *how* he also gave *some* to the men who were with him?” <sup>27</sup> Then he said to them, “The Sabbath was made for man, not man for the Sabbath. <sup>28</sup> Consequently, the Son of Man is Lord even of the Sabbath.”<sup>9</sup>

8. Or *were picking*

9. Or possibly *is Lord of the Sabbath as well*

### Doing Good on the Sabbath

**3** Once again he entered the synagogue, and a man with a withered hand was there. <sup>2</sup> And some of those in attendance<sup>1</sup> began to watch Jesus closely, to see if he would heal the man<sup>2</sup> on the Sabbath, so that they could bring charges against him. <sup>3</sup> So Jesus said to the man with the withered hand, “Stand up and come forward.”<sup>3</sup> <sup>4</sup> Then he said to them, “Is it lawful to do good on the Sabbath, or evil; to save a life, or to let it perish?” But they kept silent. <sup>5</sup> Then, looking around at them in anger, *and* grieved

1. Lit. *And they*

2. Lit. *him*

3. Lit. *Stand up into the midst*



at the hardness of their hearts, he said to the man, “Stretch out your hand.” And the man stretched *it* out, and it was healed. <sup>6</sup> So immediately after leaving *the synagogue*, the Pharisees, together with the Herodians, began plotting against him as to how they might put him to death.

### Thronging the Healer

<sup>7</sup> Then Jesus, along with his disciples, withdrew to the sea; and great crowds from Galilee followed *him*. Moreover, many *people* from Judea, <sup>8</sup> Jerusalem, Idumea, *the regions* across the Jordan, and the vicinity of Tyre and Sidon came to him when they heard about the things he was doing. <sup>9</sup> So he told his disciples that because of the crowd they should keep a small boat ready for him, for fear that the crowd<sup>4</sup> might crush him; <sup>10</sup> for he had healed so many people that all who were sick and afflicted kept pressing in on him in order to touch him. <sup>11</sup> And whenever the unclean spirits saw him, they fell down before him and cried out, saying, “You are the Son of God!” <sup>12</sup> But he would sharply command them not to make him known.

4. Lit. *they*

### The Twelve

<sup>13</sup> And he went up on the mountain and called for certain<sup>5</sup> *disciples* whom he wanted; and they came to him. <sup>14</sup> And he appointed twelve (whom he also called apostles),<sup>6</sup> so that they would be with him, and that he might send them out to preach <sup>15</sup> and to have authority<sup>7</sup> to drive out demons. <sup>16</sup> So he appointed the twelve: Simon, whom he named Peter, <sup>17</sup> James the *son* of Zebedee, John the brother of James (these *two* he named Boanerges, which means “Sons of Thunder”), <sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Zealot,<sup>8</sup> <sup>19</sup> and Judas Iscariot, who also betrayed him.

5. Lit. *those*

6. Some mss omit this phrase

7. Or *power*

8. Lit. *Cananaean*, thought to derive from the Aramaic word for Zealot; see Luke 6:15

9. Or *came into a house*

10. Lit. *so that they*

<sup>20</sup> Then he came home.<sup>9</sup> But once again a crowd gathered around, so much so that he and his disciples<sup>10</sup> could not even take a meal.

<sup>21</sup> But when his family heard *about it*, they set out, *intending* to seize and restrain him, for they were saying, “He’s beside himself!”

### The Unpardonable Sin

<sup>22</sup> Now the scribes who had come down from Jerusalem kept saying, “He has Beelzebul,” and, “He’s driving out demons by the ruler of the demons.” <sup>23</sup> So Jesus summoned them and began

speaking to them in parables: “How can Satan drive out Satan?<sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand.<sup>25</sup> If a house is divided against itself, that house cannot stand.<sup>26</sup> And if Satan has risen up against himself and is divided, he cannot stand, but has come to an end.<sup>11 27</sup> Moreover,<sup>12</sup> no one can enter a strong man’s house and carry off his property unless he first ties up the strong man; then he can plunder his house.<sup>13</sup> <sup>28</sup> I tell you the truth: All sins will be forgiven to the sons of men, including whatever blasphemies they may utter.<sup>29</sup> But whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin ” <sup>30</sup> (for they were saying, “He has an unclean spirit”).

11. Lit. *but he has an end*

12. Lit. *but*

13. Lit. *and then he will plunder his house*

### “Who is My Mother?”

<sup>31</sup> Then his mother and his brothers arrived; and standing outside, they sent *word* to him, calling for him.<sup>32</sup> Now a crowd was seated around him. So they said to him, “Look, your mother and your brothers are outside, asking for you.”<sup>33</sup> But answering them, he said, “Who is my mother, and who are my brothers?”<sup>34</sup> And casting his eyes on those who were seated all around him, he said, “Here are<sup>14</sup> my mother and my brothers! <sup>35</sup> For whoever does the will of God, that is my brother and sister and mother.”

14. Lit. *Behold*

### The Parable of the Soils

**4** Once again he began to teach beside the sea. And a great crowd gathered around him, so great that he stepped into a boat offshore<sup>1</sup> and sat down, while the whole multitude remained on the land facing the sea.<sup>2</sup> Then, using parables, he taught them many things. And in his teaching he said to them, <sup>3</sup> “Behold, the sower went out to sow. <sup>4</sup> And as he was sowing, it happened that some *of the seed* fell beside the path, and the birds came and devoured it. <sup>5</sup> Meanwhile, other seed fell on rocky ground where there wasn’t much soil;<sup>2</sup> and because its soil was not deep, it immediately sprang up. <sup>6</sup> But when the sun had risen, *the plant* was scorched; and because it had no root, it withered away. <sup>7</sup> Again, other *seed* fell among the thorns; and the thorns grew up and choked it, so that it produced no crop. <sup>8</sup> However, still other *seed* fell on good soil; *and* when it sprouted and grew up, it produced a crop, some *yielding* thirty, some sixty, and some a hundredfold.” <sup>9</sup> Then he said, “He who has ears to hear, let him hear!”

1. Lit. *on the sea*

2. Lit. *it did not have much soil*

### The Purpose of Parables

<sup>10</sup> Now when he was alone, those who were *gathered* around him with the twelve asked him about the parables. <sup>11</sup> So he said to them, “To you the mystery of the kingdom of God has been given; but to those on the outside all things come in parables, <sup>12</sup> so that though they see, they may see and not perceive; and though they hear, they may hear and not understand, lest they should turn back and be forgiven.”<sup>3</sup>

3. Is. 6:9-10

### The Parable of the Soils Explained

<sup>13</sup> And he said to them, “Don’t you understand this parable? How then will you understand any of the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> Now these are the ones beside the path where the word is sown: As soon as they hear, Satan comes and takes away the word that was sown in their hearts. <sup>16</sup> And these are the ones who are sown on stony ground: As soon as they hear the word, they receive it with joy; <sup>17</sup> but since they have no root within themselves, they only remain for a little while. Then, when tribulation or persecution arises on account of the word, they immediately take offense and fall away.<sup>4</sup> <sup>18</sup> Others are the ones sown among the thorns: These are those who have heard the word, <sup>19</sup> but the cares of the present age,<sup>5</sup> the deceitfulness of wealth, and the desire for other things enter in and<sup>6</sup> choke the word, so that it becomes unfruitful. <sup>20</sup> But these are the ones sown on the good soil: They hear the word, receive *it*, and bring forth fruit, some thirty, some sixty, and some a hundredfold.”

4. Lit. *immediately stumble*

5. Lit. *worries (preoccupations) of the age*

6. Lit. *the desires for other things continually coming in*

### Light for the Whole House

<sup>21</sup> And he said to them, “Do people bring in a lamp to put it under a basket or under a bed? Shouldn’t it be placed on the lampstand? <sup>22</sup> For there is nothing hidden that isn’t meant to be revealed; nor has anything been kept secret that isn’t meant to come to light. <sup>23</sup> If anyone has ears to hear, let him hear.” <sup>24</sup> And he said to them, “Pay close attention to what you hear: The measure you use will be the measure used for you—and more will be added to you. <sup>25</sup> For whoever has, to him more will be given; but whoever does not have, even what he does have will be taken from him.”

### The Parable of the Growing Seed

<sup>26</sup> And he *also* said, “The kingdom of God is like a man who scatters seed on the ground; <sup>27</sup> then, night and day, he goes to

bed and gets up, and the seed sprouts and grows, though he himself does not know how.<sup>28</sup> *For* the ground brings forth the crop all on its own: first the stalk, then the head, and then the full grain in the head.<sup>29</sup> But as soon as the crop is ready, the man immediately puts in the sickle, for the time to harvest has arrived.”

### The Parable of the Mustard Seed

<sup>30</sup> And he said, “To what can we liken the kingdom of God, or with what *sort of* parable can we represent it?<sup>31</sup> *It is* like a mustard seed sown into the ground: Though smaller than all the *other* seeds in the ground,<sup>32</sup> once it is sown it grows up to become the largest of all the garden plants, and it sends out branches so large that the wild birds<sup>7</sup> can nest beneath its shade.”<sup>8</sup>

7. Lit. *birds of the air*

8. See Ezek. 31:6

<sup>33</sup> And according to their ability to hear, Jesus used many such parables to speak the word to them;<sup>34</sup> but he would not speak to them without a parable. Nevertheless, in private he would explain everything to his own disciples.

### Lord of Wind and Waves

<sup>35</sup> Now on the same day, when evening had arrived, he said to them, “Let’s cross over to the other side.”<sup>36</sup> So leaving the crowd behind, the disciples<sup>9</sup> took him *with them* in the boat, just as he was; and other boats were with him *as well*.<sup>37</sup> Then a fierce gale arose *on the sea*, and the waves kept breaking into the boat, so much so that the boat was nearly swamped.<sup>38</sup> But Jesus himself was in the stern, asleep on the cushion. So they woke him up and said to him, “Teacher, don’t you care that we’re going to die?”<sup>39</sup> Then he got up, sharply<sup>10</sup> commanded the wind, and said to the sea, “Hush! Be still!” And the wind died down, and a great calm fell *upon the waters*.<sup>40</sup> And he said to the men, “Why are you so afraid? Are you still without any faith *at all*?”<sup>41</sup> Then great fear took hold of them,<sup>11</sup> and they began saying to one another, “Who then is this, that even the wind and the sea obey him?”

9. Lit. *they*

10. Or *After (fully) waking up, he sharply*

11. Lit. *they feared a great fear*

### The Gerasene Demoniac

**5** Then they came to the other side of the sea, to the territory of the Gerasenes.<sup>2</sup> Now as soon as Jesus stepped out of the boat, a man with an unclean spirit emerged from the tombs and met him.<sup>3</sup> This man<sup>1</sup> was *now* living among the tombs, and no longer was anyone able to restrain him, no, not even with a chain.<sup>4</sup> For he had often been bound with shackles and chains, but had torn

1. Lit. *who*

2. Lit. *What to me  
and to you?*; see  
Matt. 8:29

3. Or *earnestly,  
desperately*

4. Lit. *they*

5. Lit. *drowned in  
the sea*

6. Or *compassion*

the chains apart and broken the shackles in pieces; and no one was strong enough to subdue him. <sup>5</sup> Moreover, all night and all day—both among the tombs and in the mountains—he would cry out and gash himself with stones. <sup>6</sup> Now when he saw Jesus from afar, he ran up and knelt down before him; <sup>7</sup> and crying out with a loud voice, he said, “Jesus, Son of the Most High God, why have you come?<sup>2</sup> I adjure you by God: Do not torment me!” <sup>8</sup> (For Jesus had been saying to him, “*You* unclean spirit, come out of the man!”) <sup>9</sup> Then Jesus asked him, “What is your name?” So he said to him, “My name *is* Legion; for we are many.” <sup>10</sup> Then the spirit began to beg him repeatedly<sup>3</sup> that he would not send them away from that region. <sup>11</sup> Now a large herd of pigs was feeding on a nearby hillside; <sup>12</sup> and the spirits<sup>4</sup> pleaded with him, saying, “Send us over to the pigs so that we can enter them.” <sup>13</sup> Then he allowed them to do so; and coming out of the man, the unclean spirits entered the pigs; and the herd—about two thousand *in number*—rushed down a steep slope into the sea and drowned.<sup>5</sup>

<sup>14</sup> Then the men who were feeding the pigs ran off and spread the news *of these things* in the city and the neighboring villages. So the people went out to see what had happened. <sup>15</sup> And they came to Jesus and saw the man who had been possessed by the demons sitting down, clothed, and in his right mind—the *very* one who had had the legion; and they were gripped with fear. <sup>16</sup> Then the men who had seen what happened to the demon-possessed man told the people about it, and about the pigs as well. <sup>17</sup> So they *all* began pleading with Jesus, that he would leave their territory. <sup>18</sup> Now as he was getting into the boat, the man who had been possessed by the demons begged him that he might remain with him. <sup>19</sup> But Jesus would not let him; instead, he said to the man, “Go home to your people and tell them what great things the Lord has done for you, and how he has shown you mercy.”<sup>6</sup> <sup>20</sup> So the man departed and began proclaiming in Decapolis all that Jesus had done for him; and everyone stood amazed.

### A Father's Plea, a Woman's Healing

<sup>21</sup> Now when Jesus had again crossed over by boat to the other side, a large crowd gathered around him; and he remained *there* beside the sea. <sup>22</sup> Then one of the rulers of the synagogue, *a man* by the name of Jairus, came *to Jesus*; and when he saw him, he fell at his feet <sup>23</sup> and pleaded with him, saying, “My little daughter is lying at the point of death. Come and lay your hands on her so that she may be healed and live.” <sup>24</sup> So Jesus went with him.

Now a large crowd was following him, pressing in on him from every side;<sup>25</sup> and a certain woman, plagued with a discharge of blood for twelve years, was *there among them*.<sup>26</sup> The woman had suffered many things from many physicians, and spent everything she had; yet she had not been helped at all, but instead grew worse.<sup>27</sup> So hearing about Jesus, she came up behind *him* in the crowd and touched his cloak;<sup>28</sup> for she was saying *to herself*, “If only I *can* touch his clothes, I will be healed.”<sup>29</sup> And at once the fountain of her blood dried up, and she felt in *her* body that she had been healed of her affliction.<sup>30</sup> But knowing within himself that power had gone out of him, Jesus quickly turned around in the crowd and said, “Who touched my clothes?”<sup>31</sup> So his disciples said to him, “You see the crowd pressing in around you, and you ask, ‘Who touched me?’”<sup>32</sup> But he kept looking around to see who it was who had done this.<sup>33</sup> Then the woman, knowing what had happened to her, came and fell down before him in fear and trembling; and she told him the whole truth.<sup>34</sup> So he said to her, “Daughter, your faith has made you well.<sup>7</sup> Go in peace, and be healed of your affliction.”

7. Lit. *saved you*

### At Jairus' House

<sup>35</sup> Now while he was still speaking, *certain men* from the house of the ruler of the synagogue came up *to Jairus*, saying, “Your daughter has died. Why trouble the Teacher any longer?”<sup>36</sup> But Jesus, overhearing<sup>8</sup> what they were saying, said to the ruler of the synagogue, “Don’t be afraid; only believe.”<sup>37</sup> And *from then on* he allowed no one but Peter, James, and John (the brother of James) to follow along with him.<sup>38</sup> So they arrived at the house of the ruler of the synagogue; and *there* he observed a great commotion, with *people* weeping and wailing at the top of their voices.<sup>9</sup> <sup>39</sup> So when he went in, he said to them, “Why weep and make *such* an uproar? The child is not dead, but *only* sleeps.”<sup>40</sup> So they began to laugh at him. But putting them all outside, he took the child’s father and mother, as well as the disciples who were with him, and entered *the room* where the child was lying.<sup>41</sup> Then, taking hold of the child’s hand, he said to her, “Talitha, koum,” which is translated, “Little girl, I say to you, arise!”<sup>42</sup> And at once the girl got up and began walking around (for she was twelve years old). And they were beside themselves with astonishment.<sup>43</sup> But he strictly charged them that no one should know about this; and he ordered<sup>10</sup> that *something* should be given to her to eat.

8. Or *ignoring*

9. Or *incessantly*;  
lit. *wailing much*

10. Lit. *said*

## A Prophet Without Honor

**6** Then he went out from there and entered his hometown; and his disciples followed him. <sup>2</sup> Now when the Sabbath arrived he began to teach in the synagogue. And when they heard *him speak*, many *among them* were amazed, saying, “Where did this man get these things?” and, “What kind of wisdom has been granted to him, such that<sup>1</sup> mighty miracles are performed through his hands?” <sup>3</sup> Is this not the carpenter, the Son of Mary, and *the* brother of James, Josés, Judas, and Simon? And are not his sisters *living* here with us?” So they stumbled over what they saw in him. <sup>4</sup> But Jesus said to them, “A prophet is not without honor except in his hometown, among his own relatives, and in his own house.” <sup>5</sup> So in that place he could perform no work of power, except that he laid his hands on a few sick people and healed *them*. <sup>6</sup> And he marveled at their unbelief.

1. Lit. *What is the wisdom given to him so that*

## The Twelve Sent Out

Now Jesus was circulating among the villages, teaching *the people*. <sup>7</sup> And he called the twelve to *himself* and began sending them out two *by* two. As he did so, he gave them<sup>2</sup> authority over the unclean spirits. <sup>8</sup> He also commanded them to take nothing on the journey except a single staff—no bread, no sack, no money in their belts—<sup>9</sup> but to put on sandals, and not to wear two tunics. <sup>10</sup> And he said to them, “Wherever you enter a house, stay there until you leave that town.” <sup>11</sup> And whatever town will not receive you or listen to you, as you leave it, shake off the dust beneath your feet as a testimony against them.” <sup>12</sup> So they went out and preached that everyone<sup>4</sup> should repent. <sup>13</sup> And they were driving out many demons, and were anointing many sick people with oil and healing *them*.

2. Lit. *and he was giving them*

3. Lit. *that place*

4. Lit. *they*

## John the Baptizer Beheaded

<sup>14</sup> Now king Herod heard *about Jesus*, for his name had become well known. *And* some were saying, “John the Baptizer has been raised from the dead, and this is why miraculous powers are at work within him.” <sup>15</sup> But others were saying, “He is Elijah.” Meanwhile, *still* others were saying, “He’s a prophet, like one of the prophets *of old*.” <sup>16</sup> But when Herod heard *about Jesus*, he said, “John, the man I beheaded, has been raised!” <sup>17</sup> For Herod himself had sent out *men*, taken John into custody, and chained him up in prison because of Herodias, the wife of his brother Philip; for he had married her. <sup>18</sup> For John had been

telling Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> So Herodias bore a grudge against him and wanted to kill him; but she could do nothing, <sup>20</sup> for Herod stood in fear of John and protected him, knowing that he *was* a righteous and holy man. Now when Herod heard John *speak*, he was troubled and perplexed;<sup>5</sup> yet he *still* enjoyed listening to him.

<sup>21</sup> But when Herod hosted a banquet on his birthday for his high officials, military commanders, and the leading *men* of Galilee, an opportunity<sup>6</sup> presented itself. <sup>22</sup> For when the daughter of Herodias herself came in and danced *for them*, she pleased Herod and those who were seated with him. So the king said to the girl, "Ask of me whatever you wish, and I will give *it* to you."

<sup>23</sup> Moreover, he swore to her with an oath, *saying*, "Whatever you request, I will give it to you, up to half my kingdom." <sup>24</sup> So she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptizer!" <sup>25</sup> So at once she hurried back in to the king and made *her* request, saying, "I want you to give me, right now, the head of John the Baptizer on a platter." <sup>26</sup> And though the king was deeply distressed *by this*, he was not willing to refuse her because of the oaths *he had sworn*, and because of the people who were seated with him. <sup>27</sup> So immediately he sent out an executioner with orders to bring back John's head. And after going his way, the executioner beheaded John in the prison, <sup>28</sup> brought *back* his head on a platter, and gave it to the girl; and the girl gave it to her mother. <sup>29</sup> Now when John's disciples heard *about this*, they came and took away his dead body and laid it in a tomb.

5. Lit. *uncertain, disturbed*; many mss *he did many things*

6. Lit. *an opportune day*

### The Feeding of the Five Thousand

<sup>30</sup> Meanwhile, the apostles gathered around Jesus and told him about all they had done and taught. <sup>31</sup> So he said to them, "Come away by yourselves to a secluded place and rest a little." (For *so* many *people* were coming and going that<sup>7</sup> they didn't even have time to eat.) <sup>32</sup> So all by themselves they departed in the boat for an isolated place. <sup>33</sup> But *the people* saw them leaving, and many *of them* recognized Jesus. So together they hurried along on foot from all the towns, and they arrived there ahead of him. <sup>34</sup> Therefore, when Jesus stepped out *of the boat*, he saw a great crowd; and he was moved with compassion for them, for they were like sheep without a shepherd. And he began to teach them many things.

7. Lit. *and*



8. Lit. *the hour is already late*

9. Lit. *blessed (them)*

10. Lit. *was giving, kept giving*

11. Lit. *them*

12. Lit. *were; some mss those who had eaten numbered*

<sup>35</sup> Now when the day was far spent, Jesus' disciples came to him and said, "This is an uninhabited place, and it's getting late."<sup>8</sup> <sup>36</sup> Send the people away so they can go into the surrounding countryside and villages and buy themselves something to eat."<sup>37</sup> But Jesus answered and said to them, "You give them something to eat." So they said to him, "Shall we go and buy two hundred denarii worth of bread and give *it* to them to eat?"<sup>38</sup> But he said to them, "How many loaves do you have? Go and see." And when they found out, they said, "Five, and two fish."<sup>39</sup> Then he instructed them to have everyone sit down in groups on the green grass.<sup>40</sup> So they sat down in companies of hundreds and fifties.<sup>41</sup> And when he had received the five loaves and the two fish, he looked up into heaven, offered thanks,<sup>9</sup> broke the loaves, and gave<sup>10</sup> *portions* to his disciples to set before the people;<sup>11</sup> and he *also* divided up the two fish among *them* all.<sup>42</sup> So all the people ate and were filled to satisfaction.<sup>43</sup> And they picked up the fragments *of the bread* and the fish: twelve basketsful.<sup>44</sup> Now those who had partaken of the loaves numbered<sup>12</sup> five thousand men.

### A Walk on the Water

13. Or *sent them off; bid them farewell*

14. I.e. 3-6 AM

<sup>45</sup> Immediately after this, Jesus had his disciples get into the boat and go on ahead of him to the other side, to Bethsaida, while he himself was dismissing the crowd.<sup>46</sup> And after he had taken leave of them,<sup>13</sup> he went *up* into the mountain to pray.<sup>47</sup> Now when the evening hours had fully come, the boat was in the midst of the sea and Jesus *was* all by himself on the land.<sup>48</sup> And seeing them straining at the oars (for the wind was against them), he came to them around the fourth watch of the night,<sup>14</sup> walking on the sea; and he meant to pass them by.<sup>49</sup> But when they saw him walking on the sea, they thought he was a ghost and cried out;<sup>50</sup> for they all saw him, and they were terrified. But at once he spoke to them and said, "Take heart! It is I; don't be afraid!"<sup>51</sup> Then he got up into the boat with them, and the wind ceased. And they were beside themselves with wonder and amazement.<sup>52</sup> For they had learned nothing from *the miracle* of the loaves, for their hearts were *still* hardened.

### Healings in Gennesaret

15. Or *anchored there*

<sup>53</sup> Now when they had finished crossing over, they came to the land of Gennesaret and moored *the boat* near the shore.<sup>15</sup> <sup>54</sup> And when they got out of the boat, the people immediately recognized him.<sup>55</sup> So they ran throughout that entire region and began to bring all

who were sick on makeshift beds to wherever they heard he was.<sup>56</sup> And wherever he would go—into villages, towns, or country hamlets—the people would lay the sick in the marketplaces; and they would beg of him that they might simply touch the hem of his garment. And as many as touched him were healed.<sup>16</sup>

16. Lit. *touched him (it) were saved*

### **“They Worship Me in Vain”**

**7** Now the Pharisees and some of the scribes who had come from Jerusalem gathered together around Jesus.<sup>2</sup> And they noticed that some of his disciples were eating bread with “unclean” hands (that is, with unwashed hands).<sup>3</sup> For the Pharisees and all the Jews, holding strictly to the traditions of the elders, will not eat unless they *first* have performed a ceremonial washing;<sup>4</sup> likewise, when they come *back* from the marketplace they will not eat unless they have washed in just this way.<sup>1</sup> And there are many other traditions<sup>2</sup> that they have received and hold to,<sup>3</sup> *such as* the washing of cups, pitchers, copper vessels, and dining couches.<sup>4</sup>

1. Lit. *dipped, immersed*  
 2. Lit. *things*  
 3. Lit. *that they have received to hold onto*  
 4. Some mss omit *dining couches*

<sup>5</sup> So the Pharisees and scribes asked him, “Why is it that your disciples are not walking according to the tradition of the elders, but instead eat *their* bread with unclean hands?”<sup>6</sup> But Jesus said to them, “Well did Isaiah prophesy about you hypocrites. As it is written, ‘This people honors me with *their* lips, but their heart is far from me.’<sup>7</sup> But they worship me in vain, teaching as doctrines *the* precepts of men.’<sup>5</sup> <sup>8</sup> Having turned from the commandment of God, you are holding to the tradition of men.”

5. Is. 29:13

<sup>9</sup> Moreover, he said to them, “How cleverly you nullify<sup>6</sup> the commandment of God so that you can set up<sup>7</sup> your *own* tradition.

6. Or *reject*  
 7. Some mss *keep in place, hold, observe*  
 8. Ex. 20:12;  
 Deut. 5:16  
 9. Ex. 21:17

<sup>10</sup> For Moses said, ‘Honor your father and your mother,’<sup>8</sup> and ‘He who curses father or mother, let him be put to death.’<sup>9</sup> <sup>11</sup> But you say, ‘If a man says to his father or mother, “Anything of mine that might have been of help to you *is* Corban” (that is, *dedicated as a gift to God*), *then he is free.*’<sup>12</sup> *Thus*, you no longer permit him do anything for his father or his mother,<sup>13</sup> thereby nullifying the word of God through the<sup>10</sup> tradition you *have* handed down. And you do many *other* such things.”

10. Lit. *your*

### **Uncleanness Is from Within**

<sup>14</sup> Then, after summoning the crowd once again, he said to them, “Hear me, all of you, and understand: <sup>15</sup> There is nothing outside of a man that can make him unclean when it enters into him.

Rather, it is the things that come out of the man—those are the things that make him unclean. <sup>16</sup> If anyone has ears to hear, let him hear.”<sup>11</sup>

11. Many mss  
omit this verse

<sup>17</sup> Now when he had left the crowd and entered a house, his disciples questioned him about the parable. <sup>18</sup> And he said to them, “Are you, then, also without understanding? Don’t you realize that whatever enters a man from the outside cannot make him unclean, <sup>19</sup> since it doesn’t enter his heart, but *first* goes into his stomach, and afterwards into the latrine?”<sup>12</sup> (*In saying this, Jesus was declaring all foods clean.*) <sup>20</sup> Then he went on to say, “It is what comes out of a man that makes him unclean. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, sexual immoralities, thefts, <sup>22</sup> murders, adulteries, covetings, malicious<sup>13</sup> deeds, deceit, unbridled lust, an evil eye,<sup>14</sup> abusive speech, pride, and foolishness. <sup>23</sup> All these evils come from within and make the man unclean.”

12. Lit. *and it proceeds into the latrine*

13. Or *wicked*

14. Or *envy, jealousy*

### A Gentile Daughter Full of Faith

<sup>24</sup> Then Jesus stood up, left that place, and came into the vicinity of Tyre. Now after entering a *certain* house, he wanted no one to know *of his presence*. But he was unable to remain concealed, <sup>25</sup> for<sup>15</sup> as soon as she heard about him, a woman whose little daughter had an unclean spirit came to him and fell down at his feet. <sup>26</sup> Now the woman was a Greek, a Syro-Phoenician by birth; and she kept begging him to drive the demon out of her daughter. <sup>27</sup> But Jesus said to her, “Let the children be filled first; it isn’t proper to take the children’s bread and throw *it* to the little dogs.” <sup>28</sup> But in reply she said to him, “Yes Lord, but even the little dogs beneath the table feed on the children’s crumbs.” <sup>29</sup> So he said to her, “Because of what you have said,<sup>16</sup> go your way: The demon has gone out of your daughter.” <sup>30</sup> And when she had returned to her house, she found her daughter lying on the bed and the demon gone.

15. Lit. *but*

16. Lit. *this word*

### “He Has Done All Things Well!”

<sup>31</sup> And departing once again from the vicinity of Tyre, he went by way of Sidon to the Sea of Galilee in<sup>17</sup> the region of the Decapolis. <sup>32</sup> Then some people<sup>18</sup> brought him a man who was deaf, and who spoke with great difficulty; and they begged him to lay his hand on him. <sup>33</sup> So after taking him aside in private, *far* from the crowd, Jesus placed his fingers in his ears; and after spitting, he touched his tongue. <sup>34</sup> Then, looking up into heaven, he sighed

17. Or (*passing*) *through*

18. Lit. *they*

and said to the man, “Ephphatha”—that is, “Be opened!”<sup>35</sup> And at once the man’s ears were opened and the shackle on his tongue removed, so that<sup>19</sup> *now* he spoke clearly.<sup>36</sup> Then Jesus strictly charged them to tell no one; but the more he ordered them *to say nothing*, the more they kept proclaiming *it*.<sup>37</sup> And they were amazed beyond measure, saying, “He has done all things well! He makes both the deaf to hear and the mute to speak!”

19. Lit. *and*

### The Feeding of the Four Thousand

**O** In those days, when again there was a large crowd with nothing to eat, Jesus called his disciples and said to them,<sup>2</sup> “I’m concerned about the crowd, because they’ve stayed with me for three days now, and they have nothing to eat.<sup>3</sup> If I send them to their homes hungry, they will weaken along the way, and some of them have come from a great distance.”<sup>4</sup> But his disciples answered him, *saying*, “Where could anyone get enough bread here in the wilderness to satisfy *all* these people?”<sup>5</sup> He asked them, “How many loaves do you have?” And they said, “Seven.”<sup>6</sup> So he instructed the crowd to sit down on the ground. And after taking the seven loaves and giving thanks, he broke *them* and began giving *portions* to his disciples to set before the crowd; and they did so.<sup>7</sup> They also had a few small fish; and after he had blessed<sup>1</sup> them, he said that these too should be served *to the people*.<sup>8</sup> So they *all* ate and were filled; and they picked up the fragments that were left over: seven basketsful.<sup>9</sup> Now about four thousand *men* were present. So he sent them on their way;<sup>10</sup> and immediately he entered the boat with his disciples and went to the region of Dalmanutha.

1. Or *given thanks for*

### A Wicked Generation Seeks a Sign

<sup>11</sup> Then the Pharisees came out and began to argue with him, asking him for a sign from heaven, putting him to a test.<sup>12</sup> But sighing deeply in his spirit, Jesus said, “Why does this generation keep asking for<sup>2</sup> a sign? I tell you the truth, no sign will be given to this generation.”<sup>13</sup> And turning away, he got back into the boat and left for the other side.

2. Or *seek, keep seeking*

### The Leaven of the Pharisees

<sup>14</sup> Now *the disciples* had forgotten to take along bread, and they only had a single loaf with them in the boat.<sup>15</sup> Meanwhile, Jesus was admonishing them, saying, “Watch out! Be on your guard against the leaven of the Pharisees and the leaven of Herod.”

<sup>16</sup> So they started talking to one another about the fact that they had no bread.<sup>17</sup> But Jesus, knowing this, said to them, “Why are you talking about having no bread? Do you still not see or understand? Have your hearts been hardened?”<sup>18</sup> Do you have eyes, yet fail to see; do you have ears, yet fail to hear? And do you not remember?<sup>19</sup> When I broke the five loaves for the five thousand, how many basketsful of fragments did you pick up?” They said to him, “Twelve.”<sup>20</sup> “And when I broke the seven *loaves* for the four thousand, how many large basketsful of fragments did you pick up?” And they said, “Seven.”<sup>21</sup> So he kept saying to them, “Do you still not understand?”

### A Blind Man Healed in Bethsaida

3. Lit. *Bethsaida*.  
And they

<sup>22</sup> Then he came to Bethsaida, where some of the people<sup>3</sup> brought him a blind man; and they were pleading with Jesus to touch him.

4. Lit. *I see men*

<sup>23</sup> So taking the blind man by the hand, he led him out of the town. And when he had spit into his eyes and laid his hands on him, he asked him, “Do you see anything?”<sup>24</sup> So after looking up, the man said, “I know I’m seeing men,<sup>4</sup> because they look like walking trees!”<sup>25</sup> Then Jesus again placed *his* hands on his eyes; and the man<sup>5</sup> looked steadily ahead<sup>6</sup> and was completely restored, so that *now* he could see all things clearly.<sup>26</sup> And Jesus sent him away to his house, saying, “Don’t even enter the town.”

5. Lit. *he*  
6. Or *opened his eyes* (*saw clearly, looked intently*)

### “Who Do You Say That I Am?”

<sup>27</sup> Then Jesus and his disciples went out to the villages of Caesarea Philippi; and on the road he began to question his disciples, saying to them, “Who do men say that I am?”<sup>28</sup> So they answered him, saying, “John the Baptizer; but others *say* Elijah, and *still* others that *you are* one of the prophets.”<sup>29</sup> But he continued to question them: “And what about you; who do you say that I am?” Peter answered and said to him, “You are the Messiah.”<sup>30</sup> And he strictly charged them to tell no one about him.<sup>7</sup>

7. Or *it* (i.e. his being the Messiah)

### Jesus’ Death and Resurrection Foretold

<sup>31</sup> Then he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

8. Or *openly, plainly*  
9. Or *seeing, looking at*

<sup>32</sup> Moreover, he was speaking freely<sup>8</sup> about the matter. So Peter took him aside and began to rebuke him.<sup>33</sup> But turning around and facing<sup>9</sup> his disciples, he rebuked Peter, saying, “Get behind

me, Satan; for you are not intent on the things of God, but the things of men.”

### The Way of a Disciple

<sup>34</sup> And when he had summoned both the crowd and<sup>10</sup> his disciples, he said to them, “If anyone desires to come after me, let him deny himself, take up his cross, and follow me. <sup>35</sup> For whoever desires to save his life will lose it; but whoever loses his life for my sake, and for the sake of the gospel, will save it. <sup>36</sup> For what does it profit a man if he gains the whole world and loses his *own* soul? <sup>37</sup> For what can<sup>11</sup> a man give in exchange for his soul? <sup>38</sup> For whoever is ashamed of me and my words in this adulterous and sinful generation, of him the Son of Man will likewise be ashamed when he comes in the glory of his Father with *all* the holy angels.”

10. Lit. *summoned the crowd with*

11. Lit. *will*

**9** Then he said to them, “I tell you the truth, some who are standing here will not taste death before they have seen the kingdom of God coming in power.”

### The Transfiguration

<sup>2</sup> Now six days later, Jesus took with him Peter, James, and John; and he brought them up onto a high mountain *where they were* all by themselves. And *there* before them his appearance was altered, <sup>3</sup> and his clothes became radiant, exceedingly white, whiter than any launderer on earth could ever make them.<sup>1</sup> <sup>4</sup> Then Elijah appeared to them, along with Moses; and the two of them<sup>2</sup> were conversing with Jesus. <sup>5</sup> Responding to *these things*, Peter said to Jesus, “Rabbi, it is good for us to be here! So let us make three shelters: one for you, one for Moses, and one for Elijah.” <sup>6</sup> (*He said this* because he had no idea how to react, for they *all* were deathly afraid.) <sup>7</sup> Then a cloud appeared and hovered over them;<sup>3</sup> and a voice *came* out of the cloud, saying, “This is my beloved Son: Listen to him!” <sup>8</sup> And suddenly, as they looked around, they no longer saw anyone with them but Jesus alone.

1. Lit. *surpassingly white, such as no launderer on earth could whiten*

2. Lit. *they*

3. Lit. *overshadowing them*

<sup>9</sup> Now as they were coming down from the mountain, he ordered them to tell no one about the things they had seen, not until the Son of Man should rise from the dead. <sup>10</sup> So they kept the matter to themselves, discussing<sup>4</sup> what “rising from the dead” might mean. <sup>11</sup> Then they began to question him, saying, “Why do the scribes say Elijah must come first?” <sup>12</sup> So he said to them,

4. Or *And they seized upon this word, discussing among themselves*

5. Or possibly  
that *Elijah also*  
has come; lit. *has*  
indeed come

“Elijah does indeed come first *and* restore all things. Yet how is it written of the Son of Man that he must suffer many things and be treated with contempt? <sup>13</sup> Nevertheless, I tell you that Elijah has already come,<sup>5</sup> and they did to him whatever they wished, just as it is written of him.”

### A Boy Set Free

6. Lit. *they*

7. Or *amazement*

8. Lit. *one*

9. Or *grinds*

<sup>14</sup> Now when the four of them<sup>6</sup> came to the *other* disciples, they saw a large crowd *gathered* around them, and *some* scribes arguing with them. <sup>15</sup> And as soon as all the people saw Jesus, they were filled with excitement<sup>7</sup> and ran to greet him. <sup>16</sup> So he asked the scribes, “What are you arguing about with them?” <sup>17</sup> Then a man<sup>8</sup> in the crowd answered him, *saying*, “Teacher, I brought you my son who has a spirit that makes him mute. <sup>18</sup> Whenever it seizes him, it throws him down on the ground; and he foams at the mouth, clenches<sup>9</sup> his teeth, and stiffens out. And I told *this* to your disciples so that they might drive it out; but they could not.” <sup>19</sup> Then, in response to them *all*, Jesus said, “O unbelieving generation, how much longer must I be with you? How much longer must I put up with you? Bring him to me!”

<sup>20</sup> So they brought the boy to him. And when the spirit saw Jesus, it immediately threw the child into a convulsion; and falling to the ground, he rolled about, foaming *at the mouth*. <sup>21</sup> So Jesus asked his father, “How long has this been happening to him?” And he said, “From *his* childhood. <sup>22</sup> Again and again it throws him into fire or water, trying to destroy him. But if you can do anything, take pity on us and help us!” <sup>23</sup> But Jesus said to him, “If you can! All things *are* possible for him who believes.” <sup>24</sup> So at once the boy’s father cried out, saying, “Lord, I do believe; help my unbelief!”

<sup>25</sup> Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you: Come out of him and never enter him again!”

<sup>26</sup> And when the spirit had let out a shriek and sent the boy into a violent convulsion, it came out of him; and *his body* looked so much like a corpse that many were saying, “He’s dead!” <sup>27</sup> But after taking him by the hand, Jesus lifted him *to his feet*, and the boy stood *there on his own*.

<sup>28</sup> Now when Jesus had entered *the* house, his disciples *began* to question him in private, *asking*, “Why couldn’t we drive it out?”

<sup>29</sup> So he said to them, “This kind cannot come out by anything but prayer.”<sup>10</sup>

10. Many mss add *and fasting*

### Jesus Again Foretells His Death and Resurrection

<sup>30</sup> Then they left that place and began to pass through Galilee; but he wanted no one to know *about it*,<sup>31</sup> for he was instructing his disciples and telling them, “The Son of Man is about to be betrayed into the hands of men, and they will kill him. But three days after he is killed, he will rise.”<sup>32</sup> But they could not understand what he was saying,<sup>11</sup> and they were afraid to ask him *about it*.

11. Lit. *They were not knowing the word (saying, utterance)*

### True Greatness

<sup>33</sup> Then they came to Capernaum; and when he was in the house he began to question them: “What was it you were discussing on the road?”<sup>34</sup> But they kept silent, for on the road they had been arguing among themselves about who *was*<sup>12</sup> *the* greatest.

<sup>35</sup> So after sitting down, he called the twelve and said to them, “If anyone wants to be first, let him be last of all, and servant of all.”

<sup>36</sup> Then he took a little child and stood him in the midst of them; and taking the child into his arms, he said to them,<sup>37</sup> “Whoever receives one such child in my name is receiving me; and whoever receives me is not receiving me, but him who sent me.”

12. Or *would be*

### Who Is on Our Side?

<sup>38</sup> Then John spoke up *and said* to him, “Teacher, we saw someone driving out demons in your name, and we told him to stop<sup>13</sup> because he wasn’t following us.”<sup>39</sup> But Jesus said, “Don’t try to stop him, for no one who works a miracle in my name can soon afterward speak evil of me;<sup>40</sup> for he who is not against us is on our side.<sup>41</sup> For whoever gives you a cup of water because of your name as followers of the Messiah—I tell you the truth, he will by no means lose his reward.

13. Or *tried to stop him*

### Beware of Stumbling Blocks!

<sup>42</sup> “But whoever causes one of these little ones who believe in me<sup>14</sup> to stumble, it would be better for him if a huge millstone<sup>15</sup> were hung around his neck, and he *himself* thrown into the sea.

<sup>43</sup> And if your *own* hand causes you to stumble, cut it off; it is better for you to enter into life maimed than to have two hands

14. Some mss omit *in me*

15. Lit. *the millstone of a donkey*



16. Some later mss add vv. 44 and 46, which are identical with v. 48

17. Lit. *throw it out*

18. Is. 66:24

19. Lit. *becomes unsalty*

and depart into Gehenna, into the fire that cannot be quenched.<sup>16</sup>

<sup>45</sup> And if your foot causes you to stumble, cut it off; it is better for you to enter into life lame than to have two feet and be thrown into Gehenna. <sup>47</sup> And if your eye causes you to stumble, throw it far from you; <sup>17</sup> it is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna, <sup>48</sup> where their worm never dies and the fire is never quenched.<sup>18</sup>

<sup>49</sup> For everyone will be salted with fire. <sup>50</sup> Salt *is* good; but if the salt has lost its flavor,<sup>19</sup> with what will you make it salty *again*? Have salt in yourselves, and live at peace with one another.”

### Is it Lawful to Divorce?

1. Lit. *having arisen*

**10** And departing<sup>1</sup> from there, Jesus came into the regions of Judea and Transjordan. Once again crowds gathered around him; and once again, as was his custom, he taught them.

<sup>2</sup> Now *certain* Pharisees, in an effort to test him, came up and asked him if it is lawful for a man to divorce *his* wife. <sup>3</sup> So he answered and said to them, “What did Moses command you?”

<sup>4</sup> They said, “Moses allowed *a man* to write a certificate of divorce and send *his wife* away.” <sup>5</sup> But Jesus said to them, “Because of the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation, God made them male and female.

<sup>7</sup> For this reason a man will leave his father and mother,<sup>2</sup> <sup>8</sup> and the two will become one flesh.<sup>3</sup> So then: They are no longer two, but one flesh. <sup>9</sup> Therefore, what God has joined together, let no one separate.”

<sup>10</sup> Now when they were in the house again, the disciples began to ask him about this. <sup>11</sup> So he said to them, “Whoever divorces his wife and marries another has committed<sup>4</sup> adultery against her.

<sup>12</sup> And if she *herself* divorces her husband and marries another, she has committed adultery.”

### Do Not Hinder the Little Children

5. Lit. *they*

6. Or *angry, indignant*

<sup>13</sup> Now the people<sup>5</sup> were bringing him little children so that he might touch them; but the disciples rebuked them. <sup>14</sup> But when Jesus saw it, he was greatly displeased. <sup>6</sup> So he said to them, “Let the little children come to me! You mustn’t hinder them, for the kingdom of God belongs to such as these. <sup>15</sup> I tell you

the truth, whoever does not receive the kingdom of God like a little child will never enter it at all.”<sup>16</sup> And when he had taken some of the children<sup>7</sup> into his arms, he laid *his* hands on them and blessed them.

7. Lit. *them*

### The Rich Young Ruler

<sup>17</sup> Now as he was setting out on a journey, a man ran up to him, knelt before him, and asked him, “Good teacher, what must I do to inherit eternal life?”<sup>18</sup> So Jesus said to him, “Why are you calling me good? No one is good but God alone.”<sup>8</sup> <sup>19</sup> You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, *and* honor your father and your mother.’”<sup>9</sup> <sup>20</sup> Then the man said to him, “Teacher, I have carefully observed all these things from my youth up.”<sup>21</sup> So Jesus, looking at him, loved him; and he said to him, “One thing you lack: Go, sell whatever you have, and give *the proceeds* to the poor; and you will have treasure in heaven. Then come *and* follow me.”<sup>22</sup> But the man, stunned<sup>10</sup> by this word, went away in sorrow, for he had many possessions.

8. Lit. *No one is good but one: God*

9. Ex. 20:12-16;  
Deut. 5:16-20

10. Or *saddened*

### “Who Then Can Be Saved?”

<sup>23</sup> Therefore, after looking around, Jesus said to his disciples, “How hard it will be for those who have riches to enter the kingdom of God!”<sup>24</sup> Now the disciples were astonished at his words. But responding yet again, Jesus said to them, “Children, how hard it is to enter the kingdom of God!<sup>25</sup> It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”<sup>26</sup> And *now* they were shocked beyond measure, saying among themselves, “Who then can be saved?”<sup>27</sup> But turning his gaze on them, Jesus said, “With men *it is* impossible, but not with God; for with God all things are possible.”

<sup>28</sup> Then Peter began speaking to him: “Look, *Lord*, we have left everything behind to follow you.”<sup>29</sup> Jesus answered and said, “I tell you the truth: There is no one who has left house or brothers or sisters or mother or father or children or fields for the sake of me and the gospel,<sup>30</sup> who will not receive now, at this present time, a hundred times as many houses, brothers, sisters, mothers, children, and fields, along with persecutions; and in the age to come, eternal life.”<sup>31</sup> But many *who are* first will be last, and the last first.”

### Jesus Foretells His Death and Resurrection a Third Time

11. Or *were amazed, astonished, perplexed*  
 12. Lit. *Behold*

<sup>32</sup> Now the disciples were on the road going up to Jerusalem, and Jesus was walking ahead of them. And they themselves were struck with wonder,<sup>11</sup> while those who followed after were filled with fear. Then, taking the twelve aside once again, Jesus began to tell them what was going to happen to him.<sup>33</sup> “Listen!<sup>12</sup> We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the scribes; and they will sentence him to death and hand him over to the Gentiles;<sup>34</sup> and they will mock him, spit on him, scourge him, and kill him. And on the third day he will rise again.”

### Kingdom Greatness

13. Lit. *am baptized with*

<sup>35</sup> Then James and John, the sons of Zebedee, came up to Jesus and said to him, “Teacher, we want you to do for us whatever we ask of you.”<sup>36</sup> So he said to them, “What do you want me to do for you?”<sup>37</sup> They said to him, “Grant *us* that in your glory one of us will sit on your right hand, and the other on your left.”<sup>38</sup> But Jesus said to them, “You don’t realize what you are asking for yourselves. Are you able to drink the cup that I *will* drink, and to be baptized with the baptism that I *will* undergo?”<sup>13</sup><sup>39</sup> They said to him, “We are able.” Then Jesus said to them, “You will *indeed* drink the cup that I *will* drink, and be baptized with the baptism that I *must* undergo.<sup>40</sup> But to sit on my right or my left is not mine to grant, but belongs to those for whom it has been prepared.”

<sup>41</sup> Now when the ten heard *about this*, they began to get angry at James and John.<sup>42</sup> But calling them to himself, Jesus said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and that their “great ones” wield authority over them.<sup>43</sup> But among you *it must* not be *so*; rather, whoever desires to become great among you must be your servant;<sup>44</sup> and whoever desires to be first among you must be *the* slave of all.<sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.”

### Jesus Heals Blind Bartimaeus

14. Lit. *Jericho*

<sup>46</sup> Then they came to Jericho. Now as Jesus and his disciples, together with a large crowd, were leaving the city,<sup>14</sup> a blind beggar (Bartimaeus, the son of Timaeus) was sitting beside the road.<sup>47</sup> And when he heard that it was Jesus of Nazareth, he

began to cry out, saying, “Jesus, Son of David, have mercy on me!”<sup>48</sup> Then many *of those in the crowd* began to rebuke him, *ordering him* to keep quiet; but instead he cried out all the more, *saying*, “Son of David, have mercy on me!”<sup>49</sup> Then Jesus stood still; and he said, “Call him.” So they called the blind man and said to him, “Take courage! Get up! He’s calling for you!”<sup>50</sup> So throwing aside his cloak, the man jumped up and came to Jesus.<sup>51</sup> Then Jesus answered him and said, “What is it that you want me to do for you?” And the blind man said to him, “Master,<sup>15</sup> that I might regain my sight.”<sup>52</sup> Then Jesus said to him, “Go your way; your faith has made you well.”<sup>16</sup> And immediately he regained his sight and began to follow him on the road.

15. Lit.

*Rhabbouni*, an honorific

16. Lit. *saved you*

## The Triumphal Entry

**11** Now as they drew near to Jerusalem—and to Bethphage and Bethany, near the Mount of Olives—Jesus sent out two of his disciples.<sup>2</sup> And he said to them, “Go into the village opposite you; and as soon as you have entered it, you will find a colt that no one has ever ridden,<sup>1</sup> secured there. Untie it and bring *it to me*.<sup>3</sup> And if anyone says to you, ‘Why are you doing that?’ say, ‘The Lord has need of it and will send it back here shortly.’<sup>4</sup> So they went their way and found a colt *standing* outside in the street, secured at a doorway; and they untied it.<sup>5</sup> Then some of the men standing there said to them, “What are you doing, untying the colt?”<sup>6</sup> So the disciples replied<sup>2</sup> just as Jesus had told *them*, and they let them go.<sup>3</sup>

1. Lit. *on which no one has sat*

2. Lit. *So they spoke to them*

3. Or *they gave them permission*

<sup>7</sup> Then the disciples brought the colt to Jesus and threw their cloaks over it; and Jesus sat on the colt.<sup>8</sup> And many people spread their cloaks on the road, while others did the same with leafy branches they had cut down *and brought in* from the fields.<sup>9</sup> And the people who went before *him*, as well as those who followed behind, *all* kept crying out, “Hosanna! ‘Blessed *is* he who comes in the name of the Lord!’<sup>4</sup> <sup>10</sup> Blessed *is* the coming kingdom of our father David! Hosanna in the highest!”

4. Ps. 118:26

<sup>11</sup> Then Jesus entered Jerusalem *and went* into the temple. And after looking around, surveying everything,<sup>5</sup> he went out to Bethany with the twelve, since it was already late in the day.<sup>6</sup>

5. Lit. *looking around at all things*

6. Lit. *since the hour was already late (evening)*

## Jesus Curses the Fig Tree

<sup>12</sup> Now the next day, after they had left Bethany, Jesus grew hungry.<sup>13</sup> So when he noticed a leafy fig tree in the distance,

7. Lit. *something*

he went over to see if he could find some fruit<sup>7</sup> on it. But when he came up to it, he found nothing but leaves, for it was not *yet* the season for figs. <sup>14</sup> So in response, Jesus spoke to the tree: “Let no one ever eat fruit from you again!” And his disciples were listening.

### Jesus Cleanses the Temple

8. Lit. *in the temple*

9. Lit. *a vessel*

10. Is. 56:7

11. Jer. 7:11

12. Lit. *started seeking how they might destroy him*

13. Lit. *they*; some early mss *he*

<sup>15</sup> Then they came to Jerusalem. And after Jesus had entered the temple grounds, he began to drive out those who were buying and selling there.<sup>8</sup> Moreover, he threw down the tables of the money changers and the seats of the men who were selling doves; <sup>16</sup> nor would he allow anyone to carry merchandise<sup>9</sup> through the temple courts. <sup>17</sup> Then he began to teach. And he said to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’?<sup>10</sup> But you have made it a den of thieves!”<sup>11</sup> <sup>18</sup> Now the chief priests and the scribes heard him *saying this*. So they started looking for a way to put him to death;<sup>12</sup> for they were afraid of him, because the whole crowd stood amazed at his teaching. <sup>19</sup> And whenever evening arrived, he and his disciples<sup>13</sup> would go out of the city.

### Lessons from the Fig Tree

14. Many mss omit this verse; see Matt. 6:15

<sup>20</sup> Now in the morning, as they were passing by, they saw the fig tree withered from the roots up. <sup>21</sup> And Peter, remembering *what Jesus had done*, said to him, “Rabbi, look! The fig tree you cursed has withered away!” <sup>22</sup> In reply Jesus said to them, “Have faith in God. <sup>23</sup> I tell you the truth: Whoever says to this mountain, ‘Be lifted up and thrown into the sea’—and doesn’t doubt in his heart, but believes that what he says is going to happen—it will be done for him. <sup>24</sup> Therefore I say to you, anything at all that you pray and ask for, believe that you have received *it*, and it will be yours. <sup>25</sup> And whenever you stand in prayer, if you have anything against anyone, forgive him, so that your Father in heaven may also forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither will your Father in heaven forgive *you* your trespasses.”<sup>14</sup>

### Authority from Above

<sup>27</sup> Then they came again to Jerusalem. And as he was walking in the temple *courts*, the chief priests, the scribes, and the elders *all* came up to him. <sup>28</sup> And they were asking him, “By what authority are you doing these things?” or, “Who gave you this authority, that you should do these things?” <sup>29</sup> But Jesus said to

them, “I will ask you one question; answer me *first* and *then* I will tell you by what authority I am doing these things.”<sup>30</sup> The baptism of John—was it from heaven or from men? Answer me.”

<sup>31</sup> So they began to discuss this<sup>15</sup> among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Then why didn’t you believe him?’”<sup>32</sup> But *if* we say, ‘From men . . .’” But the rulers<sup>16</sup> were afraid of the crowd, for all *the people* were convinced that John was a true prophet.<sup>33</sup> So they answered Jesus, saying, “We don’t know.” Then Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

15. Or *reasoning about it*

16. Lit. *they*

### The Parable of the Wicked Tenants

**12** Then he began to speak to them in parables: “A man planted a vineyard, surrounded *it* with a wall,<sup>1</sup> dug a vat beneath the winepress, and built a watchtower *for the field’s protection*.<sup>2</sup> Then he leased *the vineyard* to tenant farmers and left home on a journey.<sup>3</sup> Now at the time *of the harvest* he sent a servant to the tenants to collect from them *his share* of the vineyard’s fruit.<sup>4</sup> But they seized *him*, beat him, and sent *him* away empty-handed.<sup>5</sup> So again he sent them another servant; and this one they struck on the head and treated with utter contempt.<sup>6</sup> Then he sent yet another, and that one they killed; and *they did the same* to many more, beating some, killing others.<sup>7</sup> But the man still had one more servant: a beloved son. So he sent him to them last *of all*, saying *to himself*, ‘Surely they will respect my son.’<sup>8</sup> But the tenants said to each other, ‘This is the heir. Come, let us kill him, and the inheritance will be ours!’<sup>9</sup> So they seized him, killed *him*, and threw *him* out of the vineyard.<sup>10</sup> What *then* will the lord of the vineyard do? He will come and destroy those tenants and give the vineyard to others.<sup>11</sup> Have you never read this scripture: ‘The stone that the builders rejected has become the chief cornerstone;’<sup>12</sup> this was the Lord’s doing, and it is wondrous in our eyes?’”<sup>13</sup> Then they began looking for a way to seize him, for they knew he had spoken this parable against them. But they were afraid of the crowd; so they left him and went their way.

1. Or *fence, hedge*

2. See Is. 5:1-2

3. Ps. 118:22-23

### Is It Lawful to Pay Taxes to Caesar?

<sup>13</sup> Then they sent some of the Pharisees and Herodians to Jesus, in order to trap him in his own words.<sup>14</sup> So when they arrived, they said to him, “Teacher, we know that you are *a* truthful man, and that you defer to no one; for you have no regard for the standing<sup>5</sup> of men, but teach the way of God in truth. Is it

4. Lit. *in a word (statement)*

5. Lit. *face*

lawful to pay a poll tax to Caesar or not? Should we pay or should we not pay?" <sup>15</sup> But seeing through their hypocrisy, Jesus said to them, "Why are you testing me? Bring me a denarius so I can look at *it*." <sup>16</sup> So they brought *him one*; and he said to them, "Whose image is this, and whose inscription?" They said to him, "Caesar's." <sup>17</sup> Then Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they stood amazed at him.

### Resurrection, Scripture, and the Power of God

<sup>18</sup> Then *some of the* Sadducees (who say there is no resurrection) came up to him; and they began to question him, saying: <sup>19</sup> "Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife but no children, he should take his brother's wife and raise up offspring for his brother. <sup>20</sup> *Now* there were seven brothers. The first took a wife and died, leaving behind no offspring. <sup>21</sup> Then the second took her, but he *also* died leaving no offspring; and likewise the third. <sup>22</sup> Indeed, all seven<sup>6</sup> *took her, but* left behind no offspring. Last of all, the woman also died. <sup>23</sup> *So then*: In the resurrection whose wife will she be? For all seven had her as a wife."

6. Lit. *the seven*,  
and so in v. 23

<sup>24</sup> Jesus answered and said to them, "Is this not the reason you are mistaken: *Because* you know neither the scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but are like *the* angels in heaven. <sup>26</sup> Moreover, concerning the dead—that they are *indeed* raised—have you not read in the book of Moses, in the *passage about the burning bush*, how God spoke to him, saying, 'I *am* the God of Abraham, the God of Isaac, and the God of Jacob'? <sup>27</sup> He is not the God of the dead, but the God of the living. You are greatly mistaken."

7. Ex. 3:6, 15

### Which Commandment is Greatest?

<sup>28</sup> Then one of the scribes came up and heard them reasoning together. And seeing that Jesus had answered the Sadducees well, he asked him, "Of all the commandments, which is first *in importance*?" <sup>29</sup> Jesus replied, "The first *is this*: 'Hear, O Israel! The Lord our God, the Lord is one. <sup>30</sup> And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>31</sup> And the second *is this*: 'You shall love your neighbor as yourself.' <sup>32</sup> No other commandment is greater than these." <sup>32</sup> So the scribe said to him, "Well *spoken*,

8. Deut. 6:4-5;  
Lev. 19:18

Teacher! You have stated the truth: He is *indeed* one, and there is no other besides him. <sup>33</sup> And to love him with all your<sup>9</sup> heart, all your understanding, and all your strength—and to love your neighbor as yourself—is more important than all whole burnt offerings and sacrifices.” <sup>34</sup> Now when Jesus saw that he had answered with discretion, he said to him, “You are not far from the kingdom of God.” And *after that*, no one dared to question him further.

9. Lit. *the*

### David's Son is David's Lord

<sup>35</sup> Now as he was teaching in the temple, Jesus responded *to them all*, saying, “How *is it* that the scribes say the Messiah is the Son of David? <sup>36</sup> For David himself, *speaking* by the Holy Spirit, said, ‘The LORD said to my Lord, “Sit at my right hand till I place your enemies beneath your feet.”’<sup>10</sup> <sup>37</sup> David himself calls him ‘Lord’; how then can he be his son?” And the great crowd was listening to him with delight.

10. Ps. 110:1

### Beware the Hypocrisy of the Scribes

<sup>38</sup> And as he was teaching, he said, “Beware of the scribes, who like to walk around in flowing robes, and who love formal greetings in the marketplaces, <sup>39</sup> the best seats in the synagogues, and the places of honor at banquets; <sup>40</sup> who devour widows’ houses, and who for mere show pray on and on at great length. Their punishment will be all the more severe.”<sup>11</sup>

11. Lit. *These will receive greater punishment (condemnation)*

### A Widow's Sacrifice

<sup>41</sup> Now when he had seated himself opposite the offering box, Jesus began to observe how the crowd would drop coins into it; and many who were rich were depositing large amounts. <sup>42</sup> Then a lone widow—poor and needy—came up and threw in two tiny copper coins,<sup>12</sup> the equivalent of a quadrans.<sup>13</sup> <sup>43</sup> So calling his disciples to himself, Jesus said to them, “I tell you the truth: This poor widow has put more in the offering box than all the rest. <sup>44</sup> For they all contributed out of their abundance; but she, out of her extreme poverty, has put in all she had, her entire livelihood.”

12. Greek *lepta*  
13. I.e. 1/64 of a *denarius*, a day's wages

### The Temple Will be Destroyed

**13** Now as he was leaving the temple, one of his disciples said to him, “Teacher, look! What massive stones, and what huge structures!” <sup>2</sup> But Jesus said to him, “Do you see these great



1. Lit. *another that will not be torn down*

2. Lit. *sign when all these things are about to be accomplished (fulfilled)*

3. Lit. *the end is not yet*

4. Lit. *watch yourselves!*

5. Lit. *for a witness (testimony) to them*

6. Or *desolating sacrilege*; Dan. 11:31; 12:11  
7. Or *he*

buildings? Not one stone here will remain on top of another; every one of them will be torn down.”<sup>1</sup>

### “What Will Be the Sign?”

<sup>3</sup> Now while he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew began to question him in private: <sup>4</sup> “Tell us: When will these things take place? And what will be the sign that all these things are about to occur?”<sup>2</sup>

<sup>5</sup> So Jesus began to speak to them: “See to it that no one leads you astray; <sup>6</sup> *for* many will come in my name, saying, ‘I am *he*,’ and will deceive many. <sup>7</sup> And whenever you hear of wars and rumors of wars, don’t be alarmed or shaken; *such things* must take place, but the end is still to come.<sup>3</sup> <sup>8</sup> For nation will rise against nation, and kingdom against kingdom; *and* in various places there will be earthquakes and famines. These *are* the beginning of *the* birth pains.

<sup>9</sup> “But *as for* you, be on your guard!<sup>4</sup> They will hand you over to the local courts, and you will be flogged in the synagogues. Moreover, because of me you will stand before governors and kings, to testify to them.<sup>5</sup> <sup>10</sup> Indeed, the gospel must first be proclaimed to all nations. <sup>11</sup> But whenever they arrest *you* and hand you over *to the authorities*, don’t concern yourselves beforehand about what you will say. Rather, say whatever is given to you in that hour, for it is not you who are speaking, but the Holy Spirit. <sup>12</sup> And brother will deliver brother to death, and a father *his* child; and children will rise up against their parents and have them put to death; <sup>13</sup> and because of my name you will be hated by all. But he who endures to the end will be saved.

### A Great Tribulation

<sup>14</sup> “Now when you see the abomination that causes desolation,<sup>6</sup> standing where it<sup>7</sup> should not be” (let the reader understand), “then let those who are in Judea flee to the mountains. <sup>15</sup> He who is on *his* roof must not come down, nor should he enter his house to take anything out; <sup>16</sup> and he who is *out* in the field must not come back to get his cloak. <sup>17</sup> But woe to those who are pregnant, and to those who are nursing infants in those days! <sup>18</sup> And pray that it will not take place in winter; <sup>19</sup> for in those days there will be tribulation, the likes of which have not

been seen from the beginning of the creation that God created until now, and never *again* will be. <sup>20</sup> And unless the Lord had cut those days short, no flesh would be saved; but for the elect's sake—*those* whom he has chosen for himself—he has cut them<sup>8</sup> short. <sup>21</sup> Then if anyone says to you, 'Look, here *is* the Messiah!' or, 'Look, there *he is*!' don't believe *him*. <sup>22</sup> For false messiahs and false prophets will arise and perform<sup>9</sup> signs and wonders in order to deceive, if it were possible, even the elect. <sup>23</sup> But as for you, stay on guard! I have told you everything ahead of time.

8. Lit. *the days*

9. Or *grant*

### The Coming of the Son of Man

<sup>24</sup> "Now in those days, *and* after that tribulation, the sun will be darkened and the moon will not give its light; <sup>25</sup> the stars will be falling from the sky, and the powers in the heavens will be shaken.<sup>10</sup> <sup>26</sup> And then they will see the Son of Man, coming in *the* clouds with great power and glory.<sup>11</sup> <sup>27</sup> And then he will send out the angels and gather together his elect from the four winds, from the farthest ends of *the* earth to the farthest reaches of *the* sky.

10. Is. 13:10;

34:4

11. Dan. 7:15

### The Parable of the Fig Tree

<sup>28</sup> "Now learn this<sup>12</sup> parable from the fig tree: As soon as its branch becomes tender and puts forth leaves, you know that summer is near. <sup>29</sup> So also for you: When you see these things happening, you *will* know<sup>13</sup> that he<sup>14</sup> is near—right at the doors! <sup>30</sup> I tell you the truth: This generation will by no means pass away till all these things have taken place. <sup>31</sup> Heaven and earth will pass away, but my words will by no means pass away.

12. Lit. *the*

13. Or *happening, know*

14. Or *it*

### Watch!

<sup>32</sup> "But as for that day and hour, no one knows *them*: neither the angels in heaven, nor the Son, but the Father alone. <sup>33</sup> Keep watch *and* stay alert, for you do not know when the appointed time will arrive. <sup>34</sup> It's like a man who left his house for a trip abroad: After putting his servants in charge and assigning to each one his work, he commanded the doorkeeper to keep watch. <sup>35</sup> So keep watch, for you do not know when the lord of the house is coming back, whether in the evening, at midnight, at the rooster's crow, or in the morning. <sup>36</sup> Otherwise, he may return unexpectedly and find you sleeping. <sup>37</sup> So what I say to you, I say to all: Watch!"

### The Leaders Plot to Kill Jesus

**14** Now the *Feast of the Passover* and Unleavened Bread was two days off; and the chief priests and the scribes were looking for a way to seize Jesus<sup>1</sup> by trickery and put *him* to death; <sup>2</sup> for they had agreed<sup>2</sup> *among themselves*, “Not during the feast, or there will be an uproar<sup>3</sup> among the people.”

1. Lit. *him*

2. Lit. *were saying*

3. Or *riot*

### A Beautiful Work in Bethany

<sup>3</sup> Now while he was in Bethany reclining at the table in the home of Simon the leper, a woman came in carrying<sup>4</sup> an alabaster jar of very expensive perfume made from pure nard; and when she had broken the jar, she poured *the perfume* over his head. <sup>4</sup> But some who were there took offense,<sup>5</sup> saying to one another, “Why was this perfume wasted? <sup>5</sup> It might have been sold for more than three hundred denarii, and *the proceeds* given to the poor.” And they were scolding her. <sup>6</sup> But Jesus said, “Leave her alone! Why are you troubling her? She has performed a beautiful work in my behalf.” <sup>7</sup> For the poor will always be with you, and you can do good for them whenever you wish; but I will not always be with you. <sup>8</sup> She has done what she could: She has anointed my body for burial ahead of time. <sup>9</sup> Moreover, I tell you the truth: Wherever this gospel is proclaimed in the whole world, what this woman has done will also be spoken of as a memorial to her.”<sup>7</sup>

4. Lit. *having*

5. Lit. *became indignant*

6. Lit. *in me*

7. Or *in memory of her*

### The Treachery of Judas

<sup>10</sup> Then Judas Iscariot, one of the twelve, went away to the chief priests in order to betray Jesus into their hands.<sup>8</sup> <sup>11</sup> And when they heard *what he had to say*, they were elated; and they promised to give him money. So Judas began looking for an opportunity to betray him.

8. Lit. *to them*

### The Final Passover

<sup>12</sup> Now on the first day of the *Feast of Unleavened Bread*, when the Passover *lamb* is sacrificed, his disciples said to him, “Where do you want us to go and make preparations so that you can eat the Passover meal?” <sup>13</sup> So he sent out two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you; follow him.” <sup>14</sup> And wherever he enters, say to the owner of the house, “The Teacher says, ‘Where is my guest room where I may eat the Passover with my disciples?’” <sup>15</sup> Then he himself will show you a large upper room, furnished

*and made* ready; prepare for us there.” <sup>16</sup> So his disciples went out, entered the city, and found *everything* just as Jesus had told them. And they prepared the Passover meal.

<sup>17</sup> Now when evening arrived, he came with the twelve. <sup>18</sup> And while they were reclining at the table *and* eating, Jesus said, “I tell you the truth: One of you is going to betray me, *one* who is eating with me.” <sup>19</sup> So they began to be grieved and distressed, saying to him one at a time, “Surely it isn’t me?” <sup>20</sup> He said to them, “*It is* one of the twelve, one who dips *his bread* into the bowl with me.” <sup>21</sup> For the Son of Man will indeed depart just as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born.”

### The Lord’s Supper

<sup>22</sup> Now as they were eating, Jesus took bread. And when he had given thanks,<sup>9</sup> he broke *it*, gave *it* to the disciples,<sup>10</sup> and said, “Take *it*; this is my body.” <sup>23</sup> Then, when he had taken the cup and given thanks, he gave *it* to them, and they all drank from it. <sup>24</sup> And he said to them, “This is my blood, *the blood* of the covenant, which is poured out for many.” <sup>25</sup> I tell you the truth: From now on I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” <sup>26</sup> And when they had sung a hymn, they went out to the Mount of Olives.

9. Or *blessed it*

10. Lit. *them*

### “You Will Deny Me Three Times”

<sup>27</sup> Then Jesus said to them, “All of you are about to stumble and fall; for it is written, ‘I will strike the Shepherd, and the sheep will be scattered.’”<sup>11</sup> <sup>28</sup> But after I have been raised, I will go before you into Galilee.” <sup>29</sup> But Peter declared to him, “Even if all should stumble, I will not.” <sup>30</sup> So Jesus said to him, “I tell you the truth: Today—this very night, before the rooster crows twice—you will deny me three times.” <sup>31</sup> But Peter insisted all the more, *saying*, “*Even* if I have to die with you, I will not deny you!” And all *of them* said the same thing.

11. Zech. 13:7

### Agony in Gethsemane

<sup>32</sup> Then they came to a place called Gethsemane; and Jesus said to his disciples, “Sit here until I have finished praying.” <sup>33</sup> Then he took with him Peter, James, and John; and he began to be

alarmed and deeply distressed.<sup>34</sup> So he said to them, “My soul is filled with sorrow, *even* to the point of death. Stay here and keep watch.”<sup>35</sup> And going on a little farther, he fell to the ground and began to pray that, if it were possible, the hour might pass from him.<sup>36</sup> And he was saying, “Abba, Father, all things *are* possible for you. Take this cup from me! Nevertheless, not what I will, but what you *will*.”<sup>37</sup> Then he came *back* and found the disciples asleep; so he said to Peter, “Simon, are you sleeping? Couldn’t you keep watch for one hour?”<sup>38</sup> Watch and pray, so that none of you enter into temptation. The spirit is indeed willing, but the flesh *is* weak.”<sup>39</sup> Then he went away and prayed again, saying the same thing.<sup>40</sup> And once again he returned *and* found them sleeping, for their eyes were heavy; and they had no idea how to answer him.<sup>41</sup> Then he came back a third time and said to them, “Are you still sleeping and resting? *But* it is enough. The hour has come. Behold: The Son of Man is betrayed into the hands of sinners.”<sup>42</sup> Get up *and* let us go our way: See, my betrayer is almost here.”

### Betrayal and Arrest

<sup>43</sup> Just then, while he was still speaking, Judas (one of the twelve) appeared, together with a large crowd *armed* with swords and clubs, sent by the chief priests, the scribes, and the elders.<sup>44</sup> Now his betrayer had given them a sign, saying, “Whomever I kiss—he is the one; arrest him and lead *him* away under guard.”<sup>45</sup> So when Judas arrived, he immediately went up to Jesus and said to him, “Rabbi, Rabbi!” And he kissed him.<sup>46</sup> Then they laid hands on him and took him into custody.<sup>47</sup> (But a certain man among those who were standing *nearby* drew out his sword, struck the servant of the high priest, and cut off his ear.)

<sup>48</sup> Then Jesus responded and said to them all, “Have you come out with swords and clubs to arrest me, as if *I were* a robber?<sup>49</sup> Day by day I was with you in the temple, teaching *you*, and you didn’t arrest me. But *this has* taken place so that the scriptures may be fulfilled.”<sup>50</sup> And leaving him behind,<sup>12</sup> *all the disciples* fled.

### A Young Man Flees

<sup>51</sup> Now a certain young man had been following him, wearing *nothing but* a linen garment<sup>13</sup> over *his* naked *body*. And they tried to catch him;<sup>52</sup> but leaving the linen garment behind, he ran off naked.

12. Or *abandoning* (*deserting, forsaking*) *him*

13. Or possibly *cloth, sheet*

### Before the Sanhedrin

<sup>53</sup> Then they led Jesus away to the high priest; and all the chief priests, elders, and scribes were assembled. <sup>54</sup> (Now Peter *had* followed him at a distance, all the way into the courtyard of the high priest; and he was sitting with the guards,<sup>14</sup> warming himself by the fire.) <sup>55</sup> Now the chief priests and the whole council kept seeking testimony against Jesus in order to put him to death; but they found none, <sup>56</sup> for many were giving false testimony against him, but their testimonies did not agree. <sup>57</sup> Then certain men stood up and bore false witness against him, saying, <sup>58</sup> “We heard him say, ‘I will destroy this temple made with hands, and within three days I will build another made without hands.’” <sup>59</sup> Yet even in this matter their testimonies did not agree.

14. Or *servants*

<sup>60</sup> Then the high priest stood up, *stepped* into the midst of the assembly, and questioned Jesus *himself*, saying, “Have you no reply? What *is it* these men are testifying against you?” <sup>61</sup> But Jesus remained silent and gave no reply at all. So once again the high priest questioned him, saying to him, “Are you the Messiah, the Son of the Blessed One?” <sup>62</sup> And Jesus said, “I am. And you will see the Son of Man sitting at the right hand of the Power *on high*, and coming with the clouds of heaven.”<sup>15</sup> <sup>63</sup> Then the high priest tore his robes and said, “What further need of witnesses do we have? <sup>64</sup> You have heard the blasphemy! What is your verdict?” And they all judged that he deserved to die. <sup>65</sup> Then some of them began to spit on him, and to blindfold him, and to buffet him with their fists, and to say to him, “Prophecy!” And when the guards took him into custody, they slapped him about the head.<sup>16</sup>

15. Dan. 7:13

16. Lit. *And the guards received him with blows (slaps to the face)*

### Peter Denies His Lord

<sup>66</sup> Now as Peter was in the courtyard below, one of the high priest’s servant girls came by. <sup>67</sup> And when she noticed him warming himself, she fixed her gaze on him and said, “You were also with Jesus of Nazareth!” <sup>68</sup> But he denied it, saying, “I have no idea what you’re talking about.”<sup>17</sup> Then he went out into the entryway, and a rooster crowed. <sup>69</sup> When the servant girl saw him *standing there*, she again started saying to the bystanders, “This *man* is *one* of them!” <sup>70</sup> But again he denied it. Then, a short time later, the bystanders once again said to Peter, “Surely you are *one* of them, for you too are a Galilean!” <sup>71</sup> So he started calling down curses on himself, and swearing: “I don’t know this man you are talking about!” <sup>72</sup> And immediately a rooster

17. Lit. *I neither see nor know what you are saying*

18. Several early mss omit this phrase

19. Lit. *he began to mourn and weep*

1. Or *reaching a decision*

2. Or *(It is as) you say*

3. Or *it was his custom*

4. Lit. *just as he was doing for them*

5. Lit. *crowd to release to them*

6. Some older mss read *What shall I do?* Some omit *the man you call*

7. Or *So again they cried out*

8. I.e. the Governor's headquarters

9. About 500 soldiers

10. Lit. *they were repeatedly striking*

crowed a second time. Then Peter recalled the word that Jesus had spoken to him: "Before a rooster crows twice, you will deny me three times." And he broke down and wept.<sup>19</sup>

### Before Pilate

**15** Very early in the morning, after holding a consultation,<sup>1</sup> the chief priests—along with the elders, the scribes, and the entire council—immediately bound Jesus, led *him* away, and handed him over to Pilate.<sup>2</sup> So Pilate questioned him: "Are you the King of the Jews?" In reply, Jesus said to him, "You are saying *it*."<sup>2,3</sup> Then the chief priests began to accuse him of many things.<sup>4</sup> So Pilate questioned him again: "Have you no answer? Look at how many charges they're bringing against you!"<sup>5</sup> But Jesus gave no further reply, so that Pilate stood amazed.

### What Shall I Do With Your King?

<sup>6</sup> Now during the feast it was customary<sup>3</sup> to release to the people any one prisoner whom they requested;<sup>7</sup> and there was a *certain* man by the name of Barabbas, imprisoned with the rebels who had committed murder in the insurrection.<sup>8</sup> So coming up *to Pilate*, the crowd began asking *him to do* for them just as he always had.<sup>4</sup> <sup>9</sup> Then Pilate answered them, saying, "Do you want me to release to you the king of the Jews?"<sup>10</sup> (For he knew the chief priests had handed him over out of envy.)<sup>11</sup> But the chief priests stirred up the crowd so that they would ask for<sup>5</sup> Barabbas instead.<sup>12</sup> Answering *them* again, Pilate said, "What then do you want me to do *with* the man you call the king of the Jews?"<sup>6</sup> <sup>13</sup> They shouted back,<sup>7</sup> "Crucify him!" <sup>14</sup> Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!"<sup>15</sup> So Pilate, desiring to satisfy the crowd, released Barabbas to them. And after having Jesus scourged, he handed him over to be crucified.

### The King is Mocked

<sup>16</sup> Then the soldiers took him inside the palace (that is, the Praetorium<sup>8</sup>) and called for the entire Roman cohort.<sup>9</sup> <sup>17</sup> Then they clothed him in a purple robe; and after braiding a crown of thorns, they placed it on his *head*.<sup>18</sup> Then they began to salute him, *saying*, "Hail, king of the Jews!"<sup>19</sup> And they took turns striking<sup>10</sup> him on the head with a reed, spitting on him, and kneeling down in homage to him;<sup>20</sup> and when they had finished

mocking him, they removed the purple robe and put his own clothes back on him. Then they led him away to crucify him.

### The King is Crucified

<sup>21</sup> Now a certain man—Simon of Cyrene, the father of Alexander and Rufus—was coming in from the countryside and passing by; and the soldiers forced him to carry<sup>11</sup> Jesus' cross. <sup>22</sup> So they brought him to the place *called* Golgotha (which is translated "Place of *the* Skull"); <sup>23</sup> and they offered him wine mingled with myrrh, but he refused to take *it*. <sup>24</sup> Then the soldiers<sup>12</sup> crucified him; and they divided up his garments, casting lots over them *to decide* which *garment* each one would take.

<sup>25</sup> Now it was the third hour *of the day* when they crucified him;<sup>13</sup> <sup>26</sup> and the superscription stating the charge against him read: THE KING OF THE JEWS.<sup>27</sup> They also crucified two robbers along with him, one on his right hand, and the other on his left.<sup>14</sup> <sup>29</sup> Then the passersby began hurling insults at him, shaking their heads, and saying, "So, *you* who can destroy the temple and rebuild it in three days: <sup>30</sup> Save yourself and come down from the cross!" <sup>31</sup> In the same way, the chief priests—together with the scribes—were also mocking *him* among themselves, saying, "He saved others; he cannot save himself! <sup>32</sup> Let the Messiah, the king of Israel, come down now from the cross, so that we can see and believe." And the men who were crucified with him railed at him *as well*.

### "Surely This Was God's Son!"

<sup>33</sup> Now when the sixth hour arrived, darkness fell upon the whole land until the ninth hour. <sup>34</sup> And at the ninth hour, Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, my God, why have you forsaken me?"<sup>15</sup> <sup>35</sup> Now when some of the bystanders heard *this*, they said, "Listen, he's calling for Elijah!" <sup>36</sup> Then someone ran and filled a sponge with sour wine, put *it* on a reed, and gave *it* to him to drink, saying, "Now leave him be; let's see if Elijah will come and take him down!"<sup>16</sup> <sup>37</sup> But Jesus, letting out a great cry, breathed his last; <sup>38</sup> and the curtain of the temple<sup>17</sup> was torn in two, from top to bottom. <sup>39</sup> Now when the centurion, who was stationed in front of Jesus, saw how he died, he said, "Surely this man was God's son!"<sup>18</sup> <sup>40</sup> Also present were certain women, watching at a distance. Among them were Mary Magdalene, Mary the mother

11. Or *pick up*

12. Lit. *they*

13. I.e. 9 AM

14. Some mss insert v. 28: *And the scripture was fulfilled which says, "And He was numbered with the transgressors."*

15. Ps. 22:1

16. See Matt. 27:48-49

17. Or *sanctuary*

18. Greek *a son (the Son) of God (a god)*



of James the Less and Joses, and Salome; <sup>41</sup> these had followed Jesus and ministered to his needs when he was in Galilee. And many other women who had come up to Jerusalem with him were present *as well*.

### Jesus Buried in Joseph's Tomb

19. Lit. *and evening having already come*

<sup>42</sup> Now since evening had already fallen,<sup>19</sup> and since it was the Day of Preparation (that is, the day prior to the Sabbath), <sup>43</sup> Joseph of Arimathea—a prominent member of the council, who was himself waiting for the kingdom of God—came *forward*; and gathering up his courage, he went in to Pilate and asked for the body of Jesus. <sup>44</sup> But Pilate was amazed to hear that he was already dead; so he called for the centurion and asked him if he had been dead for any length of time. <sup>45</sup> And when he learned from the centurion *that he had*, Pilate granted the body to Joseph. <sup>46</sup> Now after Joseph had purchased some fine linen cloth, he took him down *from the cross*, wrapped him in the cloth, laid him in a tomb hewn out of the rock, and rolled a stone across the entrance<sup>20</sup> to the tomb. <sup>47</sup> And Mary Magdalene and Mary *the mother* of Joses were looking on, *to see* where he was laid.

20. Or *against the door*

### Fear and Joy on Resurrection Day!

**16** Now when the Sabbath was over, Mary Magdalene, Mary *the mother* of James, and Salome bought fragrant spices so that they might go and anoint him. <sup>2</sup> So very early on the first *day* of the week, just after sunrise, they were on their way to the tomb; <sup>3</sup> and they were saying to one other, “Who will roll away the stone from the entrance to the tomb for us?” <sup>4</sup> But when they looked up, they saw that the stone (which was very large) had *already* been rolled away! <sup>5</sup> Then, after entering the tomb, they saw a young man dressed in a white robe, sitting on the right side; and they were gripped with fear.<sup>1</sup> <sup>6</sup> But he said to them, “Don’t be afraid. You are looking for Jesus of Nazareth, who was crucified. *But* he has been raised! He isn’t here! Look, *there is* the place where they laid him. <sup>7</sup> But go, say to his disciples and to Peter, “He is going before you into Galilee; you will see him there, just as he told you.”<sup>8</sup> So rushing out, they fled from the tomb; for trembling and bewilderment had taken hold of them. And they said nothing to anyone, for they were afraid.

1. Or *amazed, astonished*

### Jesus Appears to Various Disciples <sup>2</sup>

<sup>9</sup> Now after Jesus<sup>3</sup> had risen early on the first *day* of the week, he first appeared to Mary Magdalene, from whom he had driven out seven demons. <sup>10</sup> She went and told his disciples<sup>4</sup> as they were mourning and weeping; <sup>11</sup> but when they heard that he was alive, and that she had seen him,<sup>5</sup> they refused to believe her. <sup>12</sup> After this he appeared in a different form to two of his disciples<sup>6</sup> as they were walking along *the road*, heading out into the country. <sup>13</sup> So they went back and reported *it* to the rest, *but* they would not believe them either.

2. Vv. 9-20 do not appear in a number of important older mss

3. Lit. *he*

4. Lit. *those who had been with him*

5. Lit. *he had been seen by her*

6. Lit. *two of them*

### The Great Commission

<sup>14</sup> Later on he appeared to the eleven themselves as they were reclining at the table; and he rebuked *them for* their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised.

<sup>15</sup> Then he said to them, "Go into all the world and preach the gospel to the whole creation.<sup>7</sup> <sup>16</sup> He who has believed and been baptized will be saved; but he who has not believed will be condemned. <sup>17</sup> And these signs will follow those who have believed: In my name they will drive out demons; they will speak in new languages; <sup>18</sup> they will pick up serpents with their hands,<sup>8</sup> and if they drink any deadly thing, it will not harm them at all; and they will lay hands on the sick, and they will recover."

7. Or *to every creature*

8. Some mss omit this phrase

### The Ascension

<sup>19</sup> Then, after speaking to them *in this way*, the Lord Jesus was received up into heaven and sat down at the right hand of God.

<sup>20</sup> And the disciples<sup>9</sup> went out and preached everywhere, the Lord working with *them* and confirming the word through the signs that followed.

9. Lit. *they*



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# LUKE

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## Prologue

**1** Seeing that many have undertaken to compose a written account of the things that have been fulfilled<sup>1</sup> among us—<sup>2</sup>accounts like the ones handed down to us by those who were eyewitnesses and servants of the word from the beginning—<sup>3</sup> it seemed good to me as well, most excellent Theophilus, having closely followed all things from the very start, to write an orderly account for you, <sup>4</sup> so that you may enjoy<sup>2</sup> complete certainty about the matters in which you were instructed.

1. Or *on which there is full conviction*

2. Or *experience*; lit. *know*

## Good News for Zacharias

<sup>5</sup> In the days of Herod, king of Judea, there was a certain priest by the name of Zacharias, who belonged to the division of Abijah; and he had a wife by the name of Elizabeth, whose descent was from the daughters of Aaron. <sup>6</sup> Both of them were righteous in the sight of God, walking in all the commandments and ordinances of the Lord blamelessly. <sup>7</sup> But they had no child, for Elizabeth was barren; and they both were well along in years.

<sup>8</sup> Now during the time when Zacharias' division was on duty, while he was performing his priestly service before God, <sup>9</sup> it so happened that in accordance with the custom of the priesthood

3. Or *temple, sanctuary*

he was chosen by lot to enter the Holy Place<sup>3</sup> of the Lord and burn incense; <sup>10</sup> and during the hour when the incense was being offered, the entire assembly of the people was outside, praying.

4. Or *This, It*

<sup>11</sup> At that time an angel of the Lord appeared to Zacharias, standing on the right side of the altar of incense; <sup>12</sup> and when Zacharias saw *him*, he was deeply distressed, and *great* fear took hold of him. <sup>13</sup> But the angel said to him, "Don't be afraid, Zacharias, for your prayer has been heard: Your wife, Elizabeth, will bear you a son, and you will call his name John. <sup>14</sup> He<sup>4</sup> will be a joy and a delight to you. Indeed, many will rejoice at his birth, <sup>15</sup> for he will be great in the sight of the Lord, and will never partake of wine or strong drink, but will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> He will turn many of the sons of Israel back to the Lord their God: <sup>17</sup> and he will go before him in the spirit and power of Elijah, turning the hearts of the fathers back to the children,<sup>5</sup> and those who are disobedient back to the wisdom of the righteous, in order to make ready a people prepared for the Lord."

5. Mal. 4:5-6

### A Doubter Silenced

<sup>18</sup> But Zacharias said to the angel, "How can I be sure of this, since I am an old man and my wife is well along in years?" <sup>19</sup> So the angel answered and said to him, "I am Gabriel, who stands in waiting in the presence of God; and I have been sent to speak with you and bring you this good news. <sup>20</sup> But behold: *Now* you will be silent, unable to speak until the day these things take place, for you did not believe my words, which will *surely* be fulfilled at their appointed time."

6. Lit. *and*

<sup>21</sup> Now the people *outside* were waiting for Zacharias, wondering why he lingered so long in the Holy Place. <sup>22</sup> And when he *finally* did come out, he was unable to speak to them. Then they realized that he had seen a vision in the Holy Place, for<sup>6</sup> he kept using gestures to communicate with them, but remained unable to speak. <sup>23</sup> And when the days of his priestly service were complete, he departed for his own home.

7. Lit. *Thus has the Lord done to me in (the) days he looked upon (me) to remove my disgrace among men*

<sup>24</sup> Now after those days, Zacharias' wife Elizabeth conceived; and for five months she kept herself in seclusion, saying, <sup>25</sup> "This is what the Lord has done for me in a time when he looked on me with favor in order to remove my disgrace from among the people."<sup>7</sup>

## The Annunciation

<sup>26</sup> Now in the sixth month *of Elizabeth's pregnancy*, the angel Gabriel was sent from God to a city of Galilee called Nazareth, <sup>27</sup> to a virgin betrothed to a man of the house of David whose name was Joseph. The virgin's name *was* Mary. <sup>28</sup> And when he had entered *the house*, the angel said to her, "Rejoice, O favored *one*, the Lord *is* with you!" <sup>29</sup> But she was troubled by his words, and began to ponder *in her heart* what such a greeting might mean. <sup>30</sup> Then the angel said to her, "Don't be afraid, Mary, for you have found favor with God. <sup>31</sup> Behold, you will conceive *a child* in *your* womb, and will give birth to a son; and you will call his name Jesus. <sup>32</sup> He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father David, <sup>33</sup> and he will reign over the house of Jacob forever; and of his kingdom<sup>8</sup> there will be no end."

<sup>34</sup> Then Mary said to the angel, "How can this be, since I have never known<sup>9</sup> a man?" <sup>35</sup> So the angel answered and said to her, "*The Holy Spirit* will come upon you, and the power of the Most High will overshadow you; and for this reason the the holy offspring will be called *the* Son of God.<sup>10</sup> <sup>36</sup> And behold, Elizabeth, your blood relative, has also conceived a son in her old age; and this is now the sixth month *of pregnancy* for her who was called barren. <sup>37</sup> For nothing shall be impossible with God."<sup>11</sup> <sup>38</sup> Then Mary said, "Behold the maidservant of the Lord. May it be to me just as you have said." And the angel departed from her.

## Two Mothers Meet

<sup>39</sup> Now in those days Mary rose up and went in haste to the hill country, to a town of Judah; <sup>40</sup> and she entered the house of Zacharias and greeted Elizabeth. <sup>41</sup> And when Elizabeth heard Mary's greeting, it came about that the baby leaped in her womb, and that Elizabeth was filled with the Holy Spirit. <sup>42</sup> Then, with a loud cry, Elizabeth exclaimed, "Blessed *are* you among women, and blessed *is* the fruit of your womb! <sup>43</sup> And who am I that the mother of my Lord should come to me? <sup>44</sup> For listen: No sooner had the sound of your greeting reached my ears, than the baby leaped in my womb for joy! <sup>45</sup> And blessed *is* she who believed that<sup>12</sup> what was spoken to her by the Lord would indeed be fulfilled."

8. Or *dominion*

9. Lit. *do not know*

10. Or *the child to be born will be called holy, the Son of God*; lit. *the One having been born holy will be called Son of God*

11. Or *no word of God shall be devoid of power*

12. Or *believed, because*

### The Magnificat

<sup>46</sup> And Mary said:

“My soul declares the greatness of the Lord,

<sup>47</sup> and my spirit *has* rejoiced in God my Savior,

<sup>48</sup> for he has looked *with favor* on the humble state of his maidservant;

for behold, from this time forth all generations will call me blessed,

<sup>49</sup> for he who is mighty has done great things for me, and holy *is* his name.

<sup>50</sup> From generation to generation his mercy is on those who fear him.

<sup>51</sup> He has shown strength with his arm; he has scattered *the* proud in the inmost thoughts of their hearts;

<sup>52</sup> he has brought down the mighty from *their* thrones, and lifted up *the* lowly.

<sup>53</sup> He has filled *the* hungry with good things, and sent away the rich empty-handed.

<sup>54</sup> In remembrance of *his* mercy he has given help to his servant Israel,

<sup>55</sup> just as he promised<sup>13</sup> to our fathers, to Abraham and his seed forever.”

<sup>56</sup> So Mary stayed with Elizabeth for about three months, and *then* returned to her home.

### The Birth of John

<sup>57</sup> Now the time for Elizabeth to give birth arrived, and she brought forth a son. <sup>58</sup> And when her neighbors and relatives heard how the Lord had magnified his mercy towards her, they rejoiced with her. <sup>59</sup> Then, on the eighth day, they came to circumcise the child; and they were about to name him Zacharias, after his father. <sup>60</sup> But his mother answered, saying, “No, he must be called John.” <sup>61</sup> They said to her, “None of your relatives are called by that name.” <sup>62</sup> Then they motioned towards the child’s father, inquiring as to what he wanted his son to be called. <sup>63</sup> So when he had asked for a tablet, Zacharias wrote down: “His name is John.” And they all were amazed. <sup>64</sup> Moreover, Zacharias’ mouth was suddenly opened, and his tongue *freed*; and he began to speak out, praising God! <sup>65</sup> Then fear fell on all their neighbors; and throughout the entire hill country of Judea people were discussing all these events. <sup>66</sup> And everyone who heard *about them*

13. Lit. *spoke*

treasured *them up* in their hearts, saying *to themselves*, “What then will this child *turn out to be*?” For indeed, the hand of the Lord was with him.

### The Prophecy of Zacharias

<sup>67</sup> As for Zacharias, he was filled with the Holy Spirit and prophesied, saying:

<sup>68</sup> “Blessed *be* the Lord God of Israel,  
for he has visited his people and accomplished redemption in  
their behalf;

<sup>69</sup> He has raised up for us a horn of salvation  
in the house of his servant David,

<sup>70</sup> just as he told *us* long ages ago  
through the mouth of his holy prophets:

<sup>71</sup> Salvation from our enemies,  
and from the hand of all who hate us!

<sup>72</sup> *He has done this* to show mercy to our fathers,  
and to remember his holy covenant—

<sup>73</sup> the oath that he swore to our father Abraham—

<sup>74</sup> to grant us that we, being delivered from the hand of our  
enemies, might *live* without fear,

<sup>75</sup> serving before him in holiness and righteousness all the days  
of our life.

<sup>76</sup> And you, *my* child, will be called the prophet of the Most  
High;

for you will go before the presence<sup>14</sup> of the Lord in order to  
prepare his ways,

<sup>77</sup> to give his people the knowledge of salvation  
through<sup>15</sup> the forgiveness of their sins,

<sup>78</sup> *all* because of the tender mercy of our God,  
whereby the sunrise from on high shall visit us,

<sup>79</sup> to give light to those who sit in darkness and the shadow of  
death,

*and* to guide our feet into the way of peace.”

<sup>80</sup> And the child continued to grow and become strong in spirit;  
and he was in the deserts until the day of his public presentation  
to Israel.

### The Birth of Christ

**2** Now in those days a decree went forth from Caesar Augustus,  
*declaring* that the entire Roman empire<sup>1</sup> must be registered

14. Many mss  
*face*

15. Lit. *by*

1. Lit. *inhabited*  
*world*



2. Or *took place*  
 3. Or *This*  
*registration first*  
*began (to occur)*

4. Lit. *it happened*  
*that the days were*  
*completed*

5. Or *with whom*  
*he is pleased;*  
 lit. *peace among*  
*(in) men of (his)*  
*pleasure*

6. Lit. *made*  
*known the word*  
*which was told to*  
*them*

for taxation. <sup>2</sup> (This first registration began<sup>2,3</sup> while Quirinius was governing Syria.) <sup>3</sup> So everyone set out to be registered, each to his own *home* town. <sup>4</sup> And Joseph too went up from the town of Nazareth in Galilee to Judea, to the city of David (which is called Bethlehem), because he belonged to the house and family line of David. <sup>5</sup> *He did so* in order to be registered together with Mary, who was betrothed to him, and who was *now* with child. <sup>6</sup> And while they were there, the time arrived<sup>4</sup> for her to give birth. <sup>7</sup> So she gave birth to her firstborn son, wrapped him in swaddling cloths, and laid him in a manger, for there was no room for them at the inn.

### The Angel's Song of Praise

<sup>8</sup> Now in that same region there were shepherds living out in the fields, keeping watch over their flock by night. <sup>9</sup> And behold, an angel of the Lord stood before them, and the glory of the Lord shone all around them; and they were terribly afraid. <sup>10</sup> But the angel said to them, "Don't be afraid; for behold, I am bringing you good news of a great joy that will be for all the people; <sup>11</sup> for this very day, in the city of David, there is born for you a savior, who is Christ the Lord. <sup>12</sup> And this *is* the sign *appointed* for you: You will find a baby wrapped in swaddling cloths and lying in a manger." <sup>13</sup> Then, together with the angel, there suddenly appeared a vast assembly of the army of heaven, praising God and saying, <sup>14</sup> "Glory to God in the highest *place*, and on earth, peace to those whom he is pleased to bless."<sup>5</sup>

### A Midnight Visit to the Newborn Christ

<sup>15</sup> Now when the angels had departed from them to heaven, the shepherds began saying to one another, "Let us go at once to Bethlehem and see *for ourselves* this thing that has taken place, which the Lord has made known to us." <sup>16</sup> So they hurried off and sought out both Mary and Joseph; and *they found* the baby, lying in a manger. <sup>17</sup> And after they had seen *him*, they began to spread the news of what they were told<sup>6</sup> about this little boy; <sup>18</sup> and everyone who heard *of it* was amazed at the things the shepherds told them. <sup>19</sup> But Mary hid these matters deep within, and continually pondered them in her heart. <sup>20</sup> So the shepherds returned *to their flock*, glorifying and praising God for all the things they had heard and seen, *which were indeed* just as they had been told.

## The Presentation in the Temple

<sup>21</sup> Now when *the* eight days required for his circumcision were completed, the child was named Jesus, the name given by the angel before he was conceived in the womb. <sup>22</sup> And when the days required by the Law of Moses for their purification had been fulfilled, Joseph and Mary brought him up to Jerusalem to present *him* to the Lord <sup>23</sup> (as it is written in the Law of the Lord, “Every *first-born* male that opens the womb shall be called holy to the Lord”), <sup>24</sup> and to offer a sacrifice according to what was set forth in the Law of the Lord: “A pair of turtledoves or two young pigeons.”<sup>7</sup>

7. Ex. 13:2, 12, 15; Lev. 12:8

## Simeon and the Consolation of Israel

<sup>25</sup> Now in Jerusalem there was a man by the name of Simeon. This man—*both* righteous and devout—was watching for the Consolation of Israel;<sup>8</sup> and the Holy Spirit was upon him. <sup>26</sup> Moreover, the Holy Spirit had revealed to him that he would not see death before he had seen the Lord’s Christ. <sup>27</sup> So at the prompting of the Spirit, Simeon entered the temple precincts. And when the parents brought in the child Jesus to perform for him what was customary according to the Law, <sup>28</sup> Simeon took him *up* in his arms and blessed God, saying, <sup>29</sup> “Master, just as you promised,<sup>9</sup> you are now releasing your servant in peace; <sup>30</sup> for my eyes have seen your salvation, <sup>31</sup> which you have prepared in the sight of all peoples: <sup>32</sup> a light of<sup>10</sup> revelation for the Gentiles, and the glory of your people Israel.” <sup>33</sup> And the child’s father and mother marveled at what was being spoken concerning him. <sup>34</sup> Then Simeon blessed them. And he said to Mary, his mother, “Behold, this *child* is destined for *the* fall and rise of many in Israel, and to serve as a sign that will be spoken against—<sup>35</sup> indeed, a sword will pierce your own soul as well—so that the inmost thoughts of many hearts may be revealed.”

8. I.e. the Messiah

9. Lit. *according to your word*

10. Lit. *unto, for*

## Anna Testifies of the Redeemer

<sup>36</sup> And a *certain* prophetess was *there*: Anna,<sup>11</sup> *the* daughter of Phanuel, of the tribe of Asher. She was quite old *now*, having lived with *her* husband seven years from her virginity, <sup>37</sup> and *then as* a widow until she was eighty-four; *and* she never left the temple precincts, but served *God* night and day with fasting and prayers. <sup>38</sup> And coming up *to them* at that very hour, she gave thanks to God; and she went on to speak of the child to all who were looking for *the* redemption of Jerusalem.

11. Lit. *And (also) there was Anna, a prophetess*

<sup>39</sup> So when Joseph and Mary had finished performing everything prescribed by the Law of the Lord, they returned to Galilee, to their *own* city of Nazareth. <sup>40</sup> And the child, increasingly filled with wisdom, continued to grow and become strong; and the grace of God was upon him.

### The Boy Jesus Teaches the Teachers

<sup>41</sup> Now every year Jesus' parents would go to Jerusalem for the feast of the Passover. <sup>42</sup> So when he was twelve years old, they *again* went up to Jerusalem in accordance with the custom of the feast. <sup>43</sup> But after the *feast* days were over, while Joseph and Mary were on their way home, the boy Jesus stayed behind in Jerusalem. Now his parents were unaware of *this*. <sup>44</sup> Therefore, assuming that he was in the caravan, they traveled on for a *full* day, after which<sup>12</sup> they began to look for him among *their* relatives and acquaintances; <sup>45</sup> and when they couldn't find him, they headed back for Jerusalem in search of him. <sup>46</sup> Now it happened *that* after three days they found him in the temple, seated in the midst of the teachers, listening to them and asking them questions; <sup>47</sup> and all who heard him stood amazed at his insight and his answers. <sup>48</sup> But when his parents<sup>13</sup> saw him, they were shocked and upset. His mother said to him, "Child, why have you treated us like this? You should know that<sup>14</sup> your father and I have been terribly worried, looking for you *everywhere*." <sup>49</sup> But he said to them, "How is it that you had to look<sup>15</sup> for me? Didn't you realize that I must be involved in my Father's affairs?"<sup>16</sup> <sup>50</sup> But they did not understand what he was saying to them. <sup>51</sup> Then he went down *from Jerusalem* with his parents,<sup>17</sup> and they arrived in Nazareth; and he continued in submission to them *both*.

Now his mother treasured up all these things<sup>18</sup> in her heart. <sup>52</sup> Meanwhile, Jesus *himself* kept increasing in wisdom and stature, and in favor with God and men.

### A Voice Crying in the Wilderness

**3** Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, when Herod was tetrarch of Galilee and his brother Philip tetrarch of the region of Iturea and Trachonitis, and when Lysanias was tetrarch of Abilene, <sup>2</sup> during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. <sup>3</sup> So he traveled throughout<sup>1</sup> the entire region surrounding the Jordan

12. Lit. *and*

13. Lit. *they*

14. Lit. *Behold*

15. Lit. *were looking*

16. Or possibly *be in my Father's house*; lit. *in (among) the things of my Father*

17. Lit. *them*

18. Lit. *words, matters*

1. Lit. *came into*

River, preaching a baptism of repentance for the remission of sins.

<sup>4</sup> As it is written in the book of the words of Isaiah the prophet:

“The voice of one crying in the wilderness:

‘Prepare the way of the Lord!

Straighten out his paths!

<sup>5</sup> Every valley will be filled,

and every mountain and hill brought low;

the crooked *ways* will become straight,

and the rough roads made smooth;

<sup>6</sup> and all flesh will see the salvation of God.”<sup>2</sup>

2. Is. 40:3-5

### John’s Message of Repentance

<sup>7</sup> For this reason John would say to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Very well then, bring forth fruits worthy of repentance! And don’t begin to say among yourselves, ‘We have Abraham as *our* father,’ for I tell you that God is able to raise up children for Abraham from these *very* stones! <sup>9</sup> Moreover, the axe is already laid to the root of the trees; therefore every tree that fails to bear good fruit will be cut down and thrown into the fire.”

<sup>10</sup> So the crowds were continually inquiring of John, asking, “What, then, must we do?” <sup>11</sup> In reply he would tell them, “He who has two tunics should give *one* to the man who has none; and he who has food should do likewise.” <sup>12</sup> Then some of the tax collectors also came to be baptized; and they said to him, “Teacher, what should we do?” <sup>13</sup> So he said to them, “Collect no more than you are authorized to receive.”<sup>3</sup> <sup>14</sup> And some of the soldiers inquired of him as well, saying, “What about us; what must we do?” So he said to them, “Don’t intimidate anyone,<sup>4</sup> bring no false accusations, and be content with your wages.”

3. Lit. *than what is appointed to you*

4. Or *Extort nothing from anyone*

### John’s Message of Faith

<sup>15</sup> Now while the people were waiting in expectation, and while all were weighing in their hearts whether or not John was the Messiah, <sup>16</sup> John *himself* responded by telling them all, “Yes, I am baptizing you in water; but one who is stronger than I is coming, and I am not worthy to untie the strap of his sandal. He will baptize you in the Holy Spirit and fire. <sup>17</sup> His winnowing fork *is* in his hand, to thoroughly cleanse his threshing floor, and to gather the wheat into his barn; but the chaff he will burn

5. Or *on top of, above*

with unquenchable fire.”<sup>18</sup> And so, while exhorting *the people* on many other matters, John would proclaim the good news to them.<sup>19</sup> But when he reproved Herod the tetrarch concerning Herodias, his brother *Philip’s* wife, and concerning all the *other* evils he had done,<sup>20</sup> Herod added this to<sup>5</sup> *them* all: He locked up John in prison.

### John Baptizes Jesus

<sup>21</sup> Now when all the people had been baptized, it came about that Jesus too was baptized; and as he was praying, heaven was opened<sup>22</sup> and the Holy Spirit, in a bodily form resembling a dove, descended upon him; and a voice came out of heaven: “You are my beloved Son; in you I am well pleased!”

### The Genealogy of Jesus Christ

6. Or possibly  
*Now when Jesus began his own ministry, he*

<sup>23</sup> Now when Jesus himself began *his ministry*, he<sup>6</sup> was about thirty years old, being (as *it was* supposed) the son of Joseph, the son of Heli,<sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,<sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai,<sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Joda,<sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,<sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,<sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,<sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,<sup>31</sup> the son of Melea, the son of Menna, the son of Mattathah, the son of Nathan, the son of David,<sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,<sup>33</sup> the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,<sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,<sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,<sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,<sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,<sup>38</sup> the son of Enosh, the son of Seth, the son of Adam, the son of God.

### Jesus Tested in the Wilderness

**4** Then Jesus, filled with the Holy Spirit, returned from the Jordan River; and for forty days he was led about by the Spirit in the wilderness, <sup>2</sup>where he was repeatedly tempted<sup>1</sup> by the devil.

1. Lit. *being tempted (tested)*

Now during those days Jesus ate nothing at all; and when they were completed, he suffered great hunger. <sup>3</sup>So the devil said to him, "If you are the Son of God, command this stone to become bread." <sup>4</sup>But Jesus answered him: "It is written, 'Man shall not live by bread alone.'"<sup>2</sup>

2. Deut. 8:3

<sup>5</sup>Then, taking him up *to a high place*, the devil showed him all the kingdoms of the world in a moment of time. <sup>6</sup>And he said to him, "I will give you this entire domain—and the glory of all these kingdoms<sup>3</sup>—for it has been handed over to me, and I *can* give it to anyone I wish. <sup>7</sup>If then you will kneel in worship before me, all will be yours." <sup>8</sup>But Jesus answered and said to him, "It is written, 'You shall worship the LORD your God, and him alone you shall serve.'"<sup>4</sup>

3. Lit. *and their glory*

4. Deut. 6:13

<sup>9</sup>Then the devil led<sup>5</sup> him up to Jerusalem and had *him* stand<sup>6</sup> on the pinnacle of the temple; and he said to him, "If you are the Son of God, throw yourself down from here. <sup>10</sup>For it is written: 'He will command his angels concerning you, that they must guard you with utmost care,' <sup>11</sup>and, 'With *their* hands they will lift you up, lest you strike your foot against a stone.'"<sup>7</sup> <sup>12</sup>But in reply Jesus said to him, "It is stated, 'You shall not force a test on the LORD your God.'"<sup>8</sup>

5. Or *brought*  
6. Or *stood [him]*

7. Ps. 91:11-12

8. Deut. 6:16

<sup>13</sup>And when the devil he withdrew from him, waiting for a favorable time.<sup>9</sup>

9. Lit. *until a (favorable, opportune, appointed) time*

### A Prophet Without Honor

<sup>14</sup>So Jesus returned to Galilee in the power of the Spirit; and the news of him spread *swiftly* throughout the entire surrounding region. <sup>15</sup>And he began to teach in their synagogues, and was honored and praised by all.

<sup>16</sup>Then he arrived in Nazareth, where he was brought up; and as was his custom, he entered the synagogue on the Sabbath day and stood up to read. <sup>17</sup>Then they handed him the scroll of the prophet Isaiah; and opening the scroll, he found the place where it was written:

<sup>18</sup> “The Spirit of the Lord *is* upon me,  
 for he has anointed me  
 to preach good news to *the* poor;  
 he has sent me to proclaim release to *the* prisoners  
 and recovery of sight to *the* blind;  
 to set at liberty<sup>10</sup> those who are stricken and shattered,  
<sup>19</sup> *and* to proclaim the year of the Lord’s favor.”<sup>11</sup>

10. Lit. *to set free*  
*by release (pardon)*

11. Is. 61:1-2

<sup>20</sup> Then Jesus rolled up the scroll, handed it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened upon him. <sup>21</sup> And he began to address them, *saying*, “Today this scripture is fulfilled in your hearing.” <sup>22</sup> Now all *in attendance* were speaking well of him, and marveling at the gracious words that fell from his lips. Yet they kept on saying, “Isn’t this Joseph’s son?” <sup>23</sup> So he said to them, “No doubt you will quote to me this proverb, ‘Physician, heal yourself!’ And you will say, ‘What we’ve heard that you did in Capernaum, do here as well, in your own home town.’” <sup>24</sup> But he went on to say, “I tell you the truth: No prophet is accepted in his hometown.” <sup>25</sup> But I *also* tell you truly that there were many widows in Israel during the days of Elijah, when the sky was shut up for three years and six months, and when a great famine covered the whole land; <sup>26</sup> yet Elijah was sent to none of them, except to a woman—a widow—who lived in Zarephath, *in the land* of Sidon. <sup>27</sup> Moreover, there were many lepers in Israel during the time of Elisha the prophet; yet none of them was cleansed except Naaman, the Syrian.” <sup>28</sup> Now when they heard these things, all in the synagogue were filled with rage. <sup>29</sup> So rising up, they forced him out of the city and were taking him towards the brow of the hill on which their city was built, so that they could throw him off the cliff. <sup>30</sup> But passing *safely* through their midst, he went his way.

### A Teaching with Power

<sup>31</sup> Then Jesus went down to Capernaum, a city of Galilee; and on the Sabbath days he began to instruct them. <sup>32</sup> And they were amazed at his teaching, because his word was *spoken* with authority. <sup>33</sup> Now in the synagogue there was a man who had an unclean spirit, a demon.<sup>12</sup> And the demon cried out with a loud voice, <sup>34</sup> saying, “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!” <sup>35</sup> But Jesus rebuked him, saying, “Be quiet and come out of him!” So when the demon had thrown him down into *their* midst, it came out of him, doing him no harm. <sup>36</sup> Then

12. Lit. *a spirit of*  
*an unclean demon*

wonder and amazement fell upon them all, and they began to converse with one another, saying, “What is this *new* teaching?”<sup>13</sup> For with authority and power he commands the unclean spirits, and they come out!”<sup>37</sup> So the news of him spread to every place in the surrounding region.

### Healings in Capernaum

<sup>38</sup> Now after Jesus got up *and departed* from the synagogue, he entered Simon’s house. And Simon’s mother-in-law was suffering from a high fever; so they asked him to minister to her.<sup>14</sup> <sup>39</sup> Then, standing over her, he rebuked the fever and it left her; and immediately she got up and began to serve them.

<sup>40</sup> Then, while the sun was setting, all who had friends or relatives<sup>15</sup> who were afflicted with various diseases brought them to him; and laying his hands on each one of them, he would heal them. <sup>41</sup> Moreover, demons were coming out of many *such persons*, crying,<sup>16</sup> “You are the Son of God!” But Jesus rebuked the demons and would not allow them to speak, for they knew that he was the Messiah.

### Proclaiming the Kingdom Throughout Judea

<sup>42</sup> Now at the break of day, Jesus left *the city* and went to an isolated place. But the crowds kept looking for him; and *when* they *finally* came to *the place* where he was, they tried to keep him from leaving them. <sup>43</sup> But he said to them, “I must preach the kingdom of God to the other cities as well, for that is why I was sent.” <sup>44</sup> So he began to preach in the synagogues of Judea.<sup>17</sup>

### Four Fishermen Called

**5** Now while he was standing beside the lake of Gennesaret, and while the crowd was pressing in on him to hear the word of God, Jesus happened <sup>2</sup> to notice two boats lying at the water’s edge (the fishermen had gotten out of them and were washing *their* nets). <sup>3</sup> Stepping into one of the boats (it was Simon’s), he asked him to put out a little from the shore; then he sat down and began teaching the crowds from the boat.

<sup>4</sup> When he was finished speaking, he said to Simon, “Put out into the deep *water* and lower your nets for a catch.” <sup>5</sup> In reply Simon said, “Master, we’ve toiled all night long and caught nothing; nevertheless, at your word I’ll let down the nets.” <sup>6</sup> And once they

13. Or *What a teaching this is!* Or *What’s happening here?*; lit. *What [is] this word (matter)?*

14. Lit. *they asked concerning her*

15. Lit. *who had any*

16. Lit. *crying out and saying*

17. Some mss *Galilee*; others, *land of the Jews*



had done so, they gathered in such a great number of fish that their nets began to break!<sup>7</sup> Then they motioned to *their* partners in the other boat, signaling that they should come over and help them. So they came *over*, and the men so completely filled both of the boats that the boats began to sink.<sup>8</sup> Now when Simon Peter saw *all this*, he fell down at Jesus' knees and said, "Depart from me, Lord, for I am a sinful man!"<sup>9</sup> For utter amazement had taken hold of Simon and all his companions due to the catch of fish they had *just* hauled in;<sup>10</sup> and the same was true for James and John, the sons of Zebedee, who were partners with Simon. But Jesus said to Simon, "Don't be afraid; from now on you will be catching men."<sup>11</sup> And once they had brought their boats to land, they left everything behind and followed him.

### A Leper Cleansed

<sup>12</sup> Now while Jesus was *spending time* in one of the towns, he happened upon a man who was full of leprosy;<sup>1</sup> and when the man saw Jesus, he lowered his face to the ground and began to plead with him, saying, "Lord, if you are willing, you can make me clean."<sup>13</sup> So stretching out his hand, Jesus touched him, saying, "I am willing; be cleansed." And at once the leprosy left him.<sup>14</sup> Then Jesus commanded him, "Tell no one *about this*, but go, show yourself to the priest and present *an offering* for your cleansing, just as Moses instructed; *this will serve* as a testimony to them."<sup>15</sup> But more than ever the news about Jesus<sup>2</sup> spread throughout *that region*; and great crowds gathered together, *both* to hear *him* and to be healed of their diseases.<sup>16</sup> But Jesus himself would *often* withdraw to isolated places and pray.

### A Paralytic Healed

<sup>17</sup> Now on one of those days, while Jesus was teaching, it so happened that certain Pharisees and teachers of the Law were sitting nearby (they had come from every town of Galilee and Judea, and *also from Jerusalem*). And the power of the Lord was present with him to heal.<sup>18</sup> Suddenly a number of men appeared,<sup>3</sup> carrying a paralytic on a makeshift bed; and they were trying to bring him into *the house* and set him before Jesus.<sup>19</sup> But finding no way to do so because of the crowd, they went up on the roof and *then* lowered the man and his bed down through the tiles into *the midst of the people inside*<sup>4</sup>, and in front of Jesus.<sup>20</sup> Now when he saw their faith, he said to him, "Friend,<sup>5</sup> your sins are forgiven you."<sup>21</sup> But the scribes and the Pharisees began saying to themselves,<sup>6</sup> "Who is this who utters blasphemies? Who can

1. Lit. *towns*,  
*behold, a man full*  
*of leprosy!*

2. Lit. *him*

3. Lit. *And*  
*behold, men*

4. Or *the room*

5. Lit. *Man*

6. Lit. *began to*  
*reason, saying,*

forgive sins but God alone?”<sup>22</sup> But when Jesus discerned their thoughts, he responded by saying to them, “Why are you raising questions<sup>7</sup> in your hearts?”<sup>23</sup> Which is easier: to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk?’<sup>24</sup> But so that you may know the Son of Man has authority on earth to forgive sins”—*and then* he spoke to the paralytic—“I say to you, arise, pick up your bed and go *back* to your house.”<sup>25</sup> And at once the paralytic stood up in front of them, picked up the bed he was lying on, and left for his own house, glorifying God.<sup>26</sup> Then utter amazement gripped *them* all, and they *too* began glorifying God; and they were filled with fear,<sup>8</sup> saying, “Today we’ve seen amazing things, things beyond belief.”

7. Or *objections*;  
lit. *reasoning*

8. Or *awe*

### A Tax Collector Called

<sup>27</sup> After this, Jesus went out and noticed a *certain* tax collector by the name of Levi, who was sitting at the tax booth; and he said to him, “Follow me.”<sup>28</sup> And leaving everything behind, he got up and began to follow him.

<sup>29</sup> Then Levi prepared a great banquet for Jesus in his own home; and a large company of tax collectors and other *outsiders* were reclining *at the table* with them.<sup>30</sup> So the Pharisees and their scribes complained to Jesus’ disciples, saying, “Why are you *men* eating and drinking with tax collectors and sinners?”<sup>31</sup> But in reply Jesus said to them, “Those who are well have no need of a physician, only<sup>9</sup> those who are sick.<sup>32</sup> I have not come to call *the* righteous, but sinners to repentance.”

9. Lit. *but, rather*

### Fasting, Fabric, and Wine

<sup>33</sup> Then they said to him, “The disciples of John regularly fast and pray, and so do *the disciples* of the Pharisees; but yours are always eating and drinking.”<sup>34</sup> But Jesus said to them, “Would you have the friends of the bridegroom fast while the bridegroom is *still* with them?<sup>35</sup> But *the* days are coming when the bridegroom will be taken from them; then, in those days, they will fast.”<sup>36</sup> He also told them a parable: “No one tears a piece *of fabric* from a new garment and sews it onto an old one; otherwise he will damage<sup>10</sup> the new, and the piece taken from the new will not match the old.<sup>37</sup> And no one pours new wine into old wineskins; if he does, the new wine will burst the skins and be spilled, and the skins will be ruined.<sup>38</sup> Rather, new wine must be poured into new wineskins.<sup>39</sup> Moreover, no one who has drunk old *wine* desires new; for he says, ‘The old is good *enough*.’ ”

10. Lit. *tear*

## Lord of the Sabbath

**6** Now on a *certain* Sabbath day Jesus happened to be walking through some grain fields; and his disciples were picking *the* heads of wheat, rubbing *them* in *their* hands, and eating them.<sup>2</sup> So some of the Pharisees said, “Why are you doing what is unlawful on the Sabbath?”<sup>3</sup> In reply Jesus said to them, “Haven’t you even read this, what David did when he was hungry, *both* he and the men who were with him:<sup>4</sup> how he entered the house of God, and how he took and ate the consecrated bread, which is unlawful for anyone to eat except the priests; and how he gave some to his companions?”<sup>5</sup> Then he said to them, “The Son of Man is Lord of the Sabbath.”

## A Sabbath Healing

<sup>6</sup> On *yet* another Sabbath, Jesus entered the synagogue and began to teach. And in that place there was a man whose right hand was deformed and paralyzed.<sup>7</sup> So the scribes and Pharisees, trying to find grounds for accusing him, were watching closely *to see* if Jesus would perform a healing on the Sabbath.<sup>8</sup> But he knew their thoughts. So he said to the man with the deformed hand, “Get up and stand *here* in the midst *of the people*.” So he got up and stood before them.<sup>9</sup> Then Jesus said to them, “I ask you: Is it lawful on the Sabbath to do good or evil, to save a life or destroy *it*?”<sup>10</sup> And when he had looked around at them all, he said to the man, “Stretch out your hand!” And the man did so; and his hand was *immediately* restored to its former health.<sup>11</sup> But the scribes and Pharisees<sup>1</sup> were beside themselves with rage;<sup>2</sup> and they began to discuss among themselves what they might do to Jesus.

1. Lit. *they*

2. Lit. *filled with mindless (foolish) rage*

## The Calling of the Twelve

<sup>12</sup> Now at that time Jesus departed into a mountain to pray; and *there* he spent the entire night in prayer to God.<sup>13</sup> Then, when morning arrived, he called for his disciples; and he chose from among them twelve *men* whom he also named apostles:<sup>14</sup> Simon, whom he also named Peter, and his brother, Andrew; James and John, Philip and Bartholomew,<sup>15</sup> Matthew and Thomas, James the *son* of Alphaeus and Simon who was called the Zealot, and<sup>16</sup> Judas *the son* of James and Judas Iscariot, who became a traitor.

## Power Flowing Forth

<sup>17</sup> Now when he had come down *from the mountain* with them, he stood on a level place. And a large crowd of his disciples *was*

*gathered there*, along with a great multitude of people from all *parts of* Judea, Jerusalem, and the seacoast of Tyre and Sidon. These *all* had come to hear him, and to be healed of their diseases; <sup>18</sup>and<sup>3</sup> those who were afflicted by unclean spirits were *also* being restored to health. <sup>19</sup> So the whole crowd was trying to touch him, for power was flowing out of him and healing<sup>4</sup> *them* all.

3. Or *even*

4. Or *and he was healing*

## Blessing and Woe

<sup>20</sup> Now when he had lifted up his eyes towards his disciples, he began to teach:

“Blessed *are you* who *are* poor, for yours is the kingdom of God.

<sup>21</sup> Blessed *are you* who hunger now, for you will be satisfied. Blessed *are you* who weep now, for you will laugh. <sup>22</sup> Blessed are you when men hate you, and when they exclude you, hurl insults at you, and banish your name as *though it were* evil, all because of the Son of Man. <sup>23</sup> In that day be exceedingly glad and leap *for joy*; for behold, your reward in heaven is great, for their fathers did the same things<sup>5</sup> to the prophets.

5. Lit. *according to these things*

<sup>24</sup> “But woe to you who are rich, for you have *already* received your comfort in full. <sup>25</sup> Woe to you who are satisfied, for you will hunger. Woe to you who laugh now, for you will mourn and weep. <sup>26</sup> Woe *to you* when all men speak well of you, for their fathers did the same to the false prophets.

## On the Love of Enemies

<sup>27</sup> “But to you who are listening,<sup>6</sup> I say: Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, and pray for those who abuse and mistreat you. <sup>29</sup> To the man who strikes you on one<sup>7</sup> cheek, offer the other as well. And from the man who takes away your cloak, do not withhold *your* tunic.<sup>8</sup> <sup>30</sup> Give to everyone who asks of you; and from the man who takes away your belongings, do not demand *them* back. <sup>31</sup> Just as you would have men do for you, so also you must do for them.

6. Or *hear (me)*

7. Lit. *the*

8. I.e. undergarment

<sup>32</sup> “Now if you love those who love you, what thanks or reward do you deserve?<sup>9</sup> For even sinners love those who love them. <sup>33</sup> And if you do good to those who do good to you, what compensation is rightfully yours; for even sinners do that? <sup>34</sup> And if you lend *to those* from whom you expect repayment, what thanks or reward should you receive? For even sinners lend to sinners, expecting to be paid back in full. <sup>35</sup> But as for you: Love your enemies, do

9. Lit. *what sort of grace belongs to you?* (also vss. 33, 34)

10. Or *in no way despairing*

11. Lit. *you will be*

12. Or *become*

good, and lend, expecting nothing in return.<sup>10</sup> Then your reward will be great, and you will show yourselves<sup>11</sup> sons of the Most High; for he himself is kind to the ungrateful and the immoral.<sup>36</sup> You, *then*, must be<sup>12</sup> merciful, just as your Father is merciful.

### On Passing Judgment

<sup>37</sup> “Also, do not pass judgment, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven.<sup>38</sup> Give, and it will be given to you; a good measure—pressed down, shaken together, and running over—will be poured out into your lap. For with the measure you use, it will be measured to you in return.”

<sup>39</sup> And he also told them *this* parable: “Can the blind lead the blind? Will not both of them fall into a pit? <sup>40</sup> A disciple is not above his teacher; however, once he is fully trained, a disciple will be like his teacher. <sup>41</sup> And why do you gaze at the speck in your brother’s eye, but fail to notice the beam in your own? <sup>42</sup> Or how can you say to your brother, ‘Brother, let me remove the speck that’s in your eye,’ when you yourself do not perceive the beam that’s in your own? Hypocrite! First remove the beam from your own eye, and then you will see clearly *enough* to remove the speck in your brother’s.

### A Tree and Its Fruit

<sup>43</sup> “For no good tree bears bad fruit; nor again does *any* bad tree bear good fruit—<sup>44</sup> for every tree is known by its own fruit. For *men* never gather figs from a briar, nor do they harvest grapes from a bramble. <sup>45</sup> The good man, out of the good treasure stored up in his heart,<sup>13</sup> brings forth what is good; and the evil man, out of the evil *in his heart*, brings forth what is evil; for his mouth speaks from that which fills *his* heart.

13. Lit. *of his heart*

### Hear, Do, and Build

<sup>46</sup> “And why do you call me ‘Lord, Lord,’ but fail to act on the things I say? <sup>47</sup> Everyone who comes to me, hears my words, and acts on them,<sup>14</sup> I will show you what<sup>15</sup> he is like: <sup>48</sup> He is like a man building a house, *a man* who dug deep and laid *the* foundation on the rock. Now when a flood arose, the river broke against that house but could not shake it, for the house was well built. <sup>49</sup> But he who *has* heard *my words* and not acted *on them* is like a man who built *his* house on the ground with no foundation. When the river burst against it, it instantly fell; and great was the ruin of that house.”

14. Lit. *does them*

15. Or *whom*

### A Centurion's Amazing Faith

**7** After Jesus had fully delivered<sup>1</sup> all his teachings in the hearing of<sup>2</sup> the people, he went to Capernaum. <sup>2</sup> Now *in that city* there was a centurion whose servant was sick and at the point of death; and the centurion held him in high regard. <sup>3</sup> So when he heard about Jesus, he sent *some* of the Jewish elders to him, requesting<sup>3</sup> that he come and heal his servant. <sup>4</sup> And when they had presented themselves to Jesus, the elders besought him with great fervor, saying, "This man<sup>4</sup> is worthy to have you do this for him, <sup>5</sup> for he loves our nation; indeed, he is the one who built us our synagogue!" <sup>6</sup> So Jesus headed off with them. But no sooner had he drawn near to the house than the centurion sent out *some of his* friends, saying to him, "Sir, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup> this also is why I did not think it fitting to come to you in person. But *simply* say the word,<sup>5</sup> and my beloved servant<sup>6</sup> will be healed. <sup>8</sup> For I too am a man under authority, *and a man* with soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*." <sup>9</sup> Now when Jesus heard these words, he stood amazed at the centurion. And when he had turned around, he said to the crowd following him, "I say to you, not even in Israel have I found so great a faith!" <sup>10</sup> And when the men who had been sent *to Jesus* returned to the *centurion's* house, they found the servant in perfect health.

1. Lit. *fulfilled, completed*

2. Lit. *into the ears of*

3. Or *beseeching*

4. Lit. *He*

5. Lit. *say with a word*

6. Or *child, boy*

### A Son Raised, a Family Restored

<sup>11</sup> Soon after this, Jesus went on to a city called Nain; and his disciples went with him, together with a large crowd. <sup>12</sup> Now as he drew near to the city gate, he suddenly noticed that a man who had died was being carried out *for burial*, the only son of his mother, who was a widow; and a large crowd from the city was keeping her company. <sup>13</sup> Now when the Lord saw her, he was moved with compassion for her. So he said to her, "Weep no more." <sup>14</sup> Then he came up and touched the bier; and *when he did so*, the men who were carrying it stood still. Then Jesus said, "Young man, I say to you, arise!" <sup>15</sup> And the man who had died sat up and began to speak; and Jesus gave him back to his mother. <sup>16</sup> Then fear took hold of them all; and they began to glorify God, saying, "A great prophet has risen up in our midst!" and "God has looked upon his people!" <sup>17</sup> And this report about Jesus went out into all Judea and the entire surrounding region.

### John's Faltering Faith

<sup>18</sup> Now John's disciples brought *him* word of all these things.

<sup>19</sup> So after calling for two of his disciples, he sent *them* to the Lord, saying, "Are you the Coming One, or should we look for another?" <sup>20</sup> And when the men came to Jesus, they said, "John the Baptizer sent us to ask you,<sup>7</sup> 'Are you the Coming One, or should we look for another?'" <sup>21</sup> Now in that very hour Jesus healed many *people of various* diseases, afflictions, and evil spirits; and he *also* granted sight to many who were blind. <sup>22</sup> Then, in response *to the disciples' question*, he said, "Go and report the things you've seen and heard to John: *how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news proclaimed to them.*"<sup>8</sup> <sup>23</sup> And blessed is the man who doesn't stumble over me!"

7. Lit. *sent us to you, saying,*

8. See Is. 61:1f

<sup>24</sup> Now when the messengers from John had gone *their way*, Jesus began to address the crowds concerning John. "What did you go out into the desert to observe and consider? A reed shaken by the wind?" <sup>25</sup> But *if not that*, what did you go out to see? A man dressed in soft clothing? But look around:<sup>9</sup> Those who are elegantly dressed and live in luxury are *only found* in royal courts. <sup>26</sup> But what *then* did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup> For this is he of whom it is written, 'Behold, I am sending my messenger before your face; he will prepare your way before you.'<sup>10</sup> <sup>28</sup> And I tell you this: Among those born of women there is none greater than John. Nevertheless, he who is least in the kingdom of God is greater than he."

9. Lit. *Behold!*

10. Mal. 3:1

<sup>29</sup> Now when all the people and the tax collectors heard this, they acknowledged God's righteous judgment,<sup>11</sup> for they *all* had been baptized with the baptism of John. <sup>30</sup> But the Pharisees and the experts in Jewish law *had* rejected God's purpose for their lives, refusing to be baptized by John.<sup>12</sup>

11. Lit. *declared God's righteousness*

12. Lit. *not having been baptized by him*

<sup>31</sup> So Jesus said, "With what then shall I compare the men of this generation, and what are they like? <sup>32</sup> They are like children sitting in the marketplace and calling out to one another, saying: 'We played the flute for you, but you wouldn't dance; we mourned with lamentation, but you wouldn't weep.'<sup>33</sup> For John the Baptizer has come, eating no bread and drinking no wine; and you say, 'He has a demon.'<sup>34</sup> The Son of Man has come, eating bread and drinking wine; and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!'" <sup>35</sup> But wisdom is vindicated by all her children."

### Forgiven Much, Loving Much

<sup>36</sup> Then one of the Pharisees invited Jesus to dine with him; so he entered the Pharisee's house and reclined at the table. <sup>37</sup> Now in that city there was a woman who had lived a sinful life; and when she learned that Jesus was reclining at the table in the Pharisee's house, she brought in an alabaster jar *filled with* perfumed ointment. <sup>38</sup> And standing behind *him* at his feet, weeping, she began to bathe his feet with her tears; and she was wiping them with the hairs of her head, kissing them, and anointing them with the ointment. <sup>39</sup> Now when the Pharisee who had invited Jesus<sup>13</sup> *to dinner* saw *this*, he said to himself, "If this man *really* were a prophet, he would know who *this is*, and what kind of woman is touching him. *He would know* that she is a sinner."

13. Lit. *him*

<sup>40</sup> But in response, Jesus said to him: "Simon, I have something to say to you." "Teacher," he replied, "say it." <sup>41</sup> "There was a certain creditor who had two debtors. One *of them* owed *him* five hundred denarii, and the other owed fifty. <sup>42</sup> But since they had nothing with which to repay *him*, he graciously forgave them both. Tell me then: Which of the debtors will love him most?" <sup>43</sup> Simon answered, "I suppose the *one* to whom he forgave the greater debt." Jesus said to him, "You have judged correctly." <sup>44</sup> Then, turning to the woman, he said to Simon, "Do you see this woman? I entered your house *and* you gave me no water for my feet; but she has continually washed my feet with her tears and wiped *them* with her hair. <sup>45</sup> You didn't greet me with a kiss; but from the time I came in, she hasn't stopped kissing my feet. <sup>46</sup> You didn't anoint my head with oil; but *here she is*, continually anointing my feet with fragrant ointment. <sup>47</sup> Therefore I say to you: Her sins, which *are* many, have been forgiven—for she loved much. But he who has been forgiven little, loves little." <sup>48</sup> And Jesus said to her, "Your sins have been forgiven." <sup>49</sup> Then those who were reclining at the table with him began to say among themselves, "Who is this that even forgives sins?" <sup>50</sup> But Jesus said to the woman, "Your faith has saved you. Go in peace."

### Women Support the Work

**8** Soon after this, Jesus began traveling from city to city and village to village, publicly proclaiming the good news of the kingdom of God. The twelve *apostles were* with him,<sup>2</sup> as well as certain women who had been healed of evil spirits and *various* infirmities. *They included* Mary (the one called Magdalene, from



1. Or *steward* (i.e. a court official)
2. Some mss *his*

whom seven demons had gone out), <sup>3</sup>Joanna (the wife of Chuza, Herod's household manager<sup>1</sup>), Susanna, and many others who were continually ministering to their<sup>2</sup> needs out of their own resources.

### The Parable of the Sower

3. Lit. *The*

4. Lit. *birds of the sky* (vs. domesticated birds)

5. Lit. *choked*

<sup>4</sup>Now while a large crowd was gathering around, and while people from town after town were making their way to him, Jesus spoke *to them* by way of a parable: <sup>5</sup>"A<sup>3</sup> sower went out to sow his seed. And as he sowed, some *of the seed* fell beside the path and was trampled, after which the wild birds<sup>4</sup> *came and* completely devoured it. <sup>6</sup>Other *seed* fell on rocky ground; but as soon as it sprang up, it withered away for lack of moisture. <sup>7</sup>Other *seed* fell among the thorns, and the thorns sprang up with it and crowded out<sup>5</sup> *the plants*. <sup>8</sup>But other *seed* fell into good ground, sprang up, and produced a crop: one hundredfold." *And* as he spoke these words, he cried out: "He who has ears to hear, let him hear!"

6. Is. 6:9

<sup>9</sup>Then his disciples began to question him about the meaning of this parable. <sup>10</sup>So he said *to them*, "To you it has been given to know the mysteries of the kingdom of God; but to the rest *they come* in parables, so that seeing, they may not see, and hearing, they may not understand."<sup>6</sup>

7. Lit. *have*

<sup>11</sup>"Now this is the *meaning of* the parable: The seed is the word of God. <sup>12</sup>Those beside the path are the ones who hear, *but* then the devil comes and takes the word from their hearts, so that they cannot believe and be saved. <sup>13</sup>Those on the rocky ground *are the ones* who hear the word and receive it with joy, but they develop<sup>7</sup> no root; they believe for a season, but in *the* time of testing they fall away. <sup>14</sup>As for the *seed that* fell among the thorns, these are the ones who have heard *the word*, but as they go their way they are overcome<sup>8</sup> by the cares and riches and pleasures of this life, and *therefore* bring no fruit to maturity. <sup>15</sup>But as for the seed that landed on good ground, these are the ones who hear the word in an honest and good heart, take hold of it,<sup>9</sup> and bring forth fruit with patience and endurance.

8. Or *suffocated, overwhelmed*; lit. *choked*

9. Or possibly *who, hearing the word, take hold of (cling to) it with an honest and good heart*

### Hearing the Word, Displaying the Light

<sup>16</sup>"No one lights a candle or an oil lamp, and then covers it with a *clay* pot, or places *it* under a bed. Instead, he sets *it out* on a lampstand so that those who enter *the room* can see the light. <sup>17</sup>For nothing is hidden that will not be disclosed, nor is

anything kept secret that will not be made known and come to light. <sup>18</sup> So take care how you hear; for whoever has, to him *more* will be given; but whoever does not have, even what he thinks he has will be taken from him.”

### Jesus' True Family

<sup>19</sup> Then Jesus' mother and brothers came to him; but they could not get near him because of the crowd. <sup>20</sup> So someone told him, “Your mother and your brothers are standing outside, desiring to see you.” <sup>21</sup> But he answered and said to them, “My mother and my brothers are these who hear the word of God and do it!”

### Lord of Sea and Storm

<sup>22</sup> Now on one of *those* days it came about that Jesus stepped into a boat with his disciples and said to them, “Let's cross over to the other side of the lake.” So they headed out; <sup>23</sup> and as they were sailing along, Jesus fell asleep. Then a fierce windstorm swept down onto the lake, with the result that the boat was filling with water, and they themselves were now in danger.<sup>10</sup> <sup>24</sup> So the disciples went over to him, woke him up, and said, “Master, Master, we're going to die!” But Jesus, roused from *his* sleep, rebuked the wind and the violent surging of the waters, after which they *both* died down, and a *great* calm settled *upon the lake*. <sup>25</sup> Then he said to them, “Where is your faith?” But gripped with fear, they stood amazed, saying to one another, “Who then is this? He even commands the winds and the water, and they obey him!”

10. Lit. *lake, and they were being swamped and were in danger*

### The Gerasene Demoniac

<sup>26</sup> Then they sailed to the region of the Gerasenes, which is *situated* opposite Galilee. <sup>27</sup> And when Jesus stepped out onto the shore, a certain man from the city who was controlled by<sup>11</sup> demons came out to meet him. For a long time this man had worn no clothing;<sup>12</sup> nor had he lived in a house, but *dwelt instead* among the tombs. <sup>28</sup> Now when he saw Jesus, he cried out, fell down before him, and said in a loud voice, “What do you want with me, Jesus, Son of the most high God? I beg you not to torment me!” <sup>29</sup> (For Jesus was commanding the unclean spirit to come out of the man; for the spirit had seized him many times, with the result that men would tie him down with chains and shackles, and keep him under guard; but he would break the chains, and the demon would drive him into the deserts). <sup>30</sup> Then Jesus

11. Lit. *who had*

12. Lit. *did not put on a garment*

asked him, “What is your name?” So he said, “Legion”—for many demons had entered the man.<sup>31</sup> Then the demons began pleading with Jesus not to command them to go into the abyss.<sup>32</sup> Now in that place there was a large herd of pigs feeding on the hillside; so they begged him to let them enter the pigs. And Jesus let them.<sup>33</sup> So the demons came out of the man and entered the pigs; and the *whole* herd rushed down the steep bank into the lake and drowned.

<sup>34</sup> Now when the men who fed *the pigs* saw what had taken place, they fled and reported *these things* in the city and the surrounding villages.<sup>35</sup> So *the people* went out to see what had happened; and they came to Jesus and found the man from whom the demons had gone out sitting at Jesus’ feet, clothed, and in his right mind. And they were afraid.<sup>36</sup> Then those who had witnessed *what happened* told them how the demon-possessed man had been rescued and restored.<sup>13</sup> <sup>37</sup> And then the Gerasenes and all the people living around them begged Jesus to depart from them, for sheer terror had taken hold of them. So stepping into a boat, Jesus headed back.<sup>38</sup> But the man from whom the demons had gone out began to plead with *him* that he might come with him. But Jesus sent him on his way, saying,<sup>39</sup> “Go back to your home and tell *everyone* what great things God has done for you.” So the man went off and *began* proclaiming throughout the entire city what great things Jesus had done for him.

13. Lit. *had been saved*

### Healing and Resuscitation

<sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they all were eagerly waiting for him.<sup>41</sup> But just then a man by the name of Jairus, a leader of the synagogue, came *to him*. And when he had fallen down at Jesus’ feet, he began pleading with him to come to his house,<sup>42</sup> for he had an only daughter—about twelve years old—and she was at the point of death.

Now as Jesus was making his way *to Jairus’ house*, the crowds kept pressing in on him.<sup>43</sup> And *among them* was a woman who had suffered for twelve years from an issue of blood, a woman whom no one was able to heal.<sup>44</sup> Coming up to Jesus from behind, she touched the edge of his cloak; and immediately the flow of her blood was stanchd.<sup>45</sup> So Jesus said, “Who touched me?” Now while everyone was denying *it*, Peter said, “Master, the crowds are thronging you and pressing in on every side!”<sup>46</sup> But Jesus said, “Someone touched me, for I felt<sup>14</sup> power going forth from

14. Lit. *was knowing, was aware of*

me.”<sup>47</sup> Then the woman, realizing she could no longer remain hidden, came up *to him*, trembling; and falling down before him, she explained in front of all the people why she had touched him, and how she had been instantly healed.<sup>48</sup> So he said to her, “Daughter, your faith has made you well.”<sup>15</sup> Go in peace.”

15. Lit. *has saved you*

<sup>49</sup> Now while Jesus was still speaking, someone from the *home* of the synagogue leader arrived and said to him, “Your daughter has died; don’t trouble the teacher any more.”<sup>50</sup> But when Jesus heard *that*, he said to Jairus, “Don’t be afraid; only believe, and she will be made well.”<sup>51</sup> Now when he arrived at the house, he allowed no one to go in with him except Peter, John, James, and the father and mother of the little girl.<sup>52</sup> Now all the people were wailing and beating their breasts over her *passing*. But Jesus said, “Stop *your* wailing; she isn’t dead, but is *only* sleeping.”<sup>53</sup> So they began to laugh at him, for they knew *very well that* she was dead.<sup>54</sup> But after taking her hand, he called out in a loud voice: “Little girl, arise!”<sup>55</sup> And her spirit returned, and at once she got up. Then Jesus directed that she should be given something to eat.<sup>56</sup> Now her parents were beside themselves with wonder; but he strictly charged them to tell no one what had happened.

### The Apostles Empowered and Sent Forth

**9** Now when Jesus had called the twelve together, he gave them power and authority over all the demons, and to heal those with *various* diseases;<sup>2</sup> and he sent them out to proclaim the kingdom of God and to heal the sick.<sup>3</sup> And he said to them, “Take nothing for the journey: no staff, no bag, no bread, and no money; nor should you bring an extra tunic.”<sup>1 4</sup> Whatever house you enter, remain there until you leave the area.<sup>2 5</sup> And whoever will not welcome you, as you leave that town, shake the dust off your feet as a testimony against them.”<sup>6</sup> So heading out, they began to travel from village to village, proclaiming the good news and healing *people* everywhere.

1. Lit. *nor have two tunics (apiece)*  
2. Lit. *remain there and go out from there*

### Curious Herod

<sup>7</sup> Now Herod the tetrarch heard about all that was taking place; but he was thoroughly perplexed. For some *of the people* were saying that John *the Baptizer* had risen from the dead,<sup>8</sup> others that Elijah had appeared, and still others that one of the prophets of old had risen again.<sup>9</sup> But Herod said, “I myself had John beheaded, so who is this about whom I’m hearing such things?” So he kept on trying to see Jesus.

### Five Thousand Are Fed

<sup>10</sup> Now when the apostles returned, they gave Jesus a full account of all they had done. Then, taking them with him, he withdrew to a town called Bethsaida to be by himself. <sup>11</sup> But when the crowds learned of it, they followed him; and after he had welcomed them, he began to speak with them about the kingdom of God, and to cure those in need of healing.

<sup>12</sup> But *now* the day was drawing to a close. So the twelve came up and said to him, "Send the crowd away so that they can go into the surrounding towns and countryside, find lodging, and get some food; for this is<sup>3</sup> a remote area." <sup>13</sup> But he said to them, "You give them *something* to eat." They replied, "At most we have five loaves and two fish—unless we go off and buy food for all these people." <sup>14</sup> (For about five thousand men were *gathered* there.) So he said to his disciples, "Have them sit down in groups of about fifty each." <sup>15</sup> So the disciples did as he said, and all *the people* sat down. <sup>16</sup> Then, picking up the five loaves and two fish, and looking up into heaven, Jesus blessed and broke them; and he gave<sup>4</sup> *portions* to the disciples to set before the crowd. <sup>17</sup> So all *the people* ate and were satisfied. And what was left over was gathered up: twelve baskets full of fragments.

3. Lit. *for here we are in*

4. Or *started giving, kept giving*

### Peter's Good Confession

<sup>18</sup> Now *on a certain occasion*, when Jesus was praying by himself, his disciples happened to be nearby. So he put a question to them, saying, "Who do the crowds say I am?" <sup>19</sup> They answered, "John the Baptizer. But others *say* Elijah, and still others that one of the prophets of former times has risen again." <sup>20</sup> Then he said to them, "But who do you say that I am?" And Peter answered, "The Messiah of God." <sup>21</sup> But Jesus strictly charged them, commanding that they should tell this to no one. <sup>22</sup> And he said, "The Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and be raised up on the third day."

### The Cost of Discipleship

<sup>23</sup> Then he began to speak to all *the people*:<sup>5</sup> "If anyone desires to come after me, he must deny himself, take up his cross daily, and follow me. <sup>24</sup> For whoever desires to save his life will lose it, but whoever loses his life for my sake will save it. <sup>25</sup> For what does it profit a man if he gains the whole world, when he himself

5. Or *to (them) all*; but see Mark 8:34

is destroyed or lost? <sup>26</sup> For whoever is ashamed of me and my words, of him the Son of Man will be ashamed when he comes in his glory, and in the *glory* of the Father and the holy angels. <sup>27</sup> Nevertheless, I tell you the truth: Some of those who are standing here will by no means taste death until they have seen the kingdom of God."

### The Transfiguration

<sup>28</sup> Now about eight days after saying these things, Jesus took Peter, John, and James, and went up onto the mountain to pray. <sup>29</sup> And as he was praying, the appearance of his face was altered; and his cloak turned white *and* shone like lightning. <sup>30</sup> And behold, two men—Moses and Elijah—were speaking with him; *for* after appearing in glory, <sup>31</sup> they had begun to discuss his departure,<sup>6</sup> which he was going to accomplish in Jerusalem.

6. Or *decease*

<sup>32</sup> Now Peter and those who were with him had sunk into a deep sleep. But once they were fully awake, they beheld his glory; and they also saw the two men standing with him. <sup>33</sup> And it came about that just as the men were beginning to depart from Jesus, Peter said to him, "Master, it is good for us to be here! Let us prepare three tabernacles:<sup>7</sup> one for you, one for Moses, and one for Elijah" (not realizing what he was saying). <sup>34</sup> But just as he was speaking these words, a cloud appeared and began to overshadow the two men;<sup>8</sup> and as they entered the cloud, the disciples<sup>9</sup> were gripped with fear. <sup>35</sup> Then a voice came out of the cloud, saying, "This is my Son, my Chosen One. Listen to him!" <sup>36</sup> And when the voice had finished speaking, they found Jesus *standing there, all alone*. And in those days the disciples kept *strict* silence *about this*, telling no one anything at all about what they had seen.

7. Or *booths, shelters, (sacred) tents*

8. Lit. *them*

9. Lit. *they*

### A Boy Set Free

<sup>37</sup> On the next day, after they had come down from the mountain, a large crowd met him. <sup>38</sup> And suddenly a man from the crowd lifted up his voice, saying, "Teacher, I beg you: Take pity on<sup>10</sup> my son, for he is my only *child*." <sup>39</sup> For this is what's happening:<sup>11</sup> An *evil* spirit takes hold of him, and suddenly he lets out a scream. Then it throws him into convulsions, and he *starts* foaming at the mouth. What's more, the spirit hardly ever leaves him, *but* is constantly tearing at him. <sup>40</sup> So I begged your disciples to drive it out, but they could not do it." <sup>41</sup> Then Jesus replied, "O unbelieving and perverse generation! How much longer must I

10. Lit. *look upon, regard*

11. Lit. *And behold*

12. Lit. *Until when shall I be with you?*

13. Lit. *all were amazed (awestruck) at the greatness (majesty) of God*

14. Lit. *to question him concerning this statement*

15. Or *was, might be*

16. Or *consume*  
 17. Some mss add *and said, "You don't know what kind of spirit you are of. For the Son of Man did not come to destroy men's lives, but to save them."*

remain among you?<sup>12</sup> How much longer must I put up with you? Bring your son here!"<sup>42</sup> Now as the boy was coming towards *him*, the demon threw him to the ground and convulsed *him*; but Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.<sup>43</sup> And the entire crowd stood in awe at the greatness of God.<sup>13</sup>

### Jesus Again Predicts His Death

Now while everyone was marveling at all the things he was doing, Jesus said to his disciples,<sup>44</sup> "Place these words *deep down* in your ears: The Son of Man is about to be betrayed into the hands of men."<sup>45</sup> But they failed to understand this statement. Indeed, its meaning was concealed from them, so that they could not discern it; and they were afraid to ask him what it meant.<sup>14</sup>

### Who Is the Greatest?

<sup>46</sup> Then an argument arose among the disciples as to which one of them would be<sup>15</sup> the greatest.<sup>47</sup> But Jesus, knowing the inmost thoughts of their heart, took a little child and stood him by his side;<sup>48</sup> and he said to them, "Whoever receives this little child in my name receives me; and whoever receives me receives him who sent me. For he who is least among you all—he is the one who is great."

<sup>49</sup> Now in reply John said, "Master, we saw someone casting out demons in your name, and we tried to stop him because he doesn't follow along with *the rest of us*."<sup>50</sup> But Jesus said to him, "Do not stop *him*, for anyone who is not against you is on your side."

### A Samaritan Village and a Jewish Savior

<sup>51</sup> Now when the time had *finally* come for Jesus to be taken up, he resolutely set his face to go to Jerusalem;<sup>52</sup> and he sent messengers on ahead of him. As the messengers went their way, they entered a village of the Samaritans in order to make preparations for him.<sup>53</sup> But the villagers would not welcome him, because he was intending to go to Jerusalem.<sup>54</sup> So when James and John, his disciples, saw *this*, they said, "Lord, do you want us to call down fire from heaven and destroy<sup>16</sup> them?"<sup>55</sup> But turning around, Jesus rebuked them.<sup>17</sup> <sup>56</sup> And they went *their way* to another village.

## The Cost of Discipleship

<sup>57</sup> Now as they were walking down the road, someone said to him, “Lord, I will follow you wherever you go.” <sup>58</sup> But Jesus said to him, “The foxes have holes and the wild birds<sup>18</sup> *have* nests, but the Son of Man has no place to lay his head.” <sup>59</sup> And to another he said, “Follow me.” But the man replied, “Lord, first let me go and bury my father.” <sup>60</sup> But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” <sup>61</sup> And another also said, “Lord, I will follow you, but first let me go *and* say goodbye to the members of my household.” <sup>62</sup> But Jesus said to him, “No one who has put his hand on the plow and *then* looks back is fit for<sup>19</sup> the kingdom of God.”

18. Lit. *birds of the sky*

19. Or *of any use to*

## Jesus Commissions the 72

**10** Now after these things the Lord appointed seventy-two<sup>1</sup> others and sent them out two by two before his face to every town and locale where he himself was planning to go. <sup>2</sup> *At that time* he told them, “The harvest is indeed bountiful, but the laborers *are* few; therefore beseech the Lord of the harvest, that he would thrust forth laborers into his crop. <sup>3</sup> Go *your ways*, but realize this:<sup>2</sup> I am sending you out as lambs in the midst of wolves. <sup>4</sup> Carry neither purse, nor traveler’s bag, nor *extra* sandals; and greet no one along the way. <sup>5</sup> Whenever you enter a house, first say, ‘Peace to this house.’ <sup>6</sup> If a son of peace is residing there, your peace will rest upon him;<sup>3</sup> if not, it will return to you. <sup>7</sup> Remain in that same house, eating and drinking whatever they give you, for the laborer is worthy of his wages. You are not to move about from house to house. <sup>8</sup> Whenever you enter a town and the people<sup>4</sup> welcome you, eat the things they set before you; <sup>9</sup> then heal those in the town<sup>5</sup> who are sick, and say to the people, ‘The kingdom of God has come near to you.’<sup>6</sup> <sup>10</sup> But whenever you enter a town and they do not welcome you, go out into its streets and declare, <sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off *as a testimony* against you. Nevertheless, be sure of this: The kingdom of God has come near.’<sup>7</sup> <sup>12</sup> I say to you: In that day it will be more bearable for Sodom than it will for that city!

1. Many mss *seventy* (also in v. 19)

2. Lit. *Go! Behold,*

3. Or *it*

4. Lit. *they*

5. Lit. *in it*

6. Or *come upon you*; lit. *come near upon you*

7. Lit. Or *is near*

## Two Impenitent Cities

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty miracles performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting



8. Lit. *will you not be*

in sackcloth and ashes. <sup>14</sup> But in the judgment it will be more bearable for Tyre and Sidon than it will for you. <sup>15</sup> And you, Capernaum: Do you refuse to be<sup>8</sup> exalted to heaven? *Very well then:* You will be pulled down into Hades!”

<sup>16</sup> *And he said to his disciples,* “He who listens to you listens to me; and he who rejects you rejects me. But he who rejects me is rejecting the One who sent me.”

### Right Rejoicing

9. Lit. *and*

<sup>17</sup> Now the seventy-two returned with joy, saying, “Lord, even the demons are subject to us because of your name!” <sup>18</sup> So he said to them, “I was watching *as* Satan fell like lightning from heaven. <sup>19</sup> See, I have given you authority to tread on serpents and scorpions, and on all the power of the enemy, so that<sup>9</sup> nothing will by any means harm you. <sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names have been recorded in heaven.”

### Jesus Rejoices in His Father’s Plan

10. Or *praise, thank, acknowledge*; lit. *joyfully agree with*

11. Or *intelligent, understanding*

12. Lit. *for thus it became pleasing before you*

13. Lit. *the one*

<sup>21</sup> At that time Jesus greatly rejoiced in the Holy Spirit, saying, “Father, Lord of heaven and earth, I delight in<sup>10</sup> you because you *have* concealed these things from *the* wise and learned,<sup>11</sup> and revealed them to little children. Yes, Father, for to work in this way was pleasing in your sight.<sup>12</sup> <sup>22</sup> All things have been handed over to me by my Father; and no one knows who the Son is except the Father, nor does anyone know who the Father is except the Son, and those<sup>13</sup> to whom the Son is willing to reveal *him*.” <sup>23</sup> Then Jesus turned to his disciples and spoke to them privately, saying, “Blessed *are* the eyes which see the things you are seeing; <sup>24</sup> for I tell you this: Many prophets and kings longed to see the things you see, but never saw *them*, and to hear the things you hear, but never heard *them*.”

### The Good Samaritan

14. Lit. *read*

<sup>25</sup> Now it came about that a certain expert in the Mosaic Law stood up in order to test Jesus. So he said, “Teacher, what must I do to inherit eternal life?” <sup>26</sup> Jesus said to him, “What is written in the Law? How do you understand<sup>14</sup> *its teaching on this subject?*” <sup>27</sup> In reply the lawyer said, “You must love the LORD your God

with all your heart, with all your soul, with all your strength, and with all your mind; and you must love your neighbor as yourself.”<sup>15</sup> <sup>28</sup> Jesus said to him, “You have answered correctly. Do this and you will live.”

15. Deut. 6:5;  
Lev. 19:18

<sup>29</sup> But the lawyer, wanting to be sure that he himself was righteous,<sup>16</sup> said to Jesus, “But who *exactly* is my neighbor?”

16. Lit. *justify himself*

<sup>30</sup> Taking up *his question*, Jesus said, “A certain *man* was going down to Jericho from Jerusalem; and he fell into the hands of robbers, who stripped him, beat him, and went their way, leaving *him* half dead. <sup>31</sup> Now by chance a certain priest was going down the same road; but when he saw the wounded man, he passed *him* by on the opposite side. <sup>32</sup> Likewise, when a Levite came to that place and saw the wounded man, he too passed by on the other side. <sup>33</sup> But a certain Samaritan who was on a journey came upon the man; and when he saw him, he was moved with compassion. <sup>34</sup> So he went over to him, poured oil and wine into his wounds, and dressed the wounds with strips of cloth. Then he set him on his own animal, brought him to an inn, and took care of him *there*. <sup>35</sup> On the next day he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Look after him; and whatever you spend above this, I will repay you when I return.’ <sup>36</sup> Now, which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?” <sup>37</sup> The lawyer said, “The one who showed him mercy.” So Jesus said to him, “Go *then* and do the same.”

### Mary Chooses the Best Part

<sup>38</sup> As they continued on their journey, Jesus entered a certain village where a woman by the name of Martha welcomed him as *her* guest. <sup>39</sup> Now Martha had a sister named Mary, who had seated herself at the Lord’s feet and was listening to his word; <sup>40</sup> but as for Martha, she was consumed with all the serving *that had to be done*. So she went over *to Jesus* and stood before *him*, saying, “Lord, don’t you care that my sister has left me to do all the serving by myself? Therefore, tell her to help me!” <sup>41</sup> But in reply the Lord said to her, “Martha, Martha, you are anxious and troubled about many things, <sup>42</sup> but *only* one thing is *truly* necessary.<sup>17</sup> *I am telling you this* because Mary has chosen the best<sup>18</sup> part, and it will not be taken from her.”

17. Some mss  
*only a few things*  
*are necessary;*  
*really, only one*  
18. Lit. *good*

## Lord, Teach Us to Pray

**11** Now in a certain place Jesus was *spending time* in prayer; and when he was done, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”<sup>2</sup> So he said to them, “When you pray, say: Father, may your name be held in reverence. May your kingdom come.<sup>3</sup> Give us each day our daily bread;<sup>4</sup> and forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And do not lead us into temptation.”<sup>1</sup>

1. Or *testing*

## On Persistence in Prayer

<sup>5</sup> Then he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread,<sup>6</sup> for an acquaintance of mine who is making a journey has come to me, and I have nothing to set before him.’<sup>7</sup> And suppose your friend answers *you* from inside *the house*, saying, ‘Don’t bother me; the door is already locked, and my children are *here* with me in bed; I can’t get up and give you *what you want*.’<sup>8</sup> I tell you, even though this man won’t get up and give him *something* for friendship’s sake, yet because of his *friend’s* persistence he will *indeed* get up and give him as many *loaves* as he needs.<sup>9</sup> Therefore I say to you: Keep on asking, and it will be given to you; keep on seeking, and you will find; keep on knocking, and the door<sup>2</sup> will be opened to you.<sup>10</sup> For everyone who asks, receives; and he who seeks, finds; and to him who knocks, the door<sup>3</sup> will be opened.<sup>11</sup> Moreover, what father among you, if his son asks *him* for a fish, would give him a serpent instead?<sup>12</sup> Or if the son asks for an egg, would his father give him a scorpion?<sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask him!”

2. Lit. *it*

3. Lit. *it*

## Overcoming the Strong Man

<sup>14</sup> Now Jesus was casting out a demon *that made its victim* mute;<sup>4</sup> and when the demon had gone out of *him*, the mute man spoke and the crowds stood amazed.<sup>15</sup> But some of them said, “He’s driving out demons by Beelzebul, the ruler of the demons!”<sup>16</sup> Others, putting *him* to a test, were asking him for a sign from heaven.<sup>17</sup> But Jesus, knowing their thoughts, said to them: “Every kingdom divided against itself is brought to ruin; and a house *divided* against a house will fall.<sup>18</sup> So then: If Satan is also

4. Or *that was* mute; many mss demon, and it was mute

divided against himself, how can his kingdom stand? *I ask you this* because you claim that I drive out demons by Beelzebul. <sup>19</sup> But if I drive out demons by Beelzebul, by whom are your sons driving them out? For this reason, they themselves will be your judges. <sup>20</sup> On the other hand, if I drive out demons by the finger of God, then the kingdom of God has come upon you. <sup>21</sup> When a strong man who is fully armed guards his own property, his holdings are secure. <sup>5</sup> <sup>22</sup> But when someone stronger attacks and overpowers him, the stronger takes away the armor in which he trusted and parcels out his spoils. <sup>23</sup> He who is not with me is against me; and he who does not gather with me, scatters.

5. Lit. *in peace*

### The Peril of an Empty House

<sup>24</sup> “When an unclean spirit goes out of a man, it passes through waterless places seeking rest. But when it finds none, it says, ‘I will return to my house from which I came’; <sup>25</sup> and when it arrives, it finds *the house swept clean* and put in order. <sup>26</sup> Then it goes out and brings along seven other spirits more wicked than itself; and once they’ve entered the house, they settle down to live there. Thus, the final *state* of that man is worse than the first.”

### True Blessedness

<sup>27</sup> Now as Jesus was saying these things, a certain woman in the crowd lifted up her voice and said to him, “Blessed *is* the womb that bore you, and blessed are *the* breasts that nursed you!” <sup>28</sup> But he said, “On the contrary, blessed *are* those who hear the word of God and take care to obey it!”<sup>6</sup>

6. Lit. *guard it, watch over it, keep it*

### An Evil Generation Given a Sign

<sup>29</sup> Then, as the crowds were growing, Jesus began to speak: “This generation is an evil generation. It is constantly demanding a sign, but no sign will be given to it except the sign of Jonah. <sup>30</sup> For just as Jonah became a sign to the Ninevites, so too will the Son of Man be *a sign* to this generation. <sup>31</sup> At the judgment the queen of the South will rise up with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, *One who is* greater than Solomon *is* here! <sup>32</sup> At the the judgment the men of Nineveh will stand with this generation, and they *too* will condemn it, for they repented *when they heard* the preaching of Jonah; and behold, *One who is* greater than Jonah *is* here!

7. Or *cellar*

### Take Heed to the Light Within

<sup>33</sup> “No one, after lighting a lamp, puts *it* in a vault<sup>7</sup> or under a basket. Instead, they put it on a lampstand, so that those who enter *the room* can see the light. <sup>34</sup> The lamp of *your* body is your eye. Therefore, when your eye is healthy, your whole body will also be filled with light; but when it’s diseased, your *whole* body will also be filled with darkness. <sup>35</sup> So see to it that the light within you is not darkness. <sup>36</sup> If, then, your whole body *is* full of light—with no part at all containing darkness—it will be fully illumined, as when the lamp *in your house* illumines you with its light.”

### A Litany of Woes

<sup>37</sup> Now while Jesus was speaking, a *certain* Pharisee invited him to dine at his home; so he entered *his house* and reclined *at the table*. <sup>38</sup> But when the Pharisee saw *it*, he was taken aback, for Jesus had not performed a ceremonial washing prior to the meal. <sup>39</sup> Therefore the Lord said to him, “Now *as for* you Pharisees, you cleanse the outside of the cup and the plate, but your inward part is full of greed and wickedness. <sup>40</sup> *You* fools! Did not he who made the outside make the inside as well? <sup>41</sup> So then: Bestow as alms the things on the inside, and behold, all things will be clean for you!

<sup>42</sup> “But woe to you Pharisees, for you give a tenth of *your* mint, rue, and every kind of garden herb, but you overlook justice and the love of God; yet those are the things you should have done, without neglecting the others. <sup>43</sup> Woe to you Pharisees, for you love the chief seats<sup>8</sup> in the synagogues, and deferential greetings<sup>9</sup> in the marketplaces! <sup>44</sup> Woe to you, for you are like unmarked graves, graves that men walk on, suspecting nothing at all!”<sup>10</sup>

<sup>45</sup> Now in reply, one of the lawyers said to him, “Teacher, when you say these things, you are insulting us too.” <sup>46</sup> But Jesus declared, “Woe to you lawyers as well! For you load men down with burdens that are hard to carry, while you yourselves won’t touch them with one of your fingers. <sup>47</sup> Woe to you, for you build the tombs of the prophets; yet *it was* your *own* fathers *who* killed them. <sup>48</sup> Thus, you are testifying that you approve of the deeds of your fathers, for they killed the prophets, and you are building their tombs! <sup>49</sup> And this is why<sup>11</sup> the wisdom of God *has* declared, ‘I will send them prophets and apostles. Some of them they will kill, and some of them they will persecute,’ <sup>50</sup> so that the blood of all the prophets, shed from the founding of the world, may be required of this generation—<sup>51</sup> from the blood of Abel

8. Or possibly  
*best (front) seats*

9. Lit. *the*  
*greetings*

10. Lit. *and the*  
*men who walk*  
*over (them) do not*  
*know*

11. Lit. *For this*  
*reason also*

to the blood of Zechariah, who was killed between the altar and the sanctuary.<sup>12</sup> I tell you the truth: *All of* it will be required of this generation. <sup>52</sup> Woe to you lawyers, for you have completely taken away<sup>13</sup> the key to knowledge: You yourselves did not go in, and those who were trying to go in,<sup>14</sup> you hindered.”

<sup>53</sup> Now when he left that place, the scribes and the Pharisees began to oppose *him* bitterly,<sup>15</sup> and to pepper him with questions on many subjects, <sup>54</sup> setting traps for him<sup>16</sup> in order to catch him in something he might say.

### Beware the Leaven of the Pharisees

**12** While these things were taking place—and after a crowd of so many thousands had gathered together that people were stepping on each other—Jesus began to speak, first *of all* to his disciples: “Guard yourselves against the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> For nothing is covered that will not be revealed, nor is anything hidden that will not be made known. <sup>3</sup> For this reason, whatever you have spoken in the darkness will be heard in the light; and whatever you have whispered in the inner rooms will be proclaimed from the housetops.

### Fear and Fear Not

<sup>4</sup> “Moreover, I say to you *who are* my friends: Don’t be afraid of those who *can* kill the body, after which there is nothing more that they can do. <sup>5</sup> On the other hand, I will show you whom you should *indeed* fear: Fear him who, after he has killed, has the power to cast into Gehenna.<sup>1</sup> Yes, I tell you, fear him! <sup>6</sup> Are not five sparrows sold for two small copper coins,<sup>2</sup> yet not one of them is forgotten before God? <sup>7</sup> But *as for you*, even the hairs of your head are all numbered. So don’t be afraid: You are of greater value than many sparrows!

### The Good Confession

<sup>8</sup> “And I tell you *this*: Everyone who acknowledges me before men will be acknowledged by the Son of Man before the angels of God. <sup>9</sup> But he who denies me before men will be denied before the angels of God. <sup>10</sup> Moreover, everyone who speaks<sup>3</sup> a word against the Son of Man, it will be forgiven him; but to him who has spoken blasphemously against the Holy Spirit, it will not be forgiven. <sup>11</sup> Now when they bring you before the synagogues, the magistrates, and the authorities, don’t be concerned about how to defend yourself or what you should say; <sup>12</sup> for in that very hour the Holy Spirit will teach you the things you should say.”

12. Lit. *house*

13. Lit. *you took away*

14. Lit. *who were going in*

15. Or *engage him strenuously (furiously)*

16. Or *lying in wait for (him)*

1. Lit. *has power (authority) to cast into Gehenna (hell)*

2. Lit. *assaria*; a small Roman coin, worth about a half hour’s wage

3. Lit. *will speak*

### True Riches

<sup>13</sup> Now someone from the crowd said to him, “Teacher, speak to my brother about dividing the *family* inheritance with me.” <sup>14</sup> But Jesus said to him, “Man, who appointed me to be a judge or an arbiter over you two?” <sup>15</sup> Then he said to them *all*, “Watch out and be on guard against every *form of* covetousness, for a man’s life does not lie in the abundance of things he owns.”

<sup>16</sup> Then he told them a parable, saying: “The land of a certain rich man produced an abundant crop. <sup>17</sup> So he began to deliberate within himself, saying, ‘What should I do, for I have no place to store my crops?’” <sup>18</sup> Finally, he said, ‘Here’s what I’ll do: I will tear down my barns and build bigger barns, and I will store all my grain and all my goods there; <sup>19</sup> then I will say to my soul, “Soul, you have stored up many goods for many years *to come*. Take *your* ease: Eat, drink, *and* be merry!’” <sup>20</sup> But God said to him, ‘*You* fool! This *very* night your soul will be required of you; and all the things you prepared—to whom will they *then* belong?’” <sup>21</sup> This is how it will be for the man who stores up riches for himself, but who is not rich towards God.”

### True Life

<sup>22</sup> Then Jesus said to his disciples, “For this reason I say to you: Don’t worry about your<sup>4</sup> life, what you are going to eat; or about your<sup>5</sup> body, what you are going to wear. <sup>23</sup> For there is more to life than food, and more to the body than clothing. <sup>24</sup> Consider the ravens: They neither sow nor reap; nor do they have a storehouse or a barn—yet God feeds them. And are you not of far greater value than the birds? <sup>25</sup> Moreover, who among you, by worrying, can add a single hour to the length of his life?<sup>6</sup> <sup>26</sup> If, then, you cannot accomplish even the smallest thing, why should you worry about *all* the rest? <sup>27</sup> Consider *also* the lilies, how they grow: They neither toil nor spin, yet I say to you that even Solomon in all his glory was never clothed like one of these! <sup>28</sup> And if God so clothes the wild grass, which today is *found* in the field but tomorrow is thrown into the oven, how much more *will he clothe* you who have so little faith? <sup>29</sup> So then: Don’t concern yourselves about what you’re going to eat or what you’re going to drink; and don’t be anxious about *them*. <sup>30</sup> For all the nations of the world continually pursue these things, yet your Father *already* knows that you need them. <sup>31</sup> Instead, seek his kingdom, and these things will be given to you as well.

4. Lit. *the*

5. Lit. *the*

6. Or *a single cubit to his height?*

<sup>32</sup> “O little flock, don’t be afraid: Your Father is well pleased to give you the kingdom! <sup>33</sup> Sell your belongings and give gifts<sup>7</sup> *to those in need*. Make purses for yourselves that won’t grow old or wear out; *prepare* an unfailing treasury in the heavens, where no thief draws near and no moth destroys. <sup>34</sup> For where your treasure is, there your heart will be as well.

7. Lit. *alms*

### Be Ready at All Times!

<sup>35</sup> “Stay dressed for action,<sup>8</sup> and keep *your* lamps burning bright. <sup>36</sup> Indeed, be like men who are eagerly waiting for their master to return from the wedding feast, so that when he arrives and knocks, they can immediately open the door for him. <sup>37</sup> Blessed *are* those servants whose master finds them on watch when he comes. I tell you the truth: He will dress himself for service, seat them at the table, and come and wait on them. <sup>38</sup> And if he should arrive during the second watch of the night, or even the third, and finds *them doing so*, *how* blessed those servants will be! <sup>39</sup> But understand this: If the head<sup>9</sup> of the house had known at what hour the thief was coming, he would not have allowed his house to be entered by force. <sup>40</sup> And you too must be ready, for the Son of Man will come at an hour you do not expect.”

8. Lit. *Let your loins be girded about*

9. Or *owner*

<sup>41</sup> Then Peter said to him, “Lord, are you addressing this parable to us, or to all *alike*?” <sup>42</sup> So the Lord replied, “Who then is the faithful and prudent steward whom the master places over his household servants, to give *them their* allotment of food at the proper time? <sup>43</sup> Blessed *is* the servant whose master finds him doing this when he arrives. <sup>44</sup> I tell you the truth: He will put him in charge of all his belongings. <sup>45</sup> But if that servant should say in his heart, ‘My master is delaying his return,’ and if he should begin to abuse the male and female servants, and to eat and drink and get drunk,<sup>46</sup> then the master of that servant will come on a day he is not anticipating, and at an hour he has not foreseen;<sup>10</sup> and he will cut him in two and assign *him* his portion with the unbelievers. <sup>47</sup> And the servant who knew his master’s will, but who did not prepare *himself* or act according to that will, will be beaten with many *blows*. <sup>48</sup> But he who did not know *it*, yet did things worthy of blows, will be beaten with few. Moreover, from everyone to whom much is given, much will be required; and from the one to whom they have entrusted much, they will ask all the more.

10. Lit. *which he does not know*



## The Fire of Division

11. Or *throw, scatter*

12. Or *completed, fulfilled, brought to an end*

13. Mic. 7:6

<sup>49</sup> “I have come to pour out<sup>11</sup> fire upon the earth; and how I wish it were already kindled! <sup>50</sup> But there is a baptism with which I must be baptized, and how great is my distress until it is accomplished.<sup>12</sup> <sup>51</sup> Are you thinking that I have come to grant peace on earth? No, I tell you, but rather division. <sup>52</sup> For from now on there will be five in one household: three divided against two, and two against three. <sup>53</sup> They will be divided father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.”<sup>13</sup>

## Learn to Discern

14. Or *shower*

15. Or *interpret the appearance*

16. Lit. *this time* (Greek *kairos*: a divinely appointed time, season)

<sup>54</sup> And he also was saying to the crowds, “Whenever you see a cloud rising out of the west, you immediately say, ‘A storm<sup>14</sup> is coming!’ And so it does. <sup>55</sup> Again, whenever *you notice* the south wind beginning to blow, you say, ‘There’s going to be a scorching heat!’ And *so* there is. <sup>56</sup> You hypocrites! You know *how* to read the face<sup>15</sup> of the earth and the sky; so how is it that you don’t know how to read this appointed moment in time?<sup>16</sup>

## Judge for Yourselves

17. Lit. *But (and) why even from yourselves do you not judge what is right?*

18. Or *will*

<sup>57</sup> “And why do you not judge among yourselves what is right?<sup>17</sup> <sup>58</sup> For *this I say*: As you and your adversary are on your way *to appear* before the magistrate, make *every* effort to settle *the matter* with your opponent while you are still on the road. Otherwise he may<sup>18</sup> drag you before the judge, the judge may hand you over to the officer, and the officer may throw you into the jail. <sup>59</sup> I tell you *the truth*: You will not get out of that place until you have paid the last cent!”

## Repent or Perish

**13** Now at that time certain men were present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> But in reply he said to them, “Do you think those Galileans were worse sinners than all the *other* Galileans because they suffered such things? <sup>3</sup> Not at all, I tell you. What’s more, unless you repent, all of you will perish as well. <sup>4</sup> Or those eighteen who were killed when the tower in Siloam fell on them: Do you think they deserved a greater punishment than all the *other* men living in Jerusalem? <sup>5</sup> Not at all, I tell you. And unless you repent, all of you will perish as well.”

## The Parable of the Barren Fig Tree

<sup>6</sup> Then he began to tell them this parable: “A certain *man* had a fig tree that was planted in his vineyard; and he came looking for fruit on it, but found none. <sup>7</sup> So he said to the man in charge of tending his vineyard, ‘For three years now I’ve been coming *here*, looking for fruit on this fig tree, but finding none. Cut it down! Why should it keep using up the soil?’ <sup>8</sup> But in reply the man said to him, ‘Sir, leave it alone this year too, until I *can* dig around it and put in *some* fertilizer. <sup>9</sup> If it bears fruit next year, *good*; but if not, cut it down.’”

## Healing on the Sabbath

<sup>10</sup> Now Jesus was teaching in one of the synagogues on the Sabbath.

<sup>11</sup> And there among them was a woman<sup>1</sup> who had been afflicted by an evil spirit<sup>2</sup> for eighteen years; and she was hunched over and unable to fully straighten herself up.<sup>3</sup> <sup>12</sup> But when Jesus saw her, he called her to himself; and he said to her, “Woman, you are released from your infirmity.” <sup>13</sup> Then he laid *his* hands on her; and at once she straightened up and began to glorify God!

<sup>14</sup> But the ruler of the synagogue was angry and offended that Jesus had healed on the Sabbath; so in response he said to the crowd, “There are six days on which work should be done; so come and be healed on *one of* those days, but not on the Sabbath.”

<sup>15</sup> But the Lord answered him and said, “You hypocrites! Doesn’t each one of you untie his ox or his donkey from its feeding trough on the Sabbath, and *then* lead it off to water? <sup>16</sup> *What* then of this woman, who is a daughter of Abraham, *and* one whom Satan has bound—think of it<sup>4</sup>—for eighteen *long* years? Should she not be released from this *bondage* on the Sabbath day?” <sup>17</sup> Now when he spoke these words, all of his opponents were put to shame; but the people themselves were rejoicing over all the glorious things he was doing.<sup>5</sup>

1. Lit. *And behold, a woman*  
2. Lit. *having a spirit of infirmity*  
3. Or *unable to straighten herself at all*

4. Lit. *behold*  
5. Lit. *and the whole crowd (multitude) was rejoicing over all the glorious things being done by him*

## Two Parables about the Kingdom

<sup>18</sup> So Jesus began to speak, *asking*, “What is the kingdom of God like, and to what should I compare it? <sup>19</sup> It’s like a mustard seed which a man took and sowed in his own garden; and it grew up and became a tree, and the wild birds nested in its branches.”

<sup>20</sup> And again he said, “To what shall I liken the kingdom of God?

<sup>21</sup> It’s like yeast that a woman took and hid in three measures of flour until *the lump* was leavened through and through.”

### Strive to Enter by the Narrow Door

<sup>22</sup> Now Jesus was traveling through city after city and village after village, teaching and making *his* way towards Jerusalem. <sup>23</sup> And a certain man asked him, “Lord, will the saved be *many* or few?” So he said to them *all*, <sup>24</sup> “Make every effort to enter through the narrow door; for I say to you that many will try to enter, but will not be able to do so. <sup>25</sup> Once the ruler of the house has gotten up and shut the door, and once you begin to stand outside and knock on the door, saying, ‘Lord, open for us!’ he will answer by declaring, ‘I neither know you, *nor* where you are from.’” <sup>26</sup> Then you will begin to say, ‘*But* we ate and drank in your presence, and you taught *us* in our streets!’ <sup>27</sup> But he will reply, “I tell you, I don’t know where you come from. Depart from me, all *you* workers of unrighteousness!” <sup>28</sup> There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, while you yourselves are driven out. <sup>29</sup> Moreover, people will come from *the* east and *the* west, and from *the* north and *the* south, and will recline *at the table* in the kingdom of God. <sup>30</sup> So know this:<sup>7</sup> Some who are last will be first, and some who are first will be last.”

6. Or *I do not know you. Where do you come from?*

7. Or *But know this*; lit. *And behold*

8. Lit. *Go forth and depart from here*

9. Or *I will complete my work*; lit. *I am brought to the goal (completion, perfection)*

10. Lit. *Jerusalem, which*

11. Some mss *until you say*

12. Ps. 118:26

### Jesus Laments Over Jerusalem

<sup>31</sup> At that very moment certain Pharisees came up *to him* and said, “Get away from here,<sup>8</sup> for Herod is planning to kill you.” <sup>32</sup> But he said to them, “Go *and* tell that fox, ‘Behold, today and tomorrow I drive out demons and perform healings, and on the third *day* I will reach my goal.’” <sup>33</sup> Nevertheless, I must continue my journey today, tomorrow, and the day after that, for it is impossible that a prophet should be put to death outside of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, the city that<sup>10</sup> kills the prophets and stones the men who are sent to her! How often I would have gathered your children together, just as a mother hen *gathers* her brood beneath *her* wings; but you were unwilling. <sup>35</sup> See, your house is left to you *in ruins*. Moreover, I say to you: You will not see me *again* until *the time* arrives when you say,<sup>11</sup> ‘Blessed is he who comes in the name of the LORD!’”<sup>12</sup>

### Exchanges with the Pharisees

**14** One Sabbath day when Jesus had gone to dine<sup>1</sup> at the home of a certain leader of the Pharisees, the guests<sup>2</sup> were watching him carefully;<sup>2</sup> and there before him was a man whose limbs were badly swollen with fluid. <sup>3</sup> In response, Jesus

1. Lit. *eat bread*

2. Lit. *they*

addressed the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" <sup>4</sup> But they kept silent. So taking hold of the man, Jesus healed him and sent him on his way. <sup>5</sup> Then he said to them, "Which of you, if you had a son or an ox fall into a well on the Sabbath, would not immediately pull him out?" <sup>6</sup> And they were powerless to speak against his words.<sup>3</sup>

3. Lit. *contradict these things*

<sup>7</sup> Now when Jesus observed how the guests were choosing the places of honor *at the tables*, he spoke to them in a parable. <sup>8</sup> "Whenever someone invites you to a wedding feast, never seat yourself<sup>4</sup> in a<sup>5</sup> place of honor, for it may be that your host has invited someone more distinguished than you. <sup>9</sup> If so,<sup>6</sup> he who invited you both will come *over* and say to you, 'Give *your* place to this *man*;' and then, in disgrace,<sup>7</sup> you will start moving down to<sup>8</sup> the lowest place. <sup>10</sup> Therefore, whenever you are invited *to a feast*, go and seat yourself in the lowest place, so that when your host comes in, he can<sup>9</sup> say to you, 'Friend, move up higher.' Then you will be honored in the sight of those who are seated at the table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

4. Lit. *recline*; and so in v. 10  
5. Lit. *the*  
6. Lit. *and*  
7. Or *with shame*  
8. Lit. *you will begin to occupy*  
9. Lit. *will*

<sup>12</sup> Then he spoke as well to the man who had invited him: "When you host a dinner or a banquet, don't invite your friends, your siblings, your relatives, or your rich neighbors; otherwise they in turn may also invite you, and you will be repaid. <sup>13</sup> But whenever you host a banquet, invite *the poor, the crippled, the lame, and the blind*. <sup>14</sup> Then you will be blessed, for you will be repaid at the resurrection of the righteous, since these have nothing with which to repay you."

### The Parable of the Great Supper

<sup>15</sup> Now when one of the men reclining at the table with Jesus heard these things, he said to him, "Blessed *is* he who eats bread<sup>10</sup> in the kingdom of God!" <sup>16</sup> But Jesus said to him, "A certain man prepared a great banquet and invited many *guests*. <sup>17</sup> Now when the time for the banquet arrived, he sent his servant to those who had been invited, saying, 'Come, for now the banquet is ready!' <sup>18</sup> But one after another they all began<sup>11</sup> to make excuses. The first said to him, 'I have purchased a piece of land and need to go out and inspect it. I ask you to have me excused.' <sup>19</sup> Then another said, 'I have purchased five yoke of oxen, and I'm on my way to inspect them. I ask you to have me excused.' <sup>20</sup> Still another said, 'I have *just* taken a wife, and because of this I am unable

10. Lit. *everyone who will eat bread*

11. Or *But they all alike began*

12. Lit. *And (But)*

13. Or *urge*

to come.’<sup>21</sup> So when the servant returned, he reported *all* these things to his lord. Then the master of the house, moved to anger, said to his servant, ‘Quickly, go out into the streets and alleys of the city, and bring *the* poor, *the* crippled, *the* blind, and *the* lame into this place.’<sup>22</sup> Later on<sup>12</sup> the servant declared, ‘Master, what you commanded has been done, but there is still room *for more*.’<sup>23</sup> So the master said to the servant, ‘Go out into the roads and country lanes, and compel<sup>13</sup> *them* to come in so that my house may be filled.’<sup>24</sup> For I tell you *this*: Not one of those who were invited will taste of my supper!’”

### Counting the Cost of Discipleship

14. Lit. *and*

15. Or *all the onlookers*

16. Or *But know this*; lit. *And behold*

17. Or *renounce*; lit. *separate himself from*

<sup>25</sup> Now large crowds were traveling with Jesus. So<sup>14</sup> after he had turned around, he said to them, <sup>26</sup>“If anyone comes to me and doesn’t hate his own father and mother, wife and children, brothers and sisters—yes, and even his own life—he cannot be my disciple. <sup>27</sup>And whoever doesn’t carry his own cross and follow after me, he cannot be my disciple. <sup>28</sup>For what man among you, desiring to build a tower, won’t first sit down and count the cost, to see if he has *the means with which* to finish it? <sup>29</sup>Otherwise, if he lays the foundation, but is unable to complete *the project*, everyone who sees it<sup>15</sup> will ridicule him, <sup>30</sup>saying, “This man began to build, but wasn’t able to finish!” <sup>31</sup>Or what king, going out to meet another king in battle, doesn’t first sit down and take counsel to see if he is able with ten thousand *men* to confront the one who is coming against him with twenty? <sup>32</sup>And if in fact he cannot prevail, will he not send a messenger to ask for terms of peace while his adversary is still a long way off? <sup>33</sup>Just so,<sup>16</sup> anyone among you who does not surrender<sup>17</sup> all that he has—he cannot be my disciple.

### Tasteless Salt Is Worthless

18. Lit. *if even the salt*

<sup>34</sup>“Therefore *I say*: Salt *is* good. But if the salt itself<sup>18</sup> has lost its flavor, with what shall it be seasoned? <sup>35</sup>It is fit neither for the soil nor for the dunghill, *and* they throw it out. He who has ears to hear, let him hear.”

### The Parable of the Lost Sheep

**15** Now all the tax collectors and sinners were constantly gathering around Jesus to listen to him. <sup>2</sup> But both the scribes and the Pharisees were angrily whispering among themselves, saying, “This man keeps company with sinners and eats with them!”

<sup>3</sup> So Jesus told them this parable, saying: <sup>4</sup> “What man among you, if he has a hundred sheep and loses one of them, doesn’t leave the ninety-nine in the open field and go in search of the lost sheep until he finds it? <sup>5</sup> What’s more, once he has found *it*, he lays *it* on his shoulders, rejoicing; <sup>6</sup> and when he has returned to his house, he calls *his* friends and neighbors together and says to them, ‘Rejoice with me, for I’ve found my lost sheep!’ <sup>7</sup> I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

### The Parable of the Lost Coin

<sup>8</sup> “Or what woman, if she has ten silver coins and loses one of them, doesn’t light a lamp, sweep the house, and search diligently until she finds *it*? <sup>9</sup> And when she does find *it*, she calls together *her* friends and neighbors, and says, ‘Rejoice with me, for I’ve found the coin I lost!’ <sup>10</sup> In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

### The Parable of the Lost Sons

<sup>11</sup> Then Jesus said, “A certain man had two sons. <sup>12</sup> And the younger of the two<sup>1</sup> said to *his* father, ‘Father, give me the share of *your* estate that falls *to me*.’ So the father divided *his* wealth between *the two* of them. <sup>13</sup> Now a few days later, after gathering together everything *he had*, the younger son went abroad to a distant land; and there he scattered his inheritance *to the four winds*<sup>2</sup> through reckless and dissolute living. <sup>14</sup> Then, after squandering everything, a mighty famine arose throughout that land, and he began to be in need. <sup>15</sup> So he went off and attached himself to one of the citizens of that country, a man who sent him into his fields to feed *the* pigs. <sup>16</sup> And he longed to fill his stomach with the carob pods the pigs were eating; but no one was giving him *anything at all*.

<sup>17</sup> “When, however, he *finally* came to his senses, he said, ‘How many of my father’s hired men have more than enough food, and here I am, dying of hunger! <sup>18</sup> I will get up and go to my father and say to him, “Father, I have sinned against heaven and in your sight. <sup>19</sup> I am no longer worthy to be called your son; make me like one of your hired men.”’

1. Lit. *them*

2. Lit. *scattered; dispersed; winnowed by throwing into the air*

<sup>20</sup> “So he got up and headed *back* to his father. But while he was still a great way off, his father saw him and was filled with compassion; and running towards *his son*, he fell on his neck and kissed him again and again. <sup>21</sup> Then the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.’ <sup>22</sup> But the father said to his servants, ‘Hurry, bring out the best robe and place *it* on him; and put a ring on his finger<sup>3</sup> and sandals on *his* feet. <sup>23</sup> And bring the fattened calf and kill *it*. Then, when we’ve finished eating, let us rejoice and celebrate! <sup>24</sup> For this son of mine was dead, but is *now* alive again,<sup>4</sup> and was lost, but *now* is found.’ So they began to celebrate.

3. Lit. *on his hand*

4. Lit. *came to life*

<sup>25</sup> “Now the father’s older son was out in the field; and as he was coming *in from work*, he drew near to the house and heard music and dancing. <sup>26</sup> So he called one of the servants and asked *him* why these things were going on.<sup>5</sup> <sup>27</sup> Then the servant said to him, ‘Your brother has come *home* and your father has killed the fattened calf because he has received him back safe and sound.’ <sup>28</sup> But the older son,<sup>6</sup> angered by this news, refused to go inside. So his father came out and began to plead with him. <sup>29</sup> But in reply, the son said to his father, ‘Look! All these years I’ve been slaving for<sup>7</sup> you, never neglecting a *single* command; yet not once did you ever give me a young goat so that I could celebrate with my friends. <sup>30</sup> But as soon as this son of yours—who *has* devoured your wealth with prostitutes—came *home*, you killed the fattened calf for him!’ <sup>31</sup> Then the father said to him, ‘Son, you are always with me, and everything I have is yours. <sup>32</sup> But it was *only* right that we should celebrate and rejoice, for this your brother was was dead, but came to life, and was lost, but *then* was found.’”

5. Lit. *what these things might mean*

6. Lit. *he*

7. Or *serving*

### Kingdom Shrewdness

**16** Then Jesus began to address his disciples as well: “There was a certain rich man who received a report that his household steward was squandering his possessions. <sup>2</sup> So the rich man called him *in* and said to him, ‘What’s this I’m hearing about you? Give *me* a full account of your stewardship, for you can no longer be *my* steward.’ <sup>3</sup> Then the steward said to himself, ‘What shall I do, seeing that my master is taking the stewardship away from me? I’m not strong enough to dig *and* I’d be ashamed to beg. <sup>4</sup> I know what I’ll do! This way, when I’m removed from the stewardship, people will welcome me into

their homes.’<sup>5</sup> So after calling for each of his master’s debtors, he said to the first, ‘How much do you owe my master?’<sup>6</sup> The man replied, ‘A hundred measures of olive oil.’<sup>7</sup> The steward said to him, ‘Take your bill, sit down quickly, and write fifty.’<sup>8</sup> Then he said to another, ‘How much do you owe?’ He replied, ‘A hundred measures of wheat.’<sup>9</sup> The steward said to him, ‘Take your bill and write down eighty.’<sup>10</sup> So the master commended the unrighteous steward, for he had acted shrewdly. *For* in their dealings with their own kind,<sup>11</sup> the sons of this age are wiser than the sons of light. <sup>12</sup> Therefore I say to you: Make friends for yourselves through *your use of* unrighteous mammon,<sup>13</sup> so that when it *finally* fails<sup>14</sup> they may welcome you into the eternal dwelling places.<sup>15</sup>

<sup>16</sup> “He who *is* faithful in *what is* least will also be faithful in much; and he who is unrighteous in *what is* least will also be unrighteous in much. <sup>17</sup> If, then, you have not been faithful in *your use of* unrighteous mammon, who will entrust you with the true riches? <sup>18</sup> And if you’ve not been faithful in *the care of* another man’s goods, who will give you your own? <sup>19</sup> No household slave can serve two masters, for he will either hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.”

### Exhortations to the Pharisees

<sup>20</sup> Now the Pharisees, who were lovers of money, were listening to all these things; and they began to scoff at him. <sup>21</sup> But Jesus said to them, “You are the kind<sup>22</sup> who make<sup>23</sup> themselves righteous in the sight men, but God knows your hearts; for that which is highly prized among men is detestable<sup>24</sup> in the sight of God.

<sup>25</sup> “The Law and the Prophets *were in force*<sup>26</sup> until John. Since then, the good news of God’s Kingdom is being proclaimed, and people everywhere are pressing into it.<sup>27</sup> <sup>28</sup> Nevertheless, it is easier for heaven and earth to pass away than for a single serif on a single letter<sup>29</sup> of the Law to fall *to the ground*.

<sup>29</sup> “Every man who divorces his wife and marries someone else is committing adultery; and the man who marries a woman divorced from *her* husband is *also* committing adultery.

1. I.e. 875 gallons, worth about 1,000 denarii (three years pay)
2. I.e. 10-12 bushels, worth about 2,750 denarii
3. Or *generation*
4. Or *worldly wealth*; mammon is Aramaic for *riches*
5. Or *runs out*
6. Lit. *tents, tabernacles*

7. Lit. *ones*
8. Or *show*
9. Lit. *an abomination*
10. Or *were proclaimed*; there is no verb in the Greek
11. Lit. *all are forcing themselves (or, being urged) into it*
12. Lit. *one little horn (projection, stroke)*



### The Rich Man and Lazarus

13. Or *celebrated in luxury (with ostentation)*

<sup>19</sup> “Now there was a certain rich man who dressed in garments made of purple fabric and soft white linen; and he feasted sumptuously<sup>13</sup> day after day. <sup>20</sup> But laid at the rich man’s gate there also was a certain beggar by the name of Lazarus, *whose body was* covered with sores, <sup>21</sup> and who longed to be filled with the scraps that fell from the rich man’s table. And besides *all this*, the street dogs would come and lick his sores.

14. Lit. *And*

15. Lit. *being in torments*

<sup>22</sup> “Now it came about that the beggar died and was carried by the angels to Abraham’s bosom. Later on<sup>14</sup> the rich man also died and was buried. <sup>23</sup> And in Hades—where he was subjected to torment<sup>15</sup>—the rich man lifted up his eyes and saw Abraham from afar, and Lazarus, *who was resting* on his bosom. <sup>24</sup> So he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he can dip the tip of his finger in water and cool my tongue; for I am in agony in this flame.’ <sup>25</sup> But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus his bad things; but now he is comforted and you are in torment. <sup>26</sup> And besides all this, between us and all of you a great chasm has been firmly set in place, so that those who desire to cross over to you from here cannot, nor can anyone cross over to us from there.’ <sup>27</sup> The rich man replied, ‘Then I beg you, father, send Lazarus to my father’s house—<sup>28</sup> for I have five brothers—so that he can warn<sup>16</sup> them, or else they too may come to this place of torment.’ <sup>29</sup> But Abraham said to him, ‘They have Moses and the prophets; let them listen to them.’ <sup>30</sup> The rich man said, ‘No, father Abraham; but if someone from the dead goes to them, they will surely repent.’ <sup>31</sup> But Abraham said to him, ‘If they are not listening to Moses and the prophets, neither will they be convinced even if someone should rise from the dead.’”

16. Lit. *solemnly testify to*

### Jesus Teaches on Offenses

**17** Then Jesus said to the disciples, “It is unavoidable that stumbling blocks should appear; but woe *to the one* through whom they appear! <sup>2</sup> It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble. <sup>3</sup> So keep watch over yourselves: If your brother sins, reprove him; if he repents, forgive him. <sup>4</sup> Even if he sins against you seven times in a day—and returns to you seven times and says, ‘I repent’—you must forgive him.”

## Mustard Seed Faith

<sup>5</sup>Then the apostles said to the Lord, “Increase our faith!” <sup>6</sup>So the Lord replied, “If you had faith like a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

## Let Servants Understand Their Place

<sup>7</sup>“But what man among you, if he had a servant plowing *a field* or tending sheep, would say to him when he came in from the field, ‘Come at once and recline at the table?’ <sup>8</sup>Would he not say to him instead, ‘Prepare me something to eat, and *then*, when you’ve dressed yourself *properly*, serve me until I’ve finished eating and drinking; after that<sup>1</sup> you may eat and drink?’ <sup>9</sup>*And* does he thank his<sup>2</sup> servant because he did what he was told to do? <sup>10</sup>The same applies to you: When you’ve done everything you were commanded to do, you should say, ‘We are ordinary<sup>3</sup> servants; we have *only* done what our duty required.’”<sup>4</sup>

1. Lit. *after these things*
2. Lit. *the*
3. Lit. *undeserving, unmeritorious*
4. Lit. *that which it is our duty to do*

## The Grateful Samaritan

<sup>11</sup>Now while Jesus was on his way to Jerusalem, he was passing through the region between<sup>5</sup> Samaria and Galilee. <sup>12</sup>And as he was entering a certain village, he came upon ten men who were lepers. Standing at a distance, <sup>13</sup>they lifted up *their* voices and said, “Jesus, Master, have mercy on us!” <sup>14</sup>So when he saw *them*, he said to them, “Go, show yourselves to the priests.” Now it came about that while they were on their way, they were cleansed *of their leprosy*. <sup>15</sup>But one of them, seeing that he had been healed, turned back and began to glorify God with a loud voice; <sup>16</sup>and falling face down at Jesus’ feet, he thanked him *again and again*. (Now the man was a Samaritan.) <sup>17</sup>So in response, Jesus said, “Were there not ten who were cleansed? Where then *are* the *other* nine? <sup>18</sup>Were none found returning to give God glory except this foreigner?” <sup>19</sup>Then he said to the man, “Stand up *and* go your way; your faith has made you well.”<sup>6</sup>

5. Lit. Or possibly *traveling along the border*; lit. *passing through the midst of*

6. Lit. *saved you*

## How the Kingdom Comes

<sup>20</sup>Now *on a certain occasion*, when the Pharisees were pressing Jesus as to when the Kingdom of God would appear, he answered them and said, “The kingdom of God does not appear with signs that can be observed;<sup>7</sup> <sup>21</sup>nor will people say, ‘Look, here *it is!*’ or ‘See, there *it is!*’ For behold, the kingdom of God is in your *very* midst.”<sup>8</sup>

7. Lit. *with observation*; *close inspection*
8. Or *within you*

9. Lit. *And they*

10. Lit. *in his day*  
(this phrase is  
omitted by some  
mss)

11. Lit. *according  
to the same things  
it will be*

12. With  
variations, some  
mss add v. 36:  
*Two will be out in  
the field: One will  
be taken and the  
other left behind.*"

13. Or *corpse,*  
*carcass*

14. Or *vultures*

1. Or *grow weary*  
(*become discour-*  
*aged, give up*)

2. Lit. *beating me*  
*up* (esp. beneath  
the eyes)

3. Lit. *Hear what*  
*the unrighteous*  
*judge says*

<sup>22</sup> Then he said to the disciples, "*The* days are coming when you will long to see one of the days of the Son of Man; but you will not see *it*. <sup>23</sup> Then people<sup>9</sup> will say to you, 'Look, there *he is!*' or 'See, *he's over* here!' *But* do not go out or follow after them. <sup>24</sup> For the Son of Man, on the day he comes,<sup>10</sup> will be like a flash of lightning, lighting up the sky from one end to the other. <sup>25</sup> But first he must suffer many things and be rejected by this generation. <sup>26</sup> And just as it was in the days of Noah, so too will it be in the days of the Son of Man: <sup>27</sup> People were eating, drinking, marrying, and being given in marriage, right up to the day when Noah entered the ark, after which the flood came and destroyed them all. <sup>28</sup> Likewise, *it will be* just as it was in the days of Lot: People were eating, drinking, buying, selling, planting, and building. <sup>29</sup> But on the day when Lot escaped from Sodom, fire and sulfur rained down from heaven and destroyed *them* all. <sup>30</sup> So it will be<sup>11</sup> on the day when the Son of Man is revealed.

<sup>31</sup> "On that day, a man whose goods *are* in the house will be on the roof: He must not go down to carry them off. The same holds true for a man out in the field: He must not go back for the things he left behind. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever tries to keep his life will lose it; but whoever loses his life will preserve it. <sup>34</sup> I tell you, on that night two will be *sleeping* in a single bed: One will be taken and the other left behind. <sup>35</sup> Two will be grinding in the same place: One will be taken and the other left behind."<sup>12</sup> <sup>37</sup> In reply, the disciples said to him, "Where, Lord?" So he said to them, "Wherever the body<sup>13</sup> is, there too the eagles<sup>14</sup> will be gathered."

### The Parable of the Persistent Widow

**18** Then Jesus began telling them a parable in order to show *them* that they should pray at all times and never lose heart.<sup>1</sup> <sup>2</sup> So he said, "In a certain city there was a judge who neither feared God nor respected man. <sup>3</sup> And in that city there lived a widow who kept coming to him, saying, 'Give me justice and protect me from my adversary.' <sup>4</sup> Now for a time the judge was unwilling to *respond*; but after a while he said to himself, 'Even though I don't fear God or respect man, <sup>5</sup> yet because this widow keeps pestering me<sup>2</sup> I will grant her request, so that in the end she doesn't wear me out with her continual coming.'" <sup>6</sup> Then the Lord said, "Listen to the words of the unrighteous judge!<sup>13</sup> <sup>7</sup> And will not God avenge his own elect, who cry out to

him day and night, while he bears with their suffering?<sup>4</sup> <sup>8</sup> I tell you, he will avenge them speedily. Nevertheless, when the Son of Man comes, will he find faith on the earth?”

### The Pharisee and the Tax Collector

<sup>9</sup> He also told this parable to certain men who trusted in themselves that they were righteous, and who held everyone else in contempt. <sup>10</sup> “Two men went up to the temple to pray; one was a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood *there* and began to pray about himself in this way:<sup>5</sup> ‘God, I thank you that I’m not like the rest of men—extortionists,<sup>6</sup> evildoers, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week, *and* I give a tenth of everything I receive.’<sup>7</sup> <sup>13</sup> But the tax collector, standing at a great distance, was unwilling even to lift up *his* eyes towards heaven; instead, he *just* kept beating his breast *and* saying, ‘God, be merciful to me, the sinner!’ <sup>14</sup> I tell you, this man, and not the other, went down to his house justified;<sup>8</sup> for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

### Of Children and the Kingdom

<sup>15</sup> Now the people were also bringing him their new-born children so that he might touch them; but when the disciples saw *it*, they began to rebuke them. <sup>16</sup> But Jesus called for the children, saying, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup> Truly I say to you, whoever does not receive the kingdom of God like a little child will not enter it *at all*.”

### The Rich Young Ruler

<sup>18</sup> Now a certain ruler inquired of him, saying, “Good teacher, what must I do to inherit eternal life?” <sup>19</sup> But Jesus said to him, “Why do you call me good? No one *is* good except one: God. <sup>20</sup> You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, *and* honor your father and your mother.’”<sup>9</sup> <sup>21</sup> So the young man replied, “All these *things* I have carefully observed from my youth up.” <sup>22</sup> Now when Jesus heard *this*, he said to him, “One thing you still lack: Sell everything you have, distribute *the proceeds* to the poor, and you will have treasure in heaven. Then<sup>10</sup> come *and* follow me.” <sup>23</sup> But when he heard these things, the young man felt great sorrow,<sup>11</sup> for he was quite wealthy. <sup>24</sup> And looking at

4. Or possibly *night*. *And will he keep putting them off?*; lit. *night*, *and he patiently endures (bears with, suffers long) over them?*

5. Lit. *began praying these things about (to) himself*

6. Or *swindlers, robbers*

7. Or *possess*

8. I.e. declared righteous in God’s sight

9. Ex. 20:12-16; Deut. 5:16-20

10. Lit. *and, also*  
11. Lit. *But having heard these things, he became very sorrowful (distressed)*

12. Or *Now when he noticed this*

13. Some mss *Now when Jesus noticed him looking sad, he said*

14. Lit. *left our own things* (e.g. family, homes, property, etc.)

15. Greek *kairos* (i.e. a divinely appointed time or season)

16. Lit. *and they were not fully knowing the things that had been spoken*

17. Lit. *saved you*

him,<sup>12</sup> Jesus said,<sup>13</sup> “How difficult it is for those who have riches to enter the kingdom of God! <sup>25</sup> For it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.” <sup>26</sup> Now those who heard *this* said, “Who then can be saved?” <sup>27</sup> But he replied, “Things that are impossible for men are possible with God.” <sup>28</sup> Then Peter said, “Look, *Lord*, we left everything we had<sup>14</sup> and followed you.” <sup>29</sup> So he said to them, “I tell you the truth: There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God, <sup>30</sup> who will not receive far more in this appointed time,<sup>15</sup> and in the age to come, eternal life.”

### Jesus Again Predicts His Death and Resurrection

<sup>31</sup> Then, taking the twelve aside, Jesus said to them, “See, we are going up to Jerusalem, and everything written by the prophets about the Son of Man will be fulfilled. <sup>32</sup> For he will be handed over to the Gentiles, and will be mocked, mistreated, and spit upon. <sup>33</sup> And they will scourge *him* and kill him; but on the third day he will rise again.” <sup>34</sup> But they understood none of these things. Indeed, *the meaning* of this saying was hidden from them, so that they could not comprehend what he had said to them.<sup>16</sup>

### A Blind Man Sees and Follows

<sup>35</sup> Now as Jesus was nearing Jericho, it so happened that a certain blind man was seated beside the road, begging. <sup>36</sup> And when the man heard *the noise of* a crowd going by, he asked what it meant. <sup>37</sup> So they informed him that Jesus of Nazareth was passing by. <sup>38</sup> Then he cried out, saying, “Jesus, Son of David, have mercy on me!” <sup>39</sup> *But* the people in front of the procession began to rebuke him, *telling him* to be quiet; but he *only* cried out all the more: “Son of David, have mercy on me!” <sup>40</sup> Then Jesus stood still and commanded that the beggar be brought to him. And when the man had drawn near, Jesus questioned him, <sup>41</sup> saying, “What is it that you want me to do for you?” The beggar said, “Lord, that I might regain my sight.” <sup>42</sup> So Jesus said to him, “Receive your sight; your faith has made you well!”<sup>17</sup> <sup>43</sup> And at once the man regained his sight and began to follow him, glorifying God. And when all the people saw *it*, they gave God praise.

### Salvation Comes to Zacchaeus’ House

**19** So Jesus entered Jericho and was passing through it. <sup>2</sup> And behold, a man by the name of Zacchaeus *was living there*,

a chief tax collector, and *very* rich.<sup>3</sup> Now Zacchaeus was trying to see who Jesus was; but he was unable to do so because of the crowd, for he was small in stature.<sup>4</sup> So after running ahead, he climbed up into a sycamore tree to see Jesus,<sup>1</sup> for he was soon to pass by that place.<sup>5</sup> But when Jesus got there, he looked up and said to him, “Zacchaeus, come down quickly, for today I must lodge at your house.”<sup>6</sup> So Zacchaeus hurried down and joyfully welcomed him as his guest.<sup>7</sup> Now when *the crowd* saw *this*, they all began to murmur, saying, “He’s gone off to be the guest of a sinful man!”<sup>8</sup> But Zacchaeus, coming to a halt, said to the Lord, “Look, Lord:<sup>2</sup> I *now* give half of all my possessions to the poor; and if I’ve cheated anyone out of anything, I will pay it back fourfold.”<sup>9</sup> Then Jesus said to him, “Today salvation has come to this house, for he too is a son of Abraham.”<sup>10</sup> For the Son of Man has come<sup>3</sup> to seek and to save that which was lost.”

1. Lit. *him*

2. Lit. *Behold*,  
*Lord:*

3. Lit. *came*

### The Parable of the Minas

<sup>11</sup> Now as *the people* were listening to these things, Jesus went on to present *another* parable, for he was near Jerusalem, and all the people were assuming that the kingdom of God would immediately appear.<sup>12</sup> So he said, “A certain man of noble birth went on a journey to a distant land in order to receive a kingdom for himself and *then* return.”<sup>13</sup> So summoning ten of his servants, he gave *each of* them ten minas, saying to them, ‘Do business *with this* until I come *back*.’<sup>14</sup> However, his *own* citizens hated him; and they sent a delegation<sup>4</sup> after him, saying, ‘We do not want this man ruling over us as *our* king.’

4. Or *ambassador*,  
*embassy*

<sup>15</sup> “Now when the nobleman returned from receiving the kingdom, he commanded that the servants to whom he had given the money should be called to him, so that he could find out what they had gained by doing business *with it*.<sup>16</sup> So the first one came before *him* and said, ‘Lord, your mina has gained ten *more* minas.’<sup>17</sup> The king said to him, ‘Well *done*, good servant! Because you’ve been faithful in what is least, you will have authority over ten cities.’<sup>18</sup> Then the second *servant* came *up to him*, saying, ‘Lord, your mina has made five minas.’<sup>19</sup> So the king likewise said to this man, ‘And you will be *ruler* over five cities.’<sup>20</sup> Then another *servant* came up, saying, ‘Lord, here is your mina, which I put away for safekeeping in a handkerchief.’<sup>21</sup> For I was afraid of you, since you are a hard man, withdrawing what you didn’t deposit,<sup>5</sup> and reaping what you didn’t sow.’<sup>22</sup> So the king said to him, ‘Out of your own mouth I will judge you, *you* wicked

5. Or *taking what you didn’t work for*; lit. *taking up what you did not lay down*

servant. You “knew” I was a hard man, collecting what I did not deposit and reaping what I did not sow.<sup>23</sup> Why then didn’t you place my money with the bankers, so that at my return I might have had it back with interest?”<sup>24</sup> So he said to those who were standing by, ‘Take the mina from him and give *it* to the man who has ten.’<sup>25</sup> But they said to him, ‘Master, he *already* has ten minas!’<sup>26</sup> *But the king replied*, ‘To everyone who has, *more* will be given; but from him who does not have, even what he does have will be taken away.’<sup>27</sup> And as for those enemies of mine who did not want me to rule over them as king, bring them here and slaughter *them* before me.”

### The Triumphal Entry

6. Or *continuing on ahead*

<sup>28</sup> Now after saying these things, Jesus resumed his journey, *walking ahead of his disciples*<sup>6</sup> as he went up to Jerusalem.<sup>29</sup> And as he approached Bethphage and Bethany—*towns* near the Mount of Olives—he sent out two of his disciples,<sup>30</sup> saying, “Go into the village in front of *you*. When you enter it, you will find a colt that no one has ever ridden, secured with a rope. Untie it and bring *it to me*.<sup>31</sup> And if anyone asks you, ‘Why are you untying *the colt*?’ you will answer in this way: ‘Because the Lord has need of it.’”<sup>32</sup> So the men who were sent departed and found *the colt*, just as Jesus had told them.<sup>33</sup> But as they were untying it, its owners said to them, “Why are you untying the colt?”<sup>34</sup> So they said, “The Lord has need of it.”<sup>35</sup> Then they brought it to Jesus, draped their cloaks over *the back of* the colt, and had Jesus get on.<sup>36</sup> And as he rode along, *the people* were spreading out their cloaks on the road.

7. Ps. 118:26

<sup>37</sup> Now as soon as he drew near to the path descending from the Mount of Olives, the entire multitude of *his* disciples began rejoicing and praising God with a loud voice for all the mighty works they had seen,<sup>38</sup> saying, “‘Blessed *is* the king who comes in the name of the Lord!’”<sup>39</sup> Peace in heaven, and glory in the highest!”<sup>39</sup> Then some of the Pharisees from the crowd said to Jesus, “Teacher, rebuke your disciples!”<sup>40</sup> But in reply he said, “I tell you, if these kept silent, the *very* stones would cry out!”

### Jesus Weeps over Jerusalem

<sup>41</sup> Now when he drew near *and* beheld the city, *Jesus* wept over it,<sup>42</sup> saying, “If *only* you—especially you—had known on this day the things *that were meant* for your peace! But now they are hidden from your eyes.<sup>43</sup> For *the* days will come upon you

when your enemies will raise up an embankment around you, encircle you *with armies*, and hem you in on every side. <sup>44</sup> Then they will level you to the ground—you and your children within you—and they will not leave in you one stone upon another, for you failed to recognize the appointed time of your visitation.”

### Jesus Cleanses the Temple

<sup>45</sup> Now when Jesus *finally* entered the temple precincts, he began driving out the men who were selling *things* there, <sup>46</sup> saying to them, “It is written, ‘My house will be a house of prayer,’<sup>8</sup> but you have made it a den of thieves.”<sup>9</sup>

8. Is. 56:7

9. Jer. 7:11

<sup>47</sup> And he was teaching daily in the temple. Meanwhile, the chief priests, the scribes, and the leaders of the people kept trying to put him to death; <sup>48</sup> but they could find no way to do so, for all the people were hanging on his every word.<sup>10</sup>

10. Lit. *were hanging on him, listening*

### Jesus' Authority Challenged

**20** Now on one of the days when Jesus was in the temple courts, teaching the people and proclaiming the good news, the chief priests and the scribes, together with the elders, confronted *him*. <sup>2</sup> And they were speaking up, saying to him, “Tell us by what authority you are doing these things,” or “Who is it that gave you this authority?” <sup>3</sup> But in reply he said to them, “I myself will *first* ask you something. Tell me: <sup>4</sup> The baptism of John—was it from heaven or from men?” <sup>5</sup> So they conferred with one another, saying, “If we say, ‘From heaven,’ he will reply, ‘Why didn’t you believe him?’” <sup>6</sup> But if we say, ‘From men,’ all the people will stone us to death, for they’re convinced that John was a prophet.” <sup>7</sup> So they answered: “We don’t know where *it came* from.” <sup>8</sup> Then Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

### The Parable of the Wicked Tenants

<sup>9</sup> But *then* he began to tell the people this parable: “A man planted a vineyard, leased it to vine-growers, and went abroad for a long time. <sup>10</sup> And in due season he sent a servant to the vine-growers, so that they might give him *his share*<sup>1</sup> of the fruit from the vineyard. But the vine-growers beat him and sent *him* away empty-handed. <sup>11</sup> So the man sent another servant; but after beating *him* and treating *him* with contempt, they also

1. Or *a share*



sent *him* away empty-handed. <sup>12</sup> So he sent a third *servant*; but after wounding that servant as well, they threw *him* out. <sup>13</sup> Then the owner of the vineyard said, ‘What should I do? I will send my beloved son; surely they will respect him!’ <sup>14</sup> But when they saw the son, the vine-growers began to reason with one another, saying, ‘This is the heir! Let’s kill him so that the inheritance will be ours.’ <sup>15</sup> And after throwing him out of the vineyard, they put him to death. What then will the owner of the vineyard do to them? <sup>16</sup> He will come and destroy those vine-growers and give the vineyard to someone else.” Now when they heard *that*, they exclaimed, “May it never be!” <sup>17</sup> But fixing his gaze on them, Jesus replied, “What then is *the meaning* of this scripture:<sup>2</sup> ‘The stone that the builders rejected—it has become the chief cornerstone’? <sup>18</sup> Whoever falls on that stone will be broken to pieces; and<sup>3</sup> on whomever it falls, it will scatter him like chaff.”<sup>4</sup>

2. Lit. *is this which has been written*  
 3. Or *but*  
 4. Or *crush, scatter like dust*

### The Pharisees Inquire About Taxes

<sup>19</sup> Now in that very hour the scribes and *the* chief priests tried to lay hands on him; but they feared the people, for they knew he had spoken this parable against them. <sup>20</sup> So after carefully observing *him for some time*, they sent hirelings: men who pretended to be righteous, *but* whose purpose was to fasten on something Jesus might say in order to hand him over to the authority and power of the governor. <sup>21</sup> So they put a question to him, saying, “Teacher, we know that you speak and teach accurately, and *also* that you defer to no one,<sup>5</sup> but teach the way of God in truth. <sup>22</sup> Is it or is it not lawful for us *Jews* to pay the tribute tax<sup>6</sup> to Caesar?” <sup>23</sup> But Jesus, seeing through their duplicity, said to them, <sup>24</sup> “Show me a denarius. Whose image and inscription does it carry?” “Caesar’s,” they replied. <sup>25</sup> So Jesus said to them, “Then render to Caesar the things that belong to Caesar, and to God the things that belong to God.” <sup>26</sup> And they were powerless to trap him in his words<sup>7</sup> in the presence of the people; and marveling at his answer, they fell into silence.

5. Lit. *do not receive a face*  
 6. An annual property tax levied by Rome on occupied peoples  
 7. Lit. *to seize upon his word*

### The Sadducees Inquire About the Resurrection

<sup>27</sup> Then some of the Sadducees (who assert that there is no resurrection *of the body*) came up and put a question to *him*. <sup>28</sup> They said, “Teacher, Moses wrote for us that if a man’s brother dies, leaving behind a widow but no children, that man<sup>8</sup> must marry<sup>9</sup> his *brother’s* widow and raise up offspring for his brother. <sup>29</sup> Now there were seven brothers. The first took a wife and died childless.

8. Lit. *his brother*  
 9. Lit. *take, receive*

<sup>30</sup> Then the second married her, <sup>31</sup> and the third *as well*, and so on until all seven had died, leaving no children behind. <sup>32</sup> Last of all, the woman also died. <sup>33</sup> Therefore, in the resurrection which of the brothers will have the woman as his wife? For *each* of the seven had her as a wife.”

<sup>34</sup> So Jesus said to them, “The sons of this age marry and are given in marriage. <sup>35</sup> But those who are considered worthy of attaining that age and the resurrection from the dead neither marry nor are given in marriage. <sup>36</sup> For since they are sons of the resurrection, they are no longer subject to death at all, for *now* they are like the angels, and are sons of God. <sup>37</sup> But that the dead are raised, even Moses showed in the *passage about the burning bush*, where he calls the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’<sup>10</sup> <sup>38</sup> God is not *the God* of the dead, but of the living, for all live before<sup>11</sup> him.” <sup>39</sup> Then some of the scribes declared, “Teacher, you have spoken well.” <sup>40</sup> For they no longer dared to question him about anything *at all*.

10. Ex. 3:6, 15

11. Lit. *to*

### Jesus Inquires about David

<sup>41</sup> But Jesus said to them, “How is it that people say the Messiah will be<sup>12</sup> David’s Son? <sup>42</sup> For David himself says in the book of Psalms: ‘The LORD said to my Lord, “Sit at my right hand <sup>43</sup> till I make your enemies a footstool for your feet.”’<sup>13</sup> <sup>44</sup> David, then, refers to him as<sup>14</sup> ‘Lord’; so how can he be his Son?”<sup>15</sup>

12. Lit. *is*

13. Ps. 110:1

14. Lit. *calls him, names him*

15. Lit. *and how is he his Son?*

### Beware of Scribal Hypocrisy

<sup>45</sup> Then, while all the people were listening, Jesus said to his disciples, <sup>46</sup> “Beware of the scribes, *men* who purposely walk<sup>16</sup> around in long robes; who love respectful greetings in the marketplaces, the foremost seats in the synagogues, and the places of honor at banquets; <sup>47</sup> *men* who devour widows’ houses, and for appearance’ sake offer lengthy prayers. Their punishment will be all the more severe.”

16. Or *who are fond of walking*

### A Lesson in Giving

**21** And looking up, Jesus saw the rich depositing their gifts in the offering box;<sup>1</sup> <sup>2</sup> but he *also* noticed a certain poor widow depositing two small copper coins. <sup>3</sup> So he said, “I tell you the truth: This poor widow has put in more than all of them. <sup>4</sup> For all these put in offerings out of their surplus; but she, out of her poverty, *has* put in all she had to live on.”

1. Likely one of many such boxes whose contents went into the temple treasury

## Signs of the End

2. Lit. *see; gaze upon; view as a spectacle*

3. Lit. *upon another that will not be thrown down*

4. Or *from (in) the sky*; lit. *terrors and great signs from heaven (sky)*

<sup>5</sup> Now while some of them were conversing about the temple—how it was adorned with beautiful stones and votive offerings—Jesus said, <sup>6</sup> “*As for* these things you are admiring,<sup>2</sup> the days are coming in which not *one* stone will be left upon another; all of them will be thrown down.”<sup>3</sup> <sup>7</sup> So they questioned him *about this*, saying, “Then *tell us*, teacher: When will these things occur, and what will be the sign that they’re about to take place?” <sup>8</sup> So he said: “See to it you are not led astray. For many will come in my name, saying, ‘I am *the Messiah*,’ and, ‘The time has arrived!’ You must not follow them. <sup>9</sup> Moreover, when you hear of wars and uprisings, don’t give in to fear or distress; for these things must happen first, but the consummation *does* not immediately *follow*.”

<sup>10</sup> Then he went on to tell them, “Nation will rise up against nation, and kingdom against kingdom; <sup>11</sup> there will also be great earthquakes, and in various places famines and plagues; and there will be fearsome sights and great signs from heaven.”<sup>4</sup> <sup>12</sup> But before all these things *take place*, they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons, *and* bringing you before kings and governors for my name’s sake. <sup>13</sup> This will give you an opportunity to testify. <sup>14</sup> So settle *it* in your hearts that you will not plan out your defense ahead of time, <sup>15</sup> for I myself will give you a mouth and wisdom that none of your opponents will be able to withstand or contradict. <sup>16</sup> But even parents, brothers, relatives, and friends will betray you, and some of you they will put to death; <sup>17</sup> and because of my name you will be hated by all. <sup>18</sup> Yet not a hair of your head will perish. <sup>19</sup> By your endurance you will win your souls.

## The Destruction of Jerusalem

5. Lit. *her*

6. Lit. *mouth*

<sup>20</sup> “Now when you see Jerusalem surrounded by armies, know that her desolation is near. <sup>21</sup> Then those who are in Judea must flee to the mountains, those who are in the city<sup>5</sup> must depart, and those who are in the countryside must not enter her. <sup>22</sup> For these are *the* days of vengeance, so that all that is written may be fulfilled. <sup>23</sup> But woe to those who are pregnant in those days, and to those who are nursing their children! For there will be great distress upon the land, and great wrath towards this people. <sup>24</sup> And they will fall by the edge<sup>6</sup> of the sword, and be led away captive into all the nations; and Jerusalem will be trampled under foot by *the* Gentiles till the times of the Gentiles are fulfilled.

### The Coming of the Son of Man

<sup>25</sup> “And there will be signs in *the* sun, *the* moon, and *the* stars, and on earth distress among nations perplexed by the roaring of *the* sea and *its* waves; <sup>26</sup> men will be fainting from fear, and from foreboding over the things that keep coming on the world, for the powers of the heavens will be shaken. <sup>27</sup> And then they will see the Son of Man coming in a cloud, with power and great glory. <sup>28</sup> Now when these things start to happen, stand up and lift your heads, for your redemption is drawing near!”

### The Parable of the Fig Tree

<sup>29</sup> Then he told them a parable: “Consider the fig tree, and all trees *everywhere*. <sup>30</sup> As soon as they start to bud, you see *it* for yourselves and realize that now summer is drawing near. <sup>31</sup> Just so *with* you: When you see these things taking place, know that the kingdom of God is near. <sup>32</sup> I tell you the truth: This generation will by no means pass away till all *these* things have taken place. <sup>33</sup> Heaven and earth will pass away, but my words will by no means pass away.

### Keep Watch!

<sup>34</sup> “But look to yourselves, that your hearts are not weighed down with dissipation, drunkenness, or constant fretting over the affairs of this life, so that that day springs upon you unexpectedly like a trap; <sup>35</sup> for it will come upon all who live on the face of the whole earth. <sup>36</sup> So stay awake and watch at all times, praying<sup>7</sup> that you may have strength to escape all these things that will soon take place, and to stand before the Son of Man.”

7. Or possibly  
*and watch, pray-  
ing at all times*

<sup>37</sup> Now during the day Jesus would teach in the temple precincts; but come evening, he would depart and spend the night on the Mount of Olives. <sup>38</sup> As for all the people, they would come to him early in the morning in the temple, in order to hear him teach.

### Plotting and Betrayal

**22** Now the Feast of Unleavened Bread, which is *also* called the Passover, was drawing near; <sup>2</sup> and the chief priests and the scribes were looking for a way<sup>1</sup> to put Jesus to death, for they feared the people. <sup>3</sup> Then Satan entered Judas, the one called Iscariot, who *also* was numbered among the twelve. <sup>4</sup> So after leaving *the other disciples*, Judas spoke with the chief priests and *the* officers of the temple guard about how he might hand Jesus

1. Lit. *seeking*

2. Or *arranged, promised*

over to them. <sup>5</sup> And they were elated, and agreed<sup>2</sup> to give him money. <sup>6</sup> So Judas gave his consent; and he began looking for an opportunity to betray him *when he was* away from the crowds.

### The Final Passover

<sup>7</sup> Now the *first* day of *the Feast of* Unleavened Bread arrived, the day on which the Passover lamb was to be sacrificed. <sup>8</sup> So Jesus sent out Peter and John, saying, “Go and prepare the Passover meal<sup>3</sup> for us, so that we may partake of it together.”<sup>4</sup> <sup>9</sup> They said to him, “Where do you want us to prepare *it*?” <sup>10</sup> So he answered them, “Listen carefully:<sup>5</sup> Once you have entered the city, a man carrying a jug of water will meet you; follow him into the house he enters. <sup>11</sup> Then say to the head of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover meal with my disciples?”’ <sup>12</sup> Then he will show you a large, well-furnished upper room; make *your* preparations there.” <sup>13</sup> So they left and found *everything* just as Jesus had told them; and they prepared the Passover meal.

<sup>14</sup> Now when the hour arrived, Jesus reclined at the table together with the apostles. <sup>15</sup> Then he said to them, “With *deep* desire I have desired to eat this Passover with you before I suffer. <sup>16</sup> For I tell you *this*: Never again will I partake of it until it is fulfilled in the kingdom of God.” <sup>17</sup> And after taking a cup and offering thanks, he said, “Take this and divide *it* among yourselves. <sup>18</sup> For I say to you: From this time on I will by no means drink of the fruit of the vine till the kingdom of God has come.” <sup>19</sup> Then, when he had taken bread and given thanks, he broke it and gave *it* to them, saying, “This is my body, which is given for you; do this in remembrance of me.” <sup>20</sup> And after they had eaten, he did the same with the cup, taking it and saying, “This cup *is* the new covenant in my blood, which is poured out for you. <sup>21</sup> But look: The hand of him who betrays me *is here* with me on the table. <sup>22</sup> For the Son of Man will indeed depart just as God has ordained;<sup>6</sup> but woe to that man by whom he is betrayed!” <sup>23</sup> So the disciples began discussing among themselves<sup>7</sup> who it might be<sup>8</sup> that would do this.

### True Greatness

<sup>24</sup> But there was also a dispute among them as to which one should be considered the greatest. <sup>25</sup> So Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them are called ‘benefactors.’ <sup>26</sup> But among you

3. Or *lamb*

4. Lit. *so that we may eat (it)*

5. Lit. *Behold*

6. Lit. *according to that which has been ordained*

7. Or *questioning one another about*

8. Lit. *which one of them it might be*

it must not be so. Instead, the greatest among you must become like the youngest, and the one who leads like the one who serves.

<sup>27</sup> For who *is* greater: the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? Yet I am among you as the One who serves. <sup>28</sup> And you are the ones who have stood by me in my trials. <sup>29</sup> Therefore, I confer on you—just as my father *has* conferred on me—a right to rule as kings,<sup>9</sup> <sup>30</sup> so that in my kingdom you may eat and drink *with me* at my table. Moreover, you will be seated on thrones, judging the twelve tribes of Israel.<sup>10</sup>

9. Lit. *And I appoint to you just as my Father [has] appointed to me: a right to rule as king (or, to me: a kingdom)*

10. See Matt. 19:28

### Peter Forewarned

<sup>31</sup> “Simon, Simon, listen *to me!* Satan has received<sup>11</sup> permission to sift you *all*/like wheat. <sup>32</sup> But as for you, *Simon*, I have prayed that your faith will not fail; so when you have come back, strengthen your brothers.” <sup>33</sup> But Peter said to him, “Lord, I’m ready to go with you both to prison and to death.” <sup>34</sup> Jesus replied, “I tell you, Peter: Today the rooster will not crow before you have denied three times that you *even* know me.”

11. Or *asked, demanded*

### Fresh Instructions for Difficult Days Ahead

<sup>35</sup> And *he* said to them, “When I sent you out with no money pouch, traveler’s bag, or sandals, did you lack anything?” And they replied, “Nothing.” <sup>36</sup> Then he said to them, “But now, he who has a money pouch, let him take *it with him*, and a traveler’s bag as well; and he who has no sword, let him sell his cloak and buy one. <sup>37</sup> For I say to you that this which has been written<sup>12</sup> must be fulfilled in me: ‘And he was numbered among the transgressors.’<sup>13</sup> For all that refers to me will surely be fulfilled.”<sup>14</sup> <sup>38</sup> Then the disciples said, “Look, Lord: Here *are* two swords!” But he said to them, “It is enough.”

12. I.e. this text of Scripture

13. Is. 53:12

14. Or possibly *is being fulfilled*; lit. for *indeed that which concerns me has an end*

### Prayer, Betrayal, Arrest in Gethsemane

<sup>39</sup> Then, as he often did, he left the house and proceeded to the Mount of Olives; and his disciples followed him. <sup>40</sup> And when he arrived at his destination,<sup>15</sup> he said to them, “Pray that you will not enter into temptation.” <sup>41</sup> Then he withdrew from them about a stone’s throw, fell to his knees, and began to pray, <sup>42</sup> saying, “Father, if it be your will, take this cup from me; nevertheless, not my will, but yours be done.” <sup>43</sup> Then an angel from heaven appeared to him and strengthened him. <sup>44</sup> And being in agony,

15. Lit. *appeared at the place*

16. Vv. 43-44  
are not found in  
several older mss  
17. Or *grief*;  
*distress*

he began to pray all the more earnestly; and his sweat became like large drops of blood falling to the ground.<sup>16</sup> <sup>45</sup> Then, after rising from prayer, he went back to his disciples *and* found them sleeping, *exhausted* from sorrow.<sup>17</sup> <sup>46</sup> But he said to them, "Why are you sleeping? Get up *and* pray, so that you will not enter into temptation!"

18. Lit. *permit*  
*until this*

19. Lit. *as if*  
20. See Matt.  
19:28; lit. *your*  
*hour, and (even)*  
*the power (author-*  
*ity) of darkness*

<sup>47</sup> Now while Jesus was still speaking, a crowd *of men* suddenly arrived; and the *man* called Judas (one of the twelve) was leading them. Then he approached Jesus in order to kiss him; <sup>48</sup> but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" <sup>49</sup> Now when those around him saw what was about to happen, they said to him, "Lord, should we strike with *our* swords?" <sup>50</sup> And *then* one of them struck the servant of the high priest and cut off his right ear. <sup>51</sup> But in response Jesus said, "Even this you must allow."<sup>18</sup> And he touched the servant's ear and healed him. <sup>52</sup> Then Jesus said to the chief priests, the officers of the temple guard, and the elders who had come to take him, "Have you come out as you would<sup>19</sup> against a robber, with swords and clubs? <sup>53</sup> When I was with you daily in the temple, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."<sup>20</sup>

### Peter Denies His Lord

21. Lit. *one of*  
*them*

<sup>54</sup> Now after they had seized Jesus, they led him away and brought him into the high priest's house; and Peter was following at a distance. <sup>55</sup> And after the men had kindled a fire in the midst of the courtyard and sat down together, Peter seated himself among them. <sup>56</sup> But when a certain servant girl noticed him sitting by the fire, she fixed her gaze on him and said, "This man was with him too!" <sup>57</sup> But Peter denied it, saying, "Woman, I don't know him!" <sup>58</sup> Now after a little while someone else noticed him and exclaimed, "You too are *one* of his disciples!"<sup>21</sup> But Peter said, "Man, I am not!" <sup>59</sup> Then, about an hour later, yet another *bystander* spoke up boldly, saying, "Without a doubt this man was also with him, for he too is a Galilean!" <sup>60</sup> But Peter said, "Man, I have no idea what you're talking about!" Just then, while he was still speaking, a rooster crowed; <sup>61</sup> and the Lord turned around and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Today, before a rooster crows, you will deny me three times." <sup>62</sup> And Peter went out and wept bitterly.

### Jesus Mocked and Beaten

<sup>63</sup> Now the men who were keeping Jesus under guard began to mock him and beat him. <sup>64</sup> And after they had blindfolded him, they kept demanding a reply, saying, “Prophecy! Which one of us just hit you?” <sup>65</sup> And they spoke many other things against him, reviling him.<sup>22</sup>

22. Or *blaspheming (him)*

### Jesus Before the Sanhedrin

<sup>66</sup> Now when morning arrived, the assembly of the elders of the people—both *the* chief priests and *the* scribes—gathered together and led him into their council chamber.<sup>23</sup> And they said, <sup>67</sup> “If you are the Messiah, tell us.” But he said to them, “If I were to tell you, you would certainly not believe me; <sup>68</sup> and if I were to inquire of you, you would by no means answer. <sup>69</sup> Nevertheless, from this time on the Son of Man will be seated at the right hand of the power of God.” <sup>70</sup> So they all asked, “Are you then the Son of God?” And he said to them, “You are saying that I am.”<sup>24</sup> <sup>71</sup> So they declared, “What further testimony do we need, for now we’ve heard it for ourselves from his own lips!”

23. Or *their Sanhedrin*

24. Or *You say (well) that I am; You are saying (it) because I am*

### Jesus Delivered to Pilate

**23** So the entire assembly rose up and brought Jesus before Pilate. <sup>2</sup> Then they began to accuse him, saying, “We found this man undermining our nation, forbidding us to pay the tribute tax to Caesar, and saying that he himself is *the* Messiah, a king.” <sup>3</sup> So Pilate questioned him, saying, “Are you the king of the Jews?” In reply Jesus declared, “You are saying *it*.” <sup>4</sup> Then Pilate told the chief priests and the crowds, “I find no grounds for charging this man with wrongdoing.” <sup>5</sup> But they grew all the more fierce, saying, “He stirs up the people, teaching all throughout Judea; this began in Galilee, and *now* it has reached Jerusalem itself!”<sup>1</sup>

1. Lit. *beginning from Galilee as far as here*

### Jesus Before Herod

<sup>6</sup> Now when Pilate heard that, he inquired as to whether Jesus was a Galilean. <sup>7</sup> And when he learned that he was from Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time. <sup>8</sup> When Herod saw him, he was elated, for having heard about Jesus, he had long desired to see him, and was hoping to watch him perform some *kind of* miraculous sign. <sup>9</sup> So Herod questioned him at great length, but he gave no reply at



all. <sup>10</sup> Meanwhile, the chief priests and the scribes were standing by, fiercely accusing him. <sup>11</sup> Then, when Herod himself, together with his soldiers, had scorned and mocked him, he sent him back to Pilate, cloaked in an elegant robe. <sup>12</sup> And on that day Pilate and Herod befriended one another, for prior to this there had been enmity between them.

### Pilate Surrenders to the Crowd

<sup>13</sup> Now when Pilate had assembled the chief priests, the rulers, and the people, <sup>14</sup> he said to them *all*, “You brought me this man, *describing him* as someone who misleads the people; and behold, after examining him in your presence, I have not found him guilty of any of the charges you are bringing against him. <sup>15</sup> No, and neither has Herod, for he sent him back to us, and look: he has committed no crime worthy of death. <sup>16</sup> So then: After warning him with a flogging, <sup>2</sup> I will release *him*.” <sup>3</sup> <sup>18</sup> But all of them together raised a great cry, saying, “Take this man away and release Barabbas to us! <sup>19</sup> (Barabbas had been thrown into prison for a certain insurrection fomented in the city, and *also* for murder.) <sup>20</sup> So Pilate, desiring to release Jesus, addressed them again; <sup>21</sup> but they kept on shouting, “Crucify *him*, crucify him!” <sup>22</sup> Then he spoke to them a third time, *saying*, “Why, what evil has he done? I have not found him guilty of any crime worthy of death; therefore I will warn him with a flogging and let *him* go.” <sup>23</sup> But they were insistent, demanding with loud shouts that he be crucified. And their shouts prevailed. <sup>24</sup> So Pilate gave a decision for their request to be granted. <sup>25</sup> Then he released the man they *had* asked for—the man who was thrown into prison for insurrection and murder—and handed over Jesus to their will. <sup>4</sup>

### A Warning from the King

<sup>26</sup> Now as they were leading him away, they seized Simon, a man from Cyrene *who was* coming in from the country; and they laid the cross on him and made him carry it <sup>5</sup> behind Jesus.

<sup>27</sup> Now a great many of the people were following Jesus, including women who were beating their breasts and wailing over him. <sup>28</sup> But turning to them, Jesus said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and your children. <sup>29</sup> For behold, days are coming in which they will

2. Lit. *after I chastise him*

3. Many mss omit v. 17: *Now he was obligated to release one prisoner to them at the feast.*

4. Or *desire, decision*

5. Lit. *laid the cross on him to carry*

say, 'Blessed *are* the barren, and the wombs that never bore, and the breasts that never nursed.' <sup>30</sup> Then they will start to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' <sup>31</sup> For if they do these things when the wood is green, what will be done when it is dry?"

6. Hos. 10:8

### The King on the Cross

<sup>32</sup> Now two other men, both criminals, were being led away with him for execution; <sup>33</sup> and when they arrived at the place called "the Skull," they crucified him there, along with the criminals: one on his right side, and the other on his left. <sup>34</sup> But *as they did so*, Jesus said, "Father, forgive them, for they don't realize what they are doing."<sup>7</sup> Then they divided up his garments and cast lots *for them*.

7. A number of significant mss omit this sentence

<sup>35</sup> Now the people were standing about, looking on; and the rulers, along with the people, were sneering,<sup>8</sup> saying, "He saved others; if he *really* is the Messiah of God, the Chosen One, let him save himself!" <sup>36</sup> And the soldiers were mocking him as well, coming up *to him*, offering him sour wine, <sup>37</sup> and saying, "If you *really* are the king of the Jews, save yourself."

8. Or *but the rulers also (even) sneered*; but see Matt. 27:39-40

<sup>38</sup> But above him this also was written: THIS IS THE KING OF THE JEWS.

<sup>39</sup> Then one of the *two* criminals who were hanging *there* began to rail at Jesus, saying, "You're the Messiah, aren't you? Save yourself and us!" <sup>40</sup> But in response, the other *criminal* rebuked him, saying, "Don't you even fear God, seeing that you *and he* are under the same sentence?" <sup>41</sup> And in our case, justly so, since we are getting what we deserve for what we did; but this man has done nothing wrong." <sup>42</sup> Then he said, "Jesus, remember me when you come *again* in your royal power."<sup>9</sup> <sup>43</sup> But Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

9. Or *in (with) your kingdom*; some mss *into your kingdom*

### Jesus Dies on the Cross

<sup>44</sup> It was now about the sixth hour,<sup>10</sup> and darkness came over the entire land until the ninth hour, for the light of the sun had been withdrawn; <sup>45</sup> and the curtain of the temple was torn in two. <sup>46</sup> And after crying out with a loud voice, Jesus said, "Father, into your hands I entrust my spirit."<sup>11</sup> And after saying that, he breathed his last. <sup>47</sup> Now when the centurion saw what

10. I.e. noon

11. Ps. 31:5

12. Or *righteous*

had happened, he gave God glory, saying, “Surely this man was innocent!”<sup>12</sup> <sup>48</sup> And when all the crowds which had assembled for this spectacle saw what had happened, they headed back to their homes, beating their breasts. <sup>49</sup> But all who knew him—including the women who had followed him from Galilee—stood at a distance, carefully watching these things.

### Jesus Laid to Rest in Joseph’s Tomb

13. Lit. *And behold*

<sup>50</sup> Now there was<sup>13</sup> a man by the name of Joseph, a member of the Sanhedrin *who hailed* from the Jewish city of Arimathea. He was a good and righteous man <sup>51</sup> (he had not consented to the council’s plan and action) who was eagerly waiting for the kingdom of God. <sup>52</sup> Going *in* to Pilate, he asked *him* for the body of Jesus. <sup>53</sup> Then, after taking down the body, he wrapped it in a linen cloth and placed him in a tomb hewn out of rock, *a tomb* where no one had yet been laid to rest. <sup>54</sup> Now it was the day of preparation, and the Sabbath was about to begin. <sup>55</sup> So the women who had come with Jesus out of Galilee followed *Joseph*; and they observed *both* the tomb and the way in which Jesus’ body was laid to rest. <sup>56</sup> After that, they went home and prepared aromatic spices and fragrant oils. Then, in accordance with the commandment, they rested on the Sabbath day.

### Resurrection Morning

1. Lit. *it happened that two men*

2. Or *But*

3. Or *the Living One*

**24** Now on the first *day* of the week, at early dawn, the women arrived at the tomb carrying the aromatic spices they had prepared. <sup>2</sup> But they found that the stone had been rolled away from the tomb; <sup>3</sup> and when they went in, they did not find the body of the Lord Jesus. <sup>4</sup> Now as they were trying to understand what this meant, two men<sup>1</sup> clothed in shining garments suddenly stood beside them. <sup>5</sup> And<sup>2</sup> as the women grew fearful and lowered their faces to the ground, the men said to them, “Why do you seek the living<sup>3</sup> among the dead? <sup>6</sup> He isn’t here, but has been raised! Remember how he told you when he was still in Galilee <sup>7</sup> that the Son of Man must be delivered into the hands of sinful men and crucified, but rise again on the third day.” <sup>8</sup> Then the women remembered Jesus’ words; <sup>9</sup> and when they had returned from the tomb, they reported all these things to the eleven, and to all the rest *of the disciples*. <sup>10</sup> Now it was Mary Magdalene, Joanna, Mary *the mother of* James, and the other women who were with them, who reported these things to the apostles; <sup>11</sup> but to them the women’s words

seemed like empty chatter, and they would not believe them. <sup>12</sup> Peter, however, jumped up and ran to the tomb; but when he stooped down, he only saw the linen wrappings. So he went back to his home, trying to understand<sup>4</sup> what had taken place.<sup>5</sup>

### Hidden in Plain Sight

<sup>13</sup> And behold, on that very day two of the disciples were traveling to a village called Emmaus, which is about seven miles from Jerusalem; <sup>14</sup> and they were deep in discussion about all that had *just* taken place. <sup>15</sup> Now while they were conversing and reasoning together, Jesus himself drew near and fell in beside them; <sup>16</sup> but their eyes were prevented from recognizing him. <sup>17</sup> So he said to them, “What are you men discussing so intently<sup>6</sup> as you walk along *together*?” Then they stood still, looking downcast. <sup>18</sup> And one *of them*, whose name was Cleopas, replied and said to him, “Are you the only visitor in Jerusalem who doesn’t know about the things that recently<sup>7</sup> happened there?” <sup>19</sup> Jesus said to them, “What things?” So they answered him, “The things concerning Jesus of Nazareth, a man who was a prophet, mighty in word and deed before God and all the people; <sup>20</sup> and how the chief priests and our rulers handed him over to be sentenced to death, and had him crucified. <sup>21</sup> But we were hoping that he would be the one to redeem Israel. And besides all this, it’s now the third day since these things occurred. <sup>22</sup> What’s more,<sup>8</sup> some of the women in our group astonished us; <sup>23</sup> *for* after they had gone to the tomb at dawn and failed to find his body, they came back telling *us* that they also had seen a vision of angels, who said he was alive! <sup>24</sup> So some of the men in our group went to the tomb and found *it all* exactly as the women had said; but they didn’t see Jesus.”

<sup>25</sup> Then Jesus said to them, “O foolish ones, and slow of heart to believe everything the prophets spoke! <sup>26</sup> Was it not necessary for the Messiah to suffer these things and *then* to enter into his glory?” <sup>27</sup> And beginning with Moses and all the prophets, he explained to them the things *written* about himself in all the scriptures.

### Sorrow Turned to Joy

<sup>28</sup> Then they drew near to the village where they were heading; and Jesus acted as if he meant to go farther. <sup>29</sup> But they constrained him, saying, “Stay *here* with us; it’s getting towards evening and the day is nearly done.” So he went in to stay with them. <sup>30</sup> Now

4. Or *marveling at*

5. Lit. *departed, wondering to himself what had happened*

6. Lit. *What are these matters (words) that you are exchanging with one another*

7. Lit. *in these days*

8. Lit. *But also*

9. Some early mss  
omit *within us*

10. Lit. *made*  
*known*

as he was reclining at the table with them, it came about that he took up the bread and blessed *it*; and when he had broken it, he began to hand it out to them. <sup>31</sup> And *at this* their eyes were opened and they recognized him—after which he vanished from their sight! <sup>32</sup> Then they said to one another, “Were not our hearts burning within us<sup>9</sup> as he spoke to us on the road, *and* as he opened the scriptures to us?” <sup>33</sup> So in that very hour they got up and went back to Jeruslaem; and *when they arrived*, they found the eleven, and those who were with them, gathered together, <sup>34</sup> *all* exclaiming, “The Lord really has been raised; and he has appeared to Simon!” <sup>35</sup> Then the two disciples began to relate the things that *had* happened to them on the road, and how he was revealed<sup>10</sup> to them at the breaking of the bread.

### Christ in the Midst

<sup>36</sup> Now as they were speaking *about* these things, Jesus himself stood in the midst of them; and he said to them, “Peace be with you.” <sup>37</sup> But they were startled and frightened, thinking they were seeing a spirit. <sup>38</sup> So he said to them, “Why are you troubled, and why do doubts arise in your heart? <sup>39</sup> Look at my hands and my feet, *and see* that it is I myself! Touch me and see, for a spirit does not have flesh and bones as you see that I do.” <sup>40</sup> And when he had said this, he showed them his hands and feet. <sup>41</sup> Then, while they were still in disbelief because of *their* joy, and while they *all* stood amazed, he said to them, “Have you anything here to eat?” <sup>42</sup> So they handed him a piece of broiled fish; <sup>43</sup> and taking *it from them*, he ate it before their *very* eyes.

### Christ in the Scriptures

11. Lit. *These are*  
*the words (things)*  
*that I spoke to you*

12. Lit. *mind*

<sup>44</sup> And he said to them, “This is what I told you<sup>11</sup> when I was still with you, that everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.” <sup>45</sup> Then he opened their minds<sup>12</sup> to understand the scriptures. <sup>46</sup> And he said to them, “Thus it was written that the Messiah would suffer and rise from the dead on the third day, <sup>47</sup> and that repentance for *the* forgiveness of sins would be preached in his name to all nations, beginning at Jerusalem. <sup>48</sup> You *all* are witnesses of these things. <sup>49</sup> And behold, I am going to send the promise of my Father upon you; but wait *here* in the city till you are clothed with power from on high.”

**The Ascension**

<sup>50</sup> And he led them out as far as Bethany; and lifting up his hands, he blessed them. <sup>51</sup> Now it came about that as he was bestowing the blessing, he departed from them and was taken up into heaven. <sup>52</sup> So after they had knelt down and worshiped him,<sup>13</sup> they returned to Jerusalem with great joy. <sup>53</sup> And they were continually in the courts of the temple,<sup>14</sup> praising God.

13. Lit. *they had worshiped him*

14. Or *continually in the temple*



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# JOHN

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## The Person and Work of the Word

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were created through him, and without him nothing came to be that came to be. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness: The darkness<sup>1</sup> did not overcome it.

1. Lit. *and the darkness*

## The True Light

<sup>6</sup> There was a man sent from God whose name *was* John. <sup>7</sup> This man came as a witness, to testify about the light, so that through him all might believe. <sup>8</sup> He was not the light, but *was sent* to testify about the light. <sup>9</sup> The true light, *the light* that enlightens every man, was coming into the world. <sup>10</sup> He was in the world, and the world was created through him, but the world did not know him.<sup>2</sup> <sup>11</sup> He came to his own, but his own did not receive him. <sup>12</sup> Yet *to* as many as did receive him—to those who believe in his name—he gave the right to become *the* children of God, <sup>13</sup> *children* who were begotten,<sup>3</sup> neither by<sup>4</sup> blood,<sup>5</sup> nor by the will of the flesh, nor by the will of man,<sup>6</sup> but by God.

2. Or *recognize him*

3. Or *born*

4. Lit. *out of, from*

5. Lit. *bloods*

6. Or *a man (husband)*



## The Fountain of Grace

7. Some interpreters: *unique; one and only*

<sup>14</sup> And the Word became flesh and tabernacled among us; and we beheld his glory, glory as of the uniquely begotten<sup>7</sup> *Son* of the Father, full of grace and truth. <sup>15</sup> (John bore witness concerning him; and he cried out, saying, “This was he of whom I said, ‘He who comes after me is ranked before me, because he existed before me.’”) <sup>16</sup> For out of his fullness we have all received, even grace upon grace. <sup>17</sup> For the Law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup> No one has seen God at any time; *but the* uniquely begotten God who is in the bosom of the Father—he has made *him* known.

## The Testimony of John: “I am not the Messiah.”

8. Is. 40:3

<sup>19</sup> Now this is the testimony of John, when the Jewish leaders sent priests and Levites from Jerusalem to ask him, “Who are you?” <sup>20</sup> He confessed *the truth*, and did not deny *it*; rather, he confessed, “I am not the Messiah.” <sup>21</sup> So they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” But he answered, “No.” <sup>22</sup> So they said to him, “Who are you? Tell us, so that we can give an answer to those who sent us. What do you say about yourself?” <sup>23</sup> He said: “*I am a* voice crying in the wilderness, ‘Make straight the way of the Lord,’ just as the prophet Isaiah said.”<sup>8</sup>

9. Or *recognize*

<sup>24</sup> Now those who were sent *to John* belonged to *the sect of the Pharisees*. <sup>25</sup> So they inquired of him, saying, “Why then are you baptizing, if you are not the Messiah or Elijah or the Prophet?” <sup>26</sup> John answered them, “I am baptizing in water. *But* standing among you is one whom you do not know<sup>9</sup>—<sup>27</sup> one who comes after me—and I am not worthy to untie the strap of his sandal.” <sup>28</sup> These things were done in Bethany beyond the Jordan, where John was baptizing.

## The Testimony of John: “Behold the Lamb of God!”

10. Lit. *did not know (recognize) him*

11. Lit. *came*

<sup>29</sup> The next day John saw Jesus coming towards him; and he said, “Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup> This is he of whom I said, ‘After me comes a man who is ranked above me, for he existed before me.’ <sup>31</sup> I myself did not know who he was;<sup>10</sup> but in order that he might be revealed to Israel, I have come<sup>11</sup> baptizing in water.” <sup>32</sup> So John bore witness, saying, “I beheld the Spirit descending from heaven like a dove; and he remained on him. <sup>33</sup> I myself did not know who he was;

but he who sent me to baptize in water said to me, ‘The man on whom you see the Spirit descend and remain, he is the One who baptizes in the Holy Spirit.’<sup>34</sup> And I have seen and testified that this is the Son<sup>12</sup> of God.”

12. A few mss  
*Chosen One*

### The First Disciples Called

<sup>35</sup> The next day John again was standing with two of his disciples.

<sup>36</sup> And gazing at Jesus as he walked by, John said, “Behold the Lamb of God!”<sup>37</sup> Now his two disciples<sup>13</sup> heard him saying *this*; so they followed Jesus.<sup>38</sup> But when Jesus turned around and saw them following *him*, he said to them, “What is it that you seek?” They said to him, “Rabbi” (which means “Teacher”), “where are you staying?”<sup>39</sup> He said to them, “Come, and you will see.” So they came and saw where he was staying; and they remained with him the rest of that day. (It was now about the tenth hour).<sup>14</sup>

13. Lit. *the two disciples of him*

14. Likely 4 PM (Jewish time), possibly 10 AM (Roman civic time)

<sup>40</sup> Now Andrew, Simon Peter’s brother, was one of the two *disciples* who *had* heard John *and afterward* followed Jesus.<sup>41</sup> First he found his own brother, Simon; and he said to him, “We’ve found the Messiah!” (which is translated, “the Christ”).<sup>42</sup> Then he brought him to Jesus. Now when Jesus looked at him, he said, “You are Simon, the son of John: You will be called Cephas” (which means “a rock”).<sup>15</sup>

15. Greek *Petros*

<sup>43</sup> The next day Jesus decided to leave for Galilee; so he found Philip and said to him, “Follow me.”<sup>44</sup> (Now Philip was from Bethsaida, the city of Andrew and Peter.)<sup>45</sup> Then Philip found Nathanael and said to him, “We’ve found the One whom Moses wrote about in the Law—*Moses*, and the prophets *as well*—: Jesus of Nazareth, the son of Joseph.”<sup>46</sup> But Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see!”<sup>47</sup> Jesus saw Nathanael coming towards him, and he said of him, “Behold, an Israelite indeed, in whom there is no guile!”<sup>48</sup> Nathanael said to him, “How is it that you know me?” Jesus replied, “Before Philip called you, when you were *sitting* under the fig tree, I saw you.”<sup>49</sup> Nathanael said to him, “Rabbi, you are the Son of God! You are the king of Israel!”<sup>50</sup> Jesus replied, “Do you believe because I said to you, ‘I saw you under the fig tree’? You will see greater things than these!”<sup>51</sup> Then Jesus said to him, “Truly, truly, I say to you *all*:<sup>16</sup> You are going to see heaven opened wide, and the angels of God ascending and descending on the Son of Man.”

16. *You* is plural

## The Wedding at Cana

**2** Now on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; <sup>2</sup> and Jesus and his disciples had been invited to the wedding as well. <sup>3</sup> So when the wine ran out, Jesus' mother said to him, "They have no wine." <sup>4</sup> But he said to her, "Woman, why are you involving me? My hour has not yet come." <sup>5</sup> *Then* his mother said to the servants, "Whatever he tells you *to do*, do *it*."

<sup>6</sup> Now in that place there were six water jars made of stone, set out for the Jewish ritual of purification, each one having a capacity of twenty or thirty gallons. <sup>7</sup> Jesus said to the servants, "Fill the jars with water." So they filled them to the brim. <sup>8</sup> Then he said to the servants, "Now draw *some* out and take *it* to the steward of the feast." And they did so. <sup>9</sup> But when the steward of the feast tasted the water that had become wine (he did not know where it had come from, but the servants who had drawn the water knew) he called *for* the bridegroom. <sup>10</sup> And he said to him, "Every man sets out the good wine first; then, when the *guests* have drunk freely, the inferior. *But* you have kept the good wine till now!" <sup>11</sup> This, *the* first of *his* miraculous signs, Jesus performed in Cana of Galilee, and manifested his glory; and his disciples believed in him.

<sup>12</sup> After this, he went down to Capernaum—he, his mother, his brothers, and his disciples; and he stayed there for a few days.

## Jesus Cleanses the Temple

<sup>13</sup> Now the Passover of the Jews was drawing near, so Jesus went up to Jerusalem. <sup>14</sup> But *there* in the temple *courts* he found moneychangers<sup>1</sup> seated *at their tables*, and men who were selling oxen, sheep, and doves. <sup>15</sup> So after fashioning a whip out of ropes, he drove them all out of the temple, together with the sheep and the oxen; and he poured out the coins of the moneychangers and turned over their tables. <sup>16</sup> Then he said to the men selling doves, "Get these out of here! Stop turning my Father's house into a marketplace!" <sup>17</sup> And his disciples remembered that it was written, "Zeal for your house will consume me."<sup>2</sup>

<sup>18</sup> In response, the Jewish leaders<sup>3</sup> therefore said to him, "What sign can you give us, proving your authority to do these things?"<sup>4</sup> <sup>19</sup> Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> Then the leaders said, "It took

1. Lit. *the moneychangers*

2. Ps. 69:9

3. Lit. *the Jews*

4. Lit. *What sign do you show us since you do these things?*

forty-six years to build this temple,<sup>5</sup> and you will raise it up in three days?”<sup>21</sup> But Jesus was speaking of the temple of his body.<sup>22</sup> Therefore, after he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture as well as the word that Jesus had spoken.

5. Or *For forty-six years this temple has been under construction*

### Jesus Knows the Heart of Man

<sup>23</sup> Now while he was in Jerusalem during the Feast of the Passover, many believed in his name when they beheld the miraculous signs he was performing.<sup>24</sup> But as for Jesus, he would not entrust himself to them, because he knew all *men*,<sup>25</sup> and because<sup>6</sup> he had no need that anyone should tell<sup>7</sup> *him* about man; for he himself knew what was in man.

6. Or *that*  
7. Lit. *testify*

### Christ, the Kingdom, and the New Birth

**3** Now there was a man by the name of Nicodemus, a Pharisee and a member of the Jewish ruling council.<sup>1</sup> <sup>2</sup> This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come *to us* from God, for these miraculous signs that you are performing; No one could do them unless God was with him.”<sup>3</sup> Jesus answered and said to him, “Truly, truly, I say to you, unless a person is born again,<sup>2</sup> he cannot see the kingdom of God.”<sup>4</sup> Nicodemus said to him, “How can a man be born when he’s old? Surely he can’t enter his mother’s womb a second time and be born!”<sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless a person is born of water and spirit,<sup>3</sup> he cannot enter the kingdom of God.<sup>6</sup> What is born of the flesh is flesh, and what is born of the Spirit is spirit.<sup>7</sup> Don’t be amazed that I said to you, ‘You must be born again.’<sup>8</sup> The wind blows where it pleases; and you hear the sound of it, but you don’t know where it’s coming from or where it’s going. So it is with everyone who is born of the Spirit.”

1. Lit. *a ruler of the Jews*

2. Or *from above*

3. Or *water and (the) Spirit*

<sup>9</sup> Nicodemus replied and said to him, “How can these things be?”<sup>10</sup> Jesus answered, “You are the teacher of Israel, and you don’t know these things?”<sup>11</sup> Truly, truly, I say to you, we speak of what we know, and we bear witness to what we’ve seen; but you *men*<sup>4</sup> are not accepting our testimony.<sup>12</sup> If I’ve told you earthly things and you don’t believe, how will you believe if I tell you heavenly things?<sup>13</sup> No one has ascended into heaven except him who came down from heaven—the Son of Man.<sup>5</sup> <sup>14</sup> And just as Moses lifted up the serpent in the wilderness, even so the Son of

4. *You* is plural, and so throughout the rest of the chapter  
5. Many mss add *who is in heaven*

Man must be lifted up,<sup>15</sup> so that everyone who believes in him may have eternal life.

6. Some interpreters:  
*unique; one and only*  
7. Or *would*

<sup>16</sup> “For God so loved the world that he gave his uniquely begotten<sup>6</sup> Son, so that everyone who believes in him would not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but that the world, through him, might<sup>7</sup> be saved. <sup>18</sup> He who believes in him is not condemned; *but* he who does not believe has already been condemned, because he has not believed in the name of the uniquely begotten Son of God. <sup>19</sup> And this is the condemnation, that the light has come into the world, but men loved darkness rather than the light, because their deeds were evil. <sup>20</sup> For everyone who practices evil hates the light, and does not come to the light, for fear that his deeds will be exposed. <sup>8</sup> <sup>21</sup> But he who practices the truth comes to the light, so that all can see<sup>9</sup> that his deeds have been done in God.”

8. Lit. *so that his deeds might not be exposed*  
9. Lit. *so that it may be made manifest*

### “I Must Decrease”

<sup>22</sup> After these things Jesus and his disciples came into the land of Judea; and there he spent time with them and began to baptize. <sup>23</sup> John was baptizing as well, in Aenon, near Salim, for in that region water was plentiful; and people were coming *to him* and being baptized <sup>24</sup> (for John had not yet been thrown into prison).

10. Some mss  
*certain Jews*

<sup>25</sup> Then a dispute arose between *some* of John’s disciples and a certain Jew<sup>10</sup> concerning purification. <sup>26</sup> So they came to John and said to him, “Rabbi, the man who was with you beyond the Jordan—the One you testified about—look, *now* he too is baptizing, and everyone is coming to him!” <sup>27</sup> John replied, “A man can receive nothing unless it has been given to him from heaven. <sup>28</sup> You yourselves can testify concerning me, that I said, ‘I am not the Messiah,’ but rather, ‘I have been sent before him.’ <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands beside *him* and listens to him,<sup>11</sup> overflows with joy at the sound of<sup>12</sup> the bridegroom’s voice. So then: This, my joy, is *now* complete. <sup>30</sup> He must increase, and I *must* decrease.”<sup>13</sup>

11. Or possibly  
*and listens for him*  
12. Lit. *because of*  
13. Some interpreters close the quote at v. 30  
14. Lit. *He (the one) who received his testimony sealed (certified) that God is true (truthful)*

<sup>31</sup> “He who comes from above is above all; he who is from the earth belongs to the earth, and speaks from the earth. He who comes from heaven is above all. <sup>32</sup> What he has seen and heard—to *that* he bears witness; and no one accepts his testimony. <sup>33</sup> But the one who has accepted his testimony has set his seal to this: God is telling us the truth.”<sup>14</sup> <sup>34</sup> For he whom God has sent

speaks the *very* words of God, for *to him* God does not give the Spirit by measure. <sup>35</sup> The Father loves the Son, and has given all things into his hand. <sup>36</sup> He who believes in the Son has eternal life; but he who disobeys<sup>15</sup> the Son will not see life, but the wrath of God remains on him.”

15. Or *refuses to believe, rejects*

### A Woman at the Well

**4** So when Jesus learned that the Pharisees had heard he was making and baptizing more disciples than John <sup>2</sup> (though Jesus himself was not baptizing, but *only* his disciples), <sup>3</sup> he left Judea and departed again for Galilee. <sup>4</sup> But it was necessary for him to pass through Samaria. <sup>5</sup> So he came to a city of Samaria called Sychar, near the parcel of land that Jacob had given to his son Joseph. <sup>6</sup> Now Jacob's well<sup>1</sup> was located there; so Jesus, being weary from *his* journey, was sitting<sup>2</sup> beside the well. It was about the sixth hour.<sup>3</sup>

1. Lit. *spring*  
2. Or *sat down*;  
lit. *was (began)*  
*sitting thus*  
3. I.e. noon

<sup>7</sup> Then a Samaritan woman arrived to draw water. Jesus said to her, “Give me a drink” <sup>8</sup> (for his disciples had gone away into the city to buy food). <sup>9</sup> Therefore the Samaritan woman said to him, “How is it that you, a Jew, are asking me, a Samaritan woman, for a drink?” (For Jews have no dealings with Samaritans.) <sup>10</sup> In reply, Jesus said to her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked *of* him, and he would have given you living water.” <sup>11</sup> The woman said to him, “Sir, you have nothing with which to draw, and the well is deep; where then would you get this living water? <sup>12</sup> Are you greater than our father Jacob, who gave us the well and drank from it himself, along with his sons and his livestock?” <sup>13</sup> Jesus answered her, “Everyone who drinks of this water will thirst again; <sup>14</sup> but whoever drinks of the water that I will give him will never thirst. Indeed,<sup>4</sup> the water that I will give him will become in him a fountain<sup>5</sup> of water, springing up into eternal life.”

4. Or *But*  
5. Or *spring*,  
*artesian well*

<sup>15</sup> The woman said to him, “Sir, give me this water, so I won't get thirsty or *have to* journey here to draw.” <sup>16</sup> Jesus said to her, “Go, call your husband, and come *back* here.” <sup>17</sup> The woman answered and said, “I have no husband.” Jesus replied, “In saying, ‘I have no husband,’ you have spoken well, <sup>18</sup> for you have had five husbands, and the man you have now is not your husband; *so* in this you have told the truth.” <sup>19</sup> The woman said to him, “Sir, I can see that you are a prophet. <sup>20</sup> Our forefathers worshiped on this mountain, but you *Jews* say that Jerusalem is the place where

6. Lit. *now is*

7. Or *a spirit*; cf. John 3:5

people should worship.”<sup>21</sup> Jesus said to her, “Woman, believe me: An hour is coming when *all of you* will worship the Father, neither on this mountain nor in Jerusalem.”<sup>22</sup> You are worshiping what you do not know; we know what we worship, for salvation comes from the Jews.<sup>23</sup> But an hour is coming—and has now arrived<sup>6</sup>—when the true worshipers will worship the Father in spirit and truth; for the Father is seeking *people* such as these to become his worshipers.<sup>24</sup> God *is* spirit,<sup>7</sup> and those who worship him must worship in spirit and truth.”<sup>25</sup> The woman said to him, “I know that Messiah is coming” (who is *also* called Christ). “When he does, he will tell us all *things*.”<sup>26</sup> Jesus said to her, “I—the One speaking with you *now*—am he.”

<sup>27</sup> Now at that *very moment* his disciples arrived; and they were amazed that he was talking with a woman. Yet no one asked *him*, “What are you seeking?” or, “Why are you talking with her?”

### Fields White for Harvest!

8. Lit. *This could not be the Christ, could it?*

9. Lit. *behold, look!*

10. Or *that they are already white for harvesting. He who reaps*

<sup>28</sup> So the woman left her water jar behind, went back into the city, and said to the men, <sup>29</sup> “Come *and* see a man who told me everything I ever did! Could this be the Messiah?”<sup>8</sup> <sup>30</sup> So they left the city and started going *out* to him. <sup>31</sup> Meanwhile, the disciples kept pressing him, saying, “Rabbi, take something to eat.” <sup>32</sup> But he said to them, “I have food to eat that you do not know.” <sup>33</sup> So the disciples were saying to one another, “Could someone have brought him something to eat?” <sup>34</sup> Jesus said to them, “My food is to do the will of him who sent me, and to complete his work. <sup>35</sup> Don’t you all say, ‘There are four more months, and *then* comes the harvest’? Well,<sup>9</sup> I say to you: Lift up your eyes and look *out* on the fields, that *even now* they are white for harvesting!” <sup>36</sup> Already he who reaps<sup>10</sup> is receiving wages and gathering fruit for eternal life, so that he who sows and he who reaps can rejoice together. <sup>37</sup> For in this *case* the saying is true: ‘One sows and another reaps.’ <sup>38</sup> I sent you to reap that for which you didn’t toil; others have toiled, and you have entered into their toil.”

<sup>39</sup> Now many of the Samaritans who lived in that city believed in Jesus because of the word of the woman, who had testified, “He told me everything I *ever* did!” <sup>40</sup> So when they came to him, they began urging him to stay with them; and he remained there *for* two days. <sup>41</sup> Then many more believed because of his own word. <sup>42</sup> And they were saying to the woman, “No longer do we believe because of what you said, for *now* we have heard

him ourselves; and we know that this man truly is the savior of the world.”

### Welcome in Galilee

<sup>43</sup> Now after the two days, he left that place for Galilee; <sup>44</sup> for Jesus himself *had* testified that a prophet has no honor in his own homeland. <sup>45</sup> So when he arrived in Galilee, the Galileans welcomed him, for they had seen everything he did in Jerusalem at the feast (for they too had gone to the feast).

### A Nobleman's Son is Healed

<sup>46</sup> Then Jesus came again into Cana of Galilee, where he *had* turned the water into wine. Now in Capernaum there was a certain royal official whose son was sick. <sup>47</sup> When this man heard that Jesus had come from Judea into Galilee, he went to him and pleaded with him to come down and heal his son, for the child was about to die. <sup>48</sup> Therefore Jesus said to him, “Unless you are constantly seeing signs and wonders, you people refuse to believe.”<sup>11</sup> <sup>49</sup> The official said to him, “Sir, come down *quickly* before my child dies!”<sup>12</sup> <sup>50</sup> Jesus said to him, “Go your way; your son lives.” *And* the man believed the word that Jesus had spoken to him; and he headed off. <sup>51</sup> But as he was making his way down, his servants met him and told *him* that his son was alive. <sup>52</sup> So he asked them when it was that<sup>13</sup> *the child* began to improve. They said to him, “Yesterday at the seventh hour<sup>13</sup> the fever left him.” <sup>53</sup> Then the father understood *that the boy was healed* precisely when<sup>14</sup> Jesus said to him, “Your son lives!” And he himself believed, along with his entire household. <sup>54</sup> This was now the second miraculous sign that Jesus performed after he had come out of Judea into Galilee.

### A Sabbath Healing at the Pool of Bethesda

**5** After these things there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now in Jerusalem, near the Sheep Gate, there is a pool which in *the* Hebrew tongue is called Bethesda.<sup>1</sup> It has five covered walkways<sup>3</sup> in which a great many people were lying: people who were sick, blind, lame, and wasting away.<sup>2</sup> <sup>5</sup> Now in that place there was a certain man who had been an invalid for thirty-eight years. <sup>6</sup> Seeing him lying there, and knowing he had already been *in that condition* for some time, Jesus said to him, “Do you want to get well?”<sup>7</sup> The disabled man

11. Lit. *you will by no means believe*

12. Lit. *So he asked from them the hour*

13. I.e. 1 PM

14. Lit. *in the hour in which*

1. Some mss read *Bethzatha*.

2. Or *paralyzed*. Some mss insert v. 4, which reads *waiting for the moving of the water. For at a certain time an angel went down into the pool and stirred up the water; then, after the stirring of the water, whoever stepped in first was healed of whatever disease he had.*



3. Lit. *no man*

answered him, "Sir, I have no one<sup>3</sup> to put me in the pool when the water is stirred up; so while I'm on my way *in*, someone else steps down before me."<sup>8</sup> Jesus said to him, "Stand up, pick up your bedding, and walk!"<sup>9</sup> And immediately the man became well; and he picked up his bedding and began to walk.

4. Lit. *who was the man who*

5. Lit. *slipped away, there being a crowd in that place*

Now that day was a Sabbath.<sup>10</sup> Therefore the Jewish leaders were saying to the man who was healed, "This is a Sabbath: It isn't lawful for you to carry your bedding."<sup>11</sup> But he answered them, "The man who made me well said to me, 'Pick up your bedding and walk.'<sup>12</sup> So they asked him, "Who was it that<sup>4</sup> said to you, 'Pick up your bedding and walk?'"<sup>13</sup> But the man who was healed did not know who it was, for Jesus had slipped away into the crowd in that area.<sup>5</sup>

<sup>14</sup> Now after these things, Jesus found the man in the temple. And he said to him, "See, you've *now* become well. Sin no more, so that nothing worse happens to you."<sup>15</sup> Then the man went and told the Jewish leaders that it was Jesus who had made him well.

### Jesus Clashes with the Jewish Leaders

6. Lit. *is working*

7. Or *I myself*

<sup>16</sup> For this reason the Jewish leaders began to persecute Jesus, because he was doing such things on the Sabbath.<sup>17</sup> But he answered them, "My Father has been at work<sup>6</sup> till now, and I too<sup>7</sup> have been at work."<sup>18</sup> Then the leaders sought all the more to kill him, not only because he was breaking the Sabbath, but also because he was calling God his own Father, *thereby* making himself equal with God.

8. Or *unless it is something*

9. Or *may marvel*

<sup>19</sup> So Jesus responded and said to them, "Truly, truly, I say to you, the Son can do nothing on his own, but only what<sup>8</sup> he sees the Father doing; for whatever things the Father does, these the Son does as well.<sup>20</sup> For the Father loves the Son and shows him everything he himself is doing; and he will show him greater works than these, so that you are moved to wonder."<sup>21</sup> For just as the Father raises the dead and brings them to life, so too does the Son bring to life those whom he will.<sup>22</sup> For the Father *himself* judges no one, but has granted all judgment to the Son,<sup>23</sup> so that all will honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent him.

10. Lit. *life, and does not come*

<sup>24</sup> Truly, truly, I say to you, he who hears my word and believes the One who sent me has eternal life: He will never come<sup>10</sup> into judgment, but has crossed over out of death *and* into life.

<sup>25</sup> “Truly, truly, I say to you, an hour is coming, and has now arrived, when the dead will hear the voice of the Son of God; and those who hear will live. <sup>26</sup> For just as the Father has life in himself, so too *has* he granted that the Son should have life in himself; <sup>27</sup> and he has given<sup>11</sup> him authority to execute judgment, since he is *the* Son of Man.<sup>12</sup> <sup>28</sup> Don’t be amazed at this; for an hour is coming in which all who are in the tombs will hear his voice <sup>29</sup> and come forth: those who did what is good<sup>13</sup> to *the* resurrection of life, and those who practiced what is evil<sup>14</sup> to *the* resurrection of condemnation.

### Manifold Witnesses to the Son

<sup>30</sup> “On my own, I can do nothing. As I hear, I judge; and my judgment is just, since I do not seek my own will, but the will of him who sent me. <sup>31</sup> If I *alone* testify about myself, my testimony is not true.<sup>15</sup> <sup>32</sup> There is another who testifies about me, and I know that the testimony he gives concerning me<sup>16</sup> is true. <sup>33</sup> You sent *messengers* to John, and he has borne witness to the truth. <sup>34</sup> Not that I receive<sup>17</sup> testimony from man, but I am saying these things so that you may be saved. <sup>35</sup> He was a<sup>18</sup> burning and a shining lamp, and for a time you were eager to rejoice in his light. <sup>36</sup> But the testimony I have is greater than John’s; for the works the Father has given me to complete—the very works I am doing—*these* testify about me, that the Father has sent me. <sup>37</sup> Moreover, the Father who sent me has testified about me himself. You have neither heard his voice nor seen his form at any time; <sup>38</sup> nor do you have his word abiding in you, for you do not believe the one whom he *has* sent. <sup>39</sup> You search the Scriptures<sup>19</sup> because you think that in them you have eternal life; and these as well<sup>20</sup> testify concerning me. <sup>40</sup> Yet<sup>21</sup> you are unwilling to come to me so as to have life.

<sup>41</sup> “I do not receive<sup>22</sup> honor<sup>23</sup> from men; <sup>42</sup> but I know you, that you do not have the love of God within you. <sup>43</sup> I have come in my Father’s name, and you are not welcoming me; if another comes in his own name, him you will welcome. <sup>44</sup> How can you believe when you receive glory from one another, yet fail to seek the glory that *comes* from the only God.<sup>24</sup> <sup>45</sup> Do not think that I *myself* will accuse you before the Father; the one who accuses you is Moses, in whom you have placed your hope. <sup>46</sup> For if you believed Moses, you would believe me; for he wrote of me. <sup>47</sup> But if you don’t believe his writings, how will you believe my words?”

- 11. Lit. *he gave*
- 12. Or *a son of man*
- 13. Lit. *the things that are good*
- 14. Lit. *the things that are evil*
- 15. I.e. admissible in a court of law
- 16. Lit. *the testimony he testifies about me*
- 17. Or *accept*
- 18. Lit. *the*
- 19. Or *Search the scriptures!*
- 20. Or *and these [very writings]; lit. and these are they that*
- 21. Lit. *and*
- 22. Or *am not receiving; do not accept*
- 23. Or *glory, praise*
- 24. Or possibly *from God alone; but see John 17:3*

## Bread for the Multitudes

1. Lit. *lifting up  
the eyes*

**6** After these things Jesus departed for the other side of the Sea of Galilee (*that is, the Sea of Tiberias*); <sup>2</sup> and a large crowd was following him because they had seen the miraculous signs he was performing on those who were sick. <sup>3</sup> And he went up on the mountainside and sat down there with his disciples. <sup>4</sup> Now the Passover, a feast of the Jews, was drawing near. <sup>5</sup> Therefore, after looking up<sup>1</sup> and seeing a large crowd coming his way, Jesus spoke to Philip, *saying*, “Where can we buy bread so that *all* these people may eat?” <sup>6</sup> (But Jesus said this *only* to test Philip, for he himself knew what he was about to do.) <sup>7</sup> Philip answered him, *saying*, “Two hundred denarii worth of bread wouldn’t be enough for each one to receive a little.” <sup>8</sup> One of his disciples (Andrew, Simon Peter’s brother) said to him, <sup>9</sup> “Here’s a boy with five barley loaves and two *small* fish, but of what use are they for *feeding* so many?” <sup>10</sup> Jesus said, “Make the people sit down.”

Now in that place there was an abundance of grass. So the men sat down, about five thousand in number. <sup>11</sup> Then Jesus picked up the loaves. And when he had given thanks, he distributed *portions* to the people reclining there; and he did the same with the fish, *giving them* as much as they wanted. <sup>12</sup> Then, when *all* had taken their fill, he said to his disciples, “Gather up the leftover fragments so that nothing is lost.” <sup>13</sup> So they gathered *them* up; and with the fragments left over by those who had eaten the five barley loaves they filled twelve baskets.

<sup>14</sup> Then the men, having seen the *miraculous* sign he had *just* performed, began to say, “Surely this is the Prophet who is to come into the world!” <sup>15</sup> So Jesus—realizing they were about to come and take him by force to make him their king—withdraw once again to the mountainside all by himself.

## A Walk on the Water

2. Lit. *Therefore  
they were desiring  
to receive him*

<sup>16</sup> Now when evening arrived, his disciples went down to the sea, <sup>17</sup> got into a boat, and headed out across the sea for Capernaum. (It was already dark, and Jesus had not yet come to them.) <sup>18</sup> But a strong wind was blowing, and the sea grew rough. <sup>19</sup> So when the disciples had rowed about three or four miles, they *suddenly* saw Jesus walking on the sea and approaching the boat; and they were deathly afraid. <sup>20</sup> But he said to them, “It is I! Don’t be afraid!” <sup>21</sup> Then they gladly received him<sup>2</sup> into the boat; and all at once the boat arrived at the land where the disciples were heading.

### The Manna From Above

<sup>22</sup> On the next day, the crowd that remained on the far side of the sea realized that only one boat had been there, and that Jesus had not boarded it with his disciples,<sup>3</sup> but *that* his disciples had departed all by themselves.<sup>23</sup> But some other boats out of Tiberias had landed<sup>4</sup> near the place where the people had eaten bread after the Lord gave thanks.<sup>24</sup> So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and came to Capernaum, looking for Jesus.

3. Or *saw that there was no other boat there but one, and that Jesus had not entered the boat with his disciples*

4. Lit. *came*

<sup>25</sup> Now once they had found him on the other side of the sea, they said to him, "Rabbi, when did you get here?"<sup>26</sup> Jesus answered them and said, "Truly, truly, I say to you, you are not seeking me because you saw the signs, but because you ate of the loaves and were filled."<sup>27</sup> Don't labor for the food that perishes, but for the food that endures to eternal life, *food* that the Son of Man will give to you, for on him God the Father has set his seal."<sup>28</sup> So they said to him, "What should we do so that we may work the works of God?"<sup>29</sup> Jesus answered and said to them, "This is the work of God, that you believe in him whom he *has* sent."<sup>30</sup> So they said to him, "Then what sign will you perform, so that we can see *it* and believe you? What *miracle* will you work?"<sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'<sup>32</sup> Therefore Jesus said to them, "Truly, truly, I say to you, it isn't Moses who has given you the bread from heaven; rather, *it is* my Father *who* is giving you the true bread from heaven."<sup>33</sup> For the bread of God is he who comes down from heaven and gives life to the world."

5. Ex.16:4; Neh. 9:15; Ps. 78:24

<sup>34</sup> Then the people said to him, "Sir, from now on<sup>6</sup> give us this bread!"<sup>35</sup> Jesus said to them, "I am the bread of life. He who comes to me will never hunger, and he who believes in me will never thirst."<sup>36</sup> But *as* I told you: You have indeed seen me,<sup>7</sup> yet you don't believe.<sup>37</sup> All whom the Father gives me will come to me; and he who comes to me I will never drive out.<sup>8</sup><sup>38</sup> For I have come down from heaven, not to do my own will, but the will of him who sent me.<sup>39</sup> And this is the will of him who sent me, that of all that he has given me I should lose nothing, but raise it up on the last day.<sup>40</sup> For this is the will of my Father, that everyone who beholds the Son and believes in him should have eternal life; and I myself will raise him up on the last day."

6. Lit. *at all times*

7. Some older mss omit *me*

8. Lit. *throw outside*

### Whispering Among the Jews

<sup>41</sup> So the Jews began whispering against him because he said, “I am the bread that came down out of heaven.” <sup>42</sup> And they were saying, “Is this not Jesus, the son of Joseph, whose father and mother we know? How *then* can he now say, ‘I have come down out of heaven?’” <sup>43</sup> In reply, Jesus said to them, “Stop whispering among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him; and I will raise him up on the last day. <sup>45</sup> It is written in the Prophets, ‘And *they* all will be taught by’<sup>9</sup> God.’<sup>10</sup> Everyone who has heard and learned from the Father comes to me. <sup>46</sup> Not that anyone has seen the Father, except the One who comes<sup>11</sup> from God; he *alone* has seen the Father. <sup>47</sup> Truly, truly I say to you, he who believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness and died. <sup>50</sup> This is the bread that comes down out of heaven, so that a man may eat of it and not die. <sup>51</sup> I am the living bread that came down out of heaven. If anyone partakes of this bread, he will live forever; and the bread I will give for the life of the world is my flesh.”

<sup>52</sup> So the Jews began to argue among themselves, saying, “How can this man give us *his* flesh to eat?” <sup>53</sup> Then Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in yourselves. <sup>54</sup> Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. <sup>55</sup> For my flesh is true food, and my blood is true drink. <sup>56</sup> He who feeds on my flesh and drinks my blood abides in me, and I in him. <sup>57</sup> Just as the living Father sent me, and *just as* I live because of the Father, so he who feeds on me will live because of me. <sup>58</sup> This is the bread that came down from heaven, not at all like *the bread* the fathers ate and then went on to die.<sup>12</sup> He who eats this bread will live forever.” <sup>59</sup> Jesus said these things as he was teaching in the synagogue at Capernaum.

### Divided Disciples

<sup>60</sup> So when they heard *this*, many of his disciples said, “This is a hard saying; who can understand<sup>13</sup> it?” <sup>61</sup> But Jesus, knowing in himself that his disciples were murmuring over this, said to them, “Does this saying offend you? <sup>62</sup> *What* then if you should see the Son of Man ascending *to* where he was before? <sup>63</sup> It is the Spirit who gives life; the flesh is of no use<sup>14</sup> at all. The words I have spoken to you, they are spirit and they are life.<sup>15</sup> <sup>64</sup> But

9. Or *of, about*

10. Is. 54:13

11. Lit. *is*

12. Lit. *and died*

13. Or *accept, obey, listen to*; lit. *hear*

14. Or *help, benefit, advantage*

15. Lit. *it is spirit and it is life*

some of you do not believe.” (For from the *very* beginning, Jesus knew the ones who did not believe, and who it was that would betray him.) <sup>65</sup> Then he went on to say, “This is why I told you that no one can come to me unless it has been granted to him by my Father.”

<sup>66</sup> As a result of this, many of his disciples went back to their former occupations<sup>16</sup> and no longer walked with him. <sup>67</sup> So Jesus said to the twelve, “Do you *men* also intend to leave?”<sup>17</sup> <sup>68</sup> Simon Peter answered him, *saying*, “Lord, to whom would we go? You have the words of eternal life; <sup>69</sup> and we have believed and come to know that you are the Holy One of God.” <sup>70</sup> In reply Jesus said to them *all*, “Did I not choose you, the twelve, yet one of you is a devil?” <sup>71</sup> (Now he was speaking about Judas, *the son* of Simon Iscariot; for it was Judas, one of the twelve, who was going to<sup>18</sup> betray him.)

16. Lit. *went back to the things behind*

17. The question anticipates a negative reply

18. Or *intending, planning, about to*

### Jesus Teaches at the Feast of Booths

**7** After these things Jesus *only* walked in Galilee, for he was unwilling to walk in Judea, since the Jewish leaders were trying to kill him.

<sup>2</sup> Now the Jewish Feast of Tabernacles was drawing near.

<sup>3</sup> Therefore Jesus' brothers said to him, “Leave here and go *down* to Judea so that your disciples *in those parts* can also see the works you are doing.” <sup>4</sup> For no one does anything in secret when he is trying to be known publicly. If you're doing these things, show yourself to the *whole* world.” <sup>5</sup> For not even his *own* brothers believed in him. <sup>6</sup> Therefore Jesus said to them, “The right time for me<sup>1</sup> has not yet come; but for you, any time is right.” <sup>7</sup> The world cannot hate you; but me it hates, because I testify about it that its works are evil. <sup>8</sup> You go up to the feast; I am not<sup>3</sup> going up to this feast, because the right time for me has not yet fully come.” <sup>9</sup> And after saying these things, he remained in Galilee.

1. Lit. *my time* (*opportunity*)

2. Lit. *your time is always opportune* (*ready*)

3. Many mss *not yet*

<sup>10</sup> Nevertheless, when his brothers had gone up to the feast, he himself also went up, yet not openly, but<sup>4</sup> in secret. <sup>11</sup> So during the feast the Jewish leaders were looking for him, saying, “Where is he?” <sup>12</sup> Moreover, among the crowds there was widespread whispering about him. Some were saying, “He's *a* good *man*,” whereas others were saying, “No, on the contrary, he's leading the common people astray.” <sup>13</sup> But no one would speak of him openly, for fear of the Jewish leaders.

4. Many mss *but as if*

5. Lit. *How does this man know letters*

6. Or *comes from him*; lit. *is of him*

7. Lit. *know concerning the teaching, whether it comes*

8. Lit. *Do not judge*

9. Or *where I am from?*

10. Greek *aleithinos*: true, truthful, real, genuine

<sup>14</sup> Now when the middle of the feast arrived, Jesus went up into the temple courtyard and began to teach; <sup>15</sup> and the Jewish leaders stood amazed, saying, “How did this man acquire such knowledge<sup>5</sup> without formal instruction?” <sup>16</sup> In response, Jesus therefore said to them, “My teaching is not mine, but his<sup>6</sup> who sent me. <sup>17</sup> If anyone desires to do his will, he will know if the teaching comes<sup>7</sup> from God, or if I am speaking from myself. <sup>18</sup> He who speaks from himself is seeking his own glory; but he who seeks the glory of the one who sent him, that *man* is true, and there is no unrighteousness in him. <sup>19</sup> Did not Moses give you the Law? Yet not one of you is putting it into practice. Why are you trying to kill me?” <sup>20</sup> The crowd answered and said, “You have a demon! Who is trying to kill you?” <sup>21</sup> Jesus answered and said to them, “I performed a single work, and all of you stand amazed. <sup>22</sup> And so *I ask*: Moses gave you circumcision (not that it came from Moses, but *rather* from the fathers), and you circumcise a man on the Sabbath. <sup>23</sup> *But* if a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, why are you angry with me because I made a man completely well on the Sabbath? <sup>24</sup> Stop judging<sup>8</sup> according to appearance, but judge *with* righteous judgment!”

### Could This Man Be the Messiah?

<sup>25</sup> Because of these things, some of the people who lived in Jerusalem began to say, “Isn’t this the man *the rulers* are trying to put to death? <sup>26</sup> But look! He’s speaking openly, and they’re not saying a word to him! Could it be they’ve concluded he really is the Messiah? <sup>27</sup> And yet we know where this man is from; but when the Messiah comes, no one will know where he is from.”

<sup>28</sup> Then Jesus cried out in the temple, teaching and saying, “*So*, you ‘know’ me, and you ‘know’ where I am from!<sup>9</sup> And *yet* I have not come on my own initiative, but the One who sent me is real and true.<sup>10</sup> You do not know him; <sup>29</sup> *but* I do know him, for I am from him, and he *has* sent me.” <sup>30</sup> So *once again the rulers* were trying to arrest him; but no one laid a hand on him, for his hour had not yet come. <sup>31</sup> Meanwhile, many among the crowd believed in him; and they were saying, “When the Messiah finally comes, will he perform more signs than the ones this man has performed?”

### Jesus and the Religious Leaders

<sup>32</sup> Now the Pharisees overheard the crowd whispering these things about him; so the chief priests and the Pharisees sent officers to

arrest him. <sup>33</sup> Therefore Jesus said, "For a little while longer I am with you, and *then* I *will* go to him who sent me. <sup>34</sup> You will seek me, but you will not find me; and where I am, you cannot come." <sup>35</sup> So the Jewish leaders said to one another, "Where is he planning to go, so that we won't be able to find him? Surely he's not planning to go to the Dispersion among the Greeks<sup>11</sup> and teach them. Or is he? <sup>36</sup> What did he mean when he said, 'You will seek me, but you will not find me', and 'where I am, you cannot come'?"

11. I.e. Jews living in Gentile lands

### The Promise of the Holy Spirit

<sup>37</sup> Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. <sup>38</sup> Just as the Scripture *has* said, he who believes in me, from the depths of his being<sup>12</sup> rivers of living water will flow forth."<sup>13</sup> <sup>39</sup> (Now he said this in reference to the Spirit, whom those who believed in him would soon receive; for the Spirit had not yet been *given*, for Jesus had not yet been glorified.)

12. Lit. *out of his belly (lowermost bowels)*

13. See Is. 44:3; 55:1; 58:11; Zech. 14:8

### Division Among the People

<sup>40</sup> So when they heard these words, some within the crowd began to say, "Surely this is the Prophet!" <sup>41</sup> Others were saying, "This is the Messiah!" But *still others* said, "No, for will the Messiah come from Galilee? <sup>42</sup> Hasn't the Scripture said that the Messiah comes from the seed of David, and from Bethlehem, the town where David lived?" <sup>43</sup> So because of him a division arose within the crowd. <sup>44</sup> Moreover, some of them wanted to take him by force; yet no one laid a hand on him.

<sup>45</sup> Then the officers came back to the chief priests and Pharisees; and the rulers said to them, "Why haven't you brought him?" <sup>46</sup> The officers replied, "No man ever spoke like this man *does*!" <sup>47</sup> So the Pharisees answered them, "Surely you haven't been deceived as well? <sup>48</sup> Have any of the rulers or the Pharisees believed in him? <sup>49</sup> But this crowd that doesn't know the Law is accursed." <sup>50</sup> *However*, Nicodemus (who had previously gone to *see* Jesus), being one of the rulers,<sup>14</sup> said to them, <sup>51</sup> "Does our law judge a man before it gives him a hearing and finds out what he is doing?" <sup>52</sup> They answered and said to him, "Are you also from Galilee? Search *the Scriptures* and see *for yourself*: No prophet is said to come out of Galilee."<sup>15</sup> <sup>53</sup> Then each one of *them* left for his *own* home.<sup>16</sup>

14. Lit. *them*

15. Lit. *that no prophet arises out of Galilee*

16. Many older mss do not contain 7:53-8:11; in some mss it appears in other locations.



## An Adulteress Meets Her Judges

**8** But Jesus departed for the Mount of Olives.

<sup>2</sup> Now early in the morning he came again into the temple precincts, and all the people were coming to him; so he sat down and began to teach them. <sup>3</sup> Then the scribes and the Pharisees brought *him* a woman who was caught committing adultery. So after standing her in the midst *of the crowd*, <sup>4</sup> they said to Jesus, "Teacher, this woman was caught in adultery, in the very act. <sup>5</sup> Now in the Law, Moses commanded us to stone such women. So then: What do you say?" <sup>6</sup> (In saying this, they were putting him to a test, looking for grounds to bring charges against him.) But Jesus, stooping down, began to write on the ground with *his* finger. <sup>7</sup> Then, when they kept pressing him for an answer, he stood up and said to them, "Whichever one of you is without sin, let him be the first to throw a stone at her." <sup>8</sup> And once again he stooped down and wrote on the ground. <sup>9</sup> Now when they all heard *this*, they began to leave, one by one, starting with the oldest, until Jesus alone remained, and the woman was left standing there in the midst of the crowd.<sup>1</sup> <sup>10</sup> Then, after raising himself up, Jesus said to her, "Woman, where are they? Has no one condemned you?" <sup>11</sup> She replied, "No one, sir." <sup>12</sup> Jesus said, "Neither do I condemn you; go your way, and from now on sin no more."

1. Lit. *and he was left alone, and the woman being in the midst*

2. Or *Lord*

## The Light of the World

<sup>12</sup> So Jesus spoke to them again, saying, "I am the light of the world. He who follows me will not walk in darkness, but will have the light of life." <sup>13</sup> Then the Pharisees said to him, "You are testifying about yourself; your testimony isn't true!"<sup>3</sup> <sup>14</sup> But in reply Jesus said to them, "Even if I do testify about myself, my testimony is true, for I know where I came from and where I am going; you, on the other hand, have no idea where I came from or where I am going. <sup>15</sup> You are judging according to the flesh; I am judging no one. <sup>16</sup> But even if I do judge, my judgment is true, for I am not alone *when I judge*, but I and the Father<sup>4</sup> who sent me *judge together*. <sup>17</sup> Moreover, even in your *own* Law it is written that the testimony of two men is true. <sup>18</sup> I am *one* who testifies about myself, and the Father who sent me *also* testifies about me." <sup>19</sup> So they said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father as well." <sup>20</sup> Jesus

3. I.e. admissible in a court of law

4. Some mss *the One*

spoke these words in the treasury as he was teaching in the temple; but no one laid hands on him, for his hour had not yet come.

### **“I am Going Away”**

<sup>21</sup> Then Jesus spoke to them again: “I am going away, and you will look for me, but you will die in your sin; where I am going you cannot come.” <sup>22</sup> So the Jewish leaders said, “Is he going to kill himself, since he’s saying, ‘Where I am going you cannot come?’” <sup>23</sup> So Jesus went on to tell them, “You are from beneath; I am from above. You belong to this world; I do not belong to this world. <sup>24</sup> This is why I told you that you will die in your sins; for if you do not believe that I am he,<sup>5</sup> you will die in your sins.” <sup>25</sup> So they said to him, “Who are you?” Jesus answered them, “Just what I’ve been telling you from the beginning. <sup>26</sup> I have many things to speak and to judge concerning you; but he who sent me always acts in truth,<sup>6</sup> and the things I *have* heard from him are the very things<sup>7</sup> I am speaking to the world.” <sup>27</sup> (They did not understand that he was speaking to them about the Father.) <sup>28</sup> Therefore Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he,<sup>8</sup> and *that* I do nothing on my own initiative; rather, the things I speak, *I speak* just as my Father *has* taught me. <sup>29</sup> And he who sent me is with me; he has not left me alone, for I always do the things that please him.” <sup>30</sup> As Jesus spoke these words, many believed in him.

- 5. Or *I am (who I say I am)*; lit. *I am*. See Ex. 3:14, Deut. 32:39, Is. 43:10
- 6. Lit. *and sent me is true, truthful, real, genuine*
- 7. Lit. *from him, these are the things*
- 8. See note 5

### **The Truth Will Set You Free**

<sup>31</sup> Then Jesus went on to say to the Jews who had believed him, “If you abide in my word, you are truly my disciples,<sup>32</sup> and you will know the truth, and the truth will set you free.” <sup>33</sup> They answered him, “We are Abraham’s seed and have never yet been enslaved to anyone! How *then can* you say, ‘You will become free?’” <sup>34</sup> Jesus answered them, “Truly, truly, I say to you, everyone engaged in sin is a slave of sin;<sup>35</sup> and a slave does not remain in the household forever, *but* a son remains forever. <sup>36</sup> If, then, the Son should set you free, you will be free indeed. <sup>37</sup> I know that you are Abraham’s seed; and yet you are trying to kill me, because there is no room for my word within you.<sup>9</sup> <sup>38</sup> The things I have seen in the presence of my<sup>10</sup> Father, I speak. Therefore you also are doing the things you *have* heard in the presence of your<sup>11</sup> father.”

- 9. Or possibly *my word makes no progress among you*
- 10. Lit. *the*
- 11. Lit. *the*

## Two Spiritual Families

12. Some mss

*If you were  
Abraham's  
children, then you  
would do*

13. Lit. *and have  
come, arrived*

14. Lit. *but that  
One sent me*

15. Lit. *it*

<sup>39</sup> They answered and said to him, "Abraham is our father!" Jesus said to them, "If you are Abraham's children, *then* do<sup>12</sup> the works that Abraham did." <sup>40</sup> But as it is, you are trying to kill me, a man who has spoken to you the truth that I heard in the presence of God. This Abraham did not do. <sup>41</sup> You are doing the works of your father." They said to him, "We were not conceived in fornication; we have *but* one father, God *himself*!" <sup>42</sup> Jesus said to them, "If God were your father, you would love me, for I went forth from God, and now am present among you;<sup>13</sup> for I did not even come on my own initiative, but he is the One who sent me.<sup>14</sup> <sup>43</sup> Why is it that you don't understand what I say? It's because you cannot hear my word. <sup>44</sup> You are from *your* father the devil, and you are eager to do your father's bidding. He was a murderer from the beginning. Moreover, he does not stand in the truth, because there is no truth in him; whenever he utters a lie, he is speaking from his own *nature*, for he is a liar and the father of lying.<sup>15</sup> <sup>45</sup> But because I speak the truth, you do not believe me. <sup>46</sup> Who among you can convict me of sin? If I am speaking the truth, why is it that you don't believe me? <sup>47</sup> He who is from God hears the words of God; this is why you do not hear, because you are not from God."

## Before Abraham Was, I AM

<sup>48</sup> In reply, the Jews said to him, "Are we not correct when we say you are a Samaritan, and that you have a demon?" <sup>49</sup> Jesus answered, "I do not have a demon; on the contrary, I am honoring my Father, and you are dishonoring me. <sup>50</sup> Nevertheless, I am not seeking glory for myself; there is One who seeks and judges. <sup>51</sup> Truly, truly, I say to you, if anyone keeps my word, he will never see death." <sup>52</sup> The Jews said to him, "Now we know you have a demon! Abraham died, and *so did* the prophets; yet you say, 'If anyone keeps my word, he will never taste death.' <sup>53</sup> Are you greater than our father Abraham, who died; and *than* the prophets, *who also* died? Who are you making yourself out to be?" <sup>54</sup> Jesus replied, "If I honor myself, my honor is nothing. My Father is the One who honors me, of whom you say, 'He is our God.' <sup>55</sup> You have never known him.<sup>16</sup> On the other hand, I do know him; and if I were to say, 'I don't know him,' I would be a liar just like you. But I do know him, and I keep his word. <sup>56</sup> Your father Abraham rejoiced to know that he

16. Lit. *You have  
not come to know  
him*

would see<sup>17</sup> my day; and he did see *it*, and he was glad.”<sup>57</sup> So the Jews said to him, “You are not yet fifty years old, and you have seen Abraham?”<sup>58</sup> Jesus said to them, “Truly, truly, I say to you, before Abraham came to be, I AM.”<sup>18 59</sup> Therefore they picked up stones to throw at him; but Jesus was hidden *from them*,<sup>19</sup> and *then* went out from the temple grounds.

17. Lit. *rejoiced in order that he should see*

18. See Ex. 3:14

19. Or possibly *hid himself*

## A Man Born Blind

**9** Now as Jesus was passing by, his gaze fell upon a man who was blind from birth.<sup>2</sup> So his disciples inquired of him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?”<sup>3</sup> Jesus answered, “Neither did this man sin, nor his parents; rather, *this has happened* so that the works of God may be displayed in his life.”<sup>1 4</sup> We must work the works of him who sent me while it is still day; *the* night is coming when no one can work.<sup>5</sup> As long as I am in the world, I am the light of the world.”<sup>6</sup> After saying these things, Jesus spat on the ground and fashioned some clay with the saliva. Then he spread the clay over the man’s eyes<sup>7</sup> and said to him, “Go, wash in the pool of Siloam” (which is translated “sent”). So he went his way, and washed, and came back seeing.

1. Lit. *in him*

<sup>8</sup> As a result *of this*, the *man’s* neighbors, along with the people who had previously seen him as a beggar, began to say, “Isn’t this the man who used to sit *there* and beg?”<sup>9</sup> Some *of them* said, “This is the man!” while others said, “No, it’s *only* that he looks like him.”<sup>2</sup> But the man himself kept saying, “I am *the man*!”<sup>10</sup> So they started asking him, “How *then* were your eyes opened?”<sup>11</sup> He replied, “The man called Jesus fashioned clay, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ So I went, and washed, and received *my* sight.”<sup>12</sup> Then they said to him, “Where is this man?” He replied, “I don’t know.”

2. Lit. *No, but he is like him*

## The Judgment of the Pharisees

<sup>13</sup> Then they brought the man who was previously blind to the Pharisees.<sup>14</sup> Now the day on which Jesus fashioned the clay and opened the man’s eyes was a Sabbath.<sup>15</sup> So the Pharisees again asked the man how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and *now* I see.”<sup>16</sup> Then some of the Pharisees began to say, “This man is not from God, because he doesn’t keep the Sabbath.” But others were saying, “How could a sinful man perform such *miraculous* signs?” And a

3. Lit. *since he opened your eyes*  
 4. Lit. *Therefore*

5. Lit. *the parents of him who had regained his sight*

6. Lit. *him*

7. Or *Give (the) glory to God*; but see Josh. 7:19

8. The question expects a negative reply

9. Lit. *And they reviled him and said*

10. Lit. *drove (threw) him out*

11. Or *Lord*

division arose among them. <sup>17</sup> So once again they addressed the blind man: "What do you say about him, since you are the one whose eyes he opened?" <sup>23</sup> He said, "He is a prophet."

<sup>18</sup> But <sup>4</sup> the Jewish leaders did not believe that the man *really* had been blind and regained his sight until they *had* called for his parents <sup>5</sup> <sup>19</sup> and interrogated them, asking, "Is this your son, whom you say was born blind? How then does he now see?"

<sup>20</sup> So his parents answered and said, "We know this is our son, and *also* that he was born blind. <sup>21</sup> But how it is that he now sees, we don't know; nor do we know who opened his eyes. He has reached adulthood; ask him *and* he will speak for himself." <sup>22</sup> (His parents said these *things* because they feared the Jewish leaders, for the leaders had already agreed that if anyone confessed Jesus <sup>6</sup> as the Messiah, he would be put out of the synagogue. <sup>23</sup> This is why his parents said, "He has reached adulthood; ask him.")

<sup>24</sup> Then the leaders summoned the man who was blind a second time, and they said to him, "Give glory to God: <sup>7</sup> We know this man is a sinner!" <sup>25</sup> So he replied, "Whether *or not* he's a sinner, I don't know; *but* one thing I do know: Though I used to be blind, *now* I *can* see." <sup>26</sup> Then they said to him, "What did he do to you? How did he open your eyes?" <sup>27</sup> He answered them, "I already told you, but you didn't listen. Why do you want to hear *it* again? Do you *men* also want to become his disciples?" <sup>28</sup>

<sup>28</sup> Then they began to rail at him, saying, <sup>9</sup> "You are his disciple, but we are disciples of Moses. <sup>29</sup> We know that God spoke to Moses; but *as for* this *man*, we don't know where he is from."

<sup>30</sup> The man answered and said to them, "Now here is an amazing thing: You don't know where he is from, even though he opened my eyes! <sup>31</sup> We *all* know that God doesn't listen to sinners; on the other hand, if anyone worships him and does his will, God hears him. <sup>32</sup> Since the world began no one has ever heard of someone opening the eyes of a man born blind. <sup>33</sup> If this man were not from God, he could do nothing." <sup>34</sup> They answered and said to him, "You were altogether born in sins, and you are teaching us?" And they put him out. <sup>10</sup>

### "Are We Blind?"

<sup>35</sup> Now Jesus heard that they had put the man out *of the synagogue*. So when he had found him, he said to him, "Do you believe in the Son of Man?" <sup>36</sup> He answered and said, "Who is he, Sir, <sup>11</sup> that I might believe in him?" <sup>37</sup> Jesus said to him, "You have not only

seen him, but he is speaking with you *now*.”<sup>12</sup> <sup>38</sup> The man said, “Lord, I believe!” And he knelt down and worshiped him. <sup>39</sup> Then Jesus said, “For judgment<sup>13</sup> I have come into this world, so that those who do not see may see, and those who do see may be made blind.” <sup>40</sup> Now *some* of the Pharisees who were *standing there* with him heard these words. So they said to him, “Surely we are not also blind?” <sup>41</sup> Jesus said to them, “If you *really* were blind, you would have no sin. But now that you say, ‘We see,’ your sin remains.

12. Lit. *but the One speaking with you is that One*  
13. Greek *krisis*

### The True Shepherd

**10** “Truly, truly, I say to you, he who does not enter the sheepfold by the door,<sup>1</sup> but climbs up some other way, that man is a thief and a robber. <sup>2</sup> But he who enters by the door is *the* shepherd of the sheep. <sup>3</sup> For him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. <sup>4</sup> Whenever he brings out all his own, he goes before them; and the sheep follow him because they recognize his voice. <sup>5</sup> But a stranger they will never follow; on the contrary, they will flee from him, for they do not recognize the voice of strangers.” <sup>6</sup> Using this figure of speech, Jesus spoke to them; but they did not understand the things he was saying to them.

1. Or *gate*

### The Good Shepherd

<sup>7</sup> So once again Jesus spoke out: “Truly, truly, I say to you, I am the door of the sheep. <sup>8</sup> All who came before me are thieves and robbers, but the sheep would not listen to them. <sup>9</sup> I am the door. If anyone enters through me, he will be saved; and he will come in and go out and find pasture. <sup>10</sup> The thief never comes except to steal, kill, and destroy; I have come that they might have life, and have *it* in abundance. <sup>11</sup> I am the good shepherd: The good shepherd lays down his life for the sheep. <sup>12</sup> A hireling<sup>2</sup>—*someone* who is not *the* shepherd *and* doesn’t own the sheep—sees the wolf coming, abandons the sheep, and flees; and the wolf snatches<sup>3</sup> them and scatters *them*. <sup>13</sup> *He flees* because he is a hireling and cares nothing for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup> Moreover, I have other sheep that do not belong to this fold: I must bring them as well. And they will hear my voice, and there will be one flock *and* one shepherd. <sup>17</sup> For this reason my Father loves me, because I lay down my life in order that I might take it

2. Lit. *the hireling*  
3. Or possibly *attacks*

4. Lit. *takes it*

up again. <sup>18</sup> No one can take it<sup>4</sup> from me; rather, I am laying it down on my own initiative. I have authority to lay it down, and I have authority to take it up again. This command I received from my Father.”

<sup>19</sup> *Now* because of these words, a division again arose among the Jews. <sup>20</sup> Many of them were saying, “He has a demon and is out of his mind. Why do you listen to him?” <sup>21</sup> *But* others said, “These are not the words of a man who has a demon. Can a demon open the eyes of the blind?”

### “Are You the Messiah?”

<sup>22</sup> Then came the Feast of Dedication in Jerusalem. It was winter, <sup>23</sup> and Jesus was walking on the temple grounds in Solomon’s portico. <sup>24</sup> So the Jewish leaders gathered around him and asked him, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.” <sup>25</sup> Jesus answered them, “I did tell you, but you don’t believe. The works I am doing in my Father’s name, these testify about me; <sup>26</sup> but you don’t believe because you don’t belong to my flock.<sup>5</sup> <sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> I myself give them everlasting life: to all eternity they will not come to harm, nor will anyone snatch them out of my hand. <sup>29</sup> My Father, who has given *them* to me, is greater than all; and no one can snatch *them* out of my Father’s hand. <sup>30</sup> I and the Father are one.”

5. Lit. *are not of my sheep*

<sup>31</sup> *So* once again the Jewish leaders picked up stones to stone him.

<sup>32</sup> In response, Jesus said to them,<sup>6</sup> “I have shown you many good works from the Father: For which one of them are you stoning me?” <sup>33</sup> The Jews answered him, *saying*, “We are not stoning you because of a good work, but for blasphemy, and because you, a mere man,<sup>7</sup> are claiming to be<sup>8</sup> God!” <sup>34</sup> Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”’?<sup>9</sup> <sup>35</sup> *Now* if God refers to those who received his word as gods<sup>10</sup> (and the Scripture cannot be broken), <sup>36</sup> how can you say<sup>11</sup> *to* him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? <sup>37</sup> If I am not performing the works of my Father, *then* don’t believe me; <sup>38</sup> but if I am, even though you don’t believe me, believe the works, so that you may realize and understand that the Father *is*

6. Lit. *Jesus answered them*

7. Lit. *being a man*

8. Lit. *make yourself*

9. Ps. 82:6

10. Lit. *If he calls them gods to whom the word of God came*

11. Lit. *do you say*

in me, and I in him.” <sup>39</sup> So <sup>12</sup> once again they tried to seize him, but he escaped out of their hands.

12. Some mss  
omit *so*

### Faith Beyond the Jordan

<sup>40</sup> Then Jesus went away again, crossing the Jordan to the place where John was first baptizing; and he remained there. <sup>41</sup> And many people came to him; and they were saying *among themselves*, “John performed no *miraculous* signs, but everything he said about this man has come true.” <sup>42</sup> And many believed in him there.

### A Death in the Family

**11** Now a certain *man* was sick: Lazarus of Bethany, the village where Mary and her sister Martha lived. <sup>2</sup> (It was *the* Mary who anointed the Lord with fragrant oil and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup> So the sisters sent *word* to Jesus, saying, “Know, <sup>1</sup> Lord, that he whom you love <sup>2</sup> is sick.” <sup>4</sup> But when Jesus heard *that*, he said, “This sickness will not end in death, but is meant for the glory of God, so that the Son of God may be glorified through it.”

1. Lit. *Behold*  
2. Greek *phileo*

<sup>5</sup> Now Jesus loved <sup>3</sup> Martha and her sister and Lazarus. <sup>6</sup> So when he heard that Lazarus was sick, he remained in the place where he was for two more days. <sup>7</sup> After that, he said to *his* disciples, “Let us go again to Judea.” <sup>8</sup> The disciples said to him, “Rabbi, the Jewish leaders were just trying to stone you, and you’re going there again?” <sup>9</sup> Jesus replied, “Are there not twelve hours in the day? If anyone walks in the day, he doesn’t stumble, because he sees the light of this world. <sup>10</sup> But if anyone walks in the night, he stumbles, because the light is not in him.” <sup>11</sup> He said these things, and then went on to tell them, “Our friend Lazarus is asleep; but I am going *there* to wake him up.” <sup>12</sup> So his disciples said, “Lord, if he’s *only* fallen asleep, he will recover!” <sup>13</sup> (Now Jesus had spoken of Lazarus’ death, whereas the disciples assumed he was talking about actual sleep.) <sup>14</sup> Then Jesus told them plainly, “Lazarus has died; <sup>15</sup> and for your sakes I am glad I wasn’t there, so that you may believe. Nevertheless, let us go to him.” <sup>16</sup> So Thomas (who is called the Twin) said to his fellow disciples, “Let us also go, so that we can die with him.”

3. Greek *agapao*

4. Lit. *the rest of sleep*



### Martha and Her Lord

<sup>17</sup> So when Jesus arrived, he found that Lazarus had already been in the tomb for four days. <sup>18</sup> (Now Bethany was near Jerusalem, about two miles away; <sup>19</sup> consequently, many of the Jews *of that city* had come to Martha and Mary to console them over the *loss of their* brother.) <sup>20</sup> So as soon as Martha heard that Jesus was coming, she went out to meet him; but Mary remained in the house, sitting. <sup>21</sup> Then Martha said to him, “Lord, if you had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever you ask of God, God will give *it to you*.” <sup>23</sup> Jesus said to her, “Your brother will rise again.” <sup>24</sup> Martha said to him, “I know he will rise again at the resurrection on the last day.” <sup>25</sup> Jesus declared to her, “I am the resurrection and the life. He who believes in me will live, even if he dies. <sup>26</sup> And everyone who lives and believes in me will never die.<sup>5</sup> Do you believe this?” <sup>27</sup> She said to him, “Yes, Lord, I have believed that you are the Messiah, the Son of God: the One whom he promised would come into the world.”<sup>6</sup>

5. Lit. *will certainly not die to the (unbroken, endless) age*  
 6. Lit. *the One coming into the world.*

### Mary and Her Lord

<sup>28</sup> When she had said this, Martha went and called her sister Mary, saying *to her* in private, “The Teacher is here and is asking for you.” <sup>29</sup> And as soon as Mary heard *that*, she quickly got up and headed out to meet with him.<sup>7</sup> <sup>30</sup> Now Jesus had not yet entered the village, but was still in the place where Martha had met him. <sup>31</sup> So when the Jews who were comforting Mary in her house<sup>8</sup> saw that she had quickly gotten up and gone out, they followed her, thinking she was going to the tomb to weep there.

<sup>32</sup> Now when Mary arrived *at the place* where Jesus was and saw him, she fell down at his feet and said to him, “Lord, if you had been here, my brother would not have died.” <sup>33</sup> Therefore, when Jesus saw her weeping, and when he saw the Jews who had come with her weeping, he was stirred<sup>9</sup> in his<sup>10</sup> spirit and *deeply* troubled.<sup>11</sup> <sup>34</sup> Then he said, “Where have you laid him?” They said to him, “Lord, come and see.” <sup>35</sup> Jesus wept. <sup>36</sup> So the Jews began saying, “See how he loved him!” <sup>37</sup> But some of them said, “Could not this man, who opened the eyes of the blind, have also done *something* to keep Lazarus<sup>12</sup> from dying?”

7. Lit. *began coming to him*  
 8. Lit. *who were with Mary in the house and comforting her*  
 9. This verb often connotes anger, indignation  
 10. Lit. *the*  
 11. Lit. *and troubled himself*  
 12. Lit. *this man*

### Lazarus and His Lord

<sup>38</sup> So Jesus, again bestirred within, came to the tomb. Now it was a cave with a stone laid across its entrance. <sup>39</sup> Jesus said, "Take away the stone." Martha, the sister of him whose life had ended, said to him, "Lord, by this time there will be a stench, for it's been four days *since he died*." <sup>40</sup> Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" <sup>41</sup> So they took away the stone. Then Jesus lifted up his eyes towards heaven<sup>13</sup> and said, "Father, I thank you that you have heard me. <sup>42</sup> Indeed, I knew that you always hear me, but for the sake of the crowd standing by I have said this, so that they may believe you sent me." <sup>43</sup> Now when he had said these things, he cried with a loud voice: "Lazarus, come out!" <sup>44</sup> And he who had died came out, his hands and feet wrapped in linen strips, and his face shrouded in a burial cloth. Jesus said to them, "Remove the wraps<sup>14</sup> and let him go."

13. Lit. *lifted his eyes upward (above)*

14. Lit. *Loose him!*

### A Plot to Kill the Lord of Life

<sup>45</sup> As a result *of this*, many of the Jews who had come to *visit* Mary, and who saw what Jesus did, believed in him. <sup>46</sup> But some of them left, went to the Pharisees, and told them everything<sup>15</sup> he had done. <sup>47</sup> So the chief priests and the Pharisees assembled a council.<sup>16</sup> Then they said, "What should we do?"<sup>17</sup> This man is performing many signs. <sup>48</sup> If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." <sup>49</sup> But one of them—Caiaphas, who was high priest that year—said to them, "You know nothing at all, <sup>50</sup> nor do you pause to consider that it's far better for you to have one man die for the people than to see the entire nation destroyed!"<sup>18</sup> <sup>51</sup> (Now this he did not say on his own; rather, since he was high priest that year, he prophesied that Jesus would die for the nation; <sup>52</sup> and not for that nation alone, but also that he would gather together into one *all* the children of God who are scattered abroad.) <sup>53</sup> So from that day on they entered into deliberations as to how they might put him to death.<sup>19</sup>

15. Lit. *the things*  
16. Or *gathered (the) Sanhedrin*  
17. Or *What are we doing?*

18. Lit. *nor are you taking into account that it is advantageous for you that one man should die for the people and not that the whole nation should perish*  
19. Lit. *took counsel in order to kill him*

<sup>54</sup> Consequently, Jesus no longer walked openly among the people of Judea, but went from there to the region near the wilderness, to a town called Ephraim; and he remained there with his disciples.

<sup>55</sup> Now the Jewish Feast of the Passover was drawing near, and many people went up to Jerusalem from the countryside to purify

20. Or *But*

themselves before the Passover. <sup>56</sup> So they started looking for Jesus; and as they stood in the temple courts they would speak with one another, *saying*, “What do you think—that he won’t come to the feast at all?” <sup>57</sup> (Now<sup>20</sup> both the chief priests and the Pharisees had given orders that if anyone knew of his whereabouts he must report *it to them*, so that they might arrest him.)

### The Anointing at Bethany

**12** Then, six days prior to the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. <sup>2</sup> So they prepared a supper for him there; and Martha was serving, but Lazarus was one of the men reclining at the table with him. <sup>3</sup> Then Mary, taking up a one-pound *jar* of pure oil of nard (very costly), anointed Jesus’ feet and wiped them with her hair; and the house was filled with the fragrance of the oil. <sup>4</sup> But Judas Iscariot, one of his disciples (the one who would soon betray him), said, <sup>5</sup> “Why wasn’t this oil sold for three hundred denarii and *the proceeds* given to the poor?” <sup>6</sup> (Now he said this, not because he cared about the poor, but because he was a thief, and because he would steal valuables kept in the money pouch, which was under his care.) <sup>7</sup> So Jesus said, “Leave her alone; *it was meant* that she should keep this for the day of my burial. <sup>8</sup> For the poor you<sup>1</sup> *will* always have with you, but me you *will* not always have.”

1. *You* is plural

### A Plot to Kill Lazarus

<sup>9</sup> Now at that time a great many of the Jews learned that Jesus was there; and they came *to Bethany* not only for Jesus’ sake, but also because they wanted to see Lazarus, whom he had raised from the dead. <sup>10</sup> So the chief priests took counsel *as to how* they might also put Lazarus to death, <sup>11</sup> for because of him many of the Jews were deserting *them* and placing their faith in Jesus.<sup>2</sup>

2. Lit. *going away and believing in Jesus*

### The Triumphal Entry

<sup>12</sup> On the next day, when the great crowd which had come to the feast heard that Jesus was on his way into Jerusalem, <sup>13</sup> they took up palm branches and went out to meet him. And they began crying out, “Hosanna! Blessed *is* he who comes in the name of the Lord, the King of Israel himself!”<sup>3</sup> <sup>14</sup> And when Jesus had found a young donkey, he sat on it, just as it was written: <sup>15</sup> “Daughter of Zion, don’t be afraid! Look! Your king is coming *to you*, seated on a donkey’s colt!”<sup>4</sup> <sup>16</sup> (At first his disciples did not understand these things; but *later*, when Jesus had been

3. Lit. *even the king of Israel*; Ps. 118:26

4. Zech. 9:9

glorified, they remembered that these things were written about him, and *that* the people had done these things for him.)<sup>17</sup> Then the crowd that was with Jesus when he called Lazarus out of his tomb and raised him from the dead began to spread the word<sup>5</sup> *about what they had seen*.<sup>18</sup> This too was why the crowds poured out to meet him: because they heard about the *miraculous* sign he had *recently* performed.<sup>19</sup> Then the Pharisees said to one another, “You see that you are getting nowhere.<sup>6</sup> Look, the *whole* world has gone after him!”

5. Lit. *testify, bear witness*

6. Lit. *profiting (gaining, accomplishing) nothing*

### Gentiles Desire to See Jesus

<sup>20</sup> Now among those who had gone up to worship at the feast there were a number of<sup>7</sup> Greeks.<sup>21</sup> So they came up to Philip, who was from Bethsaida of Galilee; and they inquired of him, saying, “Sir, we would like to see Jesus.”<sup>22</sup> So Philip went and told Andrew, and Andrew and Philip both *went and* told Jesus.<sup>23</sup> But in reply, Jesus said to them, “The hour has come for the Son of Man to be glorified.<sup>24</sup> Truly, truly, I say to you, unless a kernel of wheat falls into the ground and dies, it remains alone, *all by* itself; but if it dies, it yields a rich harvest.<sup>8</sup> <sup>25</sup> He who loves his life will lose<sup>9</sup> it; but he who hates his life in this world will preserve<sup>10</sup> it for eternal life.<sup>26</sup> If anyone would serve me, let him follow me; and where I am, there my servant will be as well. If anyone serves me, the Father will honor him.

7. Lit. *certain, some*

8. Lit. *much fruit*

9. Or *destroy*

10. Lit. *guard, protect*

### The Son Must Be Lifted Up

<sup>27</sup> “Now my soul is troubled. So should I say,<sup>11</sup> ‘Father, save me from this hour’? But for this *very* reason I have come to this hour.<sup>28</sup> Father, glorify your name.” Then a voice came from heaven, *saying*, “I have both glorified *it*, and will glorify *it* again.”<sup>29</sup> So when the crowd that was standing *nearby* heard *this*, they said that it was thunder; *but* others said, “An angel has spoken to him!”<sup>30</sup> But Jesus responded and said, “This voice did not come for my sake, but for yours.<sup>31</sup> Now is the judgment of this world; now the ruler of this world will be driven out.<sup>32</sup> And as for me, if I am lifted up from the earth, I will draw all to myself.”<sup>33</sup> (Now Jesus said this in order to signify the kind of death he was about to die.)

11. Lit. *And what should I say?*

<sup>34</sup> So the crowd responded and said to him, “We have heard from the Law that the Messiah will remain forever; how then can you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”<sup>35</sup> Then Jesus said to them, “For a little while longer the light is with you. Walk while you have the light, so that the

darkness doesn't overtake you. He who walks in darkness doesn't see where he is going. <sup>36</sup> While you have the light, believe in the light, so that you may become sons of light." These things Jesus spoke; and when he had departed, he was hidden from them.

### Jewish Unbelief

<sup>37</sup> Yet even though he had performed so many *miraculous* signs in their presence, they *still* would not put their faith in him—<sup>38</sup> so that the word spoken by the prophet Isaiah might be fulfilled, who said, "Lord, who has believed our message,<sup>12</sup> and to whom has the arm of the Lord been revealed?"<sup>13</sup> <sup>39</sup> For this reason they could not believe, because again Isaiah said, <sup>40</sup> "He has blinded their eyes and hardened their hearts, lest they should see with *their* eyes and understand with *their* hearts and return to me, so that<sup>14</sup> I might heal them."<sup>15</sup> <sup>41</sup> Isaiah said these things because he saw his glory and spoke of him. <sup>42</sup> Nevertheless, even among the rulers many believed in him; but for fear of the Pharisees they would not declare *it* openly, lest they should be put out of the synagogue; <sup>43</sup> for they loved the praise of men more than the praise of God.

12. Lit. *that*  
*which he heard*  
*from us*

13. Is. 53:1

14. Lit. *and*  
15. Is. 6:10

### The Word of Christ Will Save and Judge

<sup>44</sup> Then Jesus cried out and said, "He who believes in me is not believing in me, but in him who sent me. <sup>45</sup> And he who sees me is seeing him who sent me. <sup>46</sup> I have come *as* light into the world, so that everyone who believes in me will no longer live in darkness.<sup>16</sup> <sup>47</sup> Now if anyone hears my words and does not believe and obey<sup>17</sup> *them*, I do not judge him, for I did not come to judge the world, but to save the world. <sup>48</sup> He who rejects me and does not accept my words has something that will judge him:<sup>18</sup> The word that I spoke—that *is what* will judge him on the last day. <sup>49</sup> For I did not speak on my own initiative, but he who sent me—the Father himself—has been giving me commands<sup>19</sup> *as to* what I should say and what I should speak. <sup>50</sup> And I know that his command is eternal life. Therefore the things that I speak, I speak just as the Father has spoken to me."

16. Lit. *might not*  
*remain in darkness*

17. Lit. *keep*,  
*guard, observe*

18. Lit. *that*  
*which judges him*

19. Lit. *has given*  
*me (a) command*

### The Servant of the Lord

**13** Now before the Feast of the Passover, Jesus—knowing that his hour had arrived for him to pass from this world to the Father—having loved his own who were in the world, loved them to the end. <sup>2</sup> The evening meal was under way, *and* the devil

had already put it into the heart of Judas Iscariot (Simon's *son*) to betray him.<sup>3</sup> So Jesus—knowing that the Father had given all things into his hands, and that he had come from God and was going back to God—<sup>4</sup> rose from supper, laid aside his outer garments, took up a towel, and wrapped it around his waist.<sup>1</sup> <sup>5</sup> After that, he poured water into a basin and began to wash the disciples' feet and wipe *them* with the towel that was wrapped around him.

<sup>6</sup> Then he came to Simon Peter, *who* said to him, "Lord, you are washing my feet?" <sup>7</sup> Jesus answered and said to him, "For the moment you don't see *clearly* what I am doing, but later on you will understand." <sup>8</sup> Peter said to him, "You will never wash my feet; never!" Jesus answered him, "If I don't wash you, you *will* have no share in me." <sup>9</sup> Simon Peter said to him, "Then not my feet alone, Lord, but *my* hands and head as well!" <sup>10</sup> Jesus said to him, "He who has bathed needs only to wash *his* feet, since he is<sup>3</sup> completely clean; and you *men* are clean, but not all of you." <sup>11</sup> (For he knew the one who was planning to betray him; this is why he said, "Not all of you are clean.")

<sup>12</sup> So when Jesus had washed their feet, put on his outer garments, and again taken his place at the table, he said to them, "Do you understand what I have done for you?" <sup>13</sup> You call me 'Teacher' and 'Lord,' and you speak well, for *so* I am. <sup>14</sup> Therefore, if I, *your* Lord and Teacher, have washed your feet, you also should wash one another's feet. <sup>15</sup> For I have given you an example, so that just as I have done for you, you also will do *the same*. <sup>16</sup> Truly, truly, I say to you, a servant is not greater than his master; nor is the one who is sent greater than the one who sent him. <sup>17</sup> If you know these things, blessed are you if you do them.

### "One of You Will Betray Me"

<sup>18</sup> "I am not speaking about all of you; I know the ones I have chosen. But in order that the Scripture may be fulfilled, he who eats my bread has lifted up his heel against me."<sup>4</sup> <sup>19</sup> From now on I *will* tell you before *it* comes *to pass*, so that when it does, you will believe that I am *he*. <sup>20</sup> Truly, truly I say to you, he who receives the one I send, receives me; and he who receives me, receives the One who sent me."

<sup>21</sup> When he had said these things, Jesus grew troubled in spirit; and he bore witness and said, "Truly, truly, I say to you: One of you will betray me." <sup>22</sup> Then the disciples began looking at one

1. Lit. *wrapped himself*

2. Lit. *you will by no means wash my feet to the age (forever)*

3. Lit. *but is*

4. Or *But (this was) so that Scripture would be fulfilled: "He . . . against me."* See Ps. 41:9

5. Or possibly  
seated at the place  
of honor

6. Lit. *leaning*  
*thus*

7. A number of  
early mss omit  
this phrase

8. Lit. *will*  
*certainly not crow*

1. Or *if it were not*  
*so, I would have*  
*told you, for I go to*  
*prepare a place for*  
*you; but see 13:36*

another, at a loss *to know* which *of them* he was talking about. <sup>23</sup> Now one of his disciples—one whom Jesus loved—was leaning against his breast.<sup>5</sup> <sup>24</sup> So Simon Peter nodded in his direction, *urging him* to ask *Jesus* who he was referring to. <sup>25</sup> Leaning as he was<sup>6</sup> on Jesus' breast, the disciple therefore said to him, "Lord, who is it?" <sup>26</sup> Jesus answered, "He to whom I give *this* morsel of bread after I have dipped *it in the dish*—he is the one." So when he had dipped the morsel of bread, he gave *it* to Judas Iscariot, *the son of Simon*. <sup>27</sup> And after *Judas had taken* the morsel, Satan entered him. Then Jesus said to him, "What you do, do quickly." <sup>28</sup> (Now no one at the table knew why Jesus *had* said this to him; <sup>29</sup> for since Judas had custody of the money pouch, some *of them* assumed that Jesus was telling him, "Buy whatever things we need for the feast," or that he should give something to the poor.) <sup>30</sup> So after taking the morsel of bread, Judas immediately went out. And it was night.

### The New Commandment

<sup>31</sup> Then, when Judas had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. <sup>32</sup> And if God is glorified in him,<sup>7</sup> God will also glorify him in himself, and will glorify him at once. <sup>33</sup> Children, I am with you *just* a little while longer. You will seek me; and as I said to the Jews, so now I say to you: Where I am going, you cannot come. <sup>34</sup> And so I give you a new commandment: that you love one another; just as I have loved you, that you also love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have love one for another."

### Jesus Predicts Peter's Denial

<sup>36</sup> Simon Peter said to him, "Lord, where are you going?" Jesus replied, "Where I am going—you cannot follow me now; but later on you will follow." <sup>37</sup> Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you!" <sup>38</sup> Jesus replied, "Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow<sup>8</sup> until you have denied me three times."

### The Way, the Truth, and the Life

**14** "Don't let your heart be troubled: You believe in God, believe in me as well. <sup>2</sup> In my Father's house there are many dwelling places; if *it were not so*, would I have told you that I am going on to prepare a place for you?<sup>1</sup> <sup>3</sup> And if I go and prepare a place for you, I will come again and take you to myself, so that

where I am, *there* you may be as well. <sup>4</sup> As for where I am going, you know the way.”<sup>2</sup>

<sup>5</sup> Thomas said to him, “Lord, we don’t know where you are going; how can we know the way?” <sup>6</sup> Jesus said to him, “I am the way, the truth, and the life; no one comes to the Father except through me. <sup>7</sup> If you had known me, you would also have known my Father; and from now on you *both* know him and have seen him.” <sup>8</sup> Philip said to him, “Lord, show us the Father, and that<sup>3</sup> will be enough for us.” <sup>9</sup> Jesus said to him, “Have I been with you so long, Philip, and you haven’t come to know me? He who has seen me has seen the Father; so how can you say, ‘Show us the Father’? <sup>10</sup> Don’t you believe that I am in the Father, and *that* the Father is in me? The words I speak to you *all*, I do not speak on my own initiative; rather, the Father living inside me is performing his works. <sup>11</sup> Believe me *when I say* that I *am* in the Father, and the Father is in me; or else believe me for the sake of the works themselves.

2. Lit. *And where, etc.*; many mss *and where I am going you know, and the way you know*

3. Lit. *it*

### Greater Works Through Prayer

<sup>12</sup> “Truly, truly, I say to you, he who believes in me, the works I am doing, he will do as well; indeed, he will do greater *works* than these, because I am going to my Father. <sup>13</sup> And whatever you ask in my name, I will do it, so that the Father may be glorified in the Son. <sup>14</sup> If you ask me<sup>4</sup> anything in my name, I will do *it*.

4. Some mss omit *me*

### The Promise of the Spirit

<sup>15</sup> “If you love me, you will keep my commandments; <sup>16</sup> and I will ask the Father, and he will give you another Helper, so that he may be with you forever: <sup>17</sup> the Spirit of Truth, whom the world cannot receive because it neither sees him nor knows him. *But* you know him, because he is present with you, and will be in you. <sup>18</sup> I will not leave you as orphans; I will come to you.

### Love and Obedience

<sup>19</sup> “A little while longer, and the world will see me no more; but you will see me. Because I live, you will live as well. <sup>20</sup> In that day you will know that I *am* in my Father, you are in me, and I am in you.<sup>5</sup> <sup>21</sup> He who has my commandments and keeps them, he is the one who loves me. And he who loves me will be loved by

5. Lit. *Father, and you in me, and I in you*



6. Lit. *alongside of*

7. Greek

*Paracletos*: one called alongside (e.g. to advocate, intercede, etc.)

8. Lit. *to you; not as the world gives do I give to you*

9. Or *rejoiced, because*

10. Lit. *and he has nothing in me*

11. Lit. *and as the Father commanded me, just so I do*

1. Or possibly *lifts up*

2. Lit. *cleanses*

3. Lit. *he (it) is burned*

my Father; and I will love him, and will disclose myself to him.”

<sup>22</sup> Judas (not Iscariot) said to him, “Lord, how is it that you will disclose yourself to us and not to the world?” <sup>23</sup> Jesus answered and said to him, “If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with<sup>6</sup> him. <sup>24</sup> He who does not love me does not keep my words; and the word you are hearing is not my own, but the Father’s who sent me.

## The Promise of Peace

<sup>25</sup> “I have told you these things while I am still with you. <sup>26</sup> But the Helper<sup>7</sup>—the Holy Spirit, whom the Father will send in my name—will teach you all things, and will bring to your remembrance everything I told you. <sup>27</sup> Peace I leave with you, my peace I give to you: a peace unlike any that is given by the world.<sup>8</sup> Don’t let your heart be troubled, and don’t let it be afraid. <sup>28</sup> You heard me tell you, ‘I am going away and will come back to you.’ If you loved me, you would have rejoiced that<sup>9</sup> I am going to the Father, for my Father is greater than I. <sup>29</sup> I have told you *this* now, before it happens, so that when it does, you may believe. <sup>30</sup> I will no longer speak much with you, for the ruler of this world is coming. He has no claim on me;<sup>10</sup> <sup>31</sup> but in order that the world may know that I love the Father, I am doing just as the Father commanded me to do.<sup>11</sup> Arise, let us go from here.

## The True Vine

**15** “I am the true vine, and my Father is the vinedresser. <sup>2</sup> Every branch in me that does not bear fruit he takes away;<sup>1</sup> and every *branch* that does bear fruit he prunes,<sup>2</sup> so that it will bear more fruit. <sup>3</sup> You are already clean because of the word I have spoken to you. <sup>4</sup> Abide in me and I in you. Just as a branch cannot bear fruit on its own unless it abides in the vine, so too you cannot *bear fruit* unless you abide in me. <sup>5</sup> I am the vine, you *are* the branches. He who abides in me and I in him—he will bear much fruit; for apart from me you can do nothing. <sup>6</sup> If anyone does not abide in me, he is thrown out like a branch and withers away; and they gather them up and throw *them* into the fire, and they are burned.<sup>3</sup>

<sup>7</sup> “If you abide in me and my words abide in you, ask whatever you desire, and it will be done for you. <sup>8</sup> By this my Father is glorified: that you bear much fruit, and *so* prove to be my

disciples.<sup>4</sup> <sup>9</sup> Just as the Father has loved me, I also *have* loved you. Abide in my love. <sup>10</sup> If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. <sup>11</sup> These things I have spoken to you so that my joy may be in you, and that your joy may be full.

<sup>12</sup> "This is my commandment: that you love one another, just as I have loved you. <sup>13</sup> No one has greater love than this: that he would lay down<sup>5</sup> his life for his friends. <sup>14</sup> You are my friends, if you do the things I command you. <sup>15</sup> I am no longer calling you servants, for a servant doesn't know what his master is doing. Rather, I have called you friends, because everything I heard from my Father I made known to you. <sup>16</sup> You did not choose me; on the contrary, I chose you and appointed you so that you would go forth and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in my name, he may give *it* to you. <sup>17</sup> I am giving you these commands so that you will love one another.<sup>6</sup>

### The World's Hatred

<sup>18</sup> "If the world hates you, know<sup>7</sup> that it hated<sup>8</sup> me before *it hated* you. <sup>19</sup> If you belonged to<sup>9</sup> the world, the world would love its own. But because you don't belong to the world, but I chose you out of the world—therefore the world hates you. <sup>20</sup> Remember the word that I spoke to you: 'A servant is not above his master.' If they persecuted me, they will persecute you as well; if they kept my word, they will also keep yours. <sup>21</sup> But all these things they will do to you on account of my name, because they do not know the One who sent me. <sup>22</sup> If I had not come and spoken to them, they would not be guilty of sin;<sup>10</sup> but now they have no excuse for their sin. <sup>23</sup> Whoever hates me hates my Father as well. <sup>24</sup> If I had not performed among them the works that no one else did, they would not be guilty of sin; but now they have both seen<sup>11</sup> and hated me and my Father.<sup>12</sup> <sup>25</sup> But *this has happened* so that the word written in their law might be fulfilled: 'They hated me without a cause.'<sup>13</sup>

<sup>26</sup> "But when the Helper comes, whom I will send to you from the Father—the Spirit of Truth who proceeds from the Father—he will testify concerning me. <sup>27</sup> And you *will* testify as well, for you have been with me from the beginning.

4. Or *become my disciples*; some mss and you will become my disciples

5. Lit. *set (aside)*

6. Lit. *These things I command you, in order that you may love one another*

7. Or *you know*

8. Lit. *has hated*

9. Lit. *were from (out of)*

10. Lit. *they would have no sin*

11. Or possibly *seen (the works)*

12. Lit. *hated both me and my Father*

13. Ps. 69:4

1. Or *being surprised, taking offense*; lit. *will not be caused to stumble*

**16** <sup>1</sup>“I have told you these things to keep you from stumbling.<sup>1</sup> <sup>2</sup>They will make you outcasts from the synagogues; moreover, an hour is coming when everyone who kills you will think he is offering a service to God.<sup>3</sup> And they will do these things because they knew neither the Father nor me.<sup>4</sup> But I have spoken these things to you so that when their hour comes you will remember that I told you *beforehand*.

### The Work of the Spirit

2. Lit. *is asking me*

3. Or *to your advantage*

4. Or *convince*

“And I did not tell you these things from the beginning because I was with you.<sup>5</sup> But now I am going away to him who sent me; and none of you have asked me,<sup>2</sup> ‘Where are you going?’<sup>6</sup> But because I have said these things to you, sorrow has filled your heart.<sup>7</sup> Nevertheless, I tell you the truth: It is good for you<sup>3</sup> that I am leaving. For if I do not leave, the Helper will not come to you; but if I go my way, I will send him to you.<sup>8</sup> And when he has come, he will convict<sup>4</sup> the world concerning sin and righteousness and judgment:<sup>9</sup> concerning sin, because they don’t believe in me;<sup>10</sup> concerning righteousness, because I am going to my Father and you see me no more;<sup>11</sup> *and* concerning judgment, because the ruler of this world has been judged.

5. Lit. *whatever things*

<sup>12</sup>“I still have many things to tell you, but you cannot bear *them* now.<sup>13</sup> But when he—the Spirit of Truth—has come, he will guide you into all the truth. For he will not speak from himself; rather, whatever<sup>5</sup> he hears, *that* he will speak; and he will make known to you the things that are to come.<sup>14</sup> He will glorify me, for he will take from what is mine and make *it* known to you.<sup>15</sup> Everything the Father has is mine; this is why I said that the Spirit takes from what is mine and will make it known to you.

### The Coming Kingdom of Joy

6. Lit. *and again a little while*

7. Lit. *saying*

<sup>16</sup>“A little while, and you will see me no more; then another little while,<sup>6</sup> and you will see me.”<sup>17</sup> Then *some* of his disciples said to each other, “What does he mean when he says to us, ‘A little while, and you will not see me; then another little while, and you will see me,’ and, ‘because I am going to the Father?’”<sup>18</sup> So they kept on asking,<sup>7</sup> “What does he mean when he says, ‘A little while’? We don’t know what he means.”

<sup>19</sup> Now Jesus knew that they wanted to question him *about this*, so he said to them, “Are you inquiring among yourselves about what I said: ‘A little while, and you will not see me; then another little while, and you will see me’?” <sup>20</sup> Truly, truly, I say to you: You will weep and lament, but the world will rejoice; and you will be filled with sorrow, but your sorrow will be turned to joy.

<sup>21</sup> When a woman is in labor, she has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the suffering for joy that a human being<sup>8</sup> has been born into the world. <sup>22</sup> Therefore you now have sorrow; but I will see you again, and your heart will rejoice; and no one will rob you of your joy.<sup>9</sup>

<sup>23</sup> “Moreover, in that day you will not ask me for anything.<sup>10</sup> Truly, truly, I say to you, whatever you ask the Father in my name, he will give *it* to you. <sup>24</sup> Until now you have not asked for anything in my name. Ask, and you will receive, so that your joy may be made complete.

### Tribulation and Triumph

<sup>25</sup> “I have told you these things using figures of speech; *but* an hour is coming when I will no longer use figures of speech, but will speak to you plainly concerning the Father. <sup>26</sup> In that day you will ask in my name; and I am not telling you that I will petition the Father on your behalf. <sup>27</sup> For the Father himself loves you because you have loved me, and because you have believed that I came forth from God. <sup>28</sup> I went forth from the Father and came into the world; now<sup>11</sup> I am leaving the world and going *back* to the Father.”

<sup>29</sup> His disciples said to him, “Ah, now you are speaking plainly, and using no figure of speech! <sup>30</sup> Now we see that you know all things, and have no need that anyone should question you. Because of this we believe that you have come<sup>12</sup> from God.”

<sup>31</sup> Jesus answered them, “Do you now believe? <sup>32</sup> Behold, an hour is coming—indeed, it has already come—for each of you to be scattered to his own home,<sup>13</sup> and to leave me alone. But I am not alone, for the Father is with me. <sup>33</sup> I have told you these things so that in me you may have peace. In the world you *will* have tribulation;<sup>14</sup> but take courage: I have overcome the world!”

8. Lit. *man*

9. Lit. *no one will take your joy from you*

10. Or *you will not ask me any questions*; lit. *you will ask (petition) me nothing*

11. Lit. *again, in turn*

12. Lit. *came*

13. Lit. *his own things*

14. Or *trouble, hardship, distress*; lit. *pressing*

### Jesus Prays for Himself

**17** Jesus spoke these words; and *then*, lifting up his eyes to heaven, he said: “Father, the hour has come: Glorify your Son so that the Son<sup>1</sup> may glorify you,<sup>2</sup> just as you have given him authority over all flesh so that he may give eternal life to as many as you have given him.<sup>3</sup> And this is eternal life: that they come to know you, the only true God, and Jesus Christ whom you have sent.<sup>4</sup> I glorified you on the earth, having accomplished the work you gave<sup>2</sup> me to do.<sup>5</sup> And now, Father, glorify me alongside yourself,<sup>3</sup> with the glory I had with you before the world was.

1. Many mss *your Son*

2. Lit. *have given*

3. Or *together with yourself; in your presence*

4. Or *manifested, disclosed, made known*

5. Lit. *I ask concerning them*

6. Lit. *and by (in) them*

7. Or *given*

8. Lit. *and*

9. Or *in*

10. Or *by*

### Jesus Prays for His Disciples

<sup>6</sup> “I have revealed<sup>4</sup> your name to the men you gave to me out of the world. They were yours, you gave them to me, and they have kept your word.<sup>7</sup> Now they have come to know that whatever things you have given to me come from you.<sup>8</sup> For I have given them the words that you gave to me; and they welcomed *them* and truly understood that I came forth from you; and they believed that you sent me.<sup>9</sup> I pray for them.<sup>5</sup> I do not pray for the world, but for those whom you have given me, for they are yours.<sup>10</sup> Indeed, all that is mine is yours, and *all that is yours is mine*; and through these things<sup>6</sup> I have received glory.<sup>11</sup> And *now* I am no longer in the world; but they are in the world, and I am coming to you. Holy Father, keep them in your name—the *name* that you have entrusted<sup>7</sup> to me—so that they may be one, even as we *are one*.<sup>12</sup> While I was with them, I kept them in your name: *the name* that you have entrusted to me. I also guarded *them*, so that<sup>8</sup> none of them perished except the son of destruction, so that the Scripture might be fulfilled.<sup>13</sup> But now I am coming to you; and I am saying these things in the world so that my joy may be in them, full and complete.<sup>14</sup> I have given them your word, and the world has hated them, for they are not of the world, just as I am not of the world.<sup>15</sup> I am not asking that you take them out of the world, but that you keep them *safe* from the evil one.<sup>16</sup> They are not of the world, just as I am not of the world.<sup>17</sup> Sanctify them by<sup>9</sup> your truth: Your word is truth.<sup>18</sup> Just as you sent me into the world, I also have sent them into the world.<sup>19</sup> And for their sakes I sanctify myself, so that they too may be sanctified in<sup>10</sup> truth.

### Jesus Prays for All Believers

<sup>20</sup> “I am not asking for these alone, but also for those who *will* believe in me through their word:<sup>21</sup> May they all be one. Even

as you, Father, *are* in me, and I am in you, may they also be one in us, so that the world may believe you sent me. <sup>22</sup> I myself<sup>1</sup> have given them the glory that you have given me, so that they may be one, even as we are one. <sup>23</sup> I in them and you in me, so that they may be perfected in unity, so that the world may know that you sent me, and that you loved them even as you loved me. <sup>24</sup> Father, *concerning* what you<sup>12</sup> have given me: I desire that they too be with me where I am, so that they may behold my glory, *glory* that you have given to me because you loved me before the founding of the world. <sup>25</sup> Righteous Father, the world did not know you; but I knew you, and these have come to know<sup>13</sup> that you sent me. <sup>26</sup> Moreover, I made your name known to them; and I will *continue to* make it known, so that the love with which you loved me may be in them, and I in them.”

### Betrayal and Arrest

**18** When Jesus had said these things, he went out with his disciples *to a place* on the other side of the Kidron Ravine.<sup>1</sup> In that place there was a garden,<sup>2</sup> which he himself entered, together with his disciples. <sup>2</sup> Now Judas, who was betraying him, also knew this place, because Jesus had often met there with his disciples. <sup>3</sup> So after Judas had received a cohort of Roman soldiers<sup>3</sup> and some officers from the chief priests and the Pharisees, he came to the garden with lanterns, torches, and weapons.

<sup>4</sup> Then Jesus, knowing all that would now come upon him, stepped forward<sup>4</sup> and said to them, “Who are you looking for?”

<sup>5</sup> They answered him, “Jesus of Nazareth.” He said to them, “I am.” (Now Judas, who was betraying him, was also standing there with them.) <sup>6</sup> So when Jesus said to them, “I am,” they drew back and fell to the ground. <sup>7</sup> Then he asked them again, “Who are you looking for?” They said, “Jesus of Nazareth.”

<sup>8</sup> Jesus replied, “I told you that I am. So if you are looking for me, let these *men* go their way.” <sup>9</sup> (*This he said* in order to fulfill the word he had spoken *earlier*: “Of those whom you gave me, I have lost none.”)

<sup>10</sup> Then Simon Peter, who had a sword *with him*, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) <sup>11</sup> But Jesus said to Peter, “Put your sword back in its sheath!<sup>5</sup> Should I not drink the cup that my Father has given me?”

11. Or *And I*

12. Some mss  
*Father, those  
whom you*

13. Lit. *came to  
know*

1. Lit. *wadi* (i.e. a ravine that floods in winter)  
2. Or *orchard*  
3. Lit. *the cohort* (i.e. a detachment of Roman soldiers, normally comprised of 600 men)

4. Or *went forth, went out*

5. Lit. *Thrust the sword into the sheath!*

6. I.e. a commander of a thousand Roman soldiers

### Jesus Led Away to Annas

<sup>12</sup> Then the *men of the cohort*, the chiliarch,<sup>6</sup> and the officers who were sent by the Jewish leaders seized Jesus and put him in bonds. <sup>13</sup> And they led him away, first of all to Annas, since he was the father-in-law of Caiaphas, who was *the* high priest that year. <sup>14</sup> (Caiaphas was the one who had advised the Jewish leaders that it was advantageous for one man to die for the sake of the people.)

### Peter Denies His Master

7. Or *door*

<sup>15</sup> Now Simon Peter was following Jesus, together with another disciple. And that disciple was known to the high priest; so he went into the high priest's courtyard with Jesus. <sup>16</sup> But Peter was *left* standing outside, in front of the gate.<sup>7</sup> So the other disciple who was known to the high priest went outside, spoke to the gate-keeper, and brought Peter in. <sup>17</sup> Then the young girl *who served as* the gate-keeper said to Peter, "You're not also *one* of this man's disciples, are you?" Peter replied, "I'm not." <sup>18</sup> Now the servants and officers had prepared a fire; and they *all* were standing around *it*, warming themselves at the coals, for *the night* was cold. And Peter was standing *there* with them, warming himself.

### Jesus Before Caiaphas

<sup>19</sup> Meanwhile, the high priest questioned Jesus about his disciples and his teaching. <sup>20</sup> *But* Jesus answered him, *saying*, "I have spoken openly to the world. I always taught in *the* synagogues and in the temple where all the Jews gather, and I have spoken nothing in secret. <sup>21</sup> Why *then* are you questioning me? Question those who heard what I said to them; surely they know what I said." <sup>22</sup> Now when he had said these things, one of the officers standing nearby struck Jesus with the palm of his hand, saying, "Is that the way you answer the high priest?" <sup>23</sup> *But* Jesus answered him, "If I said something wrong, testify about the wrong; but if I spoke truly, why are you striking me?" <sup>24</sup> Then Annas sent Jesus—still in bonds—to Caiaphas, the high priest.

### Peter Again Denies His Master

8. Lit. *So they*

<sup>25</sup> Now Simon Peter was standing *in the courtyard*, warming himself. So some of them<sup>8</sup> said to him, "You're not also one of his disciples, are you?" Peter denied it, saying, "I'm not!" <sup>26</sup> *Then* one of the servants of the high priest, a relative of the man whose ear

Peter had cut off, said, "Didn't I see you in the garden with him?"

<sup>27</sup> So Peter again denied it.<sup>9</sup> And immediately a rooster crowed.

9. Or *him*

### Jesus Accused by the Sanhedrin

<sup>28</sup> Then, quite early in the morning, the Jewish rulers<sup>10</sup> led Jesus from *the house* of Caiaphas to the Praetorium;<sup>11</sup> but they themselves did not go in for fear of becoming unclean, and so debarred from eating the Passover *meal*.<sup>12</sup> <sup>29</sup> So Pilate came out to them and said, "What charge do you bring against this man?"

<sup>30</sup> They answered and said to him, "If he were not an evildoer, we wouldn't be handing him over to you." <sup>31</sup> Then Pilate said to them, "Take him yourselves and judge him according to your *own law*." But the rulers<sup>13</sup> said to him, "It isn't legal for us to put someone to death."

<sup>32</sup> (*This took place in order to fulfill the word Jesus had spoken, indicating the kind of death he was going to die.*)

10. Lit. *they*

11. I.e. the governor's quarters

12. Lit. *that they might not be defiled, but eat the Passover*

13. Lit. *the Jews*

### Jesus Before Pilate

<sup>33</sup> Then Pilate entered his quarters again, called for Jesus, and said to him, "Are you the king of the Jews?" <sup>34</sup> Jesus replied, "Are you saying this on your own, or is it that others have spoken to you about me?" <sup>35</sup> Pilate answered, "I am not a Jew, am I? Your own people, including the chief priests, have delivered you into my custody. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting to keep me from being handed over to the Jewish leaders; but now<sup>14</sup> my kingdom is not of this realm." <sup>37</sup> Then Pilate said to him, "So you are a king!" Jesus answered, "You say that I am a king. To this end I was born, and to this end I have come into the world, that I might bear witness to the truth. Everyone who loves the truth<sup>15</sup> hears<sup>16</sup> my voice."

<sup>38</sup> Pilate said to him, "What is truth?"

14. Or *as it is*

15. Lit. *all who are of the truth*

16. Or *listens to*

### Pilate Seeks to Release Jesus

Now when he had said this, Pilate again went out to the Jewish leaders; and he said to them, "I find no grounds at all for a charge against him. <sup>39</sup> But you have a custom that I should release someone to you during the Passover Feast. So then: Do you want me to release to you the king of the Jews?" <sup>40</sup> Then they all shouted, "Not this man, but Barabbas!" Now Barabbas was an insurrectionist.<sup>17</sup>

17. Or *robber*



## The King Sentenced to Die

1. Or *kept coming up*  
2. Or *with rods*

**19** So Pilate took Jesus and *had him* scourged. <sup>2</sup> And the soldiers wove a crown out of thorny branches, placed *it* on his head, and wrapped a purple robe around him. <sup>3</sup> Then they began coming up<sup>1</sup> to him, *and* saying, “Hail, king of the Jews!” and striking him with their hands.<sup>2</sup>

<sup>4</sup> Then Pilate came out again and said to the Jewish rulers, “Look, I *myself* am bringing him out to you so that you will know I find no grounds at all for a charge against him.” <sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. *Pilate* said to them, “Look at the man!” <sup>6</sup> But when the chief priests and officers saw him, they cried out, saying, “Crucify *him*, crucify him!” Pilate said to them, “Take him yourselves and crucify *him*, for I find no guilt in him.” <sup>7</sup> The Jewish leaders replied, “We have a law; and according to that law he must die, because he made himself out *to be* the Son of God.”

<sup>8</sup> Now when Pilate heard that statement, he grew all the more afraid. <sup>9</sup> Therefore he went back into the Praetorium and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> So Pilate said to him, “Are you refusing to speak to me? Don’t you realize I have authority to crucify you and authority to release you?” <sup>11</sup> Jesus answered, “You would have no authority over me at all if it hadn’t been given to you from above. For this *reason* the one who handed me over to you is guilty of the greater sin.”

3. Or *speaks against, opposes*

4. I.e. noon

<sup>12</sup> So from then on Pilate tried to release him; but the Jews kept crying out, saying, “If you let this man go, you are no friend of Caesar’s! Everyone who makes himself a king is declaring himself against<sup>3</sup> Caesar.” <sup>13</sup> Therefore, when Pilate heard those words, he brought Jesus out and sat down on the judgment seat *in the* place called *the Stone Pavement* (but in Hebrew, Gabbatha). <sup>14</sup> (Now it was the day of preparation for the Passover *sabbath*, *and* about the sixth hour.)<sup>4</sup> Then Pilate said to the Jewish leaders, “Look, *here is* your king!” <sup>15</sup> But they shouted, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests replied, “We have no king but Caesar!” <sup>16</sup> So at that, Pilate handed him over to them to be crucified.

## The King is Crucified

<sup>17</sup> Then the soldiers<sup>5</sup> took custody of Jesus; and carrying his cross all by himself, he went out to what is called the Place of a Skull (but in Hebrew, Golgotha). <sup>18</sup> And there they crucified him, along with two other men: one on each side, and Jesus in the middle.

5. Lit. *they*

<sup>19</sup> But Pilate also had a notice of the charges written up and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.<sup>20</sup> As a result, many of the Jews read this notice, for the place where Jesus was crucified was situated near the city; moreover, it was written in Hebrew, Greek, *and* Latin.<sup>21</sup> So the chief priests of the Jews were saying to Pilate, "Don't write, 'The King of the Jews,' but rather, 'This man said, "I am the King of the Jews.'""<sup>22</sup> Pilate replied, "What I have written, I have written."

<sup>23</sup> Now when the soldiers had crucified Jesus, they took his garments and divided them into four shares, one<sup>6</sup> for each soldier; and *they took* his tunic as well. But the tunic was seamless, woven in one piece from top *to bottom*.<sup>24</sup> So they said to each other, "Let's not tear it, but instead cast lots for it, *to decide* whose it will be." *This took place* in order to fulfill the Scripture that says, "They divided my garments among them, and for my clothing they cast lots."<sup>27</sup> Therefore the soldiers did indeed do these things.

6. Lit. *a share*

7. Ps. 22:18

## Jesus Provides for His Mother

<sup>25</sup> Now Jesus' mother, his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene were *all* standing near his cross.<sup>26</sup> So when Jesus saw his mother and the disciple whom he loved standing beside *her*,<sup>8</sup> he said to his<sup>9</sup> mother, "Woman, behold<sup>10</sup> your son!"<sup>27</sup> Then he said to the disciple, "Behold your mother!" And from that *very* hour the disciple welcomed her into his own *home*.

8. Or *nearby*

9. Lit. *the*

10. Or *Woman, here is*

## It Is Finished!

<sup>28</sup> After these things, Jesus, knowing that all things had now been accomplished, in order that the Scripture might be fulfilled,<sup>11</sup> said, "I thirst!"<sup>12</sup> <sup>29</sup> Now a jar of wine vinegar was lying there; so when the men had fastened a sponge filled with wine to a hyssop branch, they lifted it up to his mouth.<sup>30</sup> Therefore, when Jesus had taken the wine, he said, "It is finished!" And bowing his head, he gave up *his* spirit.

11. Some interpreters place this phrase in parentheses  
12. Ps. 22:15;  
69:21

### A Testimony in Blood

13. Lit. *the day of that Sabbath was great*

14. Lit. *And one who has seen*

15. Ex. 12:46;  
Num. 9:12; Ps.  
34:20

16. Zech. 12:10

<sup>31</sup> Now it was the Day of Preparation, and the Jewish leaders did not want the bodies *of these men* to remain on the cross during the Sabbath, for this was a high Sabbath.<sup>13</sup> Therefore they asked Pilate to command that their legs be broken, and that the men be taken away.<sup>32</sup> So the soldiers came and broke the legs of the first man, and *then those* of the other man who was crucified with him.<sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs.<sup>34</sup> Instead, one of the soldiers pierced his side with a spear; and immediately blood and water flowed out.<sup>35</sup> One who saw this himself<sup>14</sup> has borne witness to it; and his testimony is true, and he knows that he is telling the truth, so that you may believe as well.<sup>36</sup> For these things took place so that the Scripture might be fulfilled: “Not one of his bones will be broken.”<sup>15</sup> <sup>37</sup> And still another scripture says, “They will look on him whom *they* have pierced.”<sup>16</sup>

### Jesus Buried in Joseph’s Tomb

17. Lit. *they*

<sup>38</sup> Now after these things, Joseph of Arimathea—a disciple of Jesus, but secretly, for fear of the Jews—asked Pilate’s permission to remove Jesus’ body; and Pilate gave it. So Joseph came and took away his body.<sup>39</sup> And Nicodemus, who had first come to Jesus by night, went along as well, bringing a mixture of myrrh and aloes weighing about seventy-five pounds.<sup>40</sup> Then the two of them<sup>17</sup> took the body of Jesus and wrapped it, together with the spices, in linen strips, as is the burial custom of the Jews.<sup>41</sup> Now in the place where Jesus was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid to rest.<sup>42</sup> So because it was the Jewish Day of Preparation, they placed Jesus there, for the tomb was close at hand.

### An Empty Tomb

1. Lit. *the tomb*

**20** Now early on the first *day* of the week, while it was still dark, Mary Magdalene went to the tomb; and she saw that the stone had been removed from its entrance.<sup>1</sup> <sup>2</sup> So she ran and came to Simon Peter, and *also* to the other disciple whom Jesus loved. She said to them, “They’ve taken the Lord from the tomb, and we don’t know where they’ve put him!” <sup>3</sup> So Peter, together with the other disciple, rushed out and headed for the tomb.<sup>4</sup> Now the two *of them* were running together, but the other

disciple outran Peter and arrived at the tomb first.<sup>5</sup> And when he had stooped down and looked in, he saw the linen wrappings lying *there*; but he did not go in.<sup>6</sup> Then Simon Peter, who was following him, also arrived; and *immediately* he entered the tomb. And he too saw the linen wrappings lying *there*,<sup>7</sup> as well as the face cloth they had placed<sup>2</sup> over Jesus' head, not lying with the linen wrappings, but folded up and lying in a place apart.<sup>8</sup> So the other disciple who arrived at the tomb first also went in, and he saw and believed<sup>9</sup> (for they had not yet understood *from* the Scripture that Jesus had to rise from the dead).

2. Lit. *that was placed*

### A Joyful Reunion

<sup>10</sup> Then the disciples went back to their own homes.<sup>11</sup> But Mary stood outside, near the tomb, weeping. Now as she was weeping, she stooped down and looked in;<sup>3</sup><sup>12</sup> and she saw two angels *dressed* in white, sitting in the place where Jesus' body had been lying: one at the head and the other at the feet.<sup>13</sup> They said to her, "Woman, why are you weeping?" She answered them, "Because they've taken away my Lord, and I don't know where they've put him."<sup>14</sup> *Now* after saying this, she turned around and saw Jesus standing *there*; but she didn't realize that it was him.<sup>15</sup> Jesus said to her, "Woman, why are you weeping? Who are you looking for?" Then Mary, thinking he was the gardener, said to him, "Sir, if you've carried him off, tell me where you've laid him, and I will go and take<sup>4</sup> him away."<sup>16</sup> Jesus said to her, "Mary!" Turning around, she said to him in Hebrew, "Rabboni!" (which means Teacher).<sup>17</sup> Jesus said to her, "You mustn't cling to me,<sup>5</sup> for I've not yet ascended to my Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, and *to* my God and your God.'" <sup>18</sup> Soon after, Mary Magdalene arrived and announced to the disciples, "I've seen the Lord!" And she told them he had said these things to her.

3. Lit. *into the tomb*

4. Or *carry*

5. Lit. *Do not keep clinging to me*

### A Command and a Commission

<sup>19</sup> Therefore, when it was evening on that day (the first day of the week), and when the doors where the disciples were gathered were locked for fear of the Jews, Jesus came and stood in *their* midst and said to them, "Peace *be* with you!"<sup>20</sup> And when he had said this, he showed them *his* hands and his side. Then the disciples rejoiced, having seen *for themselves that it was* the Lord.<sup>6</sup>  
<sup>21</sup> So once again Jesus said to them, "Peace *be* with you! As the

6. Or *having recognized (seen) the Lord*

Father has sent me, so I send you.”<sup>22</sup> And when he had said this, he breathed on *them* and said to them, “Receive the Holy Spirit.<sup>23</sup> If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

### Thomas Sees, Believes, and Stands Corrected

<sup>24</sup> But Thomas, one of the twelve (the one called “the Twin”), was not with them when Jesus came *to them*.<sup>25</sup> So the other disciples kept telling him, “We’ve seen the Lord!” But he said to them, “Unless I see the nail marks in his hands, and push my finger into the place of the wounds, and place my hand in his side, I will not believe.”

<sup>26</sup> Now after eight days his disciples were once again inside, and Thomas was with them. And though the doors were locked, Jesus came and stood in the midst *of* them; and he said, “Peace *be* with you!”<sup>27</sup> Then he said to Thomas, “Place your finger here, and inspect my hands. Now<sup>7</sup> stretch out your hand and push your finger into my side; and do not give way to unbelief, but have faith!”<sup>8</sup> <sup>28</sup> Thomas answered and said to him, “My Lord and my God!”<sup>29</sup> Jesus said to him, “Because you have seen me, you have believed.”<sup>9</sup> Blessed *are* those who did not see, and yet believed.”

7. Lit. *and*

8. Lit. *do not become unbelieving, but believing*  
9. Or *have you believed?*

10. Many mss *his*

11. The Greek is plural

12. I.e. come to believe; some mss *continue to believe*

### The Apostle’s Purpose in Writing

<sup>30</sup> Many indeed, then, are the other *miraculous* signs that Jesus also performed in the presence of the<sup>10</sup> disciples, signs that are not recorded in this scroll; <sup>31</sup> but these have been recorded so that you<sup>11</sup> may believe<sup>12</sup> that Jesus is the Christ, the Son of God, and that through believing you may have life in his name.

### Breakfast by the Sea

**21** After these things Jesus again showed himself to the disciples by the Sea of Tiberias; and this is the way in which he did so.<sup>2</sup> Simon Peter, Thomas (the one called “the Twin”), Nathanael of Cana in Galilee, the *sons* of Zebedee, and two of his other disciples were *all* together.<sup>3</sup> Simon Peter said to them, “I’m going fishing.” They said to him, “We’ll go with you.” *So* they went out and stepped into the boat; but that night they caught nothing.

<sup>4</sup> Now a little while after daybreak, Jesus stood on the beach; but the disciples did not realize that it was him.<sup>5</sup> Then Jesus said to

them, “Children, haven’t you caught any fish?” They answered him, “No.” <sup>6</sup> Then he said to them, “Cast the net on the right side of the boat, and you will.” <sup>7</sup> So they threw *out the net*—and *now* they were no longer able to haul it in due to the great number of fish. <sup>7</sup> Then the disciple whom Jesus loved said to Peter, “It’s the Lord!” So when Simon Peter heard that it was the Lord, he put on <sup>2</sup> *his* outer garment (for he was stripped *for work*), and threw himself into the sea. <sup>8</sup> But the other disciples came along in the small boat, pulling the net *full* of fish; for they were not far from land, only about a hundred yards away.<sup>3</sup>

1. Lit. *will find*  
(*some*)

2. Or *tied*

3. Lit. *two*  
*hundred cubits*

<sup>9</sup> So when they stepped onto the beach, the disciples saw a charcoal fire *already* prepared, a fish laid on it, and a bread-cake.

<sup>10</sup> Jesus said to them, “Bring some of the fish you’ve just caught.”

<sup>11</sup> So Simon Peter went aboard and pulled the net to shore. Now the net was full of large fish: one hundred and fifty-three *of them*. But even though there were so many, the net was not broken.

<sup>12</sup> Then Jesus said to them, “Come *and* have breakfast.” (None of the disciples dared to ask him, “Who are you?” *for* they knew it was the Lord.) <sup>13</sup> Then Jesus came up, took the bread, and gave *portions* to them *all*; and he did the same *with* the fish. <sup>14</sup> This *is* now the third time Jesus showed himself to his disciples after he was raised from the dead.

### Peter Recommissioned

<sup>15</sup> So when they had finished eating breakfast, Jesus said to Simon Peter, “Simon, *son* of John, do you love<sup>4</sup> me more than these?” Peter said to him, “Yes, Lord, you know I love<sup>5</sup> you.” Jesus said to him, “Feed my lambs.” <sup>16</sup> Jesus asked Peter a second time, “Simon, *son* of John, do you love<sup>6</sup> me?” Peter answered him, “Yes, Lord, you know I love<sup>7</sup> you.” He said to him, “Shepherd my sheep.” <sup>17</sup> Then Jesus asked him a third time, “Simon, *son* of John, do you love<sup>8</sup> me?” Peter was deeply distressed that Jesus *had* asked him a third time, “Do you love<sup>9</sup> me?” So he said to him, “Lord, you know all things: You know I love<sup>10</sup> you!” Jesus said to him, “Feed My sheep.” <sup>18</sup> Truly, truly, I say to you, when you were younger you would dress yourself and walk wherever you wished; but when you are old you will stretch out your hands, and someone else will dress you and take you where you do not want *to go*.” <sup>19</sup> (Now Jesus said this in order to signify the *kind* of death by which Peter would glorify God.) And after speaking in this way, Jesus said to Peter, “Follow me.”

4. Greek *agapao*

5. Greek *phileo*

6. Greek *agapao*

7. Greek *phileo*

8. Greek *phileo*

9. Greek *phileo*

10. Greek *phileo*

## Two Different Destinies

11. Or *If I will*

<sup>20</sup> Turning around, Peter saw the disciple whom Jesus loved following *them* (the one who had leaned on Jesus' breast during the *Passover* meal and said, "Lord, which one *of us* is going to betray you?"). <sup>21</sup> So when Peter saw him, he said to Jesus, "But Lord, what *about* this man?" <sup>22</sup> Jesus said to him, "If I desire<sup>11</sup> that he remain until I come, what *is that* to you? You follow me." <sup>23</sup> For this reason the saying went out among the brothers that this disciple would not die. However, Jesus never said to him that he wouldn't die, but *only*, "If I desire him to remain till I come, what *is that* to you?"

## The Apostle's Final Word

12. Or *suppose*

13. Many mss  
add *Amen*

<sup>24</sup> This is the disciple who is bearing witness to these things, and who wrote these things down; and we know that his testimony is true. <sup>25</sup> And there are many other things that Jesus did as well; but if someone were to write them down one by one, I think<sup>12</sup> the world itself could not contain *all* the scrolls that would *have to* be written.<sup>13</sup>

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# ACTS

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## Prologue

**1** In the first account, O Theophilus, I wrote of<sup>1</sup> all that Jesus began to do and teach <sup>2</sup> until the day he was taken up *into heaven*, having *previously* given commands by the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> *I also wrote of how*, after his suffering, he presented himself alive to these men, granting<sup>2</sup> many convincing proofs *of his resurrection* as he appeared to them over the space of forty days, and spoke *to them* of matters pertaining to the kingdom of God.

1. Lit. *The first word I made, O Theophilus, concerning*

2. Lit. *with*

## The Promise of the Spirit

<sup>4</sup> Now when Jesus was together with *them all*, he instructed them not to depart from Jerusalem, but to wait for the promise of the Father, “about which,” *he said*, “you have heard me speak; <sup>5</sup> for while John baptized in<sup>3</sup> water, you will be baptized in the Holy Spirit not many days from now.”

3. Or *with*

## The Ascension

<sup>6</sup> So when they had come together, the disciples began to inquire of him, saying, “Lord, is this the time when you will restore the kingdom to Israel?” <sup>7</sup> But he said to them, “It is not for you to know *the* times or seasons that the Father has set by his own



4. Lit. *to the last of the earth*

5. Lit. *while they were looking on*

6. Lit. *who also said*

7. Lit. *depart into (for) heaven*

8. Or *city*

9. Or *certain*

10. Or *brothers and sisters*

11. Lit. *a multitude of names*

12. Lit. *this man*

13. Ps. 69:25

14. Lit. *overseer-ship*; Ps. 109:8

15. Lit. *he*

authority;<sup>8</sup> but when the Holy Spirit has come upon you, you will receive power; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the farthest ends of the earth.”<sup>4</sup>

<sup>9</sup> Now when he had spoken these things, he was taken up before their very eyes,<sup>5</sup> and a cloud received him out of their sight. <sup>10</sup> But as he departed, and while they were *still* gazing up into the sky, behold, two men in white garments stood beside them. <sup>11</sup> And they said,<sup>6</sup> “You men of Galilee, why are you standing *here*, staring up into the sky? This *same* Jesus who was taken up from you into heaven will return just as you saw him depart.”<sup>7</sup>

### Prayer in the Upper Room

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey *from the city*. <sup>13</sup> And when they had entered *the house*,<sup>8</sup> they went upstairs to the room where they were staying. Now Peter, James, John, Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus and Simon the Zealot, and Judas *the son* of James *were there*. <sup>14</sup> All these gave themselves single-mindedly to prayer, together with *the*<sup>9</sup> women, Mary (the mother of Jesus), and Jesus’ brothers.<sup>10</sup>

### Matthias Takes Judas’ Place

<sup>15</sup> Now during those days Peter stood up in the midst of the brothers (a sizeable company<sup>11</sup> were present, about a hundred and twenty *in all*). And he said, <sup>16</sup> “Men and brothers, the scripture which the Holy Spirit spoke beforehand through the mouth of David, concerning Judas, who became a guide to the men who arrested Jesus, had to be fulfilled; <sup>17</sup> for he was numbered among us, and was allotted a share in this ministry.” <sup>18</sup> (Now Judas<sup>12</sup> acquired a field with the payment *he received* for *his* evil deed; and after falling headlong, he burst open in the middle, and all his intestines spilled out. <sup>19</sup> This became known to everyone living in Jerusalem, so that in their own language the people called that field Hakeldama, or “Field of Blood”). <sup>20</sup> “For it is written in the book of Psalms, ‘Let his dwelling-place become desolate, and let no one live in it,’<sup>13</sup> and, ‘Let another take his office.’<sup>14</sup> <sup>21</sup> Therefore it is necessary for *one* of the men who accompanied us the entire time the Lord Jesus went in and out among us—<sup>22</sup> beginning with the baptism of John until the day when the Lord<sup>15</sup> was taken up from us—to become a witness of his resurrection together with us.”

<sup>23</sup> So they put forward two *disciples*: Joseph called Barsabbas (who was *also* called Justus), and Matthias. <sup>24</sup> Then they prayed and said, “O Lord, you know every heart. <sup>16</sup> Show *us* which of these two *men* you have chosen <sup>25</sup> to take on <sup>17</sup> this ministry and apostleship from which Judas turned aside *so as* to go to his own place.” <sup>26</sup> Then they cast lots over *the two of them*, and the lot fell on Matthias. So Matthias was numbered with the eleven apostles.

16. Lit. *are the heart-knower of all*

17. Lit. *take the place of*

## The Birth of the Church

**2** Now when the Day of Pentecost had fully arrived,<sup>1</sup> they all were assembled in one place. <sup>2</sup> And suddenly a great noise, like the rushing of a violent wind, came *down* from heaven and filled the whole house where they were sitting. <sup>3</sup> Then tongues, as if of fire, appeared to them *and* spread out *among them*,<sup>2</sup> so that fire<sup>3</sup> came to rest upon each of them. <sup>4</sup> And they all were filled with the Holy Spirit and began to speak in other languages<sup>4</sup> as the Spirit granted them special utterance.<sup>5</sup>

1. Lit. *was being fulfilled*

2. Or *distributed themselves, were distributed*

3. Or possibly *a tongue*; lit. *it*

4. Lit. *tongues*

5. Lit. *dignified and elevated discourse*

6. Or possibly *people*

<sup>5</sup> Now at that time *certain* Jews were residing in Jerusalem, devout men<sup>6</sup> from every nation under heaven. <sup>6</sup> And when this sound arose, the multitude came together; but they were confused and bewildered, for each one was hearing them speak in his own native language. <sup>7</sup> Baffled and amazed, they said, “Look, all these men who are speaking: Aren't they Galileans?” <sup>8</sup> How *is it that* each of us is hearing *them speak* in our own native language? <sup>9</sup> Parthians, Medes, *and* Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the districts of Libya adjoining Cyrene, together with visitors from Rome (both Jews and proselytes), <sup>11</sup> Cretans and Arabs—we *all* hear them in our own languages recounting the wonderful works<sup>7</sup> of God.” <sup>12</sup> And they all stood amazed and in great perplexity, saying to one another, “Whatever can this mean?” <sup>13</sup> But others, scoffing, kept saying, “They're full of new wine!”

7. Lit. *great*

(*mighty, magnificent, majestic*) things

## Peter's Sermon on Pentecost

<sup>14</sup> But Peter, standing up with the eleven, raised his voice and solemnly declared to them, “Men of Judea, and all who live in Jerusalem: Let this be known to you, and listen carefully to my words. <sup>15</sup> For these men are not drunk, as you suppose, since it is *only* the third hour of the day. <sup>16</sup> Rather, this is what was spoken through the prophet Joel:

8. Lit. *it shall be*  
9. Lit. *pour out*  
*(forth) from my*  
*Spirit*; also v. 18

10. Joel 2:28-32

11. Lit. *loosening*  
*the birth pains of*  
*death*

12. I.e. the nether  
world or the grave

13. Or *with your*  
*presence*

14. Ps. 16:8-11

15. Lit. *would seat*  
*from the fruit of*  
*his loins upon*

16. Ps. 110:1

17 “Now in the last days, says God, it shall come to pass<sup>8</sup> that I will pour out my Spirit<sup>9</sup> on all flesh. Your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams.<sup>18</sup> Even upon my bond-servants—both men and women—I will pour out my Spirit in those days, and they will prophesy.<sup>19</sup> And I will display wonders in the sky above, and signs on the earth below: blood and fire and billows of smoke.<sup>20</sup> The sun will be turned into darkness, and the moon into blood, before the great and illustrious Day of the Lord arrives.<sup>21</sup> And it shall be that everyone who calls on the name of the Lord will be saved.’<sup>10</sup>

22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God through miracles, wonders, and signs that God performed through him in your midst—as you yourselves know—<sup>23</sup> this man, who was handed over to *his enemies* according to the predetermined plan and foreknowledge of God, you put to death, nailing him to a cross by the hands of lawless men.<sup>24</sup> But God raised him up, freeing him from the pains of death,<sup>11</sup> since it was not possible for him to be held in its power.<sup>25</sup> For David, *referring* to him, says: ‘I always saw the LORD before my face, for he is at my right hand, that I might not be shaken.’<sup>26</sup> Therefore my heart was glad, and my tongue rejoiced. Indeed, my flesh as well will live in hope,<sup>27</sup> for you will not abandon my soul to Hades,<sup>12</sup> nor will you allow your Holy One to see corruption.<sup>28</sup> You have made known to me the paths of life; with *the sight* of your face<sup>13</sup> you will fill me with joy.’<sup>14</sup>

29 “Men *and* brothers, as for the patriarch David, I can say to you with complete confidence that he both died and was buried, and that his tomb is with us to this day.<sup>30</sup> Therefore, because he was a prophet, and because he knew that God had sworn to him with an oath that he would seat one of his descendants upon<sup>15</sup> his throne,<sup>31</sup> David, seeing this ahead of time, spoke concerning the resurrection of the Christ, *declaring* that he was neither abandoned to Hades, nor did his flesh see corruption.<sup>32</sup> This Jesus God raised from the dead, of which we all are witnesses.<sup>33</sup> Therefore, having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured forth this which you now see and hear.<sup>34</sup> For David did not ascend into heaven, yet he himself says, ‘The LORD said to my Lord, “Sit at my right hand<sup>35</sup> till I make your enemies your footstool.”’<sup>16</sup> <sup>36</sup> So then: Let all the house of Israel know

with certainty that God has made him both Lord and Christ, this Jesus whom you crucified.”

<sup>37</sup> Now when the people heard *this*, they were cut to the heart; and they said to Peter and the rest of the apostles, “Men, brothers, what should we do?” <sup>38</sup> So Peter said to them, “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you, your children, and all who are far off, as many as the LORD our God will call to himself.” <sup>40</sup> And with many other words he continued to solemnly testify<sup>17</sup> and exhort them, saying, “Be saved from this perverse generation!” <sup>41</sup> So those who received his word were baptized; and on that day about three thousand souls were added *to their number*.

17. Or *charge*,  
*warn*

### Life in the Infant Church

<sup>42</sup> And they were continually devoting themselves to the apostles’ teaching, and to fellowship, the breaking of bread, and prayers. <sup>43</sup> Then fear came upon every soul, *as* many signs and wonders were being performed through the apostles. <sup>44</sup> All the believers were together and had all things in common; <sup>45</sup> and they were selling their properties and other belongings, and distributing the proceeds<sup>18</sup> to everyone in need. <sup>19</sup> <sup>46</sup> So continuing daily with one mind in the temple courts, and breaking bread from house to house, they took their food together<sup>20</sup> with glad and sincere<sup>21</sup> hearts, <sup>47</sup> praising God and having favor with all the people. And day by day the Lord kept adding to their number<sup>22</sup> those who were being saved.

18. Lit. *properties*  
(possessions) and  
*belongings*, and  
*distributing them*

19. Lit. *according*  
*as anyone had a*  
*need*

20. Or *partook of*  
*their food*

21. Or *simple*,  
*humble*

22. Lit. *to them*

### Healing at the Beautiful Gate

**3** Now Peter and John were going up to the temple at the ninth hour,<sup>1</sup> the hour of prayer. <sup>2</sup> And a certain man, lame from his mother’s womb, was being carried along, *for* day by day they would lay him down<sup>2</sup> at the temple gate (the gate called “Beautiful”) so that he could ask for alms from those who were entering the temple. <sup>3</sup> *Now* when he saw Peter and John about to enter the temple, he began to ask *them* for a gift. <sup>4</sup> But Peter (and John as well) fixed his eyes on him and said, “Look at us!” <sup>5</sup> So the man gave them his *full* attention, expecting to receive something from them. <sup>6</sup> But Peter said, “Silver and gold I don’t have, but what I do have I give to you: In the name of Jesus Christ of Nazareth, rise up and<sup>3</sup> walk.” <sup>7</sup> Then, taking him by the

1. I.e. 3 PM

2. Lit. *whom they*  
*would set down*  
*every day*

3. Some older  
mss omit *rise up*  
*and*

right hand, Peter lifted *him* up; and all at once the man's feet and ankles received strength. <sup>8</sup> So with a leap he stood up and *began* to walk; and he entered the temple grounds with Peter and John, walking and leaping and praising God! <sup>9</sup> Now all the people saw him walking and praising God, <sup>10</sup> and they recognized him as the man who would sit at the Beautiful Gate of the temple, asking for alms. So they were filled with wonder and amazement over what had happened to him.

### Preaching in Solomon's Colonnade

<sup>11</sup> Now while the man was clinging to Peter and John, all the people came running to them in the place called Solomon's Colonnade, utterly amazed. <sup>12</sup> But when Peter saw it, he addressed them, *saying*, "Men of Israel, why are you amazed at this? And why are you staring at us, as if by our own power or piety we had made this man walk? <sup>13</sup> The God of Abraham, Isaac, and Jacob—the God of our fathers—*has* glorified his servant<sup>4</sup> Jesus, whom you handed over *to his enemies* and disowned in the presence of Pilate, even though<sup>5</sup> Pilate had decided to let *him* go. <sup>14</sup> But you disowned the Holy and Righteous One, and asked *instead* that a man who was a murderer should be granted to you; <sup>15</sup> moreover, you put to death the Author<sup>6</sup> of life, whom God raised from the dead—*of* which we ourselves are witnesses. <sup>16</sup> It is his name—through faith in his name—that has strengthened this man, whom you *both* see and know; yes, the faith that *comes* through Jesus<sup>7</sup> has given him this perfect health, as all of you can plainly see.<sup>8</sup>

<sup>17</sup> "And now, brothers, I realize that you acted in ignorance, as did your rulers. <sup>18</sup> But the things that God foretold by the mouth of all the prophets—that his Anointed One would suffer—he has fulfilled in this way. <sup>19</sup> So then: Repent and turn back *to God*, that your sins may be wiped away, that times of refreshing may come from the presence of the Lord, <sup>20</sup> and that God may send the Messiah appointed for you—Jesus *himself*—<sup>21</sup> who must remain in heaven<sup>9</sup> till the times of *the* restoration of all things, *times* of which God has spoken<sup>10</sup> through the mouth of his holy prophets from of old. <sup>11</sup> <sup>22</sup> Indeed, Moses *himself* said, 'The Lord your God will raise up for you a prophet like me from among your brothers; everything he says to you—whatever it may be—you must hear and obey. <sup>23</sup> And every soul that will not listen to that prophet must be completely destroyed<sup>12</sup> from among the people.'<sup>13</sup> <sup>24</sup> Yes, and all the prophets—from Samuel and his

4. Or *child*

5. Or *when*

6. Or *Prince*

7. Lit. *him*

8. Lit. *in the sight (presence) of you all*

9. Lit. *whom heaven must indeed receive*

10. Lit. *spoke*

11. Lit. *from the age*

12. Or *cut off, uprooted*

13. Deut. 18:15, 18-19

successors on, as many as have spoken—they too proclaimed these days.<sup>25</sup> You yourselves are the sons of the prophets, and *also* of the covenant that God made with our fathers when he said to Abraham, ‘And in your seed all the families of the earth will be blessed.’<sup>14</sup> <sup>26</sup> When God raised up his Servant, he sent him to you first of all, in order to bless you by turning each one of you from his<sup>15</sup> wicked ways.”

14. Gen. 22:18;  
26:4; 28:14  
15. Lit. *your* (pl.)

### Before the Sanhedrin

**4** Now while Peter and John<sup>1</sup> were still speaking to the people, the priests, the captain of the temple *guard*, and the Sadducees came up to them, <sup>2</sup> angry and upset that the apostles<sup>2</sup> were teaching the people and proclaiming in Jesus the resurrection from the dead. <sup>3</sup> So they seized them and *had them* put in jail until the next day (for it was already evening). <sup>4</sup> But many of those who had heard their message<sup>3</sup> believed; and the number of the men grew to about five thousand.

1. Lit. *they*  
2. Lit. *they*  
3. Lit. *the word*

<sup>5</sup> Now on the next day their rulers, elders, and scribes gathered together in Jerusalem. <sup>6</sup> The high priest, Annas, was there, along with Caiaphas, John, Alexander, and all the rest of the high priest’s family. <sup>7</sup> And when they had stood Peter and John in the midst *of the assembly*, they began to interrogate *them*. “By what power, or in what name, did you do this?” <sup>8</sup> Then Peter, filled with the Holy Spirit, answered them, *saying*, “Rulers and elders of the people: <sup>9</sup> If we are being examined today concerning a good deed *done* to a helpless man, and concerning the means by which he was healed, <sup>10</sup> then let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth—whom you crucified, *and* whom God raised from the dead—by him<sup>4</sup> this man stands here before you in perfect health. <sup>11</sup> This *Jesus* is the stone which you, the builders, rejected, *and* which *now* has become the chief cornerstone.<sup>5</sup> <sup>12</sup> Moreover, there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

4. Or *by this name*  
5. Ps. 118:22

### “We Cannot Help But Speak”

<sup>13</sup> Now when the leaders<sup>6</sup> saw the boldness of Peter and John, and when they perceived that these men were unschooled and untrained, they stood amazed. *But then* they began to realize

6. Lit. *they*

that they had been with Jesus;<sup>14</sup> and seeing the man who was healed standing *there* with them, they also realized there was nothing they could say against it.<sup>15</sup> But when they had ordered the apostles to step outside the council *hall*, they began to confer with one another,<sup>16</sup> saying, “What shall we do with these men? For it is clear to everyone living in Jerusalem that an outstanding miracle<sup>7</sup> has indeed been performed through them, and we cannot deny *it*.<sup>17</sup> But in order to keep this matter from spreading any further<sup>8</sup> among the people, we must warn them never again to speak to anyone in this name.”<sup>18</sup> So they called them in and ordered them not to speak or teach at all in the name of Jesus.<sup>19</sup> But Peter and John replied and said to them, “Judge for yourselves whether it is right in the sight of God *for us* to listen to you instead of him.<sup>9</sup> <sup>20</sup> As for us,<sup>10</sup> we cannot help but speak *about* the things we have seen and heard.”<sup>21</sup> So when the leaders had threatened them further, they let them go, having found no way to punish them, since all the people were glorifying God over what had happened.<sup>22</sup> For the man on whom this miracle<sup>11</sup> had been performed was over forty years old.

7. Lit. *sign*

8. Lit. *in order that it might not spread*

9. Lit. *God*

10. Lit. *For*

11. Lit. *sign*

### A Prayer for Boldness to the Sovereign Lord

<sup>23</sup> Now when they were released, Peter and John went back to the other believers<sup>12</sup> and reported everything the chief priests and elders had said to them.<sup>24</sup> And when they heard of it, they lifted up their voices in unison to God, and said: “Sovereign Lord, you *are the One* who made the sky, the earth, the sea, and everything in them,<sup>25</sup> *and* the One who spoke by the Holy Spirit through the mouth of our forefather David, your servant, saying, ‘Why did the nations rage; and why did the peoples plot in vain?<sup>26</sup> The kings of the earth stood side by side, and the rulers were gathered together against the LORD and against his Anointed.’<sup>13</sup> <sup>27</sup> For both Herod and Pontius Pilate—along with the Gentiles and the peoples of Israel—did indeed gather together in this city against your Holy Servant Jesus, whom you anointed,<sup>28</sup> to do whatever your hand and your purpose predestined to occur.<sup>29</sup> And now, Lord, look upon their threats, and grant to your bond-servants that they may speak your word with all boldness,<sup>30</sup> while you stretch out your hand to heal, and while signs and wonders are brought to pass through the name of your Holy Servant Jesus.”<sup>31</sup> And when they had finished praying, the place where they were gathered was shaken; and they all were filled with the Holy Spirit and began to speak the word of God with freedom and boldness.<sup>14</sup>

12. Lit. *they went to their own*

13. Ps. 2:1-2

14. Greek *parresia*: openness, freedom, confidence, courage, boldness

## The Grace of Sharing

<sup>32</sup> Now the entire company of believers was of one heart and one soul; and none of them would say that anything he owned belonged to himself *alone*, but in their sight all things were held in common.<sup>15</sup> <sup>33</sup> And with great power the apostles were bearing witness to the resurrection of the Lord Jesus. Indeed, great grace was upon all the people,<sup>16</sup> <sup>34</sup> for not a *single* needy person was *found* among them; for those who<sup>17</sup> owned property or houses were selling them, bringing the proceeds of the sale to the apostles, *and* <sup>35</sup> laying *them* at their feet, after which the money<sup>18</sup> was distributed to each as any had need. <sup>36</sup> And Joseph, a Levite of Cyprian birth, whom the apostles also called Barnabas (which is translated “Son of Encouragement”), <sup>37</sup> sold a piece of land<sup>19</sup> that he owned, brought the money, and laid *it* at the apostles’ feet.

15. Lit. *but it was to them all things in common*

16. Lit. *upon them all*

17. Lit. *as many as*

18. Lit. *it*

19. Lit. *a field (farm)*

## Lying to the Spirit of Truth

**5** But a certain man named Ananias, together with his wife Sapphira, sold a piece of property; <sup>2</sup> and with his wife’s full knowledge he kept back some of the money for himself and *then* brought the rest and laid *it* at the apostles’ feet. <sup>3</sup> But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit by keeping part of the money from the sale of the land for yourself? <sup>4</sup> While the land remained *unsold*, did it not belong to you? And after it was sold, was not the money yours to do with as you wished?<sup>1</sup> Why *then* have you conceived<sup>2</sup> this *evil* deed in your heart? You have not lied to men, but to God.” <sup>5</sup> Now when Ananias heard these words, he fell down and breathed his last; and great fear came upon everyone who heard *of it*. <sup>6</sup> Then the younger men got up, wrapped his body,<sup>3</sup> carried *him* out, and buried *him*.

1. Lit. *was it not in your authority?*

2. Lit. *placed* (i.e. like a seed)

3. Lit. *wrapped (covered) him*

<sup>7</sup> Now about three hours later his wife came in, not knowing what had happened. <sup>8</sup> So Peter addressed her: “Tell me, is this the price you and Ananias<sup>4</sup> received for the land?” “Yes,” she said, “that’s the price.” <sup>9</sup> Then Peter said to her, “How is it that *both of* you have agreed to put the Spirit of the Lord to the test? Look, the feet of those who buried your husband *are* at the door, and they will carry you out *as well*.” <sup>10</sup> And at once she fell down at his feet and breathed her last. So when the young men came *back* in, they found her dead; and carrying *her* out, they buried *her*

4. Lit. *you* (pl.)



beside her husband. <sup>11</sup> And great fear fell upon the whole church, and upon everyone who heard about these things.

### Power and Growth in the Church

5. Lit. *And they all were with one mind*

<sup>12</sup> Now many signs and wonders, *performed* at the hands of the apostles, were taking place among the people. And bound as one, all the believers were gathering together<sup>5</sup> in Solomon's Portico. <sup>13</sup> (None of the rest of the people dared to join them, but they held them in high regard.) <sup>14</sup> And more and more believers in the Lord—multitudes of both men and women—were being added to their number. <sup>15</sup> As a result, people were even carrying the sick out into the streets and laying *them* on cots and pallets, so that when Peter passed by, at least his shadow might fall on some of them. <sup>16</sup> Moreover, a great many people from the towns near Jerusalem were gathering *in the city*, bringing the sick and those who were afflicted with unclean spirits; and all of them were being healed.

### Arrested, Freed, and Tried Again

6. Lit. *zeal* (i.e. for the Jewish faith)

<sup>17</sup> Then the high priest rose up, and all who *were* with him (that is, the sect of the Sadducees), and they were filled with indignation.<sup>6</sup> <sup>18</sup> So they seized the apostles and put them in the public jail. <sup>19</sup> But during the night an angel of the Lord opened the gates of the prison, led them out, and said, <sup>20</sup> "Go, stand in the temple courts and proclaim to the people the entire message about this way of life."<sup>7</sup> <sup>21</sup> So when they heard *that*, they entered the temple precincts early in the morning and began to teach.

7. Lit. *tell the people all the words of this life*

8. Or *the Sanhedrin and*

Now when the high priest and those who were with him arrived, they convened the Sanhedrin (that is,<sup>8</sup> the entire Senate of the sons of Israel), and they sent to the jail to have the apostles brought *before them*.<sup>22</sup> But the officers who came *to get them* did not find them there. So they went back and reported, <sup>23</sup> saying, "We found the jail securely locked, and the guards standing at the doors; but when we opened *them*, we found no one inside!" <sup>24</sup> When the captain of the temple guard and the chief priests heard these words, they were greatly perplexed, wondering what would come of this. <sup>25</sup> But when a certain man arrived, he gave them *further* news, *saying*, "Look! The men you put in prison are standing in the temple courts and teaching the people!" <sup>26</sup> Then the captain and the officers went out and brought them back, *but* not by force, for fear of being stoned by the people.

<sup>27</sup> Now when they had brought them back, they stood *them* before the council. Then the high priest questioned them, <sup>28</sup> saying, “We gave you<sup>9</sup> strict orders not to teach in this name; and look, you have filled Jerusalem with your teaching, and are intent on bringing this man’s blood upon us!” <sup>29</sup> But Peter and the *other* apostles answered and said, “We must obey God rather than men. <sup>30</sup> The God of our forefathers raised up Jesus, whom you *men* seized and killed by hanging *him* on a tree. <sup>31</sup> But God has exalted this *same Jesus* to<sup>10</sup> his *own* right hand as Prince<sup>11</sup> and Savior, to grant repentance and forgiveness of sins to Israel. <sup>32</sup> We are witnesses of these things, and *so too* is the Holy Spirit, whom God has given to those who obey him.”

9. Some mss *Did we not give you*

10. Or *by*

11. Or *Leader, Pioneer, Founder, Originator*

### Wise Advice

<sup>33</sup> Now when they heard *that*, they were cut to the heart<sup>12</sup> and wanted to put them to death. <sup>34</sup> But a certain Pharisee by the name of Gamaliel, a teacher of the Law who was *highly* respected by all the people, stood up in the Council and ordered that the apostles<sup>13</sup> be put outside for a few moments. <sup>35</sup> Then he said to them: “Men and Israelites, think twice about what you’re intending to do with these men.<sup>14</sup> <sup>36</sup> For some time ago Theudas rose up, claiming to be somebody, and a number of men—about four hundred *of them*—rallied to him; *but* he was killed, and all who followed him were dispersed and came to nothing. <sup>37</sup> And after that,<sup>15</sup> Judas of Galilee rose up in the days of the census and incited a band to follow after him; but he too perished, and all his followers were scattered. <sup>38</sup> So *regarding* the matters now *before us*, I say to you: Stay away from these men and leave them alone, for if this purpose or movement has its origin in man, it will come to nothing. <sup>39</sup> But if it is from God, you will not be able to stop them; indeed, you may even be found fighting against God!” And they were persuaded by his counsel.<sup>16</sup> <sup>40</sup> So after calling for the apostles and having them flogged, they ordered them not to speak in the name of Jesus, and *then* released them. <sup>41</sup> So the apostles went out from before the council with great joy, seeing that they had been deemed worthy to suffer dishonor for the sake of the Name. <sup>42</sup> And day after day—both in the temple and from house to house—they kept right on teaching and proclaiming<sup>17</sup> Jesus *as* the Christ.

12. Or *enraged*

13. Lit. *men*

14. Lit. *take heed to yourselves, what you intend (are about) to do against (in the case of) these men*

15. Lit. *this man*

16. Lit. *by him*

17. Lit. *they were not ceasing to teach and proclaim*

### The First Deacons

**6** Now in those days, when the disciples were growing in number, there arose a complaint on the part of the Hellenists<sup>1</sup> against the Hebrews,<sup>2</sup> because their widows were being neglected in the daily distribution.<sup>3</sup> <sup>2</sup> So the twelve called for the whole

1. I.e. Jews friendly to Greek culture
2. I.e. Native Jews who spoke Aramaic
3. I.e. of food or money

4. Lit. *whom they stood*

5. Or *the Spirit by whom*

6. Lit. *saying things, speaking words*

7. Lit. *this place*

8. Lit. *on him, they saw his face as a face of an angel*

community of disciples and said, "It isn't right for us to neglect the word of God in order to serve at tables." <sup>3</sup> Therefore, brothers, carefully choose from among yourselves seven men of *good* reputation, full of the Spirit and wisdom, whom we may set over this pressing need; <sup>4</sup> but as for us, we will devote ourselves to prayer and the ministry of the word." <sup>5</sup> Now this saying pleased the entire community. So they chose Stephen—a man full of faith and the Holy Spirit—and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch. <sup>6</sup> Then they stood them<sup>4</sup> before the apostles; and when the apostles had prayed, they laid *their* hands on them. <sup>7</sup> So the word of God kept spreading, and the number of disciples in Jerusalem continued to grow rapidly. Note only so, but a large company of the priests were *also* becoming obedient to the faith.

### Stephen Accused and Arrested

<sup>8</sup> Now Stephen, full of grace and power, was performing great signs and wonders among the people. <sup>9</sup> But certain men from the so-called Synagogue of the Freedmen—both Cyrenians and Alexandrians, as well as *Jews* from Cilicia and Asia—rose up and began to dispute with Stephen; <sup>10</sup> but they were powerless to stand against the wisdom and the spirit with which<sup>5</sup> he was speaking. <sup>11</sup> Then they secretly induced men to say, "We heard him speak blasphemous words against Moses and God." <sup>12</sup> So these men stirred up the people, the elders, and the scribes; and gathering around Stephen, they seized him and brought *him* before the Sanhedrin. <sup>13</sup> They also brought forward false witnesses who said, "This man never stops speaking out<sup>6</sup> against this holy place and the Law; <sup>14</sup> for we have heard him say that this Jesus of Nazareth will destroy the temple<sup>7</sup> and alter the customs that Moses handed down to us." <sup>15</sup> Now when those who were seated in the Council *chamber* fixed their gaze on Stephen, they saw that his face was like the face of an angel.<sup>8</sup>

### Stephen's Defense: The Call of Abraham

**7** Then the high priest said, "Are these things so?" <sup>2</sup> But Stephen replied, "Men, brothers, fathers: Listen to me! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran. <sup>3</sup> And he said to him, 'Leave your country and your relatives, and come to the land I will show you!'" <sup>4</sup> Then he went out from the land of the Chaldeans and settled in Haran. And from there, after the death of his father,

God moved him to this land in which you now live.<sup>5</sup> But he gave him no inheritance in it, no, not so much as a footstep's worth of ground.<sup>2</sup> Yet even when Abraham had no child, God promised that he would give the land as a permanent possession to him and his descendants after him.<sup>6</sup> And God spoke to this effect, that Abraham's descendants would be strangers in a foreign land, and would be enslaved, oppressed, and mistreated for four hundred years.<sup>7</sup> But God *also* said, 'The nation to whom they are in bondage I will judge;<sup>3</sup> and after that, they will come out and serve me in this place.'<sup>4</sup> <sup>8</sup> Then he gave him the covenant of circumcision. So *Abraham* fathered Isaac and circumcised him on the eighth day; and Isaac fathered Jacob, and Jacob fathered the twelve patriarchs.

1. Gen. 12:1

2. Lit. *not even a step of a foot*

3. Gen. 15:13-14

4. Ex. 3:12

### The Family of Jacob in Egypt

<sup>9</sup> "Now when the patriarchs grew jealous of Joseph, they sold him into Egypt; but God was with him. <sup>10</sup> So God delivered him out of all his troubles and granted him favor and wisdom in the sight of Pharaoh, king of Egypt; and Pharaoh made him ruler over Egypt, and over his entire household. <sup>11</sup> Then a famine struck all Egypt and all Canaan, *bringing* great affliction; and our fathers could not find *enough* food.<sup>5</sup> <sup>12</sup> So when Jacob heard that there was grain in Egypt, he sent our fathers on their first journey *to that country*. <sup>13</sup> And during the second visit, Joseph revealed himself to his brothers, and Pharaoh learned about his family. <sup>14</sup> Then Joseph sent *word* and called for his father Jacob and all his relatives: in number, seventy-five souls. <sup>15</sup> So Jacob went down to Egypt. And he died *there*, *both* he and our fathers; <sup>16</sup> and their remains<sup>6</sup> were carried back to Shechem and laid in the tomb which Abraham had purchased for a *certain* sum of money from the sons of Hamor, *the father* of Shechem.<sup>7</sup>

5. Lit. *were not finding sustenance* (i.e. food and fodder)

6. Lit. *they*

### Moses: Sent By God, Rejected by His Brothers

<sup>17</sup> "But as the time drew near for God to fulfill the promise he had made to Abraham, the people increased and multiplied in Egypt <sup>18</sup> until another king who knew nothing of Joseph rose *to power*. <sup>19</sup> Dealing treacherously with our people, that *king* oppressed our fathers, forcing them to expose their infants so that they would die.

7. Some mss *in Shechem*

<sup>20</sup> "At this time Moses was born; and he was beautiful in the sight of God. For three months he was brought up in his father's house;

8. Or *adopted him*

9. Lit. *he was seen by them while fighting*

10. Lit. *neighbor*

11. Ex. 2:14

12. Lit. *and at that word*

13. Or *alien, foreigner, stranger*

14. Or *wondered, stood amazed*

15. Ex. 3:6, 15

16. Ex. 3:5, 7-8, 10

<sup>21</sup> but when he was set out *in a basket*, Pharaoh's daughter took him and raised him<sup>8</sup> as her own son. <sup>22</sup> So Moses was trained in all the wisdom of the Egyptians, and *was* mighty in his words and deeds.

<sup>23</sup> "Now as he was nearing forty years of age, it entered his heart to visit his brothers, the children of Israel. <sup>24</sup> And when he saw one of them suffering unjustly, he came to his defense and avenged the mistreated *Israelite* by striking down the Egyptian. <sup>25</sup> Moreover, he assumed his brothers would understand that God was granting them deliverance by his hand; but they did not understand. <sup>26</sup> Then, on the following day, he came upon two Israelites as they were fighting.<sup>9</sup> So he *tried to* reconcile them, saying, 'Men, you are brothers! Why then are you doing wrong, hamstringing one another?' <sup>27</sup> But the man who was mistreating his fellow Israelite<sup>10</sup> pushed Moses aside, saying, 'Who made you a ruler and a judge over us?' <sup>28</sup> Do you mean to kill me the way you killed the Egyptian yesterday?'<sup>11</sup> <sup>29</sup> Now when Moses heard him say that,<sup>12</sup> he fled and became an exile<sup>13</sup> in the land of Midian, where he fathered two sons.

<sup>30</sup> "Now when forty years had passed, a Messenger appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush. <sup>31</sup> When Moses saw it, he marveled<sup>14</sup> at the sight. And when he drew near to look more closely, *the* voice of the Lord came *to him*, <sup>32</sup> *saying*, 'I am the God of your fathers—the God of Abraham, Isaac, and Jacob.'<sup>15</sup> But Moses, gripped with fear and trembling, dared not look *further*. <sup>33</sup> And the Lord said to him, 'Remove your sandals from your feet, for the place where you are standing is holy ground. <sup>34</sup> I have fully seen the oppression of my people in Egypt, and have heard their groaning; and I have come down to deliver them. So come now: I will send you to Egypt.'<sup>16</sup>

<sup>35</sup> "This *same* Moses whom they rejected, saying, 'Who made you a ruler and a judge?'—is the man God sent to be both a ruler and a deliverer by the hand of the Messenger who appeared to him in the *burning* bush. <sup>36</sup> So he led them out, *all the while* performing signs and wonders in the land of Egypt, at the Red Sea, and in the wilderness for forty years.

## A History of Rebellion

<sup>37</sup> "This is the Moses who said to the sons of Israel, 'God will raise up for you a prophet like me from among your brothers.'<sup>17</sup>

<sup>38</sup> This is he who was in the assembly in the wilderness with

the Messenger who spoke to him on Mount Sinai, and *with* our fathers; and this is he who received living oracles to pass along to you. <sup>39</sup> Yet our fathers were unwilling to obey him, but *instead* pushed *him* aside; and in their hearts they turned back to Egypt, <sup>40</sup> saying to Aaron, ‘Make us gods who will go before us; as for this Moses who brought us out of the land of Egypt, we have no idea what has become of him.’<sup>18</sup> <sup>41</sup> Moreover, in those days they made an idol in the form of a calf, sacrificed to it, and rejoiced in the works of their own hands. <sup>42</sup> But God turned away *from them* and handed them over to worship and serve the host of heaven. As it is written in the book of the prophets: ‘O house of Israel, was it to me that you offered animal sacrifices for forty years in the wilderness?’ <sup>43</sup> No, for you also carried along the tabernacle of Moloch, and the star of the god Rephan<sup>19</sup>—images you made for the purpose of worshipping them; but I will carry you beyond Babylon!’<sup>20</sup>

17. Deut. 18:15

18. Ex. 32:1, 23

<sup>44</sup> “Our fathers had the tent of *the* testimony in the wilderness, *fashioned* exactly as he who spoke to Moses had instructed *him* to make it, according to the pattern he had seen. <sup>45</sup> And once our fathers had received it, they, together with Joshua, brought it into this land when they dispossessed the nations, *nations* that God drove out before the face of our fathers up until the days of David. <sup>46</sup> *Now* David found favor in the sight of God, and asked that he might search out a dwelling place<sup>21</sup> for the God of Jacob.”<sup>22</sup> <sup>47</sup> But *it was* Solomon *who* built him a house. <sup>48</sup> Nevertheless, the Most High does not dwell in houses made with human hands. As the prophet says: <sup>49</sup> ‘Heaven *is* my throne, and earth is a footstool for my feet. What sort of house could you build for me?’ says the Lord, ‘or what place could serve as the place of my rest?’<sup>23</sup> <sup>50</sup> Did not my hand make all these things?’<sup>24</sup>

19. Many mss *the star of your god Rephan* (see LXX)  
20. Amos 5:25-27

21. Or *provide a dwelling place*; lit. *find a tabernacle (tent)*

22. Some early mss *the house of Jacob*

23. Lit. *or what place is my resting place*

24. Is. 66:1-2

<sup>51</sup> “You stiff-necked *men*, uncircumcised in heart and ears! You constantly resist the Holy Spirit! Just as your fathers did, so too have you. <sup>52</sup> Which one of the prophets did your fathers not persecute? Indeed, they killed the men who foretold the coming of the Righteous One; and now you have become his betrayers and murderers, <sup>53</sup> you who received the Law in ordinances given through angels,<sup>25</sup> *yet* did not keep it!”

25. Lit. *in (by) ordinances of angels (messengers)*

### Stephen Martyred

<sup>54</sup> Now when they heard these things, they were cut to the heart and began gnashing *their* teeth at him. <sup>55</sup> But Stephen—full of

the Holy Spirit and gazing intently into heaven—saw the glory of God, and Jesus standing at the right hand of God. <sup>56</sup> So he said, “Look! I see the heavens opened wide, and the Son of Man standing at the right hand of God!” <sup>57</sup> But crying out with a loud voice, they covered their ears and rushed upon him as one man; <sup>58</sup> and when they had driven him out of the city, they began to stone *him*. (Now the witnesses laid down their garments at the feet of a young man named Saul.) <sup>59</sup> So they went on stoning Stephen, *while he himself* kept calling on *the Lord* and saying, “Lord Jesus, receive my spirit.” <sup>60</sup> Then, falling to his knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” And when he had said that, he slept.

### The Church is Scattered

**8** Now Saul was in complete agreement with Stephen’s death. (Moreover, on that day a great persecution arose against the church in Jerusalem; and all of them, except for the apostles, were scattered throughout the regions of Judea and Samaria.) <sup>2</sup> Then devout men carried Stephen *to his grave*; and they made loud lamentation over him. <sup>3</sup> But Saul, entering house after house, began to ravage the church; and dragging off *both* men and women, he would commit *them* to prison.

### Philip Preaches in Samaria

<sup>4</sup> So<sup>1</sup> those who were scattered went from place to place preaching the word. <sup>5</sup> But Philip went down to a city of Samaria<sup>2</sup> and proclaimed the Christ to them. <sup>6</sup> And the crowds, in one accord, were paying close attention to the things spoken by Philip, as they *both* heard and saw the miraculous signs he was performing. <sup>7</sup> For unclean spirits, crying with loud shrieks, were coming out of many who had them; and many who were paralyzed and lame were being healed. <sup>8</sup> And in that city there was great rejoicing.

### Simon the Magician

<sup>9</sup> Now there was a certain man by the name of Simon, who formerly practiced magic arts in the city, and *who* amazed the people of Samaria, claiming to be someone great. <sup>10</sup> From the least of them to the greatest, all *the people* would give him their full attention, declaring, “This man is *rightly* called the Great Power of God!”<sup>3</sup> <sup>11</sup> And they would do so because he had fascinated them with his magic arts for quite some time. <sup>12</sup> But

1. Or *then*
2. Or *to the*  
(*main*) city of

when they believed Philip as he was preaching the good news of the kingdom of God and the name of Jesus Christ, they began to receive baptism, *both* men and women alike.<sup>13</sup> Moreover, even Simon himself believed;<sup>4</sup> and after being baptized, he stayed close to Philip, *all the while* marveling at the signs and mighty works of power that were taking place.

<sup>14</sup> Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them; <sup>15</sup> and these two went down and prayed for the people to receive the Holy Spirit <sup>16</sup> (for he had not yet fallen on any of them, *since* they had only been baptized into the name of the Lord Jesus). <sup>17</sup> Then the apostles laid hands on them, and the people began to receive the Holy Spirit. <sup>18</sup> Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, <sup>19</sup> saying, "Give me this power<sup>5</sup> too, so that everyone on whom I lay *my* hands will receive the Holy Spirit." <sup>20</sup> But Peter said to him, "May your silver be destroyed together with you, because you thought you could acquire the gift of God with money! <sup>21</sup> You have no part or share<sup>6</sup> in this matter, for your heart is not right before God. <sup>22</sup> So repent of this wickedness of yours, and pray to the Lord: Perhaps the intent<sup>7</sup> of your heart may *yet* be forgiven you. <sup>23</sup> For I *can* see that you are filled with poison and chained to iniquity."<sup>8</sup> <sup>24</sup> Then Simon answered and said, "Both of you, please pray to the Lord for me, so that nothing of what you have said will come upon me."

<sup>25</sup> So after Peter and John had solemnly testified and spoken the word of the Lord, they started back for Jerusalem; and *along the way* they were proclaiming the good news to many of the Samaritan villages.

### Philip and the Ethiopian Eunuch

<sup>26</sup> Now an angel of the Lord spoke to Philip, saying, "Get up and travel south on the road that goes down from Jerusalem to Gaza." (This is a desert *road*.) <sup>27</sup> So he got up and went. And suddenly he saw a man: an Ethiopian eunuch, a court official *serving* under Candace (the queen of the Ethiopians), *and* in charge of her entire treasury. This *man* had gone to Jerusalem to worship <sup>28</sup> and was *now* on his way home; and sitting in his chariot, he was reading the prophet Isaiah. <sup>29</sup> So the Spirit said to Philip, "Go over and join yourself to this chariot."<sup>30</sup> And when he had

3. Lit. *This man is the power of God that is called great*

4. Or *And Simon himself also believed*

5. Or *authority*

6. Lit. *allotment*

7. Or *to the Lord that, if possible, the intent*

8. Lit. *you are in a gall of bitterness and a fetter of iniquity*



9. Lit. *his judgment (justice) was removed, (taken away)*  
10. Is. 53:7-8

11. Lit. *concerning whom does the prophet say this?*  
12. Some later mss add all or most of v. 37:  
*Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."*

13. Or *he found himself*; lit. *was found*

1. Lit. *asked from him*

2. Or *flashed*

3. Or *voice*; see Acts 22:9

run up *to it*, Philip heard him reading the prophet Isaiah. So he said, "Do you understand the things you are reading?" <sup>31</sup>The man replied, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. <sup>32</sup> Now this is the passage of Scripture the eunuch was reading: "He was led as a sheep to the slaughter; and just as a lamb before its shearer *is* silent, he did not open his mouth. <sup>33</sup> In his humiliation, justice was taken from him.<sup>9</sup> And who can speak of his offspring, for his life was taken from the earth?"<sup>10</sup>

<sup>34</sup> So the eunuch answered Philip and said, "I beg of you: Who is the prophet talking about when he says this:<sup>11</sup> himself or some other man?" <sup>35</sup> Then Philip opened his mouth; and beginning at this *very* scripture he told him the good news about Jesus. <sup>36</sup> Now as they were going along the road, they came to some water. So the eunuch said, "Look, water! Is there anything to prevent me from being baptized?"<sup>12</sup> <sup>38</sup> So he ordered that the chariot be stopped; and both Philip and the eunuch went down into the water, and Philip baptized him. <sup>39</sup> Then, when they had come up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more; but he went his way, rejoicing. <sup>40</sup> As for Philip, he appeared<sup>13</sup> at Azotus; and as he passed through *that region*, he proclaimed the good news in all the towns until he came to Caesarea.

## Saul Sees the Light

**9** Meanwhile, Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for<sup>1</sup> letters *addressed* to the synagogues of Damascus, so that if he found any who belonged to the Way, whether men or women, he could bring them to Jerusalem, bound *as prisoners*. <sup>3</sup> But in the course of his journey, as he was nearing Damascus, a bright light out of heaven suddenly shone<sup>2</sup> all around him; <sup>4</sup> and when he had fallen to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" <sup>5</sup> So he replied, "Who are you, Lord?" And he *answered*, "I am Jesus, whom you are persecuting; <sup>6</sup> but get up, go into the city, and you will be told what you must do." <sup>7</sup> (As for the men who were traveling with him, they stood there speechless, hearing the sound,<sup>3</sup> but seeing no one.) <sup>8</sup> Then Saul got up from the ground; but when he opened his eyes,<sup>4</sup> he could see nothing at all. So leading him

by the hand, his companions brought *him* to Damascus; <sup>9</sup> and for three days he was without sight, and neither ate nor drank.

4. Or *though his eyes were open*

### Ananias Sent to Saul

<sup>10</sup> Now in Damascus there was a certain disciple by the name of Ananias. And in a vision the Lord spoke to him, *saying*, “Ananias!” So he answered, “Here I am, Lord.” <sup>11</sup> Then the Lord *said* to him, “Get up, go to the street called Straight, and inquire at the house of Judas about a man from Tarsus named Saul. For behold, he is praying; <sup>12</sup> and in a vision he has seen a man named Ananias entering *the house* and laying hands on him so that he may see again.” <sup>13</sup> Ananias replied, “Lord, I’ve heard about this man from many people—how much harm he has done to your saints in Jerusalem; <sup>14</sup> and here *in Damascus* he has authority from the chief priests to take into custody<sup>5</sup> all who call upon your name.”

<sup>15</sup> But the Lord said to him, “Go, for this man is a chosen vessel of mine, to bring<sup>6</sup> my name before Gentiles, kings, and the children of Israel. <sup>16</sup> For I myself will show him how much he must suffer for my name’s sake.” <sup>17</sup> So Ananias went his way and entered the house; and when he had laid *his* hands on him, he said, “Brother Saul, the Lord Jesus, who appeared to you on the road you took to get here,<sup>7</sup> has sent me so that you might regain your sight and be filled with the Holy Spirit.” <sup>18</sup> And at once something like scales fell from Saul’s eyes, and he could see again. Then he got up and was baptized; <sup>19</sup> and after taking some food, his strength returned.

5. Lit. *to bind*

6. Lit. *bear, carry*

7. Lit. *on the road by which you were coming*

### Saul Preaches in Damascus

Now Saul stayed with the disciples in Damascus for some time; <sup>20</sup> and at once he began to proclaim Jesus in the synagogues, *saying*, “He is the Son of God!” <sup>21</sup> And all who heard *of it*<sup>8</sup> stood amazed, saying “Isn’t this the man who in Jerusalem sought to destroy everyone<sup>9</sup> who calls upon this name; and didn’t he come here to bring them back to the chief priests as prisoners?” <sup>22</sup> But Saul grew stronger and stronger, and was confounding and upsetting the Jews who lived in Damascus by demonstrating that this *Jesus is indeed* the Christ. <sup>23</sup> But when this had gone on for some time,<sup>10</sup> the Jews conspired to do away with him; <sup>24</sup> however, Saul learned of their plot. Now the Jews also<sup>11</sup> were watching the city gates day and night, in order to kill him; <sup>25</sup> but his disciples took him by night and let *him* down through *an opening in* the wall, lowering him in a large basket.

8. Or *heard him*

9. Lit. *those*

10. Lit. *Now as many (enough) days were being fulfilled*

11. Or *even*

## Saul Returns to Jerusalem

<sup>26</sup> When Saul arrived in Jerusalem, he tried to join the disciples; but they all were afraid of him, for they did not believe that he *really* was a disciple. <sup>27</sup> But taking hold of him, Barnabas brought Saul to the apostles and told them the whole story: how he had seen the Lord on the road, that the Lord had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. <sup>28</sup> So Saul stayed with them, circulating freely<sup>12</sup> in Jerusalem <sup>29</sup> *and* speaking out boldly in the name of the Lord. He also spoke and disputed with the Hellenistic Jews, but they undertook<sup>13</sup> to do away with him. <sup>30</sup> But when the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

12. Lit. *coming in and going out*

13. Or *were trying*

<sup>31</sup> So the church throughout all Judea, Galilee, and Samaria enjoyed peace and was being built up; and walking in the fear of the Lord and the comfort of the Holy Spirit, it grew and grew.

## The Further Ministry of Peter

<sup>32</sup> Now as Peter was traveling through all *parts of the country*, it so happened that he also went down to *visit* the saints living in Lydda. <sup>33</sup> And in that place he came upon a certain man by the name of Aeneas, a paralytic confined to his bed for eight years. <sup>34</sup> So Peter said to him, "Aeneas, Jesus Christ<sup>14</sup> heals you: Get up and make your bed!" And at once he got up; <sup>35</sup> and all who lived in Lydda and Sharon saw him; *and* they turned to the Lord.

14. Some mss  
*Jesus, the Messiah*  
*(Christ)*

<sup>36</sup> Now in Joppa there was a certain disciple by the name of Tabitha (which, when translated, means "gazelle");<sup>15</sup> and she abounded in *the* works of kindness and mercy that constantly engaged her. <sup>37</sup> But at that time she fell sick and died; and when they had washed *her body*, they laid *it* in an upper room. <sup>38</sup> But when the disciples heard that Peter was in Joppa, they sent two men to him (for Joppa was near Lydda). And the men pleaded with *him*, saying, "Come to us without delay!" <sup>39</sup> So Peter got up and went with them. When he arrived, they brought *him* into the upper room; and all the widows stood beside him, weeping and showing *him* the tunics and *other* garments that Dorcas had made when she was with them. <sup>40</sup> But sending them all out, Peter knelt down and prayed. Then he turned to the body and said, "Tabitha, arise!" So she opened her eyes; and when she saw Peter, she sat up. <sup>41</sup> Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her

15. Lit. *dorcas*

alive.<sup>42</sup> This *miracle* became known throughout all Joppa; and many believed on the Lord.<sup>43</sup> So Peter remained in Joppa for many days, *staying* with a certain Simon, a tanner.

### The Vision of Cornelius

**10** Now in Caesarea there was a certain man by the name of Cornelius, a centurion of what was called the Italian Cohort.<sup>2</sup> He was a devout and God-fearing man, as was his entire household—a man who generously gave alms to the *Jewish* people, and who prayed to God at all times.<sup>3</sup> Now about the ninth hour of the day,<sup>1</sup> in a vision, he clearly saw an angel of God coming into *the room* and saying to him, “Cornelius!”<sup>4</sup> Gazing at him, and gripped with fear, Cornelius said, “What is it, *my lord*?” So the angel said to him, “Your prayers and gifts to the poor have ascended before God, and are remembered.”<sup>2 5</sup> Now then: Dispatch *some* men to Joppa, and send for one Simon, who is *also* called Peter.<sup>6</sup> He is lodging with a man named Simon, a tanner, whose house is by the sea.”<sup>7</sup> So when the angel who had spoken with him departed, Cornelius called for two of his household servants, as well as a devout soldier from the ranks of those who served<sup>3</sup> him.<sup>8</sup> And when he had related all these things to them, he sent them to Joppa.

1. I.e. 3 PM

2. Lit. *gone up as a memorial before God*

3. Or *waited upon*

### The Vision of Peter

<sup>9</sup> The next day at about the sixth hour,<sup>4</sup> while these men were completing their journey<sup>5</sup> and drawing near to the city, Peter went up on the housetop to pray;<sup>10</sup> and he grew hungry and wanted to eat. But while they were preparing *the meal*, a vision came to him.<sup>6 11</sup> He saw the sky<sup>7</sup> opening up and a certain object<sup>8</sup> like a great sheet being lowered to the earth by *its* four corners.<sup>12</sup> Inside were all kinds of four-footed animals, reptiles<sup>9</sup> of the earth, and birds of the air.<sup>13</sup> Then a voice came to him, *saying*, “Rise, Peter; kill and eat!”<sup>14</sup> But Peter said, “By no means, Lord! For I’ve never eaten anything common or unclean.”<sup>10 15</sup> But once again, for a second time, *the voice* came to him, *saying*, “What God has cleansed, do not call<sup>11</sup> unclean.”<sup>16</sup> This happened three times, after which the object was immediately taken up into heaven.

4. I.e. Noon

5. Lit. *journeying along*

6. Lit. *there took place upon him an ecstasy*

7. Or *heaven*

8. Or *vessel*

9. Lit. *creeping things* (e.g. snakes, lizards, toads, salamanders, etc.)

10. I.e. according to Jewish ceremonial law

11. Or *consider*

### Peter Sent to Gentiles

<sup>17</sup> Now as Peter was puzzling<sup>12</sup> about the meaning of the vision he had *just* seen, behold, the men sent by Cornelius, after inquiring

12. Lit. *being perplexed within himself*

about *the location of* Simon's house, stood at the gate;<sup>18</sup> and they called out, asking whether Simon, the one known as Peter, was lodging there.<sup>19</sup> Now as Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you."<sup>20</sup> But *as for you*, get up, go downstairs, and accompany them without misgivings; for I have sent them."<sup>21</sup> So Peter went down to the men and said, "I am the man you are looking for; what is it that brings you here?"<sup>22</sup> They replied, "Cornelius *the* centurion—a righteous and God-fearing man, well spoken of by the entire Jewish nation—was instructed by a holy angel to summon you to his house and hear a message from you."<sup>23</sup> So inviting them in, he received them as *his* guests.<sup>13</sup>

13. Or *he gave them lodging*

The next day Peter got up and set out with them, accompanied by some of the brothers from Joppa;<sup>24</sup> and on the following day he entered Caesarea. Now Cornelius, who had called together his relatives and close friends, was anxiously waiting for them.<sup>25</sup> And when at last Peter entered *his house*, Cornelius met him, fell at his feet, and worshiped *him*.<sup>26</sup> But Peter lifted him up, saying, "Stand up, *for* I too am a man, just like you."<sup>14</sup> <sup>27</sup> And as Peter was speaking with Cornelius, he went in and found many people gathered together.<sup>28</sup> So he said to them, "You yourselves know very well how unlawful it is for a Jewish man to associate with a foreigner, or to visit him; yet God *himself* has shown me that I must not call any man profane or unclean."<sup>29</sup> For this reason, when you sent for me, I came without objection. I ask, then: Why have you done so?"

14. Lit. *I myself also am a man*

<sup>30</sup> Then Cornelius replied, "Four days ago, to this *very* hour, as I was keeping the ninth hour of prayer at my house, a man in shining garments suddenly stood before me;<sup>31</sup> and he said, 'Cornelius, your prayer has been heard, and your works of mercy have been remembered before God.'<sup>32</sup> Therefore send *messengers* to Joppa and ask for Simon, who is also known as Peter. He is staying at Simon *the* tanner's house, *which is* by the sea.'<sup>33</sup> So I immediately sent *messengers* to you, and you have been kind enough<sup>15</sup> to come. Now then: We all are *here* in the presence of God to listen to everything the Lord has commanded you *to say*."

15. Lit. *done well*

### Peter Preaches to Gentiles

<sup>34</sup> So opening his mouth, Peter declared: "Truly I *now* see that God is no respecter of persons,<sup>35</sup> but that in every nation the one who fears him and does what is right is welcomed by him!<sup>36</sup> *You*

*know* the message that *God* sent to the sons of Israel, proclaiming peace through Jesus Christ (*but* he is Lord of all). <sup>37</sup> *And* you know the things that happened all throughout Judea, beginning in Galilee after the baptism proclaimed by John: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he<sup>16</sup> went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup> *And* we are witnesses of everything he did, both in the Judean countryside<sup>17</sup> and in Jerusalem—*this Jesus* whom they also put to death by hanging *him* on a tree. <sup>40</sup> *But* on the third day God raised him again, and *also* granted that he might be seen, <sup>41</sup> not by all the people, but by witnesses whom God had chosen beforehand—by us, who ate and drank with him after he rose from the dead. <sup>42</sup> Moreover, he commanded us to preach to the people, and to solemnly testify that he himself is the one whom God has ordained *to be the* judge of the living and the dead. <sup>43</sup> To him all the prophets bear witness, *declaring* that everyone who believes in him will receive forgiveness of sins through his name.”

16. Lit. *who*

17. Or *land of the Jews*

### The Spirit Falls on the Gentiles

<sup>44</sup> *Now* while Peter was still speaking these words, the Holy Spirit fell on everyone listening to his message.<sup>18</sup> <sup>45</sup> *And* believers from the circumcision who had come with Peter stood amazed that the gift of the Holy Spirit had been poured out on the Gentiles as well; <sup>46</sup> for they heard them speaking in *other* languages and magnifying God. Then Peter responded, <sup>47</sup> “Can anyone withhold the water of baptism from these who have received the Holy Spirit just as we did?” <sup>48</sup> *And* he ordered them to be baptized in the name of Jesus Christ. Then they asked Peter to remain *with them* for a few *more* days.

18. Lit. *the word*

### Peter Defends His Ministry

**11** Now the other apostles and the brotherhood throughout Judea heard that the Gentiles too had received the word of God. <sup>2</sup> So when Peter came up to Jerusalem, the party of the circumcision<sup>1</sup> took him to task, <sup>3</sup> saying, “You went to uncircumcised men and ate with them!” <sup>4</sup> But Peter began to explain to them, point by point, *all that had happened*, saying: <sup>5</sup> “I was in the city of Joppa, praying; and in a vision I saw a certain object like a great sheet coming down out of heaven, lowered by *its* four corners; and it came right to the

1. Lit. *those of the circumcision* (i.e. Jewish Christians insisting on obedience to the law of Moses)

2. Lit. *it came until (unto) me*

3. Lit. *a second time*

4. Or *they*

5. Lit. *fell silent*

6. Or *also, even*

7. Many mss *Hellenists* (i.e. Greek-speaking Jews)

8. Or *began*

9. Lit. *them all that with purpose of heart they should remain with (cling to) the Lord*

place where I was.<sup>2</sup> <sup>6</sup> As I looked closely to see what was in it, I saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air. <sup>7</sup> And I also heard a voice, saying to me, 'Arise, Peter; kill and eat.' <sup>8</sup> But I said, 'By no means, Lord! For nothing profane or unclean has ever entered my mouth.' <sup>9</sup> But once again<sup>3</sup> the voice spoke to me from heaven, *saying*, 'What God has cleansed, you must not call profane.' <sup>10</sup> This happened three times, after which everything was drawn back up into heaven. <sup>11</sup> Now at that very moment three men, sent to me from Caesarea, stood in front of the house where we were *staying*. <sup>12</sup> So the Spirit told me to go with them with no misgivings. Moreover, these six brothers also came with me; and we *all* entered the man's house. <sup>13</sup> Then the man explained to us how he had seen an angel standing in his house, saying, 'Send *messengers* to Joppa and call for Simon, who is also known as Peter: <sup>14</sup> He will speak words to you by which you and your whole household will be saved.' <sup>15</sup> And as I began to speak, the Holy Spirit fell on them, just as *he did* on us at the beginning. <sup>16</sup> Then I remembered the word of the Lord, how he would say, 'Whereas John baptized with water, you will be baptized with the Holy Spirit.' <sup>17</sup> So if God gave them the same gift that he gave to us when we<sup>4</sup> believed on the Lord Jesus Christ, who was I to stand in God's way?" <sup>18</sup> Now when the brothers heard these things, they *immediately* dropped their objections<sup>5</sup> and glorified God, saying, "Then God has indeed<sup>6</sup> granted to the Gentiles the repentance that leads to life!"

## Church Growth in Antioch

<sup>19</sup> Now those who were scattered due to the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to none but Jews alone. <sup>20</sup> But there were some among them—men from Cyprus and Cyrene—who, after arriving in Antioch, began speaking to the Greeks,<sup>7</sup> proclaiming the good news about the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, *so much* so that a great number believed and turned to the Lord.

<sup>22</sup> Now the news of these things reached the ears of the church in Jerusalem; so they sent out Barnabas to *visit* Antioch. <sup>23</sup> And when he arrived and observed the grace of God, he rejoiced; and he kept<sup>8</sup> encouraging them all to stay true to the Lord with resolute hearts<sup>9</sup> <sup>24</sup> (for he was a good man, full of the Holy Spirit and faith). And a great many people were added to the Lord.

<sup>25</sup> Then Barnabas left for Tarsus to look for Saul; <sup>26</sup> and when he found him, he brought him to Antioch. So for a whole year Saul met with the church and taught a great many people; and in Antioch the disciples were first called Christians.

### Famine Relief for Judea

<sup>27</sup> Now at that time *certain* prophets came down from Jerusalem to Antioch. <sup>28</sup> And one of them—a *brother* by the name of Agabus—stood up and signified by the Spirit that a great famine would soon come upon the entire inhabited world (this occurred during the reign of Claudius). <sup>29</sup> So the disciples, each according to his means, decided to send relief to the brotherhood living in Judea. <sup>30</sup> And this they did, sending it to the elders by the hands of Barnabas and Saul.

### Herod's Outstretched Hand

**12** Now around that time, Herod the king stretched out his hand against certain *members* of the church in order to mistreat them. <sup>2</sup> Moreover, he had James, the brother of John, put to death with a sword. <sup>3</sup> And seeing that this pleased the Jews, he went on to seize Peter as well. Now this took place during the Days of Unleavened Bread. <sup>4</sup> So after arresting Peter, Herod put *him* in prison and handed him over to four squads of soldiers to guard him, *all the while* intending to bring him before the people after the Passover. <sup>5</sup> So Peter was held in prison; but the Church offered fervent prayer to God on his behalf.

### Peter Delivered from Prison

<sup>6</sup> Now when Herod was about to bring him out *for trial*, on that very night Peter was sleeping between two soldiers, bound with two chains; meanwhile, *the* guards in front of the door were watching over the prison. <sup>7</sup> Suddenly an angel of the Lord stood beside *him*,<sup>1</sup> and a light shone in the prison. Then the angel struck Peter on the side and woke him up, saying, “Get up quickly!”—and his chains fell off *his* hands. <sup>8</sup> Then the angel said to him, “Gird yourself<sup>2</sup> and strap on your sandals.” And Peter did so. Then the angel said to him, “Wrap your cloak around you and follow me.” <sup>9</sup> So Peter went out and followed him; but he didn’t know that what was happening *to him* through *the help* of the angel was real; instead, he thought he was seeing a vision. <sup>10</sup> Now when they had gotten past the first and second guards,<sup>3</sup> they came to the iron gate that leads into the city; and it opened for them all by itself. So they went

1. Or *appeared*

2. Probably with a belt, possibly with garments

3. Or *guard posts*



4. Lit. *one*  
5. Or *lane, alley*

6. Or *Are you out of your mind?*

7. Or *led*

8. Or possibly *to torture*; see Acts 16:27; 27:42

9. Or *was quarreling angrily*

10. Greek *bema*: judgment seat  
11. Or *kept*

12. Or *relief, returned to Jerusalem, having completed their mission*; some mss *returned from Jerusalem*

out and started walking down a certain<sup>4</sup> narrow street,<sup>5</sup> when all at once the angel left him. <sup>11</sup> And when Peter came to himself, he said, "Now I see that the Lord really did send his angel, and that he has rescued me from the hand of Herod, and from all that the Jewish people were expecting *to take place!*"

<sup>12</sup> Once Peter understood *this*, he went to the house of Mary (the mother of John, who was also called Mark), where many *disciples* were gathered together, praying. <sup>13</sup> And when he knocked at the door of the outer gate, a servant-girl by the name of Rhoda came to answer. <sup>14</sup> But when she recognized Peter's voice, she was so overjoyed that she didn't *even* stop to open it, but ran back in and declared that Peter was standing at the gate. <sup>15</sup> They said to her, "You're out of your mind!"<sup>16</sup> But she kept insisting that it was so, whereas they were saying, "It's his angel." <sup>16</sup> Meanwhile, Peter kept knocking *at the door*; and when they *finally* opened *it*, they saw him and were utterly amazed. <sup>17</sup> But motioning to them with his hand to quiet down, he described for them how the Lord had brought<sup>7</sup> him out of the prison. Then he said, "Go and bring word of these things to James and the brothers." Then he left and went to another place.

<sup>18</sup> Now when morning arrived, there was no small stir among the soldiers as to what had become of Peter. <sup>19</sup> And when Herod had searched for him and failed to find him, he examined the guards and ordered them to be led away *for execution*.<sup>8</sup> Then he went down from Judea to Caesarea to spend some time *there*.

### Herod Struck Down

<sup>20</sup> Now Herod was very angry<sup>9</sup> with the people of Tyre and Sidon; so they came and appeared before him as one man. And having won over Blastus (the king's chamberlain) to their side, they began to ask *Herod* for peace, since their *own* country's food supply came from the king's. <sup>21</sup> *Then*, on a *certain* day arranged in advance, Herod put on his royal garments, seated himself on his throne,<sup>10</sup> and began to address them. <sup>22</sup> But the people started<sup>11</sup> shouting, "The voice of a god and not a man!" <sup>23</sup> So in that very moment an angel of the Lord struck him down, because he failed to give the glory to God. And he was eaten by worms and died.

<sup>24</sup> But the word of God continued to grow and be multiplied. <sup>25</sup> And Barnabas and Saul, having completed their ministry of famine relief to Jerusalem, returned *to Antioch*,<sup>12</sup> taking along John, the one who was *also* called Mark.

**13** Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon (called Niger), Lucius of Cyrene, Manaen (a childhood companion<sup>1</sup> of Herod the tetrarch), and Saul. <sup>2</sup> And while they were fasting and worshiping the Lord, the Holy Spirit said, “Now separate Barnabas and Saul to me<sup>2</sup> for the work to which I have called them.” <sup>3</sup> And when they had fasted, prayed, and laid *their* hands on them, they sent *them* off.

1. Or *foster brother*

2. Or *Separate to me at once*

### In Cyprus

<sup>4</sup> So having been sent out by the Holy Spirit, Saul and Barnabas went down to Seleucia; and from there they sailed to Cyprus. <sup>5</sup> And when they arrived in Salamis, they began to proclaim the word of God in the synagogues of the Jews. (John was with them as well, *serving* as *their* assistant.) <sup>6</sup> Now when they had traveled through the whole island as far as Paphos, they came upon a certain sorcerer,<sup>3</sup> a Jewish false prophet by the name of Bar-Jesus, <sup>7</sup> who was attending<sup>4</sup> the proconsul, Sergius Paulus, an intelligent man. Now after calling for Barnabas and Saul, the proconsul expressed his desire to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so his name is translated) stood against them, trying to turn the proconsul away from the faith. <sup>9</sup> But Saul (also *known as* Paul), filled with the Holy Spirit, fixed his gaze on him <sup>10</sup> and said, “O man full of all deceit and all trickery—you son of the devil, *you* enemy of all righteousness—will you never stop perverting the straight ways of the Lord? <sup>11</sup> And now, behold: The hand of the Lord *is* against you, and you will be blind, unable to see the sun for a set amount of time.” And at once a mist and darkness fell on him, after which<sup>5</sup> he began walking about, looking for someone to lead him by the hand. <sup>12</sup> Then, after seeing what had happened, the proconsul believed, for he stood amazed at the teaching of the Lord.

3. Or *magician* (i.e. practitioner of various spiritual arts)

4. Lit. *was with*

5. Lit. *and*

### In Pisidian Antioch

<sup>13</sup> Now after putting out to sea from Paphos, Paul and his companions came to Perga in Pamphylia; but John, leaving *the others* behind, returned to Jerusalem. <sup>14</sup> Going on from Perga, they arrived at Pisidian Antioch; and on the Sabbath day they entered the synagogue and took *their* seats. <sup>15</sup> Then, after the reading of the Law and the Prophets, the rulers of the synagogue sent them *a message*, saying, “Brothers, if you have any word of exhortation or encouragement for the people, *please* speak it.”

<sup>16</sup> So Paul stood up; and motioning with *his* hand, he said, “Men of Israel and you who fear God, listen. <sup>17</sup> The God of this people

Israel chose our fathers and raised the people to greatness when they lived as foreigners in the land of Egypt. Then he led them out of *that country* with an uplifted arm; <sup>18</sup> and for a span of about forty years he bore with them in the wilderness. <sup>19</sup> And after destroying seven nations in the land of Canaan, he distributed their land *to his people* by allotment. <sup>20</sup> *All of this took* about four hundred and fifty years. Now after these things he gave them judges up until *the time of* Samuel the prophet. <sup>21</sup> But then they asked for a king; so God gave them Saul, the son of Kish, a man from the tribe of Benjamin, *who ruled* for forty years. <sup>22</sup> And after removing him, God raised up David as their king, to whom he also bore witness, *saying*, ‘I have found David, the *son of* Jesse, a man after my *own* heart; he will do everything I desire.’<sup>6</sup> <sup>23</sup> From this man’s seed, according to *his* promise, God *has* brought Israel a Savior, *who is* Jesus. <sup>24</sup> Now before Jesus came, John preached a baptism of repentance to all the people of Israel. <sup>25</sup> But in the course of fulfilling his mission, John would constantly ask, ‘Who do you think I am? I am not *he*. But know this:<sup>7</sup> One is coming after me, and I am not worthy to untie the sandals on his feet!’

6. Ps. 89:20

7. Lit. *But behold!*

<sup>26</sup> ‘Men *and* brothers, sons of Abraham’s family, and those among you who fear God: The news of this salvation is now sent out to us all! <sup>27</sup> For those who live in Jerusalem, together with their leaders—recognizing neither him nor the words<sup>8</sup> of the prophets that are read *to them* every Sabbath—fulfilled *those words* by condemning *him*. <sup>28</sup> And though they had found no grounds whatsoever for putting him to death, they urged Pilate to crucify him;<sup>9</sup> <sup>29</sup> and once they had carried out all that was written about him, they took *him* down from the tree and laid *him* in a tomb. <sup>30</sup> But God raised him from the dead; <sup>31</sup> and for many days he appeared to those who had come with him from Galilee to Jerusalem, the very ones who now serve as his witnesses to our people. <sup>10</sup> <sup>32</sup> So then:<sup>11</sup> We bring you good news about the promise made to our<sup>12</sup> fathers, *namely*, that <sup>33</sup> God has *now* fulfilled that *promise* for us, their children, by raising up Jesus—as indeed it is written<sup>13</sup> in the second Psalm: ‘You are my Son; this day I have begotten you!’<sup>14</sup> <sup>34</sup> Now as for the fact that God raised him from the dead, never again to verge on corruption, he has spoken in this manner: ‘I will give you the holy and sure blessings promised to David.’<sup>15</sup> <sup>35</sup> And for this reason he also says in another *psalm*, ‘You will not permit your Holy One to see decay.’<sup>16</sup> <sup>36</sup> For David, after serving the purpose of God in his own generation, fell asleep, was buried with his fathers, and did *indeed* see decay;<sup>37</sup> but the One

8. Lit. *voices*

9. Lit. *lift him up*

10. Lit. *the people*

11. Lit. *And*

12. Lit. *the*

13. Or *as also it*

*was written*

14. Ps. 2:7

15. Lit. *give you*

(pl.) *the holy*

*trustworthy things*

*of David*; Is. 55:3

16. Ps. 16:10

whom God raised from the dead saw no decay. <sup>38</sup>Therefore, men *and* brothers, let it be known to you that through this man *the* forgiveness of sins is *now* proclaimed to you, <sup>39</sup>and that through him everyone who believes is freed<sup>17</sup> of everything from which the Law of Moses could not free you. <sup>40</sup>See to it, then, that what was spoken by the prophets does not come upon you: <sup>41</sup>‘Behold, you scoffers: Marvel and perish! For in your days I am performing a work that you would never believe, even if someone were to tell you in full.’”<sup>18</sup>

17. Lit. *justified*

18. Hab. 1:5

### Blessing, Conflict, and Joy

<sup>42</sup>Now as the brothers were leaving, the people begged them to speak about these things on the next Sabbath. <sup>43</sup>And when the meeting of the synagogue had broken up, many of the Jews and God-fearing proselytes<sup>19</sup> followed Paul and Barnabas, who, as they talked with them, kept urging<sup>20</sup> them to continue in the grace of God.

19. I.e. Gentile converts to Judaism  
20. Lit. *persuading*

<sup>44</sup>Now on the following Sabbath, almost the entire city assembled to hear the word of God. <sup>45</sup>But when the Jews saw the crowds, they were filled with jealousy; so they started to contradict the things Paul was saying, slandering and reviling him. <sup>46</sup>Then both Paul and Barnabas spoke out boldly, saying, “It was necessary for the word of God to be spoken to you first; *but* since you reject it and judge yourselves unworthy of eternal life—take note of this<sup>21</sup>—we are *now* turning to the Gentiles. <sup>47</sup>For thus the Lord has commanded us, *saying*: ‘I have put you<sup>22</sup> in place as a light for the Gentiles, so that you may bring<sup>23</sup> salvation to the *very* ends of the earth.’”<sup>24</sup> <sup>48</sup>Now when the Gentiles heard that, they began to rejoice and extol<sup>25</sup> the word of the Lord; and as many as had been appointed to eternal life believed.

21. Lit. *behold*  
22. The Greek is singular  
23. Lit. *be for*  
24. Is. 49:6  
25. Or *glorify, praise, magnify, honor*

<sup>49</sup>So the word of the Lord spread<sup>26</sup> throughout the entire region.

<sup>50</sup>But the Jews stirred up the devout women of prominence, as well as the leading men of the city; and they instigated a persecution against Paul and Barnabas, and drove them out of their region. <sup>51</sup>But shaking the dust off their feet against them, they went on to Iconium. <sup>52</sup>And the disciples were filled with joy, and with the Holy Spirit.

26. Lit. *was being carried*

### In Iconium

**14** Now the same thing happened in Iconium: Paul and Barnabas entered the Jewish synagogue and spoke in such

1. Or *obey*

2. Or *with  
reliance upon the  
Lord*; lit. *upon the  
Lord*

3. Lit. *who had*

4. Or *bulls*

5. Lit. *useless  
(worthless) things*

6. Lit. *these things*

a way that a great many believed, both Jews and Greeks. <sup>2</sup> But the Jews who refused to believe<sup>1</sup> stirred up the Gentiles and poisoned their minds against the brothers. <sup>3</sup> So the two of them stayed on for quite some time, speaking out boldly for the Lord,<sup>2</sup> who bore witness to the message of his grace by granting that *miraculous* signs and wonders should take place through their hands. <sup>4</sup> But the people of the city were divided: Some sided with the Jews, some with the apostles. <sup>5</sup> And when both the Gentiles and the Jews, together with their rulers, grew hostile and set out to mistreat and stone them, <sup>6</sup> Paul and Barnabas learned of it and fled to Lystra and Derbe—cities of Lycaonia—and to the surrounding countryside. <sup>7</sup> And there they continued to proclaim the good news.

### In Lystra

<sup>8</sup> Now in Lystra, seated out in the open, there was a certain man with no strength in his feet; crippled from his mother's womb, he had<sup>3</sup> never walked. <sup>9</sup> This man was listening to Paul as he spoke; and when Paul fixed his eyes on him and saw that he had *the* faith to be healed, <sup>10</sup> he said in a loud voice, "Stand up on your feet!" And the man leapt *to his feet* and began to walk. <sup>11</sup> So the crowds, seeing what Paul had done, lifted up their voice in the Lycaonian language and said, "The gods have come down to us in the form of men!" <sup>12</sup> And they began to call Barnabas, Zeus, and Paul, Hermes, because Paul was the chief speaker.

<sup>13</sup> Then the priest of Zeus, whose temple was situated at the entrance to the city, brought oxen<sup>4</sup> and garlands to the city gates, intending to join with the crowds in offering sacrifices *to them*. <sup>14</sup> But when the apostles—Barnabas and Paul—heard of it, they tore their robes and rushed into the crowd, crying out <sup>15</sup> and saying, "Why are you men doing these things? We too are men with a nature just like yours! What's more, we are bringing you good news, so that you will turn away from these powerless idols<sup>5</sup> to the living God, who made the sky, the earth, the sea, and everything in them. <sup>16</sup> In generations past he allowed all the nations to walk in their own ways; <sup>17</sup> yet he never left himself without a witness, doing *you* good by giving you rain from heaven and fruitful seasons, *and* by satisfying you with food and filling your hearts with gladness." <sup>18</sup> But even after saying all this,<sup>6</sup> they could barely restrain the crowds from sacrificing to them.

## The Journey Back to Antioch

<sup>19</sup>Then some Jews arrived from Antioch and Iconium; and after winning over the crowds, they stoned Paul *and* dragged *him* out of the city, thinking he was dead. <sup>20</sup>But after the disciples had gathered around him, he got up and went *back* into the city; and on the next day he departed with Barnabas for Derbe. <sup>21</sup>Now when they had preached the good news and made many disciples in that city, they returned to Lystra, Iconium, and Antioch, <sup>22</sup>strengthening the souls of the disciples, encouraging *them* to continue in the faith, and saying to them, “To enter the Kingdom of God we must go through many hardships.”<sup>7</sup> <sup>23</sup>And when they had appointed elders in every church, with prayer and fasting<sup>8</sup> they commended them to the Lord in whom they had believed. <sup>24</sup>Then they passed through Pisidia and came to Pamphylia. <sup>25</sup>And when they had spoken the word in Perga, they went down to Attalia; <sup>26</sup>and from there they sailed *back* to Antioch, *the city* where they had been commended to the grace of God for the work they had *now* accomplished. <sup>27</sup>So when they arrived and gathered the church together, they reported on all that<sup>9</sup> God had done through<sup>10</sup> them, and how he had opened a door of faith to the Gentiles. <sup>28</sup>And they stayed *there* with the disciples for quite some time.<sup>11</sup>

7. Or *afflictions, tribulations, persecutions, trials*;  
lit. *pressings*  
8. Lit. *every church, having prayed with fasting, they commended*  
9. Or *what great things*  
10. Lit. *with*  
11. Lit. *no little time*

## A Great Debate Over Circumcision

**15** But certain *men* came down from Judea and began to teach the brothers, *saying*, “Unless you are circumcised according to the custom of Moses, you can't be saved.” <sup>2</sup>Now after Paul and Barnabas had engaged them in no small debate and disagreement, the church<sup>1</sup> appointed Paul, Barnabas, and certain others from among them to go up to Jerusalem and *consult with* the apostles and elders about this controversy. <sup>3</sup>So after being sent on their way by the church, they traveled through Phoenicia and Samaria, describing the conversion of the Gentiles, and bringing great joy to the entire brotherhood. <sup>4</sup>And when they arrived in Jerusalem, the church, the apostles, and the elders welcomed them; and they reported on all that<sup>2</sup> God had done through<sup>3</sup> them. <sup>5</sup>But certain believers who belonged to the sect of the Pharisees stood up, saying, “It is necessary to circumcise them, and to command *them* to keep the Law of Moses.”

1. Or *brothers*;  
lit. *they*

2. Or *what great things*  
3. Lit. *with*

## The Jerusalem Council

<sup>6</sup>So the apostles and the elders were convened in order to look into this matter. <sup>7</sup>Then, after much discussion and debate, Peter

4. Or *a good while ago*; lit. *in ancient days*

5. Lit. *God chose among you*

6. Or *moreover, he*

7. Lit. *crowd, multitude*

8. Lit. *upon whom my name has been called*

9. Or possibly *who performs these things known from long ago*; Amos 9:11-12

10. Lit. *things*

11. Lit. *generations of old*

12. Lit. *he is*

13. Lit. *having written by their hand*:

14. Lit. *to the brothers who are from the Gentiles*

15. Some mss *certain men of our number, to whom*

stood up *and* said to them: “Men *and* brothers, you know that in the early days<sup>4</sup> God chose from among us,<sup>5</sup> so that by my mouth the Gentiles would hear the message of the gospel and believe.<sup>8</sup> And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as *he did* us;<sup>9</sup> moreover, in doing so, he<sup>6</sup> made no distinction between us and them, having cleansed their hearts by faith.<sup>10</sup> Why, then, do you now put God to the test by placing on the neck of the disciples a yoke that neither our fathers nor we were able to bear?<sup>11</sup> No, we believe that we are saved through the grace of the Lord Jesus, just as they are.”

<sup>12</sup> Then the entire assembly<sup>7</sup> fell silent and began to listen as Barnabas and Paul recounted all the miraculous signs and wonders that God had performed through them among the Gentiles.<sup>13</sup> Now after they had finished speaking, James responded, saying, “Men *and* brothers, listen to me:<sup>14</sup> Simon has *just* related how God first demonstrated his desire to take from among the Gentiles a people for his name.<sup>15</sup> And with this the words of the prophets agree; as it is written,<sup>16</sup> ‘After these things I will return and raise up once again the fallen tent of David; I will rebuild its ruins and rear it up again,<sup>17</sup> so that the rest of mankind may seek the LORD, even all the Gentiles who are called by my name,’<sup>8</sup> says the Lord,<sup>18</sup> who makes these things known from long ago.’<sup>9</sup>

<sup>19</sup> “Therefore I judge that we should not trouble those among the Gentiles who are turning to God,<sup>20</sup> but that we should write to them, *telling them* to abstain from food<sup>10</sup> polluted by idols, from sexual immorality, from things that have been strangled, and from blood.<sup>21</sup> For from ancient times<sup>11</sup> Moses has had those who proclaim him in every city, seeing that on every Sabbath his writings are<sup>12</sup> read aloud in the synagogues.

### The Jerusalem Decree

<sup>22</sup> Then it seemed good to the apostles and elders—and to the whole church as well—to choose men from among them and send them to Antioch with Paul and Barnabas; and they chose Judas (*also* called Barsabbas) and Silas, leading men among the brothers.<sup>23</sup> And by their hand they wrote the following:<sup>13</sup>

The apostles and the elders, *your* brothers, to the Gentile believers<sup>14</sup> *living* in Antioch, Syria, and Cilicia: Greetings! <sup>24</sup> Since we have heard that certain men—to whom<sup>15</sup> we gave no such



instruction—have gone out from among us, troubling you with *their* words *and* unsettling your souls,<sup>25</sup> it seemed good to us, having reached complete agreement *on this matter*, to send you chosen brothers,<sup>16</sup> along with our beloved Barnabas and Paul,<sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ.<sup>27</sup> Accordingly, we are sending along Judas and Silas, who will themselves convey *to you* these same instructions by word of mouth.<sup>28</sup> For it seemed good to the Holy Spirit and to us to lay on you no greater burden than these essentials:<sup>29</sup> that you abstain from things sacrificed to idols, from blood, from things that were strangled, and from sexual immorality. If you keep yourselves from these things, you will do well. Farewell.

16. Lit. *men*

### Further Ministry in Antioch

<sup>30</sup> So when they had been sent off, they went down to Antioch; and after assembling the whole congregation, they delivered the letter.<sup>31</sup> Now after they had read it *aloud*, the people rejoiced over its encouragement.<sup>32</sup> Moreover, Judas and Silas—being prophets themselves—encouraged, exhorted, and strengthened the brotherhood through many talks.<sup>33</sup> And after spending some time *there*, they were sent off in peace from the brothers<sup>17</sup> to those who had commissioned them.<sup>18</sup> <sup>35</sup> But Paul and Barnabas stayed on in Antioch, teaching and preaching the word of the Lord, as did many others as well.

17. Or *with a blessing of peace from the brothers*; lit. *sent off with (a) peace from the brothers*

18. *sent them*; a few mss add v. 34: *But it seemed good to Silas to remain there.*

### A Dispute Over John Mark

<sup>36</sup> After some days, Paul said to Barnabas, “Let’s go back and visit our brothers in every city where we proclaimed the word of the Lord *and see* how they are doing.”<sup>37</sup> Now Barnabas had in mind to take along John (the one called Mark) as well.<sup>38</sup> But Paul thought it neither wise nor fitting to bring someone who had deserted them in Pamphylia, and who had not gone on with them to the work.<sup>39</sup> As a result, such a sharp disagreement arose *between them* that they separated from one another. Barnabas took Mark with him and sailed away to Cyprus,<sup>40</sup> while Paul chose Silas. And after the brothers had commended *the two of them* to the grace of God, Paul departed.<sup>41</sup> Then he began traveling through Syria and Cilicia, strengthening the churches.



## Timothy Joins the Two Apostles

**16** So Paul came to Derbe, and *then* to Lystra. Now a certain disciple by the name of Timothy was *living* there. He was *the* son of a believing Jewish woman, but his father *was* a Greek; <sup>2</sup>and *all* the brothers in Lystra and Iconium spoke highly of him. <sup>3</sup>Paul wanted this *young man* to come with him *to the work*; so he took *him* and had him circumcised,<sup>1</sup> since all the Jews *living* in that area<sup>2</sup> knew his father was a Greek. <sup>4</sup>Then, as they traveled from town to town,<sup>3</sup> Paul and Timothy delivered to the Gentile believers<sup>4</sup> the rulings that the apostles and elders in Jerusalem had decided they must observe. <sup>5</sup>So the churches were strengthened in the faith and increased in number day by day.

- 1. Or *circumcised him*
- 2. Lit. *in those places*
- 3. Lit. *through the cities (towns)*
- 4. Lit. *them*

## “Come Over and Help Us!”

<sup>6</sup>Now since the Holy Spirit had forbidden them to speak<sup>5</sup> the word in *the province of Asia*, they went through the region of Phrygia and Galatia. <sup>7</sup>And when they came to Mysia, they kept trying to enter Bithynia, but the Spirit of Jesus would not permit it. <sup>8</sup>So passing through<sup>6</sup> Mysia, they came down to Troas. <sup>9</sup>And during the night a vision appeared to Paul. A man of Macedonia was standing *before him*, pleading with him, saying, “Come over to Macedonia and help us!” <sup>10</sup>So after Paul had seen the vision, we immediately sought to leave for Macedonia, concluding that God had called us to proclaim the good news to them *as well*.

- 5. Or *pre-vented them from speaking*
- 6. Or *passing by*

## The Lord Opens Lydia’s Heart

<sup>11</sup>So putting out to sea from Troas, we ran a straight course to Samothrace, and on the following day *came* to Neapolis. <sup>12</sup>From there *we traveled* to Philippi, a *Roman* colony and a leading city of that district<sup>7</sup> of Macedonia; and we stayed in that city for a number of days. <sup>13</sup>*Now* on the Sabbath we went out beyond the city gate to the riverside, where we expected *to find* a place of prayer; and we sat down and began to speak with the women gathered *there*. <sup>14</sup>And a certain woman by the name of Lydia—a seller of purple fabrics from the city of Thyatira, and a worshiper of God—was listening; and the Lord opened her heart to embrace the things spoken by Paul. <sup>15</sup>Then, when she and her household had been baptized, she entreated *us*, saying, “If you regard me as a believer in the Lord,<sup>8</sup> come and stay in my house.” And she persuaded us *to do so*.

- 7. Or *a city of the first district*
- 8. Lit. *have judged me to be faithful to the Lord*

### Paul and Silas Imprisoned

<sup>16</sup> Now as we were heading for the place of prayer, it so happened that we met a certain slave girl who had a spirit of divination; and she brought her owners much profit through *her* fortune-telling. <sup>17</sup> Following behind Paul and the rest of us, she kept on crying out, “These men are bond-servants of the Most High God, proclaiming to you the<sup>9</sup> way of salvation.”

9. Lit. *a way*

<sup>18</sup> And she continued to do so for many days. So Paul, having lost all patience *with this*, turned *to her* and said to the spirit, “In the name of Jesus Christ I command you to come out of her.” And in that very hour it came out.

<sup>19</sup> Now when her owners realized that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace before the authorities. <sup>20</sup> And when they had brought them to the chief magistrates, they said, “These men—who are Jews—are throwing our city into confusion; <sup>21</sup> moreover, they are advocating customs which are not lawful for us—who are Romans—to accept or observe.” <sup>22</sup> So the crowd rose up as one<sup>10</sup> against them; and the chief magistrates tore off their robes and ordered *them* to be beaten with rods. <sup>23</sup> Then, after laying many stripes on them, they threw *them* into prison, commanding the jailer to keep them under close guard. <sup>24</sup> And having received such a command, the jailer threw them into the inner cell<sup>11</sup> and fastened their feet in the stocks.

10. Or *joined the attack*

11. Lit. *inner prison*

### “What Must I Do to be Saved?”

<sup>25</sup> But at midnight Paul and Silas were praying and singing hymns to God; and the *other* prisoners were listening to them.

<sup>26</sup> Suddenly there was *such* a strong earthquake that the foundations of the prison were shaken; and at once all the *prison* doors were opened and everyone’s chains fell off. <sup>27</sup> Now when the jailer woke from *his* sleep and saw the prison doors standing open, he drew his sword and was about to kill himself, for he assumed that the prisoners had escaped. <sup>28</sup> But with a loud voice Paul cried out, saying, “Do not harm yourself, for we all are here!”

<sup>29</sup> Then the jailer called for a light, ran in, and fell down trembling before Paul and Silas; <sup>30</sup> and after bringing them outside, he said, “Sirs, what must I do to be saved?” <sup>31</sup> So they answered, “Believe on the Lord Jesus and you will be saved—both you and your household.” <sup>32</sup> Then they spoke the word of the Lord to him and

12. Lit. *And having brought them into the house, he*

to all who were in his house. <sup>33</sup> Now in that *very* hour of the night he took them and cleaned their wounds, after which he and all the members of his household were immediately baptized. <sup>34</sup> Then he brought them back into the house and <sup>12</sup> set food before them; and together with his entire household he rejoiced that he had come to believe in God.

### Paul Confronts the Philippian Magistrates

13. Lit. *the lictors* (i.e. constables, police officers)

<sup>35</sup> Now at daybreak the chief magistrates sent their officers <sup>13</sup> *to the jailer*, saying, “Release those men.” <sup>36</sup> Then the jailer informed Paul of these orders, saying, “The chief magistrates have sent *word* to release you. So come out now and go in peace.” <sup>37</sup> But Paul said to the officers, “They’ve beaten us in public without a trial—men who are Roman citizens—and they’ve thrown *us* into prison. And now they want to send us away in secret? No indeed! Let them come themselves and bring us out.” <sup>38</sup> So the officers reported these words to the chief magistrates; and when the magistrates heard that Paul and Silas were Roman citizens, they were gripped with fear. <sup>39</sup> So when they arrived at the jail, they apologized <sup>14</sup> to them; and after bringing them out, they kept pleading with them to leave the city. <sup>40</sup> But after Paul and Silas had come out of the prison, they entered Lydia’s house; and when they saw the brothers *and sisters*, they encouraged them, after which they went their way.

14. Or *appealed*

### In Thessalonica

**17** Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where the Jews had a synagogue. <sup>2</sup> According to his custom, Paul went in to them and reasoned with them on three Sabbaths, <sup>3</sup> explaining and proving from the Scriptures that the Messiah had to suffer and rise again from the dead. “This Jesus whom I proclaim to you,” *he concluded*, “is the Messiah.” <sup>4</sup> And some of them were persuaded. Moreover, a great many of the God-fearing Greeks, and not a few of the leading women, joined with Paul and Silas *as disciples*.

<sup>5</sup> But the *rest of the* Jews grew jealous. So taking with them certain wicked men from among the idlers in the marketplace, they formed a mob and threw the city into an uproar; and when they arrived at Jason’s house, they tried to bring Paul and Silas out to the people. <sup>6</sup> But when they didn’t find them, they dragged Jason and some of the brothers before the city rulers, shouting, “These men who have turned the whole world upside

down have come here too,<sup>7</sup> and Jason has welcomed them as *his* guests! But they all are acting contrary to the decrees of Caesar, claiming that there is another king *called* Jesus.”<sup>8</sup> And they stirred up the crowd and the city officials who heard these things;<sup>9</sup> but after the officials<sup>1</sup> had taken security from Jason and the others, they let them go.

1. Lit. *they*

### In Berea

<sup>10</sup> So at once the brothers sent off Paul and Silas by night to Berea; and when they arrived, they went into the Jewish synagogue. <sup>11</sup> Now these *Jews* were of nobler character than those of Thessalonica, for they received the word with great enthusiasm, and they searched the Scriptures daily *to see* if these things were so. <sup>12</sup> As a result, many of them believed, along with some prominent Greek women and a considerable number of men. <sup>13</sup> But when the Jews of Thessalonica learned that Paul had also proclaimed the word of God at Berea, they came there as well, and were constantly inciting the crowds and stirring *them* up. <sup>14</sup> Then the brothers immediately sent Paul to the coast;<sup>2</sup> but Silas and Timothy both stayed in Berea. <sup>15</sup> Now the men who were conducting Paul on his journey brought him all the way to<sup>3</sup> Athens; and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

2. Lit. *sent Paul away to go to the sea*

3. Or *as far as*

### In Athens

<sup>16</sup> Now while Paul was waiting for them in Athens, his spirit within him was roused to anger as he observed *how* the city was completely given over to idols. <sup>17</sup> So he started reasoning with the Jews and God-fearing Gentiles in the synagogue; and *he did the same* in the marketplace daily with those who happened to be present *there*. <sup>18</sup> Moreover, certain Epicurean and Stoic philosophers were engaging him in discussion. Some of them would ask, “What is this empty talker trying to say?” Others would remark, “He seems to be a proclaimer of foreign deities” (for Paul was preaching the good news about Jesus and the resurrection). <sup>19</sup> So they took him and brought him to the Areopagus, saying, “This new teaching that you are presenting: May we know what it is *all about*?” <sup>20</sup> You are bringing some strange ideas<sup>4</sup> to our ears; therefore we want to know what these things mean.” <sup>21</sup> (Now all the Athenians, and *all* the foreigners who lived there, would spend their time doing nothing else but talking about, or listening to, some new thing.)

4. Lit. *For you bring some foreign things*

## Paul Addresses the Areopagus

5. Or *religious*;  
the word can also  
mean *superstitious*

6. Many later mss  
*blood*

7. Lit. *men*

8. Lit. *if perhaps*

9. From Aratus  
(ca. 310-245 BC)

10. Lit. *is like gold*  
*or silver or stone;*  
*an image*

11. Or *imagina-*  
*tion*; lit. *thought*

12. Or *soon will*

13. Or *assurance*

14. Lit. *But*  
*certain men*

15. Lit. *the*  
*Areopagite*

<sup>22</sup> So standing up in the midst of the Areopagus, Paul said, “Men of Athens, I can see that in every respect you are *a* devout<sup>5</sup> *people*; <sup>23</sup> for as I was walking through *your city* and observing the objects of your worship, I even found an altar bearing this inscription: To the Unknown God. So then: What you worship without knowing, this I proclaim to you. <sup>24</sup> The God who created the world and everything in it, since he is Lord of heaven and earth, does not live in temples made with *human* hands; <sup>25</sup> nor is he served with human hands, as if he stood in need of anything *at all*, since he himself gives life, breath, and all things to all people. <sup>26</sup> Moreover, from one *man*<sup>6</sup> he made every nation of the human race,<sup>7</sup> *and caused them* to reside across the entire face of the earth, having ordained *both their* predetermined times and the precise boundaries of the places where they would live. <sup>27</sup> He did this so that they would search for God, in hopes that<sup>8</sup> they would reach out for him and find him, though he isn't far from each one of us, <sup>28</sup> for in him we live and move and have our being, as even some of your own poets have said: ‘For we too are his offspring.’<sup>9</sup> <sup>29</sup> Seeing, then, that we are the offspring of God, we should never think that the Divine Being resembles an image of gold, silver, or stone,<sup>10</sup> formed by the art and ingenuity<sup>11</sup> of man. <sup>30</sup> For this reason, though God *previously* overlooked such times of ignorance, he is now commanding all men everywhere to repent,<sup>31</sup> for he has fixed a day on which he intends to<sup>12</sup> judge the world in righteousness by a man whom he has appointed, giving proof<sup>13</sup> *of this* to everyone by raising him from the dead.”

<sup>32</sup> Now when they heard about a resurrection of the dead, some began to scoff and jeer; but others said, “We will hear you again on this *matter*.” <sup>33</sup> So Paul went out from among them. <sup>34</sup> But some of them,<sup>14</sup> after joining with him, believed. Among them were Dionysius (a member of the Areopagus council),<sup>15</sup> a woman named Damaris, and others along with them.

## In Corinth

**18** After these things Paul left Athens and went to Corinth. <sup>2</sup> And *there* he found a certain Jew by the name of Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla (for Claudius had ordered all the Jews to leave Rome). Paul went to *see* them; <sup>3</sup> and because he belonged to the same trade, he stayed and worked with them (for by occupation they

were tentmakers). <sup>4</sup> And discoursing in the synagogue Sabbath by Sabbath, he would try to persuade both Jews and Greeks.

<sup>5</sup> But when Silas and Timothy came down from Macedonia, Paul began to devote himself exclusively to *the proclamation of the word*, solemnly testifying to the Jews *that Jesus is the Messiah*. <sup>6</sup> But when they opposed and reviled<sup>1</sup> *him*, Paul shook out *his* garments and said to them, “Your blood *is* on your *own* heads! I am cleared of my responsibility;<sup>2</sup> from now on I will go to the Gentiles.” <sup>7</sup> Then he left that place and went to the home of a certain *man* named Titius Justus, a God-fearing Gentile whose house was next door to the synagogue. <sup>8</sup> Now Crispus, the ruler of the synagogue, believed on the Lord, together with his entire household; and many of the Corinthians, hearing about this,<sup>3</sup> came to faith and were baptized. <sup>9</sup> Then the Lord spoke to Paul at night in a vision, *saying*, “Don’t be afraid, but keep on speaking out, and do not be silent; <sup>10</sup> for I am with you, and no one will assault you or harm you,<sup>4</sup> for I have many people in this city.” <sup>11</sup> So Paul resided *in Corinth* for a year and six months, teaching the word of God among them.

<sup>12</sup> But while Gallio was proconsul of Achaia, the Jews rose up as one man against Paul and brought him before the judgment seat, <sup>13</sup> saying, “This man is persuading people<sup>5</sup> to worship God contrary to the Law.” <sup>14</sup> But when Paul was about to open *his* mouth, Gallio said to the Jews, “If it were a matter of some criminal act or of serious misdemeanors, O Jews, it would be reasonable for me to hear your complaint.” <sup>15</sup> But if it’s a question of words and names and your own law, *then see to that yourselves*: I am not willing to be a judge of such matters.” <sup>16</sup> And he drove them from the judgment seat. <sup>17</sup> Then all the Jews took hold of Sosthenes, the ruler of the synagogue, and began to beat *him* in front of the judgment seat. But none of these things moved Gallio at all.

## Back to Antioch

<sup>18</sup> So after spending many more days in Corinth, Paul took leave of the brothers and put out to sea for Syria; and Priscilla and Aquila *went* with him. In Cenchrea he had his hair cut, for he was fulfilling a vow. <sup>19</sup> Then they arrived in Ephesus, and Paul left Priscilla and Aquila there. (But *first* he himself went into the synagogue and reasoned with the Jews. <sup>20</sup> But when they asked *him* to stay a while longer, he would not consent; <sup>21</sup> instead, he bid them farewell,<sup>7</sup> saying, “God willing, I will return to

1. Or *opposed (his message) and blasphemed*
2. Lit. *I am clean (innocent)*

3. Or *hearing him; hearing Paul*

4. Lit. *take hold of you to do you harm*

5. Lit. *men*

6. Lit. *to bear with you*

7. Or *took leave of them*

you again.”) After that, he put out to sea from Ephesus;<sup>22</sup> and when he had landed at Caesarea, he *first* went up and greeted the church *in Jerusalem*; then he went down to Antioch.<sup>23</sup> And after spending some time *there*, Paul left and journeyed from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

### The Ministry of Apollos

<sup>24</sup> Now a certain Jew by the name of Apollos—a native of Alexandria *and* a gifted speaker<sup>8</sup>—arrived in Ephesus; and he was mighty in the Scriptures.<sup>25</sup> He had been instructed in the way of the Lord, and with great fervor was accurately speaking and teaching the facts about Jesus’ life,<sup>9</sup> though he *himself* knew only the baptism of John.<sup>26</sup> So he began to speak out boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.<sup>27</sup> Now when he wanted to cross over to Achaia, the brothers encouraged *him and* wrote to the disciples *living there, urging them* to welcome him. And when he arrived, he was of great help to those who had believed through grace,<sup>28</sup> for he vigorously<sup>10</sup> refuted the Jews in public, proving from the Scriptures that Jesus is the Messiah.

### In Ephesus

**19** Now while Apollos was in Corinth, Paul journeyed through the inland regions and arrived at Ephesus. And happening upon some disciples,<sup>2</sup> he said to them, “Did you receive the Holy Spirit when you believed?” They replied, “No. In fact, we’ve not even heard that there is a Holy Spirit!”<sup>3</sup> So he said to them, “Into what, then, were you baptized?” They answered, “Into John’s baptism.”<sup>4</sup> Then Paul said, “John baptized with a baptism of repentance, telling the people they should believe in the One who would come after him—that is, in Jesus.”<sup>5</sup> Now when they heard *this*, they were baptized in the name of the Lord Jesus.<sup>6</sup> And when Paul laid *his* hands on them, the Holy Spirit came upon them, and they began to speak in *other* languages<sup>1</sup> and to prophesy.<sup>7</sup> (In all, there were about twelve men.)

<sup>8</sup> Then Paul went into the synagogue; and for three months he spoke out boldly, reasoning *with the Jews* and trying to persuade *them* about the kingdom of God.<sup>9</sup> But when some of them grew obstinate<sup>2</sup> and refused to believe, speaking evil of the Way before

8. Or *a learned man*

9. Lit. *the things concerning Jesus*

10. Or *powerfully*

1. Lit. *tongues*

2. Or *were hardened*

the whole assembly, Paul withdrew from them, took the disciples, and conversed with them<sup>3</sup> daily in the school<sup>4</sup> of Tyrannus. <sup>10</sup>This went on for two years, with the result that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

3. Or *reasoned*  
(*with them*);  
*addressed (them)*  
4. Or *lecture hall*

### The Seven Sons of Sceva

<sup>11</sup> Now God was effecting extraordinary miracles through the hands of Paul, <sup>12</sup>so much so that when people simply brought handkerchiefs or aprons that had touched his skin to those who were sick, the diseases left them and the evil spirits went out. <sup>13</sup> But certain Jewish exorcists who traveled from place to place also undertook to invoke<sup>5</sup> the name of the Lord Jesus over those who had evil spirits, saying, "By the Jesus whom Paul proclaims, I command<sup>6</sup> you *to come out*." <sup>14</sup> Now seven sons of a certain Jewish chief priest by the name of Sceva were doing this very thing. <sup>15</sup> But *on one such occasion* the evil spirit answered and said to them, "I know *about* Jesus, and I am aware of Paul; but who are you?" <sup>16</sup> Then the man who had the evil spirit sprang on them, overpowered them all, and prevailed against them so *completely* that they fled from that house naked and wounded. <sup>17</sup> Now this became known to everyone living in Ephesus, both Jews and Greeks; and great fear fell upon them all, and the name of the Lord Jesus was honored more and more.<sup>7</sup> <sup>18</sup> Also, many of those who had believed came forward, confessing and publicly declaring their misdeeds.<sup>8</sup> <sup>19</sup> And a good number of those who had practiced the magic arts were gathering together their scrolls and burning *them* in the sight of all. (After calculating their market value, they found that it totaled fifty thousand *pieces* of silver.) <sup>20</sup> Thus did the word of the Lord continue to grow and prevail in mighty power.

5. Lit. *name*  
  
6. Lit. *adjure*,  
*implore*  
  
7. Lit. *was being*  
*magnified*  
8. Or *evil practices*

### A Riot in Ephesus

<sup>21</sup> After *all* these things had taken place, Paul resolved in the Spirit<sup>9</sup> to go to Jerusalem by way of<sup>10</sup> Macedonia and Achaia, saying, "After I've been there, I must also see Rome." <sup>22</sup> But when he had sent Timothy and Erastus, two of his helpers, into Macedonia, he himself stayed on in Asia for a while *longer*.

9. Or possibly *in*  
*his spirit*; lit. *in*  
*the spirit*  
10. Lit. *having*  
*passed through*

<sup>23</sup> Now around that time there arose no small disturbance concerning the Way. <sup>24</sup> For a certain man by the name of Demetrius, a silversmith who made silver shrines of Artemis, was bringing a good deal of business to the craftsmen. <sup>25</sup> Gathering these *men*



together, along with those who worked at similar trades, he said, "You men *well* understand that our prosperity depends on this business.<sup>26</sup> Moreover, you see and hear that not only in Ephesus, but also in nearly all of Asia, this *man* Paul has persuaded and turned away a considerable number of people, saying that gods made with *human* hands are no gods *at all*.<sup>27</sup> As a result, there is *now* a danger, not only that our vocation<sup>11</sup> will fall into disrepute, but also that the temple of the great goddess Diana will be held in contempt, and that she whom all Asia and *all* the world worships will soon be deposed from her divine majesty!"

11. Lit. *this lot*  
(*portion*) of ours

<sup>28</sup> Now when they heard *this*, they were filled with rage and cried out, saying, "Great *is* Artemis of the Ephesians!" <sup>29</sup> Indeed, the *whole* city was filled with confusion; and with one accord *the people* rushed into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia.<sup>30</sup> But when Paul wanted to enter the public assembly, the disciples would not let him.<sup>31</sup> Moreover, some of the provincial rulers<sup>12</sup> who were Paul's friends sent *word* to him, urging him not to venture into the theater.<sup>32</sup> Now some people were shouting one thing, and some another, for the assembly was in *complete* confusion; indeed, most of the people didn't *even* know why they had come together.<sup>33</sup> But some in the crowd concluded *that it had to do with* Alexander,<sup>13</sup> since the Jews had put him forward *to speak*. Now Alexander, after motioning with his hand, was intent on giving an explanation<sup>14</sup> to the assembly.<sup>34</sup> But when they saw<sup>15</sup> that he was a Jew, a single cry rose up from them all,<sup>16</sup> as for about two hours they kept on shouting, "Great *is* Diana of the Ephesians!"

12. Lit. *asiarchs*

13. Or *gave*  
*instructions to*  
*Alexander*

14. Or *making a*  
*defense*

15. Or *found out*

16. Lit. *there*  
*came a voice one*  
*from all*

<sup>35</sup> But after the city clerk had quieted the crowd, he said: "People of Ephesus, who among men *the world over* doesn't know that the city of the Ephesians is the guardian of the temple of the great goddess Artemis, and *also* of the *image* that fell down from Zeus?<sup>36</sup> Seeing then that these things are beyond dispute, you should remain calm and do nothing rash.<sup>37</sup> For these men whom you have brought *here* are neither robbers of temples nor blasphemers of our goddess.<sup>38</sup> If, then, Demetrius and his fellow artisans have a complaint against anyone, the courts are open and *the* proconsuls are *available*; let them bring charges against one another *there*.<sup>39</sup> But if you are seeking anything beyond that, it will have to be settled in the regular<sup>17</sup> assembly *of the people*.<sup>40</sup> For in regard to today's *events* we are actually running the risk of being charged with an insurrection,<sup>18</sup> since we can offer no

17. Or *lawful*;  
in Ephesus there  
were three annual  
assemblies

18. Or *rioting*

justification for this disorderly gathering.”<sup>41</sup> And after saying these things, he dismissed the assembly.

### In Macedonia and Greece

**20** Now after the uproar had ceased, Paul called for the disciples; and when he had encouraged them and bid them farewell, he set out for Macedonia.<sup>2</sup> After traveling through those regions and encouraging the believers<sup>1</sup> with many words, he came to Greece,<sup>3</sup> where he remained for three months. But as he was about to sail for Syria, the Jews devised a plot against him; so he decided to return through Macedonia.<sup>4</sup> He was accompanied by Sopater of Berea (the son of Pyrrhus), Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, and Tychicus and Trophimus of the province of Asia.<sup>5</sup> These men had gone on ahead and were waiting for us at Troas;<sup>6</sup> but we ourselves sailed from Philippi after the Days of Unleavened Bread. And within five days we joined them at Troas, where we remained for seven days.

1. Lit. *them*

### Eutychus Survives a Fall

<sup>7</sup> On the first *day* of the week, when we were gathered together to break bread, Paul began speaking to the disciples;<sup>2</sup> and since he was planning to leave the next day, he prolonged his message until midnight.<sup>8</sup> Now in the upstairs room where we were gathered there were many lamps;<sup>9</sup> and seated in the window,<sup>3</sup> sinking into a deep sleep, was a certain young man by the name of Eutychus. As Paul continued to speak at length, Eutychus was *finally* overcome with sleep, fell from the third story, and was picked up dead.<sup>10</sup> But after rushing downstairs, Paul threw himself<sup>4</sup> on him; and after taking him into his arms, he said, “Don’t be alarmed, for his life is in him!”<sup>11</sup> Then Paul went back upstairs. And after breaking bread, enjoying a meal, and conversing at length *with the disciples* until dawn, he went his way.<sup>5</sup><sup>12</sup> So they took the young man *home* alive, and were greatly<sup>6</sup> comforted.

2. Lit. *them*

3. Or possibly *on the window sill*

4. Lit. *fell*

5. Lit. *thus he departed*

6. Lit. *not a little*

### Paul’s Farewell to the Ephesian Elders

<sup>13</sup> But as for us, having gone on ahead to the ship, we set sail for Assos, intending to take Paul on board there (for so he had arranged it, since he himself was planning to travel *there* by land).<sup>14</sup> When he met us in Assos, we took him on board and went on to Mitylene.<sup>15</sup> Setting sail from there, we arrived the following *day off the coast* of Kios. The next *day* we drew near to<sup>7</sup> Samos,

7. Or *crossed over to; arrived at*

and the day following we arrived at Miletus, <sup>16</sup> for Paul had decided to sail past Ephesus in order to avoid spending time in the province of Asia, since he was eager to arrive in Jerusalem, if possible, by the Day of Pentecost.

<sup>17</sup> From Miletus he sent *word* to Ephesus, calling for the elders of the church. <sup>18</sup> And when they had come to him, he said to them: "You yourselves know how I lived the whole time I was with you, from the *very* first day I set foot in the province of Asia: <sup>19</sup> how I served the Lord in all humility and with tears, even in the midst of <sup>8</sup> *all* the trials I faced because of the plots of the Jews; <sup>20</sup> *and* how I never shrank from declaring to you anything that was profitable, or from teaching you publicly and from house to house, <sup>21</sup> solemnly testifying, both to Jews and Greeks, *about* repentance towards God and faith towards our Lord Jesus.<sup>9</sup> <sup>22</sup> And now, behold: Bound in spirit,<sup>10</sup> I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup> except that in every city the Holy Spirit keeps warning me, saying that chains and afflictions await me. <sup>24</sup> But I think of my life as nothing at all, nor do I hold it dear to myself, as long as I can complete my race and the ministry I received from the Lord Jesus: to testify to the gospel of the grace of God.

<sup>25</sup> "And now, take note *of this*: I know that none of you among whom I went about proclaiming the kingdom will *ever* see my face again. <sup>26</sup> Therefore, this day I testify to you that I *am* innocent of the blood of all.<sup>11</sup> <sup>27</sup> For I never hesitated to declare to you the whole purpose and plan of God. <sup>28</sup> Keep watch over yourselves, and over the whole flock, among whom the Holy Spirit has made you overseers, *with a calling* to shepherd the church of God<sup>12</sup> that he purchased<sup>13</sup> with his own blood.<sup>14</sup> <sup>29</sup> *For* I know that after my departure savage wolves will come in among you, not sparing the flock; <sup>30</sup> indeed, from your own number<sup>15</sup> men will rise up, speaking perverse things, *trying* to draw away the disciples after themselves. <sup>31</sup> So keep constant watch, remembering that night and day for three years I never ceased to warn and admonish each one *of you* with tears. <sup>32</sup> And now I entrust you to God, and to the message of his grace, which is able to build you up and give you the *promised* inheritance, both you and<sup>16</sup> all the rest who have been set apart to him. <sup>33</sup> I have coveted no one's silver or gold or clothing. <sup>34</sup> You yourselves know that these hands provided for my *own* needs, and for the

8. Lit. *and with*

9. Some mss *Lord Jesus Christ*

10. Or *Compelled by the Spirit*; lit. *bound in (by) the spirit (Spirit)*

11. Or *of (you) all*

12. Some mss *the Lord*

13. Or *acquired, obtained*

14. Or *with the blood of his own (Son)*

15. Lit. *selves*

16. Lit. *among, with*

needs of those who were with me. <sup>35</sup>In all *these* things I showed you that by laboring in this way you must support the weak, and *must also* remember the words of the Lord Jesus, how<sup>17</sup> he himself said, ‘It is more blessed to give than to receive.’”

17. Lit. *that*

<sup>36</sup>Now when he had said these things, he knelt down and prayed with them all. <sup>37</sup>Then they all began to weep freely; and falling on Paul’s neck, they were kissing him *goodbye*, <sup>38</sup>sorrowing most of all over the word he had spoken, that they would never see his face again. Then they walked with him to the ship.

### On the Way to Jerusalem

**21** Then, after tearing ourselves away from the brothers,<sup>1</sup> we set sail. And running a straight course, we came to Cos, *then* to Rhodes on the following day, and from there to Patara. <sup>2</sup>Then, finding a ship that was crossing over to Phoenicia, we went on board and put out to sea. <sup>3</sup>And after we had sighted *the island of* Cyprus and passed it on our left,<sup>2</sup> we sailed to Syria and landed at Tyre, for the ship had to unload her cargo there. <sup>4</sup>Once we had found the disciples, we stayed there for seven days; *and* through the Spirit some of them were telling Paul not to set foot in Jerusalem. <sup>5</sup>When our time there had come to an end, we left and continued on our journey; and all *the brothers*, together with *their* wives and children, escorted us out of the city. And after we had knelt down on the beach and prayed, <sup>6</sup>we bid one another farewell. Then we boarded the ship, and they returned to their own homes.

1. Lit. *them*

2. Lit. *and left it behind on our port side*

<sup>7</sup>When we had completed *our* voyage from Tyre, we arrived at Ptolemais, greeted the brothers, and stayed with them for one day. <sup>8</sup>On the following *day* we left and came to Caesarea; and entering the house of Philip the evangelist, who was *one* of the seven, we lodged with him. <sup>9</sup>(This man had four virgin daughters who prophesied.)

<sup>10</sup>Now during our stay of several days a certain prophet by the name of Agabus came down from Judea. <sup>11</sup>And when he had come to us, he removed Paul’s belt, tied up his own hands and feet, and said, “Here is what the Holy Spirit says: ‘This is how the Jews in Jerusalem will tie up the man who owns this belt, and *then* deliver *him* into the hands of the Gentiles.’” <sup>12</sup>Now when we heard these things, both we and the people there<sup>3</sup> started pleading with Paul not to go up to Jerusalem. <sup>13</sup>Then he answered, “What

3. Or *the local residents*

4. Or *when*

are you doing, weeping and breaking my heart? For I am ready not only to be tied up, but also to die in Jerusalem for the name of the Lord Jesus.”<sup>14</sup> And since<sup>4</sup> he would not be dissuaded, we held our peace, saying, “The will of the Lord be done.”

### Paul Arrested in the Temple

5. Lit. *informed concerning you*

6. Lit. *So do this that we say to you*

<sup>15</sup> Now after those days we gathered our belongings and began to go up to Jerusalem. <sup>16</sup> Some of the disciples from Caesarea came along as well, and they took us to *the home of* Mnason of Cyprus, an early disciple, with whom we were to lodge. <sup>17</sup> When we arrived in Jerusalem, the brothers welcomed us with joy. <sup>18</sup> Then, on the following day, Paul went in with us to *see* James; and all the elders were present. <sup>19</sup> Now after Paul had greeted them, he began to relate in detail the things God had done among the Gentiles through his ministry. <sup>20</sup> And when they heard all this, they glorified God. Then they said to him, “You *can* see, brother, how many thousands of Jews have believed; and all of them are zealous observers of the Law. <sup>21</sup> But they have been informed<sup>5</sup> that you teach all the Jews who live among the Gentiles to abandon Moses, telling them not to circumcise their children or walk according to our customs. <sup>22</sup> What, then, is *your proper course*, since they will surely hear that you have arrived? <sup>23</sup> Therefore, do as we now say.<sup>6</sup> We have *here* four men who are under a vow. <sup>24</sup> Taking these men *with you, go and* purify yourself, together with them; and pay their expenses so that they can have their heads shaved. Then everyone will know that there is nothing to the things they’ve been told about you, but *that* you yourself are also walking in good order, observing the Law. <sup>25</sup> But as for the Gentile believers, we wrote *them* a letter, having decided that they should keep themselves from things sacrificed to idols, from blood, from anything strangled, and from sexual immorality.”

7. Or *sacrifice*

8. Or *brought*

<sup>26</sup> So the next day Paul took the men with him; and after purifying himself along with them, he entered the temple and gave notice as to when the days of their purification would be fulfilled, after which an offering<sup>7</sup> would be presented<sup>8</sup> for each of them.

9. Lit. *the*

10. Lit. *place*

11. Or *also*

<sup>27</sup> Now when the seven days were almost over, the Jews from the province of Asia, seeing Paul in the temple precincts, began to stir up the entire crowd. Moreover, they took hold of him,<sup>28</sup> crying out, “Men of Israel, help us! This is the man who teaches everyone in every place, *speaking out* against our<sup>9</sup> people, the Law, and this temple.<sup>10</sup> What’s more, he’s even<sup>11</sup> brought Greeks onto the

temple grounds and defiled this holy place!”<sup>29</sup> (For previously they had seen Trophimus the Ephesian in the city with him, and they assumed that Paul had brought him into the temple precincts.)<sup>30</sup> So the whole city was thrown into turmoil, and the people rushed together to form a mob; and having seized Paul, they dragged him out of the temple area, after which the doors were immediately shut.

<sup>31</sup> Now as the people were trying to kill him, a report went up to the commander of the *Roman* cohort,<sup>12</sup> that all Jerusalem was in an uproar. <sup>32</sup> So at once he gathered some soldiers and centurions, and ran down to the crowd;<sup>13</sup> and when the people saw the commander and the soldiers, they stopped beating Paul. <sup>33</sup> Then the commander came up and arrested him, ordering him to be bound with two chains; and he began to inquire about who Paul was and what he had done. <sup>34</sup> But some in the crowd were shouting one thing, and some another. So when he couldn’t determine the truth because of the uproar, he ordered Paul to be brought into the barracks. <sup>35</sup> But when Paul reached the stairway, he had to be carried *up* by the soldiers due to the violence of the mob; <sup>36</sup> for the entire multitude of the Jews<sup>14</sup> kept following behind, crying, “Away with him!”

12. I.e. an officer in charge of 600 troops  
13. Lit. *them*

14. Lit. *the people*

### Paul Addresses the People of Jerusalem

<sup>37</sup> Now as Paul was about to be led into the barracks, he said to the commander, “May I have permission to speak with you?” So the commander exclaimed, “You know Greek!” <sup>38</sup> Then you’re not the Egyptian who some time back stirred up a rebellion and led the four thousand members<sup>15</sup> of the Assassins<sup>16</sup> out into the wilderness?” <sup>39</sup> But Paul replied, “I am a Jew from Tarsus in Cilicia, a citizen of no small or unimportant city; and I beg of you, please let me speak to the people.” <sup>40</sup> So after the centurion had given him permission, Paul stood on the stairs and motioned to the people with his hand. And when a great hush had fallen on the crowd,<sup>17</sup> he addressed *them* in the Hebrew dialect,<sup>18</sup> saying:

15. Lit. *men*  
16. The Assassins (or Sicarii) were a group of violent Jewish nationalists  
17. Lit. *a great hush occurred*  
18. I.e. Aramaic

**22** “Men, brothers, and fathers: Listen to the<sup>1</sup> defense I now make before you.”<sup>2</sup> (Now when they heard him addressing them in the Hebrew dialect, they grew even more quiet.) Then Paul said, <sup>3</sup> “I am a Jewish man, born in Tarsus of Cilicia, but raised in this city *and* trained at the feet of Gamaliel in strict accordance with the Law of our fathers; and I was zealous for God, just as all of you are today. <sup>4</sup> I persecuted this Way to the

1. Lit. *my*

2. Lit. *binding*

3. Lit. *the brothers*

4. Or *was on my way to*

5. Lit. *having been bound; tied up*

6. Lit. *hear*  
(i.e. with understanding)

7. Lit. *glory*

8. Lit. *hear a voice out of*  
9. Or *to*

10. Lit. *him*

11. Lit. *with speed*

12. Greek *martyr*

death, arresting<sup>2</sup> both men and women, and putting them in jail, <sup>5</sup> as indeed the high priest and the entire Council of the elders *can* testify concerning me. Moreover, after receiving from them letters *written* to our Jewish brothers,<sup>3</sup> I even set out for<sup>4</sup> Damascus *to arrest* those who were *living* there, and to bring them back to Jerusalem in chains<sup>5</sup> to be punished.

<sup>6</sup> “But around noon, as I was making my journey and nearing Damascus, something happened to me: An exceedingly bright light from heaven suddenly flashed all around me. <sup>7</sup> And after falling to the ground, I heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ <sup>8</sup> So I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ <sup>9</sup> (Now those who were with me saw the light, *but* did not discern<sup>6</sup> the voice of the One who was speaking to me.) <sup>10</sup> So I said, ‘What should I do, Lord?’ Then the Lord said to me, ‘Arise and go into Damascus, and there you will be told all you have been appointed to do.’ <sup>11</sup> But since I could no longer see due to the brightness<sup>7</sup> of that light, I entered Damascus led along by the hands of the men who were with me.

<sup>12</sup> “Then a certain Ananias—a devout man by the standards of the Law, and well spoken of by all the Jews living *in that city*—<sup>13</sup> came to me and stood beside me, saying, ‘Brother Saul, receive your sight.’ And at that very moment I looked up at him! <sup>14</sup> Then he said, ‘The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear a command from<sup>8</sup> his *own* mouth; <sup>15</sup> for you will be a witness for<sup>9</sup> him, *testifying* to all men about the things you have seen and heard. <sup>16</sup> And now, what are you waiting for? Get up, be baptized, and wash away your sins, calling on his name!’

<sup>17</sup> “Now when I had returned to Jerusalem and was praying in the temple, I fell into a trance; <sup>18</sup> and I saw the Lord<sup>10</sup> speaking to me, *saying*, ‘Hurry, get out of Jerusalem at once,’<sup>11</sup> for they will not receive your testimony about me!’ <sup>19</sup> So I said, ‘Lord, they themselves know that *as I went* from synagogue to synagogue I would imprison those who believe in you and subject them to beatings. <sup>20</sup> And when the blood of your witness<sup>12</sup> Stephen was being shed, I myself was standing there, giving my approval and watching over the cloaks of the men who were putting him to death.’ <sup>21</sup> But he said to me, ‘Go, for I will send you far away—to the Gentiles!’”

### Paul Claims His Rights as a Roman

<sup>22</sup> Now until Paul said that, the people were listening to him; but then<sup>13</sup> they lifted up their voices, shouting, “Away with such a man from the earth, for he isn’t fit to live!” <sup>23</sup> Then—while they were crying out, throwing their cloaks on the ground, and tossing dust into the air—<sup>24</sup> the commander ordered that Paul be led into the barracks; and he told *the soldiers* to examine him by scourging in order to find out why the people were shouting at him in this way. <sup>25</sup> But when they had stretched him out for the scourging,<sup>14</sup> Paul said to the centurion standing beside *him*, “Is it lawful for you to scourge a Roman citizen who has no verdict against him?”<sup>15</sup> <sup>26</sup> Now when the centurion heard *that*, he went to the commander and reported it, saying, “What are you doing?<sup>16</sup> For this man is a Roman citizen!” <sup>27</sup> Then the commander went to Paul and said, “Tell me, are you a Roman citizen?” Paul said, “Yes.” <sup>28</sup> The commander replied, “I paid a large sum of money to acquire my citizenship.”<sup>17</sup> But Paul said, “But I myself was born *a citizen*.” <sup>29</sup> So the men who were about to examine him immediately stepped away from him; and the commander himself grew fearful when he realized that Paul was a Roman citizen, and that he had put him in bonds.<sup>18</sup>

13. Lit. *and*

14. Lit. *for the thong, lash*

15. Lit. *a man who is a Roman citizen and not condemned*

16. Lit. *What are you about (intending) to do?*

17. Lit. *With a large sum of money I acquired this citizenship*

18. Or *chains*

### Paul Divides the Sanhedrin

<sup>30</sup> Now on the next day the commander released Paul and ordered the chief priests and the entire Council to assemble, for he wanted to know exactly why the Jews were accusing him. So bringing Paul down, he had him stand before them.

**23** Then Paul, fixing his gaze on the Council, said, “Men, brothers: To this very day I have lived my life<sup>1</sup> in all good conscience before God.” <sup>2</sup> Now *at that* the high priest (Ananias) ordered the men standing near Paul to strike him on the mouth. <sup>3</sup> Then Paul said to him, “God will strike you, *you* whitewashed wall! Will you sit there, judging me according to the Law, and *then*, in violation of the Law, order me to be struck?” <sup>4</sup> But the men standing beside *him* said, “Would you revile God’s high priest?” <sup>5</sup> So Paul said, “Brothers, I didn’t realize he was the high priest; for it is written, ‘You shall not speak evil of a ruler of your people.’”<sup>2</sup>

1. Or *I have conducted myself as a citizen (of Israel)*

2. Ex. 22:28

<sup>6</sup> But when Paul noticed that one part of them were Sadducees and the other Pharisees, he cried out in the Council *chamber*, “Men, brothers: I am a Pharisee, *and* a son of Pharisees! I am



3. Lit. *the hope and resurrection*

4. Or *contend*

5. Lit. *the things concerning me*

6. Lit. *made, formed*

7. Or *bound themselves with an oath*

8. Lit. *who had formed*

9. See note 7

10. Lit. *for he*

11. Lit. *He*

on trial for the hope of the resurrection<sup>3</sup> of the dead!" <sup>7</sup> Now after he said this, an argument broke out between the Pharisees and the Sadducees, and the assembly was divided. <sup>8</sup> (For *the* Sadducees say there is neither resurrection, nor angel, nor spirit, whereas the Pharisees acknowledge them all.) <sup>9</sup> So there was a great uproar; and some of the scribes of the Pharisee party stood up and began to protest<sup>4</sup> fiercely, saying, "We find no evil in this man; what if a spirit or an angel has spoken to him?" <sup>10</sup> But as the argument grew more and more *heated*, the commander, fearing they would tear Paul to pieces, ordered a detachment of soldiers to go down, take him away from them by force, and bring *him* back into the barracks. <sup>11</sup> But on the following night, the Lord stood at Paul's side and said, "Take courage; for just as you have borne witness to the truth about me<sup>5</sup> in Jerusalem, so too you must bear witness in Rome."

### A Plot Formed and Foiled

<sup>12</sup> Now when morning arrived, some of the Jews entered into<sup>6</sup> a conspiracy and bound themselves under a curse,<sup>7</sup> saying they would neither eat nor drink till they had killed Paul. <sup>13</sup> More than forty *men* were involved in<sup>8</sup> this plot; <sup>14</sup> and they went to the chief priests and elders, and said, "We have solemnly bound ourselves under a curse,<sup>9</sup> *swearing* that we will taste nothing at all till we have killed Paul. <sup>15</sup> Now then: You and the Council *must* ask the commander to bring him down to you, as though you were intending to examine his case more thoroughly. But as for us, we are ready to kill him before he *ever* gets close *to this place*."

<sup>16</sup> But when the son of Paul's sister heard about their ambush, he came to the barracks, went inside, and reported it to Paul.

<sup>17</sup> Then Paul called for one of the centurions; and he said, "Take this young man to the commander; he<sup>10</sup> has something *he wants* to report to him." <sup>18</sup> So the centurion took him *and* brought *him* to the commander; and the centurion said, "The prisoner whose name is Paul called for me and asked *me* to bring you this young man because he has something to tell you." <sup>19</sup> So the commander took him by the hand, drew him aside, and began to question him in private, *saying*, "What is it you want to report to me?" <sup>20</sup> The young man<sup>11</sup> replied, "The Jews have agreed to ask you to bring Paul down to the Council tomorrow, as if they were going to inquire about him more thoroughly. <sup>21</sup> But you mustn't let them persuade you *to do it*, for more than forty of them are lying in wait for him, men who have bound

themselves under a curse, *swearing* that they will neither eat nor drink till they have killed Paul; *and* even now the chief priests and elders<sup>12</sup> are ready, awaiting word<sup>13</sup> from you.” <sup>22</sup> So the commander dismissed the young man with this charge: “Tell no one that you’ve informed me about these things.”

12. Lit. *they*  
13. Lit. *promise, consent*

### Paul Sent to Felix

<sup>23</sup> So the commander called for two of the centurions, saying, “Prepare *a detachment of* two hundred soldiers, seventy horsemen, and two hundred spearmen to leave for Caesarea at the third hour of the night.<sup>14</sup> <sup>24</sup> Prepare mounts for Paul to ride on, and bring *him* safely to Felix, the governor.” <sup>25</sup> *Then* the commander wrote a letter that went as follows:

14. I.e. 9 PM

<sup>26</sup> “Claudius Lysias, to the most excellent governor, Felix: Greetings. <sup>27</sup> When the Jews seized this man and were about to kill him, I came up to them with the soldiers and rescued him, for I had learned that he is a Roman citizen. <sup>28</sup> Then, desiring to understand the charge they were bringing against him, I brought him down to their Council. <sup>29</sup> I found that he was being accused in relation to *certain* questions pertaining to their Law, but charged with nothing worthy of death or imprisonment. <sup>30</sup> And when I was informed that there was a plot against this man, I immediately sent him to you, and also instructed his accusers to state *their* charges against him in your presence.”

<sup>31</sup> So carrying out their orders, the soldiers took Paul and brought *him* by night to Antipatris. <sup>32</sup> The next day they let the horsemen go on with him, while they *themselves* returned to the barracks. <sup>33</sup> When the horsemen entered Caesarea and delivered the letter to the governor, they also presented Paul to him. <sup>34</sup> Now when the governor read *the letter*, he asked what province Paul was from. And when he learned *that he was* from Cilicia, <sup>35</sup> he said, “I will give you a full hearing when your accusers have also arrived.” Then he gave orders for Paul to be kept under guard in Herod’s Praetorium.<sup>15</sup>

15. I.e. the governor’s official residence

### Paul Charged With Seditious

**24** Now after five days the high priest Ananias came down with some of the elders, and with a certain attorney *by the name of* Tertullus; and they presented their case<sup>1</sup> against Paul to the governor. <sup>2</sup> After Paul had been summoned, Tertullus began bringing charges *against him*, saying, “Since through you, most excellent Felix, we have enjoyed a lengthy

1. Or *brought charges*

2. Or *weary*
3. Or *impartiality, fairness*
4. Or *dissensions*
5. Lit. *all the Jews throughout the inhabited world*
6. Lit. *and*
7. Many mss, with variations, add v. 7: *And we wanted to judge him according to our own Law, but Lysias, the commanding officer, came along, and with much violence took him out of our hands and ordered his accusers to come before you.*
8. Lit. *all these things*
9. Lit. *the things concerning myself*

10. Or *nation*
11. Lit. *offerings, in which things*

12. Lit. *concerning, with reference to*

season of peace, and since by your foresight reforms are being accomplished in our nation, <sup>3</sup> we welcome *these things* in every place and in every way with all gratitude. <sup>4</sup> But to detain<sup>2</sup> you no further, I beg you to grant us, in your *customary* kindness,<sup>3</sup> a brief hearing. <sup>5</sup> For we have found this man to be a *true* plague, a person who stirs up riots<sup>4</sup> among the Jews all over the world,<sup>5</sup> and *who serves as* a ringleader of the sect of the Nazarenes. <sup>6</sup> He even tried to desecrate the temple, for which reason<sup>6</sup> we arrested him.<sup>7</sup> <sup>8</sup> By examining him yourself you will be able to ascertain *that* all the charges<sup>8</sup> we are bringing against him *are true.*" <sup>9</sup> And the Jews joined in the attack as well, affirming that these things were so.

### Paul Defends Himself to Felix

<sup>10</sup> So when the governor had nodded for him to speak, Paul gave *his* reply: "Knowing full well that for many years you have been a judge to this nation, I am happy to give a complete account of the events in which I was involved."<sup>9</sup> <sup>11</sup> As you can *readily* ascertain, it is no more than twelve days since I went up to Jerusalem to worship. <sup>12</sup> Moreover, they never found me arguing with anyone or gathering a mob, whether in the temple precincts, the synagogues, or the city. <sup>13</sup> Nor can they prove to you the charges they are now bringing against me. <sup>14</sup> But this I do confess to you, that according to the Way—which they call a sect—I worship the God of my fathers, believing everything that accords with the Law and stands written in the Prophets; <sup>15</sup> *and* I have a hope in God, which these men themselves also cherish, that there will indeed be a resurrection, both of *the* righteous and *the* unrighteous. <sup>16</sup> For this reason I myself strive at all times to maintain a clear conscience in the sight of God and men.

<sup>17</sup> "Now after several years I came *to Jerusalem* to bring alms to my *own* people,<sup>10</sup> and to present offerings. <sup>18</sup> And as I was engaged in these very things,<sup>11</sup> they found me in the temple, ritually purified, with neither a crowd nor a disturbance. <sup>19</sup> But *among them were* certain Jews from Asia, men who should be here before you bringing charges, if *in fact* they have anything against me. <sup>20</sup> Or let these themselves who are present here declare what wrongdoing they discovered *in me* when I stood before the Council, <sup>21</sup> unless it was this one thing that I shouted as I was standing in their midst: 'I am on trial before you today for the sake<sup>12</sup> of the resurrection of the dead!'"

### Felix Procrastinates, Paul Languishes

<sup>22</sup> Then Felix, who had a more precise knowledge of the facts concerning the Way, postponed their hearing, saying, “When Lysias the commander has come down, I will decide your case.”

<sup>23</sup> So he ordered the centurion to keep Paul in custody, but *also* to give him a measure of liberty, and not to prevent any of his friends from ministering to his needs.

<sup>24</sup> Now some days later, when Felix arrived with his wife Drusilla (who was Jewish), he sent for Paul and listened to him *as he spoke* on the subject of faith in Christ Jesus. <sup>25</sup> But as Paul conversed *with him*<sup>13</sup> about righteousness, self-control, and the judgment to come, Felix grew fearful. So he said, “Leave *me* for now, and when I find an appropriate time I will call for you.” <sup>26</sup> Yet even as he said this,<sup>14</sup> Felix was hoping that Paul would give him money; indeed, for this *very* reason he would send for him as often as possible and spend time talking with him. <sup>27</sup> But after two years had elapsed, Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul in captivity.<sup>15</sup>

13. Or *discoursed*

14. Lit. *at the same time*

15. Or *prison*; lit. *bonds, chains*

### “I Appeal to Caesar!”

**25** Now three days after arriving in the province, Festus went up from Caesarea to Jerusalem. <sup>2</sup> So the chief priests and the leading men among the Jews brought their charges against Paul; <sup>3</sup> and they asked Festus to favor them over Paul by having him brought<sup>1</sup> to Jerusalem (for they were planning to have him killed in an ambush along the way). <sup>4</sup> Then Festus replied that Paul was being held in custody at Caesarea, and that he himself would be going *there* soon. <sup>5</sup> “Therefore,” he said, “let your leaders go down with *me*; and if this man has done anything wrong, let them bring charges against him *there*.”

1. Lit. *asking a favor (concession) against him, that he be brought*

<sup>6</sup> Now after Festus had spent no more than eight or ten days among them, he went down to Caesarea; and on the following day, after taking his place on the judgment seat, he ordered that Paul should be brought *in*. <sup>7</sup> When he arrived, the Jews who had come down from Jerusalem stood around Paul, bringing many serious charges against him, charges they were unable to prove. <sup>8</sup> Meanwhile, Paul spoke up in his own defense, *saying*, “I have done nothing wrong—neither against the Law of the Jews, nor the

temple, nor Caesar.”<sup>9</sup> But Festus, desiring to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and stand trial before me there regarding these matters?”<sup>10</sup> But Paul said, “I am standing before the judgment seat of Caesar, where I should be judged. In no way have I wronged the Jews, as you yourself well know.”<sup>11</sup> So then: If I truly am a wrongdoer, and if I have done anything worthy of death, I am not unwilling to die.<sup>3</sup> But if there is nothing at all to the charges these men are bringing against me, no one can hand me over to them. I appeal to Caesar.”<sup>12</sup> Then, after conferring with his council, Festus replied, “You have appealed to Caesar; to Caesar you shall go!”

### Before King Agrippa

<sup>13</sup> Now after several days had passed, King Agrippa and Bernice arrived in Caesarea to pay their respects to Festus.<sup>14</sup> And in the midst of their lengthy stay,<sup>4</sup> Festus laid Paul’s case before the king, saying: “There is a certain man whom Felix left *here* as a prisoner;<sup>15</sup> and when I was in Jerusalem the chief priests and the elders of the Jews presented their case against him, asking that he be condemned.<sup>16</sup> I answered them *by saying* it is not the custom of the Romans to convict someone<sup>5</sup> before the accused has met his<sup>6</sup> accusers face to face, and he is given an opportunity to defend himself against the charges.<sup>17</sup> So when the Jews had assembled here,<sup>7</sup> I declined to postpone the matter, but took my place on the judgment seat the next day and ordered that the man be brought in.<sup>18</sup> *But* when his accusers stood up, they did not accuse *him* of any of the crimes I expected,<sup>19</sup> but *instead* had some points of disagreement with him over their own religion, and over a certain Jesus who had died, *but* whom Paul kept insisting<sup>8</sup> was alive.<sup>20</sup> So then: Being at a loss as to how I should investigate such matters, I asked whether he was willing to go to Jerusalem and stand trial there on these charges.<sup>9</sup><sup>21</sup> But when Paul appealed to be held in custody<sup>10</sup> for the decision of the Emperor, I ordered that he be kept under guard until I could send him to Caesar.”<sup>22</sup> Then Agrippa said to Festus, “I too would like to hear the man myself.” “Tomorrow,” he replied, “you shall hear him.”

<sup>23</sup> So on the next day, after Agrippa and Bernice had arrived amidst great pomp, and after they had entered the hall together with the tribunes and the prominent men of the city, Festus gave orders and Paul was brought in.<sup>24</sup> Then Festus spoke out: “King Agrippa, and all *you* men who are present with us, you see this man about whom the entire Jewish populace has petitioned me,

2. Lit. *as also you well know*  
3. Lit. *I do not seek to escape dying*

4. Lit. *and while they were spending many days*

5. Lit. *hand someone over*  
6. Lit. *the*  
7. Or *had come back here with me*

8. Or *kept claiming, asserting*  
9. Lit. *concerning these things*  
10. Or *held over*

both in Jerusalem and here *in Caesarea*, crying out that he should no longer *be allowed to live*.<sup>25</sup> But upon examining *him*, I found he had done nothing worthy of death; but since<sup>11</sup> he himself appealed to the Emperor, I decided to send him.<sup>26</sup> However, I have nothing definite to write my lord about him. Therefore I have brought him before you *all*, and especially you, King Agrippa, so that when this hearing is over I may have something to write.<sup>27</sup> For it seems absurd to me to send along a prisoner without specifying<sup>12</sup> the charges against him.”

11. Or *when*

12. Or *clearly indicating*

### Paul's Pre-conversion Life

**26** So Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and opened his defense:

<sup>2</sup> “King Agrippa, in regard to the things of which I am accused by the Jews, I count myself blessed that I am *able* to present my case before you,<sup>3</sup> especially since you have expert knowledge of<sup>1</sup> all *the* customs and controversies of the Jews. For this reason I beg you to hear me patiently.<sup>4</sup> Now then: All of the Jews are well acquainted with my way of life from my youth up, *a life* which, from the *very* beginning, I spent among my own people and in Jerusalem.<sup>5</sup> *Moreover*, since they have known me for so long a time,<sup>2</sup> they can testify—if they are willing *to do so*—that in accordance with the strictest sect of our religion I lived as a Pharisee.<sup>6</sup> And now I am standing *here* on trial because of the hope engendered by the promise<sup>3</sup> that God gave to our fathers,<sup>7</sup> a promise which our twelve tribes hope to attain by earnestly serving *him* night and day. It is in regard to this hope, O King, that the Jews are pressing charges against me.<sup>8</sup> Why should you *all* find it incredible that God raises the dead?<sup>9</sup> But to continue: I myself was fully convinced<sup>4</sup> that I must do everything possible<sup>5</sup> to oppose the name of Jesus of Nazareth.<sup>10</sup> And that is *just* what I did in Jerusalem: Not only did I imprison<sup>6</sup> many of the saints on the authority of the chief priests, but I also cast my vote against *them* when they were being sentenced to death.<sup>7</sup><sup>11</sup> Moreover, by punishing them time and again in all the synagogues, I tried to make them blaspheme; and maddened with rage against them, I would pursue *them* even to foreign cities.

1. Or *are familiar with*

2. Lit. *from the first*

3. Lit. *because of (the) hope of the promise*

4. Lit. *truly thought in myself*

5. Lit. *many things*

6. Lit. *lock up (confine) in jail*

7. Or *put to death, executed*

## Paul's Conversion and New Life in Christ

<sup>12</sup> “Now as I was on my way to Damascus with authority and commission from the chief priests, *and* as I was engaged in these *very* activities, <sup>13</sup> at midday, O King, *while I was* on the road, I saw a light from heaven, brighter than the sun, shining all around me, and *also* around the men who were traveling with me. <sup>14</sup> And when we all had fallen to the ground, I heard a voice saying to me in the Hebrew dialect, <sup>8</sup> ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’ <sup>15</sup> So I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus, whom you are persecuting. <sup>16</sup> But arise and stand on your feet, for this is why I have appeared to you: to appoint you as a servant and a witness, not only of the things you have seen, but also of the things I am going to reveal to you. <sup>17</sup> And I will deliver you<sup>9</sup> from the *Jewish* people, and also *from* the Gentiles, to whom I am sending you,<sup>10</sup> <sup>18</sup> to open their eyes so that they may turn<sup>11</sup> from darkness to light, and *from* the power<sup>12</sup> of Satan to God, so that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.’

8. I.e. Aramaic

9. Lit. *delivering you*

10. Or possibly *I will send you*

11. Or *eyes, to turn (them)*

12. Lit. *domain, rule, authority*

<sup>19</sup> “Therefore, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but kept on declaring—first to those in Damascus, then to those in Jerusalem and all Judea, and *finally* to the Gentiles—that they must repent and turn back to God, taking up practices consistent with<sup>13</sup> repentance. <sup>21</sup> *And* because of these things, *certain* Jews seized me in the temple courts and tried to kill *me*. <sup>22</sup> So then: Having received help from God, to this *very* day I<sup>14</sup> take my stand, testifying both to small and great, declaring nothing other than what the prophets and Moses said would take place<sup>15</sup>— <sup>23</sup> that the Messiah would suffer, and that he, by being the first to rise from the dead, would proclaim light, both to the *Jewish* people and to the Gentiles.”

13. Lit. *practicing works worthy of*

14. Or *from God to this very day, I*

15. Or *would soon take place*

## Paul Pleads With King Agrippa

<sup>24</sup> Now as he was saying these things in his defense, Festus exclaimed in a loud voice: “Paul, you are out of your mind! *Your* great learning is driving you mad!” <sup>25</sup> But Paul said, “I am not mad, most noble Festus, but am solemnly speaking words *both* true and reasonable. <sup>26</sup> For the king is well acquainted with these matters; and I speak before him with complete confidence, for I cannot believe that any of these things have escaped his notice, since this *work* has not been done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you do!”

<sup>28</sup> Then Agrippa said to Paul, “In *so short a time*<sup>16</sup> *would* you persuade me to become a Christian?” <sup>29</sup> But Paul *replied*, “Short or long, I would to God<sup>17</sup> that not only you, but also everyone hearing me today, might become exactly as I am, except for these chains.”

16. Or *with so little discussion*  
17. Or *I pray to God*

<sup>30</sup> So the king, the governor, Bernice, and *all* who were sitting with them stood up; <sup>31</sup> and when they had stepped aside, they began to talk among themselves, saying, “This man is doing nothing worthy of death or imprisonment.” <sup>32</sup> Then Agrippa said to Festus, “This man might have been set free if he hadn’t appealed to Caesar.”

### Paul Embarks for Rome

**27** Now when it was decided that we should sail for Italy, Paul and certain other prisoners were placed in the custody of a centurion by the name of Julius, *an officer* of the Augustan Cohort. <sup>2</sup> And boarding an Adramyttian ship that was about to sail for the ports along the coasts of Asia, we put out to sea, accompanied by Aristarchus, a Macedonian of Thessalonica. <sup>3</sup> The next *day* we landed at Sidon; and Julius treated Paul with kindness, allowing him to go to his friends and receive care. <sup>4</sup> From there we put out to sea and sailed under *the shelter of* Cyprus, for the winds were against us. <sup>5</sup> And when we had sailed across the open sea off *the coasts of* Cilicia and Pamphylia, we put in at Myra, *a city in the region of* Lycia. <sup>6</sup> There the centurion found an Alexandrian ship bound for Italy, and he put us on board. <sup>7</sup> For many days we sailed along slowly, with difficulty arriving off *the coast of* Cnidus; and since the wind would let us go no farther, we sailed beneath *the shelter of* Crete, off Salmone. <sup>8</sup> Then, sailing past Crete with difficulty, we came to a port called Fair Havens, near the city of Lasea.

### Paul Warns of Disaster

<sup>9</sup> But since a great deal of time had passed, with the result that the voyage was now perilous (for even the Fast *of the Day of Atonement* was over), Paul began to warn them, <sup>10</sup> saying, “Men, I perceive that this voyage will end in disaster and great loss, not only of the cargo and the ship, but also of our lives.” <sup>11</sup> But the centurion was more persuaded by the captain and the owner of the ship than by the things Paul said. <sup>12</sup> And since the harbor was



not suitable for wintering, the majority settled on a plan to put out to sea from there, in hopes that somehow they could reach Phoenix (a harbor of Crete facing both southwest and northwest) *and spend the winter there.* <sup>13</sup> And when a gentle south wind began to blow, they felt sure they could carry out their plan; so they weighed anchor and began sailing along the coast of Crete, *close to the shoreline.*

1. I.e. a hurricane force wind blowing down from the northeast

2. Or *cables*; lit. *supports*

### Despair, Testing, and Hope in a Great Storm

<sup>14</sup> But not long after this a fierce wind called “the Euraquilo”<sup>1</sup> swept down from the island; <sup>15</sup> and when the ship was caught *in the storm* and unable to head into the wind, we gave way to it and let ourselves be driven along. <sup>16</sup> Running under *the shelter of* a small island called Cauda, we managed with difficulty to secure the ship’s boat; <sup>17</sup> and after *the crew* had hoisted it *on board*, they used *the ropes*<sup>2</sup> to undergird the ship. Then, fearing that they might run aground in the *shallows of* Syrtis, they lowered the sea anchor and let themselves be driven along.

<sup>18</sup> The next day, as we were battered and tossed about by the storm, *the sailors* began to jettison *the cargo*; <sup>19</sup> and on the third *day* they threw the ship’s tackle overboard with their own hands. <sup>20</sup> Then, when neither sun nor stars had appeared for many days, and no small storm continued to rage against *us*, we finally gave up all hope of being saved.

<sup>21</sup> Now when they *all* had gone without food for some time, Paul stood up in the midst of them and said, “Men, you should have listened to me and not put out to sea from Crete, *thus* incurring *all* this damage and loss. <sup>22</sup> But now I urge you to take heart, since there will be no loss of life among you, only of the ship. <sup>23</sup> For this very night an angel of the God to whom I belong, and whom I serve, stood at my side, <sup>24</sup> saying, ‘Don’t be afraid, Paul, *for* you must stand before Caesar; and behold, God has granted you all who are sailing with you.’ <sup>25</sup> So take heart, men, for I have faith in God that it will turn out exactly as I was told. <sup>26</sup> Nevertheless, we must run aground on a certain island.”

### Shipwrecked on Malta

<sup>27</sup> Now when the fourteenth night had come, while we were still being driven here and there in the Adriatic Sea, at about midnight the sailors began to sense that they were nearing some *kind of*

land. <sup>28</sup> So they took soundings and found that *the water* was twenty fathoms deep; and going on a little farther, they again took soundings and found *that it* was fifteen fathoms deep. <sup>29</sup> Then, fearing that we might run aground on some *coastal* rocks, they threw out four anchors from the stern and prayed<sup>3</sup> for day to arrive. <sup>30</sup> But in an attempt to escape from the ship, some of the sailors lowered the ship's boat into the sea, pretending that they were going to throw out anchors from the bow. <sup>31</sup> So Paul said to the centurion and the soldiers, "Unless these men remain on the ship, you *yourselves* cannot be saved." <sup>32</sup> And with that, the soldiers cut the ropes of the ship's boat and let it fall<sup>4</sup> away.

3. Or *wished, longed*

4. Or *drift*

<sup>33</sup> Now as day was about to dawn,<sup>5</sup> Paul began urging everyone to eat, saying, "Today is the fourteenth day that you've been on watch<sup>6</sup> and gone without food, eating nothing at all. <sup>34</sup> So I urge you to take some food, for your survival depends on it; for not a hair on any of your heads will perish." <sup>35</sup> After saying these things, Paul took bread and gave thanks to God in the presence of them all; and when he had broken *it*, he began to eat. <sup>36</sup> Then all of the men were encouraged, and they themselves began to partake of food. <sup>37</sup> (Now all of us in the ship were 276 souls.) <sup>38</sup> And after eating their fill, they began to lighten the ship by throwing the wheat<sup>7</sup> into the sea.

5. Lit. *Now until the day was about to come*

6. Or *in constant suspense*

7. Lit. *grain*

<sup>39</sup> When day arrived, they were unable to recognize the land; but spotting a certain bay that had a beach, they decided to run the ship aground there, if they could. <sup>40</sup> So cutting away the anchors, they let them *fall* into the sea; and at the same time they untied the ropes that held the rudders. Then they hoisted the foresail into the wind and made for shore. <sup>41</sup> But striking a sandbar<sup>8</sup> where the two seas met, they ran the ship aground; and the bow stuck fast and could not be moved, while the force of the waves began to break up the stern.

8. Or *reef*; lit. *place*

<sup>42</sup> Now the soldiers' plan was to kill the prisoners so that none of them could swim away and escape; <sup>43</sup> but the centurion, wanting to bring Paul through to safety, kept them from *their* purpose. He commanded those who could swim to jump *overboard* first and make for land; <sup>44</sup> and he ordered the rest *to follow*, some on planks and some on various articles from<sup>9</sup> the ship. And so it was that they all escaped safely to land.

9. Or *pieces of*

## Ministry on Malta

1. Lit. *And having been saved through*

**28** When we all had been brought safely ashore,<sup>1</sup> we learned that the island was called Malta. <sup>2</sup>The native population showed us unusual kindness, for since it was cold and had started to rain, they built *us* a fire and welcomed us all. <sup>3</sup>But after Paul had gathered a bundle of sticks and laid *them* on the fire, a viper, driven out by the heat, fastened *itself* on his hand. <sup>4</sup>Now when the islanders saw the deadly creature hanging from his hand, they began to say among themselves, “Surely this man is a murderer; and though he escaped from the sea, Justice *herself* has not allowed him to live!” <sup>5</sup>But Paul *simply* shook the creature into the fire and suffered no harm. <sup>6</sup>As for the islanders, they were expecting him to swell up or suddenly fall down dead; but after waiting for quite some time and seeing nothing unusual<sup>2</sup> happen to him, they changed their minds and began to say that he was a god!

2. Or *harmful*

<sup>7</sup>Now in the area around that place there were fields belonging to the chief official of the island, *a man* by the name of Publius. He welcomed us as his guests, and for three days he showed us *great* hospitality. <sup>8</sup>But it so happened that Publius’ father was lying sick with a fever and dysentery. So Paul went in to *see* him; and when he had prayed, he laid his hands on him and healed him. <sup>9</sup>And once this had taken place, the rest of the islanders who were sick or infirm also came *to Paul* and were being healed. <sup>10</sup>The islanders also favored us with many honors; and when we were about to set sail, they furnished<sup>3</sup> *us with* the supplies we needed.

3. Or possibly *put on board*

## Paul Arrives in Rome

<sup>11</sup>So after three months we put out to sea in an Alexandrian ship which had wintered at the island, and which bore the Twin Brothers<sup>4</sup> as its figurehead. <sup>12</sup>Landing at Syracuse, we stayed on for three days. <sup>13</sup>From there we weighed anchor<sup>5</sup> and arrived at Rhegium. A day later a south wind sprang up, and on the second day we arrived in Puteoli. <sup>14</sup>There we found some brothers who invited us to stay with them for seven days. And so it was that we came to Rome. <sup>15</sup>Now when the brothers who lived in that city<sup>6</sup> heard the news about us, they traveled all the way to<sup>7</sup> the Forum of Appius and Three Taverns in order to meet us; and when Paul saw them, he gave thanks to God and was *much* encouraged. <sup>16</sup>And once we had entered Rome, Paul was allowed to live by himself, with a soldier guarding him.

4. I.e. the gods of navigation, Castor and Pollux

5. Lit. *cast off*; many mss *moved about, made a circuit*

6. Lit. *the brothers from there*

7. Lit. *until, as far as*; journeys of 43 and 33 miles

## Ministry in Rome

<sup>17</sup> Now after three days Paul called together the leading men among the Jews; and when they had assembled, he said to them: "Men *and* brothers: Though I had done nothing against our people or the customs of our fathers, I was *taken* from Jerusalem *and* handed over to the Romans as a prisoner. <sup>18</sup> But when they had completed their investigation, they wanted to release me, since in my conduct<sup>8</sup> there were no grounds at all for a sentence of death. <sup>19</sup> But when the Jews objected, I was forced to appeal to Caesar (not that I had any charges to bring against my *own* people). <sup>20</sup> Here, then, is why I have asked to see you and speak with you: It is for<sup>9</sup> the hope of Israel that I am wearing this chain!"

<sup>21</sup> Then the Jews said to him, "We haven't received any letters from Judea concerning you, nor have any of the brothers *themselves* come to us to report or say anything bad about you. <sup>22</sup> But we do desire to hear your thinking on these matters, for we know that people everywhere are speaking out against this sect."

<sup>23</sup> So after the Jews had settled on a day *to meet* with Paul, they came to him at his lodging in even greater numbers. And from early morning till evening he laid *his message* before *them*, solemnly testifying about the kingdom of God, *and* trying to convince them of the truth concerning Jesus, both from the Law of Moses and the Prophets. <sup>24</sup> And some of them were persuaded by what Paul said; but others would not believe.<sup>10</sup> <sup>25</sup> And so, being much at odds with *each other*, they began to leave, *but only* after Paul had spoken one *final* word: "Well did the Holy Spirit speak to your fathers through the prophet Isaiah <sup>26</sup> when he said:

'Go to this people and say:

"With hearing you will hear, but by no means understand; with seeing you will see, but by no means discern.

<sup>27</sup> For the heart of this people has grown dull.

*Their* ears can barely hear,<sup>11</sup> and their eyes they have closed, lest they should see with *their* eyes, hear with *their* ears, understand with *their* heart, and turn back, and I would heal<sup>12</sup> them."<sup>13</sup>

<sup>28</sup> "So then: Let it be known to you all that this salvation from<sup>14</sup> God has been sent to the Gentiles; *and* they will listen!"<sup>15</sup>

<sup>30</sup> Now for two full years Paul stayed there, *living* in his own rented quarters. And he welcomed everyone who came to him,

8. Or *in my case*;  
lit. *in me*

9. Lit. *you, for  
because of the  
hope of Israel I am  
wearing*

10. Or *continued  
in unbelief*; lit.  
*were not believing*

11. Lit. *with ears  
they hear with  
difficulty*

12. Lit. *and I will  
heal*

13. Is. 6:9-10

14. Lit. *of*

15. Some mss  
add v. 29: *When  
he had said these  
things, the Jews  
departed, engaged  
in a great dispute  
among themselves.*

16. Lit. *things*

17. Or *boldness*,  
*freedom*

<sup>31</sup>proclaiming the kingdom of God and teaching the various truths<sup>16</sup>  
about the Lord Jesus Christ with complete openness,<sup>17</sup> and with no  
hindrance *at all*.

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# ROMANS

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## Greeting

**1** Paul, a bond-servant of Christ Jesus, called *to be* an apostle, separated to the gospel of God, <sup>2</sup> which he promised beforehand through his prophets in the Holy Scriptures, <sup>3</sup> *and which* centers around his Son, who was born of the seed of David according to the flesh, <sup>4</sup> *and* appointed Son-of-God-in-power according to *the* Spirit of holiness, through his resurrection from the dead: Jesus Christ our Lord. <sup>1</sup> <sup>5</sup> Through him we have received grace and apostleship for obedience to the faith among all nations for his name's sake, <sup>6</sup> among whom you also are the called of Jesus Christ. <sup>7</sup> To all who are in Rome, dearly loved by God, called *to be* saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

1. Lit. *appointed* (ordained, marked out, designated) Son of God in (with) power according to [the] Spirit of holiness from (out of, by reason of) resurrection from (out of) the dead: Jesus Christ our Lord.

## Paul's Longing to Visit Rome

<sup>8</sup> First, I thank my God through Jesus Christ for every one of you, because *the news of* your faith is being proclaimed all over the world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, how unceasingly I mention<sup>2</sup> you in my prayers, <sup>10</sup> always asking<sup>3</sup> if perhaps now at last, by the will of God, the way may be opened for me to come to you. <sup>11</sup> For I long to see you, that I might impart to you some spiritual gift, so that

2. Or *remember*  
3. Or *how unceasingly I always mention you in my prayers, asking*

4. Or *among you*

5. Greek *ek*: out of, from, by;  
*pisteos*: faith; *eis*: for the purpose of, resulting in;  
*pistin*: faith; see Rom. 3:21-22

6. Or “*But he who is righteous shall live by faith.*”  
Hab. 2:4

7. Or *among*

8. Lit. *by things that were made*

9. Lit. *and*

10. Lit *senseless heart was*

11. Or *changing*; lit. *and exchanged*

12. Or *crawling things, creatures*

13. Lit. *among themselves*

14. Lit. *the lie*

you may be established—<sup>12</sup> that is, that I may be encouraged, together with you,<sup>4</sup> by *our* mutual faith, both yours and mine.

<sup>13</sup> Now, brothers, I don't want you to be unaware that I often planned to come to you (but was hindered until now), so that I might obtain some *spiritual* fruit among you as well, just as *I have* among the other Gentiles. <sup>14</sup> I am a debtor both to Greeks and barbarians, to the wise and the foolish. <sup>15</sup> Thus, for my part, I am also eager to preach the gospel to you *who live* in Rome.

### The Power of God for Salvation

<sup>16</sup> For I am not ashamed of the gospel, since it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it a righteousness that comes from God is now revealed, based on faith, leading to faith.<sup>5</sup> As it is written, “But he who is righteous by faith shall live.”<sup>6</sup>

### God's Wrath Upon the Gentiles

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness; <sup>19</sup> for what may be known of God is evident within<sup>7</sup> them, for God has shown *it* to them. <sup>20</sup> For since the creation of the world his invisible *attributes*—his eternal power and divine nature—have been clearly seen, being understood through the things that he has made,<sup>8</sup> so that they are without excuse. <sup>21</sup> For though they knew God, they neither glorified *him* as God, nor were they thankful, but *instead* became futile in their thoughts, while<sup>9</sup> their senseless hearts were<sup>10</sup> darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> exchanging<sup>11</sup> the glory of the incorruptible God for an image made in the likeness of corruptible man, and of birds and four-footed animals and reptiles.<sup>12</sup>

<sup>24</sup> So God gave them over in the lusts of their hearts to impurity, for the dishonoring of their bodies with one another—<sup>13</sup> <sup>25</sup> these who exchanged the truth of God for a lie,<sup>14</sup> and who worshiped and served the creature instead of the creator, who is blessed forever. Amen.

<sup>26</sup> For this reason God gave them over to shameful passions. For not only did their women exchange natural relations for that which is contrary to nature,<sup>15</sup> but the men also did the same: Abandoning natural relations with women, they burned in their

lust for one another, men with men committing indecent acts, and receiving in their own persons the due penalty of their moral waywardness.<sup>15</sup>

15. Or *error*

<sup>28</sup> And since they did not think it worthwhile to retain God in *their* knowledge, God gave them over to a debased mind, to do those things that are improper. <sup>29</sup> They are filled with all sorts of unrighteousness, wickedness, greed, *and* depravity. They overflow with<sup>16</sup> envy, murder, strife, deceit, *and* malice. They are gossips, <sup>30</sup> backbiters, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup> senseless, untrustworthy, unloving, *and* unmerciful. <sup>32</sup> And though they know the righteous judgment of God, that those who practice such things deserve to die, they not only do them *themselves*, but also give hearty approval to those who engage in them.

16. Lit. *are full of*

### God's Impartial Judgment

**2** So then: You are without excuse, O man, every one of you who sits in judgment; for at the *very* point where you judge another you condemn yourself, since you, *the one* who judges, practice the same things. <sup>2</sup> Now we know that the judgment of God on those who practice such things is in perfect harmony with the truth.<sup>1</sup> <sup>3</sup> But do you think this, O man—you who sit in judgment on those who practice such things, yet do the same things *yourself*—that you will escape the judgment of God? <sup>4</sup> Or do you think nothing of the riches of his goodness, forbearance, and patience, not realizing that the goodness of God *is meant* to lead you to repentance? <sup>5</sup> But in accordance with your stubbornness and *your* impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed. <sup>6</sup> *In that day* he will repay each person according to his deeds: <sup>7</sup> to those who seek glory, honor, and immortality by patiently doing what is good: eternal life; <sup>8</sup> but to those who are selfishly ambitious, and *who* obey unrighteousness instead of the truth: wrath and indignation. <sup>9</sup> *There will be* tribulation and anguish on every soul of man who practices<sup>2</sup> evil, of the Jew first and also of the Greek; <sup>10</sup> but glory, honor, and peace to everyone who practices good, to the Jew first and also to the Greek. <sup>11</sup> For there is no partiality with God.

1. Lit. *accords with truth*

2. Lit. *works, does*

<sup>12</sup> For as many as have sinned without the Law will also perish without the Law; and as many as have sinned within the Law will be judged through the Law. <sup>13</sup> For it is not the hearers of the



Law *who will be* righteous in God's sight; rather, it is the doers of the Law who will be justified. <sup>14</sup> For when Gentiles, who do not have the Law, do by nature the things *prescribed* in the Law, such *persons*, though not having the Law, become a law to themselves; <sup>15</sup> these show that the work required by the Law<sup>3</sup> is written in their hearts, their conscience bearing witness,<sup>4</sup> and *their* thoughts going back and forth,<sup>5</sup> either accusing or else<sup>6</sup> defending *them*. <sup>16</sup> *And so shall it be* on the day when God judges the secrets of men by Jesus Christ, according to my gospel.

3. Lit. *the work of the Law*

4. Lit. *bearing joint witness*

5. Lit. *and the thoughts between one another*

6. Or *even*

### The Law, the Judgment, and the Jew

<sup>17</sup> Now if you call yourself a Jew, and rest *your hope* on the Law, and make your boast in God, <sup>18</sup> and know *his* will, and approve the things that are excellent (having received instruction from the Law), <sup>19</sup> and if you are confident that you yourself are a guide to the blind, a light to those *who live* in darkness, <sup>20</sup> an instructor of the foolish, a teacher of children, having in the Law the *very* form of knowledge and truth—<sup>21</sup> how is it that you who teach others fail to teach yourself?<sup>7</sup> You who preach that a man should not steal, do you steal? <sup>22</sup> You who say, “Do not commit adultery,” do you commit adultery? You who detest idols, do you rob temples? <sup>23</sup> You who make your boast in the Law, do you dishonor God by breaking the Law? <sup>24</sup> For, “The name of God is blasphemed among the Gentiles because of you,” just as it is written.<sup>8</sup>

7. Lit. *so the one teaching another, why do you not teach yourself?*

8. See Is. 52:5; Ezek. 36:22

<sup>25</sup> For circumcision is indeed profitable if you practice the Law; but if you are a breaker of the Law, your circumcision has become uncircumcision. <sup>26</sup> If, then, an uncircumcised man keeps the righteous requirements of the Law, will not his uncircumcision be counted as circumcision? <sup>27</sup> Indeed, the physically uncircumcised man who fulfills the Law will be your judge; for though you have<sup>9</sup> the written code<sup>10</sup> and circumcision, *you are* a transgressor of the Law! <sup>28</sup> For he is not a Jew who *is one* outwardly, nor *is* circumcision *merely* outward in the flesh. <sup>29</sup> Rather, *he is* a Jew who *is one* inwardly, and *his* circumcision is of the heart; it is by the Spirit, and not by the letter. This Jew's<sup>11</sup> praise *is* not from men, but from God.

9. Lit. *who, though having*

10. Or *letter (of the Law)*

11. Lit. *whose*

### What Advantage Has the Jew?

**3** “What advantage, then, does the Jew have; or what profit is there in circumcision?” <sup>2</sup> Much in every way! First of all, *they* were entrusted with the *very* oracles of God! <sup>3</sup> “What then if

some of *them* were unfaithful!<sup>1</sup> Will their unfaithfulness nullify the faithfulness of God?" <sup>4</sup> God forbid!<sup>2</sup> Rather, let God be found true and every man a liar. As it is written: "That you may triumph when you speak,<sup>3</sup> and prevail when you are judged."<sup>4</sup> <sup>5</sup> "But if our unrighteousness exhibits the righteousness of God, what shall we say? *Would not* God, who inflicts wrath, *be* unjust?" (I am speaking *here* as a *mere* man.) <sup>6</sup> God forbid! For how then could God judge the world? <sup>7</sup> "But if through my lie the truth of God abounds to his glory, why should I still be judged as a sinner?" <sup>8</sup> And *why* not *say*—as we are slanderously reported *to be saying*, and as some claim we are saying—"Let us do evil that good may come"? Their condemnation is just.

### All the World Accountable to God

<sup>9</sup> "What, then? Are we *no* better off?" No, not at all, for we have already charged that both Jews and Greeks are all under sin. <sup>10</sup> As it is written:

"There is no one *who is* righteous, no, not one;

<sup>11</sup> there is no one who understands;  
there is no one who seeks after God.

<sup>12</sup> All of them have turned aside;  
together they have become useless;  
there is no one who does good, no, not one."<sup>5</sup>

<sup>13</sup> "Their throat *is* an open grave;  
with their tongues they have practiced deceit;  
the poison of asps *is* behind their lips."<sup>6</sup>

<sup>14</sup> "Their mouth *is* full of cursing and bitterness."<sup>7</sup>

<sup>15</sup> "Their feet *are* swift to shed blood;

<sup>16</sup> destruction and misery *are* in their ways,

<sup>17</sup> and the way of peace they have not known."<sup>8</sup>

<sup>18</sup> "There is no fear of God before their eyes."<sup>9</sup>

<sup>19</sup> Now we know that whatever the Law says, it says to those who are under the Law, so that every mouth may be shut,<sup>10</sup> and the whole world may become accountable to God. <sup>20</sup> So then: By the works of the Law no flesh will be justified in his sight, for through the Law comes the knowledge of sin.

### Righteousness Through Faith in Christ

<sup>21</sup> But now, apart from law,<sup>11</sup> a righteousness that comes from God<sup>12</sup> has been revealed. It is attested by the Law and the Prophets,<sup>22</sup> but comes from God through faith in Jesus Christ

1. Or *did not have faith*

2. Lit. *May it not be (happen)!*

3. Or *in what you said*; lit.

*be vindicated (justified) in your words*

4. Or *enter into judgment*; see Ps. 51:4

5. Ps. 14:1-3; 53:1-3; Eccl. 7:20

6. Ps. 5:9; 140:3

7. Ps. 10:7

8. Is. 59:7-8

9. Ps. 36:1

10. Or *silenced*; lit. *blocked, stopped up*

11. Or *the Law*

12. Lit. *a righteousness of God*

13. Or *as a site of reconciliation* (lit. *mercy-seat*), *accessible*

14. Lit. *the one who has faith*

15. Or *establishing*

to all who believe (for there is no distinction, <sup>23</sup> since all have sinned and fallen short of the glory of God). <sup>24</sup> As a gift, *and* by his grace, they are justified through the redemption that is in Christ Jesus, <sup>25</sup> whom God set out as a propitiatory sacrifice, *effective*<sup>13</sup> through faith in his *shed* blood. *He did this* in order to demonstrate his righteousness, since, in the forbearance of God, he had passed over the sins that were previously committed, <sup>26</sup> *yet always* with a view to the demonstration of his righteousness at this present time, so that he might be *both* just and the justifier of all who have faith<sup>14</sup> in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. <sup>28</sup> For we maintain that a man is justified by faith apart from *the* works of *the* Law. <sup>29</sup> Or is God *the* God of the Jews only? Is he not the God of the Gentiles as well? Yes, of the Gentiles as well, <sup>30</sup> since there is one God who will justify the circumcised by faith, and the uncircumcised through faith. <sup>31</sup> Are we therefore nullifying the Law through faith? God forbid! On the contrary, we are confirming<sup>15</sup> the Law.

### The Justification of Abraham

**4** What then shall we say that Abraham, our father according to the flesh, discovered *in this matter*? <sup>2</sup> For if Abraham was justified by works, he has *something* to boast about—but not before God. <sup>3</sup> For what does the Scripture say? “Abraham believed God, and it was credited<sup>1</sup> to him for<sup>2</sup> righteousness.”<sup>3</sup> <sup>4</sup> Now to him who works, his wages are not counted as a gift, but as a debt. <sup>5</sup> But to him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness. <sup>6</sup> David himself says the same thing when he<sup>4</sup> describes the blessedness of the man to whom God credits righteousness apart from works: <sup>7</sup> “Blessed *are those* whose lawless deeds are forgiven, and whose sins are covered; <sup>8</sup> blessed *is the* man to whom the Lord will never credit sin.”<sup>5</sup>

<sup>9</sup> So is this blessedness for the circumcised *alone*, or for the uncircumcised as well? For we say that faith was credited to Abraham for righteousness. <sup>10</sup> How then was it credited: while he was circumcised or uncircumcised? Not while he was circumcised, but uncircumcised! <sup>11</sup> And he received the sign of circumcision—a seal of the righteousness *that he had* by faith when as yet he was uncircumcised—so that he might become the father of all the uncircumcised who believe, so that

1. Greek *logizomai*: to credit, reckon, account, impute
2. Lit. *unto, for the purpose of*
3. Gen. 15:6
4. Lit. *just as also David*
5. Lit. Ps. 32:1-2

righteousness might be credited to them as well.<sup>12</sup> Moreover, he also became<sup>6</sup> “the father of circumcision” to those who are not only physically circumcised,<sup>7</sup> but who also walk in the footsteps of the faith which our father Abraham had when as yet he was uncircumcised.

6. Lit. *as well, and*  
7. Lit. *not only of circumcision*

### Promise, Law, and Faith

<sup>13</sup> For the promise to Abraham (or to his seed) that he would inherit the world *was not given* through the Law, but through the righteousness that comes by faith.<sup>8</sup> <sup>14</sup> For if those who live under the Law *are* heirs, then faith is nullified and the promise destroyed,<sup>15</sup> for the Law engenders wrath; but where there is no law, there is also no transgression.<sup>16</sup> This is why the promise comes through faith: so it can accord with grace, so it can be guaranteed to all the seed—not just to those who live under the Law, but also to those who live by the faith of Abraham. For he<sup>9</sup> is the father of us all <sup>17</sup> (as it is written, “I have made you a father of many nations”<sup>10</sup>) in the sight of him whom he believed, *even* God, who gives life to the dead, and *who* speaks of things that don’t exist as though they did.<sup>18</sup> In hope against hope *Abraham* kept on believing, and *therefore* became the father of many nations, in accordance with what had *previously* been spoken: “So shall your seed be.”<sup>11</sup> <sup>19</sup> And without weakening in faith, he contemplated his own body—already *as good as* dead, since he was about a hundred years old—and *also* the deadness of Sarah’s womb;<sup>20</sup> yet he did not waver at the promise of God through unbelief, but *instead* grew strong in faith, giving glory to God <sup>21</sup> and standing<sup>12</sup> fully persuaded that what God had promised he also was *well* able to perform.<sup>22</sup> And so “it was credited to him for righteousness.”<sup>13</sup>

8. Lit. *righteousness of faith*

9. Lit. *who*  
10. Gen. 17:5

11. Gen. 15:5

12. Lit. *having been*  
13. Gen. 16:6

<sup>23</sup> Now it was not written for his sake alone that it was credited to him,<sup>24</sup> but for ours as well, to whom it would soon be<sup>14</sup> credited: that is, to all<sup>15</sup> who believe in him who raised Jesus our Lord from the dead,<sup>25</sup> who was delivered up for<sup>16</sup> our transgressions, and raised *again* for our justification.

14. Or *it was meant to be; it will be*  
15. Lit. *to those*  
16. Lit. *because of, for the purpose of*

### Blessings of the Way of Faith

**5** Therefore, having been justified by faith, we have<sup>1</sup> peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained access by faith into this grace in which we stand, and *so* rejoice in *the* hope of the glory of God.<sup>3</sup> And

1. Some mss *let us have*

2. Lit. *this hope does not make ashamed*

3. Lit. *Much more, then, having now been justified by his blood, will we be saved*  
 4. Or *glory, boast, rejoice*

5. I.e. a picture;  
 lit. *pattern*

6. Lit. *(the) judgment (was) from one*  
 7. Lit. *the abundance of grace and of the gift of righteousness*

not only *this*, but we also glory in *our* tribulations, knowing that tribulation produces perseverance, <sup>4</sup> perseverance proven character, and proven character hope. <sup>5</sup> And this is a hope that never disappoints,<sup>2</sup> for the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

<sup>6</sup> For when we were still without strength, in due time Christ died for the ungodly. <sup>7</sup> For rarely will anyone die for a righteous person, though for a good person someone might even dare to die. <sup>8</sup> Yet God displays his own love for us, in that while we were still sinners, Christ died for us. <sup>9</sup> And now that we have been justified by his blood, how much more will we be saved<sup>3</sup> from wrath through him! <sup>10</sup> For if, while we were *still* enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, will we be saved by his life. <sup>11</sup> And not only *this*, but we also exult<sup>4</sup> in God through our Lord Jesus Christ, through whom we now have received the reconciliation.

### The Two Adams

<sup>12</sup> Therefore, just as sin entered the world through one man, and death through sin, so that death spread to all men because all sinned— <sup>13</sup> for until the Law, sin was in the world; but when there is no law, sin is not charged to anyone's account. <sup>14</sup> Nevertheless, from *the time of Adam* till *the time of Moses*, death reigned, even over those whose sin was not like the transgression of Adam, who is a type<sup>5</sup> of the One who was yet to come.

<sup>15</sup> But the gracious gift *is* not like the transgression. For if, by the transgression of the one, the many died, much more did the grace of God—and the gift *that came* by the grace of the one man, Jesus Christ—overflow to the many. <sup>16</sup> And the gift *is* not like *the judgment that came* through the one who sinned. For the judgment arose from a single transgression,<sup>6</sup> and resulted in condemnation; whereas the gracious gift arose from many transgressions, and resulted in justification. <sup>17</sup> For if by the transgression of the one, death reigned through the one, how much more will those who receive the riches of God's grace and his gift of righteousness<sup>7</sup> reign in life through the One: Jesus Christ!

<sup>18</sup> So then: Just as one transgression resulted in condemnation for all men, so too did one act of righteousness result in justification and life<sup>8</sup> for all men. <sup>19</sup> For just as through the one man's disobedience the many were made sinners, so too, through the obedience of the One, will the many be made righteous. <sup>20</sup> Moreover, *the* Law came in so that the offense would abound. But where sin abounded, grace abounded all the more,<sup>9</sup> <sup>21</sup> so that just as sin reigned in death, so too grace might reign through righteousness, resulting in eternal life through Jesus Christ our Lord.

8. Lit. *justification of life*

9. Lit. *super-abounded*

### Shall the Justified Continue in Sin?

**6** What then shall we say? Shall we go on sinning so that grace may abound? <sup>2</sup> God forbid! How can we who died to sin live in it any longer? <sup>3</sup> Or don't you realize that as many of us as were baptized into Christ Jesus were baptized into his death? <sup>4</sup> Accordingly,<sup>1</sup> we *also* were buried with him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, we too should walk in newness of life.

1. Lit. *Therefore*

<sup>5</sup> For if we have been united with *him* in the likeness of his death, the same is surely true in regard to his resurrection.<sup>2</sup> <sup>6</sup> For we know that our old man was crucified with *him* so that the body controlled by sin<sup>3</sup> might be destroyed,<sup>4</sup> so that we would no longer be slaves of sin. <sup>7</sup> For he who has died has been freed from sin. <sup>8</sup> Now if we died with Christ, we also believe that we will live with him, <sup>9</sup> knowing that Christ, having been raised from the dead, can die no more: Death no longer has dominion<sup>5</sup> over him. <sup>10</sup> For *the death* that he died, he died to sin, once and for all; but *the life* that he lives, he lives to God. <sup>11</sup> Thus, you too should consider yourselves completely dead<sup>6</sup> to sin, but alive to God in Christ Jesus our Lord.

2. Lit. *but we shall also be in regard to the resurrection*

3. Lit. *the body of sin*

4. Or *rendered powerless*

5. Or *mastery*

6. Lit. *dead indeed; truly dead*

<sup>12</sup> Therefore, do not let sin reign in your mortal body, so as to obey its evil desires.<sup>7</sup> <sup>13</sup> Nor should you present your members to sin *as* instruments of unrighteousness; rather, you should present yourselves to God as those who are alive from the dead, and your members to God *as* instruments of righteousness. <sup>14</sup> For sin will not have dominion<sup>8</sup> over you, for you are not under law, but under grace.

7. Lit. *lusts (cravings)*

8. Or *mastery*

## Holy Slavery

<sup>15</sup> What then? Shall we go on sinning because we're not under law, but under grace? God forbid! <sup>16</sup> Don't you realize that when you constantly present yourselves as slaves to someone for obedience, you are *the* slaves of the one you obey: whether of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God that though you *once* were slaves of sin, you obeyed from the heart that form<sup>9</sup> of teaching to which you were entrusted;<sup>10</sup> <sup>18</sup> and having been freed from sin, you became slaves of righteousness. <sup>19</sup> (I am speaking *here* in human *terms* because of the weakness of your flesh.) For just as you *formerly* presented your members as slaves to impurity and lawlessness, resulting in<sup>11</sup> *further* lawlessness, so now you must present your members as slaves to righteousness, resulting in sanctification. <sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> So tell me: What fruit did you harvest from<sup>12</sup> the things of which you're now ashamed? For the end result of those things *is* death. <sup>22</sup> But now that you've been freed from sin and enslaved to God, the fruit you are harvesting leads to sanctification;<sup>13</sup> and the end result is eternal life. <sup>23</sup> For the wages of sin *is* death, but the gracious gift of God *is* eternal life in Christ Jesus our Lord.

9. Or *pattern*  
10. Lit. *handed over*

11. Or *for the promotion of*

12. Lit. *What fruit were you having in*

13. Lit. *you have your fruit unto sanctification*

## A Better Husband

**7** Or do you not know, brothers (for I am speaking to those who know the Law), that the Law has dominion over a man as long as he lives? <sup>2</sup> For by law a married woman is bound to *her* husband as long as he lives; but if *her* husband dies, she is released from the law concerning a husband. <sup>3</sup> If, then, she is joined to another man while *her* husband is *still* living, she will be called an adulteress. But if her husband dies, she is released from the law; and if she is joined to another man, she will not be an adulteress.

1. Lit. *Therefore my brothers*

<sup>4</sup> My brothers, this is what I'm saying;<sup>1</sup> Through the body of Christ you too were made to die to the Law so that you could be joined to another—to him who was raised from the dead—so that we *all* might bear fruit for God. <sup>5</sup> For when we were in the flesh, the sinful passions aroused by the Law were at work in our members to bear fruit for death. <sup>6</sup> But now that we've died to what held us captive, we've been released from the Law so that we may serve in *the* newness of *the* Spirit, and not in *the* oldness of *the* letter.

## Of Sin and the Law

<sup>7</sup> What, then, shall we say? *Is* the Law sin? God forbid! On the contrary, I would never have known sin except through the Law. For I would never have known covetousness unless the Law had said, "You shall not covet."<sup>2</sup> <sup>8</sup> But sin, taking *its* opportunity through the commandment, produced in me every kind of evil desire. For apart from the Law, sin *is* dead. <sup>9</sup> And apart from the Law, I myself was once alive; but when the commandment arrived, sin sprang to life and I died. <sup>10</sup> Thus, I found that the commandment—which was meant to bring life—*actually* brought death! <sup>11</sup> For sin, taking advantage of the commandment,<sup>3</sup> deceived me; and through the commandment it put me to death. <sup>12</sup> Therefore the Law *is* holy, and the commandment *is* holy and righteous and good.

<sup>13</sup> So did something good become the cause of my death?<sup>4</sup> God forbid! Rather, sin—that it might be seen as sin—produced death in me through something that was good, so that sin, through the commandment, might become sinful beyond all measure. <sup>14</sup> For we know that the Law is spiritual, whereas I am fleshly, sold under sin. <sup>15</sup> For I cannot understand what I am constantly doing. For what I want to do, I do not perform;<sup>5</sup> but what I hate, I do! <sup>16</sup> But if I am doing what I don't want to do, I am agreeing with the Law, that *it is* good. <sup>17</sup> But then *it is* no longer I who am doing it, but the sin that dwells within me. <sup>18</sup> For I know that in me (that is, in my flesh) there dwells no good thing; for the desire for good is present within me, but the doing of it is not. <sup>19</sup> For the good that I want to do, I do not do; but the evil that I don't want to do, that is what I perform. <sup>20</sup> But if I am doing what I don't want *to do*, it is no longer I who am doing it, but *the* sin that dwells within me.

<sup>21</sup> I find, then, this law:<sup>6</sup> Evil is present with me, the one who wants to do good. <sup>22</sup> For I gladly concur with the Law of God in my inner man.<sup>7</sup> <sup>23</sup> But I see another law *at work* in my members, waging war against the law of my mind and bringing me into captivity to the law of sin residing in my members. <sup>24</sup> O wretched man that I am! Who will deliver me from this deadly sinful body?<sup>8</sup> <sup>25</sup> (*But* thanks be to God,<sup>9</sup> through Jesus Christ our Lord!) So then: I myself serve the Law of God with the mind; but with the flesh *I serve* the law of sin.

2. Ex. 20:17;  
Deut. 5:21

3. Lit. *taking opportunity through the commandment*

4. Lit. *become-death to me*

5. Or *practice, accomplish*

6. Lit. *the law, the principle*

7. Lit. *according to the inner man*

8. Lit. *from the body of this death*

9. Some mss *I thank God*



### The Spirit-led Life of the Righteous in Christ

1. Some mss *me*

2. Lit. *are*

3. Lit. *for it does not*

4. Lit. *And*

5. Or *the spirit is alive*

6. Or *a spirit of adoption, by which*

7. Or *towards, beside*

**O** There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you<sup>1</sup> free from the law of sin and death. <sup>3</sup> For what the Law could not do, weak as it was through the flesh, God *did*: Sending his own Son in the likeness of sinful flesh, and for the purpose of addressing sin, he condemned sin in the flesh, <sup>4</sup> so that the righteous requirement of the Law might be fulfilled in us, who no longer walk according to the flesh, but according to the Spirit. <sup>5</sup> For those who live<sup>2</sup> according to the flesh set their minds on the things of the flesh; but those who live according to the Spirit, *on* the things of the Spirit. <sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. <sup>7</sup> For the mind set on the flesh is hostile towards God: It will not<sup>3</sup> subject itself to the Law of God, for it is not *even able to do so*. <sup>8</sup> Thus,<sup>4</sup> those who are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he does not belong to him. <sup>10</sup> But if Christ *is* in you, though the body *is* dead because of sin, the Spirit is life<sup>5</sup> because of righteousness. <sup>11</sup> But if the Spirit of him who raised Jesus from the dead dwells in you, *then* he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

<sup>12</sup> So then, brothers: We are debtors—not to the flesh, to live according to the flesh; <sup>13</sup> for if you are living according to the flesh you will die. But if, by the Spirit, you are putting to death the deeds of the body, you will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you have not received a spirit of slavery *leading* again to fear; rather, you have received *the* Spirit of adoption, by whom<sup>6</sup> we cry out, “Abba, Father.” <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God; <sup>17</sup> and if children, then heirs as well—heirs of God, and joint heirs with Christ, if indeed we suffer with *him*, so that we also may be glorified with *him*.

### Suffering and Glory

<sup>18</sup> For I consider that the sufferings of this present time are not worthy *to be compared* with<sup>7</sup> the glory that is soon to be revealed to us. <sup>19</sup> For the anxious longing of the creation eagerly awaits the

revealing of the sons of God. <sup>20</sup> For the creation was subjected to hindrance and defeat,<sup>8</sup> not by its own will, but because of him who subjected *it* in hope; <sup>21</sup> for<sup>9</sup> the creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now. <sup>23</sup> And not only *the creation*, but also we ourselves, who have the first fruits of the Spirit: Even we ourselves groan within ourselves, eagerly awaiting *the* adoption: the redemption of our body. <sup>24</sup> For we were saved in hope. But hope that is seen is not *really* hope, for who hopes for what he *already* sees? <sup>25</sup> But if we hope for what we've not yet seen,<sup>10</sup> then with perseverance we eagerly wait for *it*.

<sup>26</sup> And in the same way the Spirit also helps *us* in our weaknesses. For we don't know what to pray for as we should, but the Spirit himself intercedes for *us* with groans too deep for words; <sup>27</sup> and he who searches the hearts knows what the mind of the Spirit *is*, because he makes intercession for the saints according to *the will of God*. <sup>28</sup> And we know that *God* is working all things together<sup>11</sup> for *the* good of those who love God, of those who are *the* called according to *his* purpose. <sup>29</sup> For those whom he foreknew, he also predestined *to be* conformed to the image of his Son, so that he might be the firstborn among many brothers. <sup>30</sup> Moreover, those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified.

### More than Conquerors

<sup>31</sup> What, then, shall we say, in light of *all* these things? If God is for us, who can be against us? <sup>32</sup> He who did not spare his own Son, but who gave him up for us all, how shall he not also, with him, freely give us all things? <sup>33</sup> Who can<sup>12</sup> bring a charge against God's elect? God is the one who justifies; <sup>34</sup> who is the one who condemns?<sup>13</sup> Christ Jesus<sup>14</sup> is the one who died—or rather, who was raised, who also is at the right hand of God, *and* who also makes intercession for us. <sup>35</sup> What *then* can separate us from the love of Christ: Can tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> (Just as it is written, “For your sake we are put to death all day long; we are counted as sheep for the slaughter.”)<sup>15</sup> <sup>37</sup> Yet in all these things we are more than conquerors through him who loved us. <sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor rulers, nor

8. Lit. *futility, frustration, worthlessness*  
9. Or possibly *who subjected it, in hope that*

10. Lit. *what we do not see*

11. Some interpreters: *that all things work together*

12. Lit. *will*  
13. Lit. *who is the one condemning?*  
14. Some mss omit *Jesus*

15. Ps. 44:2

things present, nor things to come, nor powers, <sup>39</sup> nor height, nor depth, nor any other created thing shall be able to separate us from the love of God that is found in Christ Jesus our Lord.

### Paul's Love for His Jewish Brothers

**9** I am speaking the truth in Christ—I am not lying, and my conscience also bears witness with me in the Holy Spirit—*when I say* <sup>2</sup> that I have great sorrow and unceasing grief in my heart. <sup>3</sup> For I could wish <sup>1</sup> that I myself were accursed—*cut off* from Christ—for the sake of my brothers, my kinsmen according to the flesh, <sup>4</sup> the people of Israel. <sup>2</sup> To them *belong* the adoption as sons, the glory, the covenants, the giving of the Law, the service of worship, and the promises; <sup>5</sup> to them belong the fathers; and from them, according to the flesh, came the Christ, who is over all: God, forever blessed. <sup>3</sup> Amen!

1. Or *pray*

2. Lit. *who are Israelites*

3. Or *Christ, who is God over all, forever blessed; or Christ—God, who is over all, be blessed forever!*

### God's Sovereign Grace

<sup>6</sup> Nevertheless, it is not as if the word of God has fallen to the ground, for they are not all Israel who are descended from Israel, <sup>7</sup> nor are they all children *simply* because they are the seed of Abraham; rather, “It is through Isaac that <sup>4</sup> your seed will be named.” <sup>5</sup> <sup>8</sup> In other words, it is not the children of the flesh who are children of God; rather, it is the children of the promise who are counted as the seed. <sup>9</sup> For this is a word of promise: “At that time I will come, and Sarah will have a son.” <sup>6</sup> <sup>10</sup> Nor is that all, but there was Rebekah as well, who conceived *twins* by one man, our father Isaac. <sup>11</sup> Yet before they were born or had done anything good or bad, so that God’s purpose in election might stand (*which is* not based on works, but rather on him who calls), <sup>12</sup> it was said to her, “The older will serve the younger.” <sup>7</sup> <sup>13</sup> Just as it is written: “Jacob I loved, but Esau I hated.” <sup>8</sup>

4. Lit. *in Isaac*

5. Gen. 21:12

6. Gen. 18:10, 14

7. Gen. 25:23

8. Mal. 1:2-3

### Sovereign Grace Defended

<sup>14</sup> What shall we say then? *Is there* injustice with God? God forbid! <sup>15</sup> For he says to Moses, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” <sup>9</sup> <sup>16</sup> Consequently, it does not depend on the man who wills, or on the man who runs, but on God who shows mercy. <sup>17</sup> For the Scripture says to the Pharaoh, “For this very reason I raised you up, that I might display my power in you, and that my name might be proclaimed in all the earth.” <sup>10</sup> <sup>18</sup> So

9. Ex. 33:19

10. Ex. 9:16

then: He has mercy on whom he wills<sup>11</sup> to have mercy, and whom he wills to harden, he hardens.

11. Or *chooses, desires, wishes*

<sup>19</sup> You will say to me then, “Why does he still find fault? For who has *ever* withstood his will?” <sup>20</sup> *But* on the contrary, who are you, O man, to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?” <sup>21</sup> Hasn’t the potter a right over the clay, to make from the same lump one vessel for honor and another for dishonor? <sup>22</sup> *What* if God, desiring to display *his* wrath, and to make his power known, endured with great patience vessels of wrath prepared for destruction? <sup>23</sup> And *what if he did so* in order to make known the riches of his glory on vessels of mercy that he had prepared beforehand for glory—<sup>24</sup> including us, whom he also called, not only from among the Jews, but also from among the Gentiles? <sup>25</sup> As he also says in Hosea:

“I will call them ‘my people’ who were not my people, and her ‘Beloved’ who was not beloved.”<sup>12</sup>

12. Hos. 2:23

<sup>26</sup> “And it shall be that in the place where it was said to them, ‘You *are* not my people,’ there they shall be called *the* sons of the living God.”<sup>13</sup>

13. Hos. 1:10

<sup>27</sup> But concerning Israel, Isaiah cries out:

“Though the number of the children of Israel be like the sand of the sea, it is *only* the remnant that will be saved;

<sup>28</sup> for the Lord will execute his sentence upon the land,<sup>14</sup> and will do so thoroughly and swiftly.”<sup>15</sup>

14. Or *earth*; lit. *execute his word upon the land*

<sup>29</sup> Just as Isaiah previously *had* said:<sup>16</sup>

15. Lit. *finishing it and cutting it short*; Is. 10:22-23

“Unless the Lord of Hosts had left us a seed, we would have become like Sodom, and been made like Gomorrah.”<sup>17</sup>

16. Or *Just as Isaiah predicted*  
17. Is. 1:9

## Israel and the Way of Works

<sup>30</sup> What then shall we conclude?<sup>18</sup> *We conclude* that Gentiles, who did not pursue righteousness, have *now* attained righteousness—but a righteousness that comes through faith; <sup>31</sup> whereas Israel, pursuing a law of righteousness, did not arrive at *that* law. <sup>32</sup> Why? Because *they did not pursue it* by faith, but as if *it were attained* by works. They stumbled over the stumbling stone.

18. Lit. *say*

19. Is. 8:14;  
28:16

<sup>33</sup> Just as it is written: “Behold, I lay in Zion a stone that causes stumbling and a rock that gives offense; but he who believes in him will never be put to shame.”<sup>19</sup>

**10** Truly, brothers, my heart’s desire and prayer to God is for their salvation. <sup>2</sup> For I bear them witness that they are zealous for God, but not in accordance with knowledge.

1. Or *failing to understand*; lit. *not knowing*  
2. Or *end, consummation*

<sup>3</sup> For ignoring<sup>1</sup> God’s righteousness, and seeking to establish *a righteousness of their own*, they *have* not submitted to the righteousness that comes from God. <sup>4</sup> For Christ is the goal<sup>2</sup> of the Law, resulting in righteousness for everyone who believes.

### Moses Himself Wrote of Christ

3. Lev. 18:5

<sup>5</sup> For Moses writes about the righteousness that comes through the Law, *saying*, “The man who practices these things will live because of them.”<sup>3</sup> <sup>6</sup> But the righteousness that comes through faith speaks like this: “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring down Christ *from above*) <sup>7</sup> or, ‘Who will descend into the abyss?’ (that is, to bring up Christ from the dead).” <sup>8</sup> But what does it say? *It says*, “The word is near you, *even* in your mouth and in your heart,”<sup>4</sup>—that is, the message about faith that we proclaim, <sup>9</sup> that if you confess<sup>5</sup> with your mouth Jesus *as* Lord, and believe in your heart that God *has* raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation. <sup>11</sup> For the Scripture says, “Whoever believes in him will not be put to shame.”<sup>6</sup> <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord is lord of all, overflowing in riches to all who call on him. <sup>13</sup> For, “Whoever calls on the name of the Lord will be saved.”<sup>7</sup>

4. Deut.  
30:12-14  
5. Or *proclaim*.  
*Because if you confess*

6. Is. 28:16

7. Joel 2:32

8. Lit. *will*  
9. Or *of whom*

10. Is. 52:7; Nah.  
1:15  
11. Or *heeded, listened to*  
12. Is. 53:1  
13. Or *through the word of Christ*

<sup>14</sup> How then can<sup>8</sup> they call on him *in* whom they have not believed? And how can they believe in him whom<sup>9</sup> they have never heard? And how can they hear without a herald? <sup>15</sup> And how can they serve as heralds unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!”<sup>10</sup> <sup>16</sup> But not all *have* obeyed<sup>11</sup> the good news. For Isaiah says, “LORD, who has believed our report?”<sup>12</sup> <sup>17</sup> So then: Faith *comes* by hearing, and hearing through *the* message about Christ.<sup>13</sup>

<sup>18</sup>“But I say, surely they’ve never heard!” On the contrary: “Their voice has gone out to all the earth, and their words to the ends of the world.”<sup>14</sup> <sup>19</sup>“But I say, surely Israel didn’t know!” First Moses says, “I will provoke you to jealousy by that which is not a nation; I will move you to anger by a nation without understanding.”<sup>15</sup> <sup>20</sup>And *later on* Isaiah grows very bold, saying, “I was found by those who did not seek me; I have shown myself<sup>16</sup> to those who did not ask for me.”<sup>17</sup> <sup>21</sup>But concerning Israel he says, “All day long I have stretched out my hands to a disobedient and contentious<sup>18</sup> people.”<sup>19</sup>

- 14. Ps. 19:4
- 15. Deut. 32:21
- 16. Lit. *was made manifest*
- 17. Is. 65:1
- 18. Or *antagonistic, obstinate*; lit. *contradictory*
- 19. Is. 65:2

### God Has a Remnant of Jewish Believers

**11** I ask then: “Surely God has not rejected his people, has he?” God forbid! For I myself am an Israelite, of the seed of Abraham, *and* of the tribe of Benjamin. <sup>2</sup>God has not rejected his people whom he foreknew. Or don’t you know what the Scripture says about Elijah, how he pleads with God against Israel, *saying*, <sup>3</sup>“Lord, they’ve killed your prophets *and* torn down your altars, and I alone am left; and *now* they’re seeking my life”<sup>1</sup>? <sup>4</sup>But what was the divine response to him? “I have reserved for myself seven thousand men who have not bent the knee to Baal.”<sup>2</sup> <sup>5</sup>In the same way, then, there is at this present time a remnant according to *God’s* gracious choice. <sup>6</sup>And *if it is* by grace, it is no longer based on works; otherwise grace is no longer grace.

- 1. 1 Kings 19:10, 14
- 2. 1 Kings 19:18

<sup>7</sup>What then *should we conclude?* *Just this:* What Israel seeks, it has not obtained; but the elect have obtained it, and the rest were hardened. <sup>8</sup>As it is written: “God has given them a spirit of stupor—eyes that do not see, and ears that do not hear—down to this very day.”<sup>3</sup> <sup>9</sup>Likewise, David says: “Let their table become a snare and a trap, a stumbling block and their just dessert.”<sup>4</sup> <sup>10</sup>May their eyes be darkened so they cannot see; *and* may you bend their backs forever.”<sup>5</sup>

- 3. Deut. 29:4; Is. 29:10
- 4. Lit. *a recompense to them*
- 5. Ps. 69:22-23

### Israel Will Be Grafted in Again

<sup>11</sup>“I ask then: Have they stumbled so as never to rise again?”<sup>6</sup> God forbid! Rather, through their fall salvation *has come* to the Gentiles in order to provoke the Jews to jealousy. <sup>12</sup>But if their transgression *means* riches for the world, and their failure means riches for the Gentiles, how much more their fullness!<sup>7</sup>

- 6. Lit. *in order to fall?*
- 7. I.e. full number

8. Lit. *my flesh*
9. Lit. *fruits*
10. Lit. *and (so) became a partaker*
- <sup>13</sup> But I am speaking to you who are Gentiles. Seeing, then, that I am an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if by any means I might provoke my own people<sup>8</sup> to jealousy, thereby saving some of them. <sup>15</sup> For if their rejection means reconciliation for the world, what will their acceptance be, if not life from the dead? <sup>16</sup> For if the first portion<sup>9</sup> of the sacred dough is holy, the lump is holy as well; and if the root is holy, so too are the branches. <sup>17</sup> Now if some of the branches were broken off, and if you—*like a shoot from a wild olive*—were grafted in among them, henceforth to partake<sup>10</sup> of the root and fatness of the olive tree along with them, <sup>18</sup> see to it that you do not brag against the branches. But if you do brag, remember that you do not support the root, but the root supports you!

### Let the Gentiles be Grateful—and Fear!

11. Lit. *Well (said)!*
12. Some mss *perhaps he will not*
- <sup>19</sup> You will say to me then, “Branches were broken off so that I could be grafted in.” <sup>20</sup> True enough. <sup>11</sup> They were *indeed* broken off due to unbelief; and you, because of your faith, are standing. *Nevertheless*, do not think too highly of yourself, but instead fear. <sup>21</sup> For if God did not spare the natural branches, neither will he<sup>12</sup> spare you. <sup>22</sup> Behold, then, the kindness and the severity of God: on those who fell, severity, but towards you, God’s kindness, if *indeed* you continue in *his* kindness; otherwise you too will be cut off. <sup>23</sup> And they—if they do not continue in unbelief—will also be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out from what is by nature a wild olive tree—and *then*, in a manner contrary to nature, grafted into a cultivated olive tree—how much more will these, the natural branches, be grafted *back* into their own olive tree?

### The Mystery of God’s Plan for Jew and Gentile

13. Or *is*
14. Is. 59:20-21
- <sup>25</sup> For I don’t want you to be ignorant of this mystery, brothers, lest you be wise in your own eyes: A partial hardening has befallen Israel until the fullness of the Gentiles has come in. <sup>26</sup> And thus all Israel will be saved; just as it is written, “The Deliverer will come out of Zion, *and* he will turn away ungodliness from Jacob. <sup>27</sup> And this will be<sup>13</sup> my covenant with them, when I take away their sins.”<sup>14</sup>

<sup>28</sup> With respect to the gospel *they are* enemies for your sake; but with respect to *divine* election *they are* beloved for the

sake of the fathers. <sup>29</sup> For the gifts and the calling of God *are* without regret or change. <sup>15</sup> <sup>30</sup> For just as formerly you were disobedient to God but now have received mercy through their disobedience, <sup>31</sup> so now they too have become disobedient, so that through the mercy shown to you they may now <sup>16</sup> obtain mercy as well. <sup>32</sup> For God has consigned all to <sup>17</sup> disobedience so that he may have mercy on all.

15. Lit. *without repentance*

16. Many mss, some older, omit *now*

17. Or *imprisoned all in*

### Eternal Praise for God's Inscrutable Judgments

<sup>33</sup> O the depth of the riches both of the wisdom and *the* knowledge of God! How unsearchable *are* his judgments and his paths past tracing out! <sup>34</sup> For, "Who has known the mind of the Lord, or who has been his counselor?" <sup>18</sup> <sup>35</sup> Or "Who has *first* given to him, such that he must pay it back again?" <sup>19</sup> <sup>36</sup> For from him, and through him, and for him *are* all things, to whom *be* the glory forever! Amen.

18. Is. 40:13

19. Lit. *and it will be given (paid) back to him?*; Job 41:11

### New Testament Priests

**12** Therefore I entreat you, brothers, by the mercies of God, to present your bodies *as* a living sacrifice—holy *and* acceptable to God—*which is* your spiritual service of worship. <sup>1</sup> <sup>2</sup> And do not be conformed to this *present evil* age, <sup>2</sup> but instead be transformed by the renewing of your mind, so that you can discern, approve, and display <sup>3</sup> what the will of God is: what is good and pleasing and complete *in his sight*.

1. Or *reasonable service*

2. Or *world*; see Gal. 1:4

3. The Greek includes all three meanings

### Humble Service with Spiritual Gifts

<sup>3</sup> For through the grace given to me I say to everyone among you: Don't think *of yourselves* more highly than you should, but think judiciously, each according to the measure of faith that God has allotted *to him*. <sup>4</sup> For just as we have many members in one body, but all the members do not have the same function, <sup>5</sup> so we, *though* many, are one body in Christ, and individually members of one another. <sup>6</sup> Therefore, having gifts that differ according to the grace given to us, *let each one exercise his own*: If it is prophecy, let him prophesy in proportion to his faith. <sup>4</sup> <sup>7</sup> If it is service, let him serve. If it is teaching, let him teach. <sup>8</sup> If it is exhortation, let him encourage and exhort. If it is giving, let him do so with sincerity. <sup>5</sup> If it is leadership, let him lead with diligence. *And* if it is mercy, let him show it with cheerfulness.

4. Lit. *according to the proportion of the faith*

5. Or *generosity, liberality*



### Attitudes and Actions of the Christian

6. Or possibly  
*aglow with the  
Spirit*

7. Lit. *pursue*

8. Or *give  
yourselves to  
humble tasks;  
accommodate  
yourselves to lowly  
things*

9. Deut. 32:35

10. Prov. 25:21-22

<sup>9</sup> Let love be without hypocrisy. Detest what is evil, cling to what is good. <sup>10</sup> Be devoted to one another in brotherly love. Outdo one another in *bestowing* honor. <sup>11</sup> Don't lag behind in diligence, *but be* fervent in spirit,<sup>6</sup> serving the Lord. <sup>12</sup> Rejoice in hope, be patient in tribulation, continue steadfastly in prayer. <sup>13</sup> Contribute to the needs of the saints, and be eager to show<sup>7</sup> hospitality. <sup>14</sup> Bless those who persecute you: Bless and do not curse. <sup>15</sup> Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup> Be of the same mind towards one another: Don't be proud and high-minded, but associate with the lowly.<sup>8</sup> Don't be wise in your own eyes. <sup>17</sup> Repay no one evil for evil. Take care to do what is right in the sight of all men. <sup>18</sup> If it is possible, *and* as far as it depends on you, live at peace with all men. <sup>19</sup> Beloved, do not avenge yourselves, but *instead* leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay," says the Lord.<sup>9</sup> <sup>20</sup> Therefore, "If your enemy is hungry, feed him; *and* if he is thirsty, give him a drink. For in so doing you will heap flaming coals upon his head."<sup>10</sup> <sup>21</sup> Do not be overcome by evil, but overcome evil with good.

### God, Government, and the Christian

1. Lit. *by God*

2. Lit. *the  
authority*

3. Lit. *its*, and so  
through v. 4

4. Lit. *fear, for it  
does not bear the  
sword in vain*

5. Or *This is also  
why you*

6. Lit. *what is  
due, owed*

**13** Let every soul be subject to the governing authorities, for no authority exists except by divine appointment,<sup>1</sup> and the authorities that exist have been put in place by God. <sup>2</sup> Accordingly, everyone who opposes the authorities<sup>2</sup> is *actually* opposing the ordinance of God, and those who do so will bring judgment on themselves. <sup>3</sup> For rulers are not a source of fear to *those who maintain* good conduct, only to *those whose conduct is* evil. Do you want to live without fear of the authorities? Do what is good and you will receive their<sup>3</sup> praise, <sup>4</sup> for they are servants of God, *meant* for your good. But if you do what is evil, *then* be in fear: There is a reason they carry a sword,<sup>4</sup> since they are servants of God—agents of retribution—to bring *his* wrath on whoever practices evil. <sup>5</sup> Consequently, it is necessary to be in submission, not only because of wrath, but also for conscience' sake. <sup>6</sup> This is why you also<sup>5</sup> *must* pay taxes, since the authorities are ministers of God, constantly attending to this very thing. <sup>7</sup> *So then:* Give to everyone their due:<sup>6</sup> tax to whom tax, custom to whom custom, fear to whom fear, honor to whom honor.

### A Time for Love

<sup>8</sup> Owe no one anything, except to love one another; for he who loves another<sup>7</sup> has fulfilled the Law. <sup>9</sup> For all these commandments<sup>8</sup>—“You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,”<sup>9</sup> and whatever others there may be<sup>10</sup>—can be summed up in this *one* saying: “You shall love your neighbor as yourself.”<sup>11</sup> <sup>10</sup> Love does no harm to its neighbor; therefore love *is* the fulfillment of the Law.

<sup>11</sup> And *you must do all* this, recognizing the time *in which you live, and knowing* that the hour for you to awake from sleep has already arrived; for now our salvation *is* closer than when we *first* believed. <sup>12</sup> The night is far spent, the day is at hand. Therefore let us throw off the works of darkness and strap on the armor of light. <sup>13</sup> Let us walk properly, as in the daytime: not in revelries and drunkenness, not in sexual promiscuity and unbridled lust, not in strife and envy. <sup>14</sup> But instead, clothe yourselves with the Lord Jesus Christ, and make no provision *at all* for the forbidden desires of the flesh.<sup>12</sup>

- 7. Lit. *the other*
- 8. Lit. *all this*
- 9. Ex. 20:13-15, 17; Deut. 5:17-19, 21
- 10. Lit. *and if there is any other commandment*
- 11. Lev. 19:18

- 12. Lit. *for the flesh, for desires (lusts)*

### Judgment and Liberty in Non-essentials

**14** Accept the brother<sup>1</sup> who is weak in the faith, *but* not with a view to judging<sup>2</sup> his opinions. <sup>2</sup> One brother believes he is free to eat anything, whereas the weak brother eats only vegetables. <sup>3</sup> He who eats *freely* must not look down on him who does not; and he who does not eat *freely* must not judge him who does—for God has accepted him. <sup>4</sup> Who are you to judge another man’s servant? To his own master he stands or falls; and stand he will, for God is able to make him stand.

<sup>5</sup> Some of you consider *one* day more important than another,<sup>3</sup> others consider every day alike. <sup>4</sup> Let each one be fully persuaded in his own mind. <sup>6</sup> He who honors a day, honors it to the Lord. Also, he who eats *freely*, eats to the Lord, for he gives God thanks; and he who does not eat *freely*, does not eat to the Lord—and he *too* gives God thanks. <sup>7</sup> For none of us lives to himself, and none *of us* dies to himself. <sup>8</sup> For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. <sup>9</sup> For to this end Christ died and lived again: that he might be Lord, both of the dead and of the living.

- 1. Lit. *person*
- 2. Or *disputing*

- 3. Lit. *(There is he) who judges a day above a day*
- 4. Lit. *(There is he) who judges every day [alike]*

5. Or *confess, give praise to*  
6. Is. 45:23

7. Or *grieved, offended, distressed*  
8. Lit. *Don't let your good*  
9. Lit. *is not food (eating) and drink (drinking)*  
10. Or *in this way*; lit. *in (with) this*

11. Lit. *for a man who eats through a stumbling block*  
12. Lit. *who does not judge (condemn) himself in (by)*

<sup>10</sup> But *as for* you, why do you judge your brother? Or again, why do you look down on your brother? For all of us will stand before the judgment seat of God. <sup>11</sup> For it is written, “As I live, says the LORD, every knee will bow to me, and every tongue will acknowledge<sup>5</sup> God.”<sup>6</sup> <sup>12</sup> So then: Each of us will give an account of himself to God. <sup>13</sup> Let us therefore stop judging one another, but instead make this resolve: never to put an obstacle or a stumbling block in our brother’s way.

### Self-sacrifice in Pursuit of Peace

<sup>14</sup> I know and am convinced by the Lord Jesus that nothing is unclean in itself; but if anyone thinks of something as unclean, for him *it is* unclean. <sup>15</sup> If, then, your brother is thrown into confusion<sup>7</sup> because of what you eat, you are no longer walking in love; you must not let your eating tear down the brother for whom Christ died. <sup>16</sup> Therefore, do not allow what you regard as good<sup>8</sup> to be spoken of as evil. <sup>17</sup> For the kingdom of God has nothing to do with food and drink,<sup>9</sup> but *with* righteousness, peace, and joy in the Holy Spirit. <sup>18</sup> For he who serves Christ with this understanding<sup>10</sup> is acceptable to God and approved by men.

<sup>19</sup> So then: Let us pursue the things *that make* for peace, and the things by which we may build each other up. <sup>20</sup> Do not tear down the work of God for the sake of food. Yes, all things are clean; but it is wrong for a man to eat *freely* if it causes someone to stumble.<sup>11</sup> <sup>21</sup> *Indeed*, it is good neither to eat meat, nor to drink wine, nor *to do anything at all* by which your brother might be caused to stumble. <sup>22</sup> The faith that you have, have *it* to yourself before God. Happy *is* the man who has no qualms about<sup>12</sup> what he approves. <sup>23</sup> But he who doubts is condemned if he eats, because *his eating is* not *done* in faith; for whatever is not *done* in faith is sin.

### Christ, Our Example

**15** Now we who are strong should bear with the frailties of the weak instead of pleasing ourselves. <sup>2</sup> Each of us should please *his* neighbor for *his* good, for *his* edification. <sup>3</sup> For even Christ did not please himself, but as it is written: “The reproaches of those who reproached you fell on me.”<sup>1</sup> <sup>4</sup> For whatever was written in former times was written for our instruction, so that we, through perseverance and the comfort

1. Ps. 69:9

of the Scriptures, might have hope. <sup>5</sup> Now may the God of perseverance and comfort grant you to be like-minded towards one another<sup>2</sup> in accordance with Christ Jesus, <sup>6</sup> so that together with one voice you may glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Therefore receive one another, just as Christ also received you to the glory of God.

2. Lit. *grant you to think the same with (among) each other*

### Christ, the Servant of Jew and Gentile

<sup>8</sup> For I declare *to you* that Christ has become a servant to the circumcision for the truth of God, that he might confirm the promises *made* to the fathers, <sup>9</sup> *and that* the Gentiles might glorify God for his mercy. As it is written, “Therefore I will acknowledge you<sup>3</sup> among the Gentiles; and I will sing hymns to your name.”<sup>4</sup>

<sup>10</sup> And again he<sup>5</sup> says, “Rejoice, *you* Gentiles, with his people!”<sup>6</sup>

<sup>11</sup> And again, “Praise the LORD, all you Gentiles! Laud him, all you peoples!”<sup>7</sup> <sup>12</sup> And again, Isaiah says: “The root of Jesse will come, even he who rises up to rule the Gentiles: In him will the Gentiles place their hope.”<sup>8</sup> <sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

3. Or *give praise to you; confess you*  
4. 2 Sam. 22:50; Ps. 18:49  
5. Or *it*  
6. Deut. 32:43  
7. Ps. 117:1  
8. Lit. *the Gentiles will hope*; Is. 11:10

### Paul, God's Apostle to the Gentiles

<sup>14</sup> Now I myself am also confident, my brothers, that you yourselves are full of goodness, richly supplied with all knowledge, and *well* able to admonish one another. <sup>15</sup> Nevertheless, on *certain* points I have written to you more boldly, in order to remind you *of them once* again. *I have done so* because of the grace of God given to me, <sup>16</sup> to be a minister of Christ Jesus to the Gentiles, ministering the gospel of God like a priest, so that the offering of the Gentiles may be acceptable *to him*, sanctified by the Holy Spirit. <sup>17</sup> Therefore, in Christ Jesus I *freely* boast about the service I have offered to God.<sup>9</sup> <sup>18</sup> For I would never dare to speak of anything except what Christ Jesus has accomplished through me to bring the Gentiles to obedience—<sup>19</sup> by word and by deed, by the power<sup>10</sup> of signs and wonders, *and* by the power of the Spirit—so that from Jerusalem and the surrounding areas, all the way to Illyricum, I have fully preached the gospel of Christ. <sup>20</sup> But in so doing I *have* made it my ambition<sup>11</sup> never to preach the gospel where Christ was *already* named, in order that I might not build on another man's foundation. <sup>21</sup> Instead, as it is written, “Those who were not told of him shall see, and those who have not heard shall understand.”<sup>12</sup>

9. Lit. *the things towards God*  
10. Or *to obedience in word and deed—by the power*  
11. Lit. *of Christ, but thus being ambitious*  
12. Is. 52:15

### Paul's Plan to Visit Rome

<sup>22</sup> This is why I have often been hindered from coming to you. <sup>23</sup> But since I no longer have opportunity *for work* in these regions, and since for many years I have greatly desired to come to you <sup>24</sup> if and when I journey to Spain, *I hope to do so* now. For I hope to see you when I pass through *Rome*, and *then*, after enjoying your company for a while, to be sent out by you when I depart for Spain.<sup>13</sup> <sup>25</sup> But now I am going to Jerusalem to minister to the saints. <sup>26</sup> For Macedonia and Achaia have been pleased to make a certain contribution to the poor among the saints in Jerusalem. <sup>27</sup> For it pleased them *to do so*; and, indeed, *they* are indebted to them. For if the Gentiles have received a share in the Jew's spiritual things, they in turn are obligated to serve the Jews in their material things. <sup>28</sup> So then: Once I have completed this *ministry* and sealed this fruit to them, I will set out for Spain by way of you. <sup>29</sup> And I know that when I come to you, I will come in the fullness of the blessing of Christ.

13. Lit. *to be sent forward by you there*

<sup>30</sup> Now I beseech you, brothers, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God on my behalf. <sup>31</sup> *Pray* that I might be rescued from those in Judea who are disobedient; and pray that my service to Jerusalem may be acceptable to the saints, <sup>32</sup> so that I may come to you in joy by the will of God, and be refreshed together with you *all*. <sup>33</sup> The God of peace<sup>14</sup> *be* with you all. Amen.

14. Lit. *And (now) may the God of peace*

### Commendation and Greetings

**16** I commend to you our sister Phoebe, a servant of the church in Cenchrea, <sup>2</sup> so that you will welcome her in the Lord in a manner worthy of the saints, and also supply her with any help she may need from you; for she herself has been a helper to many, and to me as well.

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who risked their own necks for my life; not only do I give them thanks, but so do all the churches of the Gentiles. <sup>5</sup> Likewise, *greet* the church that *meets* in their house. Greet my beloved Epaphroditus, the first convert<sup>1</sup> to Christ from the

1. Lit. *first fruits*

province of Asia. <sup>6</sup> Greet Mary, who worked so hard for you. <sup>7</sup> Greet Andronicus and Junias,<sup>2</sup> my countrymen and fellow prisoners, who are well-known<sup>3</sup> among the apostles, *and* who also were in Christ before me. <sup>8</sup> Greet Ampliatus, my dear *friend* in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my dear *friend*. <sup>10</sup> Greet Apelles, *who is* approved in Christ. Greet the members of Aristobulus' household. <sup>11</sup> Greet Herodion, my countryman. Greet the members of Narcissus' household who are in the Lord. <sup>12</sup> Greet Tryphaena and Tryphosa, diligent workers in the Lord. Greet the beloved Persis, who<sup>4</sup> worked so hard in the Lord. <sup>13</sup> Greet Rufus, the chosen<sup>5</sup> in the Lord; and greet his mother (*who is* mine as well). <sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

2. Or possibly *Junia* (a woman)  
3. Or *of note, outstanding*

4. The pronoun is feminine  
5. Or possibly *a choice man*

### Beware of Divisive Men

<sup>17</sup> Now I urge you, brothers: Keep your eye on those who cause divisions and create obstacles<sup>6</sup> contrary to the teaching you received<sup>7</sup>—and turn away from them. <sup>18</sup> For such *men* are not serving our Lord Christ, but their own belly; and by smooth talk and flattering speech they deceive the hearts of the unsuspecting. <sup>19</sup> For *the report of* your obedience has reached *one and* all, so that I rejoice over you. Nevertheless, I want you to be wise in what is good, and innocent in what is evil. <sup>20</sup> And the God of peace will soon crush Satan beneath your feet. The grace of our Lord Jesus Christ *be* with you. Amen.

6. Or *offenses, hindrances*; lit. *stumbling blocks*  
7. Lit. *you learned*

### Greetings from Paul's Colleagues

<sup>21</sup> Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, *all* greet you. <sup>22</sup> (I, Tertius, who transcribed *this* letter, greet you in the Lord.) <sup>23</sup> Gaius, who is host to me and the whole church, greets you. Erastus, the city treasurer, greets you, along with Quartus, our<sup>8</sup> brother. <sup>24</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.<sup>9</sup>

8. Lit. *the*  
9. Many older mss omit this verse

**Concluding Doxology**

10. Lit. *establish  
you according to*

11. Lit. *for the  
obedience of faith*

<sup>25</sup> Now to him who is able to establish you by conforming you to<sup>10</sup> my gospel and the proclamation of Jesus Christ—*that is*, by conforming you to the revelation of the mystery that was kept secret for long ages past,<sup>26</sup> but now is made manifest, and, in accordance with the command of the everlasting God, is made known through the prophetic scriptures to all nations for obedience to the faith<sup>11</sup>—<sup>27</sup> to the only wise God, through Jesus Christ, be the glory forever. Amen!

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# 1 CORINTHIANS

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## Greeting

**1** Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, <sup>2</sup> to the church of God in Corinth, to those who have been sanctified in Christ Jesus, called *to be* saints, together with all in every place who call upon the name of our Lord Jesus Christ, *both* theirs and ours:

<sup>3</sup> Grace to you, and peace, from God our Father and *the* Lord Jesus Christ.

## Gratitude for Spiritual Gifts

<sup>4</sup> At all times I give thanks to my God concerning you, because of the grace of God given to you in Christ Jesus: <sup>5</sup> that you have been enriched in him in every way—in every form of speech and knowledge—<sup>6</sup> just as the testimony concerning Christ<sup>1</sup> was confirmed among you. <sup>7</sup> As a result of this, you come behind in no *spiritual* gift, as you eagerly wait for the revelation of our Lord Jesus Christ, <sup>8</sup> who also will keep you strong<sup>2</sup> to the *very* end, *so that you may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup> God *is* faithful, through whom you were called into the fellowship of his Son, Jesus Christ our Lord.

1. Lit. *of Christ*

2. Or *establish you*



### The Foolishness of Divisions

3. Lit. *through*

<sup>10</sup> Now I beseech you, brothers, in<sup>3</sup> the name of our Lord Jesus Christ, that you all speak the same thing, and *that you have* no divisions among you, but instead *that* you be perfectly joined together in the same mind and the same judgment. <sup>11</sup> For members of Chloe's household have brought me reports about you, my brothers, *saying* there are rivalries among you. <sup>12</sup> Now what I mean is this: Each of you is saying, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

4. Lit. *not with wisdom of word*

<sup>13</sup> *But* is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? <sup>14</sup> I thank God I baptized none of you except Crispus and Gaius, <sup>15</sup> so that no one can say I performed baptisms in my own name. <sup>16</sup> (Yes, I also baptized the household of Stephanas, *but* beyond that I don't recall if I baptized anyone else.) <sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, and to do so with no reliance on words of human wisdom,<sup>4</sup> lest the cross of Christ be emptied *of its power*.

### The Wisdom of Unity in Christ

5. Is. 29:14

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written, "I will destroy the wisdom of the wise, and the understanding of the learned I will bring to nothing."<sup>5</sup>

6. Or *made the wisdom of the world look foolish*

<sup>20</sup> Where, *then*, is the wise? Where *is* the scribe? Where *is* the debater of this age? Has not God made foolish the wisdom of the world?<sup>6</sup> <sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

7. Lit. *the called*

<sup>22</sup> For Jews demand signs, and Greeks seek after wisdom; <sup>23</sup> but we preach Christ crucified: *to the* Jews a stumbling block, and *to the* Gentiles foolishness. <sup>24</sup> But to those who are called<sup>7</sup>—both Jews and Greeks—Christ: the power of God and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

### The Wise Boast in the Lord!

8. Or *For consider your calling, brothers, that not many (of you were) wise, etc.*

<sup>26</sup> For you see your calling, brothers, that not many *are* wise according to the flesh, not many *are* powerful, *and* not many *are* of noble birth.<sup>8</sup> <sup>27</sup> But God has chosen the foolish things of the world to shame the wise; and God has chosen the weak things of the world to shame the things that are strong; <sup>28</sup> and

God has chosen the lowly things of the world, and the things that are despised, and the things that have no standing at all,<sup>9</sup> to nullify the things that do, <sup>29</sup> so that no flesh will boast in his presence. <sup>30</sup> Yes, he is the reason<sup>10</sup> you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—<sup>31</sup> so that as it is written, “He who boasts, let him boast in the Lord.”<sup>11</sup>

9. Lit. *the things that are not*  
10. Lit. *But from him*

11. Jer. 9:23f

### The Wisdom Paul Spurned

**2** Now when I came to you, my brothers, I didn’t come with loftiness of speech or wisdom, proclaiming to you the mystery<sup>1</sup> of God; <sup>2</sup> for I *had* resolved to know nothing among you except Jesus Christ, and him crucified. <sup>3</sup> What’s more, I was with you in weakness, and in fear, and in much trembling; <sup>4</sup> and my message<sup>2</sup> and my proclamation *did* not come with persuasive words of *human* wisdom, but with a demonstration of the Spirit and of power, <sup>5</sup> so that your faith would not lie in the wisdom of men, but in the power of God.

1. Some mss  
*testimony*

2. Lit. *word*

### The Wisdom Paul Brought

<sup>6</sup> Nevertheless, we do speak wisdom among those who are mature, yet not the wisdom of this age, or of the rulers of this age, who are coming to nothing. <sup>7</sup> Instead, we speak *the* wisdom of God in a mystery, the hidden *wisdom* that God ordained before the ages for our glory; <sup>8</sup> *a wisdom* that none of the rulers of this age understood, for had they understood *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written: “Things no eye has seen, things no ear has heard, things that haven’t *even* entered into the heart of man—*such are* the things that God has prepared for those who love him.”<sup>3</sup>

3. Is. 64:4

<sup>10</sup> Yet<sup>4</sup> God has revealed *them* to us through the Spirit. For the Spirit searches all things, even the deep things of God.<sup>5</sup> <sup>11</sup> For who among men knows the things of a<sup>6</sup> man except the spirit of the man within him? Just so, no one knows the things of God except the Spirit of God. <sup>12</sup> Now we have not received the spirit of the world, but the Spirit who is from God, so that we might know the things that God has graciously given to us. <sup>13</sup> *And* we also speak these things, not in words taught by human wisdom, but in words taught by the Spirit, combining spiritual *thoughts* with spiritual *words*.<sup>7</sup> <sup>14</sup> However, the natural man does not welcome<sup>8</sup> the things of the Spirit of God, for they are foolishness to him; he cannot

4. Some mss *For*  
5. Or *the depths of God*  
6. Lit. *the*

7. Or *interpreting (explaining) spiritual things to spiritual people*  
8. Or *receive*

9. Or *instruct him*; lit. *cause him to agree*; Is. 40:13

understand *them*, since they must be spiritually discerned.<sup>15</sup> But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.<sup>16</sup> For, “Who has known the mind of the Lord, *or* who can win him to his point of view?”<sup>9</sup> But we have the mind of Christ.

### Divisions: Origin and Antidote

**3** And so, *my* brothers, I could not speak to you as *I would* to spiritual *people*, but as to fleshly, as to newborns in Christ.<sup>2</sup> I gave you milk, not solid food, for you were unable *to receive it*. And even now you are still unable to receive it,<sup>3</sup> for you are still fleshly. For where there is jealousy and strife among you, are you not fleshly; are you not walking like *mere* men? <sup>4</sup> For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not *walking like mere* men?

<sup>5</sup> What, then, *is* Apollos? And what is Paul? Are they not servants through whom you believed, *just* as the Lord granted to each one? <sup>6</sup> I planted, Apollos watered, but God gave the increase. <sup>7</sup> Accordingly, neither he who plants nor he who waters is anything *at all*, but God who gives the increase. <sup>8</sup> Now he who plants and he who waters are one *in purpose*; nevertheless, each man will receive his own reward according to his own work.

### Take Care How You Build

<sup>9</sup> For we are God’s fellow workers; you are God’s field, God’s building. <sup>10</sup> According to the grace of God given to me, as a wise master builder I laid a foundation, and *now* another is building on it. But let each one take care how he builds. <sup>11</sup> For no one can lay a foundation other than the one *already* laid, which is Jesus Christ. <sup>12</sup> Now if someone builds on this foundation *with* gold, silver, *or* precious stones, *or with* wood, hay, *or* straw, <sup>13</sup> *the quality of* each one’s work will become evident, for the Day will bring it to light. For it is *destined* to be revealed by fire, and the fire will test each one’s work, *disclosing* the kind of work it *truly* is. <sup>14</sup> Now if the work that someone built on *the foundation* remains,<sup>1</sup> he will receive a reward. <sup>15</sup> If someone’s work is burned up, he will suffer loss; nevertheless, he himself will be saved, yet only as one who escapes through a fire.<sup>2</sup>

<sup>16</sup> Don’t you realize<sup>3</sup> that you are the temple of God, and *that* the Spirit of God dwells within<sup>4</sup> you? <sup>17</sup> If anyone destroys<sup>5</sup> the temple of God, God will destroy him; for the temple of God is holy, and you are that temple.<sup>6</sup>

1. Lit. *Now if the work of anyone that he built remains*

2. Lit. *but thus, as through (a) fire*

3. Or *you (all) know*

4. Or *among*

5. Or *defiles, corrupts*

6. Lit. *which you are*

## Let No One Boast in Men

<sup>18</sup> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a fool so that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness in the sight of God. For it is written, “He catches the wise in their *own* craftiness.”<sup>7</sup> <sup>20</sup> And again, “The Lord knows the thoughts of the wise, that they are empty, worthless, and utterly in vain.”<sup>8</sup> <sup>21</sup> So then: Let no one boast in men. For all things are yours, <sup>22</sup> whether Paul or Apollos or Cephas, whether the world or life or death, whether things present or things to come: all are yours, <sup>23</sup> and you are Christ’s, and Christ is God’s.

7. Job 5:13

8. Lit. *empty, worthless, useless, futile*; Ps. 94:11

## How to Think of Christian Leaders

**4** Here, then, is how you<sup>1</sup> should think of us: as servants of Christ, and as stewards of the mysteries of God. <sup>2</sup> Moreover, in the case of stewards it is required that they be found faithful. <sup>3</sup> But to me it is a very small matter if I am judged by you or *any other* human court. In fact, I don’t even judge myself. <sup>4</sup> For I am not aware of anything against myself, but that alone doesn’t mean I am innocent;<sup>2</sup> rather, the Lord is the One who judges me. <sup>5</sup> So then: Don’t pass judgment before the appointed time—*that is*, until the Lord comes, who will bring to light whatever is<sup>3</sup> hidden in darkness, and will disclose the motives<sup>4</sup> of *men’s* hearts. Then each one’s praise will come from God.

1. Lit. *a man*

2. Lit. *but by this I have not been justified (vindicated, acquitted)*

3. Lit. *the things that are*

4. Or *purposes*

<sup>6</sup> Brothers, I have applied these *figures of speech* to Apollos and myself for your benefit, so that with us *for an example* you will learn not to go beyond what is written, so that none of you will be puffed up, favoring one over another. <sup>7</sup> For who is it that causes you to differ? And what do you have that you did not receive? But if in fact you did receive *it*, why do you boast as if you did not?

<sup>8</sup> You are already full! You are already rich! You have reigned as kings without us! And I would that you really did reign as kings, so that we too might be reigning with you! <sup>9</sup> For it seems to me that God has displayed us apostles at the *very* end of the procession,<sup>5</sup> as men condemned to death; for we have become a spectacle to the *whole* world, both to men and to angels. <sup>10</sup> We are fools for Christ’s sake, but you *are* wise in Christ! We *are* weak, but you *are* strong! You are distinguished, but we *are* despised! <sup>11</sup> To this very hour we both hunger and thirst; we are poorly clothed, beaten, and homeless. <sup>12</sup> We grow weary with toil, laboring with

5. Or *last (of all)*

6. Or *entreat*

our own hands. When reviled, we bless; when persecuted, we endure; <sup>13</sup>when slandered, we plead<sup>6</sup> *for peace*. We have become like the scum of the earth—like the dregs of all things—right up to the present moment.

### A Father's Plea and Warning

<sup>14</sup>I am not writing these things to shame you, but rather to admonish you as my beloved children. <sup>15</sup>For even if you had ten thousand instructors in Christ, you would not have many fathers; for in Christ Jesus I have begotten you through the gospel. <sup>16</sup>Therefore I beseech you: Be imitators of me. <sup>17</sup>*Indeed*, this is why I've sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach *them* everywhere in every church.

7. Lit. *word*

<sup>18</sup>Now some *of you* are puffed up, as if I were not coming to you. <sup>19</sup>But if the Lord wills *it*, I will come to you shortly; and then I will know, not the talk<sup>7</sup> of those who are puffed up, but the power. <sup>20</sup>For the kingdom of God *does not lie in mere* talk, but in power. <sup>21</sup>What, *then*, do you want? Shall I come to you with a rod, or shall I come in love and a spirit of gentleness?

### Sexual Immorality in the Church

**5** It is widely reported that there *is* sexual immorality in your midst, and immorality of a kind not even *found* among the Gentiles—namely, that someone is living with<sup>1</sup> his father's wife! <sup>2</sup>And you are puffed up, when instead you should have mourned, even to the point of removing the man who has done this<sup>2</sup> from your midst! <sup>3</sup>For though I am absent in body, I am present in spirit; indeed, I have already sentenced the one who is behaving this way,<sup>3</sup> just as if I were present *with you*. <sup>4</sup>When you are assembled in the name of the Lord Jesus—along with my spirit *and* the power of our Lord Jesus—<sup>5</sup>*you are to* hand over such a man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.<sup>4</sup>

1. Lit. *has*

2. Lit. *and did not rather mourn, that he who did this work might be removed*

3. Lit. *the one who performed this thus*

4. Some mss *the Lord Jesus; our Lord Jesus*

<sup>6</sup>Your boasting *is* not good. Don't you realize that a little leaven spreads through the whole batch of dough? <sup>7</sup>*Therefore*, clean out the old leaven so that you may become a new batch, seeing that you are indeed unleavened. For truly, our Passover *Lamb* has been sacrificed: Christ *himself*. <sup>8</sup>Let us therefore celebrate the

feast, neither with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

### Godly Separation

<sup>9</sup> In my letter to you I wrote that you must not keep company with sexually immoral people; <sup>10</sup> however I certainly did not mean the sexually immoral of this world—or the covetous and rapacious, or idolaters—since then you would have to go out of the world. <sup>11</sup> But now<sup>5</sup> I have written to you that you must not keep company with any so-called brother who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler;<sup>6</sup> with such a person you must not even take a meal. <sup>12</sup> For what have I to do with judging those on the outside? Should you not judge those on the inside? <sup>13</sup> But those on the outside, God judges. “Remove the evil person from among you.”<sup>7</sup>

5. Or possibly  
*But as it is*

6. Or *extortionist*

7. Deut. 17:7;  
19:19; 22:21,  
24; 24:7

### Lawsuits Among the Brothers

**6** When any of you has a grievance against another, does he dare to bring it before the unrighteous for a judgment, and not before the saints? <sup>2</sup> Or don't you realize that the saints will judge the world? But if the world will be judged by you, are you not competent *to judge* trivial cases?<sup>1</sup> <sup>3</sup> Don't you realize that we will judge angels? How much more, *then*, the things of this life! <sup>4</sup> If, therefore, you have disputes about such matters, *why* do you set them before men with no standing in the church? <sup>5</sup> I say this to your shame. Can it *possibly* be that there is not a single wise man among you who is able to settle a dispute between his brothers? <sup>6</sup> But *instead*, brother goes to law against brother, and that before unbelievers! <sup>7</sup> Accordingly, you already have suffered a total defeat,<sup>2</sup> since you have lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated? <sup>8</sup> But no, you yourselves wrong and cheat, and *you do this to your* brothers!

1. Or possibly *to set up the smallest courts*

2. Lit. *Therefore it is already a complete defeat to you*

<sup>9</sup> Don't you realize that the unrighteous will not inherit the kingdom of God? Don't be deceived: Neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers<sup>3</sup> will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and by the Spirit of our God.

3. Or *extortionists*

### Flee Sexual Immorality

4. Paul appears to be quoting a Corinthian slogan  
 5. Lit. *brought under the power (authority) of*  
 6. See note 4

<sup>12</sup>“All things are lawful for me,”<sup>4</sup> but not all things are beneficial. “All things are lawful for me,” but I refuse to be enslaved by<sup>5</sup> anything. <sup>13</sup>“Foods *are* for the stomach, and the stomach *is* for foods,”<sup>6</sup> but God will abolish them both. Now the body *is not meant* for sexual immorality, but for the Lord; and the Lord *is meant* for the body. <sup>14</sup>Moreover, God raised up the Lord; and by his power he will raise us up as well.

7. Lit. *May it never be!*  
 8. Gen. 2:24

<sup>15</sup>Don’t you realize that your bodies are members of Christ? So then: Should I take the members of Christ and make *them* members of a prostitute? God forbid!<sup>17</sup> <sup>16</sup>Or don’t you realize that the man who joins himself to a prostitute becomes one *in body with her*? For he says, “The two shall become one flesh.”<sup>8</sup> <sup>17</sup>But he who joins himself to the Lord is one *in spirit with him*.

9. Or possibly *Every (other) sin . . . body*; see note 4

<sup>18</sup>Flee sexual immorality. “Every sin that a man commits is outside the body”<sup>9</sup>—but the sexually immoral man is sinning against his own body. <sup>19</sup>Or don’t you realize that your body is a temple of the Holy Spirit who lives within you, whom you have *received* from God? Don’t you realize that you are not your own?<sup>20</sup> For you were bought with a price. Therefore, glorify God in your body.

### Instructions Concerning Marriage

**7** Now, concerning the things about which you wrote *to me*.

1. Paul appears to be quoting a Corinthian slogan  
 2. Lit. *because of sexual immoralities*

“It is good for a man not to touch a woman.”<sup>1</sup> <sup>2</sup>Nevertheless, in order to avoid sexual immorality,<sup>2</sup> each man should have his own wife, and each woman her own husband. <sup>3</sup>The husband must grant his wife her conjugal rights; and likewise, the wife must grant her husband *his*. <sup>4</sup>The wife does not have authority over her own body; the husband *does*. And likewise, the husband does not have authority over his own body; the wife *does*. <sup>5</sup>*Therefore*, do not deprive one another except by mutual consent, *and only* for a limited time, so that you may give yourselves to prayer. Then<sup>3</sup> come together again, so that Satan will not tempt you due to your lack of self-control. <sup>6</sup>But I say *all* this by way of concession, *and* not as a command. <sup>7</sup>For<sup>4</sup> I *myself* wish that all men were just like me; but each *person* has his own gift from God, one of one kind, and another of another.

3. Lit. *and*  
 4. Many mss *But*

<sup>8</sup>Now to the unmarried and the widows I say: It is good for them to remain as I am. <sup>9</sup>But if they cannot exercise self-control,

they should marry; for it is better to marry than to burn *with sexual desire*.<sup>10</sup> But to the married I give *this* command (not I, but the Lord): The wife must not leave *her* husband.<sup>11</sup> But if she does leave, she must remain unmarried, or else be reconciled to *her* husband. And the husband must not divorce<sup>5</sup> *his* wife.

5. Lit. *send away*  
(also in vv. 12,  
13)

<sup>12</sup> Now to the rest I say (*I*, and not the Lord): If any brother has an unbelieving wife, and she is content to live with him, he should not divorce her.<sup>13</sup> And if any woman has an unbelieving husband, and he is content to live with her, she should not divorce him.<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean; but as it is, they are holy.<sup>15</sup> But if the unbeliever departs, let him depart. In such cases a brother or a sister is not under bondage, but God has called us<sup>6</sup> to peace.<sup>16</sup> For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

6. Some mss *you*

### Remain in Your Calling

<sup>17</sup> Nevertheless, *the rule still stands*: As the Lord has assigned to each one, *and* as God has called each one, so let each one continue to live.<sup>7</sup> This is what I prescribe in all the churches.<sup>18</sup> Was anyone called after being circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.<sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; *what counts* is the keeping of God's commands.<sup>20</sup> Let each *of you* remain in the same calling in which he was called.<sup>21</sup> Were you called *as* a slave? Don't let it trouble you; but if you can gain your freedom, by all means do so.<sup>22</sup> For he who was called in the Lord *as* a slave is *now* the Lord's freed man, Likewise, he who was called *as* a free man is *now* Christ's slave.<sup>23</sup> You were bought with a price: Don't become slaves of men!<sup>24</sup> Brothers, in whatever calling each *of you* was called, let him remain there with God.

7. Lit. *walk*

### Instructions Concerning Singles and Widows

<sup>25</sup> Now concerning virgins: I have no command from the Lord, but I give *this* judgment as one whom the Lord in his mercy has made trustworthy.<sup>26</sup> So then: In view of the impending<sup>8</sup> distress, I think it is good for a man to remain as he is.<sup>27</sup> Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek one.<sup>28</sup> But even if you do marry, you have not

8. Or *present*



9. Lit. *will have tribulation in the flesh*

10. Lit. *be*

11. Or *use it to excess*

12. Lit. *and*

13. Lit. *thinks he is acting improperly towards his virgin*

14. Lit. *Let them marry*

15. Some translators find Paul addressing a man and his fiancé in this paragraph

16. Lit. *her husband*

sinned. And if a virgin marries, she has not sinned. Nevertheless, those *who marry* will meet with difficulties in this life,<sup>9</sup> and I would spare you.

<sup>29</sup> But this I say, dear brothers: The time is short, so that from now on those who have wives should live<sup>10</sup> as if they had none; <sup>30</sup> and those who weep, as if they did not weep; and those who rejoice, as if they did not rejoice; and those who buy, as if they did not possess; <sup>31</sup> and those who make use of the world, as if they did not use it to the full.<sup>11</sup> For the form of this world is passing away.

<sup>32</sup> But I want you to be free from *worldly* concerns. He who is unmarried is concerned about the things of the Lord, how he may please the Lord. <sup>33</sup> But he who is married is concerned about the things of the world, how he may please *his* wife, <sup>34</sup> with the result that<sup>12</sup> his interests are divided. Similarly, the unmarried woman or virgin is concerned about the things of the Lord, how she may be holy, both in body and spirit. But she who is married is concerned about the things of the world, how she may please *her* husband. <sup>35</sup> I'm saying *all* this for your own good: not to put a leash on you, but to promote what is fitting, and *to secure your* undistracted devotion to the Lord.

<sup>36</sup> Now if any man thinks he is not treating his virgin *daughter* fairly<sup>13</sup>—if she is past the bloom of her youth, and thus it seems necessary—he may do as he wishes *and* is not committing a sin: He may let her marry.<sup>14</sup> <sup>37</sup> Nevertheless, he who stands firm in his heart—not being under compulsion, but having *full* control over his own will—and has decided in his own heart to keep his virgin *daughter at home*, he will do well. <sup>38</sup> So then: He who gives his own virgin *daughter* in marriage does well; but he who does not give *her* in marriage does better.<sup>15</sup>

<sup>39</sup> A wife is bound *to her husband* by law as long as he<sup>16</sup> lives; but if her husband dies, she is free to be married to whom she wishes, but only in the Lord. <sup>40</sup> But in my opinion she is happier if she remains as she is—and I think I also have the Spirit of God.

### Idols, Conscience, and Love

**O** Now, concerning foods offered to idols: We understand that “We all possess knowledge.”<sup>1</sup> But knowledge *alone* puffs up, whereas love builds up. <sup>2</sup> If anyone thinks he knows something,

1. Paul appears to be quoting a common Corinthian affirmation

*then* he still does not know as he ought to know. <sup>3</sup> But if anyone loves God, he is known by him.

<sup>4</sup> So then: In regard to eating foods offered to idols, we know that “In *this* world an idol is nothing at all,” and that “There is no God but one.”<sup>2</sup> <sup>5</sup> For even if there are so-called “gods,” whether in heaven or on earth (as in fact there are many “gods” and many “lords”), <sup>6</sup> yet for us *there is but* one God—the Father—from whom *are* all things, and for whom we *live*; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

2. See note 1

<sup>7</sup> But all do not possess this knowledge. So some *believers*, who until now have been accustomed to idol worship,<sup>3</sup> eat their meat with the idol in mind;<sup>4</sup> and because their conscience is weak, it is defiled. <sup>8</sup> But food does not commend us to God: We are no worse if we don’t eat, and no better if we do.

3. Lit. *to the idol*

4. Lit. *eat as (of) meat offered to idols*

<sup>9</sup> Nevertheless, see to it that this liberty of yours never becomes a stumbling block to those who are weak. <sup>10</sup> For if someone sees you who have knowledge eating in an idol’s temple, will not his weak conscience be emboldened to eat meats offered to idols? <sup>11</sup> And so, through your knowledge, the weak *believer* is torn down,<sup>5</sup> a brother for whom Christ died. <sup>12</sup> And thus, by sinning against your brothers<sup>6</sup> and wounding their weak conscience, you sin against Christ. <sup>13</sup> Therefore, if food causes my brother to stumble, I will never eat meat again, so as not to cause my brother to stumble.

5. Lit. *destroyed*

6. Lit. *the brothers*

### An Example of Self-Denial

**9** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup> If to others I am not an apostle, surely I am to you, for you are the seal of my apostleship in the Lord.

<sup>3</sup> My defense to those who examine me is this: <sup>4</sup> Have we no right to eat and drink *at the expense of those we serve*? <sup>5</sup> Have we no right to take *with us* a believing wife, just like the other apostles, the brothers of the Lord, and Cephas? <sup>6</sup> Or *is it* only Barnabas and I who have no right to refrain from working? <sup>7</sup> Who at any time goes to war at his own expense? Who plants a vineyard, yet doesn’t eat its fruit? Or who tends a flock, yet doesn’t drink the milk *that comes* from the flock?

1. Lit. *as a (mere) man*

2. Deut. 25:4

<sup>8</sup> Am I saying these things on my own,<sup>1</sup> or doesn't the Law say them as well? <sup>9</sup> For it is written in the Law of Moses, "You shall not muzzle an ox while it is treading out the grain."<sup>2</sup> Is it *simply* oxen God is concerned about? <sup>10</sup> Does he not say *this* wholly for our sake? *Yes*, it was written for our sake, because the plowman should plow in hope, and the thresher should thresh in hope of sharing *the crop*.

3. Lit. *did not make use*

<sup>11</sup> If we've sown spiritual things among you, *is it a great matter* if we reap material things from you? <sup>12</sup> If others partake of *this* right over you, shouldn't we all the more? Nevertheless, we have not made use<sup>3</sup> of *this* right, but patiently bear all things, lest in any way we create a hindrance to the gospel of Christ.

<sup>13</sup> Do you not know that those who perform the duties of the temple eat from the temple *sacrifices*, and that those who attend to the altar partake of what is offered at the altar? <sup>14</sup> In just the same way, the Lord has directed that those who preach the gospel should receive their livelihood from the gospel.

4. Lit. *that it should be so done to me*

<sup>15</sup> But I have not made use of any of these *privileges*, nor have I written these things so that I might.<sup>4</sup> For to me it would be better to die than for . . . but no one will *ever* deprive me of my boasting! <sup>16</sup> For if I *simply* preach the gospel, I have nothing to boast about; for *in regard to preaching*, necessity has been laid upon me. Yes, woe to me if I don't preach the gospel! <sup>17</sup> For if I preach voluntarily, I have a reward; but if *I do so* against my will, then a stewardship has been entrusted to me. <sup>18</sup> What, then, is my reward? That when I preach the gospel, I may offer it free of charge, so as not to make full use of my authority in the gospel.

5. Lit. *And*

<sup>19</sup> For though I am free from all, I have made myself a slave to all, that I might win *all* the more. <sup>20</sup> Thus,<sup>5</sup> to the Jews I became like a Jew, that I might win Jews. To those under the Law I became like one under the Law (though I myself am not under *the* Law), that I might win those who are under *the* Law. <sup>21</sup> To those without *the* Law I became like one without *the* Law (though I am never free from God's law, but always under Christ's),<sup>6</sup> that I might win those who are without *the* Law. <sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all *men*, that by all means I might save some. <sup>23</sup> And I do all things for the sake of the gospel, so that I may partake of the gospel together with *you*.

6. Lit. *not being lawless of God but lawful of Christ*

### Running the Race to Win!

<sup>24</sup> Do you not know that in a race<sup>7</sup> all the runners do indeed run, but *only* one receives the prize? Run in such a way that you may win.<sup>8</sup> <sup>25</sup> Moreover, everyone who competes in the games exercises self-control in all areas: they<sup>9</sup> to obtain a perishable wreath, but we to attain an imperishable. <sup>26</sup> For this reason I do not run as if I had no goal;<sup>10</sup> I do not box as if I'm merely fighting air.<sup>11</sup> <sup>27</sup> Rather, I buffet my body and make it my slave, lest somehow, after preaching to others, I myself should be disqualified.

- 7. Or *stadium, race-course*
- 8. Lit. *take hold*
- 9. Lit. *they therefore*
- 10. Lit. *I run thus, as not without a goal*
- 11. Lit. *I box thus, as not beating air*

### Warnings From Old Testament Times

**10** For I don't want you to be unaware, brothers, that all our fathers were under the cloud, all passed through the sea,<sup>2</sup> and all were baptized into Moses in the cloud and in the sea;<sup>3</sup> moreover, all ate the same spiritual food,<sup>4</sup> and all drank the same spiritual drink, for they drank from a spiritual Rock that followed them; and that Rock was Christ.<sup>5</sup> Nevertheless, with most of them God was not well-pleased, for they were struck down in the wilderness.

<sup>6</sup> Now these things were meant as examples for us,<sup>1</sup> so that we would not lust after evil things as they did.<sup>7</sup> Nor should you become idolaters, as some of them were: As it is written, "The people sat down to eat and drink, and *then* rose up to play."<sup>2</sup> <sup>8</sup> Nor should we practice sexual immorality as some of them did, and twenty-three thousand fell in one day.<sup>9</sup> Nor should we put the Lord to the test as some of them did, and they were destroyed by serpents.<sup>10</sup> Nor should we complain as some of them did, and the destroyer destroyed them.<sup>11</sup> Now *all* these things happened to them as an example and a warning; and they were written down for our admonition, on whom the ends of the ages have come.<sup>12</sup> So then: Let him who thinks he stands see to it that he doesn't fall.<sup>13</sup> No temptation<sup>3</sup> has come upon you except what is common to man. Moreover, God *is* faithful: He will never let you be tempted beyond your ability, but along with the temptation will provide a<sup>4</sup> way of escape, so that you can bear up under it.

- 1. Lit. *happened as types (patterns, pictures) of us*
- 2. Ex. 32:6

- 3. Or *test, trial*

- 4. Lit. *will also provide the*

### Flee Idolatry

<sup>14</sup> Therefore, my beloved *friends*, flee from idolatry.<sup>15</sup> I speak as to wise men: judge for yourselves what I'm *about to say*.<sup>16</sup> The cup of blessing that we bless, is it not a participation in the blood of

5. Lit. *Consider Israel according to the flesh*

6. Lit. *Or do we provoke*

7. Paul appears to be quoting a common Corinthian affirmation

8. Lit. *and all its fullness*; Ps. 24:16

9. Lit. *also*

10. Traditionally, chapter 11:1

1. Lit. *the head of (a) woman is the man*

Christ? The bread that we break, is it not a participation in the body of Christ? <sup>17</sup> Because there is one loaf, we who are many are one body, for we all partake of the one loaf. <sup>18</sup> Consider *also* the people of Israel.<sup>5</sup> Are not those who eat from the sacrifices participants in the altar? <sup>19</sup> What then am I saying? That food offered to idols is anything, or that an idol is anything? <sup>20</sup> *No, I'm saying* that the things the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to become participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and the table of demons. <sup>22</sup> Or is it that we are trying to provoke<sup>6</sup> the Lord to jealousy? Are we stronger than he?

### Freedom Controlled by Love

<sup>23</sup> "All things are lawful,"<sup>7</sup> but not all things are beneficial. "All things are lawful," but not all things build *us* up. <sup>24</sup> Let no one seek his own *good*, but rather *the good* of his neighbor. <sup>25</sup> Eat whatever is sold at the meat market, asking no questions for conscience' sake, <sup>26</sup> for "The earth *is* the Lord's, and all it contains."<sup>8</sup> <sup>27</sup> If an unbeliever invites you *to a meal* and you want to go, eat whatever is set before you, asking no questions for conscience' sake. <sup>28</sup> But if someone says to you, "This meat was offered to idols," then, for the sake of the person who told you, and for conscience' sake, do not eat it. <sup>29</sup> But *in saying this*, I don't mean your own conscience, but that of the other person. For why should my liberty be judged by another *person's* conscience? <sup>30</sup> If I partake with gratitude, why should I be reproached over something for which I have given thanks *to God*?

<sup>31</sup> So then: Whether you eat or drink—no matter what you do—do it all to the glory of God. <sup>32</sup> Give no offense, whether to the Jews, the Greeks, or the church of God, <sup>33</sup> just as I myself<sup>9</sup> strive to please all *men* in all *things*, not seeking my own profit, but the *profit* of the many, so that they may be saved. Become imitators of me, just as I myself *became an imitator* of Christ.<sup>10</sup>

### Headship and Covering

**11** <sup>2</sup> Now I praise you because you are remembering me in all things and holding firmly to the traditions just as I handed *them* down to you. <sup>3</sup> But I want you to understand that the head of every man is Christ, the head of woman *is* man,<sup>1</sup> and the head of Christ *is* God. <sup>4</sup> Any man praying or prophesying with his head

covered dishonors his head;<sup>5</sup> but any woman praying or prophesying with *her* head uncovered dishonors her head, for this is just as if her head were shaved.<sup>2</sup> <sup>6</sup>For if a woman will not<sup>3</sup> cover herself, she may as well cut off her hair.<sup>4</sup> But if it is disgraceful for a woman to cut off her hair or shave her head, then she should be covered. <sup>7</sup>For surely a man ought not to cover *his* head, since he is the image and glory of God, whereas woman<sup>5</sup> is the glory of man. <sup>8</sup>For man *does* not *come* from woman, but woman from man; <sup>9</sup>for<sup>6</sup> *the* man was not created for the woman, but *the* woman for *the* man. <sup>10</sup>This is why a<sup>7</sup> woman must have a *symbol* of authority on *her* head: because of the angels. <sup>11</sup>Nevertheless, in the Lord neither is woman independent of man, nor is man independent of woman. <sup>12</sup>For just as the woman *came* from the man, so too does the man come through the woman; and all things come from God.

<sup>13</sup>Judge for yourselves: Is it proper for a woman to pray to God *with her head* uncovered? <sup>14</sup>Does not even nature herself teach you that if a man has long hair, it is to his shame; <sup>15</sup>but if a woman has long hair, it is to her glory, for *her* hair is given *to her* as<sup>8</sup> a covering. <sup>16</sup>But if anyone is inclined to be contentious *in this matter*, we have no such<sup>9</sup> practice, nor *do* the churches of God.

### Church Gatherings: The Lord's Supper

<sup>17</sup>But in giving the following instructions<sup>10</sup> I do not praise *you*, since you are not coming together for the better, but for the worse. <sup>18</sup>For first of all I hear that when you come together as a church there are divisions among you (and in part I believe it, <sup>19</sup>for there must even be factions among you, so that those who are approved may become evident to you). <sup>20</sup>As a result, when you come together in one place, it is not to eat the Lord's Supper; <sup>21</sup>for when you eat, each takes his own supper first, and one is hungry while another is drunk. <sup>22</sup>What! Don't you have houses in which to eat and drink? Or is it that you despise the church of God, and *therefore* humiliate those who have nothing? What should I say to you? Should I praise you? In this matter I do not praise you *at all*.

<sup>23</sup>For I received from the Lord what I also handed down to you: that the Lord Jesus, on the *same* night in which he was betrayed, took bread. <sup>24</sup>And when he had given thanks, he broke *it* and said, "This is my body, which is *given* for you."<sup>11</sup> Do this in remembrance of me." <sup>25</sup>In the same way, *he* also *took* the cup

2. Lit. *for she (it) is one and the same with the shaven (woman)*

3. Lit. *does not*

4. Lit. *let her also sheer herself*

5. Lit. *the woman*

6. Lit. *for also, for indeed*

7. Lit. *the*

8. Lit. *is given (to her) instead of (for)*

9. I.e. of a woman praying uncovered, v. 13

10. Lit. *But instructing in this*

11. Some mss *which is broken for you*

after supper, saying, “This cup is the new covenant in my blood. As often as you drink *it*, do so in remembrance of me.” <sup>26</sup> For as often as you eat this bread and drink *from* the cup, you proclaim the Lord’s death until he comes.

<sup>27</sup> For this reason, whoever eats the bread or drinks from the cup of the Lord in an unworthy manner will be guilty of *sinning against* the body and blood of the Lord. <sup>28</sup> Therefore<sup>12</sup> let a man examine himself, and in this way let him eat of the bread and drink from the cup. <sup>29</sup> For he who eats and drinks *unworthily* is eating and drinking judgment to himself, *for he is* not discerning the body. <sup>30</sup> This is why many among you *are* weak and sick, and why many sleep. <sup>31</sup> But if we would judge<sup>13</sup> ourselves properly, we would not be judged. <sup>32</sup> But when we are judged by the Lord, we are being disciplined<sup>14</sup> so as not to be condemned along with the world. <sup>33</sup> Therefore, my brothers, when you come together to eat, wait for each other. <sup>34</sup> If anyone is hungry, let him eat at home, so that you don’t come together for judgment. And the rest I will set in order when I come.

### Church Gatherings: Spiritual Gifts

**12** Now concerning spiritual *gifts*, brothers, I don’t want you to be uninformed. <sup>2</sup> You know that when you were *still* Gentiles you were carried off<sup>1</sup> to speechless idols in whatever ways you happened to be led.<sup>2</sup> <sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say “Jesus is Lord” except by the Holy Spirit.

<sup>4</sup> Now there are varieties of gifts, but the same Spirit; <sup>5</sup> there are varieties of ministries, but the same Lord; <sup>6</sup> and there are varieties of effects, but the same God, who is working all things in all *of us*. <sup>7</sup> But to each one there is granted the manifestation of the Spirit for the benefit *of all*. <sup>8</sup> For to one there is granted the word of wisdom through the Spirit; to another the word of knowledge through the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another gifts of healings by the one Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another the discerning of spirits;<sup>3</sup> to another various kinds of tongues;<sup>4</sup> and to another the interpretation of tongues. <sup>11</sup> But *it is* one and the same Spirit *who* works all these things, distributing to each one individually just as he wills.

12. Lit. *But*

13. Or *discern*

14. Or *But when we are judged, we are being disciplined by the Lord*

1. I.e. like prisoners  
2. Lit. *however (whenever) you were led*

3. Lit. *distinguishings of (between) spirits*

4. Or *languages*

## One Body, Many Members

<sup>12</sup> For just as the body is one, and *yet* has many members—and just as all the members of the body, though many, are *still* one body—so also *with* Christ. <sup>13</sup> For by one Spirit we all were baptized into one body, whether Jews or Greeks, slave or free; and all have been made to drink of the one Spirit.

<sup>14</sup> For truly, the body is not one member, but many. <sup>15</sup> If, then, the foot should say, “Because I’m not a hand, I’m not *a part* of the body,” that will not make it any less<sup>5</sup> a part of the body. <sup>16</sup> Of if the ear should say, “Because I’m not an eye, I don’t belong to the body,” that *too* will not make it any less a part of the body. <sup>17</sup> If the whole body *were* an eye, where *would* the hearing occur? If the whole *body were* an ear, where *would* the smelling take place? <sup>18</sup> But as it is,<sup>6</sup> God *has* situated the members in the body—each one of them—just as he pleased.

5. Lit. *it is not because of that not*

6. Lit. *Now*

<sup>19</sup> Now if all the members were the same, where *would* the body *be*? <sup>20</sup> But in fact,<sup>7</sup> *there are* many members, and one body. <sup>21</sup> So the eye can’t say to the hand, “I don’t need you;” or again, the head can’t say to the feet, “I don’t need you.” <sup>22</sup> On the contrary, the members of the body that seem to be weaker are all the more necessary;<sup>23</sup> and on the *members* of the body that we consider less honorable, we bestow far more honor. Likewise,<sup>8</sup> our unseemly *parts* receive special care,<sup>9</sup> <sup>24</sup> whereas our presentable<sup>10</sup> *parts* have no such need. But God, in composing the body, has given greater honor to the *member* that is lacking,<sup>25</sup> so that there will be no division in the body, but instead *that all* the members should care equally for one another. <sup>26</sup> So if one member suffers, all the members suffer with *it*; *and* if one member is honored, all the members rejoice with *it*.

7. Lit. *But now*

8. Lit. *and*  
9. Or *treatment*;  
lit. *greater dignity*  
(*modesty*)  
10. Or *respectable*

<sup>27</sup> Now, all of you together are the body of Christ, and each one a member of it. <sup>28</sup> And God *himself* has set these *members* in the church: first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *and* varieties of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup> Do all have gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup> Nevertheless, earnestly desire the greater gifts.

But now I will show you a still more excellent way.



### The Excellent Way of Love

**13** If I speak with the tongues of men and angels, but do not have love, I've become *like* a noisy gong or a clanging cymbal. <sup>2</sup> If I have *the gift of* prophecy, and understand all mysteries, and *have* all knowledge; or if I have all faith so as to move mountains, but do not have love, I am nothing. <sup>3</sup> And if I give all my possessions to feed *the poor*, or surrender my body *to death*<sup>1</sup> so that I might boast, but do not have love, it profits me nothing.

1. Some mss *to be burned*

<sup>4</sup> Love is patient *and* love is kind. Love isn't jealous, it doesn't brag, and it isn't swollen with pride. <sup>5</sup> Love isn't rude, or self-seeking, or easily angered; and it keeps no record of wrongs *performed against it*. <sup>6</sup> Love never rejoices in unrighteousness, but *always* rejoices in the truth. <sup>7</sup> Love covers<sup>2</sup> all things, believes all things, hopes all things, *and* endures all things.

2. Or *bears*

<sup>8</sup> Love never fails. But where<sup>3</sup> *there are* prophecies, they will pass away; where *there are* tongues, they will cease; where *there is* knowledge, it *too* will pass away. <sup>9</sup> For we know in part, and we prophesy in part; <sup>10</sup> but when the perfect comes, the partial will be brought to an end.

3. Lit. *if*

<sup>11</sup> When I was a child I spoke as a child, understood as a child, *and* reasoned as a child. But when I grew to be a man, I put away childish things. <sup>12</sup> For now we see obscurely,<sup>4</sup> *as if* in a mirror, but then, face to face; now I know in part, but then I will fully know, even as I myself<sup>5</sup> have been fully known. <sup>13</sup> But now these three remain: faith, hope, *and* love. But<sup>6</sup> the greatest of these is love.

4. Lit. *in an enigma, a riddle*

5. Lit. *also*

6. Or *And*

### Church Gatherings: Prophecy and Tongues

**14** Pursue love and eagerly desire spiritual *gifts*, but especially that you may prophesy. <sup>2</sup> For he who speaks in a tongue<sup>1</sup> doesn't speak to men, but to God; for no one understands *him*, since in *his* spirit<sup>2</sup> he is speaking mysteries. <sup>3</sup> But he who prophesies speaks to men for *their* edification, exhortation, and comfort. <sup>4</sup> He who speaks in a tongue edifies himself; but he who prophesies edifies the church. <sup>5</sup> Now, I would like all of you to speak in tongues, but even more that you might prophesy; and he who prophesies is greater than he who speaks in tongues, unless he also interprets, so that the church may receive edification.

1. Or *language*

2. Or *by (the) Spirit*

<sup>6</sup> But now, brothers, *consider what I say*: If I come to you speaking in tongues, how will I benefit you unless I *also* speak to you by way of revelation, or knowledge, or prophecy, or teaching?<sup>7</sup> Even in the case of lifeless objects such as a flute or a harp, when they produce a sound, how will what is piped or played be recognized unless they *also* produce a distinction in the tones?<sup>8</sup> For example: If a bugle produces an uncertain sound, who will prepare for battle?<sup>9</sup> And so *it is* with you: Unless you use your tongue to produce speech that is intelligible, how will what is spoken be understood? For you would be speaking into the air!<sup>10</sup> There are, no doubt, a great many kinds of languages in the world, and none *of them* is without meaning.<sup>11</sup> But if<sup>3</sup> I don't know the meaning of the language, I will be a foreigner<sup>4</sup> to him who is speaking, and he a foreigner to me.<sup>12</sup> And so *it is* with you. Therefore, since you are zealous for manifestations of the Spirit,<sup>5</sup> seek to excel *in them* for the edification of the church.

3. Lit. *If then*

4. Lit. *barbarian*

5. Lit. *zealous for spirits*

<sup>13</sup> For this reason, he who speaks in a tongue should pray that he may interpret.<sup>14</sup> For if I pray in a tongue, my spirit is praying, but my understanding is unfruitful.<sup>15</sup> What, then, is *my proper course*? I will pray with my<sup>6</sup> spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding.<sup>16</sup> Otherwise, if you *only* offer praise<sup>7</sup> with your<sup>8</sup> spirit, how will he who occupies the place of the uninstructed say "Amen"<sup>9</sup> at your giving of thanks, since he cannot understand what you are saying?<sup>17</sup> For you are indeed giving thanks well, but the other person is not edified.<sup>18</sup> I thank God that I speak in tongues more than you all;<sup>19</sup> however, in the church I would rather speak five words with my understanding than ten thousand words in a tongue, so that I can instruct others as well.

6. Lit. *the* (and so throughout the verse)

7. Or *offer a blessing*

8. Lit. *the*

9. Lit. *speak the Amen*

## A Lesson on Tongues from the Old Testament

<sup>20</sup> Brothers, don't be children in your thinking; yes, in evil be little children, but in your thinking be adults.<sup>10</sup> <sup>21</sup> In the Law it is written: "By *men of* strange tongues and by the lips of foreigners I will speak to this people; yet even so, they will not listen<sup>11</sup> to me, says the LORD."<sup>12</sup> <sup>22</sup> So then: Tongues are meant to be a sign, not for those who believe, but for unbelievers; whereas prophecy is not for unbelievers, but for those who believe.<sup>23</sup> Accordingly, if the whole church assembles in one place,<sup>13</sup> and everyone is speaking in tongues, and unbelievers or uninstructed people

10. Lit. *fully grown, mature*

11. Or *hear, obey*

12. Is. 28:11-12

13. Lit. *comes together*

come in, will they not say that you've lost your mind? <sup>24</sup> But if you all are prophesying, and if an unbeliever or an uninstructed person comes in, he will be convicted by all; he will be called to account by all. <sup>25</sup> *Yes*, the secrets of his heart will be disclosed, so that, falling face-first to the ground, he will worship God, declaring, "Truly, God is in your midst!"

### Church Gatherings: Orderly Worship

<sup>26</sup> What, then, *is the outcome*, brothers? Whenever you come together, each one has a psalm, a teaching, a revelation, a tongue, *or* an interpretation. Let all things be done for edification. <sup>27</sup> If anyone speaks in a tongue, *let it be* by two or at the most three, and *each* in turn; and let someone interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in the church, speaking to himself and to God. <sup>29</sup> Also, let two or three prophets speak, and let the rest judge. <sup>30</sup> But if a revelation comes to another who is seated, let the first *brother* keep silent, <sup>31</sup> for you all can prophesy one by one, so that all may learn and all may be encouraged; <sup>32</sup> and the spirits of *the* prophets are subject to *the* prophets, <sup>33</sup> for God is not *a God* of confusion, but a God of peace.

14. Or *as in fact the Law states*; lit. *just as also (even, in fact) the Law says (states)*

15. Lit. *went forth from you*

As in all the churches of the saints, <sup>34</sup> let the women keep silent in the churches; for they are not permitted to speak, but must be in submission, just as the Law also says.<sup>14</sup> <sup>35</sup> And if they wish to inquire about something, let them ask their own husbands at home, for it is disgraceful for a woman to speak in church. <sup>36</sup> Or is it that the word of God originated with you?<sup>15</sup> Or is it that it came to you alone?

<sup>37</sup> If anyone thinks he is a prophet or *a* spiritual *man*, let him recognize that the things I am writing you are the Lord's command. <sup>38</sup> But if anyone does not recognize this, he *himself* is not recognized.

<sup>39</sup> So then, brothers: Earnestly desire to prophesy, and do not forbid to speak in tongues. <sup>40</sup> Nevertheless, make sure all things are done in a decent and orderly manner.

### Gospel Essentials

1. Lit. (*again*) *make known to you*

**15** And now, brothers, I would remind you of<sup>1</sup> the gospel I proclaimed to you, which you also received, in which you also stand, <sup>2</sup> *and* by which you also are saved, if you hold

firmly *to* the message I proclaimed to you—unless, *that is*, you believed in vain.

<sup>3</sup> For I handed down to you, as of first importance,<sup>2</sup> what I *myself* also received: *namely*, that Christ died for our sins according to the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day according to the Scriptures, <sup>5</sup> and that he appeared to Cephas *and* then to the twelve. <sup>6</sup> After that he appeared to over five hundred brothers at one time, most of whom remain until now, though some have fallen asleep. <sup>7</sup> After that he appeared to James, *and* then to all the apostles. <sup>8</sup> And last of all, as if to one born out of season, he also appeared to me. <sup>9</sup> For I am the least of the apostles, and<sup>3</sup> unworthy of being called an apostle, because I persecuted the church of God. <sup>10</sup> Nevertheless, by the grace of God I am what I am; and his grace towards me was not in vain, but I labored more abundantly than all of them, yet not I, but the grace of God within me. <sup>11</sup> So then: Whether *it was* I or they, this is what we preach, and this is what you believed.

2. Lit. *I handed down to you among first things*

3. Lit. *(one) who is*

### No Resurrection, No Hope!

<sup>12</sup> Now if Christ is proclaimed as one who rose<sup>4</sup> from the dead, how can it be that some of you are saying there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, not even Christ has been raised! <sup>14</sup> And if Christ has not been raised, our preaching *is* in vain, and your faith is also in vain. <sup>15</sup> Moreover, we are even found to be false witnesses of God, since we *have* testified on God's behalf<sup>5</sup> that he raised up Christ, whom he did not raise up, if in fact the dead do not rise. <sup>16</sup> For if *the* dead are not raised, not even Christ has been raised. <sup>17</sup> And if Christ has not been raised, your faith *is* worthless: You are still in your sins, <sup>18</sup> and those who have fallen asleep in Christ have perished as well. <sup>19</sup> If in this life alone we have hope in Christ, we of all men are most to be pitied.

4. Lit. *that he rose*

5. Or possibly *against God; contrary to God*

### The Risen Christ: First Fruits of the Redeemed

<sup>20</sup> But as it is,<sup>6</sup> Christ *really* has been raised from the dead, the first fruits of those who have fallen asleep. <sup>21</sup> For since death *came* by a man, so too does the resurrection of the dead *come* by a man. <sup>22</sup> For as in Adam all die, so too in Christ will all be made alive. <sup>23</sup> But each in his own order: Christ the first fruits, *and* after him those who belong to Christ at his coming. <sup>24</sup> Then *comes* the consummation,<sup>7</sup> when he delivers up the

6. Lit. *now*

7. Lit. *end*

kingdom to God the Father, having abolished all rule and all authority and power.<sup>25</sup> For he must reign till he has placed all his enemies beneath his feet.<sup>26</sup> *Now* the last enemy to be destroyed is death.<sup>27</sup> For, “He has placed all things in subjection beneath his feet.”<sup>28</sup> (But when he<sup>9</sup> says that all things have been placed in subjection, clearly this does not include the One who subjected all things to him.)<sup>28</sup> Now when all things have been subjected to him, then the Son himself also will become subject to the One who subjected all things to him, so that God may be all in all.

<sup>29</sup> Otherwise, what will those who are baptized for the dead do? *For* if the dead do not rise at all, why then are they baptized for them? <sup>30</sup> And why do we stand in peril every hour? <sup>31</sup> Brothers, I swear by the boasting over you that is mine in Christ Jesus our Lord: I die daily.<sup>32</sup> If, from motives common to men,<sup>10</sup> I fought with wild beasts at Ephesus, what would I have gained? If *the* dead are not raised, “Let us eat and drink, for tomorrow we die!”<sup>11</sup> <sup>33</sup> Do not be deceived: “Evil company corrupts good morals.”<sup>12</sup> <sup>34</sup> Come to your senses<sup>13</sup> as you should, and sin no more; for some *among you* have no knowledge of God. I say *this* to your shame.

### The Saints’ Resurrection Body

<sup>35</sup> But someone will ask, “How are the dead raised? And with what kind of body will they come *to life*?” <sup>36</sup> Foolish one, what you sow doesn’t come to life unless it *first* dies.<sup>37</sup> And when<sup>14</sup> you sow, you never sow the body that is yet to be, but rather a mere kernel—perhaps of wheat or some other *kind of grain*.<sup>38</sup> But God gives it a body just as he pleases; and to each of the *other* seeds *he gives* a body all its own.<sup>39</sup> Not all flesh is the same. Rather, *there is* one *flesh* of men, another flesh of animals, another flesh of birds, and another of fish.<sup>40</sup> *There are* also heavenly bodies and earthly bodies; but the glory of the heavenly *is* one, and the *glory* of the earthly another.<sup>41</sup> *There is* one glory of the sun, another glory of the moon, and another glory of the stars; for star differs from star in glory.

<sup>42</sup> So too with the resurrection of the dead: *the body* is sown in corruption, it is raised in incorruption.<sup>43</sup> It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.<sup>44</sup> It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.<sup>45</sup> And so it is written, “The first man, Adam, became a living soul”;<sup>15</sup> but the

8. Ps. 8:6

9. Or *it*

10. Lit. *If according to man*

11. Is. 22:13

12. An epigram of the poet Meander

13. Lit. *Come out of your drunken stupor*

14. Lit. *what*

15. Gen. 2:7

last Adam *became* a life-giving spirit. <sup>46</sup> However, the spiritual is not first, but the natural; then *comes* the spiritual. <sup>47</sup> The first man *came* from the earth, and was made of earth; the second man came from heaven. <sup>48</sup> As *was* the man made of earth, so too are those made of earth;<sup>16</sup> and as *is* the man who is heavenly, so too *are* those *who are* heavenly. <sup>49</sup> Moreover, just as we have borne the image of the earthly man, so too shall we bear the image of the heavenly.

16. Lit. *made of dust, earth*

### A Resurrection Mystery

<sup>50</sup> Now this I declare, brothers: Flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. <sup>51</sup> Listen carefully,<sup>17</sup> *for* I am telling you a mystery: Not all of us will sleep, but all of us will be changed—<sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. <sup>53</sup> For this corruptible *body* must put on incorruption, and this mortal *flesh* must put on immortality. <sup>54</sup> And when this corruptible has put on incorruption, and when this mortal has put on immortality, then the saying that stands written will be fulfilled: “Death is swallowed up in victory.”<sup>18</sup><sup>55</sup> “O Death, where is your victory? O Death, where is your sting?”<sup>19</sup><sup>56</sup> The sting of death *is* sin, and the power of sin *is* the Law. <sup>57</sup> But thanks *be* to God who gives us the victory through our Lord Jesus Christ.

17. Lit. *Behold!*

18. Is. 25:8

19. Hos. 13:14

<sup>58</sup> So then, my beloved brothers: Be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor in *the* Lord is not in vain.<sup>20</sup>

20. Or, *that in (the) Lord your labor is not in vain*

### Special Collection for Jewish Christians

**16** Now concerning the *special* collection for the *relief of the* saints: You too must follow the instructions I gave to the Galatian churches. <sup>2</sup> On the first *day* of the week each of you should set something aside, storing it up as God may have prospered you,<sup>1</sup> so that when I come there will be no collections. <sup>3</sup> Then, when I arrive, I will send whoever you accredit by letter<sup>2</sup> to carry your gift to Jerusalem. <sup>4</sup> And if it is advisable for me to go as well, they will accompany me.

1. Lit. *storing up whatever has been prospered*

2. Or *whoever you approve, along with letters (of introduction, accreditation)*

### Paul's Plans

<sup>5</sup> However, I will *only* come to you after I have first traveled through Macedonia (for I intend to travel through Macedonia);

<sup>6</sup>and I may stay on with you, or even spend the winter, so that wherever I go, you can send me on my way. <sup>7</sup>For I don't want to see you now, *merely* in passing, but hope to remain with you for some time, if the Lord permits. <sup>8</sup>But I will remain in Ephesus until Pentecost, <sup>9</sup>for a wide door for effective *ministry* has opened to me—and there are many adversaries.

<sup>10</sup>Now if Timothy comes *to you*, see to it he has nothing to fear while he is among you, for he is doing the Lord's work, just as I am. <sup>11</sup>Therefore let no one look down on him; on the contrary, send him on his way in peace so that he can come to me, for I am expecting him and the *other* brothers as well.

<sup>12</sup>Now concerning *our* brother Apollos, I strongly urged him to come to you with the *other* brothers, but he was quite unwilling to do so at this time; however, when the opportunity arises, he will come.

### Concluding Exhortations, Greetings, and Blessing

<sup>13</sup>Stay on the alert, stand firm in the faith, act like men,<sup>3</sup> *and* be strong. <sup>14</sup>Let all that you *do* be done in love.

<sup>15</sup>And now, brothers, I appeal to you: You know the household of Stephanas, how they are<sup>4</sup> the first fruits of Achaia, and *how* they have dedicated themselves to serving the saints. <sup>16</sup>*Therefore* I also entreat you to submit to such persons, and to everyone else who joins in the work and labors *at it*.

<sup>17</sup>Now I rejoice at the arrival of Stephanas, Fortunatus, and Achaicus, for they have made up for your absence<sup>5</sup> <sup>18</sup>in that they have refreshed my spirit, just as they have yours.<sup>6</sup> Therefore acknowledge men such as these.

<sup>19</sup>The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, along with the church in their house. <sup>20</sup>All the brothers greet you. Greet one another with a holy kiss.

<sup>21</sup>This greeting is in my own hand—Paul's.

<sup>22</sup>If anyone does not love the Lord, let him be accursed. Marana Tha!<sup>7</sup>

<sup>23</sup>The grace of the Lord Jesus Christ *be* with you.

<sup>24</sup>My love *is* with you all in Christ Jesus. Amen.

3. Some interpreters: *Be courageous*

4. Lit. *it is*

5. Lit. *they supplied what was lacking on your part*

6. Lit. *my spirit and yours*

7. Aramaic for *O Lord, come!*

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# 2 CORINTHIANS

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## Greeting

**1** Paul, an apostle of Christ Jesus through the will of God, and Timothy *our* brother, to the church of God in Corinth, together with all the *other* saints living throughout Achaia: <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

## The God of All Comfort

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and *the* God of all comfort, <sup>4</sup> who comforts us in all our tribulation so that we may comfort those in any trouble with the *same* comfort with which we ourselves are comforted by God. <sup>5</sup> For just as the sufferings of Christ overflow into our lives, <sup>1</sup> so too does the comfort that comes to us through Christ. <sup>6</sup> But if we are afflicted, *it is* for your comfort and salvation; or if we are comforted, it is for your comfort, which enables you to patiently endure the same sufferings that we ourselves suffer. <sup>7</sup> And our hope for you *is* steadfast, for we know that just as you partake of our sufferings, so too you partake of our comfort.

1. Lit. *to us*

<sup>8</sup> For we don't want you to be unaware, brothers, of the affliction we experienced in Asia, how we were exceedingly burdened, far beyond *our* strength, so that we despaired of life itself. <sup>9</sup> Indeed,



2. Lit. *we had the sentence of death within ourselves*

we felt like men who were sentenced to die,<sup>2</sup> so that we might not trust in ourselves, but in God who raises the dead,<sup>10</sup> who rescued us from so great a *peril of death*, and who will rescue us *again*. Yes, we have placed our hope in him, trusting that he will continue to rescue *us*,<sup>11</sup> as you also join in helping us through prayer *to God* on our behalf. And as a result of this, many will give thanks *to God* on our behalf for the favor *granted* to us through *the prayers of the many*.

3. Or *our boast: the testimony of our conscience*

4. Or *simplicity, transparency; many mss holiness*

<sup>12</sup> For this is our boast: Our conscience bears witness<sup>3</sup> to us that we *have* conducted ourselves in the world with *the honesty*<sup>4</sup> and sincerity that come from God; not with fleshly wisdom, but by the grace of God, and all the more so towards you. <sup>13</sup> For we are not writing you anything other than what you *can* read and understand. And I hope you will fully understand—<sup>14</sup> even as you *already* have understood us in part—that we are your boast, just as you also *are* ours, in the day of the Lord Jesus.

### Plans, Promises, Purposes

5. Lit. *so that with me there should be*

6. Some translators: “Yes,” “Yes and No,” and “No,”

7. Lit. *in him (is) the yes*

8. Lit. *Therefore also through him (is) the Amen to God, for glory through us*

9. Or *pledge, down payment*

<sup>15</sup> And in this confidence I planned to come to you first, so that you might receive a double benefit. <sup>16</sup> That is, I planned to pass by way of you into Macedonia, and *then* to come to you again from Macedonia and be helped by you on my way to Judea. <sup>17</sup> So then: When I was planning this, did I do so frivolously? Or the things that I plan, do I plan *them* according to the flesh, so that *first* I say<sup>5</sup> “Yes, Yes,” and *then*, “No, No.”<sup>6</sup> <sup>18</sup> But as God is faithful, our word to you is not “Yes and No.” <sup>19</sup> For the Son of God, Jesus Christ, who was proclaimed among you by us—by me and Silvanus and Timothy—was not “Yes and No,” but in him it has *always* been “Yes.” <sup>20</sup> For as many as the promises of God may be, in Christ they find their “Yes.”<sup>7</sup> Therefore, it is also through him that the Amen is spoken to God, so that he may be glorified through us.<sup>8</sup> <sup>21</sup> Now the One who establishes us with you in Christ—and who anointed us—*is* God, who also <sup>22</sup> sealed us and gave us the Spirit in our hearts as a guarantee.<sup>9</sup>

<sup>23</sup> Now I call upon God as a witness against my soul, that it was in order to spare you that I didn’t come to Corinth again. <sup>24</sup> Not that we have lordship over your faith, but we labor together with you for your joy; for by faith you stand.

**2** So I made up my mind that I would not come to you again in sorrow. <sup>2</sup> For if I cause you to sorrow, who is left to bring me gladness if not the one I caused to sorrow? <sup>3</sup> And I wrote you

this very thing, so that when I came *to you* I would not be forced to grieve over those who should be bringing me joy, for I had confidence in you all, that my joy would be *the joy* of all. <sup>4</sup> For in deep distress and anguish of heart I wrote you with many tears, not to make you sad, but to make known to you the love that I have for you in such abundance.

<sup>5</sup> But if anyone has caused sorrow, he has caused sorrow, not *so much* to me, but in a measure (not to put things too severely) to all of you. <sup>6</sup> The punishment *agreed upon* by the majority is sufficient for someone like this, <sup>7</sup> so that *now*, by contrast, you *should* forgive and comfort *him*, so that such a man will not be swallowed up by excessive grief. <sup>8</sup> Therefore I urge you to reaffirm *your* love for him. <sup>9</sup> For this is yet another reason I wrote to you: to test you, *to see* if you would be obedient in all things. <sup>10</sup> Now anyone whom you forgive, I forgive as well; for truly, what I have forgiven—if I have forgiven anything *at all*<sup>1</sup>—*I have forgiven* for your sake in the presence of Christ, <sup>11</sup> so that Satan will not take advantage of us; for we are not ignorant of his devices.

<sup>12</sup> Now when I came to Troas intending to proclaim<sup>2</sup> Christ's gospel, and a door was opened to me in<sup>3</sup> the Lord, <sup>13</sup> I had no rest in my spirit, for I didn't find my brother Titus *waiting for me*. So I bid them farewell and left for Macedonia. <sup>14</sup> But thanks *be* to God, who always leads us in triumphal procession in Christ, and *who* in every place manifests through us the fragrance of the knowledge of him. <sup>15</sup> For to God we are a fragrance of Christ among those who are being saved and among those who are perishing. <sup>16</sup> To the one *we are* an aroma of death *leading* to death, and to the other an aroma of life *leading* to life. And *who is* sufficient for these things? <sup>17</sup> For unlike *so* many, we are not peddling the word of God; rather, as *men* with pure motives—as *men sent* from God—we speak in Christ in the sight of God.

### Living Epistles

**3** Are we beginning to commend ourselves again? Or do we need, like some, letters of commendation to you or from you? <sup>2</sup> You yourselves are our letter, written in our hearts, known and read by all men. <sup>3</sup> *You yourselves* reveal that you are a letter of Christ, delivered<sup>1</sup> by us; a letter not written with ink, but with the Spirit of the living God; not written on tablets of stone, but on tablets of *human* hearts, *tablets made* of flesh.

1. Or possibly *if there was anything to forgive*

2. Lit. *Troas for*  
3. Or *by*

1. Lit. *revealing that you are an epistle of Christ, ministered (cared for)*

<sup>4</sup> Such is the confidence we have through Christ towards God. <sup>5</sup> Not that we in ourselves are able to think of anything as *coming* from ourselves; rather, our ability *comes* from God, <sup>6</sup> who also *has* made us able ministers of a new covenant: not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.

<sup>7</sup> But if the ministry of death, engraved in letters on stone *tablets*, came with glory, so that the sons of Israel could not gaze steadily at the face of Moses due to the glory of his countenance—a *glory* that was passing away—<sup>8</sup> how shall the ministry of the Spirit not come<sup>2</sup> with still more glory? <sup>9</sup> For if the ministry of condemnation *had* glory, the ministry of righteousness abounds in glory far more. <sup>10</sup> For in a sense, what *once* had glory, actually had no glory *at all*, due to the glory that *now* surpasses *it*. <sup>11</sup> For if what is *now* passing away *came* with<sup>3</sup> glory, *how* much more *will* what remains *be* with glory!

<sup>12</sup> Therefore, having such a hope as this, we use great boldness of speech, <sup>13</sup> unlike Moses who placed a veil over his face so that the sons of Israel could not gaze steadily at the end of what was passing away. <sup>14</sup> But their minds were hardened. For to this very day the same veil remains unlifted at the reading of the Old Testament, for *only* in Christ is it removed<sup>4</sup> *once and for all*. <sup>15</sup> Yes, to this very day when Moses is read a veil lies over their heart; <sup>16</sup> but whenever someone turns to the Lord, the veil is taken away.<sup>5</sup> <sup>17</sup> Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. <sup>18</sup> But all of us, with unveiled faces, beholding<sup>6</sup> as in a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to the next; *and* this comes from the Lord, who is the Spirit.<sup>7</sup>

### The Way of an Apostle

**4** Therefore, because we have received this ministry by the mercy of God,<sup>1</sup> we do not lose heart. <sup>2</sup> But we have renounced shameful, underhanded ways,<sup>2</sup> neither walking in craftiness nor adulterating the word of God, but by an open proclamation of the truth<sup>3</sup> commending ourselves to every man's conscience in the sight of God. <sup>3</sup> And even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> in whom<sup>4</sup> the god of this age has blinded the minds of those who do not believe, so that the light of the gospel of the glory of Christ—who is the image of God—will not shine

2. Lit. *be*

3. Lit. *through*

4. Lit. *done away with, set aside, abolished, destroyed*

5. See Ex. 34:34

6. Or possibly *reflecting*

7. Lit. *even as from [the] Lord [the] Spirit*; see v. 17

1. Lit. *Therefore having this ministry, as we received mercy*

2. Lit. *the hidden things of shame*

3. Lit. *by the manifestation of the truth*

4. Or *among whom; in whose case*

on them. <sup>5</sup> For we are not proclaiming ourselves, but Jesus Christ as Lord, and ourselves as your bond-servants for Jesus' sake. <sup>6</sup> For the God who said, "Light will shine out of darkness," *is the One* who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup> But we have this treasure in earthen vessels, so that the surpassing *greatness* of the power may be from God, and not from us. <sup>8</sup> *We are* hard-pressed on every side, yet not crushed; *we are* perplexed, yet not in despair; <sup>9</sup> persecuted, yet not forsaken; struck down, yet not destroyed— <sup>10</sup> at all times and in all places carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body. <sup>11</sup> For we who live are constantly handed over to death for Jesus' sake, so that the life of Jesus might also be manifested in our mortal flesh. <sup>12</sup> So then: Death is at work in<sup>5</sup> us, but life in you.

<sup>13</sup> Now it is written, "I believed, therefore I spoke out."<sup>6</sup> And since we have that same spirit of faith, we too believe, and therefore also speak out, <sup>14</sup> knowing that he who raised up the Lord Jesus will also raise us up with Jesus, and will bring us into his presence together with you.<sup>7</sup> <sup>15</sup> For all things *are* for your sakes, so that the grace which *now* is spreading through so many<sup>8</sup> may cause thanksgiving to abound to the glory of God.

<sup>16</sup> This is why we don't lose heart. For even if our outer *man* is subject to decay, the inner man is being renewed day by day. <sup>17</sup> For *our* momentary light affliction is producing for us an eternal weight of glory far beyond all comparison, <sup>18</sup> as we fix our eyes, not on the things that are seen, but on the things that are not seen. For the things that are seen *are* temporary, but the things that *are* not seen are eternal.

### The Hope of an Apostle

**5** For we know that if the earthly tent which serves as our home<sup>1</sup> is torn down, we have a building *that comes* from God, a house not made with hands, eternal in the heavens. <sup>2</sup> For in our present house<sup>2</sup> we continually groan, longing to be clothed with our dwelling from heaven, <sup>3</sup> since once we have put it on we will never *again* be found naked.<sup>3</sup> <sup>4</sup> For truly, as long as we live in this tent, we groan like men bearing burdens,<sup>4</sup> not because we want to be unclothed, but *further* clothed, so that what is mortal may be swallowed up by life. <sup>5</sup> Now he who *has* prepared us for this

5. Or *among*

6. Ps. 116:10

7. Lit. *and will present (us) with you*

8. Lit. *increasing through the many*

1. Lit. *our earthly house of the tent*

2. Lit. *in this*

3. Or *if indeed, when we put it on, we will not be found naked*

4. Lit. *we groan, being burdened*

very thing *is* God, who also gave us the Spirit as a down payment and a guarantee.

<sup>6</sup>Therefore, being confident at all times, and knowing that as long as we are at home in the body we are absent from the Lord <sup>7</sup>(for we walk by faith, *and* not by sight), <sup>8</sup>we are both confident and well pleased rather to be absent from the body and at home with the Lord. <sup>9</sup>Therefore we also make it our ambition, whether at home or absent, to be well pleasing to him. <sup>10</sup>For we all must appear before the judgment seat of Christ, so that each one may be recompensed for the things he has done in<sup>5</sup> the body, whether good or bad.

5. Lit. *through*

### The Plea of an Apostle

<sup>11</sup>Knowing, then, the fear of the Lord, we persuade men. But we are well known to God; and I trust we also are well known in your consciences. <sup>12</sup>For we are not commending ourselves to you again, but rather giving you an opportunity to boast on our behalf, so that you may have *an answer* for those who boast *only* in appearance, and not in heart. <sup>13</sup>For if we were beside ourselves, it was for God; *and* if we now are sound in mind, it is for you. <sup>14</sup>For the love of Christ holds us in its grip, having reached this conclusion: If one died for all, then all died.<sup>6</sup> <sup>15</sup>And he died for all so that those who live should no longer live for themselves, but for him who died and was raised for them.<sup>7</sup>

6. Lit. *having judged this, that one died for all, therefore all died*  
7. Or *who died for them and was raised (again)*

<sup>16</sup>Therefore, from now on we regard no one according to the flesh. Even if we have known Christ according to the flesh, now we do so no more. <sup>17</sup>Therefore, if any man *is* in Christ, *there*<sup>8</sup> is a new creation: old things *have* passed away; behold, new things have come to be! <sup>18</sup>And all things *are* from God, who reconciled us to himself through Christ, and who gave us the ministry of reconciliation: <sup>19</sup>namely, that God was in Christ, reconciling the world to himself, not counting their trespasses against them; and he *has* entrusted the message of reconciliation to us. <sup>20</sup>So then: We are ambassadors for Christ, as if God himself were pleading through us. *Therefore*, on behalf of Christ we implore *you*: Be reconciled to God! <sup>21</sup>For he made him who knew no sin *to be* sin for us, so that we might become the righteousness of God in him.

8. Or *he*

### The Credentials of an Apostle

**6**Moreover, as those who co-labor *with him*, we also plead with *you* not to receive the grace of God in vain. <sup>2</sup>For

he says, "In a favorable time I have heard you, and in a day of salvation I *have* brought you help."<sup>1</sup> Behold, now *is* the favorable time; behold, now *is* the day of salvation!<sup>3</sup> We give no opportunity for finding fault, so that our<sup>2</sup> ministry will not be discredited.<sup>4</sup> Rather, in every way we commend ourselves as servants of God: in deep<sup>3</sup> endurance, in afflictions, in hardships, in distresses,<sup>5</sup> in beatings, in imprisonments, in uprisings, in labors, in sleeplessness, *and* in frequent hunger;<sup>4</sup> <sup>6</sup> in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in sincere love,<sup>7</sup> in the word of truth, *and* in the power of God; by the weapons of righteousness in the right hand and the left,<sup>8</sup> by glory and dishonor, by evil report and good report; as deceivers, yet true;<sup>9</sup> as unknown, *yet* well known; as dying, yet behold, we live; as scourged, *yet* not executed;<sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, *yet* possessing all.

<sup>11</sup> O Corinthians! Our mouth has spoken freely to you,<sup>5</sup> our heart is opened wide.<sup>12</sup> You are not restrained by us, but you are *indeed* restrained in your *own* affections.<sup>13</sup> Now in a fair exchange (I speak as to children), *you* also *should* open wide *to us*!

<sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness, or what fellowship has light with darkness?<sup>15</sup> And what harmony has Christ with Belial, or what has a believer in common with an unbeliever?<sup>16</sup> And what agreement has the temple of God with idols? For we are the temple of the living God, just as God said: "I will live in them and walk among them; I will be their God, and they will be my people."<sup>6</sup> <sup>17</sup> Therefore come out from among them and be separate, says the LORD. Touch no unclean thing, and I will receive you.<sup>7</sup> <sup>18</sup> And I will be a father to you, and you will be sons and daughters to me, says the LORD, the mighty ruler over all."<sup>8</sup> <sup>7:1</sup> Beloved *friends*, since we have these promises, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

### The Corinthians Absolved and Commended

**7**<sup>2</sup> Make room for us *in your hearts*. We wronged no one, we corrupted no one, *and* we exploited no one.<sup>3</sup> I am not saying *this* to condemn you, for I told *you* earlier that you are in our hearts, *both* to die together and to live together.<sup>4</sup> Great *is* my confidence in you,<sup>1</sup> *and* great *is* my boasting on your behalf. I

1. Is. 49:8

2. Lit. *the*

3. Lit. *much, great*

4. Lit. *fastings*

5. Lit. *our mouth is opened to you*

6. Lev. 26:12; Jer. 32:38; Ezek. 37:27

7. Is. 52:11; Ezek. 20:34, 41

8. Or *Lord, the Almighty*; 2 Sam. 7:8, 14; Is. 43:6; Jer. 31:9

1. Or *great is my boldness (in speaking) to you*

2. Or *For truly,*

3. Or *comforts, consoles*

4. Or (*though I did regret it, for I see . . . a little while*)

5. Lit. *with a sorrow according to God*

6. Or *in*

7. Lit. *what vengeance!*

8. Lit. *earnestness in our behalf*

9. Lit. *For this reason*

10. Or *before*

am filled with comfort; I am overflowing with joy in *the midst of* all our afflictions. <sup>5</sup> For even<sup>2</sup> when we came into Macedonia, our flesh found no rest; rather, we were afflicted on every side: fights without *and* fears within. <sup>6</sup> Yet God, who encourages<sup>3</sup> the downcast, encouraged us with the coming of Titus; <sup>7</sup> and not only with his coming, but also with the *same* encouragement with which you had encouraged him, as he told us about your longing, your mourning, *and* your zeal for me, so that I rejoiced all the more. <sup>8</sup> For even if I saddened you with my letter, I don't regret it (though I did regret it), for I see that the letter did *indeed* sadden you (though only for a little while).<sup>4</sup> <sup>9</sup> Now I rejoice, not that you were saddened, but that you were saddened to the point of repentance; for you were saddened with a godly sorrow,<sup>5</sup> so as not to suffer loss from us in any way. <sup>10</sup> For godly sorrow produces a repentance that leads to salvation, leaving no regret; but the sorrow of the world *only* produces death. <sup>11</sup> For look at what this very thing—this godly sorrow—has produced among<sup>6</sup> you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what yearning, what zeal, what readiness to avenge all wrongs!<sup>7</sup> In every way you have shown yourselves to be innocent in this matter. <sup>12</sup> So then: Though I did indeed write you, it was not *simply* because of the one who committed the wrong, or because of the one who suffered it, but *also* so that your devotion to us<sup>8</sup> might be revealed to you in the sight of God.

<sup>13</sup> For all these reasons<sup>9</sup> we are *greatly* encouraged. And in addition to our own encouragement, we rejoiced still more to see the joy of Titus, because you all have refreshed his spirit. <sup>14</sup> For if in any way I boasted to him about you, I was never put to shame; but just as everything we spoke to you *was spoken* in truth, so our boasting to<sup>10</sup> Titus has proven true as well. <sup>15</sup> And his affections for you abound all the more when he remembers how you all obeyed, *and* how you welcomed him with fear and trembling. <sup>16</sup> I rejoice that in all things I have *complete* confidence in you.

### The Grace of Giving

**8** Now we want to make known to you, brothers, the grace of God bestowed on the churches of Macedonia, <sup>2</sup> how, in a great test marked by severe affliction, their abundant joy and deep poverty overflowed in the riches of their liberality. <sup>3</sup> For I *can* testify that according to *their* ability—*yes*, and beyond their ability—*they gave* freely, <sup>4</sup> entreating us for the favor of



participating in *this* ministry to the saints. <sup>5</sup> And *they did so*, not as we had expected,<sup>1</sup> but instead gave themselves first to the Lord, and *then* to us, by the will of God. <sup>6</sup> *Therefore*, since Titus had previously initiated this gracious work *among you*, we *have* urged him to complete it for<sup>2</sup> you as well. <sup>7</sup> But just as you excel in all things—in faith, in utterance, in knowledge, in all diligence, and in the love we inspired in you<sup>3</sup>—*see to it* that you also excel in this *work of grace*.

<sup>8</sup> I am not saying *this* by way of command, but *rather* as one who is testing the genuineness of your love through the diligence of others. <sup>9</sup> For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you, through his poverty, might become rich. <sup>10</sup> *Therefore*, since this *opportunity* is *much* to your advantage, I will give you my view on the matter: A year ago you not only began to do this work, but also to desire it. <sup>11</sup> But now you must finish the work as well, so that just as you earnestly desired to do it, so too you will actually bring it to completion, drawing on whatever resources you may have.<sup>4</sup> <sup>12</sup> For if the willingness is present, *the gift* is received according to what a person has, not according to what he doesn't have. <sup>13</sup> Now *I say all this*, not so that others may be eased and you burdened,<sup>14</sup> but *rather* as a matter of equity.<sup>5</sup> *For* your abundance at this present time *will make up for* their lack, so that *one day* their abundance *may* likewise *make up for* your lack—so that equity may prevail. <sup>15</sup> As it is written, “He who gathered much did not have too much, and he who *gathered* little did not have too little.”<sup>6</sup>

<sup>16</sup> But thanks *be* to God, who put into the heart of Titus the same earnest care *that I myself have* for you. <sup>17</sup> For not only did he agree to our request, but being quite eager *for the task*, he is coming to you<sup>7</sup> of his own free will. <sup>18</sup> Moreover, we have sent with him the brother whose praise in *the ministry* of the gospel *has spread* throughout all the churches. <sup>19</sup> And not only that, but the churches have chosen him to travel with us as we administer this gracious gift for the glory of the Lord himself, and *also* to show how eager we are to help. <sup>20</sup> We have made these arrangements as a precaution, so that no one will<sup>8</sup> discredit us in our administration of this generous gift; <sup>21</sup> for we *always* keep in mind what is right, not only in the sight of the Lord, but also in the sight of men. <sup>22</sup> And we have sent with them our brother whom we have proven many times, and found eager<sup>9</sup> in many

1. Lit. *hoped*

2. Or possibly *among*

3. Or *imparted to you*; lit. *the love from us in you*; some mss *your love for us*

4. Lit. *out of what (is yours) to have*

5. Or *fairness*

6. Or *had no lack*; see Ex. 6:18

7. Lit. *he departed to you*

8. Lit. *avoiding this, that anyone should*

9. Or *diligent*



matters, but now all the more so because of *his* great confidence in you. <sup>23</sup> If *there are questions* about Titus, *he is* my companion and fellow worker for your good; *and if there are questions* about our brothers, *they are* messengers of *the churches and the glory of Christ*. <sup>24</sup> So then: In full view of the churches, you must show these men *the depth of* your love, and why we are constantly boasting about you.

### Wisdom in Giving

**9** For concerning this ministry to the saints, there is really no need for me to write you, <sup>2</sup> since I know how eager you are *to help*. Indeed, on this subject<sup>1</sup> I keep boasting about you to the Macedonians, *saying* that Achaia has been ready *to give* since last year. And your zeal has stirred up most of them. <sup>3</sup> Nevertheless, I've sent the brothers *on ahead* so that our boasting over you in this matter will not prove to be hollow; so that, as I said, you may be ready. <sup>4</sup> Otherwise, if some Macedonians come with me and find you unprepared, we (not to mention you!) would be put to shame in regard to this confidence. <sup>5</sup> For this reason, I thought it necessary to urge the brothers to come to you in advance and prepare ahead of time the generous gift *you had* previously promised, so that it may *indeed* be ready as a cheerful gift, and not as an obligation tainted by covetousness.<sup>2</sup>

### The Manifold Fruits of Giving

<sup>6</sup> But *remember* this:<sup>3</sup> He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. <sup>7</sup> Let each one *give* just as he has purposed in his heart, neither grudgingly nor out of compulsion; for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace overflow to you, so that you yourselves, always having everything you need, will overflow in every *kind of* good work. <sup>9</sup> As it is written, "He has scattered far and wide, he has given to the poor; his righteousness endures forever."<sup>4</sup> <sup>10</sup> Now he who supplies seed to the sower and bread for food will supply and multiply your seed for sowing, and will increase the harvest of your righteousness. <sup>11</sup> You will be enriched in every way<sup>5</sup> for a lavish<sup>6</sup> generosity which, through us, will result in<sup>7</sup> thanksgiving to God. <sup>12</sup> For the administration of this gift not only meets the needs of the saints, but also overflows in many expressions of gratitude to God. <sup>13</sup> Because this ministry is a proof of your faith,<sup>8</sup> they will glorify God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them, and

1. Lit. *concerning which*

2. Lit. *as a blessing, and not as covetousness*

3. Or *But this (I say)*

4. Ps. 112:9

5. Or *in all things*

6. Lit. *for all*

7. Lit. *through us produces*

8. Lit. *Because of the proof of this ministry*

with everyone *else*.<sup>14</sup> Moreover, in their prayers on your behalf they will long for your welfare<sup>9</sup> because of the surpassing grace of God *at work* within you.<sup>15</sup> Thanks *be* to God for his indescribable gift!

9. Lit. *for you*

### Paul Defends His Ministry

**10** Now I myself, Paul, (*the man* who is timid when he's with you face to face, but bold towards you when absent) plead with you,<sup>2</sup> asking that when I'm present *with you again* I will not need to be bold with the confidence I expect to display<sup>1</sup> towards those who think of us as if we walked according to the flesh.<sup>3</sup> For though we walk in the flesh, we do not wage war according to the flesh.<sup>4</sup> For the weapons of our warfare *are* not of the flesh, but mighty through God for the destruction of fortresses.<sup>5</sup> *We are* pulling down speculations, arguments,<sup>2</sup> and every other high thing that is lifted up against the knowledge of God, taking every thought captive for obedience to Christ;<sup>6</sup> and we are ready to punish all disobedience whenever your obedience is complete.

1. Lit. *the boldness with which I expect to be bold*

2. Lit. (*mere human*) reasonings

<sup>7</sup> You are *only* looking on the face of things.<sup>3</sup> If anyone is confident within himself that he belongs to Christ, let him look within once more and consider this:<sup>4</sup> Just as he belongs to Christ, so too do we! <sup>8</sup> For though I *could* boast still more about our authority—authority the Lord gave *us* for building you up, not tearing you down—I will not be put to shame *by doing so*; <sup>9</sup> otherwise, I might seem to be terrifying you with *my* letters. <sup>10</sup> “For *his* letters,” they say, “*are* weighty and forceful, but *his* bodily presence is weak, and *his* speech beneath contempt.” <sup>11</sup> Let such a man consider this: What we are in word *by our* letters when we're away, we will also be in *our* deeds when we are present.

3. Or *Look at things straight in the face!*

4. Lit. *let him consider this again within himself*

<sup>12</sup> For we dare not classify or compare ourselves with any<sup>5</sup> of those who are commending themselves; for<sup>6</sup> when they measure themselves by themselves, and compare themselves with themselves, they are acting in ignorance.<sup>7</sup> <sup>13</sup> We, however, will not boast beyond *our* proper measure,<sup>8</sup> but *only* within the measure of the sphere *of service* that God has assigned to us as *our* measure—a sphere that reaches all the way to you. <sup>14</sup> For we are not overextending ourselves (as *indeed we would be* if we hadn't come to you); for we were the first to reach you—far off as you were<sup>9</sup>—with the gospel of Christ. <sup>15</sup> *No, we are* not boasting beyond *our* measure: *that is*, in other men's labors. But we do have *this* hope, *that* as your faith grows, you will enlarge us even

5. Or *some*

6. Lit. *but*

7. Or *are not wise*; lit. *do not understand*

8. Or *limit, boundary*

9. Lit. *to reach even until you*

10. Jer. 9:24

more in our *own* sphere,<sup>16</sup> so that we can preach the gospel in the regions beyond you, and not boast about work previously accomplished in another man's sphere *of service*.<sup>17</sup> Rather, let him who boasts boast in the Lord.<sup>10</sup> <sup>18</sup> For it is not the one who commends himself who stands approved, but the one whom the Lord commends.

### True and False Apostles

1. Or possibly  
and indeed, bear  
with me!

2. Lit. *from  
the sincerity  
(simplicity) and  
purity which (is)  
to Christ*

3. Lit. *in all things  
in all ways*

4. Lit. *because*

5. Or *for when the  
brothers came from  
Macedonia they*

6. Lit. *this boast  
will not be stopped  
for me*

7. Lit. *also, even,  
indeed*

8. Lit. *the thing,  
the matter*

**11** I hope you will bear with me in a little foolishness (though in fact you *already* are bearing with me).<sup>1</sup> <sup>2</sup> For I am jealous for you with God's own jealousy, seeing that I betrothed you to one husband in order to present *you as* a pure virgin to Christ. <sup>3</sup> But I fear that just as the serpent deceived Eve by his cunning, so *too* your minds will somehow be drawn away from a pure, single-hearted devotion to Christ.<sup>2</sup> <sup>4</sup> For if someone comes *to you* and preaches another Jesus whom we have not preached; or *if* you receive a different spirit than the one you *originally* received, or a different gospel than the one you *originally* accepted—you put up with it *all too* well!

<sup>5</sup> For I do not consider myself at all inferior to these “super-apostles” *in your midst*. <sup>6</sup> But even if *I am* untrained in speaking, *I am* not in knowledge, as indeed we have *already* made clear *to you* in every possible way.<sup>3</sup> <sup>7</sup> Or did I commit a sin when I humbled myself so that you could be exalted—that is, when<sup>4</sup> I preached the gospel of God to you free of charge? <sup>8</sup> I robbed other churches, taking wages *from them* so that I could minister to you. <sup>9</sup> And when I was present with you and stood in need, I was a burden to no one, for the brothers who came from Macedonia<sup>5</sup> supplied me with all that I lacked. Indeed, in every respect I kept myself from being a burden to you, and I will continue to do so. <sup>10</sup> As the truth of Christ is in me, no one will keep me from boasting about this<sup>6</sup> in the regions of Achaia! <sup>11</sup> Why? Because I don't love you? God knows!

### Compulsory Boasting

<sup>12</sup> But what I am doing, I will certainly<sup>7</sup> continue to do, in order to cut off *every* opportunity from those who are looking for a way to be considered our equals in the things<sup>8</sup> they boast about. <sup>13</sup> For such men *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup> And no wonder! For Satan himself transforms himself into an angel of light; <sup>15</sup> therefore it is no

great *surprise*<sup>9</sup> if his servants also transform themselves into servants of righteousness—whose end will be according to their deeds.

9. Or *matter*

<sup>16</sup> I *will* say it again: Let no one think me a fool. But if *you do*, at least receive me as a fool, so that I too may boast a little. <sup>17</sup> (What I am about to say in this boastful confidence, I do not say according to the Lord, but *rather* as one who speaks like a fool.)<sup>10</sup> <sup>18</sup> Seeing that many boast according to the flesh, I will do so as well. <sup>19</sup> For you—wise as you are—gladly put up with fools! <sup>20</sup> For if someone brings you into bondage, if someone devours *you*, if someone takes advantage *of you*, if someone exalts himself, if someone slaps you in the face, you *actually* put up with it! <sup>21</sup> *Though it be to our disgrace*, I confess that we were too weak for that!

10. Lit. *but as in foolishness*

### Suffering for Christ

But whatever anyone else may dare *to boast about* (I am speaking like a fool),<sup>11</sup> I dare to do the same. <sup>22</sup> Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I. <sup>23</sup> Are they servants of Christ? (I am speaking like a madman!) I *far* more: in labors more abundant, in imprisonments more frequent, in stripes beyond measure, in deaths often. <sup>24</sup> Five times I received from the Jews forty *lashes* minus one. <sup>25</sup> Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I spent in the deep. <sup>26</sup> On my frequent journeys I've been in danger from rivers, in danger from robbers, in danger from *my* countrymen, in danger from the Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, *and* in danger among false brothers. <sup>27</sup> *I have been* in toil and hardship, in many sleepless nights, in hunger and thirst, in frequent fasts, and in cold and in lack of proper clothing.<sup>12</sup> <sup>28</sup> *And besides all* these outward things,<sup>13</sup> there is that which comes upon me daily: my deep concern for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation*?

11. Lit. *I speak in foolishness*

12. Lit. *in cold and nakedness*

13. Or *besides everything else*

<sup>30</sup> If I must boast, I will boast about the things that display my weakness. <sup>31</sup> The God and Father of the Lord Jesus, who is blessed forever, knows I am not lying: <sup>32</sup> In Damascus, the governor under king Aretas was guarding the city of the Damascenes with a garrison, *trying* to arrest me; <sup>33</sup> but I was let down in a basket through a window in the wall, and so escaped from his hands.

### Further Boasting

1. Lit. *It does not truly profit, but*

**12** *Further* boasting is necessary. Though it profits little,<sup>1</sup> I will *now* proceed to visions and revelations from the Lord.<sup>2</sup> I know a man in Christ who fourteen years ago—whether in the body or out of the body I do not know, *only* God knows—this man was caught up to the third heaven.<sup>3</sup> And I know that this man—whether in the body or out of the body I do not know, *only* God knows—<sup>4</sup>was caught up into Paradise and heard inexpressible words, words that are not lawful for anyone to speak.<sup>5</sup> About such a man I will *indeed* boast; but about myself I will not boast, unless it pertains to my weaknesses.<sup>6</sup> For even if I did decide to boast, I would not be a fool, for I would be telling the truth. But I *choose to* refrain, so that no one's idea of me will be based on something beyond what he *actually* sees *in* me or hears from me—<sup>7</sup>that is, on the surpassing greatness of *these* revelations.

And so, in order to keep me from becoming proud, there was given to me a thorn in the flesh, a messenger of Satan *sent* to buffet me, to keep me from being lifted up *with pride*.<sup>8</sup> Three times I pleaded with the Lord concerning this *affliction*, that it would depart from me.<sup>9</sup> But he said to me, “My grace is sufficient for you, for *my* power is perfected in weakness.” Therefore, rather *than complain*, I will gladly boast about my weaknesses, so that the power of Christ may rest upon me.<sup>10</sup> Accordingly, I *now* take pleasure in *the* weaknesses, insults, distresses, persecutions, and difficulties *that I suffer in* the cause of Christ; for when I am weak, then I am strong.

2. Lit. *for*

3. Or *was I inferior to*; lit. *lag behind*

4. Or *the most eminent apostles*

5. Lit. *powers*

6. Lit. *all*

<sup>11</sup> I've become a fool; *and* you yourselves drove me *to it!* Actually,<sup>2</sup> I should have been commended by you, for in no way did I fail to compare<sup>3</sup> with *these* super-apostles,<sup>4</sup> even though I am nothing.<sup>12</sup> Indeed, the things that mark a *true* apostle—signs, wonders, and miraculous works of power<sup>5</sup>—were *all* performed among you with the utmost<sup>6</sup> patience and perseverance.<sup>13</sup> In what respect were you inferior to the rest of the churches, except that I myself was not a burden to you? Forgive me this wrong!

### Crafty Love, Holy Fear

<sup>14</sup> Take note: I am ready to come to you a third time. And I will not be a burden to you; for I do not want what belongs to you, but *rather* you *yourselves*. For the children should not save up for the parents, but the parents for the children.<sup>15</sup> And I will most gladly

spend and be spent for your souls. If I love you more, will I be loved less? <sup>16</sup> Be that *as it may*, I didn't burden you (though, crafty as I am, I did take you in by trickery!). <sup>17</sup> Did I take advantage of you through anyone I sent you? <sup>18</sup> I urged Titus *to go to you*, and I sent *our* brother with *him*. Did Titus take advantage of you? Did we not conduct ourselves<sup>7</sup> in the same spirit? Did we not walk in the same steps?

7. Lit. *walk*

<sup>19</sup> Have you been thinking all this time<sup>8</sup> that we are defending ourselves to you? Actually, we are speaking *to you* in Christ in the sight of God. Moreover, everything *we do*, beloved *friends*, *we do* for your edification. <sup>20</sup> For I fear that when I come *to you* I might not find you such as I wish, and that you might not find me such as you wish. *I fear* that there will be strife, jealousy, outbursts of anger, disputes,<sup>9</sup> backbiting, gossip, arrogance, and disturbances. <sup>21</sup> *I fear* that when I come to you again my God will humble me in your midst, and that I will mourn<sup>10</sup> over many of those who previously sinned, and who *still* have not repented of the impurity, sexual immorality, and licentiousness in which they have been engaged.<sup>11</sup>

8. Or *All this time you have been thinking*

9. Or *selfish ambitions, factions*

10. Or *grieve*

11. Lit. *that they practiced*

### Test Yourselves Before I Come!

**13** This will be the third time I have come to you: "By the mouth of two or three witnesses every controversy will be resolved."<sup>1</sup> <sup>2</sup> I said *it* before when I was present *with you* the second time; and now, while absent, I say *it* again to those who previously sinned, and to all the rest *who continue in sin*: If I come again, I will spare no one—<sup>3</sup> since you are looking for proof of the Christ who speaks through me, and who is not weak towards you, but mighty among you. <sup>4</sup> For he was indeed crucified due to weakness, but now lives because of the power of God. Just so, we also are weak, but will live with him by the power of God in our dealings with you.<sup>2</sup>

1. Lit. *every matter will be established*; Deut. 19:15

2. Lit. *For indeed he was crucified because of weakness, but he lives because of God's power. For indeed we are weak in him, but we will live with him because of God's power towards you.*

3. Lit. *Or do you not know yourselves, that Jesus Christ (is) in (among) you*

<sup>5</sup> Test yourselves *to see* if you are in the faith; examine yourselves. Or do you not realize that Jesus Christ lives within you<sup>3</sup>—unless, of course, you fail the test? <sup>6</sup> But I trust you will come to know that we ourselves do not fail the test. <sup>7</sup> Now we pray to God that you *will* do no wrong—not so that we ourselves will appear to have passed the test, but so that you will do what is right, even if we seem to have failed *it*. <sup>8</sup> For we can do nothing against the truth, *only* for it. <sup>9</sup> For we rejoice when we ourselves are weak and you are strong (indeed, we pray for this very thing: your

4. Lit. *strong*.  
*And this we pray*  
*(wish): your*  
*strengthening*  
*(completeness,*  
*perfection)*

5. Lit. *in*  
*accordance with*

6. Or *Rejoice!*

7. Or *communion*

spiritual strengthening).<sup>4</sup> <sup>10</sup> And this is why I am writing these things while absent, so that when I arrive I will not have to use severity in the exercise of<sup>5</sup> the authority the Lord has given me for building *you* up, and not for tearing *you* down.

### Admonitions and Benediction

<sup>11</sup> Finally, brothers, farewell!<sup>6</sup> Be brought to completion, be encouraged, be like-minded, *and* be at peace—and the God of love and peace will be with you. <sup>12</sup> Greet one another with a holy kiss. <sup>13</sup> All the saints greet you. <sup>14</sup> The grace of the Lord Jesus Christ, the love of God, and the fellowship<sup>7</sup> of the Holy Spirit *be* with you all. Amen.

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# GALATIANS

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## Greeting

**1** Paul, an apostle—neither from men, nor through man, but through<sup>1</sup> Jesus Christ and God *the* Father, who raised him from the dead—and all the brothers who are with me, to the churches of Galatia: <sup>3</sup> Grace to you, and peace, from God our Father, and from the Lord Jesus Christ, <sup>4</sup> who gave himself *in payment* for our sins, to rescue us from<sup>2</sup> this present evil age according to the will of our God and Father, <sup>5</sup> to whom *be* the glory forever and ever. Amen.

1. Or *by*

2. Lit. *out of*

## No Other Gospel

<sup>6</sup> I stand amazed that you are so quickly turning away from him who called you by<sup>3</sup> the grace of Christ to another gospel, <sup>7</sup> which is not *really* another, but certain men are throwing you into confusion<sup>4</sup> and trying to distort the gospel of Christ. <sup>8</sup> But even if we *ourselves*, or an angel from heaven, should proclaim to you any other gospel than the one we proclaimed to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again: If anyone proclaims to you a gospel other than the one you received, let him be accursed. <sup>10</sup> For am I now seeking the approval of men or of God? Or am I trying to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

3. Or *in*

4. Lit. *troubling you; upsetting you*



### Paul's Apostolic Credentials

<sup>11</sup> Now I want you to know, brothers, that the gospel I proclaimed *to you* does not originate with man; <sup>12</sup> for I neither received it from man, nor was I taught it *by man*, but *I received it* through a revelation of Jesus Christ.<sup>5</sup> <sup>13</sup> For you have heard about my former way of life in Judaism, how I persecuted the church of God beyond measure and *tried* to destroy it. <sup>14</sup> Now *at that time* I was advancing in Judaism beyond many of my contemporaries in my own nation, and was more zealous *than any of them* for the traditions of my ancestors.<sup>6</sup> <sup>15</sup> But when he who had set me apart from my mother's womb and called *me* by his grace was pleased <sup>16</sup> to reveal his Son in<sup>7</sup> me so that I might proclaim him among the Gentiles, I did not immediately consult with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to the men *who were* apostles before me. Rather, I left for Arabia and *then* returned again to Damascus.

5. Or *through (by) revelation from Jesus Christ*

6. Lit. *fathers*

7. Or possibly *to*

<sup>18</sup> Then, after three years, I went up to Jerusalem to meet Cephas, and I stayed with him for fifteen days; <sup>19</sup> but I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> (Now as for the things I am writing to you, behold, *I testify* in the sight of God that I am not lying.) <sup>21</sup> Afterwards I went into the regions of Syria and Cilicia. <sup>22</sup> And I was unknown by face to the churches of Judea that *were* in Christ; <sup>23</sup> they<sup>8</sup> only kept hearing *the brothers say*, "The man who formerly persecuted us is now proclaiming the *very* faith he once tried to destroy!"<sup>9</sup> <sup>24</sup> And on account of me they were continually giving glory to God.

8. Lit. *but they*

9. Lit. *once was destroying*

### Peter Approves of Paul

**2** Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking along Titus as well. <sup>2</sup> I did so in response to a revelation, and I set before them the gospel I proclaim among the Gentiles; but *I did this* in private, *speaking only* with those who were looked up to<sup>1</sup> *as leaders*, in case I was running, or had been running, in vain. <sup>3</sup> Yet not even Titus (who *was* with me) was forced to receive circumcision, even though he was a Greek. <sup>4</sup> Now *this became an issue* because certain<sup>2</sup> false brothers, entering surreptitiously,<sup>3</sup> had slipped in to spy out the liberty we have in Christ Jesus and<sup>4</sup> bring us into bondage; <sup>5</sup> *but* we did not yield to them for a single moment, so that the truth of the gospel would remain with you once and for all.

1. Or *seemed to be*

2. Lit. *the*

3. Or *introduced in secret*

4. Lit. *in order to*

<sup>6</sup> Now from those who were considered important (whatever they were makes no difference to me, *for* God is not swayed by the standing of men) . . . those men<sup>5</sup> added nothing to my message.<sup>6</sup> <sup>7</sup> On the contrary, they realized that I had been entrusted with the gospel for the uncircumcised, just as Peter *had* for the circumcised<sup>8</sup> (for he who worked effectively in Peter for an apostleship to the circumcised was also working effectively in me *for an apostleship* to the Gentiles).<sup>9</sup> So when James, Cephas, and John (who *all* were regarded as pillars) saw the grace that was given to me, they extended the right hand of fellowship to Barnabas and me, so that we *might go* to the Gentiles, and they to the circumcised.<sup>10</sup> *They only asked* that we remember the poor, the very thing I myself was eager to do.

5. Lit. *those of reputation*

6. Lit. *to me*

### Paul Disapproves of Peter

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face, for he was clearly in the wrong.<sup>7</sup> <sup>12</sup> For before certain men came from James, he would eat with the Gentiles; but when they arrived, he began to draw back and separate himself, fearing the members of the circumcision party.<sup>8</sup> <sup>13</sup> Moreover, the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy! <sup>14</sup> But when I saw that they were not walking in step with the truth of the gospel, I said to Peter in front of *them* all, “If you, being a Jew, are *now* living like the Gentiles and not like the Jews, why are you forcing Gentiles to live as Jews?”<sup>9</sup>

7. Lit. *stood condemned, blameworthy*

8. Lit. *the circumcision*

9. Some interpreters close the quote at the end of the chapter

<sup>15</sup> *Yes*, we are Jews by birth, and not “Gentile sinners.” <sup>16</sup> However, knowing that a man is not justified by the works of the Law, but *rather* through faith in Jesus Christ,<sup>10</sup> even we have believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the Law—for by the works of the Law no flesh will be justified. <sup>17</sup> But if we ourselves, while seeking to be justified by Christ, are also found *to be* sinners, *has* Christ then *become* a minister of sin? God forbid!<sup>11</sup> <sup>18</sup> For if I rebuild the things I *formerly* destroyed, I am making<sup>12</sup> myself a transgressor. <sup>19</sup> For through the Law I died to the Law, so that I might live before<sup>13</sup> God. <sup>20</sup> I have been crucified with Christ: It is no longer I who live, but Christ who lives in me. And the *life* I now live in the flesh, I live by faith in the Son of God, who loved me and gave

10. Or possibly *through the faithfulness of Jesus Christ*

11. Lit. *May it never be!*

12. Lit. *showing, demonstrating*

13. Lit. *to*

14. Or *disregard, reject, hinder, frustrate, nullify*

1. Or *publicly, openly*

2. Or *being perfected*

3. Gen. 15:6

4. Lit. *those who are from faith*

5. Gen. 12:3; 18:18; 22:18; 26:4; 28:14

6. Deut. 27:26

7. Or *He who is righteous shall live by faith*. Hab. 2:4

8. Lev. 18:5

9. Deut. 21:23

10. Lit. *according to man*

himself for me. <sup>21</sup> I do not set aside<sup>14</sup> the grace of God; for if righteousness *comes* through the Law, then Christ *has* died in vain.

### Justification by Faith

**3** O foolish Galatians! Who has bewitched you, before whose *very* eyes Jesus Christ was clearly<sup>1</sup> portrayed as crucified? <sup>2</sup> This one thing I would learn from you: Did you receive the Spirit by *performing* the works of the Law or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now perfecting yourselves<sup>2</sup> by the flesh? <sup>4</sup> Have you suffered so many things in vain—if indeed *it was* in vain?

<sup>5</sup> Therefore, *answer me* this: He who supplies you with the Spirit and works miracles among you, *does he do it* by the works of the Law or by hearing with faith? <sup>6</sup> *He does it by faith*, just as *he did with* Abraham, *who* believed God, and it was credited to him as righteousness.<sup>37</sup> Know, then, that those whose way is based on faith<sup>4</sup> are sons of Abraham; <sup>8</sup> and the Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel to Abraham ahead of time, *saying*, “In you all the nations will be blessed.”<sup>5</sup> <sup>9</sup> So then: Those whose way is based on faith are blessed along with believing Abraham.

<sup>10</sup> For those whose way is based on the works of the Law are under a curse; for it is written, “Cursed is everyone who does not continue to perform all that is written in the book of the Law.”<sup>6</sup> <sup>11</sup> But that no one is justified by the Law in God’s sight *is* evident, for “He who is righteous by faith shall live.”<sup>7</sup> <sup>12</sup> Now the Law is not based on faith; on the contrary, “He who practices these things will live because of them.”<sup>8</sup> <sup>13</sup> Christ has redeemed us from the curse of the Law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree”), <sup>14</sup> so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that through faith we might receive the promise of the Spirit.

### Heirs by Promise, Not by Law

<sup>15</sup> Brothers, I’m speaking *now* in terms of everyday human law.<sup>10</sup> Even though *it is* only a man-made covenant, once it is ratified no one can set it aside or add to it. <sup>16</sup> Now the promises were made to Abraham and his Seed. He doesn’t say, “And to seeds,”

as *if he were speaking* about many, but *rather* about one: “And to your Seed.”<sup>11</sup> And that Seed is Christ. <sup>17</sup>What I’m saying is this: The Law, which came four hundred and thirty years later, cannot nullify a covenant previously ratified by God, so as to abolish the promise. <sup>18</sup>For if the inheritance is based on law, then it is no longer based on a promise; but God granted *it* to Abraham through a promise.

11. Gen. 12:7;  
13:15; 24:7

<sup>19</sup>What then *was the purpose of* the Law? It was added to address transgressions until the coming of the Seed to whom the promise was made; *and it was* ordained through angels by the hand of an intermediary. <sup>20</sup>Now an intermediary implies more than one party;<sup>12</sup> but God is one.

12. Lit. *is not of one*

<sup>21</sup>So is the Law contrary to the promises of God? God forbid!<sup>13</sup> For if a law had been given that was able to impart life, then righteousness would indeed have been by the Law. <sup>22</sup>But the Scripture has imprisoned all mankind<sup>14</sup> under sin, so that the promise, which is based on faith in Jesus Christ, might be given to those who believe. <sup>23</sup>But before faith arrived, we were held in custody under the Law, locked inside until *the coming of* the faith that was later to be revealed. <sup>24</sup>Thus, the Law served as<sup>15</sup> our tutor, *as a guide to bring us* to Christ so that we might be justified by faith.

13. Lit. *May it never be!*

14. Lit. *all things*

15. Or *has served as*; lit. *became, has become*

<sup>25</sup>But now that faith has come, we are no longer under a tutor.

<sup>26</sup>For you all are sons of God through faith in Christ Jesus.

<sup>27</sup>For as many of you as were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female—for you all are one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham’s seed, and *therefore* heirs according to *the* promise.

### Former Slaves Are Now Heirs!

**4** But<sup>1</sup> *this* is say: As long as the heir is a child, he doesn’t differ at all from a slave, even though he is master of the entire estate.<sup>2</sup> <sup>2</sup>Rather, he is under guardians and stewards until the time appointed by the father. <sup>3</sup>And so it was with us: When we were children, we were like slaves, held captive under the basic principles of the world.<sup>3</sup> <sup>4</sup>But when the appointed time had fully come,<sup>4</sup> God sent forth his Son, born of a woman, born under the Law,<sup>5</sup> to redeem those who were under the Law, so that we might

1. Or *Now*

2. Lit. *all things*

3. Or *world-system*

4. Lit. *But when the fullness of the time had come*

5. Lit. *the adoption*

receive adoption<sup>5</sup> as sons. <sup>6</sup> And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, “Abba, Father!” <sup>7</sup> So then: You are no longer a slave, but a son; but if a son, then also an heir through God.

### Shall Heirs Be Slaves Again?

<sup>8</sup> However, at that time, when you didn't know God, you were indeed slaves to things that by nature are not gods *at all*. <sup>9</sup> But now that you've come to know God—or rather to be known by God—how *is it that* you are turning back to the weak and beggarly principles of the world, desiring to be their slaves all over again? <sup>10</sup> You observe *special* days and months and seasons and years. <sup>11</sup> I fear for you, that somehow I have labored over you in vain!

6. Or *formerly*  
7. Or *loathed*  
8. Lit. *Where then is your blessedness?*  
9. Or *from now on*; lit. *As for the rest*  
9. Lit. *Have I therefore*

<sup>12</sup> Brothers, I beg of you: Become like me, for I *became* like you. You've done me no wrong. <sup>13</sup> But as you *well* know, it was due to a physical infirmity that I first<sup>6</sup> preached the gospel to you; <sup>14</sup> and though my condition was a trial for you, you neither scorned nor rejected<sup>7</sup> me, but *instead* received me as an angel of God, as Christ Jesus *himself*. <sup>15</sup> What then has become of the joy that God gave you?<sup>8</sup> For I bear you witness that, had it been possible, would have plucked out your eyes and given them to me! <sup>16</sup> Or is it that I've now<sup>9</sup> become your enemy by telling you the truth?

10. Or *to be zealously courted*

<sup>17</sup> They zealously court you, *but* not for *your* good. On the contrary, they want to isolate you *from us* so that you will be zealous for them. <sup>18</sup> Now it is good to be zealous<sup>10</sup> for a good cause, *but to be so* always, and not only when I'm present with you. <sup>19</sup> My little children, with whom I'm again in labor till Christ be formed in you, <sup>20</sup> how I wish I could be present with you now and change my tone, for I am perplexed over you!

### A Lesson from the Old Testament

<sup>21</sup> Tell me, you who desire to live under the Law: Don't you hear *what* the Law *says*? <sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free. <sup>23</sup> But *the son* of the bondwoman was born according to the flesh, whereas *the son* of the free woman was born through a promise. <sup>24</sup> These things were spoken allegorically, for the two women represent<sup>11</sup>

11. Lit. *for these are*

two covenants. One *proceeds* from Mount Sinai and gives birth to bondage: This is Hagar. <sup>25</sup> Now this Hagar is Mount Sinai in Arabia, and corresponds to present day Jerusalem, for she is in slavery, together with her children. <sup>26</sup> But the Jerusalem above is free, and she is the mother of us all. <sup>27</sup> For it is written: “Rejoice, O barren one, *you* who do not bear! Break forth and shout, you who don’t travail! For she who was desolate has far more children than she who has a husband.”<sup>12</sup>

12. Is. 54:1

<sup>28</sup> Now you, brothers, are like Isaac: promised children.<sup>13</sup> <sup>29</sup> But just as the child<sup>14</sup> born according to the flesh then persecuted the child *born* according to the Spirit, so it is today.<sup>15</sup> <sup>30</sup> But what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman will not share the inheritance with the son of the free woman.”<sup>16</sup> <sup>31</sup> So then, brothers: We are not children of the bondwoman, but of the free.

13. Lit. *children of promise*; see Gen. 15:5

14. Lit. *the one*

15. Lit. *thus also now*

16. Gen. 21:10

### The Christian’s Fight for Freedom

**5** It was for freedom that Christ set us free; so stand firm, and don’t be entangled again in a yoke of bondage. <sup>2</sup> Mark this well: I, Paul, tell you that if you take circumcision, Christ will be of no use to you at all. <sup>3</sup> Moreover, I testify again to every man who takes *circmcision* that he is obligated to keep<sup>2</sup> the entire Law. <sup>4</sup> You who are trying to be justified by *the Law* have been severed from Christ; you have fallen from grace. <sup>5</sup> For we, by the Spirit, through faith, are eagerly waiting for the hope that righteousness brings.<sup>3</sup> <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision counts for anything; what counts is faith working through love.

1. Lit. *Behold*

2. Lit. *he is a debtor to do (perform, obey)*

3. Lit. *hope of righteousness*

<sup>7</sup> You were running well; who cut you off from following the truth? <sup>8</sup> This persuasion does not *come* from the One who is calling you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> In the Lord, I have full confidence in you, that you will adopt no other view; but the person who is troubling you will bear *his* sentence, whoever he may be. <sup>11</sup> And as for me, brothers, if I still proclaim circumcision, why do I still suffer persecution? If that were the case, the offense of the cross would be eliminated. <sup>12</sup> O that the men who are unsettling your minds<sup>4</sup> would go all the way and<sup>5</sup> cut off themselves!<sup>6</sup>

4. Or *moving you to rebellion*

5. Lit. *would also*

6. Or *mutilate themselves*

7. Lev. 19:18

<sup>13</sup> For you, brothers, have been called to freedom; only do not use *your* freedom as an opportunity for *indulging* the flesh, but instead serve one another through love. <sup>14</sup> For the entire Law is summed up in this one word: “You shall love your neighbor as yourself.”<sup>7</sup> <sup>15</sup> But if you bite and devour one another, beware that you are not consumed by one another!

### The Christian’s Realm of Freedom

8. Or *Now*

<sup>16</sup> But<sup>8</sup> I say: Walk in the Spirit, and you will not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; for the two<sup>9</sup> are opposed to one another, so that you cannot do the things you wish. <sup>18</sup> But if you are led by the Spirit, you are not under *the* Law.

9. Lit. *these (two)*

10. Lit. *manifest, evident, obvious*

11. Lit. *which are*

12. Or *heresies*

13. Lit. *which*

<sup>19</sup> Now the works of the flesh are plain for all to see.<sup>10</sup> They include<sup>11</sup> fornication, impurity, sensuality, <sup>20</sup> idolatry, sorcery, rivalries, strife, jealousy, outbursts of anger, selfish ambitions, dissensions, factions,<sup>12</sup> <sup>21</sup> envy, drunkenness, orgies, and the like. Concerning such things<sup>13</sup> I *now* forewarn you, just as I *previously* forewarned *you*, that those who practice them will not inherit the kingdom of God.

14. Or *law. Now those*

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, *and* self-control. Against such things there is no law; <sup>24</sup> and those<sup>14</sup> *who* belong to Christ have crucified the flesh with its passions and desires. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become conceited, provoking one another *or* envying one another.

### Concluding Instructions

1. Or *is caught, discovered*; lit. *if indeed (even if) a man is caught (up)*

2. Lit. *examine, inspect, scrutinize*

3. Or *boasting*

4. Lit. *will carry*

**6** Brothers, if indeed someone is caught up<sup>1</sup> in a particular trespass, you who *are* spiritual *must* restore such a person in a spirit of gentleness, keeping watch over yourselves so that you are not tempted as well. <sup>2</sup> Bear one another’s burdens and so fulfill the Law of Christ. <sup>3</sup> For if anyone thinks he is something when *in fact* he is nothing, he is deceiving himself. <sup>4</sup> Instead, each *person* should focus on<sup>2</sup> his own work; then he will have grounds for taking pride<sup>3</sup> in himself alone, and not in someone else. <sup>5</sup> For each of us must carry<sup>4</sup> his own load. <sup>6</sup> (Nevertheless, let the one who is taught in the word share all good things with him who teaches.)

<sup>7</sup> Brothers, do not be deceived: God is not mocked, for whatever a man sows, *that* he also will reap. <sup>8</sup> For he who sows to his flesh, from the flesh will reap corruption; but he who sows to the Spirit, from the Spirit will reap eternal life. <sup>9</sup> And let us not grow weary in doing good, for at the appointed time we will bring in a harvest if we don't give up. <sup>10</sup> Therefore, as often as we have opportunity, let us do good to all, *and* especially to the members of the household of faith.

### The Israel of God

<sup>11</sup> Notice what large letters *I'm using as* I write to you with my own hand! <sup>12</sup> Those who want to make a good impression in mere externals<sup>5</sup> are forcing you to be circumcised, *but* only so that they *themselves* will not suffer persecution for the cross of Christ. <sup>13</sup> For not even those who are circumcised keep the Law, yet they want you to take circumcision so that they can boast over your flesh! <sup>14</sup> But God forbid that I should *ever* boast, except in the cross of our Lord Jesus Christ, through whom<sup>6</sup> the world has been crucified to me, and I to the world. <sup>15</sup> For in Christ Jesus neither circumcision nor uncircumcision counts for anything; *what counts is* a new creation. <sup>16</sup> And as for those who walk in step<sup>7</sup> with this rule: May peace and mercy be upon them, even<sup>8</sup> upon the Israel of God.

<sup>17</sup> Finally,<sup>9</sup> let no one trouble me any more, for I carry about in my body the marks<sup>10</sup> of Jesus.

<sup>18</sup> Brothers, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

5. Lit. *in the flesh*

6. Or *through which*

7. Lit. *And as many as walk (march, conduct themselves)*

8. Or *and*

9. Or *From now on*

10. Greek *stigmata*: marks, scars, or brands indicating ownership





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# EPHESIANS

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## Greeting

**1** Paul, an apostle of Christ Jesus through the will of God, to the saints living in Ephesus,<sup>1</sup> the faithful<sup>2</sup> in Christ Jesus: <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

## Our Trinitarian Redemption

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, <sup>4</sup> just as he chose us in him before the founding of the world, so that we would be holy and blameless<sup>3</sup> before him. In love <sup>5</sup> he predestined<sup>4</sup> us to adoption as sons through Jesus Christ to himself, *doing so* in accordance with the good pleasure of his will, <sup>6</sup> *and* for the praise of the glory of his grace, which he freely bestowed upon us in the Beloved. <sup>7</sup> In him we have redemption through his blood: the forgiveness of sins, *granted* in accordance with the riches of his grace, <sup>8</sup> which he lavished upon us <sup>9</sup> in all wisdom and understanding when he made known<sup>5</sup> to us the mystery of his will. This *too* was in accordance with his good pleasure, which he has *now* set forth in Christ<sup>6</sup> <sup>10</sup> for an administration of the fullness of the times: namely, the heading up of all things in Christ, things in the heavens and things on the earth. <sup>11</sup> In him we also have obtained

1. Some old mss omit living in *Ephesus*

2. Lit. *to the saints who are in Ephesus and (even) to the faithful*

3. Or *unblemished*

4. Or *before him in love. He predestined*

5. Or *and understanding (insight), having made known*

6. Lit. *him*

an inheritance, having been predestined *to it* in accordance with the purpose of him who works all things according to the counsel of his *own* will, <sup>12</sup> so that we who were the first to set our hope on Christ would be for the praise of his glory. <sup>13</sup> And when you heard and believed the message of the truth (the good news of your salvation), you too were sealed in him with the promised Holy Spirit, <sup>14</sup> who is the down payment<sup>7</sup> on our inheritance, *given* with a view to the *full* redemption of the *purchased* possession, for the praise of his glory.

7. Or *first installment, pledge, deposit*

### Thanksgiving and Prayer

<sup>15</sup> For this reason, I myself—having heard about your faith in the Lord Jesus, and about your love for all the saints— <sup>16</sup> do not cease to give thanks for you, *always* mentioning *you* in my prayers, <sup>17</sup> *asking* that the God of our Lord Jesus Christ, the Father of glory, would give to you a spirit of wisdom and revelation in the knowledge of him; <sup>18</sup> that the eyes of your heart would be enlightened, so that you would know the hope of his calling, the riches of the glory of his inheritance in the saints, <sup>19</sup> and the surpassing greatness of his power towards us who believe—a *power* that accords with the exertion of the mighty strength<sup>8</sup> <sup>20</sup> which he exerted in Christ when he raised him from the dead and seated *him* at his *own* right hand in the heavenly *places*, <sup>21</sup> far above all rule and authority and power and dominion and every name that is named, not only in this age, but also in the *age* to come. <sup>22</sup> And he placed all things in subjection beneath his feet, and gave him—as head over all<sup>9</sup>—to the church, <sup>23</sup> which is his body, the fullness of him who fills all in all.

8. Lit. *the exertion of the might of his strength*

9. Or *all things*

### Salvation by Grace Through Faith

**2** And though you were dead<sup>1</sup> in your trespasses and sins—<sup>2</sup> in which you formerly walked according to the pattern of this present evil world,<sup>2</sup> according to the ruler of the domain<sup>3</sup> of the air, *the domain* of the spirit now at work in the sons of disobedience, <sup>3</sup> among whom also we all formerly conducted ourselves in the lusts of our flesh, carrying out the desires of the flesh and the thoughts *it engenders*, and were by nature children of wrath, just like the rest—<sup>4</sup> yet God, who is rich in mercy, because of his great love with which he loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved); <sup>6</sup> and he raised *us up* together, and seated us together in the heavenly *places* in Christ Jesus, <sup>7</sup> so that in the

1. Lit. *And you, being dead*

2. Lit. *according to the age of this world*

3. Lit. *authority; sphere of influence*

*endless* ages to come he might display the surpassing riches of his grace in kindness towards us in Christ Jesus. <sup>8</sup> For by grace you have been saved, through faith. And this<sup>4</sup> *comes* not from yourselves: It is the gift of God <sup>9</sup> (and not the fruit of works<sup>5</sup>), so that none can *ever* boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works which God prepared beforehand so that we might walk in them.

4. The Greek for "faith" is feminine, the Greek for "this" is neuter

5. Lit. *is not from (based on, the result of) works*

### The One New Man

<sup>11</sup> So remember that formerly, you—"the Gentiles" with respect to the flesh, *and a people* referred to as "*the Uncircumcision*" by the so-called "Circumcision" (*whose circumcision is merely* in the flesh, performed by human hands)—<sup>12</sup> remember that at that time you were without Christ, excluded from the commonwealth of Israel, and strangers to the covenants of the promise *made to Abraham*, having no hope, and *living* without God in the world.

<sup>13</sup> But now, in Christ Jesus, you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup> For he himself is our peace, who has made the two *peoples into* one, having torn down the dividing wall, the source of the enmity *that stood between them*. <sup>15</sup> He did this by abolishing in his flesh the Law containing God's commands in the form of ordinances,<sup>6</sup> so that out of the two he might create in himself one new man—*thereby* making peace—<sup>16</sup> and might *also* reconcile them both to God in one body through the cross, by which he put the enmity to death. <sup>17</sup> And he came and proclaimed peace to you who were far off, and peace to those who were near; <sup>18</sup> for through him we both have access in one Spirit to the Father.

6. Lit. *the Law of commands in ordinances*

<sup>19</sup> So then: Now you are no longer foreigners and aliens,<sup>7</sup> but fellow-citizens with the saints, and *full members* of the household of God. <sup>20</sup> For you have been built on the foundation of the apostles and prophets, Christ Jesus himself being the *chief* cornerstone. <sup>21</sup> In him the whole building, as it is fitted together, grows into a holy temple in the Lord. <sup>22</sup> And in him you also are being built up, together *with all the saints*, so as to become<sup>8</sup> a dwelling place of God by the Spirit.

7. Lit. *non-citizens living in a foreign land*

8. Lit. *are being built up together unto (for)*

### The Mystery of the Christ

**3** For this reason I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles— <sup>2</sup> if indeed you have heard about the stewardship of God's grace entrusted to me for your benefit, <sup>3</sup> how

1. Or *before, earlier*
2. Lit. *the mystery of Christ*
3. Lit. *other*

by *divine* revelation the mystery of *Christ* was made known to me, just as I briefly wrote *you* above.<sup>1</sup> <sup>4</sup> By reading this, you will be able to perceive my insight into this mystery,<sup>2</sup> <sup>5</sup> which in previous<sup>3</sup> generations was not made known to the sons of men as it now has been revealed to his holy apostles and prophets by the Spirit; <sup>6</sup> namely, that the Gentiles are fellow heirs of the inheritance, fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, <sup>7</sup> of which I was made a servant according to the gift of God's grace, given to me in accordance with the exertion of his power.

4. Some ancient mss *make all to see*
5. Lit. *what is*
6. Lit. *from the ages*

<sup>8</sup> To me, the least of all the saints, this grace was given, so that I might proclaim to the Gentiles the unfathomable riches of Christ, <sup>9</sup> and bring to light<sup>4</sup> all that belongs<sup>5</sup> to the administration of the mystery—a *mystery* that in ages past<sup>6</sup> *had* remained hidden in God, who created all things— <sup>10</sup> so that now, through the Church, the many-sided wisdom of God might be made known to the rulers and authorities in the heavenly places. <sup>11</sup> *All this was* in accordance with the eternal purpose that he accomplished in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and confident access *to God* through *our* faith in him.<sup>7</sup> <sup>13</sup> So then: I urge you not to lose heart over the things I suffer in your behalf, since this<sup>8</sup> is your glory.

7. Or possibly *through his faithfulness*
8. Lit. *which*

### Prayer for Strength, Wisdom, and Love

9. Or *every*
10. Or *and that*

<sup>14</sup> For this reason I bend my knees before the Father, <sup>15</sup> from whom the whole<sup>9</sup> family in heaven and earth derives its name; <sup>16</sup> *and I pray* that in accordance with the riches of his glory you may be strengthened with power through his Spirit in the inner man, <sup>17</sup> so that<sup>10</sup> Christ may dwell in your hearts through faith, *and* that you, being rooted and grounded in love, <sup>18</sup> may be enabled to grasp, together with all the saints, what *is* the breadth and length and depth and height— <sup>19</sup> and so to know the love of Christ, which surpasses knowledge, so that you may be filled up to all the fullness of God.

<sup>20</sup> Now to him who is able to do exceedingly abundantly above all we *can* ask or think, in accordance with the power that is *now* at work within us, <sup>21</sup> to him *be* glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

## A Plea for Unity

**4** So then: I, the prisoner of the Lord, urge you to walk in a manner worthy of the calling by which you were called: <sup>2</sup> in all humility and gentleness, with great patience, bearing with one another in love, <sup>3</sup> *and* making every effort to guard the unity of the Spirit in the bond of peace. <sup>4</sup> *For there is* one body and one Spirit—just as you also were called to the one hope that belongs to your calling<sup>1</sup>— <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who *is* over all, and through all, and in all.

1. Lit. *called in one hope of your calling*

## A Recognition of Diversity

<sup>7</sup> But to each one of us grace was given according to the measure of Christ's gift. <sup>8</sup> This is why he<sup>2</sup> says, "When he ascended on high, he led<sup>3</sup> captivity captive and gave gifts to men."<sup>4</sup> <sup>9</sup> (Now this *expression*, "He ascended"—what does it mean, if not that he also<sup>5</sup> descended into the lower parts of the earth? <sup>10</sup> *But* he who descended is the very one who also ascended far above all the heavens, so that he might fill all things.)

2. Or *it*  
3. Or *took*  
4. Ps. 68:18  
5. Many mss *also first*

<sup>11</sup> And he himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of service, for the building up of the body of Christ, <sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God: to a perfect man, to the measure of the stature of the fullness of Christ. <sup>14</sup> *And he has done this* so that we will no longer be children, tossed to and fro by *the* waves, and swept along with every wind of doctrine, by means of the trickery of men who craftily carry out their deceitful schemes.<sup>6</sup> <sup>15</sup> Rather, as we speak<sup>7</sup> the truth in love, we are meant to grow up in every respect into him who is the head—into Christ *himself*. <sup>16</sup> From him the whole body—being joined and knit together by every supporting ligament<sup>8</sup> as each individual member does his part<sup>9</sup>—effects its own growth,<sup>10</sup> and so builds itself up in love.<sup>11</sup>

6. Lit. *by the trickery of men, by craftiness with the scheme of deceit*  
7. Or *as we practice*  
8. Or *what every joint supplies*; lit. *every joint of supply*  
9. Lit. *according to the working in measure of each individual part*  
10. Lit. *causes the growth of the body*  
11. Lit. *unto the building up of itself in love*

## New Life in Christ

<sup>17</sup> This I say, then, and solemnly testify in the Lord: You must no longer walk as the Gentiles walk, in the futility of their mind; <sup>18</sup> for they are darkened in their understanding, *and* alienated from the life of God due to the ignorance that is in them because

of the hardness of their heart. <sup>19</sup> Having grown callous, they have given themselves over to unbridled lust, with the result that they practice every kind of impurity with insatiable greed.

<sup>20</sup> But you did not learn Christ in this way, <sup>21</sup> if indeed you have heard him and been taught by him (since <sup>12</sup> truth is *found* in Jesus), <sup>22</sup> that with respect to your former manner of life you must throw off the old man, who grows more and more corrupt as he yields to deceptive lusts; <sup>23</sup> but that instead you must be renewed in the spirit of your mind, <sup>24</sup> and must put on the new man, who was created in the likeness of God, <sup>13</sup> and in the righteousness and holiness that are proper to the truth. <sup>14</sup>

<sup>25</sup> For this reason, laying aside *all* falsehood, let each of you speak truth with his neighbor, for we are members one of another. <sup>26</sup> “Be angry, but do not sin.” <sup>15</sup> Don’t let the sun go down on your anger, <sup>27</sup> and leave no room for the devil *to do his work*. <sup>28</sup> Let him who stole steal no more; instead, let him work, doing what is honorable <sup>16</sup> with his own hands, that he might have *something* to give to the one who stands in need. <sup>29</sup> Let no corrupt <sup>17</sup> communication come out of your mouth, but only such as serves to meet a present need, <sup>18</sup> that it might impart grace to the hearers. <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness, wrath, anger, clamor, and slander be put away from you, together with all malice. <sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, just as God, in Christ, has also forgiven you.

### Walk in Love

**5** So then: As beloved children, be imitators of God. <sup>2</sup> And walk in love, even as Christ also loved us and gave himself for us: an offering and a sacrifice to God, a fragrance well-pleasing to him. <sup>1</sup> <sup>3</sup> But sexual immorality and impurity of any kind, or greed—such things must not even be mentioned <sup>2</sup> among you, as is proper for saints. <sup>4</sup> Nor should there be obscene and foolish talk, or coarse jesting, which are not fitting, but rather *the* giving of thanks. <sup>5</sup> For of this you may be sure: no immoral, impure, or covetous person (who is *actually* an idolater) has any inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

12. Lit. *just as*

13. Or *after the image of God*; lit. *according to God*

14. Or *in true righteousness and holiness*; lit. *in righteousness and holiness of the truth*

15. Ps. 4:4

16. Or *useful*

17. Or *rotten, worthless*

18. Lit. *but whatever is good for the building up of the need*

1. Lit. *for a sweet-smelling aroma*

2. Lit. *it is not to be named*

## Walk in Light

<sup>7</sup> Therefore you must not partner with them *in sin*, <sup>8</sup> for once you were darkness, but now *you are* light in the Lord. Walk as children of light <sup>9</sup> (for the fruit of the light *is seen* in all goodness, righteousness, and truth), <sup>10</sup> striving to discern and display<sup>3</sup> what is pleasing to the Lord. <sup>11</sup> And have no fellowship with the unfruitful works of darkness; on the contrary, you should actually expose them, <sup>12</sup> for it is shameful even to speak of the things they do in secret. <sup>13</sup> But when anything is exposed to the light, it is seen for what it is;<sup>4</sup> for all that is thus seen<sup>5</sup> is light. <sup>14</sup> Therefore he<sup>6</sup> says, “Awake, O sleeper, and rise from the dead; and Christ will shine on you!”

<sup>15</sup> See to it, then, that you walk circumspectly—not as unwise, but as wise—<sup>16</sup> redeeming the time, for the days are evil. <sup>17</sup> For this reason, do not be foolish, but understand what<sup>7</sup> the will of the Lord is. <sup>18</sup> And do not be drunk with wine, in which there is dissipation, but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, <sup>20</sup> always giving thanks for all things to God the Father<sup>8</sup> in the name of our Lord Jesus Christ, <sup>21</sup> submitting yourselves one to another out of reverence for Christ.<sup>9</sup>

## The Mystery of Marriage

<sup>22</sup> Wives, *submit* to your own husbands as *you would* to the Lord. <sup>23</sup> For the husband is the head of the wife, as also Christ is the head of the church, he himself *being* the savior of the body. <sup>24</sup> Now as the church submits *herself* to Christ, so too *should* wives *submit* to their own husbands in all matters.

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave himself for her, <sup>26</sup> that he might sanctify her, having cleansed her by washing her with water through the word;<sup>10</sup> <sup>27</sup> that he might present her<sup>11</sup> to himself *as* a glorious church, without spot or wrinkle or any such thing, but that she should be holy and without blemish.

<sup>28</sup> This too is how husbands should love their own wives: just as *they love* their own bodies! He who loves his wife loves himself. <sup>29</sup> For no man ever yet hated his own flesh. On the contrary, he nourishes and cherishes it, just as Christ also *nourishes and cherishes* the church—for we are *the* members of his body.

3. Greek *dokimazo*: to examine, discern, approve, demonstrate  
 4. Lit. *made manifest, revealed*  
 5. Lit. *made manifest, revealed*  
 6. Or *it*

7. A few mss *but be wise, understanding what*

8. Lit. *to the God and Father*  
 9. Or *in the fear of Christ*

10. Lit. *by the washing of water by (in, with) the word* (Greek *rhema*)  
 11. Lit. *it*



12. Or *cleave, hold*  
 13. Gen. 2:24  
 14. Lit. *Let the wife (woman) fear (reverence, respect) the husband (man)*

1. Deut. 5:16  
 2. Or *exhortation, admonition*

3. Lit. *do the same things to them*

4. Lit. *on the day of evil (trouble, difficulty)*  
 5. Lit. *with (the) readiness (preparing, preparedness) of the gospel of peace*  
 6. Or *and in every circumstance*; lit. *with (in) all (these) things*

<sup>31</sup> “For this reason a man shall leave his father and mother, and be joined<sup>12</sup> to his wife; and the two shall become one flesh.”<sup>13</sup>

<sup>32</sup> This is a great mystery, but I’m speaking *here* about Christ and the church. <sup>33</sup> Nevertheless, each of you husbands must also love his own wife just as *he loves* himself; and let the wife see to it that she reverences her husband.<sup>14</sup>

## Children and Parents

**6** Children, obey your parents in the Lord, for this is right. <sup>2</sup> “Honor your father and mother”—which is the first commandment to include a promise—<sup>3</sup> “that it may go well with you, and that your life may be long upon the earth.”<sup>14</sup> <sup>4</sup> And fathers, don’t provoke your children to anger, but bring them up in the training and instruction<sup>2</sup> of the Lord.

## Slaves and Their Masters

<sup>5</sup> Slaves, obey those who are your masters according to the flesh with fear and trembling, in the sincerity of your heart, just as you would Christ; <sup>6</sup> not with eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. <sup>7</sup> With good will render service as if to the Lord, and not to men, <sup>8</sup> knowing that whatever good anyone does, the Lord will reward him for it, whether slave or free. <sup>9</sup> And masters, apply these same principles in dealing with your slaves,<sup>3</sup> forgoing threats, realizing that both their Master and yours is in heaven; and there is no partiality with him.

## The Weapons of Our Warfare

<sup>10</sup> Finally, be strong in the Lord and in the power of his might. <sup>11</sup> Put on the full armor of God, so that you can stand firm against the schemes of the devil. <sup>12</sup> For our wrestling match is not against flesh and blood, but against the rulers, against the powers, against the world forces of this *present* darkness, against the spiritual *forces* of wickedness in the heavenly realms. <sup>13</sup> For this reason, take up the full armor of God, so that you can hold your ground in time of trouble,<sup>4</sup> and—having done all things—stand firm.

<sup>14</sup> Stand firm, then, having girded your loins with truth, having strapped on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the readiness that comes from the gospel of peace.<sup>5</sup> <sup>16</sup> In addition to all these,<sup>6</sup> take up the shield of faith,

with which you'll be able<sup>7</sup> to extinguish all the flaming arrows of the evil one. <sup>17</sup> And take<sup>8</sup> the helmet of salvation, along with the sword of the Spirit, which is the word of God. <sup>18</sup> With all *kinds of* prayer and supplication,<sup>9</sup> pray at all times<sup>10</sup> in the Spirit; and with this as your goal, stand watch—with all perseverance and supplication—over all the saints. <sup>19</sup> And pray for me as well, that whenever I open my mouth, God will give me utterance,<sup>11</sup> so that with free and fearless confidence I might make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains. Pray that whenever I proclaim it, I may speak out boldly, just as I should.

### Final Words

<sup>21</sup> Now Tychicus, a beloved brother and faithful servant in the Lord, will inform you about all that is *happening here*, so that you also may know my circumstances *and* how I am doing. <sup>22</sup> I have sent him to you for this very reason—so that you might know our circumstances, and that he may comfort your hearts.

<sup>23</sup> Peace to the brotherhood—and love with faith—from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace *be* with all who love our Lord Jesus Christ with a pure and undying love.<sup>12</sup> Amen.

7. Or *find (have) strength*

8. Or *receive*

9. Or *in every prayer and petition*

10. Or *on all occasions*; lit. *in each time (occasion)*

11. Lit. *utterance will be given to me*

12. Or *in sincerity*; lit. *in incorruption (purity, imperishability)*



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# PHILIPPIANS

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## Greeting

**1** Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus *living* in Philippi, together with the overseers and deacons: <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

## Gratitude and Prayer

<sup>3</sup> Every time I remember you, I give thanks to my God; <sup>4</sup> *and* in my every prayer for you all I constantly make *my* requests with joy <sup>5</sup> because of your partnership in the gospel from the first day until now. <sup>6</sup> For of this one thing I now am sure: <sup>1</sup> He who began a good work in you will continue to perfect it until the day of Christ Jesus. <sup>7</sup> Indeed, <sup>2</sup> it is *only* fitting that I should think this *way* about you all, since I have you in my heart; for whether in my chains or in the defense and confirmation of the gospel, you all are partakers of grace with me. <sup>8</sup> For God is my witness how greatly I long for you all with the affection<sup>3</sup> of Christ Jesus. <sup>9</sup> And this is my prayer: that your love will increase more and more in true spiritual knowledge and all discernment, <sup>10</sup> so that you *can* see and approve of all that is excellent, <sup>4</sup> and thus remain<sup>5</sup> pure and blameless for the day of Christ, <sup>11</sup> continually being filled

1. Lit. *having been persuaded of this very thing*

2. Lit. *Just as*

3. Lit. *inward parts; seat of human affection*

4. Lit. *the things that differ, excel*

5. Lit. *in order that you might be*

with the fruit of righteousness, which *comes* through Jesus Christ, to the glory and praise of God.

### The Apostle's Joy: Christ is Proclaimed

<sup>12</sup> But I want you to know, brothers, that my present circumstances have actually resulted in the further progress of the gospel; <sup>13</sup> for *now* it has become clear to the entire praetorian guard, and to everyone else, that I am in chains for *the cause of Christ*. <sup>14</sup> What's more, most of the brothers in the Lord, drawing courage<sup>6</sup> from my chains, are all the more bold to declare the word without fear. <sup>15</sup> Some, to be sure, are proclaiming Christ out of envy and rivalry; but others do so from good will. <sup>16</sup> The latter are motivated by love, knowing that I am appointed for the defense of the gospel; <sup>17</sup> the former proclaim Christ insincerely, out of selfish ambition, thinking to stir up trouble *for me* in my chains. <sup>18</sup> What then *is the result?* Just this: In every way—whether in pretense or in truth—Christ is proclaimed. And in that I rejoice.

6. Or *most of the brothers, taking courage in the Lord*

### To Live Is Christ, to Die Is Gain

<sup>19</sup> Yes, and I will *continue* to rejoice, for I know that through your prayers, and through the supply of the Spirit of Jesus Christ, this will end in my release,<sup>7</sup> <sup>20</sup> *and that all will unfold* in accordance with my earnest expectation and hope that I will never be ashamed, but that now, as always, Christ will be magnified in my body, whether by life or by death.

7. Or *salvation, deliverance*; see 1:25-26

<sup>21</sup> For to me, to live *is* Christ, and to die *is* gain. <sup>22</sup> If, however, I stay on in the flesh, it *will mean* fruitful labor for me. Thus, I don't know which to prefer,<sup>8</sup> <sup>23</sup> but find myself<sup>9</sup> hard-pressed between the two, having a desire to depart and be with Christ (for that is far better *for me*), <sup>24</sup> yet *knowing that* to stay on in the flesh *is* necessary for you. <sup>25</sup> But since I'm convinced of the latter, I know that I will *indeed* stay on and continue with you all for your progress and joy in the faith, <sup>26</sup> so that your rejoicing<sup>10</sup> over me may abound in Christ Jesus through my coming to you again.

8. Or *choose*  
9. Lit *am*

10. Or *boasting, glorying*

### A Worthy Life

<sup>27</sup> Only let your conduct be worthy<sup>11</sup> of the gospel of Christ, so that whether I come and see you, or *simply* hear about your affairs while I'm still away, *I may know* that you are standing firm

11. Lit. *Only live as (free) citizens in a manner worthy*

in one spirit, single-mindedly striving together for the faith of the gospel, <sup>28</sup> *and* in no way intimidated<sup>12</sup> by your adversaries. This, for them, is a clear sign of *their* destruction, but for you, of salvation—and that from God. <sup>29</sup> For to you it has been granted, in behalf of Christ, not only to believe in him, but also to suffer for his cause, <sup>30</sup> experiencing *among yourselves* the same struggle that you saw me face, and now hear that I am facing *again*.<sup>13</sup>

12. Or *frightened*

13. Lit. *saw in me, and now hear in me*

### A Plea for Unity

**2** If, then, there *is* any encouragement in Christ, any comfort stemming from love,<sup>1</sup> any fellowship granted by the Spirit<sup>2</sup>—if there is any affection and compassion—<sup>2</sup> make my joy complete by being of the same mind *and* the same love, united in spirit *and* intent on one goal. <sup>3</sup> Do nothing out of selfish ambition or hollow boasting; rather, in all humility<sup>3</sup> let each regard the other as more important than himself.<sup>4</sup> <sup>4</sup> Each *of you* should pursue not only his own interests, but those of others as well.

1. Lit. *comfort of love*

2. Lit. *fellowship (communion) of (the) Spirit*

3. Lit. *lowliness of mind*

4. Lit. *regarding one another as more important (better) than themselves*

### The Path to Unity

<sup>5</sup> Let this mind be in<sup>5</sup> you, which also was in Christ Jesus, <sup>6</sup> who, though existing in the *very* form of God, did not regard equality with God as something to be grasped. <sup>7</sup> Rather, he laid aside his divine prerogatives,<sup>6</sup> and took *instead* the form of a bond-servant, having been made<sup>7</sup> in the likeness of men. <sup>8</sup> Moreover, being found in form as a man, he humbled himself and became<sup>8</sup> obedient to the point of death, even the death of the cross. <sup>9</sup> For this very reason God raised him up to the highest place, and bestowed on him the name that is above every *other* name,<sup>10</sup> so that at the name of Jesus every knee should bow—of those in heaven, of those on earth, and of those beneath the earth—<sup>11</sup> and every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

5. Or *among*

6. Lit. *emptied himself*

7. Or *born*

8. Or *by becoming*; lit. *having become*

### Lights Shining in the Darkness

<sup>12</sup> So then, my beloved *friends*, just as you always have obeyed—not only as *you did* in my presence, but now much more in my absence—work out your own salvation with fear and trembling; <sup>13</sup> for God is the one at work within<sup>9</sup> you, both to will and to work for *his* good pleasure.

9. Or *among*

10. Or *may become*

11. Lit. *holding fast (holding forth) the word of life*

12. Or *are*

13. Lit. *seeking the things of themselves*

14. Or *worth*

15. Lit. *messenger and minister of my need*

16. Lit. *in order to supply that which fell short in your service to me*

<sup>14</sup> Do all things without complaining or arguing, <sup>15</sup> so that you may show yourselves<sup>10</sup> blameless and pure, children of God *living* without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

<sup>16</sup> Hold fast to the word of life,<sup>11</sup> so that on the day of Christ I may have reason to boast that I neither ran nor labored in vain.

<sup>17</sup> But even if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad of it and rejoice with you all. <sup>18</sup> And in just the same way, you also should be<sup>12</sup> glad and rejoice with me.

### Timothy and Epaphroditus Commended

<sup>19</sup> But in the Lord Jesus I hope to send Timothy to you soon, so that I also may be encouraged when I learn about your circumstances. <sup>20</sup> For I have no one *else* like him, someone who will sincerely look out for your welfare. <sup>21</sup> For they all are seeking to advance their own interests<sup>13</sup> rather than those of Jesus Christ. <sup>22</sup> But you know his proven character,<sup>14</sup> that like a son with *his* father he *has* served with me in the *furtherance of the* gospel. <sup>23</sup> For this reason I hope to send him at once, as soon as I see how things turn out for me. <sup>24</sup> And I trust in the Lord that I myself will also come soon.

<sup>25</sup> Nevertheless, I thought it necessary to send you Epaphroditus—my brother, fellow worker, and fellow soldier, but also your messenger, and the minister you sent to meet my needs<sup>15</sup>—<sup>26</sup> since he was longing for you all, and was distressed because *he knew* you had heard that he was sick. <sup>27</sup> For he was indeed sick, almost to the point of death. But God had mercy on him; and not only on him, but on me as well, that I might not have sorrow upon sorrow. <sup>28</sup> For this reason I have sent him *all* the more eagerly, so that when you see him again you may rejoice and I may be less sorrowful. <sup>29</sup> Therefore, receive him in the Lord with all gladness; and hold such men in high regard, <sup>30</sup> because he nearly died for the work of Christ, risking his life in order to supply the service that you yourselves could not perform for me.<sup>16</sup>

### The True Circumcision

**3** Finally, my brothers, rejoice in the Lord. To write the same things *again* is no trouble for me, but a safeguard for you: <sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the mutilation! <sup>3</sup> For we are the *true* circumcision, who worship in

the Spirit of God, glory in Christ Jesus, and place no confidence in the flesh—<sup>4</sup> though I myself could well place confidence even in the flesh. If anyone else thinks he might place confidence in the flesh, I more so: <sup>5</sup> circumcised the eighth day, *a member* of the family of Israel, *a clansman* of the tribe of Benjamin, a Hebrew of *the* Hebrews. As to the Law, *I was* a Pharisee; <sup>6</sup> as to zeal, a persecutor of the church; as to the righteousness contained in the Law, blameless.

<sup>7</sup> But whatever things were gain to me, these I count as loss for the sake of Christ. <sup>8</sup> More than that, I count all things as loss compared to the surpassing worth of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and regard them as rubbish. I do this in order to gain Christ, <sup>9</sup> and to be found in him, not having a righteousness of my own based on the Law, but on that which comes through faith in Christ—the righteousness that comes from God *and depends* on faith. <sup>10</sup> My goal is to know him, together with the power of his resurrection and the fellowship of his sufferings; to be conformed to his death, <sup>11</sup> so that by all means<sup>1</sup> I might attain to the resurrection from the dead.

1. Lit. *if somehow; if by any means*

### A Definition of Christian Maturity

<sup>12</sup> Not that I've already obtained *these things*, or already reached perfection; rather, I press on in order to take hold of that for which Christ Jesus also took hold of me. <sup>13</sup> Brothers, I do not think of myself as having reached *my goal*. But this one thing *I do*: forgetting the things that lie behind, and reaching out for the things that lie ahead, <sup>14</sup> I race<sup>2</sup> towards the mark to win the prize of the upward call of God in Christ Jesus. <sup>15</sup> So then: Let all who are mature embrace this point of view; and if in any way you are thinking otherwise, God will show you this as well. <sup>16</sup> Meanwhile, the measure to which we've attained is the measure in which we should walk.<sup>3</sup>

2. Lit. *run, chase, pursue*

3. Lit. *Nevertheless, to what we have attained, in this (we are) to walk*

### An Example of Christian Maturity

<sup>17</sup> Brothers, be imitators of me. And since you have us for an example, you should also keep your eyes on those who walk like us. <sup>18</sup> For many are walking (I often spoke of them to you; and now, with tears,<sup>4</sup> I do so *once again*) as enemies of the cross of Christ. <sup>19</sup> Their end is destruction, their god *is* their stomach, and their glory *lies* in their shame—men whose minds are fixed on earthly things. <sup>20</sup> For our citizenship is in heaven, from which

4. Lit. *even weeping*



5. Lit. *transform the body of our humiliation*

also we eagerly wait for *the* Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our present earthly body—subject as it is to humiliation<sup>5</sup>—and conform it to his glorious body, *doing so* in accordance with the exercise of that same power by which he is able to subject all things to himself.

6. Lit. *stand thus in the Lord*

<sup>4:1</sup> So then, my beloved brothers—brothers whom I long *to see*, my joy and my crown—stand firm in the Lord in this very way,<sup>6</sup> my dear friends.

### Concluding Exhortations

1. Lit. *who have struggled with me in the gospel*

**4** <sup>2</sup> I urge Euodia, and I urge Syntyche: Be of the same mind in the Lord. <sup>3</sup> Yes, and I also ask that you, true comrade, assist these women who joined with me in struggling for the advance of the gospel,<sup>1</sup> along with Clement and the rest of my fellow workers, whose names *are written* in the Scroll of Life.

2. The Greek *epiekes* has all three connotations

<sup>4</sup> Rejoice in the Lord always. I will say *it* again: Rejoice! <sup>5</sup> Let your gentleness, patience, and fair-mindedness<sup>2</sup> be evident to all men: The Lord *is* near. <sup>6</sup> Be anxious for nothing, but in all things, by prayer and supplication, with thanksgiving, let your requests be made known to God; <sup>7</sup> and the peace of God that passes all understanding will guard your hearts and minds in Christ Jesus.

3. Or *just*

4. Lit. *is lovely, pleasing*

5. Lit. *is commendable*

6. Lit. *consider, ponder, meditate on*

7. Lit. *in me*

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is right,<sup>3</sup> whatever is pure, whatever pleases with its beauty,<sup>4</sup> whatever wins your commendation<sup>5</sup>—if *there is* anything excellent, or anything worthy of praise—let your mind dwell on<sup>6</sup> these things. <sup>9</sup> Moreover, the *things* you learned and received and heard and saw in my life<sup>7</sup>—put them into practice, and the God of peace will be with you.

### A Fragrant Aroma

8. Lit. *now at last*

<sup>10</sup> Now I greatly rejoiced in the Lord that at last<sup>8</sup> you have expressed your care for me again (though you certainly did care, but *simply* lacked *the* opportunity). <sup>11</sup> Not that I speak from want, for in my every circumstance<sup>9</sup> I have learned to be content: <sup>12</sup> I know how to live humbly, and I know how to live bountifully. In each and every situation I've learned the secret of being filled and going hungry, of enjoying abundance and suffering lack. <sup>13</sup> I can do all things through him who strengthens me!

9. Lit. *in the things (in which) I am*

<sup>14</sup> Nevertheless, you did well to share with me in *my* affliction. <sup>15</sup> Moreover, you Philippians know very well that in the early days of my gospel ministry,<sup>10</sup> when I left Macedonia, no church but yours shared with me in *the* matter of giving and receiving; <sup>16</sup> for even *when I was* in Thessalonica, you more than once sent *gifts* to meet my needs. <sup>17</sup> Not that I seek the gift *itself*; rather, I seek the reward<sup>11</sup> that accrues to your account. <sup>18</sup> But I have received everything, and am filled to overflowing! I am amply supplied, having received from Epaphroditus the gifts<sup>12</sup> you sent: a fragrant aroma *and* an acceptable sacrifice, well pleasing to God. <sup>19</sup> And my God will supply your every need according to his glorious riches<sup>13</sup> in Christ Jesus. <sup>20</sup> Now to our God and Father *be* the glory forever and ever. Amen.

10. Lit. *And you yourselves indeed know, Philippians, that at the beginning of the gospel*

11. Or *profit, credit*; lit. *fruit*

12. Lit. *things*

13. Lit. *his riches in glory*

### Farewell and Blessing

<sup>21</sup> Greet every saint in Christ Jesus. The brothers who are with me greet you. <sup>22</sup> All the saints greet you, and especially those of Caesar's household. <sup>23</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.



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# COLOSSIANS

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## Greeting

**1** Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, **2** to the saints and faithful brothers in Christ *living* in Colossae: Grace to you, and peace, from God our Father.

## Gratitude for God's Grace

**3** We always thank God, *the* Father of our Lord Jesus Christ, when we pray for you; **1** **4** for we have heard about your faith in Christ Jesus, and about the love you have for all the saints, **5** both of which flow from the hope **2** that is stored up for you in heaven, a hope you first heard about in the message of God's truth: the gospel **3** **6** that has come to you. All over the world this gospel is bearing fruit and growing, just as it has among you since the day you *first* heard *it* and came to understand the grace of God in truth—**7** that is, since **4** you learned *it* from our beloved fellow servant, Epaphras, who is a faithful minister of Christ on our **5** behalf, *and* **8** who also told us about your love in the Spirit.

1. Or *We thank God . . . Christ, always praying for you*

2. Lit. *saints, because of the hope*

3. Lit. *the word of the truth of the gospel*

4. Lit. *just as*

5. Some mss *your*

## Prayer for God's Grace

**9** For this reason, since the day we heard *of it*, we have not ceased to pray for you, asking that you may be filled with the knowledge

6. Or *all spiritual wisdom and understanding*

7. Or *all steadfastness (longsuffering) with joy, giving*

8. Lit. *who*

9. Or *continue and cohere*; lit. *hold together*

10. Lit. *might come to hold first place*

11. Or *For in him all the fullness was pleased to dwell*; lit. *For in him he was pleased (it pleased) all the fullness to dwell*

12. Lit. *by the body of his flesh through death*

13. Lit. *and*

of his will in all wisdom and spiritual understanding,<sup>6 10</sup> so that you may walk in a manner worthy of the Lord, fully pleasing *to him*, bearing fruit in every good work, and increasing in the knowledge of God. <sup>11</sup> We *also* ask that in accordance with his glorious might you may be strengthened with all power for all endurance and all steadfastness, joyfully <sup>12</sup> giving<sup>7</sup> thanks to the Father, who has qualified you for a share in the inheritance of the saints in the realm of the light. <sup>13</sup> For he<sup>8</sup> has delivered us from the domain of darkness, and transferred *us* into the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption: the forgiveness of *our* sins.

### Prerogatives of the Divine Christ

<sup>15</sup> He is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For by him all things were created, *both* in the heavens and on *the* earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through him and for him; <sup>17</sup> and he is before all things, and in him all things are held together.<sup>9</sup> <sup>18</sup> He is also the head of the body, the church; *and* he is the beginning—the firstborn from the dead—so that he himself might have the preeminence<sup>10</sup> in all things. <sup>19</sup> For it pleased God that all the fullness should dwell in him,<sup>11 20</sup> and that having made peace through the blood of his cross, all things should be reconciled to himself, whether things on the earth or things in the heavens.

### Redemption in Christ

<sup>21</sup> And you—who formerly were alienated and hostile in mind, *engaged* in evil deeds—<sup>22</sup> he now has reconciled through the death of Christ's physical body,<sup>12</sup> in order to present you holy, blameless, and above reproach before him, <sup>23</sup> if indeed you continue in *the* faith: grounded, steadfast, and never moved away from the hope of the good news you heard—news that has been proclaimed in all creation under heaven, *and* of which I, Paul, have been made a minister.

### Marks of a Minister of Christ

<sup>24</sup> Now I rejoice in the things I suffer for your sake as<sup>13</sup> I fill up in my flesh whatever is lacking in the afflictions of Christ, *doing so* for the benefit of his body, which is the church. <sup>25</sup> In accordance with the stewardship that God gave to me for your benefit, I have

become her servant, *with a charge* to fully proclaim<sup>14</sup> the word of God: <sup>26</sup> the mystery hidden from ages and generations gone by, but now revealed to his saints. <sup>27</sup> To them God was pleased to reveal how great among the Gentiles are the riches of the glory of this mystery,<sup>15</sup> which is Christ in you, the hope of glory. <sup>28</sup> He is the one we proclaim, warning every man, and teaching every man in all wisdom, so that we may present every man mature and complete in Christ Jesus. <sup>29</sup> And I too labor towards this end,<sup>16</sup> striving in accordance with the working of Christ himself,<sup>17</sup> which works in me with *mighty* power.

### The Quest for Full Assurance

**2** For I want you to know how great a struggle I have for you, for those in Laodicea, and for all who have not *yet* seen me face to face.<sup>1</sup> <sup>2</sup> *My deep desire and prayer to God* is that their hearts, having been knit together in love, may be strengthened and encouraged to such an extent that they will possess<sup>2</sup> all the riches of the full assurance that comes from understanding,<sup>3</sup> and that they will fully know<sup>4</sup> the mystery of God—which is Christ *himself*—<sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge. <sup>4</sup> I say this so that no one will deceive you with persuasive arguments. <sup>5</sup> For though I am absent in the flesh, I am present with you in spirit, rejoicing to see your *good* order and the firmness of your faith in Christ. <sup>6</sup> Therefore, just as you received Christ Jesus as<sup>5</sup> Lord, so too you must live<sup>6</sup> in him: <sup>7</sup> rooted and built up in him, firmly established in the faith just as you were taught *it, and always* overflowing with thanksgiving.

### The All-sufficient Christ

<sup>8</sup> See to it that no one takes you captive through philosophy and empty deceit, according to the tradition of men, according to the elementary principles of the world-system, rather than according to Christ. <sup>9</sup> For in him all the fullness of the godhead<sup>7</sup> dwells in bodily form; <sup>10</sup> and in him you have been made complete,<sup>8</sup> who is the head over all rule and authority.

<sup>11</sup> In him you also were circumcised with a circumcision not performed by *human* hands, but *accomplished* through<sup>9</sup> the putting off of the body of the flesh: through the circumcision that is performed by<sup>10</sup> Christ. <sup>12</sup> For you were<sup>11</sup> buried with him in baptism, in which also you were raised with *him* through

14. Lit. *to fulfill*

15. Lit. *reveal what is the wealth of the glory of this mystery among the Gentiles*

16. Lit. *to this end also I labor*

17. Lit. *striving according to his working*

1. Lit. *How great a struggle I have . . . my face in the flesh*

2. Lit. *even unto*

3. Lit. *of understanding*

4. Lit. *understanding, unto the full (accurate, intimate) knowledge of*

5. Lit. *the*

6. Lit. *walk*

7. Or *deity*

8. Or *been filled, fulfilled*

9. Lit. *by, in*

10. Lit. *the circumcision of*

11. Lit. *having been*

faith in the mighty working of God, who raised him from the dead.<sup>13</sup> And when you were dead in your trespasses and the uncircumcision of your flesh, God brought you to life together with him, having forgiven us all our trespasses,<sup>14</sup> having blotted out the certificate of debt that stood against us with *all* its legal demands.<sup>12</sup> Indeed, he has completely taken it out of the way, having nailed it to the cross;<sup>15</sup> *and* having stripped the rulers and authorities *of their power*, he made a public spectacle of them *all*, triumphing over them through it.<sup>13</sup>

12. Lit. *ordinances, decrees, judgments*  
13. Or *him* (*Christ*)

### Beware of Legalism

<sup>16</sup> So then: Let no one act as your judge with respect to food and drink, or in regard to a festival, a new moon, or *various* Sabbath days.<sup>17</sup> Such things are *mere* shadows of what was yet to come, whereas the substance<sup>14</sup> belongs to Christ.

14. Lit. *the body* (*itself*)

### Beware of Mysticism

<sup>18</sup> Let no one rob you of your prize, delighting himself in self-abasement and the worship of angels, going on and on about the things he has seen, inflated for no good reason by his fleshly mind,<sup>19</sup> and failing to hold firmly to the head, from whom the whole body—nourished and knit together by its joints and ligaments—grows with a growth that comes from God.

### Beware of Asceticism

<sup>20</sup> Now if you died with Christ to<sup>15</sup> the elementary principles of the world-system, why, like those still living in the world, do you subject yourselves to *its* regulations—<sup>21</sup> “Don’t touch! Don’t taste! Don’t handle!”<sup>22</sup> (all *of which refer to* things meant to perish with use)—in accordance with the commandments and teachings of *mere* men?<sup>23</sup> These do indeed give an appearance of wisdom in the form of self-made religion, and of humility *displayed* in the severe treatment of the body; but they are of no value whatsoever against the indulgence of the flesh.<sup>16</sup>

15. Lit. *from*

16. Or possibly *of no value whatsoever, leading only to the indulgence of the flesh*

### The New Man in Christ

**3** If, then, you were raised together with Christ, keep on seeking the things above, where Christ is, seated at the right hand of God.<sup>2</sup> Set your mind on the things above, *and* not on the things of this earth.<sup>1</sup> <sup>3</sup> For you died, and your life is hidden with Christ

1. Lit. *the things upon the earth*

in God; <sup>4</sup> *and* when Christ, *who is* our life, appears, you too will appear with him in glory.

<sup>5</sup> Therefore you must put to death all that is earthly within you: <sup>2</sup> sexual immorality, uncleanness, base passion, evil desire, and covetousness (which is idolatry). <sup>6</sup> Because of these things the wrath of God will come. <sup>7</sup> And you yourselves once walked in them, when your lives were governed by them. <sup>3</sup> <sup>8</sup> But now you must put off all these as well: anger, wrath, malice, slander, <sup>4</sup> and obscene talk out of your mouth. <sup>9</sup> Do not lie to one another, for you have put off the old man, together with *all* his practices, <sup>10</sup> and have put on the new *man*, who is being renewed to true *spiritual* knowledge as he takes on <sup>5</sup> the image of the One who created him. <sup>11</sup> Here <sup>6</sup> there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave, or free, but Christ *is* all, and in all.

<sup>12</sup> Therefore, as *the* chosen ones of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and longsuffering. <sup>13</sup> If there are any grievances among you, <sup>7</sup> bear with one another and forgive one another: As the Lord also forgave you, so you also should forgive. <sup>14</sup> And over all these things *put on* love: the bond that makes the outfit complete. <sup>8</sup> <sup>15</sup> And let the peace of Christ rule in your hearts, to which also <sup>9</sup> you were called in one body; and be thankful. <sup>16</sup> Let the word of Christ dwell among you richly, in all wisdom <sup>10</sup> teaching and admonishing one another, *and* with psalms, <sup>11</sup> hymns, *and* spiritual songs singing with grace <sup>12</sup> in your hearts to God. <sup>17</sup> And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

### Orderly Relationships

<sup>18</sup> Wives, submit to your own husbands, as is proper in the Lord. <sup>19</sup> Husbands, love your wives, and never let yourselves be embittered against them. <sup>13</sup> <sup>20</sup> Children, obey your parents in all things, for this is well pleasing to the Lord. <sup>21</sup> Fathers, don't press <sup>14</sup> your children *too hard*, or they may lose heart. <sup>22</sup> Slaves, obey your earthly masters <sup>15</sup> in all things, not with *mere* eye-service, as men-pleasers, but with sincerity of heart, fearing God. <sup>23</sup> And whatever you do, work at it heartily, as *you would* for the Lord, and not *simply for* men, <sup>24</sup> knowing that from the Lord you will receive the inheritance as your reward. <sup>16</sup> It is the Lord Christ

2. Lit. *your members which are on the earth*
3. Or (with many mss) *the wrath of God comes upon the sons of disobedience, among whom also you formerly walked, when you lived among them (or, in these things)*
4. Or *blasphemy*
5. Lit. *according to*
6. Lit. *where*
7. Lit. *if anyone has a complaint about anyone*
8. Lit. *which is (the) bond of the perfection (completeness)*
9. Or *indeed*
10. Or *among (in) you richly in all wisdom, teaching*
11. Or *another with psalms*
12. Or *gratitude*

13. Lit. *do not be embittered towards them*
14. Lit. *provoke (to a negative response)*
15. Lit. *masters according to the flesh*
16. Lit. *from the Lord you will receive the reward of the inheritance*



*whom* you serve! <sup>25</sup> But he who does wrong will pay for the wrong he has done; and there is no partiality *with God*. <sup>4,1</sup> *And as for you* masters, deal righteously and equitably with *your* slaves, knowing that you too have a Master in heaven.

### Final Instructions

**4** Commit yourselves to *a life of* prayer, being watchful in it, with thanksgiving. <sup>3</sup> At the same time, pray for us as well, that God would open a door for us to preach the word; that we might declare<sup>1</sup> the mystery of Christ, for which also I am in chains. <sup>4</sup> Moreover, pray that when I do make it known, I may speak clearly, just as I should. <sup>2,5</sup> Walk in wisdom towards those *on the* outside, redeeming the time. <sup>6</sup> Let your words<sup>3</sup> always be *filled* with grace—seasoned with salt—so that you may know how you should respond to each one.

1. Lit. *open to us a door of the word to speak*

2. Lit. *that I might manifest it, as it is necessary for me to speak*

3. Lit. *word, speech*

### Final Greetings

<sup>7</sup> Tychicus—*our* beloved brother, faithful minister, and fellow servant in the Lord—will tell you all the news about me. <sup>8</sup> I am sending him to you for this very reason: so that you may know our circumstances, and that he may encourage your hearts. <sup>9</sup> He is coming with Onesimus, the faithful and beloved brother who is part of your fellowship. <sup>4</sup> They will tell you all about what is happening here.

4. Lit. *who is (one) of you*

<sup>10</sup> Aristarchus, my fellow prisoner, greets you, along with Mark, the cousin of Barnabas (you have received instructions concerning him: If he comes to you, welcome him), <sup>11</sup> and Jesus, who is called Justus. These are my only fellow workers for the kingdom of God who belong to the circumcision, *and* they have been a *great* comfort to me.

<sup>12</sup> Epaphras, a member of your fellowship *and* a bond-servant of Christ Jesus, greets you. He is constantly wrestling in prayer on your behalf, so that you will stand complete and fully assured in all God's will. <sup>13</sup> For I bear him witness that he is deeply concerned about you,<sup>5</sup> and about those in Laodicea and Hierapolis *as well*.

5. Or *works hard for you*; lit. *has much pain concerning you*

<sup>14</sup> Luke, the beloved physician, sends you his greetings, as does Demas. <sup>15</sup> Greet the brothers in Laodicea, along with Nympha and the church that *meets* in her house.

**Exhortation and Blessing**

<sup>16</sup> Now when this letter is read among you, make sure it also is read in the church of the Laodiceans; and make sure you also read the letter that comes from Laodicea.

<sup>17</sup> Finally,<sup>6</sup> say to Archippus, “See to it that you fulfill the ministry you received in the Lord.” 6. Lit. *And*

<sup>18</sup> I, Paul, write this salutation with my own hand. Remember my chains. Grace *be* with you *all*. Amen.



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# 1 THESSALONIANS

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## Salutation

**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.

## A Thriving Church, a Grateful Apostle

<sup>2</sup>We always thank God for each one of you, constantly mentioning *you* in our prayers <sup>3</sup>as we remember<sup>1</sup> your work of faith, labor of love, and steadfast hope in<sup>2</sup> our Lord Jesus Christ in the sight of<sup>3</sup> our God and Father. <sup>4</sup>For we know, brothers, that you are dearly loved and chosen by God,<sup>4</sup> <sup>5</sup>for our gospel did not come to you in word alone, but also in power, in the Holy Spirit, and with full assurance.<sup>5</sup> And you in turn know what kind of *men* we proved to be when, for your sake, we *lived* among you.

<sup>6</sup>Moreover, you became imitators of us and of the Lord, when, in the midst of great affliction, you received the word of *God* with the joy of the Holy Spirit, <sup>7</sup>so that you became an example<sup>6</sup> to all the believers *living* in Macedonia and Achaia. <sup>8</sup>For not only has the word of the Lord resounded from you into *all* Macedonia and Achaia, but the news of your faith in God has spread into every region, so that we *ourselves* needn't say a thing. <sup>9</sup>For in speaking

1. Or *mentioning you in our prayers as we constantly remember*

2. Lit. *steadfastness of hope of*

3. Or *presence of*; lit. *before*

4. Lit. *knowing, brothers dearly loved by God, your election*

5. Or *deep conviction*

6. Or *model*

7. Lit. *concerning us*

8. Lit. *what kind of entrance we had to you*

about us,<sup>7</sup> the people themselves describe how you welcomed us,<sup>8</sup> and how you turned from idols to God, in order to serve *the* true and living God,<sup>10</sup> and to wait for his Son *to return* from heaven, whom he raised from the dead: Jesus, the One *who is* rescuing us from the wrath to come.

### A Defense of the Apostles's Conduct

1. Lit. *to proclaim the good news of God*

2. Or *tests, approves*

3. Lit. *imposed burdens*

4. Many mss *babes, infants, little children*

5. Lit. *longing for you in this way*

**2** For you yourselves know, brothers, that the time we spent among you was not in vain. <sup>2</sup> For though we previously suffered and were mistreated in Philippi (as you well know), we found confidence in our God to proclaim his gospel<sup>1</sup> to you in the midst of intense opposition. <sup>3</sup> For our appeal does not spring from error or impurity, nor *is it made* in deceit. <sup>4</sup> Rather, just as God has approved us to be entrusted with the gospel, so we speak: not as pleasing men, but *as pleasing* God, who examines<sup>2</sup> our hearts.

<sup>5</sup> For at no time did we ever appear *among you* with flattering words (as you well know), or with a pretext for greed—God is witness. <sup>6</sup> Nor did we seek glory from men—either from you or anyone else—when, as apostles of Christ, we might *well* have made demands<sup>3</sup> *on you*. <sup>7</sup> On the contrary, we were gentle<sup>4</sup> among you, like a nursing *mother* who tenderly cares for her own children. <sup>8</sup> And so, having such an affection for you,<sup>5</sup> we were well pleased not only to impart the gospel of God to you, but also our very selves, for you had become dear to us.

6. Lit. *just as you know*

<sup>9</sup> For you remember, brothers, *all* our toil and hardship, *and how*, laboring night and day so as not to burden any of you, we proclaimed to you the gospel of God. <sup>10</sup> You *are* witnesses—and God as well—how devoutly, righteously, and blamelessly we conducted ourselves among you who believe; <sup>11</sup> for you well know<sup>6</sup> how we treated you just as a father treats his own children, <sup>12</sup> exhorting, encouraging, and charging each one of you to walk in a manner worthy of the God who calls you into his own kingdom and glory.

### The Good Fruit of Their Labors

7. Or *among*

<sup>13</sup> And we thank God for this as well: that when you received *the* word of God, which you heard through us, you welcomed it, not as the word of men, but for what it truly is: *the* word of God, which also performs its work in<sup>7</sup> you who believe. <sup>14</sup> For you, brothers, became imitators of the churches of God in Christ

Jesus *which are* in Judea. For you also suffered from your own countrymen the same things that they themselves did from the Jews, <sup>15</sup> who killed both the Lord Jesus and their own prophets, and who drove us out *as well*. They are not pleasing to God, but *stand* opposed to all men, <sup>16</sup> hindering<sup>8</sup> us from speaking to the Gentiles so that they might be saved. Thus, they are constantly filling up *the measure of* their sins; but *now* God's wrath<sup>9</sup> has come upon them to the uttermost.<sup>10</sup>

### A Forced Absence

<sup>17</sup> But as for us, brothers, when we were torn<sup>11</sup> from you for a little while (our faces were gone, but not our hearts<sup>12</sup>), we tried all the harder, *and* with intense desire, to see you face to face. <sup>18</sup> For we wanted to come to you—I, Paul, more than once<sup>13</sup>—but Satan hindered us. <sup>19</sup> For who is our hope, or joy, or crown in which to boast? Is it not you yourselves in the presence of our Lord Jesus Christ at his coming? <sup>20</sup> For you are our glory and joy.

**3** So when we could bear it no longer, we thought it best to be left in Athens alone; <sup>2</sup> and we sent Timothy—our brother and God's fellow worker<sup>1</sup> in the gospel of Christ—to establish and strengthen<sup>2</sup> you in your faith, <sup>3</sup> so that no one would be shaken by these afflictions. For you yourselves know that we are destined for this *very thing*; <sup>4</sup> for even when we were with you, we kept telling you beforehand that we would suffer tribulation. And so it has turned out, as you *well* know. <sup>5</sup> For this reason, when I could bear it no longer, I myself sent *Timothy* so that I might know the state of your faith, fearing that somehow the tempter might have tempted you, and that our labor had been in vain.

### Paul's Relief and Joy

<sup>6</sup> But now Timothy has come to us from you, bringing us good news about your faith and love. He assures us that<sup>3</sup> you always remember us with affection, and that you long to see us, just as we also long to see you. <sup>7</sup> For this reason, brothers, despite<sup>4</sup> all our distress and affliction, we are comforted<sup>5</sup> over you because of your faith. <sup>8</sup> For now we live, if you stand firm in the Lord. <sup>9</sup> For with what thanks<sup>6</sup> could we ever repay God for you, in light of all the joy with which we rejoice before our God because of you, <sup>10</sup> even as we passionately pray, day and night, to see your face, and to finish supplying<sup>7</sup> whatever may be lacking in your faith?

8. Or *preventing, forbidding*

9. Lit. *the wrath*

10. Or *continually, at last*; lit. *to the end, limit*

11. Lit. *bereaved*

12. Lit. *in face, not in heart*

13. Lit. *both once and twice*, an idiom for *several times*

1. Or *fellow worker for God*; some mss *and God's servant*

2. Or *encourage*

3. Lit. *love, and that*

4. Lit. *in*

5. Or *encouraged*

6. Or *sort of thanks, amount of thanks*

7. Or *and to restore*

8. Or *spotless, blameless*  
 9. Or *in the sight of*; lit. *before*  
 10. Or *saints*

<sup>11</sup> Now may our God and Father himself, and Jesus our Lord, direct our way to you. <sup>12</sup> And may the Lord cause you to increase and overflow in love for one another and for all men (even as we ourselves *overflow in love* for you), <sup>13</sup> so that he may establish your hearts, flawless<sup>8</sup> in holiness, in the presence of<sup>9</sup> our God and Father at the coming of our Lord Jesus Christ with all his holy ones.<sup>10</sup>

### Proper Christian Conduct

1. Lit. *walk*  
 2. Lit. *that you abound (increase)*  
*still more*

**4** Finally, then, brothers: Just as you received *instruction* from us as to how you should live<sup>1</sup> and please God (as indeed you are living), we ask and urge you in the Lord Jesus to do so more and more.<sup>2</sup> <sup>2</sup> For you know *very well* what commands we gave you through the Lord Jesus.

3. Or *namely*; lit. *your sanctification*:  
*that you abstain*

<sup>3</sup> For this is the will of God: your sanctification, and in particular<sup>3</sup> that you abstain from sexual immorality. <sup>4</sup> He wills that each of you know how to possess his own vessel in sanctification and honor, <sup>5</sup> *and* not in lustful passion, like the Gentiles who do not know God; <sup>6</sup> and that in this matter no man should overstep the bounds of propriety, thereby defrauding his brother. For in all such cases the Lord *is* the avenger, just as we told you earlier, and about which we solemnly testified. <sup>7</sup> For God has not called us to live in impurity,<sup>4</sup> but in holiness. <sup>8</sup> Consequently, he who rejects *this instruction* is not rejecting a man, but the God who gives<sup>5</sup> his Holy Spirit to you *all*.

4. Lit. *for the purpose of impurity (uncleanness)*  
 5. Or *but God, who gives*

6. Lit. *yourselves are taught by God*  
 7. Lit. *for indeed you do this to*  
 8. Lit. *and to make it*

<sup>9</sup> But as for brotherly love, you have no need that anyone should write you, since God himself is teaching you<sup>6</sup> to love one another; <sup>10</sup> for you are indeed showing just such love to<sup>7</sup> all the brothers throughout Macedonia. Nevertheless, brothers, we urge you to do so more and more, <sup>11</sup> even as you make it<sup>8</sup> your ambition to lead a quiet life, attend to your own business, and work with your own hands, just as we commanded you. <sup>12</sup> In so doing, you will be conducting yourselves properly before outsiders, and will be able to meet your own needs as well.<sup>9</sup>

9. Lit. *have no need whatsoever*

### A Grand Reunion at the Coming of Christ

10. Lit. *Now we do not want you to be uninformed (ignorant)*

<sup>13</sup> Now we want to inform you,<sup>10</sup> brothers, about those who have fallen asleep, so that you will not grieve like the rest *of the world*, like those who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, so too do *we believe* that God will bring with him

those who have fallen asleep<sup>11</sup> through Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a shout,<sup>12</sup> with the voice of *the* archangel, and with *the* trumpet of God; and the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain will be caught up together with them in the clouds to meet the Lord in the air; and as a result of these things,<sup>13</sup> we shall be with the Lord forever. <sup>18</sup> Therefore comfort one another with these words.

11. Or *have (only) fallen asleep*

12. Or *cry of command*

13. Or *and in this state*; lit. *and thus*; *in this way*

### Of the Times and Seasons

**5** Now regarding the times and seasons *of his coming*, brothers, there is no need for us to write you anything at all. <sup>1</sup> <sup>2</sup> For you yourselves know very well that the Day of the Lord *will* come like a thief in the night. <sup>3</sup> For when people are saying,<sup>2</sup> “Peace and safety,” *just* then sudden destruction *will* come upon them, like labor pains on a pregnant woman; and they will not escape.

1. Lit. *you have no need that anything should be written to you*

2. Lit. *But when they say*

<sup>4</sup> But you, brothers, are not in darkness, such that the Day might spring upon you like a thief. <sup>5</sup> All of you are sons of *the* light and sons of *the* day. We are not *a people of the* night or of *the* darkness; <sup>6</sup> and so we must not sleep like the rest, but instead keep watch and stay sober. <sup>7</sup> For those who sleep, sleep at night; and those who get drunk, get drunk at night. <sup>8</sup> But since we belong to the day, let us stay sober, putting on the breastplate of faith and love; and *for* a helmet, the hope of salvation. <sup>9</sup> For God has not destined us for wrath, but for *the* obtaining of salvation through our Lord Jesus Christ, <sup>10</sup> who died for us so that whether we’re awake or asleep, we may live together with him. <sup>11</sup> Therefore encourage one another and build each other up, as indeed you are doing *even now*.

### Sundry Exhortations

<sup>12</sup> Now we ask, brothers, that you acknowledge those who labor among you, who are over you in the Lord, and who admonish you; <sup>13</sup> and we ask that you esteem them very highly in love for their work’s sake. Be at peace among yourselves.

<sup>14</sup> We also urge you, brothers, to admonish the unruly, encourage the fainthearted, uphold the weak, and show great patience to all. <sup>15</sup> See to it that no one repays evil for evil to anyone, but



instead that you always pursue what is good for each other and for all.

3. The Greek for “quench” connotes the extinguishing of a fire

4. Or *examine*

5. Or *appearance*

<sup>16</sup> Rejoice at all times, <sup>17</sup> pray without ceasing, <sup>18</sup> *and* in everything give thanks, for this is the will of God for you in Christ Jesus.

<sup>19</sup> Do not quench<sup>3</sup> the Spirit; <sup>20</sup> and do not scorn prophetic utterances, <sup>21</sup> but instead test<sup>4</sup> all things. Cling to what is good; <sup>22</sup> steer clear of every form<sup>5</sup> of evil.

### **Blessing and Charge**

<sup>23</sup> Now may the God of peace himself make you holy through and through; and may your spirit and soul and body be kept completely sound, *and therefore* blameless at the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is he who calls you; he also will bring it to pass.

<sup>25</sup> Brothers, pray for us. <sup>26</sup> Greet all the brothers with a holy kiss.

<sup>27</sup> I solemnly charge you in the Lord: Have this letter read to all the brothers. <sup>28</sup> The grace of our Lord Jesus Christ be with you. Amen.

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# 2 THESSALONIANS

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## Greeting

**1** Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: <sup>2</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

## The Hope of Suffering Saints

<sup>3</sup> Brothers, we are duty-bound to thank God for you at all times, as is *only* fitting, since your faith is growing swiftly, and the love of each of you for all the rest<sup>1</sup> increases more and more. <sup>4</sup> As a result of this, we ourselves boast about you in the churches of God, *speaking proudly* of your perseverance and faith in the midst of all *the* persecutions and afflictions you endure. <sup>5</sup> *Such things are* an evident indication of the righteous judgment of God, whose goal is that<sup>2</sup> you may be counted worthy of the kingdom of God, for which you too<sup>3</sup> are suffering. <sup>6</sup> For in God's sight it is *only* right to repay those who trouble you with affliction, <sup>7</sup> but to give relief to you who are afflicted (and to us as well) when the Lord Jesus is revealed from heaven with his mighty angels<sup>4</sup> <sup>8</sup> in blazing fire,<sup>5</sup> dealing out retribution to those who do not know God, and who refuse to obey the gospel of our Lord Jesus Christ. <sup>9</sup> These will suffer the penalty of eternal destruction away from

1. Lit. *love of each one of you all for one another*

2. Lit. *so that*

3. Or *also*

4. Lit. *the angels of his power*

5. Or *his mighty angels, in blazing*

(*flaming*) fire  
dealing out

6. Or *among*

7. Or *to this end*

8. Or *count, judge*

9. Or *resolve,*  
*choice*

10. Or possibly  
*every desire for*  
*goodness*

11. Or *and that*  
*he would fulfill . . .*  
*faith by (his) power*

1. Or *arrival* (as  
of a dignitary)

2. Or *easily,*  
*quickly*

3. Lit. *unless the*  
*rebellion (apostasy)*  
*comes first*

4. Or possibly *all*  
*that is called God*  
*or an object of*  
*worship*

5. Or *And now*  
*(so, thus) you*  
*know what*  
*restrains (him)*

6. Many mss *the*  
*Lord Jesus*

7. Lit. *whose*  
*coming* (thus  
making the  
previous phrase  
about Christ  
parenthetical)

8. Or *receive*

9. Lit. *did not*  
*believe*

the presence of the Lord and the glory of his power, <sup>10</sup> when he comes on that Day to be glorified in<sup>6</sup> his saints, and to be marveled at by everyone who has believed—for our testimony to you was believed. <sup>11</sup> *So* with this in view,<sup>7</sup> we also pray for you at all times, *asking* that our God would make<sup>8</sup> you worthy of *your* calling, and that by *his* power he would fulfill every desire<sup>9</sup> prompted by goodness,<sup>10</sup> and *every* work springing from faith,<sup>11</sup> <sup>12</sup> so that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and *the* Lord Jesus Christ.

## The Rebellion

**2** Now in regard to the coming<sup>1</sup> of our Lord Jesus Christ and our being gathered together to him, we urge you, brothers, <sup>2</sup> not to be alarmed or suddenly<sup>2</sup> shaken from your *presence of mind*, whether by a spirit, an utterance, or a letter supposedly from us, *claiming* that the Day of the Lord has arrived. <sup>3</sup> Let no one deceive you in any way, for *that Day will not arrive* until the rebellion has first taken place,<sup>3</sup> and the man of lawlessness is revealed: the son of destruction, <sup>4</sup> who opposes and exalts himself above every so-called god or object of worship,<sup>4</sup> so that he seats himself in the sanctuary of God, displaying himself as God.

<sup>5</sup> Don't you remember that when I was still with you I kept telling you these things? <sup>6</sup> And you *also* know what is now restraining *him*,<sup>5</sup> so that he may be revealed in his own proper time. <sup>7</sup> For the mystery of lawlessness is already at work; however, he who is now restraining *it will continue to do so* until he is taken out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord<sup>6</sup> will sweep away with the breath of his mouth, and bring to an end by the appearance of his coming. <sup>9</sup> Now the coming of the lawless one<sup>7</sup> will be in accordance with the activity of Satan: with all *kinds of* miracles, signs, and lying wonders, <sup>10</sup> and with every deception of wickedness for those who are perishing, because they did not welcome<sup>8</sup> the love of the truth so as to be saved. <sup>11</sup> For this reason God will send them a deluding influence so that they will believe the lie, <sup>12</sup> so that all who refused to believe<sup>9</sup> the truth, but instead took pleasure in unrighteousness, might be condemned.

### Stand Firm

<sup>13</sup> But we should always thank God for you—brothers dearly loved by the Lord—for from the beginning he<sup>10</sup> chose you for salvation through sanctification by the Spirit and faith in the truth. <sup>14</sup> Moreover, through our gospel he has called you to this very thing,<sup>11</sup> so that you may obtain the glory of our Lord Jesus Christ. <sup>15</sup> So then, brothers: Stand firm and cling to the traditions you were taught, whether by word *of mouth* or by letter from us. <sup>16</sup> And may our Lord Jesus Christ himself, and God our Father, who loved us and gave *us* eternal comfort and good hope by *his* grace, <sup>17</sup> strengthen your hearts and establish *you* in every good work and word.

10. Lit. *God*

11. Lit. *to which he called you through our gospel*

### A Plea for Prayer

**3** Finally, brothers, pray for us, so that the word of the Lord may run *its race* and be crowned with honor,<sup>1</sup> just as *it has* among you. <sup>2</sup> And pray that we may be delivered from perverse and evil men, for not everyone *holds to* the faith. <sup>3</sup> But the Lord is faithful, who will establish you and protect *you* from the evil one. <sup>4</sup> Now in the Lord we have *every* confidence in you, that you are doing—and will *continue to* do—the things we command. <sup>5</sup> And may the Lord direct your hearts into the love of God, and into the steadfastness of Christ.

1. Lit. *be glorified, honored*

### Warning to the Unruly

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, to withdraw yourselves from any brother whose day-to-day conduct is out of step with<sup>2</sup> the traditions you<sup>3</sup> received from us. <sup>7</sup> For you yourselves know how you should follow our example; for when we were living among you we never conducted ourselves improperly,<sup>4</sup> <sup>8</sup> nor did we eat anyone's bread for free; rather, we worked night and day, in toil and in hardship, so as not to be a burden to any of you. <sup>9</sup> And we did this, not because we had no right *to your support*, but *rather* to provide you with an example,<sup>5</sup> so that you would imitate us. <sup>10</sup> For even when we were with you, we repeatedly gave you this command: If anyone will not work, neither shall he eat. <sup>11</sup> For we hear that some of you are leading unruly lives,<sup>6</sup> not working at all, but *instead* behaving like busybodies. <sup>12</sup> Now through our Lord Jesus Christ we command and exhort *all* such persons to settle down, earn their own living, and eat<sup>7</sup> their own bread. <sup>13</sup> But *as for* you, brothers, you must never tire of doing the right thing.

2. Lit. *brother walking disorderly and not according to*

3. Some mss *they*

4. Lit. *we did not walk disorderly among you*

5. Lit. *give ourselves to you as an example*

6. Lit. *walking disorderly*

7. Lit. *persons, that working with quietness they eat*

<sup>14</sup> Now if anyone does not obey our instructions in this letter, take note of that man and do not associate with him, so that he might feel ashamed. <sup>15</sup> Nevertheless, do not regard *him* as an enemy, but *instead* admonish *him* as a brother.

### **Benediction**

<sup>16</sup> Now may the Lord of peace himself grant you peace at all times and in every way.<sup>8</sup> The Lord *be* with you all.

8. Or  
*circumstance*

<sup>17</sup> I, Paul, am writing this salutation in my own hand: It is a distinguishing mark in my every letter.<sup>9</sup> This is how I write.

9. Lit. *which is a  
sign in every letter*

<sup>18</sup> The grace of our Lord Jesus Christ *be* with you all.

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# 1 TIMOTHY

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## Greeting

**1** Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, our hope; <sup>2</sup> to Timothy, *my* true child in the faith: Grace, mercy, *and* peace from God *our* Father and Christ Jesus our Lord.

## A Charge to Restrain False Teachers

<sup>3</sup> Just as I urged you when I was leaving for Macedonia, stay on in Ephesus in order to command<sup>1</sup> certain men not to teach false doctrines <sup>4</sup> or to occupy themselves with myths and endless genealogies. Such things *only* promote controversy,<sup>2</sup> and not the implementation of God's redemptive plan,<sup>3</sup> which *is* by faith. <sup>5</sup> Now the goal of our instruction<sup>4</sup> is love, *flowing* from a pure heart, a good conscience, and a sincere faith. <sup>6</sup> But certain men, straying from these things, have turned aside to meaningless talk; <sup>7</sup> they desire to be teachers of the Law, but understand neither the words they are using<sup>5</sup> nor the subjects about which they make *such* confident assertions. <sup>8</sup> Now we know that the Law *is* good if one uses it lawfully; <sup>9</sup> for we also know<sup>6</sup> that law<sup>7</sup> is put in place, not for the righteous, but for those who are lawless and insubordinate, for *the* ungodly and sinners, for *the* unholy and profane, for those who kill *their* fathers or mothers, for murderers, <sup>10</sup> fornicators,

1. Or *direct, instruct*

2. Or *senseless speculation*

3. Lit. *the administration of God*

4. Lit. *the proclamation, command*

5. Lit. *the things they say*

6. Lit. *knowing this*

7. Or *(the) Law*

8. Lit. *sodomites*

9. Lit. *to sound teaching, according to*

10. Lit. *which was entrusted*

11. Or possibly *bringing with it*

12. Lit. *of whom I am the first*

13. Lit. *for an example, illustration*

14. Lit. *king of (the) ages*

15. Lit. *brought forth upon you*

16. Lit. *by*

homosexuals,<sup>8</sup> kidnappers, liars, perjurers, and anything else that is contrary to the sound teaching<sup>11</sup> now set forth in<sup>9</sup> the glorious gospel of the blessed God, who entrusted it<sup>10</sup> to me.

### Gratitude for God's Grace

<sup>12</sup> I give thanks to him who *has* empowered me—to Christ Jesus our Lord—for he found me faithful and placed me in *his* service,<sup>13</sup> even though in former times I was a blasphemer, a persecutor, and a proud and hurtful man. But I found mercy because I acted in ignorance and unbelief;<sup>14</sup> and the grace of our Lord *was* poured out beyond measure, together with<sup>11</sup> *the* faith and love that are in Christ Jesus.<sup>15</sup> This is a trustworthy saying, worthy of full acceptance: Christ Jesus came into the world to save sinners, among whom I am chief.<sup>12</sup> <sup>16</sup> Yet for this *very* reason I obtained mercy, so that in me, as chief, Christ Jesus might display the full measure of *his* patience and forbearance, and thus provide an example<sup>13</sup> for those who would believe in him for eternal life.<sup>17</sup> Now to the King eternal,<sup>14</sup> immortal, invisible—the *one and only* God—*be* honor and glory forever and ever. Amen.

### Fight the Good Fight

<sup>18</sup> Timothy, *my* son, I lay this charge before you in accordance with the prophecies previously spoken over you,<sup>15</sup> so that through<sup>16</sup> them you may fight the good fight,<sup>19</sup> holding firmly to faith and a good conscience, which some have discarded, thereby suffering shipwreck in regard to the faith.<sup>20</sup> Among them are Hymenaeus and Alexander, whom I have handed over to Satan, so that they may learn not to blaspheme.

### Church Order: The Priority of Prayer

**2** I urge, then, first of all, that petitions, prayers, intercessions, *and* the giving of thanks be made on behalf of all men—<sup>2</sup> *and in particular*, on behalf of kings and all who hold high office, so that we may lead a peaceful and quiet life in all reverence and dignity.<sup>3</sup> This *is* good and acceptable in the sight of God our Savior,<sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth.<sup>5</sup> For *there is* one God and one mediator between God and men, *the* man Christ Jesus,<sup>6</sup> who gave himself as a ransom for all, the testimony *to be borne* in its own appointed times;<sup>7</sup> and to this end I *myself* was appointed a herald and an apostle (I speak the truth; I am not lying), a teacher

of the Gentiles in *matters of faith* and *spiritual truth*.<sup>8</sup> So I want the men in every place to pray, lifting up holy hands, without anger and disputes.

### Church Order: Women

<sup>9</sup> Similarly, *I want* women to adorn themselves with proper apparel, modestly and discretely; not with braided hair and gold, or with pearls or costly clothing,<sup>10</sup> but with good deeds, as is fitting for women who profess godliness.<sup>11</sup> A woman is to learn in silence,<sup>1</sup> with all submissiveness.<sup>12</sup> Moreover,<sup>2</sup> I do not permit a woman to teach or hold authority over a man, but *rather* to be in silence.<sup>13</sup> For Adam was formed first, *and* then Eve.<sup>14</sup> Also, Adam was not deceived, whereas the woman—being completely deceived—fell into transgression.<sup>3</sup> <sup>15</sup> Nevertheless, she will be saved through childbearing, if she continues<sup>4</sup> in faith, love, and holiness, together with sound judgment and self-control.

1. The Greek connotes both silence and a quiet demeanor
2. Or *But*
3. Lit. *has come to be in transgression*
4. Lit. *they continue*

### Church Order: Overseers

**3** This *is* a trustworthy saying: If any man aspires to the office of overseer, he desires a good work.<sup>2</sup> For this reason an overseer must be above reproach, the husband of one wife, temperate, sensible, respectable, hospitable, able to teach,<sup>3</sup> not given to drinking, *and* not pugnacious, but *instead* gentle, uncontentious, and free from the love of money.<sup>4</sup> He must govern his own household well, keeping *his* children in submission with all dignity;<sup>5</sup> for if a man doesn't know how to govern his own household, how can he take care of God's church? <sup>6</sup> He must not be a recent convert, lest, being puffed up with pride, he fall into the *same* judgment as the devil.<sup>1</sup> <sup>7</sup> And he must also have a good reputation among outsiders,<sup>2</sup> so that he doesn't fall into reproach and the trap of the devil.

1. Lit. *into the judgment (condemnation) of the devil*
2. Lit. *a good testimony from those outside*

### Church Order: Deacons and Their Wives

<sup>8</sup> Similarly, deacons *must be men* of dignity and respect, not double-tongued, not given to much wine, not eager for sordid gain,<sup>9</sup> *but* holding to the mystery of the faith with a clear conscience.<sup>10</sup> And these too must first be tested; then, when they've been found to be above reproach, they may serve as deacons.<sup>11</sup> In the same way, *their* wives must *also* be dignified; not malicious gossips,<sup>3</sup> *but* temperate and sober-minded, faithful and trustworthy in all things.<sup>12</sup> Deacons must be husbands of

3. Lit. *slanderers*



4 Lit. *good*

5. Lit. *in (the) faith that is in Christ Jesus*

one wife, governing *their* children and their own households well. <sup>13</sup> For those who have served well as deacons obtain for themselves a high<sup>4</sup> standing and great confidence in their faith in Christ Jesus.<sup>5</sup>

### Our Common Confession

6. Lit. *how it is necessary to behave*

7. Or *foundation*

8. Lit. *godliness, religion*

<sup>14</sup> I hope to come to you speedily; <sup>15</sup> however, in case I am delayed, I am writing you these things so that you may know how we all must conduct ourselves<sup>6</sup> in the household of God, which is the church of the living God, the pillar and support<sup>7</sup> of the truth. <sup>16</sup> And by common confession, great is the mystery of true piety:<sup>8</sup>

9. Lit. *Who*; many later mss *God*

He<sup>9</sup> was manifested in *the* flesh,  
Vindicated by *the* Spirit,  
Beheld by angels,  
Proclaimed among the nations,  
Believed on in the world,  
Taken up in glory.

### Beware of Apostates

1. Lit. *the hypocrisy of liars*

**4** Now the Spirit explicitly states that in later times some will depart from the faith, turning their attention to deceiving spirits, and to doctrines of demons <sup>2</sup> *purveyed* by hypocritical liars<sup>1</sup> seared in their own conscience as if by a hot branding iron. <sup>3</sup> *Such men will forbid people to marry, and will order them to abstain from various foods, which God has created so that those who believe and know the truth may partake of them with gratitude.* <sup>4</sup> For every creation of God *is* good, and nothing should be rejected if it is received with thanksgiving, <sup>5</sup> for it is sanctified by the word of God and prayer.

2. Or *choice, useful, praiseworthy*;  
lit. *good*

3. Lit. *words*

4. Lit. *with profane and old-womanish myths*

### The Good Servant of Christ

5. Or *holding*; lit. *having*

<sup>6</sup> In setting these matters before the brothers you will be an approved<sup>2</sup> servant of Christ Jesus, nourished by the truths<sup>3</sup> of the faith and the sound teaching you have been following. <sup>7</sup> But have nothing to do with myths fit only for the profane and the gullible.<sup>4</sup> Instead, you must train yourself, with godliness as your goal. <sup>8</sup> For physical exercise is of little profit, whereas godliness is profitable for all things, offering<sup>5</sup> promise *both* for the present life and the *life* to come. <sup>9</sup> That is a trustworthy saying, and worthy of

full acceptance.<sup>10</sup> For to this *very* end we both toil and struggle,<sup>6</sup> having placed our hope in the living God, who is *the* Savior of all men, *but* especially of those who believe.

6. Some mss  
*suffer reproach*

<sup>11</sup> Prescribe these things, and teach *them all*.<sup>12</sup> Let no one look down on you because of your youth, but *instead* be an example to the believers in *your* speech, conduct, love, faith, *and* purity.<sup>13</sup> Until I come, pay close attention to the *public* reading of *Scripture*, exhortation, *and* teaching.<sup>14</sup> *And* don't neglect the spiritual gift within you, which was given to you through prophetic utterance when the elders laid hands on you.<sup>15</sup> Cultivate these things with diligence. Be absorbed in them, so that your progress may be evident to all.<sup>16</sup> Keep close watch over yourself and *your* teaching. Persevere in all these areas,<sup>7</sup> for in so doing you will save both yourself and those who listen to you.

7. Lit. *in them*

### Etiquette for Young Leaders

**5** Do not reprove an older man with severity, but instead appeal to him as a father. *Relate to* younger men as brothers,<sup>2</sup> to older women as mothers, *and* to younger women as sisters, in all purity.

### The Care of Widows

<sup>3</sup> Respect and support widows who are truly in need.<sup>1</sup> <sup>4</sup> But if any widow has children or grandchildren, let them first learn to practice their religion at home by making an appropriate return<sup>2</sup> to their parents, for this is acceptable in the sight of God.<sup>5</sup> As for the widow who is truly in need *and* left all on her own, she has fixed her hope on God, and *therefore* continues night and day in supplications and prayers.<sup>6</sup> But the woman who gives herself to wanton pleasure is dead even when she lives.<sup>7</sup> So then: Instruct *our people* on all these matters, so that everyone involved<sup>3</sup> may remain blameless.<sup>8</sup> But if anyone refuses to provide for his relatives<sup>4</sup>—and especially for the members of his *own* household—he has denied the faith and is worse than an unbeliever.

1. Lit. *who are truly widows*  
2. Lit. *and give back a recompense*

<sup>9</sup> No widow should be placed on the list<sup>5</sup> unless she is over sixty, unless she has been the wife of one husband,<sup>10</sup> and unless she has a reputation for good works; that is, if she has raised children, practiced hospitality, washed the feet of the saints, helped people in distress, and devoted herself to all kinds of good works.<sup>11</sup> But refuse to *enroll* the younger widows, for when their sexual desires

3. Lit. *they*  
4. Lit. *his own*  
5. I.e. a list of widows qualified for support, or possibly of older widows chosen to serve the younger. Enrollment may have involved a formal pledge to continue as such.

6. Or *saying things they ought not to say*; lit. *speaking things that are not necessary*  
 7. Lit. *bear*  
 8. Lit. *so that it (the church) may assist (true) widows*

draw them away from Christ, they want to marry, <sup>12</sup> thereby incurring condemnation, since *now* they have abandoned their previous pledge. <sup>13</sup> Moreover, at the same time they also learn *to be* idle, wandering about from house to house; and not only idle, but gossips and busybodies as well, speaking of things that are none of their business.<sup>6</sup> <sup>14</sup> Consequently, I want the younger widows to marry, raise<sup>7</sup> children, *and* attend to the management *of their* homes, giving the enemy no opportunity at all to bring *us* into reproach—<sup>15</sup> for already some have turned aside *to follow* after Satan. <sup>16</sup> *Now* if any believing woman has widows *in her family*, she *herself* should assist them, rather than let the church be burdened. In this way the church can assist widows who are truly in need.<sup>8</sup>

### Miscellaneous Commands

9. Lit. *in word*  
 10. Deut. 25:4  
 11. Luke 10:7  
 12. Lit. *and do not (nor)*

<sup>17</sup> Let the elders who govern well be considered worthy of double honor, especially those who work hard at speaking<sup>9</sup> and teaching; <sup>18</sup> for the Scripture says, “You shall not muzzle an ox while it is treading out the grain,”<sup>10</sup> and, “The laborer *is* worthy of his wages.”<sup>11</sup> <sup>19</sup> Do not receive an accusation against an elder unless it is based on the testimony of two or three witnesses. <sup>20</sup> Those who are sinning, rebuke in the presence of all, so that the rest may fear as well. <sup>21</sup> I solemnly charge you in the presence of God, Christ Jesus, and the elect angels, that you keep these instructions without prejudice, doing nothing out of personal favoritism. <sup>22</sup> Do not lay hands on anyone too quickly, and thus<sup>12</sup> participate in the sins of other men. Keep yourself pure. (<sup>23</sup> No longer drink water alone, but take a little wine for the sake of your stomach and your frequent ailments.) <sup>24</sup> The sins of some men are altogether evident, going before *them* to judgment; but in the case of others, their sins follow after them. <sup>25</sup> Likewise, works that are good are also evident, and those that are otherwise cannot be concealed.

### Concerning Slaves and Their Owners

1. I.e. one who sells himself into servitude; or *slaves*

**6** Let all who are under the yoke as bond-servants<sup>1</sup> regard their own masters as worthy of complete respect, so that the name of God and the teachings *of our faith* will not fall into disrepute. <sup>2</sup> Moreover, servants of believing masters must not show *them* less respect because they are brothers; on the contrary, they should serve them all the more, since those who benefit from their

service are both believers and beloved. Teach these principles, and impress *them upon our people*.

### Concerning Error and Greed

<sup>3</sup> If anyone promotes a different teaching and refuses to consent to sound words—to the words of our Lord Jesus Christ—and to the teaching that accords with godliness, <sup>4</sup> he is puffed up with pride *and* understands nothing *at all*, but has a morbid interest in controversies and petty disputes, <sup>2</sup> from which arise envy, strife, slanders, evil suspicions, <sup>5</sup> and constant friction between those who are diseased in mind and destitute of the truth; those who think of piety as a source of personal gain.

2. Lit. *wranglings over mere words (small matters)*

<sup>6</sup> Now piety combined with contentment is *indeed* great gain; <sup>7</sup> for we brought nothing into *this* world, so *clearly* we can carry nothing out. <sup>8</sup> Therefore, if we have food and covering, with these we should be content. <sup>3</sup> <sup>9</sup> But those who desire to get rich fall into temptation, a trap, and many foolish and harmful lusts that plunge men into ruin and destruction. <sup>10</sup> For the love of money is a root of all *sorts of* evil, <sup>4</sup> and some, by constantly grasping after it, have wandered away from the faith and pierced themselves with many pains and sorrows.

3. Or *will have enough*; lit. *will be content*

4. Lit. *is a root of all the evils*

### Timothy Charged

<sup>11</sup> But as for you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, *and* gentleness. <sup>12</sup> Fight the good fight of faith. Take hold of the eternal life to which you were called, and *then* confessed the good confession in the presence of many witnesses. <sup>13</sup> I charge you in the presence of God, who gives life to all things, and in the presence of Christ Jesus, who himself confessed the good confession when he testified before Pontius Pilate: <sup>14</sup> Keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, <sup>15</sup> which God<sup>5</sup> will display at its own proper time. <sup>6</sup> For he is<sup>7</sup> the blessed and only Potentate, the King of kings and Lord of lords, <sup>16</sup> who alone possesses immortality and dwells<sup>8</sup> in unapproachable light, whom no man has seen or can see. To him *be* honor<sup>9</sup> and eternal dominion. <sup>10</sup> Amen.

5. Lit. *he*

6. Or *in his own good time*

7. Lit. *who is*

8. Lit. *immortality, dwelling*

9. Or *to whom belong honor*

10. Lit. *power*

### Instructions for the Wealthy

<sup>17</sup> Instruct those who are wealthy in this present age not to be high-minded, or to set their hopes on uncertain riches, but *to set them* on God, who richly provides us with all things for *our* enjoyment. <sup>18</sup> *Tell them* to do good, to be rich in good deeds, generous *and* eager to share with others, <sup>19</sup> *thereby* storing up for themselves a good foundation for the age<sup>11</sup> to come, so that they may take hold of the life that is life indeed.<sup>12</sup>

11. Or *world, time*

12. Lit. *of that which is life*

### Concluding Exhortation

<sup>20</sup> O Timothy! Guard carefully the sacred trust,<sup>13</sup> turning away from the profane babblings and arguments<sup>14</sup> that constitute what is falsely called “knowledge”—<sup>21</sup> knowledge that some have openly professed, thereby wandering away from the faith.

Grace *be* with you *all*.

13. Or *all that was entrusted (to you)*; lit. *the trust (deposit)*

14. Or *contradictions*; lit. *antitheses*

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# 2 TIMOTHY

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## Greeting

**1** Paul, an apostle of Christ Jesus through the will of God, for<sup>1</sup> the promise of life that is *found* in Christ Jesus,<sup>2</sup> to Timothy, my beloved son: Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

1. Lit. *according to*

## Gratitude for Timothy's Faith

<sup>3</sup> I thank God, whom I worship and serve with a clear conscience in the manner of my forefathers,<sup>2</sup> as I constantly remember you in my prayers *both* day and night. <sup>4</sup> Whenever I recall your tears I greatly long to see you, in order that I might be filled with joy; <sup>5</sup> *for* I am *often* reminded of your sincere faith,<sup>3</sup> *a faith* that first lived in your grandmother Lois and your mother Eunice, and which I am persuaded *now lives* in you as well.

2. Lit. *from the ones born before (me)*

3. Lit. *the unfeigned faith within you*

## Gospel Boldness

<sup>6</sup> For this reason I would remind you to rekindle<sup>4</sup> the gift of God that is in you through the laying on of my hands;<sup>7</sup> for God did not give us a spirit of timidity, but of power, love, and soundness of mind through self-control.<sup>5</sup> <sup>8</sup> Therefore, do not be ashamed of the testimony of our Lord, or of me his prisoner; but instead, join with me in suffering for the gospel according to the power

4. Or *to keep rekindling; fan into flame*; 1 Tim. 4:14

5. Lit. *self-control, self-discipline, soundness of mind, good sense*

6. Lit. *which*

7. Lit. *before times eternal*

8. Or *destroyed, abolished*

9. Lit. *for which*

10. Lit. *for which reason also I suffer these things*

11. Or *what was entrusted to me*

12. Lit. *for, unto*

of God,<sup>9</sup> who has saved us and called *us* with a holy calling, not according to our works, but according to his own purpose and grace. This grace<sup>6</sup> was granted to us in Christ Jesus before time began,<sup>7</sup> <sup>10</sup> but now has been revealed through the appearing of our Savior, Christ Jesus, *who* broke the power of<sup>8</sup> death, and brought life and immortality to light through the gospel. <sup>11</sup> With a view to its advance<sup>9</sup> I was appointed a herald, an apostle, and a teacher, <sup>12</sup> which is also why I suffer the things I do.<sup>10</sup> But I am not ashamed, for I know the One in whom I have believed, and am fully convinced that he is able to guard what I have entrusted to him,<sup>11</sup> as I look ahead to<sup>12</sup> that Day.

<sup>13</sup> Hold tightly to the pattern of *the* sound words you heard from me, *and do so* in *the* faith and love that are *found* in Christ Jesus. <sup>14</sup> Through the Holy Spirit who lives in us, guard the good deposit that was entrusted to *you*.

## Recent Developments

<sup>15</sup> You know that all the brothers in the province of Asia turned away from me, including<sup>13</sup> Phygellus and Hermogenes. <sup>16</sup> The Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains. <sup>17</sup> On the contrary, when he arrived in Rome he diligently sought me out and found *me*. <sup>18</sup> May the Lord grant him to find mercy from the Lord on that Day! And *as for* the many ways *in which* he served *us* at Ephesus, *these* you know very well.

## Gospel Suffering

**2** Therefore, my son, be strong in the grace that is in Christ Jesus;<sup>2</sup> and the things you heard me teach<sup>1</sup> in the presence of many witnesses—pass them along to trustworthy men who will be able to instruct others as well. <sup>3</sup> Accept your share of suffering as a good soldier of Jesus Christ. <sup>4</sup> No soldier on active duty entangles himself in the affairs of *civilian* life, so that he may please the one who enlisted him. <sup>5</sup> Likewise, if anyone competes as an athlete, he is not crowned with the victor's wreath unless he competes according to the rules. <sup>6</sup> The hardworking farmer should be the first to receive a share of the crops. <sup>7</sup> Think over what I'm saying, and the Lord will help you understand it all.<sup>2</sup>

13. Lit. *among whom are*

1. Lit. *you heard from me*

2. Lit. *for the Lord will give you understanding in everything*

<sup>8</sup> Remember Jesus Christ: raised from the dead, the descendant of David<sup>3</sup>—just as I constantly proclaim in my gospel,<sup>4</sup> <sup>9</sup> for which I suffer hardship, *even* to the point of being chained up as an evildoer. But the word of God is not in chains. <sup>10</sup> For this reason I endure all things for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus, *and* together with *that*, eternal glory. <sup>11</sup> The saying is trustworthy: “If we died<sup>5</sup> with *him*, we also will live with *him*. <sup>12</sup> If we endure *with him*, we also will reign with him. If we deny him, he also will deny us. <sup>13</sup> If we are faithless, he remains faithful, for he cannot deny himself.”

### The Lord's Bond-servant

<sup>14</sup> Remind *our people* of these things, solemnly charging *them* before God<sup>6</sup> not to wrangle over *mere* words, which is utterly useless *and only leads* to the ruin of the hearers. <sup>15</sup> Make every effort to present yourself to God as a man tested and proven, a worker who need not be ashamed, properly handling<sup>7</sup> the message of the truth. <sup>16</sup> But avoid profane babblings, for they will only lead to more ungodliness,<sup>8</sup> <sup>17</sup> and their *empty* talk will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup> who have strayed from the truth, declaring that the resurrection has already taken place, thereby overthrowing the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God still stands, having this seal: “The Lord knows those who belong to him,”<sup>9</sup> and, “Let everyone who names the name of the Lord depart from unrighteousness.”

<sup>20</sup> Now in a great house there are not only vessels of gold and silver, but also of wood and clay; and some are for honorable use, but others for dishonorable. <sup>21</sup> Therefore, if anyone cleanses himself from such things,<sup>10</sup> he will be a vessel for honorable use, set apart, helpful to the Master, *and* ready for every good work.

<sup>22</sup> Flee youthful lusts, but pursue righteousness, faith, love, *and* peace, together with all who call<sup>11</sup> on the Lord from a pure heart. <sup>23</sup> But have nothing to do with foolish and ill-informed disputes,<sup>12</sup> knowing that they will *only* engender quarrels. <sup>24</sup> And the Lord's bond-servant must not be quarrelsome; rather, he must be kind to all, able to teach, *and* patient when wronged, <sup>25</sup> with gentleness correcting those who stand in opposition, in hopes that God<sup>13</sup> will grant them repentance leading to the knowledge of the truth,

3. Lit. *of the seed of David*

4. Lit. *according to my gospel*

5. Lit. *For if we died*

6. Many mss *the Lord*

7. Or *accurately teaching*

8. Or *for those who indulge in them will become still more ungodly; lit. for even more will they further ungodliness*

9. See Num. 16:5

10. Lit. *these [persons, teachings, practices]*

11. Lit. *with those who call*

12. Or *inquiries, speculations*

13. Lit. *opposition, (if) perhaps God*



14. Or possibly  
held

<sup>26</sup> and that they will come to their senses *and escape* the snare of the devil, having been taken<sup>14</sup> captive by him to *do* his will.

### Dangerous Times Will Come

**3** But recognize this: In the last days difficult and dangerous times will prevail. <sup>2</sup> For men will be lovers of themselves, lovers of money, empty braggarts, contemptuous, blasphemers, disobedient to parents, ungrateful, unholy, <sup>3</sup> lacking natural affection, irreconcilable, slanderers, devoid of self-control, fierce, hostile to what is good, <sup>4</sup> traitors, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, <sup>5</sup> maintaining a form of piety but denying its power. Steer clear of them! <sup>6</sup> For men like this<sup>1</sup> creep into households and captivate weak-minded women who are loaded down with sins and led about by various lusts; <sup>7</sup> *women* who are always learning, yet never able to come to an accurate understanding of the truth. <sup>8</sup> And just as Jannes and Jambres stood against Moses, so too these stand against the truth—men of corrupt minds, unapproved and rejected as regards the faith. <sup>9</sup> But they will make no further progress, for their foolishness will become evident to all, just as that of Jannes and Jambres did.<sup>2</sup>

1. Lit. *And avoid these, for of these are those who*

2. Lit. *as also that of those came to be*

### Gospel Faithfulness

<sup>10</sup> You, on the other hand, have closely followed my teaching, *my* way of life, *my* purpose, faith, longsuffering, love, *and* perseverance. <sup>11</sup> *You also recall* the persecutions *and* afflictions I experienced in Antioch, Iconium, and Lystra—what sorts of persecution I endured, and *how* the Lord delivered me out of them all. <sup>12</sup> Yes, and all who desire to live *a* godly *life* in Christ Jesus will suffer persecution. <sup>13</sup> But evil men and impostors will go *from bad* to worse, deceiving and being deceived. <sup>14</sup> You, however, must continue in the things you have learned and of which you have become convinced, remembering the teachers<sup>3</sup> from whom you learned *them*, <sup>15</sup> and how from childhood you have known the sacred Scriptures, which are able to make you wise for salvation through faith in<sup>4</sup> Christ Jesus. <sup>16</sup> All Scripture is God-breathed, and *is therefore* profitable for teaching, reproof, correction, *and* training<sup>5</sup> in righteousness, <sup>17</sup> so that the man of God may stand complete, thoroughly equipped for every good work.

3. Lit. *knowing (recognizing) those*

4. Or *for a salvation through faith that (is placed) in*

5. Or *instruction*

## Preach the Word!

**4** I solemnly charge *you* in the presence of God and of Christ Jesus (who is soon to judge the living and the dead), and by his appearing and his kingdom: <sup>2</sup> Preach the word! Be ready in season *and* out of season. Convict, reprove, *and* exhort with all longsuffering and instruction. <sup>3</sup> For the time will come when they will not put up with sound doctrine, but instead will follow their own desires, piling up for themselves teacher after teacher in order to satisfy their itching ears.<sup>1</sup> <sup>4</sup> Turning *their* ears from the truth, they *themselves* will turn aside to *mere* myths. <sup>5</sup> But as for you, be sober and watchful in all things, endure hardships, do the work of an evangelist, fulfill your ministry. <sup>6</sup> For I am already being poured out as a drink offering, and the time of my departure is at hand. <sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup> From now on the crown of righteousness awaits me, a crown that the Lord, the righteous judge, will award to me<sup>2</sup> on that Day; and not only to me, but also to all who have loved his appearing.

1. Lit. *but according to their desires they will pile up teachers to themselves, having itching ears*

2. Or *with which the Lord, the righteous judge, will recompense me*

## Concluding Instructions

<sup>9</sup> Make every effort to come to me quickly, <sup>10</sup> for Demas, having loved this present world, has left me behind and gone on to Thessalonica. Crescens has gone to Galatia, *and* Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for ministry. <sup>12</sup> As for Tychicus, I have sent him to Ephesus. <sup>13</sup> When you come, bring the cloak I left with Carpus at Troas; and bring the scrolls as well, especially the parchments. <sup>14</sup> Alexander the coppersmith did me great harm: The Lord will repay him according to his deeds. <sup>15</sup> You yourself must be on guard against him, for he vehemently opposed our message.<sup>3</sup> <sup>16</sup> At my first defense no one appeared with me *in court*; instead, they all abandoned me (may it not be counted against them). <sup>17</sup> But the Lord stood with me and strengthened me, so that through me the message might be fully proclaimed, and all the Gentiles might hear; and I was rescued from the the mouth of the lion. <sup>18</sup> *Yes, and* the Lord will rescue me from every evil deed, and will bring me safely into his<sup>4</sup> heavenly kingdom. To him *be* the glory forever and ever. Amen!

3. Lit. *words*

4. Lit. *will save me unto his*

**Final Greetings**

<sup>19</sup> Greet Prisca and Aquila, and *also* the household of Onesiphorus.

<sup>20</sup> Erastus stayed in Corinth, but Trophimus I left sick at Miletus.

<sup>21</sup> Make every effort to come before winter. Eubulus greets you, as do Pudens, Linus, Claudia, and all the brothers. <sup>22</sup> The Lord be with your spirit. Grace be with you. Amen.

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# TITUS

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## Greeting

**1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of God's elect, and for the knowledge of the truth that leads to<sup>1</sup> godliness; <sup>2</sup> in *the* hope of eternal life, which God, who cannot lie, promised before the world began,<sup>2</sup> <sup>3</sup> and then, at the appointed time, brought to light through the proclamation of his word, which was entrusted to me<sup>3</sup> according to the commandment of God our Savior: <sup>4</sup> to Titus, *my* true son in *our* common faith: Grace and peace from God the Father, and from Christ Jesus, our Savior.

- 1. Lit. *that accords with*
- 2. Lit. *before times eternal*
- 3. Lit. *began, but manifested in his (its) own appointed times: his word in preaching, with which I was entrusted*

## The Elders' Qualifications

<sup>5</sup> I left you in Crete so that you would finish putting things in order<sup>4</sup> and appoint elders in every city, just as I instructed you. <sup>6</sup> Now a man is qualified to be an elder if he is blameless,<sup>5</sup> if he is the husband of one wife, and if he has trustworthy<sup>6</sup> children who are not accused of dissipation or insubordination. <sup>7</sup> For as a steward of God's possessions, an overseer must be above reproach: not self-willed, not quick-tempered, not given to drinking, not quarrelsome, and not greedy for dishonest gain, <sup>8</sup> but instead hospitable, zealous for what is good, sensible, upright, devout,<sup>7</sup> self-controlled, <sup>9</sup> *and* holding firmly to the trustworthy word

- 4. Lit. *set in order the things that remain*
- 5. Lit. *you: if any man is blameless (above reproach)*
- 6. Or possibly *believing*
- 7. Or *pure*

8. Lit. *according to the teaching*

just as it was taught to him,<sup>8</sup> so that he will be able not only to exhort and encourage *our people* with sound doctrine, but *also* to refute those who speak against it.

### The Elders' Ministry of Reproof

<sup>10</sup> For there are many rebels, idle talkers, and deceivers—especially among the circumcision—<sup>11</sup> whose mouths must be stopped: men who are overthrowing entire households, teaching things they should not for the sake of dishonest gain. <sup>12</sup> One of them, a prophet of their own, said, “Cretans *are* always liars, evil beasts, *and* lazy gluttons.”<sup>9</sup> <sup>13</sup> This testimony is true. Therefore, rebuke them sharply so that they will be sound in the faith, <sup>14</sup> paying no attention *at all* to Jewish myths and *the* commandments of men who turn away from the truth. <sup>15</sup> To the pure all things are pure; but to those who are defiled and unbelieving, nothing is pure, for<sup>10</sup> both their mind and their conscience are defiled. <sup>16</sup> They profess to know God, but in their actions they deny *him*, for they are<sup>11</sup> detestable, disobedient, and unfit for any good work.

9. A saying of the Cretan poet Epimenides

10. Lit. *but*

11. Lit. *being*

### Sound Teaching on Christian Conduct

1. Lit. *the things that fit (accord) with sound instruction*

**2** But as for you, teach those things that reflect sound doctrine:<sup>1</sup> <sup>2</sup> *namely, that* older men must be temperate, dignified, sensible, *and* sound in faith, love, *and* endurance.

2. Or *admonish, encourage*

3. Or *devoted to*

4. Lit. *the teaching*

<sup>3</sup> Similarly, older women must be reverent in *their* conduct: not malicious gossips or slaves of too much wine, *but* teachers of what is good. <sup>4</sup> Then they can train<sup>2</sup> the younger women to love their husbands, love their children, <sup>5</sup> *and be* sensible, chaste, diligent at<sup>3</sup> home-making, kind, and submissive to their own husbands, so that the word of God will not fall into reproach.

5. Or *dignity, sobriety*

6. Lit. *the one from (the) opposite (side); an opponent, enemy*

7. Or possibly *at a loss*

8. Or *own masters, to be well pleasing in every respect*

<sup>6</sup> Likewise, urge the young men to be sensible and self-controlled, in all things presenting yourself as a model of good works, *and* in your teaching<sup>4</sup> as an example of incorruptibility, purity,<sup>5</sup> <sup>8</sup> *and* sound speech that is above criticism, so that any who oppose you<sup>6</sup> may be put to shame,<sup>7</sup> finding nothing evil to say about us.

<sup>9</sup> *Instruct* slaves to submit to their own masters in all things, *and* to be well pleasing:<sup>8</sup> neither talking back <sup>10</sup> nor pilfering, but *instead* showing all good fidelity, so that they may adorn the teaching of God our Savior in every respect.

## The Fountainhead of Christian Instruction

<sup>11</sup> For the grace of God has appeared, *bringing* salvation to all men, <sup>12</sup> instructing us to deny ungodliness and worldly desires, and to live sensibly, righteously, and devoutly in the present *evil* age, <sup>13</sup> eagerly watching for our blessed hope: the appearing<sup>9</sup> of the glory of our great God and Savior, Jesus Christ, <sup>14</sup> who gave himself for us in order to redeem us from every lawless act, and to purify for himself a people for his own possession, zealous for good works.

9. Lit. *looking for the blessed hope and (even) appearing*

<sup>15</sup> Speak *of* these things, and exhort, refute, and convict with all authority. Let no one despise or disregard you.

## From Foolishness to Fruitfulness

**3** Remind our people<sup>1</sup> to submit to rulers and authorities, to obey, to be eager<sup>2</sup> for every *kind of* good work, <sup>2</sup> to speak evil of no one, to be peaceable *and* gentle, showing perfect courtesy<sup>3</sup> to all men. <sup>3</sup> For at one time we ourselves also were foolish, disobedient, deceived, enslaved to various lusts and pleasures, living in malice and envy, hateful *and* hating one another. <sup>4</sup> But when the kindness of God our Savior and *his* love for mankind appeared, <sup>5</sup> he saved us, not because of deeds that we had done in righteousness, but according to his *own* mercy, through *the* washing of regeneration and *the* renewing *work* of the Holy Spirit, <sup>6</sup> whom he richly poured out upon us through Jesus Christ our Savior, <sup>7</sup> so that, having been justified by his grace, we might become heirs of all that is ours through<sup>4</sup> the hope of eternal life.

1. Lit. *them*  
2. Lit. *ready, prepared*  
3. Or *every consideration*; lit. *all humility, mildness*

<sup>8</sup> These are trustworthy words,<sup>5</sup> and I want you to insist on them,<sup>6</sup> so that those who have believed in God will be careful to engage in good deeds.<sup>7</sup> Such things are good and profitable for men. <sup>9</sup> But avoid foolish controversies, genealogies, feuds, and arguments about the Law, for they *all* are unprofitable and worthless. <sup>10</sup> Reject a divisive man after *the* first and second warning, <sup>11</sup> realizing that such a person is warped and sinful, and that he stands self-condemned.<sup>8</sup>

4. Lit. *heirs according to*  
5. Lit. *The word (saying) is trustworthy*  
6. Lit. *these things*  
7. Or *do (practice) what is right*

8. Lit. *warped and sinning, being self-condemned*

## Final Instructions and Farewell

<sup>12</sup> When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup> *As for* Apollos and Zenas the lawyer, make every effort to

speed them on their way, making sure they lack nothing. <sup>14</sup> And let our *people* also learn to engage in good works by meeting *such* pressing needs, so that they will not be unfruitful. <sup>15</sup> All who *are* with me send you greetings. Greet those who love us in the faith. Grace *be* with you all. Amen.

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# PHILEMON

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## Greeting

**1** Paul, a prisoner of Christ Jesus, and Timothy *our* brother, to Philemon, our beloved fellow worker, <sup>2</sup> and to our sister Apphia, and to Archippus our fellow soldier (and to the church in your house): <sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

## Gratitude and Prayer for Philemon

<sup>4</sup> When I mention you in my prayers, I always give thanks to my God, <sup>5</sup> *for I am constantly* hearing about your love for all the saints, and about your faith in the Lord Jesus.<sup>1</sup> <sup>6</sup> *And I pray* that the fellowship that springs from your faith will become *even more* effective in deepening your knowledge<sup>2</sup> of every good thing that is in us<sup>3</sup> in Christ. <sup>7</sup> For I have received much joy and encouragement from your love, because you, *dear* brother, have *so often* refreshed the hearts of the saints.<sup>4</sup>

## A Heartfelt Request

<sup>8</sup> For this reason, although I have the freedom<sup>5</sup> in Christ to order you to do the right thing, <sup>9</sup> *yet* for love's sake I *choose* instead *to* appeal *to you*, since I am<sup>6</sup> "Paul, *the* aged," and now a prisoner of Christ Jesus as well. <sup>10</sup> I appeal to you, *then*, concerning my son

1. Lit. *your love and the faith you have towards the Lord Jesus and for all the saints.*

2. Lit. *that the fellowship (communion, sharing) of your faith might become effective in the true spiritual knowledge*

3. Some early mss *in you* (pl.)

4. Lit. *because the hearts of the saints have been refreshed through you, brother.*

5. Or *confidence*

6. Lit. *being such a one as*



7. The name Onesimus means *beneficial, useful*; see also v. 20

8. Lit. *in the chains of the gospel*

9. Lit. *but voluntarily*

10. Or *but*

11. Lit. *repay (in order that I not say to you that you also owe me yourself)*

12. Lit. *at the same time*

Onesimus, whom I have begotten *here* in prison.<sup>11</sup> Formerly, he was useless to you; now, however, he is useful *both* to you and to me.<sup>7</sup> <sup>12</sup> I have sent him—which is to say, my heart itself—back to you.<sup>13</sup> I wanted to keep him *here* with me, so that he could minister to me on your behalf while I'm in prison for the cause of the gospel.<sup>8</sup> <sup>14</sup> But I was unwilling to do anything without your knowledge or consent, so that your kindness might not *come* by way of compulsion, but rather of your own free will.<sup>9</sup> <sup>15</sup> For perhaps this is why he was separated from you for a little while: so that you might have him back forever, *and*<sup>16</sup> no longer as a slave, but *as* more than a slave: *as* a beloved brother—especially to me, and<sup>10</sup> all the more to you, both in the flesh and in the Lord!

### I Will Repay!

<sup>17</sup> If, then, you regard me as a fellow-sharer *in Christ*, receive him just as *you would* me.<sup>18</sup> But if he has wronged you in any way, or if he owes you anything, charge that to my account.<sup>19</sup> I, Paul, am writing *this* with my own hand: I will repay. (I'm saying this so I won't need to remind you that you owe me something as well: your very life!)<sup>11</sup> <sup>20</sup> Yes, brother, let me receive a benefit from you in the Lord. Refresh my heart in Christ.

### Farewell

<sup>21</sup> Having confidence in your obedience, I have written you in the knowledge that you will do even more than I say.<sup>22</sup> And as you do it,<sup>12</sup> prepare lodgings for me as well, because I hope and trust that through your prayers I will *soon* be granted to you.

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, greets you,<sup>24</sup> *as do* Mark, Aristarchus, Demas, *and* Luke—my fellow-workers.

<sup>25</sup> The grace of our Lord Jesus Christ *be* with your spirit. Amen.

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# HEBREW S

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## Prerogatives of the Divine Son

**1** God, after speaking in days of old<sup>1</sup> to the fathers through the prophets in many portions and various ways,<sup>2</sup> has spoken to us in these last days by *his* Son, whom he appointed heir of all things, and through whom he made the worlds.<sup>3</sup> And he<sup>2</sup>—being the outshining of God’s glory, the exact representation of his nature, and the One who upholds all things by his powerful word—after providing for purification from<sup>3</sup> sins, sat down at the right hand of the majesty on high,<sup>4</sup> and so became<sup>4</sup> as much superior to the angels as he has inherited a more exalted name than theirs.

1. Or *long ago*

2. Lit. *who*

3. Lit. *of*

4. Lit. *having become*

## The Son is Higher Than the Angels

<sup>5</sup> For to which of the angels did God ever say, “You are my Son, this day I have begotten you”?<sup>5</sup> Or again, “I will be a Father to him, and he a Son to me”?<sup>6</sup> But when he again brings<sup>7</sup> the firstborn into the world, he says, “Let all the angels of God worship him!”<sup>8</sup>

5. Ps. 2:7

6. 2 Sam. 7:14

7. Or *And again, when he brings*

8. Deut.

32:43 (Septuagint, Dead Sea

Scrolls); Ps. 97:7

9. Lit. *He who*

10. Ps. 104:4

<sup>7</sup> Moreover, concerning the angels he says, “He<sup>9</sup> makes his angels winds, and his ministers a flame of fire.”<sup>10</sup> <sup>8</sup> But concerning the Son *he says*:

11. Lit. *the scepter of uprightness is the scepter of your* (some mss *his*) *kingdom*

12. Ps. 45:6-7

“Your throne, O God, *is* forever and ever,  
and the scepter of your kingdom is uprightness itself.<sup>11</sup>  
<sup>9</sup> You have loved righteousness and hated lawlessness;  
therefore God, your God, has anointed you  
with the oil of gladness above *all* your companions.”<sup>12</sup>

<sup>10</sup> And,

“In the beginning, O LORD, you laid the foundations of the  
earth,  
and the heavens are the work of your hands.

<sup>11</sup> They will perish, but you *will* remain:

They all will grow old like a garment,

<sup>12</sup> and like a robe you will roll them up;  
like a garment, they too will be changed.

But you remain the same,

and your years will never fail.”<sup>13</sup>

13. Ps. 102:25-27

14. Ps. 110:1

<sup>13</sup> And to which of the angels did he ever say, “Sit at my right  
hand till I make your enemies a footstool for your feet”?<sup>14</sup> <sup>14</sup> Are  
they not all ministering spirits, sent forth into service for the  
help of those who are to inherit salvation?

## We Must Not Drift Away

**2** For this reason we must attend all the more carefully to the  
things we have heard, so as not to drift away *from them*. <sup>2</sup> For  
if the word spoken through angels proved to be true,<sup>1</sup> and every  
transgression and *act of* disobedience received a just recompense,  
<sup>3</sup> how shall we escape if we neglect so great a salvation, which at  
the first began to be spoken through the Lord *himself*; and *later on*  
was confirmed to us by those who heard *him*, <sup>4</sup> God *himself* bearing  
witness with them, whether by signs and wonders, various miracles,  
or gifts of the Holy Spirit, distributed<sup>2</sup> according to his own will?

1. Lit. *certain*,  
*trustworthy*,  
*reliable*

2. Lit. *or*  
*distributions of the*  
*Holy Spirit*

3. Or possibly *for*  
*a little while you*  
*have made him*  
*lower*

4. Many mss add  
*and set him over*  
*the works of your*  
*hands*

## Christ is Lord of the World to Come

<sup>5</sup> For he has not subjected the world to come of which we speak  
to *the* angels. <sup>6</sup> On the contrary, in a certain place someone has  
testified, saying,

“What is man that you are mindful of him,  
or the son of man that you look after him?

<sup>7</sup> You have made him a little lower <sup>3</sup> than the angels,  
and have crowned him with glory and honor.<sup>4</sup>

<sup>8</sup> You have put all things in subjection beneath his feet.”<sup>5</sup>

5. Ps. 8:4-6

For when he subjected all things to him, he left nothing outside of his control. But for the moment we do not yet see all things under his control. <sup>9</sup> We do, however, see Jesus—who was made a little lower than the angels—crowned with glory and honor for having suffered death,<sup>6</sup> so that he, by the grace of God, might taste death on behalf of *us* all.

6. Lit. *because of the suffering of death*

### The Son Perfected Through Suffering

<sup>10</sup> For it was fitting that God<sup>7</sup>—for whom are all things, and through whom are all things—in bringing many sons to glory, should perfect the pioneer of their salvation through sufferings.

7. Lit. *fitting for him*

<sup>11</sup> For both he who sanctifies and those who are being sanctified all come from the same *Father*,<sup>8</sup> for which reason he is not ashamed to call them brothers, <sup>12</sup> saying, “I will declare your name to my brothers; in the midst of the assembly I will sing your praise.”<sup>9</sup>

8. Lit. *are all from one (Father, source, origin)*

9. Ps. 22:22

<sup>13</sup> And again, “I will put my trust in him.”<sup>10</sup> And again, “Behold, I and the children whom God has given me.”<sup>11</sup>

10. 2 Sam. 22:3;

Is. 8:17

11. Is. 8:18

<sup>14</sup> Inasmuch, then, as the children *all* share in flesh and blood, he himself partook of flesh and blood just as they did, so that through death he might break the power of<sup>12</sup> him who held the power of death—that is, the devil—<sup>15</sup> and release those who, through the fear of death, were subject to bondage all throughout their lives. <sup>16</sup> For surely his concern is not for angels,<sup>13</sup> but *rather* for the seed of Abraham. <sup>17</sup> And this is why he had to be made like his brothers in every respect, so that he could become a merciful and faithful high priest in *the* things pertaining to God, in order to make propitiation for the sins of the people. <sup>18</sup> For in that he himself has suffered temptation, he is *well* able to come to the aid of those who are being tempted.

12. Or *bring to nothing, destroy*

13. Or *it is not angels that he helps*; lit. *does not take hold of angels*

### Patterns of Faithfulness

**3** Therefore, holy brothers, partakers of a heavenly calling, fix your thoughts on Jesus, the apostle and high priest of our confession; <sup>2</sup> and recall how he was faithful to him who appointed him, just as Moses *alone*, in all God’s<sup>1</sup> house, *was faithful*. <sup>3</sup> For this *Jesus* has been counted worthy of far greater glory than Moses, even as the builder of a house has greater honor than the house *itself*. <sup>4</sup> For every house is built by someone, but he who built all things is God. <sup>5</sup> Now in all God’s house Moses *alone* was faithful as a servant, and so supplied a testimony about things that would

1. Lit. *his*

2. Many mss add  
*till the end*

3. Or *provocation*  
(i.e. to wrath)

4. Lit. *fathers*  
*tested by a proof*

5. Lit. *did not*  
*know*

6. Or possibly *So*

7. Ps. 95:7-11

8. Lit. *while it is*  
*(still) being said*

9. Lit. *through*  
*Moses*

be spoken *later on*. <sup>6</sup> But Christ *was faithful* as a Son over his *own* house, whose house we are if we hold firmly<sup>2</sup> to *our* confidence, and *to* the hope in which we glory.

<sup>7</sup> Therefore, just as the Holy Spirit says:

“Today, if you hear his voice,

<sup>8</sup> do not harden your hearts as *they did* in the rebellion,<sup>3</sup>

as *they did* on the day of testing in the wilderness,

<sup>9</sup> where your fathers put me to the test, forcing me to prove myself,<sup>4</sup>

and *where* they saw my works for forty years.

<sup>10</sup> For this reason I was angry with that generation,

and I said, ‘In *their* hearts they are always wandering off—but they have never known<sup>5</sup> my ways.’

<sup>11</sup> As<sup>6</sup> I swore in my wrath,

“They will never enter my rest.”<sup>7</sup>

<sup>12</sup> *Therefore* see to it, brothers, that none of you displays an evil, unbelieving heart by deserting the living God. <sup>13</sup> Instead, you should exhort one another daily, while it is *still* called “Today,” so that none of you are hardened by the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ if indeed we hold our initial confidence firmly until the end, <sup>15</sup> while we are still being told,<sup>8</sup> “Today, if you hear his voice, do not harden your hearts as *they did* in the rebellion.”

<sup>16</sup> For who was it that heard him and then rebelled? Was *it* not everyone who came out of Egypt under Moses?<sup>9</sup> <sup>17</sup> And with whom was God angry for forty years? Was *it* not with those who sinned, whose corpses fell in the wilderness? <sup>18</sup> And to whom did he swear that they would not enter his rest, if not to those who disobeyed? <sup>19</sup> So then: We see that they could not enter in because of unbelief.

### Entering God's Rest

1. Or *since*

2. Lit. *let us fear*

3. Some mss *since*  
*it was not mixed*  
*with faith in those*  
*who heard*

**4** Therefore, while<sup>1</sup> *the* promise of entering his rest still stands, let us take every precaution,<sup>2</sup> so that none of you appear to have fallen short of it. <sup>2</sup> For good news has been proclaimed to us, just as it was to them; but the message they heard did them no good, for they were not united by faith with those who heard and obeyed *it*.<sup>3</sup> <sup>3</sup> For we who have believed enter that rest, just as God has said: “As I swore in my wrath, ‘They shall not enter

my rest.”<sup>4</sup> And yet from the founding of the world *his* works have stood complete. <sup>4</sup> For in a certain place he spoke about the seventh *day* like this: “And on the seventh day God rested from all his works.”<sup>5</sup> <sup>5</sup> And in this passage *he does so* once again: “They shall not enter my rest.”<sup>6</sup>

4. Ps. 95:11

5. Gen 2:2

6. Ps. 95:11

<sup>6</sup> Therefore, since it remains for some to enter it, and *since* those to whom it was first proclaimed failed to enter *it* because of disobedience, <sup>7</sup> he again designates a certain day—calling it “Today”—when, a great while later, he spoke through David in the words just quoted: “Today, if you hear his voice, do not harden your hearts.”<sup>7</sup> <sup>8</sup> For if Joshua had given them rest, he would not have spoken of another day after that. <sup>9</sup> So then: There remains a Sabbath rest for the people of God. <sup>10</sup> For anyone who has entered his rest has also rested from his *own* works, just as God *did* from his. <sup>11</sup> Let us therefore make every effort to enter that rest, so that no one will fall by *following* their example<sup>8</sup> of disobedience. <sup>12</sup> For the word of God *is* living and active and sharper than any two-edged sword, piercing all the way to the division of soul and spirit, and of joints and marrow, and is fitted for judging<sup>9</sup> the thoughts and intentions of the heart. <sup>13</sup> Moreover, there is no creature hidden from his sight, but all things *are* naked and exposed before the eyes of him to whom we must give an account.

7. Ps. 95:7-8

8. Lit. *the same example (pattern)*

9. Or *able to judge*

### A Compassionate High Priest

<sup>14</sup> Seeing, then, that we have a great high priest who has passed through the heavens—Jesus, the Son of God—let us hold firmly to our confession.<sup>10</sup> <sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but who at all points was tempted just as *we are, yet remained* without sin. <sup>16</sup> Let us therefore draw near to the throne of grace with confidence, so that we may receive mercy and find grace to help in time of need.

10. Lit. *hold firmly the confession.*

**5** For every high priest taken from among men is appointed to serve<sup>1</sup> men in matters *pertaining* to God, so that he may offer both gifts and sacrifices for sins. <sup>2</sup> He can deal gently with those who are ignorant and going astray, since he himself is subject to weakness; <sup>3</sup> and because of this, just as he does for the people, so too he must do for himself: make offerings for sins.

1. Lit. *on behalf of*

<sup>4</sup> Moreover, no man takes this honor to himself; rather, he is called by God, just as Aaron *was*. <sup>5</sup> And like Aaron,<sup>2</sup> Christ did

2. Lit. *So too*

3. Ps. 2:7

4. Lit. *just as also in another place he says*

5. Ps. 110:4

6. Lit. *who*

7. Lit. *strong, forceful, violent*

8. Or *godly fear*

9. Or *utterances*

10. Lit. *and (indeed)*

11. Or *inexperienced*

1. Lit. *since they re-crucify to themselves the Son of God*

2. Lit. *who also cultivate it*

not glorify himself so as to be made high priest; rather, it was he who said to him, "You are my Son, today I have begotten you."<sup>3</sup>

<sup>6</sup> Elsewhere he again says the same thing:<sup>4</sup> "You *are* a priest forever according to the order of Melchizedek."<sup>5</sup>

<sup>7</sup> Now Christ,<sup>6</sup> in the days of his flesh, lifted up pleas and supplications with urgent<sup>7</sup> cries and tears to him who was able to save him from death; and because of his reverence for God<sup>8</sup> he was heard. <sup>8</sup> Though he was a Son, he learned obedience through the things that he suffered; <sup>9</sup> and when he was perfected, he became the source of eternal salvation for all who obey him, <sup>10</sup> having been designated by God as a high priest according to the order of Melchizedek.

### Pressing on to Maturity

<sup>11</sup> Now on this subject we have much to say; but these things are difficult to explain, seeing that you have become hard of hearing. <sup>12</sup> For though by this time you ought to be teachers, you *yourselves* need someone to teach you once again the basic principles of the oracles<sup>9</sup> of God. Thus,<sup>10</sup> you have become *like little children*, needing milk rather than solid food. <sup>13</sup> For everyone who *only* partakes of milk is unskilled<sup>11</sup> in the message about righteousness, for he is *still* a child. <sup>14</sup> But solid food is for the mature, whose senses have been trained by constant practice to discern both good and evil.

**6** So then: Leaving *behind* the elementary teachings about the Messiah, let us press on to maturity, not laying again a foundation of repentance from dead works, or of faith in God, <sup>2</sup> or of instruction about baptisms, *the* laying on of hands, *the* resurrection of the dead, and eternal judgment. <sup>3</sup> And this we will do, if God permits. <sup>4</sup> For in the case of those who have once been enlightened, tasted of the heavenly gift, become partakers of the Holy Spirit, <sup>5</sup> and tasted the good word of God and the powers of the age to come, <sup>6</sup> and then have fallen away, it is impossible to renew them again to repentance, since they themselves are again crucifying the Son of God<sup>1</sup> and exposing *him* to public disgrace. <sup>7</sup> For land which drinks in the rain that often falls upon it—and *which then* brings forth vegetation useful to those who are busy cultivating it<sup>2</sup>—receives a blessing from God. <sup>8</sup> But if it brings forth thorns and thistles, it is worthless and close to being cursed, *and* ends up being burned.

### Pressing on to Assurance

<sup>9</sup> But though we speak in this way, in your case, beloved *friends*, we are convinced of better things—indeed, of things that accompany salvation. <sup>10</sup> For God *is* not unjust so as to forget your work, and *all* the love you have shown towards his name in having ministered—and in still ministering—to the saints.

<sup>11</sup> Nevertheless, we want each one of you to keep on showing this same diligence, so that you will enjoy<sup>3</sup> the full assurance of hope all the way to the end; <sup>12</sup> so that you won't grow sluggish, but will instead become imitators of those who through faith and patience inherit the promises.

<sup>13</sup> For when God made *his* promise to Abraham, because he could swear by no one greater, he swore by himself, <sup>14</sup> saying, “When I bless you, I will greatly bless; and when I multiply you, I will greatly multiply.”<sup>4</sup> <sup>15</sup> And so, by patiently enduring, Abraham obtained the promise. <sup>16</sup> For men *always* swear by that which is greater, and for them an oath of confirmation<sup>5</sup> brings an end to every dispute. <sup>17</sup> In the same way, God, desiring<sup>6</sup> still more clearly to show the heirs of the promise the immutability of his purpose, interposed<sup>7</sup> with an oath, <sup>18</sup> so that by two immutable things in which it *was* impossible for him<sup>8</sup> to lie, we might have strong encouragement, *we* who have fled for refuge by laying hold of the hope set before *us*. <sup>19</sup> We have this hope<sup>9</sup> as an anchor for the soul, both firm and secure, and which *also* enters the sacred space behind the veil,<sup>10</sup> <sup>20</sup> where the forerunner—Jesus *himself*—has entered for us, having become a high priest forever according to the order of Melchizedek.

3. Or *diligence, in a pursuit of*; lit. *diligence towards*

4. Lit. *Surely blessing I will bless you, and multiplying I will multiply you*; Gen. 22:7

5. Lit. *the oath unto (for) confirmation*

6. Or *determining*

7. Or *confirmed it*

8. Lit. *God*

9. Lit. *which we have (hold)*

10. Lit. *enters the inner place of the veil (curtain)*

### The King of Righteousness

**7** For this Melchizedek, king of Salem, priest of the most high God, who met Abraham as he was returning from the slaughter of the kings and blessed him—<sup>2</sup> and to whom also Abraham gave a tenth part of all *the spoils*—was first of all (according to the translation *of his name*) “king of righteousness,” and then also “king of Salem,” which means “king of peace.” <sup>3</sup> Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made to resemble the Son of God, he remains a priest perpetually.

<sup>4</sup> But consider how great this man *was*, to whom even the patriarch Abraham gave a tenth part of the choicest spoils. <sup>5</sup> Now



1. Lit. *have a commandment according to the Law*  
 2. Lit. *the one*

those of the sons of Levi who receive the priesthood are authorized under the Law<sup>1</sup> to receive tithes from the people—that is, from their brothers, even though they *too* have come from the loins of Abraham.<sup>6</sup> But Melchizedek,<sup>2</sup> whose descent is not traced from them, received tithes from Abraham, and *also* blessed the one who had the promises *of God*.<sup>7</sup> But beyond all dispute, the lesser is blessed by the greater.<sup>8</sup> Moreover, in the one case, mortal men receive tithes; but in the other, someone *receives them* of whom it is testified that he still lives.<sup>9</sup> Indeed, in a manner of speaking, even Levi, who receives tithes, paid tithes through Abraham,<sup>10</sup> for he was still in the loins of his father when Melchizedek met him.

### Perfection is Through Christ, not Levi

<sup>11</sup> So then: If perfection were *attainable* through the Levitical priesthood (for on the basis of *that priesthood* the people received the Law), what further need *was there* for another priest to arise; that is, someone who is said to belong to the order of Melchizedek, rather than the order of Aaron? <sup>12</sup> For when the priesthood is changed, of necessity there is a change of law as well.  
<sup>13</sup> For he of whom these things are spoken belongs to another tribe from which no man has *ever* officiated at the altar. <sup>14</sup> For *it is* evident that our Lord arose from *the tribe of Judah*, a tribe of which Moses spoke nothing *at all* with reference to priests. <sup>15</sup> And this is still more evident if another priest arises in the likeness of Melchizedek, <sup>16</sup> *someone* who has become *a priest*, not based on a law of physical descent,<sup>3</sup> but on the power of an indestructible life. <sup>17</sup> For it is testified *of him*: “You are a priest forever according to the order of Melchizedek.”<sup>4</sup>

3. Lit. *a law of a fleshly command*  
 4. Ps. 110:4

<sup>18</sup> For on the one hand, a former commandment is set aside due to its weakness and ineffectiveness <sup>19</sup> (for the Law made nothing perfect); on the other hand, a far greater hope is introduced, through which we draw near to God. <sup>20</sup> And inasmuch as it did not come<sup>5</sup> without an oath—<sup>21</sup> for it is certain that the Levites<sup>6</sup> became priests without an oath, whereas Christ<sup>7</sup> became a priest with an oath from<sup>8</sup> him who said to him, “The LORD has sworn and will not change his mind: ‘You are a priest forever’”—<sup>22</sup> by that much more has Jesus also become the guarantee of a better covenant.

5. Lit. *as it was not*  
 6. Lit. *they*  
 7. Lit. *he*  
 8. Lit. *through*  
 9. Ps. 110:4

<sup>23</sup> Moreover, those who *formerly* became priests were numerous indeed, since death prevented them from continuing *in*

office.<sup>24</sup> Christ,<sup>10</sup> on the other hand, because he remains forever, holds an unchangeable priesthood;<sup>25</sup> and for this reason he is also able to save to the uttermost<sup>11</sup> those who come to God through him, since he forever lives to make intercession for them.

10. Lit. *he*

11. Or *completely, perfectly, forever*

<sup>26</sup> For it was indeed fitting that we should have such a high priest, *one who is* holy, innocent, undefiled, separate from sinners, and exalted above the *very* heavens;<sup>27</sup> one who doesn't need, as those priests do, to offer up sacrifices day by day, first for his own sins, and then for the sins of the people, since he did this once *and* for all when he offered up himself.<sup>28</sup> For the Law appoints as high priests men who are beset with weakness; but the word of the oath, which came after the Law, *appoints* a Son who has been perfected forever.

### A Heavenly High Priest

**8** Now *here is* the main point of the things we are saying: We have this kind of high priest, a priest who is seated<sup>1</sup> at the right hand of the throne of the majesty in the heavens,<sup>2</sup> a minister of the holy places,<sup>2</sup> and of the true tabernacle that the Lord pitched, *and* not man.<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices, for which reason it was necessary that this priest have something to offer as well.<sup>4</sup> Now if he were *here* on earth, he would not be a priest at all, since *here* there are *already* men who offer the gifts prescribed by the Law.<sup>5</sup> *Moreover*, they serve *only* a copy and a shadow of the heavenly things. This is why Moses *himself* received a warning when he was about to set up the tabernacle; for God said, "See *to it* that you make everything according to the pattern you were shown on the mountain."<sup>3</sup> <sup>6</sup> Now, however, Christ<sup>4</sup> has obtained a better ministry than *theirs*, by just so much as he also is the mediator of a better covenant, a covenant that is founded<sup>5</sup> on better promises.

1. Lit. *who sat down*

2. Or *sanctuaries* (i.e. the holy place and the holiest of all)

3. Ex. 25:40

4. Lit. *he*

5. Or *enacted*; lit. *which has been founded*

### A New and Better Covenant

<sup>7</sup> For if that first *covenant* had been faultless, no opportunity for *introducing* a second would have been sought.<sup>8</sup> But<sup>6</sup> finding fault *with it*, God says to them,<sup>7</sup> "Behold, *the* days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—<sup>9</sup> not like the covenant I made with their fathers on the day I took them by the hand to lead them out of the land of Egypt; for they did not continue in

6. Lit. *for*

7. Some mss *for finding fault with them, God says*

8. Lit. *and I did not regard (care about, concern myself with) them*

my covenant, and I in turn showed no concern for them,<sup>8</sup> says the LORD. <sup>10</sup> For this *is* the covenant I will make with the house of Israel after those days, says the LORD: I will place my laws in their minds, and will write them on their hearts; and I will be their God, and they will be my people. <sup>11</sup> No longer will each one teach his countryman, and each his brother, saying, ‘Know the LORD,’ for they all will know me, from the least of them to the greatest. <sup>12</sup> For I will be merciful towards their iniquities, and their sins I will remember no more.”<sup>9</sup>

9. Jer. 31:31-34

<sup>13</sup> In that he says, “A new *covenant*,” he has made the first obsolete. But whatever is growing old and becoming obsolete is ready to disappear *once and for all*.

### The Earthly Sanctuary

**9** Now even the first *covenant* had regulations for a service of worship and the earthly sanctuary. <sup>2</sup> For a sacred tent was built and *then* furnished: The first *part*—which contained the lampstand, the table, and the loaves of presentation—was called the Holy Place. <sup>3</sup> And behind the second curtain there was a *second room of the tent* called the Holy of Holies. <sup>4</sup> It contained a golden altar of incense, and the Ark of the Covenant, which was overlaid with gold on all sides. In it *were stored* a golden jar containing the manna, the rod of Aaron that budded, and the tablets of the covenant. <sup>5</sup> And above the Ark<sup>1</sup> were the cherubim of glory, overshadowing the mercy seat. But now is not the time to speak of these things in detail.

1. Lit. *it*

<sup>6</sup> Now once such preparations had been made, the priests would regularly enter into the first part of the tent, performing *their* sacred duties. <sup>7</sup> But into the second part the high priest alone would enter, once a year, *and* not without blood, which he offered for himself and for the sins of the people *committed* in ignorance. <sup>8</sup> By this the Holy Spirit was signifying that as long as the first tabernacle was still standing, the way into the holy places had not yet been disclosed. <sup>9</sup> This *also serves* to symbolize the present time, in which gifts and sacrifices that cannot perfect the conscience of the worshiper are *still* being offered up, <sup>10</sup> *related as they are* only to food and drink and various washings: *mere* physical regulations imposed until *the* time of reformation.

### The Heavenly Sanctuary

<sup>11</sup> But when Christ appeared as high priest of the good things that *now* have come,<sup>2</sup> *he entered* through the greater and more perfect tabernacle, *a tabernacle* not made with *human* hands (that is, not belonging to this creation). <sup>12</sup> Nor was it through the blood of goats and calves, but *rather* through his own blood that he entered the most holy place once and for all, having obtained *for us* eternal redemption. <sup>13</sup> For if the blood of bulls and goats, and the ashes of a heifer sprinkled on the ceremonially unclean, sanctify *people* in such a way as to purify the flesh, <sup>14</sup> how much more will the blood of Christ—who, through the eternal Spirit, offered himself without blemish to God—cleanse your conscience from dead works to serve the living God? <sup>15</sup> And this is why he is the mediator of a new testament,<sup>3</sup> since *now* a death has occurred to pay for the transgressions *committed* under the first testament, so that those who are called may receive the promise of an<sup>4</sup> eternal inheritance.

2. Some mss *the good things to come*

3. Or *covenant*

4. Lit. *the*

### A New Testament

<sup>16</sup> For where there *is* a testament, there must of necessity be the death of the testator.<sup>5</sup> <sup>17</sup> For a testament takes effect *only* at the moment of death, since it carries no force at all as long as the testator is *still* alive. <sup>18</sup> This is why not even the first *testament* was inaugurated without blood. <sup>19</sup> For when Moses had proclaimed every commandment of the Law to the people, he took the blood of calves and goats—along with water, scarlet wool, and hyssop—and sprinkled both the book itself and all the people,<sup>20</sup> saying, “*This is the blood of the covenant which God has commanded you.*”<sup>6</sup> <sup>21</sup> And in the same way he sprinkled both the tabernacle and all the vessels for ministry with blood. <sup>22</sup> Indeed, according to the Law, almost all things are purified with blood, and without the shedding of blood there is no forgiveness *of sin*.

5. Or *it is necessary to prove the death of the testator*

6. Ex. 24:8

### The Greatness of Christ's Sacrifice

<sup>23</sup> For this reason *it was* necessary that the representation of the things in the heavens be purified with such sacrifices,<sup>7</sup> but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ did not enter holy places made with *human* hands—*mere* representations of the true—but into heaven itself, now to appear in the presence of God for us. <sup>25</sup> Nor did he do so in order to offer himself over and again—much as the high priest does when

7. Lit. *these things*

8. Lit. *and after this a judgment*

he enters into the holy places year by year with blood other than his own,<sup>26</sup> for then Christ would have had to suffer repeatedly since the founding of the world. But now—once and for all at the end of the ages—he has appeared to put away sin through the sacrifice of himself.<sup>27</sup> And just as it is appointed for men to die once and then face judgment,<sup>8 28</sup> so too Christ, having been offered once to bear the sins of many, will appear a second time, not to address sin, but to bring *full* salvation to those who eagerly wait for him.

### The One Sacrifice for Sin

1. Lit. *would they not*

**10** For since the Law holds *only* a shadow of the good things *that were yet to come, and* not the very form of the things themselves, it can never perfect those who draw near *to God* by offering the same sacrifices year after year.<sup>2</sup> Otherwise, would not those sacrifices<sup>1</sup> have ceased to be offered, since the worshipers, being cleansed once and for all, would no longer be aware of *their* sins?<sup>3</sup> But in those *sacrifices* there is *actually* a reminder of sins year after year,<sup>4</sup> for it is impossible for the blood of bulls and goats to take away sins.<sup>5</sup> This is why, when he came into the world, he said:

“Sacrifice and offering you did not desire,  
but instead you prepared a body for me;  
<sup>6</sup>in whole burnt offerings and *sacrifices* for sin  
you took no delight.  
<sup>7</sup>Then I said, ‘Behold, I have come—  
in the scroll of the book it is written of me—  
to do your will, O God.’”<sup>2</sup>

2. Ps. 40:6-8

<sup>8</sup> After first saying, “Sacrifices, offerings, whole burnt offerings, and *sacrifices* for sin you did not desire, nor did you delight *in them*” (*all of which* are offered according to the Law),<sup>9</sup> he then says, “Behold, I have come to do your will.” *Thus*, he does away with the first in order to establish the second.<sup>10</sup> *And* by that will we have been sanctified through the offering of the body of Jesus Christ once *and for all*.

3. Lit. *he*

<sup>11</sup> Moreover, every priest stands daily at his ministry, time after time offering the same sacrifices that can never take away sins.<sup>12</sup> But Christ,<sup>3</sup> after offering for all time a single sacrifice for sins, sat down at the right hand of God,<sup>13</sup> from then on waiting until all his enemies are made a footstool for his feet.<sup>14</sup> For by

one offering he has perfected for all time those who are being sanctified.

<sup>15</sup> And *on this matter* the Holy Spirit also gives us testimony. For after saying, <sup>16</sup> “This *is* the covenant I will make with them after those days, says the LORD: I will place my laws on their hearts, and I will write them on their minds,” <sup>17</sup> *he then adds*, “and their sins and their lawless deeds I will remember no more.” <sup>18</sup> Now where there is forgiveness of such<sup>5</sup> things, *there is* no longer *any* offering for sin.

4. Jer. 31:33-34

5. Lit. *these*

### Don't Throw Away Your Confidence!

<sup>19</sup> Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus—<sup>20</sup> by a new and living way which he opened for us through the veil (that is, his flesh)—<sup>21</sup> and since we have a great high priest over the house of God, <sup>22</sup> let us draw near with an honest heart, in *the* full assurance that comes from faith,<sup>6</sup> having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. <sup>23</sup> With no wavering at all, let us hold firmly to the confession *we made* about the hope *we hold dear*,<sup>7</sup> for he who promised is faithful. <sup>24</sup> And let us consider how to stir up one another to love and good deeds, <sup>25</sup> not forsaking the assembling of ourselves together, as *is* the habit of some, but *instead* encouraging and exhorting *one another*; and so much the more as you see the Day drawing near.

6. Lit. *full assurance of faith*

7. Lit. *the confession of the hope*

<sup>26</sup> For if we deliberately continue in sin after receiving the knowledge of the truth, there no longer remains any sacrifice for sins, <sup>27</sup> only<sup>8</sup> a certain fearful expectation of judgment, and of a fierce indignation<sup>9</sup> that will devour the adversaries. <sup>28</sup> Anyone who has rejected the Law of Moses dies without mercy on *the testimony of* two or three witnesses. <sup>29</sup> What, then, do you think? How much greater punishment will a person deserve if he<sup>10</sup> has trampled the Son of God under foot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? <sup>30</sup> For we know him who said, “Vengeance is mine, I will repay.” And again, “The LORD will judge his people.”<sup>11</sup> <sup>31</sup> It is a fearsome thing to fall into the hands of the living God.

8. Lit. *but*

9. Lit. *zeal (jealousy) of fire*; Is. 26:11

10. Lit. *who*

11. Deut. 32:35-36

<sup>32</sup> But call to mind the former days, when, after being enlightened, you endured a severe trial of great suffering,<sup>12</sup> <sup>33</sup> partly by being publicly exposed to insults and persecutions, and partly by being *the* companions of those who were so treated. <sup>34</sup> For

12. Lit. *a great trial (conflict, struggle) of sufferings*

13. Lit. *which has*

14. Hab. 2:3-4

15. Lit. *But we are not of shrinking back to destruction, but of faith to preservation of soul*

you had compassion on the prisoners; moreover, you joyfully accepted the seizure of your property, knowing that you yourselves had a better and *more* lasting possession. <sup>35</sup> So then: Don't throw away your confidence, which is sure to receive<sup>13</sup> a great reward. <sup>36</sup> For you have need of endurance, so that when you have done the will of God you may receive the promise. <sup>37</sup> "For in just a little while, he who is coming will come; and he will not delay. <sup>38</sup> Now my righteous one will live by faith; but if *he* shrinks back, my soul has no pleasure in him."<sup>14</sup> <sup>39</sup> But we are not of those who shrink back to destruction; we are of those who keep the faith to the preservation of our souls.<sup>15</sup>

### The Faith that Pleases God

1. Lit. *elders, ancients* (i.e. men and women of stature)

**11** Now faith is certainty about things hoped for, *and* conviction about things unseen. <sup>2</sup> For by it the heroes of old<sup>1</sup> won a favorable testimony *from God*.

### Faith in Days of Old

2. Or *set in order*

<sup>3</sup> By faith we understand that the worlds were put in place<sup>2</sup> by the word of God, so that what is seen did not spring forth from things that lie in view.

<sup>4</sup> By faith Abel offered to God a better sacrifice than that of Cain, through which he won a testimony that he was righteous, God *himself* bearing witness about his gifts; and though he is dead, through *his* faith he still speaks.

3. Gen. 5:24

<sup>5</sup> By faith Enoch was taken up so as not to see death; and he could not be found because God *himself* had taken him up.<sup>3</sup> For before he was taken up, he gained this testimony: He was pleasing to God. <sup>6</sup> But without faith it is impossible to please *him*, for he who comes to God must believe that he exists, and *that* he is a rewarder of those who diligently seek him.

<sup>7</sup> By faith Noah, being warned of things as yet unseen, and moved with godly fear, prepared an ark for the saving of his household; *and* in so doing he condemned the world and became an heir of the righteousness that comes through faith.

### The Faith of Abraham

<sup>8</sup> By faith Abraham obeyed when he was called to go out to the place he would *later* receive as an inheritance; and he went out, not knowing where he was going. <sup>9</sup> By faith he lived in the land of promise as if in a foreign country, dwelling in tents with Isaac and Jacob, *who were* fellow heirs of the same promise; <sup>10</sup> for he was looking for the city with lasting foundations,<sup>4</sup> whose architect and builder *is* God.

<sup>11</sup> By faith *Abraham* received strength to beget children<sup>5</sup>—though Sara herself was barren, and he past the time of life—since he regarded<sup>6</sup> him who had promised as faithful. <sup>12</sup> Therefore, from one man, and him as good as dead, *children* were born: as abundant as the stars in the sky, *and* as innumerable as the sands on the seashore.<sup>7</sup>

### Faith, Vision, and Eternal Good Hope

<sup>13</sup> All these died in faith, not having received the promises, but seeing and welcoming them from afar, and confessing that they were foreigners and sojourners on the earth. <sup>14</sup> For those who say such things are plainly stating that they seek a homeland. <sup>15</sup> And if in fact they had been thinking of the country they left, they would have had *every* opportunity to return. <sup>16</sup> But as it is, they desire a better country, which is to say a heavenly. *And* because of this, God is not ashamed to be called their God, for he has prepared a city for them.

### The Faith of the Patriarchs

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac. Indeed, he who had received the promises was offering up his uniquely begotten<sup>8</sup> *son*—<sup>18</sup> even though God had said to him,<sup>9</sup> “Through Isaac a seed will carry on your name”<sup>10</sup> — <sup>19</sup> for he had concluded that God was able even to raise *him* from the dead, from which he did *indeed* receive him back, in a figurative sense. <sup>20</sup> By faith<sup>11</sup> Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph; and he worshiped *God, leaning* on the top of his staff. <sup>22</sup> By faith Joseph, when he lay dying, made mention of the exodus of the children of Israel; and he gave instructions concerning his bones.

4. Lit. *the city having foundations*

5. Lit. *for the laying down of seed*

6. Or possibly *By faith even Sara herself, though past the time of life, received the ability to conceive, since she regarded*

7. Gen. 15:5; 22:17

8. Some interpreters: *unique, one and only*

9. Lit. *to (of) whom it was said*

10. Lit. *in Isaac a seed will be named for you*; Gen. 21:12

11. Lit. *By faith also*



## The Faith of Moses

<sup>23</sup> By faith Moses, after being born, was hidden by his parents for three months, for they saw that *he was* a beautiful child; and they were not afraid of the king's edict. <sup>24</sup> By faith Moses, when he came of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with God's people than to enjoy the passing pleasures of sin. <sup>26</sup> He considered the reproach that fell on Christ<sup>12</sup> more to be valued<sup>13</sup> than *all* the treasures of Egypt, for he was looking *ahead* to the reward. <sup>27</sup> By faith he left Egypt behind, not fearing the wrath of the king, for he held his course as one who saw the One who is unseen.<sup>14</sup> <sup>28</sup> By faith he kept the Passover and the sprinkling of blood, so that he who destroyed the firstborn would do them no harm.<sup>15</sup>

12. Lit. *the reproach of Christ*  
 13. Lit. *greater wealth, riches*  
 14. Lit. *as seeing him (the One) unseen*  
 15. Or *would not touch them*

## Faith that Overcomes

<sup>29</sup> By faith the people<sup>16</sup> passed through the Red Sea as if on dry ground, *whereas* the Egyptians, attempting to do the same, were swallowed up. <sup>30</sup> By faith the walls of Jericho fell down after being encircled for seven days. <sup>31</sup> By faith the harlot Rahab did not perish with those who disobeyed,<sup>17</sup> for she welcomed the spies in peace. <sup>32</sup> And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, and of David and Samuel and *all* the prophets, <sup>33</sup> who, through faith, subdued kingdoms, worked righteousness,<sup>18</sup> obtained promises, shut the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, received strength in weakness, grew mighty in battle, *and* put to flight the armies of the invaders. <sup>35</sup> Women received back their dead, raised back to life. Others, however, were tortured, not accepting release, so that they might obtain a *far* better resurrection. <sup>36</sup> Still others we tried by way of<sup>19</sup> mockeries and floggings; yes, even to chains and imprisonment. <sup>37</sup> They were stoned, sawn in two,<sup>20</sup> *and* slain with the sword. They went about in sheepskins and goatskins. They were destitute, afflicted, *and* mistreated—<sup>38</sup> men of whom the world was not worthy—wandering about in deserts and mountains, and *hiding* in caves and openings in the earth.

16. Lit. *they*  
 17. Or *disbelieved*  
 18. Or *enforced justice*  
 19. Lit. *received a trial of*  
 20. Some mss *in two, tempted, . . .*

<sup>39</sup> Now all of these—though winning a favorable testimony because of *their* faith—did not receive the promise, <sup>40</sup> since God had provided something better for us, so that apart from us they could not be made complete.

## Endurance in the Race of Faith

**12** Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and the sin that so easily entangles *us*; and let us run with endurance the race that is set before us, <sup>2</sup> *constantly* looking to Jesus, the author and perfecter of *our* faith, who, for the joy set before him, endured the cross, scorning the shame, and has taken his seat at the right hand of the throne of God.

## Discipline, a Mark of Sonship

<sup>3</sup> For consider him who endured such hostility of sinners against himself, so that you *yourselves* will not grow weary in your souls and give up the race:<sup>1</sup> <sup>4</sup> In your struggle against sin, you have not yet resisted to *the shedding of your blood*. <sup>5</sup> What's more, you have forgotten the exhortation that addresses you as sons: "My son, do not take lightly the discipline of the LORD, or lose heart when he corrects you. <sup>6</sup> For those<sup>2</sup> whom the LORD loves he disciplines, and he chastens<sup>3</sup> every son whom he welcomes as his own."<sup>4</sup>

<sup>7</sup> Endure *hardship* as discipline:<sup>5</sup> God is dealing with you as sons. For what son is there whom *his* father does not discipline? <sup>8</sup> But if you are without discipline—of which all have become partakers—then you are illegitimate, and not sons *at all*. <sup>9</sup> Furthermore, we have had earthly fathers who disciplined *us*, and we showed *them* respect; should we not all the more submit to the Father of *our* spirits and live? <sup>10</sup> For they disciplined *us* for a few days as seemed *best* to them, but he for *our* benefit, so that *we* may share in his holiness. <sup>11</sup> Yes, at the time, all discipline seems painful rather than joyful; but afterwards it yields the peaceable fruit of righteousness for those who have been trained by it.

## Guidelines for the Faithful

<sup>12</sup> So then: Strengthen the hands that droop down, and the knees that grow weak; <sup>13</sup> and make straight paths for your feet, so that the injured limb will not be further harmed,<sup>6</sup> but rather healed. <sup>14</sup> Pursue peace with all men, and the holiness without which no one will see the Lord. <sup>15</sup> Watch over *one another* so that none of you fall short of the grace of God; so that no poisonous root, springing up *among you*, causes trouble and defiles many;<sup>7</sup> <sup>16</sup> so that there are none like Esau, a profane and sexually immoral

1. Lit. *giving up (fainting)*

2. Lit. *for he*

3. Lit. *scourges, flogs*

4. Lit. *whom he receives (welcomes, acknowledges)*; Prov. 3:11-12

5. Or *It is for discipline that you endure (hardship)*

6. Lit. *what is lame may not be put out of joint (or, turned aside)*

7. Lit. *trouble, through which many are defiled*

8. Lit. *he did not find a place of (for) repentance (a change of heart)*  
 9. Gen. 27:28

man, who, for a *single* meal, sold his birthright. <sup>17</sup> For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of heart *in his father*,<sup>8</sup> though he begged for it with tears.<sup>9</sup>

### Joy on the Heavenly Zion

10. Or *voice*

11. Ex. 19:12-13

12. Deut. 9:19

<sup>18</sup> For you have not come to *a mountain* that can be touched, or to a consuming fire, or to blackness and gloom and tempest, <sup>19</sup> or to the blast of a trumpet, or to *the* sound<sup>10</sup> of words such that those who heard *them* begged that no further word should be spoken to them. <sup>20</sup> For they could not endure what was commanded: “If even a wild animal touches the mountain, it must be stoned.”<sup>11</sup> <sup>21</sup> Indeed, so terrifying was the sight *that even* Moses said, “I am beside myself with fear, and trembling.”<sup>12</sup>

<sup>22</sup> But you have come to Mount Zion, and to the city of the living God: the heavenly Jerusalem. You have come to thousands upon thousands of angels in festal gathering, <sup>23</sup> and to the assembly of the firstborn *whose names are* recorded in heaven. You have come to God, the judge of all, and to the spirits of righteous men made perfect. <sup>24</sup> And you have come to Jesus, the Mediator of a new covenant, and to the sprinkled blood, which speaks *a* better word than *that of* Abel.

### Hope, Fear, and the Unshakeable Kingdom

13. Or *promised, announced*

14. Hag. 2:6

15. Or *gratitude*

<sup>25</sup> See to it that you do not reject the One who is speaking. For if they did not escape when they rejected him who warned them on earth, how much less will we escape if we turn away from him who warns from heaven? <sup>26</sup> At that time his voice shook the earth; but now he has forewarned *us all*,<sup>13</sup> saying, “Yet once more will I shake, not only the earth, but heaven as well.”<sup>14</sup> <sup>27</sup> Now this *expression*—“yet once more”—indicates the *complete* removal of the things that are shaken (that is, of created things), so that *only* the things which cannot be shaken will remain. <sup>28</sup> Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace,<sup>15</sup> through which we may offer to God an acceptable service of worship, with reverence and godly fear. <sup>29</sup> For our God *is* a consuming fire.

### Concluding Directives

**13** Let brotherly love continue.<sup>2</sup> Do not forget to show hospitality to strangers, for in so doing some have entertained angels without knowing it!<sup>3</sup> Remember the prisoners as if you were in jail with them; and remember those who are mistreated, since you yourselves are also in the body.<sup>4</sup> Let marriage be held in honor by all, and the marriage bed *kept* undefiled, for fornicators and adulterers God will judge.<sup>5</sup> Keep your life free from the love of money; be content with what you have, for he himself has said, “I will never leave you or forsake you.”<sup>16</sup> Therefore we can boldly say, “The Lord *is* my helper; I will not fear. What can man do to me?”<sup>2</sup>

1. Deut.  
31:6, 8; Josh. 1:5  
2. Ps. 118:6

<sup>7</sup> Remember those who led you *and* spoke the word of God to you; *and* keeping in mind the outcome of *their* way of life, imitate their faith:<sup>8</sup> Jesus Christ *is* the same yesterday, today, and forever.

<sup>9</sup> Don't be carried away by all sorts of exotic<sup>3</sup> teachings; for *it is* good for the heart to be established by grace, *and* not by rules or rituals involving food,<sup>4</sup> which are of no benefit at all to those who observe them.<sup>5</sup> <sup>10</sup> We have an altar from which those who serve in the tabernacle have no right to eat.<sup>11</sup> For the bodies of the animals whose blood the high priest brings into the sanctuary *as an offering* for sin are burned outside the camp.<sup>12</sup> And for this reason Jesus himself<sup>6</sup> suffered outside the gate, so that he might sanctify the people by his own blood.<sup>13</sup> Therefore, let us go out to him—beyond the camp—bearing the reproach that he bore.<sup>7</sup> <sup>14</sup> For here we have no lasting city, but are seeking the city that is soon to come.<sup>15</sup> Therefore, through him let us continually offer up to God a sacrifice of praise: the fruit of *our* lips confessing his name.<sup>16</sup> But do not neglect to do good and to share *with those in need*; for with such sacrifices God is well pleased.

3. Lit. *new, unheard of, foreign*  
4. Lit. *not by foods*  
5. Or *who are preoccupied with them*; lit. *which do not benefit those who walk in them*  
6. Lit. *also*

7. Lit. *his reproach, abuse*

<sup>17</sup> Obey your leaders and submit *to them*, for they keep watch over your souls as men who will give an account. Let them do so with joy, and not with groaning, for that would be harmful<sup>8</sup> to you.

<sup>18</sup> Pray for us, for we are confident that we have a clear conscience, desiring to conduct ourselves honorably in all *our* affairs.<sup>19</sup> And I especially urge you to pray that I may<sup>9</sup> swiftly be restored to you.

8. Or *injurious*; lit. *disadvantageous*  
9. Lit. *urge you to do this so that I may*

**Benediction, Exhortation, and Farewell**

<sup>20</sup> Now may the God of peace, who, through the blood of the everlasting covenant, brought up from the dead that great Shepherd of the sheep—Jesus our Lord— <sup>21</sup> equip you with every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.

<sup>22</sup> Now I appeal to you, brothers: Bear with *this* word of exhortation, for in fact I have *only* written to you in brief.

<sup>23</sup> You should know that *our* brother Timothy has been set free. If he comes *to me* soon, he will be with me when I see you *again*.

<sup>24</sup> Greet all your leaders and all the saints. Those from Italy send you *their* greetings.

<sup>25</sup> Grace *be* with you all. Amen.

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# JAMES

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## Greeting

**1** James, a bond-servant of God and the Lord Jesus Christ, to the twelve tribes that are scattered abroad.<sup>1</sup> Greetings.

1. Lit. *in the dispersion*

## Trials, Endurance, Wisdom

<sup>2</sup> Count it all joy, my brothers, when you fall<sup>2</sup> into various kinds of trials, <sup>3</sup> knowing that the testing of your faith produces endurance. <sup>4</sup> But be sure to let endurance finish all its work,<sup>3</sup> so that you may be mature and complete, lacking nothing. <sup>5</sup> And if any of you lacks wisdom, let him ask *it* of God, who gives to everyone generously and without reproach; and it will be granted to him. <sup>6</sup> But let him ask in faith, with no doubting; for he who doubts is like a wave of the sea, driven and tossed by the wind. <sup>7</sup> Such a man should not think he will receive anything from the Lord, <sup>8</sup> *for he is* a double-minded man, unstable in all his ways.

2. The Greek means to fall so as to be surrounded, engulfed

3. Lit. *But (and) let endurance have (its) perfect (complete) work*

## Let All the Saints Glory

<sup>9</sup> Let the brother of humble means glory in his exaltation; but let the rich man glory in his humiliation, for like a flower of the field he is *soon* to pass away. <sup>11</sup> For *when* the sun rises with a scorching heat and withers the plant, its flower falls off and its beauty is brought to an end. So too will the rich man fade away in the midst of his pursuits.

4. Or *been approved*

5. Lit. *good act of giving*

6. Or *perfect*

7. Lit. *shadow of turning*

8. Lit. *It having been willed*

9. Or possibly *My beloved brothers, know this: Let*

10. Lit. *work*

11. Lit. *overflow of evil*

12. Or *show yourselves, appear as*

13. Lit. *intently looking at the face of his birth in a mirror*

14. Lit. *of what sort he was*

1. Lit. *Do not have with partiality the faith of*

## Understanding Temptation

<sup>12</sup> Blessed *is* the man who bears up under trial, for when he has passed the test<sup>4</sup> he will receive the crown of life, which the Lord has promised to those who love him. <sup>13</sup> Let no one say when he is tempted, “I’m being tempted by God,” for God cannot be tempted by evil, nor does he himself tempt anyone. <sup>14</sup> Rather, each person is tempted when he is lured away and enticed by his own evil desires. <sup>15</sup> Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

<sup>16</sup> My beloved brothers, don’t be deceived: <sup>17</sup> Every generous act<sup>5</sup> and every completed<sup>6</sup> gift is from above, and descends from the Father of lights, with whom there is no variation or shadow cast by turning.<sup>7</sup> <sup>18</sup> Having willed it long ago,<sup>8</sup> he gave us *new* birth through the message of truth, so that we might be a kind of first fruits of *all* his creatures.

## Hearers and Doers

<sup>19</sup> *This*, my beloved brothers, you understand.<sup>9</sup> But let every man be swift to hear, slow to speak, *and* slow to anger; <sup>20</sup> for the anger of man does not produce<sup>10</sup> the righteousness of God. <sup>21</sup> Therefore, setting aside all moral filth and every residue of evil,<sup>11</sup> receive with quiet submissiveness the implanted word, which is able to save your souls. <sup>22</sup> But be<sup>12</sup> doers of the word, and not mere hearers who deceive themselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man gazing in a mirror at the face with which he was born.<sup>13</sup> <sup>24</sup> For *once* he has gazed at himself and gone his way, he immediately forgets what he looked like.<sup>14</sup> <sup>25</sup> But he who gazes into the perfect law of liberty, continues *in it, and* is not a forgetful hearer, but a doer of the work *it requires*—that *man* will be blessed in what he does.

<sup>26</sup> If anyone thinks of himself as religious, yet fails to bridle his tongue, but instead deceives his own heart, that man’s religion *is* worthless. <sup>27</sup> Pure and undefiled religion in the sight of God the Father is this: to look after orphans and widows in their distress, *and* to keep oneself unstained by the world.

## The Sin of Personal Favoritism

**2** My brothers, show no partiality as you hold your faith in<sup>1</sup> our Lord Jesus Christ, the *Lord* of glory. <sup>2</sup> For suppose a man enters your assembly wearing gold rings and fine apparel, but

*after that*, a poor man wearing shabby clothes. <sup>3</sup> Now if you look at the man wearing fine apparel and say to him, “Sit here in a good place,” and *then* say to the poor man, “Stand over there,” or, “Sit here at my footstool,” <sup>4</sup> have you not made distinctions among yourselves, and *so* become judges with evil motives? <sup>5</sup> Listen, my beloved brothers: Has not God chosen the poor of *this* world to be rich in faith, and *to be* heirs of the kingdom he has promised to those who love him? <sup>6</sup> Yet you have dishonored the poor man! Don’t the rich oppress you? Aren’t they the very ones who drag you into the courts? <sup>7</sup> Don’t they blaspheme the fair<sup>2</sup> name by which you are called? <sup>8</sup> If you truly fulfill the royal law *by living* in accordance with *this* Scripture—“You shall love your neighbor as yourself”<sup>3</sup>—you are doing well. <sup>9</sup> But if you show partiality, you are committing sin and stand convicted by the Law as transgressors. <sup>10</sup> For whoever keeps the whole Law but stumbles at *just* one point has broken the entire code.<sup>4 11</sup> For he who said, “Do not commit adultery,”<sup>5</sup> also said, “Do not murder.”<sup>6</sup> Now if you don’t commit adultery but you do commit murder, you have become a transgressor of the Law. <sup>12</sup> *Therefore*, speak and act as those who will be judged by the law of liberty. <sup>13</sup> For judgment<sup>7</sup> *will be* without mercy to him who has shown no mercy. Mercy triumphs over judgment.

2. Or *noble*; lit. *good*  
3. Lev. 19:18

4. Lit. *has become guilty of all*  
5. Deut. 5:18  
6. Deut. 5:17

7. Lit. *the judgment*

### Living Faith Works!

<sup>14</sup> What good is it, my brothers, if someone says he has faith but has no works? Can such “faith”<sup>8</sup> save him? <sup>15</sup> If a brother or sister lacks proper clothing and daily food, <sup>16</sup> and one of you says to him, “Go in peace, be warmed and be filled,” yet you fail to give him the things he needs for *his* body, what good is that? <sup>17</sup> So too, “faith,” if it has no works, is dead, *since it exists* all by itself. <sup>18</sup> Moreover, someone will say *to you*, “You have ‘faith’ and I have works.”<sup>9</sup> Show me your faith without works, and I will show you my faith by *my* works.” <sup>19</sup> You believe there is one God?<sup>10</sup> You do well. But the demons also<sup>11</sup> believe—and shudder!<sup>12</sup>

8. Lit. *Can the faith*  
9. Some interpreters close the quote here  
10. Or *that God is one*  
11. Or *but even the demons*  
12. Some interpreters close the quote here

<sup>20</sup> Now, are you willing, O man devoid of sense, to be shown *that* faith without works is of no use at all? <sup>21</sup> Was not Abraham our father said<sup>13</sup> to be righteous because of<sup>14</sup> *his* works when he offered up his son Isaac on the altar? <sup>22</sup> Do you see<sup>15</sup> that faith was co-laboring with his works, and that by means of works *his* faith was made complete? <sup>23</sup> And so the Scripture was fulfilled which says, “Abraham believed God, and it was credited to him as righteousness,”<sup>16</sup> and he was called a friend of God. <sup>24</sup> You

13. Or *shown*  
14. Lit. *from, out of*  
15. Or *You see*

16. Gen.15:6



see, *then*, that a man is said to be righteous because of *his* works, and not because of “faith” alone.<sup>25</sup> And in the same way, was not Rahab the harlot also shown to be righteous because of *her* works, when she received the messengers and sent them out by another way?<sup>26</sup> For just as the body without the spirit is dead, so too “faith” without works is dead.

### Taming the Tongue

**3** My brothers, not many of you should become teachers, since we *who teach* will incur a stricter judgment.<sup>2</sup> For we all stumble in many ways; but *if* anyone does not stumble<sup>1</sup> in what he says,<sup>2</sup> he *is* a mature<sup>3</sup> man, able to bridle *his* whole body as well.<sup>3</sup> Now once we’ve put bits in horses’ mouths so that they will obey us, we *can* direct their whole body.<sup>4</sup> Consider also *the* ships: Though they are quite large and driven along by strong winds, they are steered by a very small rudder wherever the helmsman is inclined to go.<sup>4</sup> <sup>5</sup> Just so with the tongue: Though it’s a small member of the body, it boasts great things. Behold how great a forest is set ablaze by such a little fire!<sup>6</sup> And the tongue *is* a fire, a<sup>5</sup> very world of iniquity situated in our members: It defiles the whole body, sets on fire the entire course of human life,<sup>6</sup> and is *itself* set on fire by hell.<sup>7</sup> <sup>7</sup> For every kind of wild animal, bird, reptile, and sea creature can be tamed,<sup>8</sup> and has been tamed, by mankind.<sup>8</sup> But no one can tame the tongue. *It is* a restless<sup>9</sup> evil, full of deadly poison.<sup>9</sup> With it we bless *our* Lord and Father, and with it we curse men who have been made in the likeness of God.<sup>10</sup> Out of the same mouth proceed *both* blessing and cursing. My brothers, these things should not be so!<sup>11</sup> Does a spring pour forth *both* sweet and bitter *water* from the same opening?<sup>12</sup> Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can salt water<sup>10</sup> produce fresh.

### Two Kinds of Wisdom

<sup>13</sup> Who among you *is* wise and understanding? Let him show by *his* good conduct *that* his deeds *are being done* in the humility and gentleness that stems from wisdom.<sup>14</sup> But if you have bitter envy and selfish ambition in your hearts, do not boast and thereby lie against the truth.<sup>15</sup> This wisdom does not descend from above, but *is* earthly, unspiritual,<sup>11</sup> and demonic.<sup>16</sup> For where there is envy and selfish ambition, there is *also* disorder and every evil practice.<sup>17</sup> But the wisdom from above is first of all pure, then peaceable, gentle, willing to yield,<sup>12</sup> full of mercy and good

1. Or *never stumbles*

2. Lit. *in word*

3. Or *perfect*

4. Lit. *wherever the inclination of the helmsman directs*

5. Lit. *the*

6. Lit. *the wheel of birth (life)*

7. Lit. *Gehenna*, the place of final punishment for the unrighteous

8. Lit. *is (being) tamed*

9. Some mss *uncontrollable*

10. Or *a salt water spring*

11. Lit. *soulish, (merely) natural*

12. Or *accommodating, reasonable*

fruits, impartial, *and* without hypocrisy. <sup>18</sup> And a harvest of righteousness is sown in peace by <sup>13</sup> those who make peace.

13. Or *for*

### The Origin of Strife and Its Cure

**4** Where do *the* quarrels and fights *that occur* among you come from? Is not this the source: your desires for pleasure, *waging* war in your members? <sup>2</sup> You lust and do not have, *so* you commit murder. You also covet and cannot obtain, *so* you quarrel and fight. <sup>1</sup> You don't have because you don't ask; <sup>3</sup> you ask and don't receive because you ask with wrong motives in order to spend *what you receive* on your pleasures. <sup>4</sup> Adulteresses! Don't you see that friendship with the world is hostility to God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God. <sup>5</sup> Or do you think the Scripture says in vain *that while* the spirit he caused to live within us lusts to the point of envy, <sup>6</sup> he grants *an* overruling grace?<sup>2</sup> This is why it states: "God resists the proud, but gives grace to the humble."<sup>3</sup>

1. Or *You lust and do not have; you murder and covet, but cannot obtain; you quarrel and fight*

2. Lit. *envy; but he gives a greater grace*

3. Prov. 3:34

<sup>7</sup> So then: Submit *yourselves* to God. Resist the devil, and he will flee from you. <sup>8</sup> Draw near to God, and he will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded. <sup>9</sup> Grieve, mourn, and weep. Let your laughter be turned to mourning, and *your* joy to deepest sorrow. <sup>10</sup> Humble yourselves in the sight of the Lord, and he will lift you up.

### On Judging and Boasting

<sup>11</sup> Brothers, do not speak evil against one another. He who speaks against a brother, or judges his brother, is speaking against the Law, and judging the Law. But if you are judging the Law, you are not a doer of the Law, but a judge. <sup>12</sup> There is one lawgiver and judge: He who is able to save and destroy. So<sup>4</sup> who are you to judge *your* neighbor?

4. Lit. *but, and*

<sup>13</sup> Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, engage in business, and make a profit," <sup>14</sup> *when in fact* you have no idea what your life will be like tomorrow; for you are a wisp of smoke that appears for a little while and then vanishes away. <sup>15</sup> Instead you should say, "If the Lord wills *it*, we shall live and do this or that." <sup>16</sup> But as it is, in your arrogance you go on boasting. All such boasting is evil. <sup>17</sup> Consequently, he who knows the good he ought to do, but fails to do it, for him it is sin.

## A Final Warning to Rich Oppressors

1. Or *miseries*

**5** Come now *you* rich, weep and wail over the calamities<sup>1</sup> that will soon come upon you! <sup>2</sup> Your riches are corroded and your garments are consumed by moths. <sup>3</sup> Your gold and silver are covered with rust, and their rust will be a witness against you, and it will devour your flesh like fire. You have stored up *your* treasures in the last days. <sup>4</sup> Listen! The wages of the laborers who mowed your fields—wages you kept back by fraud—are crying out; and the cries of the reapers have reached the ears of the Lord of hosts. <sup>5</sup> You have lived in luxury on the earth, and have given yourselves to pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup> You have condemned—*yes*, you have murdered—the righteous man; he does not resist you.<sup>2</sup>

2. Or possibly  
*though he does  
not (did not) resist  
(oppose) you [at  
all]*

## The Way of the Saints

<sup>7</sup> Therefore, brothers, be patient until the coming of the Lord. Observe *how* the farmer waits expectantly for the precious fruit of the earth, patiently watching<sup>3</sup> over it until it receives *both* the early and late rains. <sup>8</sup> You too *must* be patient. Strengthen and establish your hearts,<sup>4</sup> for the coming of the Lord is near.

3. Lit. *showing  
great patience*

4. Lit. *make your  
hearts firm*

5. Or possibly  
*gates*

<sup>9</sup> Brothers, do not murmur and complain against each other, so that you yourselves will not be judged: Behold, the Judge is standing at the doors!<sup>5</sup> <sup>10</sup> Brothers, for an example of suffering and great patience take the prophets who spoke out in the name of the Lord, and <sup>11</sup> note well how we think of them as blessed who endured *such hardship*. You have heard of the patience and steadfastness of Job; and you have seen the purpose of the Lord *for his life*—that the Lord is merciful and full of compassion.

<sup>12</sup> But above all, my brothers, you must not swear: neither by heaven, nor by earth, nor with any other oath. Rather, let your “Yes” be “Yes,” and *your* “No” be “No,” so that you will not fall under judgment.

## The Place and Power of Prayer

<sup>13</sup> Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises *to God*. <sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; <sup>15</sup> and the

prayer that flows from faith will save the sick, and the Lord will raise him up. Moreover, if he has committed sins, they<sup>6</sup> will be forgiven him. <sup>16</sup> Therefore confess your sins to one another, and pray for one another, so that you may be healed: The energetic prayer of a righteous man has great power.<sup>7</sup> <sup>17</sup> Elijah was a man with a nature just like ours, and he fervently prayed<sup>8</sup> that it would not rain; and for three years and six months the land received no rain. <sup>18</sup> Then he prayed again, and the heavens<sup>9</sup> gave rain and the earth brought forth her fruit!

### Rescue the Wanderers

<sup>19</sup> My brothers, if any among you wanders from the truth and one of you brings him back,<sup>10</sup> <sup>20</sup> let him realize that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

6. Lit. *it*

7. Or *can accomplish much*; lit. *(the) energized (working, active, operative) prayer of a righteous (man) is very strong*

8. Lit. *prayed with prayer*

9. Or *heaven*; lit. *the heaven*

10. Lit. *and someone turns him*



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# 1 PETER

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## Greeting to the Pilgrims

**1** Peter, an apostle of Jesus Christ, to those who live as sojourners, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> chosen according to the foreknowledge of God the Father, *and* by the Spirit's work of sanctification *called* to obedience<sup>1</sup> and *the* sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you.

1. Lit. *God the Father, in sanctification of (the) Spirit (spirit) unto obedience*

## Praise to the God of All Hope

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ who, in accordance with his abundant mercy, has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance that is incorruptible, undefiled, and that will not fade away, reserved in heaven for you, <sup>5</sup> who, through faith, are being kept by the power of God for a salvation ready to be revealed in the last time.

<sup>6</sup> In *all of* this you greatly rejoice, though now—for a little while, *and* if it is necessary—you may be grieved by various trials, <sup>7</sup> so that the genuineness<sup>2</sup> of your faith—which is more precious than gold that perishes, even if tested by fire—may be found to result in praise, honor, and glory at the revelation of Jesus

2. Or *proven character*

3. Lit. *and you rejoice*

4. Or *for you are obtaining*; lit. *obtaining, receiving*

5. Or *what time or set of circumstances*

6. Lit. *after these things*

7. Lev. 11:44-45; 19:2; 20:7

8. Lit. *but*

9. Lit. *foreknown*

10. Lit. *for the sake of you who, through him, are*

11. Or *resulting in; leading to*

Christ. <sup>8</sup> Though you have not seen him, you love him; and though, for now, you *still* do not see him, you believe *in him*, rejoicing<sup>3</sup> with a joy that is inexpressible and filled with glory, <sup>9</sup> as you obtain<sup>4</sup> the goal of your faith: the salvation of *your* souls.

<sup>10</sup> Concerning this salvation, the prophets who prophesied about the grace *that would come* to you diligently searched and inquired, <sup>11</sup> trying to determine what person or time<sup>5</sup> the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ, and the glories that would follow.<sup>6</sup> <sup>12</sup> To them it was revealed that they were ministering these things, not to themselves, but to you: things that now have been declared to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven, things that angels intensely desire to behold and inspect!

### Be Holy as He is Holy

<sup>13</sup> So then: Gird up the loins of your mind, stay sober, and fix *your* hope completely on the grace to be brought to you at the revelation of Jesus Christ. <sup>14</sup> As obedient children, do not give way to the evil desires you formerly indulged when you lived in ignorance; <sup>15</sup> but instead, like the Holy One who called you, be holy in all *your* conduct; <sup>16</sup> for it is written, "Be holy, for I am holy."<sup>7</sup>

<sup>17</sup> And if you call *him* "Father" who judges impartially according to each one's work, then conduct yourselves in *reverent* fear throughout the time of your sojourn *upon the earth*, <sup>18</sup> knowing that you were not redeemed with corruptible things such as silver or gold from the empty way of life handed down *to you* by your forefathers. <sup>19</sup> No,<sup>8</sup> you were redeemed with precious blood like that of a lamb without spot or blemish: *the blood of Christ himself*. <sup>20</sup> He was chosen<sup>9</sup> before the founding of the world, but in these last times was manifested for your sake; <sup>21</sup> and because of him you are<sup>10</sup> *now* believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

### Love One Another

<sup>22</sup> Having, then, purified your souls in obedience to the truth for<sup>11</sup> a sincere love of the brotherhood, love one another fervently from the heart. <sup>23</sup> For you have been born again—not by means

of corruptible seed, but of incorruptible—through the living and enduring word of God.<sup>24</sup> For “All flesh *is* like *the* grass, and all its glory like the flower of *the* grass. The grass withers and its flower falls away,<sup>25</sup> but the word of the LORD endures forever.”<sup>12</sup> And that word is the good news which was proclaimed to you.

**2** Therefore, laying aside all malice and all guile, as well as hypocrisies, jealousies, and all forms of slander,<sup>2</sup> like newborn children, yearn for the pure spiritual milk *of the word*, so that by it you may grow towards *full* salvation,<sup>1</sup> <sup>3</sup> if indeed you have tasted that the Lord *is* good.<sup>2</sup>

### The Blessedness of the Israel of God

<sup>4</sup> Coming to him *as to* a living stone—completely rejected by men, yet chosen and precious in the sight of God—<sup>5</sup> you yourselves, as living stones, are also being built *into* a spiritual house, to be<sup>3</sup> a holy priesthood, and to offer up spiritual sacrifices acceptable to God through Jesus Christ.<sup>6</sup> For this reason Scripture contains the following words:<sup>4</sup> “Behold, in Zion I will lay a stone, a chosen and precious cornerstone; and he who believes in him will never be put to shame.”<sup>5</sup> <sup>7</sup> So then: For you who believe, this stone is precious;<sup>6</sup> but for those who disbelieve, “The stone that the builders rejected has become the chief cornerstone,”<sup>7</sup> <sup>8</sup> and “a stone that causes stumbling, and a rock that brings offense.”<sup>8</sup> They stumble by being disobedient to the word, as also they were destined to do.<sup>9</sup>

<sup>9</sup> But you *are* a chosen family, a royal priesthood, a holy nation, a people for *God’s own* possession, so that you may proclaim the excellencies<sup>10</sup> of him who called you out of darkness into his marvelous light—<sup>10</sup> who formerly were not a people, but now are the people of God; who *formerly* had not obtained mercy, but now have obtained it once and for all.<sup>11</sup>

### The Pilgrim Way

<sup>11</sup> Beloved, since you are foreigners and pilgrims *in this world*, I urge you to abstain from fleshly lusts that war against the soul. <sup>12</sup> Keep your conduct praiseworthy among the Gentiles, so that in whatever way they *try to* slander you as evildoers, they may observe your good works and glorify God on the day he visits them.<sup>12</sup>

12. Is. 40:6-8

1. Lit. *grow (up) into (towards) salvation*; see 1 Pet. 1:5, 9  
2. Or *kind, loving, merciful, gracious*; Ps. 34:8

3. Or *house for*; lit. *house unto*  
4. Lit. *it is contained in Scripture*  
5. Is. 28:16  
6. Or *he is precious*; lit. *there is value (honor)*  
7. Ps. 118:22  
8. Is. 8:14  
9. Lit. *to which also they were appointed*

10. Or *virtues*

11. The Greek for “obtained” denotes definitive action; see Hos. 1:10

12. Or *us*; lit. *in the day of visitation*



### Submission to Rulers

<sup>13</sup> Submit yourselves to every human institution for the Lord's sake, whether to a king as the supreme authority, <sup>14</sup> or to governors as those who have been sent by the king for the punishment of evildoers and *the* praise of those who do what is right. <sup>15</sup> For such is the will of God, that by doing what is right you may silence the ignorance of foolish men. <sup>16</sup> *Live before them* as free men, not using *your* freedom as a cloak for evil, but as bond-servants of God. <sup>17</sup> Honor all *men*, love the brotherhood, fear God, honor the king.

### Submission to Masters

13. Lit. *fear*

14. Lit. *a*  
*conscience*  
(*consciousness*) of  
*God*

15. Lit. *what kind*  
*of credit (is yours)*

16. See Is. 53:9

<sup>18</sup> Servants, submit to *your* masters with all respect, <sup>13</sup> not only to those who are good and gentle, but also to those who are harsh and unfair. <sup>19</sup> For this *finds* favor *with God*, if *someone* bears up under various hardships, suffering injustice for the sake of a conscience attuned to him. <sup>14</sup> <sup>20</sup> For if you bear up under a beating for doing what is wrong, how is that to your credit? <sup>15</sup> But if, while doing what is right and suffering for it, you patiently endure, this *finds* favor with God. <sup>21</sup> For you were called to this *very thing*, since Christ also suffered for you, leaving you an example so that you would follow in his footsteps—<sup>22</sup> he who committed no sin, nor was any deceit found in his mouth. <sup>16</sup> <sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he uttered no threats, but entrusted *himself* to him who judges righteously. <sup>24</sup> And he himself bore our sins in his own body on the tree, so that we, having died to sins, might live for righteousness—by whose stripes you were healed. <sup>25</sup> For you were like sheep that had gone astray; but now you have returned to the Shepherd and Overseer of your souls.

### Submission to Husbands

**3** In the same way, *you* wives must submit yourselves to your own husbands, so that even if some *of them* are disobedient to the word, they may be won without a word by the conduct of their wives, <sup>2</sup> as they observe your virtuous<sup>1</sup> manner of life, coupled with respect. <sup>2</sup> <sup>3</sup> A wife's adornment<sup>3</sup> should not be *merely* outward—elaborately arranging one's hair, wearing gold *jewelry*, or dressing in fine apparel—<sup>4</sup> but should be the hidden person<sup>4</sup> of the heart, with the imperishable *quality* of a gentle and quiet spirit, which is precious in the sight of God. <sup>5</sup> For this also is how

1. Lit. *pure*,  
*chaste*, *morally*  
*faultless*

2. Lit. *with fear*

3. Lit. *whose*  
*adornment*  
(*beauty*)

the holy women of old who hoped in God adorned themselves: by submitting to their own husbands, <sup>6</sup> just as Sarah obeyed Abraham, calling him lord. And you have become her daughters when you do what is right and refuse to yield to any fear.<sup>5</sup>

<sup>7</sup> Likewise, *you* husbands must *also* live<sup>6</sup> with *your wife* in accordance with knowledge, recognizing that she, as a woman, is the weaker vessel;<sup>7</sup> and you must grant her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

### Obedience and Blessing

<sup>8</sup> Finally, you all must be like-minded, sympathetic, brotherly, compassionate, and humble. <sup>9</sup> Never return evil for evil, or insult for insult. On the contrary, you must respond by blessing;<sup>8</sup> for you were called to this very thing, so that you *yourselves* might inherit a blessing. <sup>10</sup> For,

“He who would love life and see good days  
must keep his tongue from evil  
and his lips from speaking guile.

<sup>11</sup> He must turn away from evil and do good;  
he must seek peace and pursue it.

<sup>12</sup> For the eyes of the LORD *are* upon the righteous,  
and his ears *are open* to their prayers;  
but the face of the LORD is against all<sup>9</sup> who do evil.”

### Coping With Persecution

<sup>13</sup> And who is there to harm you if you show yourselves zealous for what is good? <sup>14</sup> But even if you do suffer for righteousness’ sake, *you are* blessed. “Do not fear *their threats* or *let yourselves* be shaken,”<sup>10</sup> <sup>15</sup> but instead sanctify Christ as Lord in your hearts, always being ready with a thoughtful reply<sup>11</sup> for anyone who asks you to explain the hope that lives within you. <sup>12</sup> But *do this* with gentleness and respect, <sup>16</sup> keeping a clear conscience, so that in whatever way<sup>13</sup> those who slander your good conduct in Christ may accuse you, they will be put to shame. <sup>17</sup> For if God so wills it, *it is* better that you suffer for doing what is right than for doing what is wrong.

<sup>18</sup> For Christ also suffered<sup>14</sup> once for sins, the righteous for the unrighteous, so that he might bring us<sup>15</sup> to God. He was<sup>16</sup> put

4. Lit. *man*

5. Lit. *and are not frightened by any terror*

6. Or *must live*

7. Lit. *knowledge, as with a weaker vessel, with the woman*

8. Lit. *insult, but on the contrary, by blessing*

9. Lit. *those*; Ps. 34:12-16

10. Is. 8:12

11. Lit. *always (being) ready for a defense (well-reasoned argument)*

12. Lit. *to all asking you a reason concerning the hope in (among) you*

13. Or *matter*

14. Some mss *died*

15. Many mss *you*

16. Lit. *having been*

17. Greek  
*eperotema*: answer,  
promise, appeal  
18. Or possibly  
*but an appeal to  
God for a good  
conscience*  
19. Lit. *having  
gone (journeyed)  
into*

to death in *the* flesh, but restored to life by *the* Spirit, <sup>19</sup> through whom also he went and preached to the spirits *now* in prison, <sup>20</sup> who in former times were disobedient, when, in the days of Noah, the longsuffering of God waited patiently while *the* ark was being prepared, in which a few—that is, eight souls—were saved through water. <sup>21</sup> The antitype of this is baptism, which now saves you as well: not the removal of the filth of the flesh, but the response<sup>17</sup> of a good conscience to God<sup>18</sup> through the resurrection of Jesus Christ, <sup>22</sup> who is *now* at the right hand of God, and who entered<sup>19</sup> heaven after angels, authorities, and powers had been placed in subjection to him.

**4** Therefore, since Christ has suffered in the flesh, you too must arm yourselves with the same frame of mind, for anyone who has suffered in the flesh has broken with sin: <sup>2</sup> He no longer spends his remaining time in the body indulging the desires of men, but doing the will of God. <sup>3</sup> For the time *now* past was sufficient *for you* to have carried out the will of the Gentiles, walking through life in debaucheries, unbridled lusts, drunkenness, revelries, drinking parties, and illicit idolatries. <sup>4</sup> Finding it strange that you refuse to run with *them* into the same flood of dissipation, they revile you; <sup>5</sup> but they will give an account to him who is ready to judge the living and the dead. <sup>6</sup> And this is why *the* good news was also preached to those who now are dead: so that though they were judged in the flesh by the standards of men, they could live in the spirit by the standards of God.

### The Life and Service of the Saints

<sup>7</sup> But the consummation of all things is at hand. For this reason you must be clear-headed and sober-minded, intent on *your* prayers. <sup>8</sup> Above all, be sure to maintain fervent love for one another, for love covers a multitude of sins. <sup>9</sup> Be hospitable to one another without complaint. <sup>10</sup> Since each *of you* has received a *spiritual* gift, use your gifts<sup>1</sup> to serve one another, *conducting yourselves* as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, let him do so as one who brings the very words of God.<sup>2</sup> If anyone serves, let him do so in<sup>3</sup> the strength that God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

1. Lit. *it*  
2. Lit. *speaks, as  
oracles (utterances)  
of God*  
3. Lit. *as from*

### Trust in the Midst of Hardship

<sup>12</sup> Beloved, don't be surprised at the fiery trial that comes upon you for your testing, as if some strange thing were happening to you; <sup>13</sup> but to the extent that you share in the sufferings of Christ, rejoice, so that at the revelation of his glory you may rejoice still more<sup>4</sup> with a joy that knows no bounds. <sup>14</sup> If you are reproached for the name of Christ, *you are* blessed, for the Spirit of glory and of God rests upon you.<sup>5</sup> <sup>15</sup> Therefore, let none of you suffer as a murderer, a thief, an evildoer, or a meddler. <sup>16</sup> But if *anyone suffers* as a Christian, let him not be ashamed, but as one who bears that name, let him give praise to God.<sup>6</sup> <sup>17</sup> For it is time for judgment to begin, *starting* with the household of God; and if it *starts* with us first, what will *be* the outcome for those<sup>7</sup> who do not obey the gospel of God? <sup>18</sup> "And if the righteous are barely saved, where will the ungodly and the sinner appear?"<sup>8</sup> <sup>19</sup> So then: Let those who suffer according to the will of God entrust their souls to a faithful creator, *even* as they continue to do<sup>9</sup> what is right.

4. Lit. *you may also rejoice*

5. Or possibly *gives you rest*

6. Lit. *but let him glorify God in that name*

7. Or *the end of those*

8. Prov. 11:31

9. Or *creator, by doing*

### Elders Exhorted

**5** For this reason I urge the elders among you—I who am your fellow elder, a witness of the sufferings of Christ, and one who also will share in the glory that is soon to be revealed: <sup>2</sup> Shepherd the flock of God among you, not exercising *your* oversight under compulsion, but voluntarily, as God directs;<sup>1</sup> not out of greed for material gain, but eagerly; <sup>3</sup> *and* not as lording it over those allotted to your care,<sup>2</sup> but *by* becoming<sup>3</sup> examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading crown of glory.<sup>4</sup>

1. Lit. *according to God*

2. Lit. *over the allotments*

3. Or *being*

4. Lit. *of the glory*

<sup>5</sup> Likewise, you who are younger, submit *yourselves* to *the* elders. And clothe yourselves—all of you—with humility towards one another, for "God resists the proud, but gives grace to the humble."<sup>5</sup> <sup>6</sup> Therefore humble yourselves beneath the mighty hand of God, so that he may exalt you at the proper time, <sup>7</sup> casting all your cares on him, for he cares for you.

5. Prov. 3:34

6. Lit. *the*

7. Lit. *knowing that these sufferings are being completed in your brotherhood in the world*

<sup>8</sup> Be sober, be watchful: Your adversary the devil prowls around like a roaring lion, seeking someone to devour. <sup>9</sup> Resist him, firm in your<sup>6</sup> faith, knowing that your brothers and sisters all over the world are experiencing the same kinds of suffering.<sup>7</sup> <sup>10</sup> But

after you have suffered a little while, the God of all grace, who called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish *you*.<sup>11</sup> To him be the dominion forever.<sup>8</sup> Amen.

8. Or *To him  
belongs the power  
forever*

### Greetings and Final Blessing

<sup>12</sup> I have written to you briefly through Silvanus, a trustworthy brother (*for* so I regard *him*), exhorting *you all*, and bearing witness that this is the true grace of God. Stand firm in it!

9. Many mss *who  
are in Christ Jesus.  
Amen*

<sup>13</sup> She who is in Babylon, chosen together with *you*, sends you *her* greetings; and *so does* Mark, my son. <sup>14</sup> Greet one another with a kiss of love. Peace to all of you who are in Christ.<sup>9</sup>

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# 2 PETER

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## Gratitude for Grace

**1** Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received<sup>1</sup> a faith no less precious than our own, through the righteousness of our God and Savior, Jesus Christ: <sup>2</sup>Grace and peace be multiplied to you in the true knowledge<sup>2</sup> of God, and of Jesus our Lord, <sup>3</sup>seeing that his divine power has granted us everything *that is necessary* for life and godliness, through the knowledge of him who called us by his own glory and moral excellence. <sup>4</sup>Through these things he also has granted us exceedingly great and precious promises, so that by them you may become partakers of the divine nature, having escaped the corruption *that is* in the world because of lust.

## Diligence for Fruit

<sup>5</sup>And for this very reason, you, on your part, must make every effort to supplement<sup>3</sup> your faith with moral excellence; and moral excellence with knowledge; <sup>6</sup>and knowledge with self-control; and self-control with perseverance; and perseverance with godliness; <sup>7</sup>and godliness with brotherly kindness; and brotherly kindness with love. <sup>8</sup>For if these things are yours and constantly increasing, they will ensure<sup>4</sup> that you are neither ineffective nor unfruitful in<sup>5</sup> the knowledge of our Lord Jesus

1. Lit. *received by lot*

2. Greek *epignosis*; a compound verb suggesting accurate, intimate, and privileged spiritual and ethical knowledge; hereafter translated as knowledge; 1:3, 8; 2:20, 21

3. Lit. *And (but) for this very reason also, adding all diligence, you must supplement*

4. Or *show*; lit. *put in place, render, establish*

5. Or *in (your) pursuit of*; Greek *eis*: unto, for, in

Christ. <sup>9</sup> For he who lacks these things is blind—*spiritually* shortsighted—having forgotten that he was cleansed from his former sins. <sup>10</sup> Therefore, brothers, be all the more diligent to make your calling and election sure, for by practicing these things you will never stumble. <sup>11</sup> For in this way the door of entry into the everlasting kingdom of our Lord and Savior Jesus Christ will be richly presented to you.

### Parting Words

<sup>12</sup> This is why I intend to remind you of these things as often as necessary,<sup>6</sup> though you *already* know them and are well established in the truth *now* present *among you*. <sup>13</sup> Indeed, as long as I remain in this *earthly* tent, I think it *only* right to stir you up by refreshing *your* memory, <sup>14</sup> knowing that the laying aside of my tent is near, just as our Lord Jesus Christ has shown me. <sup>15</sup> And I will also make every effort to ensure that after my departure you will always have a reminder of these things.

6. Or *to constantly remind you of these things*

### Manifold Witnesses to Christ

<sup>16</sup> For we were not following cleverly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but instead were eyewitnesses of his majesty. <sup>17</sup> For when he received honor and glory from God the Father, this is the utterance that was brought to him<sup>7</sup> by the majestic glory: “This is my beloved Son, in whom I am well pleased.”<sup>8</sup> <sup>18</sup> And we ourselves heard this utterance *as it was* brought from heaven when we were with him on the holy mountain.

7. Lit. *such a voice (utterance) was carried to him*  
8. Matt. 17:5

<sup>19</sup> Moreover, we *also* possess the trustworthy<sup>9</sup> prophetic word, which you do well to keep in view as though it were a lamp,<sup>10</sup> shining in a dark and dismal place until the day dawns and the morning star arises in your hearts. <sup>20</sup> But recognize this first of all: No prophecy of Scripture ever comes from the prophet's own inspiration.<sup>11</sup> <sup>21</sup> For no prophecy ever had its origin<sup>12</sup> in the will of man; rather, holy men spoke from God *as they were* carried along by the Holy Spirit.

9. Lit. *firm, well-founded*  
10. Or *as you would a lamp*; lit. *do well to attend to, as to a lamp*  
11. Lit. *of Scripture comes about from one's own unloosing (imagination, inspiration, interpretation)*  
12. Lit. *was ever carried (brought)*

### Inevitability of False Teachers

**2** But false prophets also arose among the people, just as there also will be false teachers among you. Such men will secretly introduce destructive heresies, even to the extent of denying the

Master who bought them, *thereby* bringing swift destruction upon themselves. <sup>2</sup> Moreover, many will follow after *them in* their unbridled lust, and because of them the way of truth will fall into reproach. <sup>3</sup> In *their* greed they also will exploit you with deceptive words; *but* their judgment, *declared* from long ago, does not sit idly by, *and* their destruction will suffer no delay.

### Protection from False Teachers

<sup>4</sup> For if God did not spare angels when they sinned,<sup>1</sup> but cast *them* into the depths of Hades<sup>2</sup> and consigned them to dark dungeons,<sup>3</sup> *there* to be held for judgment;<sup>5</sup> and if he did not spare the ancient world, but preserved Noah (a preacher of righteousness) and seven others when he brought a flood upon the world of the ungodly;<sup>6</sup> and if he sentenced to destruction the cities of Sodom and Gomorrah, reducing them to ashes, making *them* an example for those who afterwards would lead ungodly lives;<sup>7</sup> and if he rescued righteous Lot, *who was* oppressed by the lewd conduct of the wicked<sup>8</sup> (for that righteous man, while<sup>4</sup> living among them, tormented his righteous soul day after day by seeing and hearing *their* lawless deeds),<sup>9</sup> *then* the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment for the Day of Judgment—<sup>10</sup> but especially those who follow after the corrupt desires of the flesh and despise authority. Brazen *and* self-willed, they do not tremble as they revile *satanic* rulers,<sup>5</sup> <sup>11</sup> whereas angels who are far greater in power and might dare not<sup>6</sup> bring a slanderous judgment<sup>7</sup> against them before the Lord.

### Depravity of False Teachers

<sup>12</sup> But these *men*—like unreasoning beasts, *like* creatures of instinct born *only* to be caught and killed—speak evil of things they know nothing about, *and* will *therefore also* be destroyed in the same manner as those beasts,<sup>8</sup> <sup>13</sup> suffering harm as wages for *the* harm they have done. They think it a pleasure to carouse in broad daylight. They are stains and blemishes, reveling in their own deceptions as they feast together with you. <sup>14</sup> Their eyes are full of adultery, and they never cease from sin. They entice unstable souls. Their hearts are trained<sup>9</sup> in greed. Accursed children! <sup>15</sup> They have forsaken the right path *and* gone astray. They have followed the way of Balaam, the *son* of Beor, who loved the wages of unrighteousness. <sup>16</sup> But for his transgression he

1. Or *(the) angels who sinned*

2. Lit. *Tartarus*, understood by Greeks and some Jews as a place of severe punishment in or under Hades

3. Lit. *handed them over to pits (chains) of darkness*

4. Or *by*

5. Or possibly *temporal rulers, authorities*; lit. *glories*

6. Lit. *do not*; see Jude 1:9

7. Or *accusation*

8. Lit. *will be destroyed with their destruction*

9. Lit. *a heart trained*



received *this* rebuke: a speechless donkey, speaking with a man's voice, *finally* restrained the madness of the prophet!

### Deceptiveness of False Teachers

<sup>17</sup> These are springs without water, mists driven by a violent wind, *men* for whom the blackness of darkness is held in store.

<sup>18</sup> For by uttering high-sounding yet empty words, they entice with fleshly lusts *and* debaucheries those who are barely escaping from those who live<sup>10</sup> in error. <sup>19</sup> They promise them liberty, though they themselves are slaves of corruption; for by what a man is overcome, by that he also is enslaved. <sup>20</sup> For if, after escaping the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, their final condition has become worse than their first. <sup>21</sup> For it would have been better for them never to have known the way of righteousness, than to have known it and *then* turn away from the holy commandment delivered to them. <sup>22</sup> In their case, the words of the true proverb have been fulfilled:<sup>11</sup> "A dog returns to its own vomit,"<sup>12</sup> and, "A sow, after washing *herself*, goes back to wallowing in the mire."

10. Or *those*  
*wandering about*

11. Lit. *it has*  
*happened to them*  
*of the true proverb*

12. Prov. 26:11

### Divine Testing in the Last Days

**3** Beloved *friends*, this is now the second letter I've written you, in *both* of which I seek to stir up your pure minds by refreshing your memory. <sup>2</sup> I want you to recall the words spoken beforehand by the holy prophets, as well as the commandment of our<sup>1</sup> Lord and Savior *delivered* through your apostles, <sup>3</sup> understanding this first of all: In the last days scoffers will arrive on the scene, scoffing *at the faith*, following their own evil desires, <sup>4</sup> and saying, "What's become of his promise to return?"<sup>2</sup> For ever since the fathers fell asleep, everything goes on just as it has from the beginning of creation." <sup>5</sup> For they deliberately overlook this fact,<sup>3</sup> that long ago, by the word of God, *the* heavens came into being, and *the* earth stood forth<sup>4</sup> out of water and through water, <sup>6</sup> by which things the world of that time was *also* destroyed when it was flooded with water. <sup>7</sup> But by that same word the present heavens and the present earth are *now* reserved for fire, being kept in store for the Day of Judgment and *the* destruction of ungodly men.

1. Lit. *the*

2. Lit. *Where is*  
*the promise of his*  
*coming?*

3. Or *For when*  
*they maintain this,*  
*it escapes their*  
*notice*

4. Or *was formed,*  
*compacted*

5. Or possibly  
*never forget this*  
*one thing*

<sup>8</sup> But beloved *friends*, don't let this one fact escape your notice:<sup>5</sup> With the Lord a single day *is* as a thousand years, and a thousand years as a single day. <sup>9</sup> The Lord is not delaying *his* promise in the

way some people think about delays; rather, he is longsuffering towards you, not desiring<sup>6</sup> that any should perish, but that all should come to repentance.

### The Day of the Lord Will Come

<sup>10</sup> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, the elements<sup>7</sup> will be dissolved in blazing fire, and the earth—and the works done<sup>8</sup> in it—will be laid bare.<sup>9</sup> <sup>11</sup> Since all these things will be dissolved in this way, what kind *of persons* should you<sup>10</sup> be, conducting *yourselves* in holiness and godliness, <sup>12</sup> and looking for and hastening the coming of the day of God, on account of which the heavens will be dissolved by burning, and the elements<sup>11</sup> will melt with intense heat? <sup>13</sup> Nevertheless, in accordance with his promise we are looking for new heavens and a new earth in which righteousness dwells.<sup>12</sup>

### Concluding Exhortations

<sup>14</sup> Therefore, beloved *friends*, since you are eagerly waiting for these things, make every effort to be found by him in peace, spotless and blameless. <sup>15</sup> And regard the patient forbearance of our Lord *as* salvation—just as our beloved brother Paul, according to the wisdom given to him, also wrote to you. <sup>16</sup> He addresses these matters in all *his* letters,<sup>13</sup> in which are found certain things that are hard to understand, things that the untaught and unstable twist to their own destruction, as *they* also *do with* the rest of the scriptures. <sup>17</sup> Therefore, beloved, since you know *all this* ahead of time, see that you are not led astray by the error of unprincipled men, and thus fall from your own steadfastness. <sup>18</sup> Instead, you must keep on growing in the grace and knowledge of our Lord and Savior, Jesus Christ, to whom *be* the glory, both now and until<sup>14</sup> *the* day of eternity.

6. Greek *boulomai*: want, desire, wish; be willing; intend, plan

7. Or possibly *heavenly bodies*

8. Or *found*; lit. *the works in it*

9. Lit. *found*; some mss *burned up*

10. Some mss omit the personal pronoun, allowing *we* to be supplied

11. Or *heavenly bodies*

12. Is. 65:17; 66:22

13. Lit. *to you, as also in all letters, speaking of these things*

14. Or possibly *on*; Greek *to, unto, for*



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# 1 JOHN

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## The Word of Life

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld and handled with our hands—I *am writing you*<sup>1</sup> about the Word of life: <sup>2</sup> and the life was manifested, and we have seen and testify and proclaim to you the eternal life that was with the Father, and which was manifested to us—<sup>3</sup> that which we have seen and heard we also proclaim to you, so that you too may have fellowship with us; and truly, our fellowship *is* with the Father and with his Son, Jesus Christ. <sup>4</sup> And we are writing these things to you so that our<sup>2</sup> joy may be made complete.

1. See v. 4; 2:1, 7, 12, etc.

2. Some mss *your*

## God is Light

<sup>5</sup> Now this is the message we have heard from him and proclaim to you: God is light, and in him there is no darkness at all. <sup>6</sup> *So* if we say we have fellowship with him but continue to walk in darkness, we are lying and not practicing the truth. <sup>7</sup> But if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son continually cleanses us from all sin. <sup>8</sup> If we say we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just<sup>3</sup> to forgive us *our* sins, and to cleanse us from all

3. Or *righteous*

unrighteousness. <sup>10</sup> If we say we have not sinned, we are making him a liar, and his word is not in us.

### An Advocate with the Father

**2** My little children, I am writing these things to you so that you will not sin. But if anyone does sin, we have an Advocate<sup>1</sup> with the Father, Jesus Christ the righteous. <sup>2</sup> And he himself is *the* propitiation<sup>2</sup> for our sins, and not for ours alone, but also for *those of the whole world*.<sup>3</sup> <sup>3</sup> And this is how we know we have come to know him: if we keep his commandments. <sup>4</sup> He who says, “I’ve come to know him” but doesn’t keep his commandments—he is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps his word—truly, in him the love of God has been perfected. This is how we know we are in him: <sup>6</sup> He who says he abides in him should also walk just as he walked.

### A Commandment New and Old

<sup>7</sup> Beloved *friends*, I am not writing you a new commandment, but an old one, a commandment that you’ve had from the *very* beginning; the old commandment is the message<sup>4</sup> that you heard. <sup>8</sup> On the other hand, I am *indeed* writing you a new commandment, one that is true in him and in<sup>5</sup> you, because the darkness is passing away and the true light is already shining. <sup>9</sup> He who says he is in the light but hates his brother is in the darkness, *and has been* until now. <sup>10</sup> He who loves his brother abides in the light, and in him there is no cause for stumbling. <sup>11</sup> But he who hates his brother is in the darkness, and walks in the darkness, and has no idea where he is going, because the darkness has blinded his eyes.

### Comfort and Admonition for God’s Family

<sup>12</sup> I am writing to you, little children, because your sins are forgiven you for his name’s sake. <sup>13</sup> I am writing to you, fathers, because you have come to know him *who has been* from the beginning. I am writing to you, young men, because you have overcome the evil one. <sup>14</sup> I have written to you, children, because you have come to know the Father. I have written to you, fathers, because you have come to know him *who has been* from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

1. Greek

*Paracletos*: one called alongside to help

2. I.e. a sacrifice that secures forgiveness and turns away wrath

3. See John 11:51-52

4. Lit. *word*

5. Or *among*

<sup>15</sup> Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him.

<sup>16</sup> For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the *boastful* pride of life—does not come from the Father, but from the world. <sup>17</sup> And the world is passing away, together with its lust; but he who does the will of God abides forever.

### Perils of the Last Hour

<sup>18</sup> Children, it is the last hour; and just as you have heard that *the* antichrist is coming, so also many antichrists have now arrived on the scene, by which we know it is *indeed* the last hour. <sup>19</sup> They went out from us, but they never belonged to us; for had they *truly* belonged to us, they would have continued with us. But *they went out* so as to be exposed: to make it clear that none of them belong to us.<sup>6</sup> <sup>20</sup> But you have an anointing from the Holy One, and you all have knowledge.<sup>7</sup> <sup>21</sup> I haven't written you because you don't know the truth, but because you do know it, and because<sup>8</sup> no lie comes from the truth.<sup>9</sup> <sup>22</sup> Who is a liar, if not he who denies that Jesus is the Christ? This is the antichrist: he who denies *both* the Father and the Son. <sup>23</sup> Anyone who denies the Son is also without the Father; he who confesses the Son has the Father as well.

<sup>24</sup> As for you, let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, you also will abide in the Son and the Father. <sup>25</sup> And this is the promise that he himself gave to us: eternal life.

<sup>26</sup> I have written these things to you because of those who would lead you astray.<sup>10</sup> <sup>27</sup> But as for you, the anointing that you received from him abides within you,<sup>11</sup> so that there is<sup>12</sup> no need for anyone to teach you; but as his anointing teaches you about all things—and is true and is not a lie, and just as it taught you *at the beginning*—you *will* abide in him. <sup>28</sup> And now, little children, abide in him, so that when he appears we may have confidence and not shrink back from him in shame at his coming. <sup>29</sup> If you know that he is righteous, you also know that everyone who practices righteousness has been fathered by him.<sup>13</sup>

6. Lit. *be exposed, that all of them are not of us*

7. Some mss *you know all things*

8. Or *that*

9. Lit. *is from the truth*

10. Lit. *because of (about, concerning) the ones deceiving you (leading you astray)*

11. Or *among you* (pl.)

12. Lit. *you have*

13. Lit. *begotten from him*; some interpreters: *born of him*; but see John 3:9; 1 John 5:1

### Children of God

**3** Look at the kind of love the Father has granted to us: that we should be called children of God! And *so* we are. This is why the world doesn't recognize us: because it didn't recognize him.

1. Lit. *And*

<sup>2</sup> Beloved, *even* now we are God's children. As for<sup>1</sup> what we will be, that has not yet been revealed; but we do know that when he appears we will be like him, for we will see him just as he is. <sup>3</sup> And everyone who has this hope *fixed* on him purifies himself, even as he is pure.

2. Lit. *All who abide in him do not sin*

<sup>4</sup> Everyone who practices sin is also practicing lawlessness; indeed, sin is lawlessness. <sup>5</sup> And you know that he appeared *among us* to take away sins, and *that* in him there is no sin at all. <sup>6</sup> No one who abides in him continues in sin;<sup>2</sup> anyone who continues in sin has neither seen him nor known him. <sup>7</sup> Little children, let no one deceive you: He who practices righteousness is righteous, just as he is righteous; <sup>8</sup> *but* he who practices sin belongs to the devil, for the devil has continued in sin<sup>3</sup> from the *very* beginning. *And* this is why the Son of God appeared *among us*: to destroy the works of the devil. <sup>9</sup> No one fathered by God practices sin, for his seed<sup>4</sup> abides within him; and he cannot continue in sin, because he has been fathered by God.<sup>5</sup>

3. Lit. *for the devil sins*

4. I.e. God's seed

5. See note 13, chapter 2

### Marks of the Believer

<sup>10</sup> This is how the children of God and the children of the devil become evident: Anyone who doesn't practice righteousness is not from God; neither is he who doesn't love his brother.

<sup>11</sup> For this is the message you *have* heard from the beginning: that we should love one another—<sup>12</sup> unlike Cain, *who* belonged to the evil one, and *who* slew his brother. And why did he slay him? Because his deeds were evil, whereas his brother's were righteous. <sup>13</sup> Brothers, don't be surprised if the world hates you.

<sup>14</sup> We know that we have passed from death to life because we love the brotherhood.<sup>6</sup> He who does not love abides in death. <sup>15</sup> Everyone who hates his brother is a murderer,<sup>7</sup> and you know that no murderer has eternal life abiding in him. <sup>16</sup> This is how we've come to know *what* love *is*: He himself laid down<sup>8</sup> his life for us. And we *too* should lay down *our* lives for the brotherhood.

6. Lit. *brothers*

7. Lit. *manslayer*

8. Lit. *love, that (because) he laid down*

### Action and Assurance

<sup>17</sup> But whoever has this world's goods, sees his brother in need, and *then* withholds his compassion<sup>9</sup> from him—how can the love of God be abiding in him? <sup>18</sup> Little children, let us not love in word or tongue alone, but *also* in deed and truth. <sup>19</sup> And in so doing we will know that we belong to the truth, and will assure our hearts before him; <sup>20</sup> *for we know* that whenever our heart condemns us, God is greater than our heart, and *that* he knows all things. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence before<sup>10</sup> God; <sup>22</sup> and whatever we ask, we receive *it* from him, for we keep his commandments and do the things that are pleasing in his sight. <sup>23</sup> And this is his commandment, that we believe in the name of his Son, Jesus Christ, and that we love one another, just as he commanded us.<sup>11</sup> <sup>24</sup> Now he who keeps his commandments abides in God, and God in him.<sup>12</sup> And this is how we know he abides in us: *We know it* by the Spirit whom he has given to us.

9. Lit. *closes his inward parts from him*

10. Lit. *to, towards*

11. Lit. *he gave a commandment to us*

12. Lit. *abides in him, and he in him.*

### Testing the Spirits

**4** Beloved, don't believe every spirit, but test the spirits *to see* if they are from God, for many false prophets have gone out into the world. <sup>2</sup> This is how you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God, <sup>3</sup> whereas every spirit that does not confess Jesus is not from God. Indeed, that is the *spirit* of the antichrist: You<sup>1</sup> have heard that it is coming, and *even* now it is already in the world. <sup>4</sup> Little children, you are from God; and you have overcome them, for greater is he who is in you than he who is in the world. <sup>5</sup> They are from the world; therefore they speak from a worldly point of view,<sup>2</sup> and the world listens to them. <sup>6</sup> We are from God: He who knows God listens to us, *whereas* he who is not from God does not listen to us. This is how we recognize the spirit of truth and the spirit of error.

1. Lit. *antichrist, which you*

2. Lit. *they speak from the world*

### Knowing the God of Love

<sup>7</sup> Beloved, let us love one another, for love is from God; and everyone who loves has been fathered by God, and knows God. <sup>8</sup> He who does not love, does not know God, for God is love. <sup>9</sup> This is how the love of God was displayed among us:<sup>3</sup> He sent<sup>4</sup> his uniquely begotten Son into the world so that we might live through him. <sup>10</sup> In this is love, not that we loved God, but that

3. Or *within us; in our case*

4. Lit. *God has sent*



5. See note on 2:2

he loved us and sent his Son *to be the* propitiation<sup>5</sup> for our sins.  
<sup>11</sup>Beloved, if God so loved us, we also should love one another.

6. Or *believe*

7. Lit. *with us* (i.e. with regard to our relations with the brotherhood)

8. Or *brings torment*; lit. *has punishment (torment)*

9. Some mss *how can he love God whom he has not seen?*

<sup>12</sup>No one has seen God at any time; *but* if we love one another, God abides in us, and his love has been perfected in us. <sup>13</sup>This is how we know we are abiding in him, and he in us: because he has given us of his Spirit. <sup>14</sup>And we have seen and testify that the Father has sent the Son *to be the* Savior of the world. <sup>15</sup>Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup>And we have come to know and trust<sup>6</sup> the love that God has for us. God is love, and he who abides in love abides in God, and God in him. <sup>17</sup>That is how love is perfected among us,<sup>7</sup> so that we may have confidence in the day of judgment; for just as he is, so too are we in this world. <sup>18</sup>There is no fear in love, but perfect love drives out fear; for fear involves punishment,<sup>8</sup> and he who fears has not been perfected in love. <sup>19</sup>We love because he first loved us. <sup>20</sup>If someone says, "I love God," but hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.<sup>9</sup> <sup>21</sup>Moreover, we have this command from him, that he who loves God *must* love his brother as well.

### Faith, Love, and Obedience

1. Lit. *him*

2. Lit. *him who was begotten*

3. Lit. *is the love of God*

4. Lit. *And who is it who [continually] overcomes (conquers)*

**5** Everyone who believes that Jesus is the Christ has been fathered by God; and everyone who loves the Father<sup>1</sup> who begot, *also* loves the child begotten<sup>2</sup> by him. <sup>2</sup>This is how we know we love the children of God: when we love God and keep his commandments. <sup>3</sup>For this is true love for God,<sup>3</sup> that we keep his commandments; and his commandments are not burdensome. <sup>4</sup>For all who are fathered by God overcome the world. And this is the victory that has overcome the world—our faith. <sup>5</sup>Who, then, is he who overcomes<sup>4</sup> the world, except he who believes that Jesus is the Son of God?

### The Manifold Testimony of God

5. Or *This*

6. Lit. *and the three are unto the one*

<sup>6</sup>He<sup>5</sup> is the One who came through water and through blood: Jesus Christ. He did not come by the water alone, but by the water and the blood. And it is the Spirit who testifies *that this is so*, for the Spirit is the truth. <sup>7</sup>For there are three that testify: <sup>8</sup>the Spirit, the water, and the blood. And the three testify as one.<sup>6</sup> <sup>9</sup>If we receive the testimony of men, the testimony of God is greater.

For this is the testimony of God: that he *himself* has testified about his Son. <sup>10</sup> He who believes in the Son of God has the testimony within himself. *But* he who does not believe God has made him a liar, because he has not believed the testimony that God has given concerning his Son. <sup>11</sup> And this is the testimony: that God has given us eternal life, and this life is in his Son. <sup>12</sup> He who has the Son has this<sup>7</sup> life; *but* he who does not have the Son of God does not have this life.

7. Lit. *the*

### Confidence in Prayer

<sup>13</sup> I have written these things to you who believe in the name of the Son of God, so that you may know that you have eternal life. <sup>14</sup> And this is the confidence we have towards him: If we ask anything in accordance with his will, he hears us. <sup>15</sup> And if we know that he hears us *in* whatever we ask, we *also* know that we have the requests we have made of him.

8. Or *result in death*; lit. *sinning a sin not towards (to) death*

9. Lit. *he*

10. Or *a sin* (also v. 17)

<sup>16</sup> If anyone sees his brother committing a sin that does not lead to death,<sup>8</sup> he should ask, and God<sup>9</sup> will give him life—*that is*, to those whose sin does not lead to death. There is sin<sup>10</sup> *that* leads to death; I am not saying he should petition *God* concerning that. <sup>17</sup> All unrighteousness is sin, but there is sin that does not lead to death.

### The Manifold Knowledge of the Saints

<sup>18</sup> We know that no one fathered by God practices sin, but *that* he who was fathered by God keeps him,<sup>11</sup> so that the evil one cannot take hold of him.<sup>12</sup> <sup>19</sup> We know that we are from God, and that the whole world lies in *the power of* the evil one. <sup>20</sup> And we know that the Son of God has come and given us understanding, so that we may know him who is true. And we are in him who is true *by being* in his Son, Jesus Christ. This<sup>13</sup> is the true God and eternal life.

11. Some mss *he who has been . . . keeps himself*

12. Lit. *and the evil one does not take hold of (cling to) him*

13. Or *He*

<sup>21</sup> Little children, keep yourselves from idols!



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# 2 JOHN

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## Greeting

**1** The elder, to a chosen lady and her children, whom I love in truth (and not only I, but also all who have come to know the truth), <sup>2</sup> because of<sup>1</sup> the truth that abides within<sup>2</sup> us, and that will be with us forever. <sup>3</sup> Grace, mercy, *and* peace from God the Father—and from Jesus Christ, the Son of the Father—will *always* be with us, in truth and in love.

1. Or *for the sake of*  
2. Or *among*

## Walking in Love

<sup>4</sup> It has given me great joy to find *certain* of your children walking in truth, just as the Father commanded us to do.<sup>3</sup> <sup>5</sup> But now I ask of you, *dear* lady—not as *though I were* writing you a new command, but rather the command that we have had from the *very* beginning—that we love one another. <sup>6</sup>(And this is love: that we walk according to his commands). Just as you heard from the beginning, this is the command, *given* so that all of you would walk in it.

3. Lit. *just as we received a command from the Father*

## Beware of Deceivers

<sup>7</sup> For many deceivers have gone out into the world, men<sup>4</sup> who do not confess that Jesus Christ has come in the flesh. This is the deceiver and the antichrist. <sup>8</sup> So watch yourselves: See that you

4. Lit. *those*

5. Many mss *you*

don't lose the things we<sup>5</sup> worked *so hard* to acquire, but rather that you receive a full reward.

6. Or *remain*,  
*continue, go on*

<sup>9</sup> Everyone who runs out ahead and does not abide<sup>6</sup> in the teaching of Christ does not have God; *but* he who abides in the teaching of Christ has both the Father and the Son. <sup>10</sup> If anyone comes to you and fails to bring this teaching, do not receive him into your house, and do not greet him *as a brother*; <sup>11</sup> for he who greets him *as a brother* is participating in his evil deeds.

### Concluding Hope and Greeting

7. Lit. *I did not  
want (to do so)  
through*

<sup>12</sup> Though I had many *other* things to write to you, I decided against sharing them with<sup>7</sup> paper and ink; instead, I hope to come to you and speak *with you* face to face, so that our<sup>8</sup> joy may be full.

8. Some mss *your*

<sup>13</sup> The children of your chosen sister greet you.

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# 3 JOHN

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## Greeting

**1** The elder, to the beloved Gaius, whom I love in *the* truth.  
<sup>2</sup> Beloved, I hope<sup>1</sup> that you are in good health and prospering in every way, just as your soul is prospering. <sup>3</sup> For it gave me great joy when *the* brothers arrived and bore witness to the truth that is in you,<sup>2</sup> seeing that you are walking in the truth. <sup>4</sup> I have no greater joy than this: to hear that my children are walking in the truth.

1. Lit. *wish, pray*

2. Lit. *testified to the truth of you*

## A Faithful Brother

<sup>5</sup> Beloved, you show *great* faithfulness<sup>3</sup> whenever you act to help the brothers, even though<sup>4</sup> they are strangers *to you*; <sup>6</sup> and they themselves<sup>5</sup> have testified about your love before the church. You will do well to send them on their way in a manner worthy of God,<sup>7</sup> for they have gone out on behalf of the Name, accepting nothing from the Gentiles. <sup>8</sup> Therefore we should support such men, so that we *ourselves* may become co-laborers for<sup>6</sup> the truth.

3. Lit. *are doing faithfully*

4. Or *especially when*

5. Lit. *who*

6. Or *in, with*

## A False Brother

<sup>9</sup> I wrote something to the church, but Diotrephes, who desires to be first among them, will not acknowledge our authority.<sup>7</sup> <sup>10</sup> For this reason, if I come, I will bring what he doing<sup>8</sup> to the attention

7. Lit. *does not recognize us*

8. Lit. *his works that he does*

9. Or *maliciously gossiping about us*

10. Lit. *these things*

11. Lit. *hinders, prevents, forbids*

of all; how with wicked words he is constantly bringing baseless accusations against us.<sup>9</sup> And not being satisfied with that,<sup>10</sup> he not only refuses to welcome the brothers himself, but *also* stands in the way of<sup>11</sup> of those who would like to do so, throwing *them* out of the church! <sup>11</sup> Beloved, do not imitate what is evil, but what is good. He who does what is good is from God; he who does what is evil has not seen God.

### **Commendation, Hope, and Greeting**

<sup>12</sup> Demetrius has received a good testimony from everyone—including the truth itself. And we too bring *the same* testimony, and you know that our testimony is true. <sup>13</sup> I had many other things about which *to write you*, but I don't want to do so with pen and ink; <sup>14</sup> instead, I hope to see you shortly, and we will speak face to face.

Peace be with you. The friends greet you. Greet *all* the friends by name.

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# J U D E

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## Greeting

**1** Jude, a bond-servant of Jesus Christ and *the* brother of James, to those who have been called, dearly loved by<sup>1</sup> God the Father, and preserved for<sup>2</sup> Jesus Christ: <sup>2</sup> May mercy, peace, and love *be* multiplied to you.

1. Or *in*  
2. Or *by*

## A Call to Contend for the Faith

<sup>3</sup> Beloved, while I was making every effort to write you concerning our common salvation, I found it necessary to write you *this appeal*, urging you to contend for the faith once and for all delivered to the saints. <sup>4</sup> For certain men have crept in unnoticed, *men* who long ago were marked out for this condemnation,<sup>3</sup> ungodly men who turn the grace of our God into licentiousness, and *who* deny our only Sovereign and Lord, Jesus Christ.

3. Some interpreters:  
*whose condemnation was written about long ago*

## Reminders from Old Testament Times

<sup>5</sup> Now I want to remind you (though you already know these things well)<sup>4</sup> that the Lord,<sup>5</sup> after saving a people out of the land of Egypt, later on destroyed those who did not believe. <sup>6</sup> Moreover, angels who failed to keep *to* their own domain,<sup>6</sup> but who left their proper dwelling place, he has reserved under darkness in everlasting chains for the judgment of the Great Day, <sup>7</sup> just as

4. Lit. *remind you, you having come to know once and for all (at one time) all things*  
5. Many mss *Jesus*  
6. Or *positions of authority*



Sodom and Gomorrah (as well as the cities around them, *which sinned* in the same way as these) gave themselves over to sexual immorality and went after strange flesh, *and so were* set forth as an example by suffering *the* punishment of an everlasting fire.

### Marks of False Teachers

<sup>8</sup> In the same way, these dreamers also defile the flesh, reject authority, and revile *satanic* rulers.<sup>7</sup> <sup>9</sup> Yet when Michael the archangel contended with the devil and disputed *with him* over the body of Moses, he dared not bring a reviling<sup>8</sup> judgment against him, but *simply* said, “The Lord rebuke you!” <sup>10</sup> But these *men* speak evil of<sup>9</sup> whatever they don’t understand;<sup>10</sup> and like unreasoning animals, whatever they do know by nature, by those *very* things they are brought to ruin. <sup>11</sup> Woe to them, for they have traveled the way of Cain, rushed headlong for profit into the error of Balaam, and perished in the rebellion of Korah!

<sup>12</sup> These *men* are *hidden* reefs<sup>11</sup> in your love feasts, eating among you without fear, shepherds who only feed themselves.<sup>12</sup> They are clouds without water, carried along by *the* winds; late autumn trees with no fruit, twice dead, pulled up by the roots; <sup>13</sup> raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

<sup>14</sup> Now Enoch, the seventh from Adam, also prophesied about these men, saying, “Behold, the Lord is coming with his holy ten thousands, <sup>15</sup> to execute judgment on all, *and* to convict all the ungodly of all the ungodly deeds they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against him.”<sup>13</sup>

<sup>16</sup> These are grumblers *and* faultfinders, walking according to their own lusts, mouthing high-sounding words,<sup>14</sup> flattering people in order to gain an advantage. <sup>17</sup> But you, beloved, remember the words spoken *to you* beforehand by the apostles of our Lord Jesus Christ, <sup>18</sup> how they told you that in the last time mockers would arrive on the scene,<sup>15</sup> walking according to their own ungodly lusts. <sup>19</sup> These are the ones who cause divisions, *mere* natural<sup>16</sup> *men*, devoid of<sup>17</sup> the Spirit.

7. Lit. *glories*

8. Or *blasphemous, slanderous*

9. Or *rail against, blaspheme*

10. Or *know*

11. The Greek is similar to *stains, blemishes*

12. Lit. *shepherding (feeding) themselves*

13. See 1 Enoch 1:9

14. Lit. *and their mouths speak swollen things*

15. Lit. *will be present*

16. Lit. *unspiritual, physical*

17. Lit. *not having*

### A Call to Persevere in the Faith

<sup>20</sup> But you, beloved, building yourselves up on your most holy faith, *and* praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, eagerly waiting for the mercy of our Lord Jesus Christ that will bring you to <sup>18</sup> eternal life. <sup>22</sup> And have mercy on those who doubt. <sup>23</sup> Save others, snatching them out of the fire. On others *still*, have mercy with fear, hating even the garment defiled by the flesh.

18. Lit. *Jesus Christ unto*

### Concluding Doxology

<sup>24</sup> Now to him who is able to keep you from stumbling, and to stand you faultless<sup>19</sup> before the presence of his glory with surpassing joy,<sup>20</sup> <sup>25</sup> to *the* only God—our Savior—through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and through<sup>21</sup> all the ages *to come*. Amen.

19. Or *blameless*;  
lit. *without blemish*

20. Or *in exultation*

21. Lit. *unto*



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# REVELATION

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## A Gift from Above

**1** A revelation of Jesus Christ, which God gave to him in order to show his bond-servants the things that must shortly come to pass. And having sent his angel, he signified *them* through the angel<sup>1</sup> to his bond-servant John,<sup>2</sup> who bore witness to everything he saw: the word of God and the testimony of Jesus Christ.<sup>3</sup> Blessed is he who reads—and blessed are those who hear—the words of this<sup>2</sup> prophecy; and blessed are those who believe and obey<sup>3</sup> the things written in it, for the appointed time is near.

1. Lit. *and having sent, he signified (them, it) through his angel*

2. Lit. *the*

3. Lit. *who keep (guard, observe, obey)*

## Greeting and Doxology

<sup>4</sup> John, to the seven churches in the *province of* Asia: Grace to you, and peace, from him who is,<sup>4</sup> and who was, and who is to come, and from the seven spirits before<sup>5</sup> his throne,<sup>5</sup> and from Jesus Christ: the faithful witness, the firstborn from among the dead, and the ruler of the kings of the earth.

4. Ex. 3:14

5. Lit. *who (that) are before*

To him who loves us, and who freed us from our sins by his blood,<sup>6</sup> and who made us to be a kingdom, priests to his God and Father: To him *be* the glory and the dominion forever and ever. Amen.

<sup>7</sup> Behold, he is coming with the clouds, and every eye will see him, even those who pierced him. And all the tribes of the earth

6. Dan. 7:13;  
Zech. 12:10-14

7. Or *So may it be*; lit. *yes, certainly!*

8. Or *the Almighty, the All-Powerful*;  
Greek *pantokrator*

9. Lit. *of*

10. Lit. *to see the voice*

11. Or *made to glow*

12. Or *many*

13. Lit. *to the ages of the ages*

14. Lit. *after these things*

15. Or *angels*;  
and so through  
chapters 2-3

will wail and beat their breasts because of him.<sup>6</sup> So shall it surely be.<sup>7</sup> Amen!

<sup>8</sup> “I am the Alpha and the Omega,” says the Lord God, “he who is, and who was, and who is to come—the mighty ruler over all.”<sup>8</sup>

### John's Vision on the Lord's Day

<sup>9</sup> I, John, your brother and companion in the tribulation and kingdom and patient endurance *that are ours* in Jesus, was on the island called Patmos because of the word of God and the testimony concerning<sup>9</sup> Jesus. <sup>10</sup> I was in the Spirit on the Lord's day; and I heard behind me a loud voice—it *sounded* like a trumpet—<sup>11</sup> saying, “Write down what you see on a scroll and send *it* to the seven churches: to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”

<sup>12</sup> So I turned to see whose voice it was<sup>10</sup> that was speaking behind me; and when I had turned, I saw seven golden lampstands, <sup>13</sup> and in the midst of the lampstands One like a son of man, clothed in a robe reaching to his feet, and girded with a golden sash extending to his breasts. <sup>14</sup> His head and his hair were white like white wool, as white as snow. His eyes were like a flame of fire. <sup>15</sup> His feet *were* like burnished bronze, as if refined<sup>11</sup> in a furnace. And his voice *was* like the roar of mighty<sup>12</sup> waters. <sup>16</sup> In his right hand he held seven stars, and out of his mouth there went forth a two-edged sword, great and sharp. And his face was like the sun shining in its strength.

<sup>17</sup> Now when I saw him, I fell at his feet like a dead man. But he laid his right hand on me, saying, “Don't be afraid: I am the first, and the last,<sup>18</sup> and the living One! Yes, I was dead. But look: I am alive forevermore,<sup>13</sup> and I possess the keys of death and Hades. <sup>19</sup> So write down the things you have seen, the things that are, and the things that will take place soon after them.<sup>14</sup> <sup>20</sup> *As for* the mystery of the seven stars you saw in my right hand, and the seven golden lampstands: The seven stars are the messengers<sup>15</sup> of the seven churches, and the seven lampstands are the seven churches.

### Message to Ephesus

**2** “To the messenger of the church in Ephesus write: Thus says the One who holds the seven stars in his right hand, *and* who walks in the midst of the seven golden lampstands: <sup>2</sup> I know

your works, your toil, and your patient endurance, and that you cannot tolerate evil men, but have put to the test those who call themselves apostles (though they are not), and have found them *to be false*; <sup>3</sup> *and that* you have continued in the faith,<sup>1</sup> and have endured *much* for my name's sake, yet not grown weary. <sup>4</sup> But *this* I have against you: You have left your first love. <sup>5</sup> Therefore, remember the place from which you have fallen, and repent and do the first works.<sup>2</sup> Otherwise I will come to you and remove your lampstand from its place—unless you repent. <sup>6</sup> But this you have, that you hate the works of the Nicolaitans, which I hate as well. <sup>7</sup> He who has an ear, let him hear what the Spirit is saying to the churches. To him who overcomes, I will grant that he may eat from the tree of life in the paradise of God.

1. Lit. *have perseverance (endurance, patience)*

2. Or *the works you did at the first*

### Message to Smyrna

<sup>8</sup> “And to the messenger of the church in Smyrna write: Thus says the first and the last, the One who died but came to life *again*: <sup>9</sup> I know your tribulation and your poverty (but you are rich), and the slander<sup>3</sup> of those who call themselves Jews, and who are not, but who are a synagogue of Satan. <sup>10</sup> Don't be afraid of the things you are soon to suffer. Behold, the devil is about to throw some of you into prison, so that you may be tested: For ten days you will have tribulation. Stay faithful, *even* to the point of death, and I will give you the crown of life. <sup>11</sup> He who has an ear, let him hear what the Spirit is saying to the churches. He who overcomes will never be harmed by the second death.

3. Or *blasphemy*

### Message to Pergamum

<sup>12</sup> “And to the messenger of the church in Pergamum write: Thus says the One who has the two-edged sword, great and sharp: <sup>13</sup> I know where you dwell—the place of Satan's throne. Yet you cling to my name and did not deny your faith in me,<sup>4</sup> even in the days of Antipas, my faithful witness, who was put to death among you, *in the place* where Satan dwells. <sup>14</sup> But I have a few things against you, for you have some there who hold the teaching of Balaam, who instructed Balak to place<sup>5</sup> a stumbling block before the sons of Israel, *enticing them* to eat things sacrificed to idols, and to engage in sexual immorality. <sup>15</sup> Thus, you too have *among you* those who hold the teaching of the Nicolaitans. <sup>16</sup> So repent, or else I will come to you swiftly and wage war against them with the sword of my mouth. <sup>17</sup> He who has an ear, let him hear what the Spirit is saying to the churches. To him who overcomes, I will

4. Or *my faith*; lit. *the faith of me*

5. Lit. *throw*

6. Lit. *give*

grant<sup>6</sup> him *to partake* of the hidden manna; and I will give him a white stone, and a new name written on the stone: a name that no one knows except the one who receives it.

### Message to Thyatira

7. Or *even*

<sup>18</sup>“And to the messenger of the church in Thyatira write: Thus says the Son of God, the One whose eyes are like a flame of fire, and his feet like burnished bronze: <sup>19</sup>I know your works, and<sup>7</sup> your love and faith and service and patient endurance; and that your latest works are greater than *your* first. <sup>20</sup>But *this* I have against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and who leads my bond-servants astray, teaching them to engage in sexual immorality, and to eat things sacrificed to idols. <sup>21</sup>I gave her time to repent, but she is unwilling to repent of her sexual immorality. <sup>22</sup>Behold, I will throw<sup>8</sup> her into a sickbed; and I will throw those who commit adultery with her into great tribulation, unless they repent of her works; <sup>23</sup>and I will destroy her children with death *itself*.<sup>9</sup> Then all the churches will know that I am the One who searches *the* minds and *the* hearts, and *that* I will repay<sup>10</sup> each one of you according to your deeds. <sup>24</sup>But to the rest of you in Thyatira—to all who<sup>11</sup> do not hold this teaching, *and* who have not known<sup>12</sup> “the deep things of Satan,”<sup>13</sup> as they *like* to call them—I say: I place no further burden upon you. <sup>25</sup>Nevertheless, what you do have, cling to it until I come. <sup>26</sup>To him who overcomes and keeps my works until the end, I will grant authority over the nations. <sup>27</sup>And he will be to them as a shepherd<sup>14</sup> with a rod of iron, as when a potter’s jars are broken into pieces,<sup>15</sup> just as I myself have received from my Father. <sup>28</sup>And I will give him the morning star. <sup>29</sup>He who has an ear, let him hear what the Spirit is saying to the churches.

8. Lit. *am*

*throwing*

9. Or *with deadly disease*

10. Lit. *give to*

11. Lit. *as many as*

12. Lit. *did not know*

13. Or *the depths (deep secrets) of Satan*

14. Lit. *will shepherd (rule) them*

15. See Ps. 2:8-9

### Message to Sardis

**3**“To the messenger of the church in Sardis write: Thus says the One who holds the seven spirits of God and the seven stars: I know your works, that you have a name for being alive, but you are dead. <sup>2</sup>Wake up, keep watch, and strengthen the things that remain, things that have *long* been close to death; for I have not found your works complete in the sight of my God. <sup>3</sup>Therefore, remember how you *first* received and heard, and obey and repent! For if you refuse to wake up and watch, I will

come like a thief—and you cannot know the hour in which I will fall upon you.<sup>1</sup> <sup>4</sup> But you do have a few names in Sardis who have not stained their garments; and these will walk with me in white, for they are worthy. <sup>5</sup> He who overcomes will be clothed in this way: in garments of white. And by no means will I ever erase his name from the Scroll<sup>2</sup> of Life, but will confess his name before my Father and before his angels. <sup>6</sup> He who has an ear, let him hear what the Spirit is saying to the churches.

1. Lit. *you by no means may know what (kind of) hour (time of day or night) I will come upon (against) you*
2. Or *Book*

### Message to Philadelphia

<sup>7</sup> “And to the messenger of the church in Philadelphia write: Thus says the One who is holy and true, who holds the key of David, *and* who opens so that no one can shut, and shuts so that no one can open:<sup>3</sup> <sup>8</sup> I know your works (see, I have placed before you an open door which no one can shut), that<sup>4</sup> you have a little strength, and have kept my word, and have not denied<sup>5</sup> my name. <sup>9</sup> Behold, I grant<sup>6</sup> *that some* from the synagogue of Satan—some of those who say they are Jews, and are not, but lie—behold, I will cause them to come and bow down at your feet, and to know that I *have* loved you. <sup>10</sup> Because you have kept my command to patiently endure, I in turn will keep you from the hour of testing that is soon to come upon the whole world, in order to test those who dwell upon the earth. <sup>11</sup> I am coming swiftly: Cling tightly to what you have, so that no one steals your victor’s wreath. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of my God, never to go out again.<sup>7</sup> Moreover, I will write on him the name of my God, and the name of the city of my God (the new Jerusalem, which comes down out of heaven from my God), and my new name. <sup>13</sup> He who has an ear, let him hear what the Spirit is saying to the churches.

3. Is. 22:22
4. Or *works*. *Behold, I have . . . shut because*
5. Lit. *did not deny*
6. Or *decree*; lit. *give*

7. Lit. *and he will by no means go outside*

### Message to Laodicea

<sup>14</sup> “To the messenger of the church in Laodicea write: Thus says the Amen, the faithful and true witness, the origin<sup>8</sup> of the creation of God: <sup>15</sup> I know your works, that you are neither hot nor cold. If only you were hot or cold! <sup>16</sup> So then: Because you are lukewarm, and neither hot nor cold, I am poised to spew you out of my mouth. <sup>17</sup> Because you say, ‘I am rich, and have acquired wealth in abundance, and stand in need of nothing,’ yet fail to see that you are wretched and pitiful and poor and

8. Or *beginning, ruler*; see John 1:1-3; Col. 1:15-17



blind and naked, <sup>18</sup> I counsel you to buy from me gold refined in fire, so that you can acquire *true* wealth; and white garments, so that you can clothe yourself, concealing the shame of your nakedness; and eye salve *with which* to anoint your eyes, so that you can *truly* see. <sup>19</sup> All whom I love, I reprove and discipline. So be zealous and repent. <sup>20</sup> Look, I've been standing at the door, knocking! If anyone hears my voice and opens the door, I will come in to him; and I will dine with him, and he with me. <sup>21</sup> To him who overcomes, I will grant him to sit down with me on my throne, just as I too overcame and sat down with my Father on his throne. <sup>22</sup> He who has an ear, let him hear what the Spirit is saying to the churches."

### A Vision of God, the Sovereign Creator and Judge

1. Or *heaven*

**4** After these things I looked, and behold: a door *standing* open in the sky,<sup>1</sup> and the first voice (the one I had heard speaking with me like a trumpet), saying, "Come up here and I will show you the things that must take place after these things."

2. Or *standing*,  
set; lit. *a throne*  
*was being set*

3. Or *a Being, a*  
*Person, Someone*;  
in the Greek the  
subject is not  
specified

4. Or *a halo*

5. Or *torches*

6. Or *a sea as*  
*clear as glass*

<sup>2</sup> All at once I was in the Spirit, and behold: a throne situated<sup>2</sup> in heaven, and One<sup>3</sup> seated upon the throne; <sup>3</sup> and in appearance the One seated there is like a precious stone, like a jasper and a carnelian. Now around the throne—in appearance like an emerald—there is a rainbow;<sup>4</sup> <sup>4</sup> and around the throne there are twenty-four *other* thrones; and seated upon the thrones, twenty-four elders, clothed in white garments, with golden victor's wreaths *resting* on their heads. <sup>5</sup> And out of the throne—in constant procession—come flashes of lightning and rumblings and claps of thunder. And before the throne—ever burning—there are seven lamps<sup>5</sup> of fire, which are the seven spirits of God; <sup>6</sup> and before the throne there is something like a sea of glass,<sup>6</sup> in appearance like crystal.

7. Lit. *Now in the*  
*midst of the throne*  
*and around the*  
*throne*

8. Or *beings*; lit.  
*living ones*

9. Lit. *they*

Now between the throne *and the twenty-four elders*—and encircling the throne<sup>7</sup>—there are four living creatures,<sup>8</sup> full of eyes before and behind. <sup>7</sup> The first living creature is like a lion, the second is like a calf, the third has a face like a man, and the fourth is like an eagle in flight. <sup>8</sup> Each of the four living creatures has six wings, and the creatures<sup>9</sup> are full of eyes all around and deep within; and day and night they take no rest, saying, "Holy, holy, holy, is the Lord God, the mighty ruler over all, who was and who is and who is to come!"

<sup>9</sup> Now whenever the living creatures give glory and honor and thanks to the One seated upon the throne—to him who lives forever and ever—<sup>10</sup> the twenty-four elders *immediately* fall down<sup>10</sup> before the One seated upon the throne, and they worship<sup>11</sup> him who lives forever and ever; and they throw<sup>12</sup> down their victor's wreaths before the throne, saying, <sup>11</sup>“Worthy are you, our Lord and our God, to receive glory and honor and power; for you created all things, and through your will they came to be and were fashioned as they are.”

10. Lit. *will fall*

*down*

11. Lit. *will*

*worship*

12. Lit. *will throw*

### A Vision of Christ, the Sovereign Redeemer

**5** Then I saw a scroll in the right hand of the One seated upon the throne, a scroll with writing *both* inside and out, *and* fastened with seven seals. <sup>2</sup> And I saw a strong angel, crying out<sup>1</sup> in a loud voice, “Who is worthy to open the scroll and unfasten its seals?” <sup>3</sup> But no one in heaven or on earth or under the earth was able to open the scroll or look inside it. <sup>4</sup> So I broke down, sobbing with grief, because no one could be found who was worthy to open the scroll or look inside it. <sup>5</sup> But then one of the elders said to me, “Don’t weep! Look, the Lion from the tribe of Judah—the Root of David—has overcome so as to open the scroll and its seven seals!”

1. Or *proclaiming*

<sup>6</sup> Then I saw a Lamb—in *appearance* as one that had been slain—standing between the elders and the throne with the four living creatures.<sup>2</sup> And he had seven horns and seven eyes, which are the seven spirits of God, sent out into all the earth. <sup>7</sup> And he came up and took *the scroll* out of the right hand of the One seated upon the throne. <sup>8</sup> Now when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each *of them* having a harp and golden bowls filled with incense, which are the prayers of the saints. <sup>9</sup> And they *all* were singing<sup>3</sup> a new song, saying, “Worthy are you to take the scroll and to unfasten its seals, for you were slain, and with your blood you *have* purchased for God *a people* from every tribe and tongue and people and nation; <sup>10</sup> and you *have* made them *to be* a kingdom, and priests to our God; and they will reign upon the earth.”

2. Lit. *Then I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a lamb*

3. Lit. *And they sing*

<sup>11</sup> Then I looked, and I heard the voice<sup>4</sup> of many angels around the throne, and the voice of the living creatures and the elders. And in number the angels were<sup>5</sup> myriads of myriads, and thousands of

4. Or *sound*

5. Lit. *and the number of them was*

thousands;<sup>12</sup> *and* with a loud voice they *all* were saying, “Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and praise!”<sup>13</sup> And I heard every created thing in heaven and on the earth and under the earth and on the sea—and all that is within them—saying, “To the One who is seated upon the throne, and to the Lamb, *be* praise and honor and glory and dominion forever and ever!”<sup>14</sup> And the four living creatures kept on saying, “Amen!” And the elders fell down and worshiped.

### The Six Seals

**6** Then I watched as the Lamb opened one of the seven seals; and I heard one of the four living creatures saying with a voice like thunder, “Come!”<sup>2</sup> So I looked, and behold: a white horse, and the One<sup>1</sup> seated upon it holding a bow; and a victor’s wreath was given to him, after which<sup>2</sup> he went forth conquering, and intent on conquest.<sup>3</sup>

- 1. Or *one*; but see Ps. 45:3-5
- 2. Lit. *and*
- 3. Lit. *and in order to conquer*

### War

<sup>3</sup> Now when he opened the second seal, I heard the second living creature saying, “Come!”<sup>4</sup> And another horse, red like fire, came out; and it was granted to the one seated on it to take peace from the earth, and that men would<sup>4</sup> slaughter one another. And a great sword was given to him.

- 4. Lit. *that they would*

### Scarcity

<sup>5</sup> And when he opened the third seal, I heard the third living creature saying, “Come!” So I looked, and behold, a black horse, and the one seated on it holding a pair of scales in his hand. <sup>6</sup> Then I heard *what sounded* like a voice coming from the midst<sup>5</sup> of the four living creatures, saying, “A quart<sup>6</sup> of wheat for a day’s wages, and three quarts of barley for a day’s wages;<sup>7</sup> but do no harm to the oil<sup>8</sup> and the wine.”

- 5. Lit. *a voice in the midst*
- 6. Lit. *choenix*
- 7. Lit. *denarius*
- 8. Or *olive oil*

### Death

<sup>7</sup> And when he opened the fourth seal, I heard the voice of the fourth living creature saying, “Come.”<sup>8</sup> Then I looked, and behold, a pale gray horse. And the name of the one riding on it was Death; and Hades was following close behind him. And they were given authority over a fourth of the earth, to kill with

*the sword, and with famine, and with deadly disease, and by<sup>9</sup> the wild beasts of the earth.*

9. Or *beneath*

## Martyrs

<sup>9</sup> And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slain because of the word of God, and because of the testimony they had maintained. <sup>10</sup> And they cried out with a loud voice, saying, “O Ruler of all—holy and true—how long will you refrain from judging those who live on the earth, and from avenging our blood?” <sup>11</sup> Then a white robe was given to each of them, and they were told that they must rest a little longer, until the full number of their brothers and fellow servants who are destined to be killed as they were is attained. <sup>10</sup>

10. Lit. *until their fellow servants and their brothers would also be complete, those about to be killed as they also*

## Final Judgment

<sup>12</sup> Now when he broke open the sixth seal, I looked, and there was a great shaking. <sup>11</sup> And the sun turned black—black as sackcloth *made* of hair—and the whole moon turned the color of blood, <sup>12</sup> <sup>13</sup> and the stars in the sky fell to the earth, as though a fig tree shaken by a mighty wind were casting its unripe figs *to the ground*; <sup>14</sup> and the sky withdrew <sup>13</sup> like a rolled-up scroll, and every mountain and every island was dislodged from its site. <sup>15</sup> Then the kings of the earth, and the leading men of the cities, and the commanders of thousands, and the rich, and the powerful, and every slave, and every free man hid themselves in the caves and crags of the mountains. <sup>16</sup> And they said to the rocks and the mountains, “Fall on us! Hide us from the face of the One seated on the throne, and from the wrath of the Lamb, <sup>17</sup> for the great day of their wrath has come, and who is able to stand?”

11. Or *earthquake*; but see Matt. 24:29

12. Lit. *became (appeared) like blood*

13. Lit. *split, parted*

## 144,000 Sealed

**7** After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind could blow on the earth, or on the sea, or on any tree. <sup>2</sup> And I saw another angel ascending from the rising of the sun, having *the seal* of the living God; and with a loud voice he cried out to the four angels to whom it was given to harm the earth and the sea, <sup>3</sup> saying, “Do no harm to the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads.”

<sup>4</sup> Then I heard the number of those who were sealed: 144,000, sealed from all the tribes of the sons of Israel. <sup>5</sup> From the tribe

of Judah, 12,000 *were* sealed; from the tribe of Reuben, 12,000; from the tribe of Gad, 12,000; <sup>6</sup>from the tribe of Asher, 12,000; from the tribe of Naphtali, 12,000; from the tribe of Manasseh 12,000; <sup>7</sup>from the tribe of Simeon, 12,000; from the tribe of Levi, 12,000; from the tribe of Issachar, 12,000; <sup>8</sup>from the tribe of Zebulun, 12,000; from the tribe of Joseph, 12,000; *and* from the tribe of Benjamin, 12,000 *were* sealed.

### Life and Worship Around the Throne

<sup>9</sup>After these things I looked, and behold, a great throng that no one could number, *drawn* from every nation, and from *all* tribes and peoples and languages, standing before the throne and before the Lamb, robed in white and *holding* palm branches in their hands. <sup>10</sup>And with a loud voice they kept crying out, saying, “Salvation *belongs* to our God: to the One who is seated upon the throne, and to the Lamb.” <sup>11</sup>Now all the angels were stationed around the throne and the elders and the four living creatures; and they fell face down before the throne and worshiped God, <sup>12</sup>saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might *belong* to our God, forever and ever! Amen!”

<sup>13</sup>Then one of the elders responded, saying to me, “These who are robed in white: Who are they, and where have they come from?” <sup>14</sup>So I said to him, “My lord, you know.” So he said to me, “These are those who came<sup>1</sup> out of the great tribulation, and who washed their robes and made them white in the blood of the Lamb. <sup>15</sup>For this reason they are before the throne of God, worshiping and serving<sup>2</sup> him day and night in his sanctuary; and the One who is seated on the throne will spread his tent over them. <sup>16</sup>Never again shall they hunger or thirst; neither shall the sun nor any *deadly* heat beat down upon them. <sup>17</sup>For the Lamb who is in the midst of the throne will shepherd them, and he will guide them to *the* springs of *the* waters of life. And God will wipe away every tear from their eyes.”

1. Lit. *who come*

2. Lit. *and they serve (worship)*

### The Seventh Seal

**8** Now when the Lamb opened the seventh seal, silence fell in heaven for about half an hour. <sup>2</sup>Then I saw the seven angels who had been stationed before God; and seven trumpets were given to them. <sup>3</sup>Then another angel holding a golden censer came up and was stationed beside the altar; and much incense was given to him, so that he might mingle it with<sup>1</sup> the prayers of all

1. Lit. *give (it) with*

the saints on the golden altar *that stands* before the throne. <sup>4</sup> So the smoke of the incense, *mingled* with the prayers of the saints, ascended out of the angel's hand in the sight of <sup>2</sup> God. <sup>5</sup> Then the angel took the censer, filled it with fire from the altar, and threw *it down* to the earth; and there were claps of thunder, and rumblings, and flashes of lightning, and a shaking of the earth. <sup>3</sup> <sup>6</sup> And the seven angels holding the seven trumpets prepared themselves, in order that they might sound *their trumpets*.

2. Or *before, in the presence of*

3. Lit. *and an earthquake (storm)*

### The First Four Trumpets

<sup>7</sup> So the first *angel* blew his trumpet, and there came hail and fire, mingled with blood; and they were <sup>4</sup> thrown down to the earth, and a third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

4. Lit. *it was*

<sup>8</sup> Then the second angel blew his trumpet, and *something* like a great mountain, ablaze with fire, was hurled into the sea; and a third of the sea became blood, <sup>9</sup> a third of the living creatures in the sea <sup>5</sup> died, and a third of the ships were completely destroyed.

5. Lit. *the creatures of the sea having souls (life)*

<sup>10</sup> Then the third angel blew his trumpet, and there fell from heaven a great star, burning like a torch; and it fell on a third of the rivers, and on the springs of waters. <sup>11</sup> Now the name of the star is Wormwood. So a third of the waters were turned to wormwood, and many men died from the waters, because the waters were made bitter. <sup>6</sup>

6. Or *poisoned*

<sup>12</sup> Then the fourth angel blew his trumpet, and a third of the sun, a third of the moon, and a third of the stars were stricken, so that a third of them were covered with darkness; and for a third of the day no light went forth, and for *a third of* the night as well.

<sup>13</sup> Then I looked, and I heard *the cry* of a solitary eagle flying in the sky overhead, <sup>7</sup> saying with a loud voice, "Woe, woe, woe to those who live on the earth, because of the rest of the blasts of the trumpets of the three angels who are poised to sound them!"

7. Lit. *in mid-heaven, mid-air*

### The Fifth Trumpet

**9** Then the fifth angel blew his trumpet, and I saw a star that had fallen from heaven <sup>1</sup> to the earth; and the key to the shaft of the abyss was given to him. <sup>2</sup> So he opened the shaft of the abyss, and smoke like *the* smoke of a great furnace billowed out of

1. Or *the sky*

the shaft; and the sun was darkened, and the air *as well*, because of the smoke *rising* out the shaft.

<sup>3</sup> Then locusts came out of the smoke *and went forth* into the earth; and power was given to them, like the power possessed by the scorpions of the earth. <sup>4</sup> And the locusts were told that they must not harm the grass of the earth or any green plant or any tree—only the men who do not have the seal of God on their foreheads. <sup>5</sup> And the locusts were allowed to test *them* by torment<sup>2</sup> for five months, but not to kill them; and their torment was like the torment caused by a scorpion when it stings a man. <sup>6</sup> And in those days men will seek death, but by no means find it; and they will long to die, but death will flee from them.

2. Or *to torment*  
(*test with torture*)

3. For the sake of clarity several conjunctions in this single-sentence paragraph have not been translated

4. Lit. *like breastplates of iron*

5. I.e.

Destruction

6. I.e. Destroyer

<sup>7</sup> Now in appearance the locusts resembled horses prepared for battle.<sup>3</sup> On their heads *they wore* something like crowns, as if of gold. Their faces were like the faces of men, <sup>8</sup> their hair was like the hair of women, and their teeth were like *the teeth* of lions. <sup>9</sup> They had breastplates like those which are made of iron;<sup>4</sup> and the sound of their wings was like the sound of many horse-drawn chariots rushing into battle. <sup>10</sup> Moreover, they have tails with stingers like scorpions; and their power to harm men for five months lies in their tails. <sup>11</sup> And they have as king over them the angel of the abyss, whose name in Hebrew is Abaddon,<sup>5</sup> but whose name in Greek is Apollyon.<sup>6</sup>

<sup>12</sup> The first woe is past. Behold, after these things two *more* woes are still to come!

## The Sixth Trumpet

<sup>13</sup> Then the sixth angel blew his trumpet, and I heard a solitary voice coming from the four horns of the golden altar *that stands* before God. <sup>14</sup> It said to the sixth angel holding the *sixth* trumpet, “Release the four angels who are bound at the great river Euphrates!” <sup>15</sup> Then the four angels—prepared for this *very* hour and day and month and year—were released to kill a third of mankind. <sup>16</sup> And the number of the warriors on horseback was twice ten thousand, times ten thousand; I *distinctly* heard their number.<sup>7</sup> <sup>17</sup> And in my vision the horses and their riders looked like this:<sup>8</sup> *The riders* had breastplates that were red like fire, and blue like hyacinth, and yellow like sulfur. The heads of the horses were like the heads of lions; and fire and smoke and sulfur came pouring out of their mouths. <sup>18</sup> By means of these three

7. Or *I listened carefully to their number*

8. Lit. *And thus did I see the horses and those who rode on them*

plagues—the fire and the smoke and the sulfur that continually poured out of their mouths—a third of mankind was killed. <sup>19</sup>For the power of the horses resides in their mouths and in their tails, because their tails are like many-headed serpents,<sup>9</sup> and with their tails<sup>10</sup> they do great harm. <sup>20</sup>Yet the rest of mankind—those who were not killed by these *three* plagues—did not repent of the works of their hands, so as not to worship the demons and the idols made of gold and silver and bronze and stone and wood—idols that can neither see nor hear nor walk. <sup>21</sup>Nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

9. Lit. *like serpents having heads*  
10. Lit. *them*

### An Angel With an Open Scroll

**10** Then I saw another strong angel coming down out of heaven, clothed with a cloud; and a<sup>1</sup> rainbow was above<sup>2</sup> his head, and his face *shone* like the sun, and his feet were like pillars of fire. <sup>2</sup>And he held in his hand a small, unfurled scroll.<sup>3</sup> Placing his right foot on the sea *and* his left foot on the land, <sup>3</sup>he cried out with a loud voice, like a lion when it roars; and when he cried out, the seven thunders raised<sup>4</sup> their voices. <sup>4</sup>Now when the seven thunders had spoken,<sup>5</sup> I was about to write; but I heard a voice from heaven saying, “Seal up the things the seven thunders spoke, and do not write them down.”

1. Lit. *the*  
2. Or *upon*  
3. Or *small open book*  
4. Lit. *spoke, uttered*  
5. Lit. *spoke*

<sup>5</sup>Then the angel I saw standing on the sea and the land lifted up his right hand to heaven; <sup>6</sup>and he swore by him who lives forever and ever—the One who created heaven and all that is in it,<sup>6</sup> and the earth and all that is in it, and the sea and all that is in it—that no longer will there be *any* delay,<sup>7</sup> but that in the days of the sounding<sup>7</sup> of the seventh angel, when he is ready to sound *his* trumpet, the mystery of God will be brought to completion, just as he proclaimed<sup>8</sup> to his servants the prophets.

6. Lit. *the things in it*  
7. Or *voice*  
8. Lit. *brought (announced) good news*

<sup>8</sup>Then the voice I *had* heard from heaven began to speak with me *again*, saying, “Go and receive the unfurled scroll *which* is in the hand of the angel standing on the sea and the land.” <sup>9</sup>So I went over to the angel and said to him, “Give me the little scroll.” Then he said to me, “Take *it* and eat it: It will make your stomach bitter, but in your mouth it will be sweet like honey.” <sup>10</sup>So I took the little scroll from the angel’s hand and ate it; and in my mouth it was sweet like honey, but when I had eaten it my stomach grew bitter. <sup>11</sup>Then they said to me,



“You must prophesy again over many peoples and nations and languages and kings.”

### Measured for Protection

**11** Then I was given a measuring rod that looked like a staff; and I was told, “Get up and measure the sanctuary<sup>1</sup> of God and the altar, and those who worship in the sanctuary.<sup>2</sup> But as for the courtyard outside the sanctuary, leave it out and do not measure it, for it has been handed over to the Gentiles.<sup>2</sup> For forty-two months they will trample the holy city under foot.<sup>3</sup> But I will give *authority*<sup>3</sup> to my two witnesses, and for 1,260 days they will prophesy, clothed in sackcloth.”<sup>4</sup>

1. Or *temple*

2. Or *nations*

3. Or *power*

4. The Greek text has no quotation marks

### The Ministry of the Two Witnesses

<sup>4</sup> These are the two olive trees and the two lampstands that stand before the Lord of the *whole* earth. <sup>5</sup> And if anyone tries<sup>5</sup> to harm them, fire goes forth from their mouths and consumes their enemies; this is how anyone who tries to harm them must be destroyed.<sup>6</sup> <sup>6</sup> These *two* have authority to shut up heaven<sup>7</sup> so that no rain will fall during the days of their prophesying; and they have authority over the waters, to turn them to blood, and to strike the earth with every kind of plague as often they desire.

5. Lit. *desires, intends*

6. Or *killed*

7. Or *the sky*

### The Persecution of the Two Witnesses

<sup>7</sup> Now when they have finished bringing their testimony, the beast that comes up out of the abyss will wage war against them, and overcome them, and kill them. <sup>8</sup> And their dead bodies *will lie* in the street of the great city, which the Spirit calls<sup>8</sup> Sodom and Egypt—the very place where<sup>9</sup> their Lord was crucified. <sup>9</sup> For three and a half days *men* from *all* the peoples and tribes and languages and nations *will* gloat over their dead bodies, and will not permit them to be buried.<sup>10</sup> <sup>10</sup> Moreover, those who dwell on the earth *will* rejoice at their death,<sup>11</sup> and celebrate, and give gifts to one another because these two prophets *had* tormented all who dwell upon the earth.

8. Lit. *which spiritually is called*

9. Lit. *where also*

10. Lit. *their corpses to be placed in a tomb*

11. Lit. *over them*

### The Rescue of the Two Witnesses

<sup>11</sup> But after the three and a half days, the breath of life from God entered them and they stood on their feet; and great fear fell on those who beheld them. <sup>12</sup> And they heard a loud voice from the sky, saying to them, “Come up here.” So they ascended into

the sky in the cloud; and their enemies beheld them. <sup>13</sup> And in that hour there was a great earthquake, and a tenth of the city fell; and in the earthquake *the* names of seven thousand men<sup>12</sup> were abolished,<sup>13</sup> and the rest were terrified and gave glory to the God of heaven.

12. Lit. *seven thousand names of men*

13. Lit. *killed, put to death*

<sup>14</sup> The second woe is past; behold, the third woe is coming quickly!

### The Seventh Trumpet: Coming, Judgment, and Kingdom

<sup>15</sup> Then the seventh angel sounded, and loud voices rose up in heaven, saying, "The kingdom of the world has become *the kingdom* of our Lord and of his Christ; and he shall reign forever and ever." <sup>16</sup> And the twenty-four elders who were seated before God on their thrones fell to their faces and worshiped God, <sup>17</sup> saying, "We give you thanks, O Lord God, the mighty ruler over all—you who are and who were—for you have taken up your great power and begun to reign. <sup>18</sup> Yes,<sup>14</sup> the nations were enraged; but your wrath has come,<sup>15</sup> as well as the time for the dead to be judged, and for *all* your bond-servants—the prophets and the saints and those who fear your name, both small and great—to receive their reward, and *for you* to destroy the destroyers of the earth." <sup>19</sup> Then the sanctuary of God in heaven was opened, and the ark of his covenant appeared in his sanctuary; and there were flashes of lightning, and rumblings, and claps of thunder, and an earthquake, and a great storm of hail.

14. Lit. *and, indeed*

15. Lit. *came*

### The Woman

**12** Now a great sign appeared in heaven: a woman clothed with the sun, having the moon beneath her feet, and on her head a victor's wreath composed of twelve stars. <sup>2</sup> And the woman was pregnant, crying out in pain, and struggling to give birth.

### The Dragon

<sup>3</sup> Then another sign appeared in heaven; and behold, a great dragon, red like fire, having seven heads and ten horns; and on his heads, seven diadems.<sup>1</sup> <sup>4</sup> And his tail swept away a third of the stars of heaven and threw them down to the earth. And the dragon stood before the woman who was about to give birth, so that he might devour her child as soon as she gave birth.

1. I.e. a jeweled crown or head-band symbolizing rulership

2. Lit. *who will soon shepherd all the nations with a rod of iron*; Ps. 2:9  
3. Lit. *seized, snatched*

## The Son

<sup>5</sup> And the woman gave birth to a son, a male *child* who will soon be like a shepherd with a rod of iron to all the nations;<sup>2</sup> and her child was caught up<sup>3</sup> to God and to his throne. <sup>6</sup> Then the woman fled into the wilderness, where she has a place prepared by God, so that there she may be nourished for 1,260 days.

## War in the Heavenlies

<sup>7</sup> Then war broke out in heaven: Michael and his angels fighting against the dragon. Now the dragon and his angels fought back,<sup>8</sup> but he could not prevail; and there was no longer any place found for them in heaven. <sup>9</sup> So the great dragon—the serpent from of old who is called the devil and Satan, he who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> And *then* I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brotherhood has been thrown down—he who accuses them day and night before our God. <sup>11</sup> But they overcame him through the blood of the Lamb and through the word of their testimony; and they did not love their lives,<sup>4</sup> even in the face of death. <sup>12</sup> For this reason, rejoice *you* heavens, and all<sup>5</sup> who dwell<sup>6</sup> within them! *But* woe to the earth and the sea, for the devil has come down to you, filled with great wrath, knowing that his time is short.”

4. Lit. *life*; see John 12:25  
5. Lit. *those*  
6. Lit. *tabernacle*

## Help in the Wilderness

<sup>13</sup> Now when the dragon saw that he was thrown down to the earth, he pursued<sup>7</sup> the woman who had given birth to the male child. <sup>14</sup> But she was given the two wings of the great eagle, so that she could fly into the wilderness to her place, where she is nourished for a time, times, and half a time away from the face of the serpent. <sup>15</sup> And the serpent, *following* behind the woman, poured forth water from his mouth in order to sweep her away. <sup>16</sup> But the earth gave help to the woman, opening its mouth and swallowing up the river that the dragon was spewing out of his mouth. <sup>17</sup> So the dragon was enraged at the woman, and went off to wage war against the rest of her offspring: all<sup>8</sup> who keep the commandments of God, and who hold fast to the testimony of Jesus.

7. Or *persecuted*  
8. Lit. *those*

### The Beast from the Sea

**13** Now the dragon stood on the sand of the seashore. And I saw a beast rising up out of the sea, having ten horns and seven heads; and on his horns *were* ten diadems, and on his heads, blasphemous names. <sup>2</sup> The beast I saw was like a leopard, but his feet were like *the feet* of a bear, and his mouth like *the mouth* of a lion. And the dragon gave him his power and his throne and great authority. <sup>3</sup> Now one of the heads of the beast looked as if it had received a fatal wound—a fatal wound that was healed. So the whole earth marveled *and followed* after the beast. <sup>4</sup> And they worshiped the dragon, for the dragon had given his authority to the beast; and they worshiped the beast, saying, “Who is like the beast?” and “Who can wage war against him?”

### War on the Saints

<sup>5</sup> Now the beast was given a mouth uttering great boasts and blasphemies; and for forty-two months he was given authority to act. <sup>6</sup> So he opened his mouth to *speak* blasphemies against God: to blaspheme <sup>2</sup> *both* his name and his tabernacle (*that is*, those who dwell in heaven). <sup>7</sup> And it was granted to him to wage war against the saints and overpower them; and authority over every tribe and people and language and nation was given to him. <sup>8</sup> And all who dwell upon the earth will worship the beast, *everyone* whose name has not been written from the founding of the world in the Scroll of Life belonging to the Lamb who was slain. <sup>9</sup> If anyone has an ear, let him hear: <sup>10</sup> If anyone *is meant* for <sup>4</sup> captivity, into captivity he will go; if anyone *is meant* to be killed <sup>5</sup> with the sword, with the sword he will be killed. Herein lies the faith and patient endurance <sup>6</sup> of the saints.

### The Beast from the Earth

<sup>11</sup> Then I saw another beast rising up out of the earth; and he had two horns like a lamb, but he spoke like a dragon. <sup>12</sup> And he exercises all the authority of the first beast on his behalf; <sup>7</sup> and compels the *whole* earth and those who dwell in it to worship the first beast, whose fatal wound was healed. <sup>13</sup> He also performs great signs, even causing fire to fall from the sky to the earth in the sight of men. <sup>14</sup> And he deceives those who dwell upon the earth by means of the signs he was given to perform on behalf of the beast, telling <sup>8</sup> those who dwell on the earth to make an

1. Or *he was permitted to exercise authority*

2. Or *slander, revile*

3. Or *written in the Scroll of Life belonging to the Lamb who was slain before the founding of the world.*

4. Or *takes into*; in the Greek there is no verb

5. Many mss *kills*

6. Lit. *Here is the endurance and faith*

7. Or *in his presence*

8. Or *ordering*

9. Or *spirit, life*
10. Or *even, also*
11. Or *both speak and act, so that whoever refuses . . . might be killed (put to death)*
12. Lit. *count, reckon, figure out*
13. Lit. *for (the) number is (that) of (a) man*

image to the beast who has the wound from the sword, but who came to life. <sup>15</sup> And it was granted to him to give breath<sup>9</sup> to the image of the beast, so that the image of the beast could both<sup>10</sup> speak and cause all who refuse to worship the image of the beast to be killed.<sup>11</sup> <sup>16</sup> And he forces all *men*—the small and the great, and the rich and the poor, and the free and the slaves—to be given a mark on their right hand or on their forehead. <sup>17</sup> And *he requires* that no one can buy or sell unless he has the mark: *either* the name of the beast or the number of his name. <sup>18</sup> Here is wisdom: Let him who understands discern<sup>12</sup> the number of the beast, for it is *the* number of man.<sup>13</sup> And his number is 666.

### The Song of the Redeemed

**14** Then I looked, and behold: the Lamb, standing on Mount Zion; and with him were 144,000, *all of them* having his name and his Father's name written on their foreheads. <sup>2</sup> And I heard a sound coming out of heaven, like the sound of many waters and loud thunder; and the sound I heard *was* like *the sound* of harpists playing on their harps. <sup>3</sup> Now those whom I saw<sup>1</sup> were singing a new song before the throne, and before the four living creatures and the elders; and no one was able to learn the song except the 144,000 who were purchased from the earth. <sup>4</sup> These are those who did not defile themselves<sup>2</sup> with women (for they are virgins), those who follow the Lamb wherever he goes. These were purchased from among men *as* first fruits for<sup>3</sup> God and the Lamb. <sup>5</sup> And no lie was found in their mouth. They are faultless.<sup>4</sup>

1. Lit. *And they*
2. Or *were not defiled*
3. Lit. *to*
4. Or *without blemish*; some mss *for they are faultless*

### An Everlasting Gospel

<sup>6</sup> Then I saw another angel flying high in the sky overhead,<sup>5</sup> having an everlasting gospel to proclaim to the inhabitants of the earth, even to every nation and tribe and language and people. <sup>7</sup> And with a loud voice he kept on saying, "Fear God and give him glory, for the hour of his judgment has come; and worship him who made the heavens and the earth, *the* sea and *the* springs of water." <sup>8</sup> And another angel, a second, followed *after the first*, saying, "Fallen, fallen! Babylon the great *is utterly fallen*—she who caused<sup>6</sup> all the nations to drink from the wine of the lust that drives<sup>7</sup> her immorality."<sup>8</sup>

5. Lit. *in mid-heaven*
6. Lit. *has caused*
7. Or *the wine of the wrath of (belonging to)*
8. The Greek denotes sexual immorality of all kinds

## Wrath and Blessing

<sup>9</sup> Then another angel, a third, followed them *both*, saying in a loud voice, “If anyone worships the beast and his image, or<sup>9</sup> receives *the* mark on his forehead or his hand, <sup>10</sup> he also will drink from the wine of the wrath of God, *wrath* that is mixed full strength in the cup of his anger; and he will be tormented with fire and burning sulfur before<sup>10</sup> *all* the holy angels and before the Lamb. <sup>11</sup> And the smoke of their torment will go up forever and ever; day and night they will have no rest—those who worship the beast and his image, or who receive<sup>11</sup> the mark of his name.” <sup>12</sup> Here is the patient endurance of the saints: *of* all<sup>12</sup> who cling to the commandments of God, and to the faith that Jesus brought.<sup>13</sup>

<sup>13</sup> Then I heard a voice *coming* out of heaven, saying, “Write: ‘Blessed are the dead who die in the Lord from this time forth!’” “Yes,” says the Spirit, “so that they may rest from all their toil,<sup>14</sup> for their works follow after them.”

## Coming and Judgment

<sup>14</sup> Then I looked, and behold: a white cloud, and seated on the cloud One like a son of man, having a golden victor’s wreath on his head, and a sharp sickle in his hand. <sup>15</sup> And another angel came forth from the sanctuary, crying with a loud voice to the One who was seated on the cloud, “Send forth your sickle and reap, for the hour to reap has come, for the harvest of the earth is ripe.” <sup>16</sup> So the One who was seated on the cloud swung his sickle over the earth, and the earth was harvested.

<sup>17</sup> Then another angel came forth from the sanctuary in heaven, and he too had a sharp sickle. <sup>18</sup> And *after him*, another angel came forth from the altar: the angel having authority over its<sup>15</sup> fire. With a loud voice he called out to the angel with the sharp sickle, saying, “Send forth your sharp sickle and gather the clusters from the vine of the earth, for her grapes are ripe *for harvest*.” <sup>19</sup> So the angel thrust his sickle into the earth; and he gathered up the vine of the earth and threw *it* into the great wine press of the wrath of God. <sup>20</sup> And the wine press was trodden outside the city; and blood reaching up to the horses’ bridles poured out of the winepress to a distance of 1,600 stadia.

9. Or *and*

10. Or *in the presence of*

11. Lit. *or if someone receives*

12. Lit. *saints: those*

13. Or *and to their faith in Jesus*; lit. *the faith of Jesus*

14. Lit. *from their toils (labors)*

15. Lit. *the*

## The Song of Moses

1. Or *last*

**15** Then I saw another sign in heaven, great and wondrous: seven angels having seven final<sup>1</sup> plagues, for with them the wrath of God was brought to completion.

2. Lit. *standing by (on) the sea . . . having harps of God.*

3. Or *bow, kneel in worship*

4. Or *acts*

<sup>2</sup>I also saw what looked like a sea of glass, mingled with fire; and I saw those who had triumphed over the beast and his image and the number of his name, standing beside the sea of glass, holding harps that came from God.<sup>2</sup> <sup>3</sup>And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, “Great and wondrous are your works, O Lord God, the mighty ruler over all! Righteous and true are your ways, O King of the nations! <sup>4</sup>Who will not fear, O Lord, and glorify your name, since you alone are holy? For all the nations will come and worship<sup>3</sup> before you, for your righteous judgments<sup>4</sup> have been revealed.”

5. Or *clean*

<sup>5</sup>Now after these things I looked, and the sanctuary of the tabernacle of the testimony in heaven was opened; <sup>6</sup>and the seven angels who had the seven plagues came out of the sanctuary, dressed in linen, pure<sup>5</sup> and bright, and wearing golden sashes around their chests. <sup>7</sup>Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. <sup>8</sup>And the sanctuary was filled with smoke from the glory of God, and from his power; and no one was able to enter the sanctuary until the seven plagues of the seven angels were brought to an end.

## The Seven Bowls of God's Wrath

1. Lit. *into*

**16** Then I heard a loud voice *coming* from the sanctuary, saying to the seven angels, “Go and pour out the seven bowls of God's wrath onto<sup>1</sup> the earth.”

### Onto the Earth

<sup>2</sup>So the first *angel* went and poured out his bowl onto the earth; and a foul and painful sore broke out on those who had the mark of the beast, and on those who worshiped his image.

### Onto the Sea

<sup>3</sup>Then the second *angel* poured out his bowl onto the sea, and the sea turned to blood—blood like *that* of a dead man—and every sea creature with the breath of life died.

### Onto the Fresh Waters

<sup>4</sup> Then the third *angel* poured out his bowl onto the rivers and the springs of water; and they *too* turned to blood. <sup>5</sup> And I heard the angel of the waters saying, “Righteous are you—the One who is and who was, the Holy One—in judging as you have,” <sup>2</sup> <sup>6</sup> for they poured out the blood of *the* saints and *the* prophets; and you have given them blood to drink, *just as* they deserve.” <sup>7</sup> And I heard the altar *reply*, saying, “Yes, Lord God—the mighty ruler over all—your judgments are righteous and true!”

2. Lit. *because you judged these things*

### Onto the Sun

<sup>8</sup> Then the fourth *angel* poured out his bowl onto the sun, and it was granted to the sun to scorch men with fire. <sup>9</sup> So men were scorched with intense<sup>3</sup> heat; and they blasphemed the name of God, who had authority over *all* these plagues; but they refused to repent and give him glory.<sup>4</sup>

3. Lit. *great*

4. Lit. *and they did not repent to give him glory*

### Onto the Throne of the Beast

<sup>10</sup> Then the fifth *angel* poured out his bowl onto the throne of the beast, and his kingdom was covered with darkness. And men gnawed their tongues because of the pain; <sup>11</sup> and because of their pains and their sores they blasphemed the God of heaven; and they did not repent of their *evil* deeds.

### Onto the Great River

<sup>12</sup> Then the sixth *angel* poured out his bowl onto the great river Euphrates, and its water was dried up to make way for the kings from the east. <sup>13</sup> And I saw three unclean spirits *proceeding* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet; *and the spirits looked like frogs*. <sup>14</sup> For they are demonic spirits<sup>5</sup> performing *miraculous* signs, spirits that<sup>6</sup> go out to<sup>7</sup> the kings of the whole world to gather them together for the battle of the great day of God, the mighty ruler over all. <sup>15</sup> (“Behold, I am coming like a thief. Blessed is he who stays awake and guards his garments, lest he walk about naked, with his shame exposed for all to see!”<sup>8</sup>) <sup>16</sup> So they gathered them together to the place that in Hebrew is called Armageddon.<sup>9</sup>

5. Lit. *spirits of demons*

6. Or *signs that*; lit. *which*

7. Or *upon*

8. Lit. *naked, and they see his shame*

9. Hebrew: Mount of Megiddo



### Onto the Air

<sup>17</sup>Then the seventh *angel* poured out his bowl onto the air, and a loud voice from the throne came out of the sanctuary, saying, “It is done!” <sup>18</sup>And there were flashes of lightning and rumblings and claps of thunder and a great earthquake—an earthquake so immense and powerful that nothing like it had *ever* occurred since *the day that* man appeared upon the earth. <sup>19</sup>Then the great city was split into three parts, and the cities of the nations fell. So Babylon the great was remembered before God, that he might give to her<sup>10</sup> the cup of the wine of the fierceness of his wrath. <sup>20</sup>And every island fled away, and not a *single* mountain was found. <sup>21</sup>And great hailstones, weighing about a talent each, rained down from heaven onto men; and men blasphemed God because of the plague of hail, for the destruction it brought<sup>11</sup> was exceedingly great.

10. Lit. *God, to give to her*

11. Lit. *for its plague*

### The Harlot and the Beast

**17** Then one of the seven angels who had the seven bowls came up and spoke with me, saying, “Come, I will show you the judgment of the great harlot who is seated on many waters, <sup>2</sup>with whom the kings of the earth engaged in sexual immorality, so that the inhabitants of the earth became drunk with the wine of her fornication.”

1. Or *in spirit*

<sup>3</sup>So he carried me away in *the Spirit*<sup>1</sup> to a wilderness. And *there* I saw a woman seated on a scarlet beast, *a beast* filled with blasphemous names, and having seven heads and ten horns. <sup>4</sup>Now the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls; and in her hand she held a golden cup filled with abominations and the unclean things of her immorality. <sup>5</sup>And a name was written on her forehead, a mystery: “Babylon the Great, *the* mother of harlots, and of *all* the detestable things of the earth.” <sup>6</sup>And I saw *that* the woman *was* drunk with the blood of the saints, and with the blood of the witnesses<sup>2</sup> of Jesus. And when I saw her, I wondered *with* great wonder.

2. Or *martyrs*

<sup>7</sup>So the angel said to me, “Why did you wonder? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that is carrying her. <sup>8</sup>The beast that you saw *once* was, and *now* is not, but soon will arise out of the abyss, *only* to go to destruction. And those who dwell on the earth—those whose names have not been written in the Scroll of Life from

the founding of the world—will stand in awe when<sup>3</sup> they see the beast that *once* was, and *now* is not, but soon will be present.<sup>9</sup> Here is the mind that has wisdom: The seven heads are seven mountains on which the woman is seated.<sup>10</sup> They are also seven kings: five have fallen, one *now* is, *but* the other has not yet come; and when he does come, he must remain for a little while.<sup>11</sup> Now the beast that *once* was, but *now* is not, is himself also an eighth, yet *one* of the seven; and he will go<sup>4</sup> to destruction.

<sup>12</sup>As for the ten horns you saw, they are ten kings who have not yet received a kingdom;<sup>5</sup> but they *will* receive authority *to rule* as kings for one hour with the beast.<sup>13</sup> These *will* have a single purpose, and *will therefore* give their power and authority to the beast.<sup>14</sup> They will wage war against the Lamb, but the Lamb will overcome them, for he is Lord of lords and King of kings; and those who are with him *are the* called, *the* chosen, and *the* faithful.”

<sup>15</sup>Then he said to me, “The waters that you saw—those on which the harlot is seated—are peoples and multitudes and nations and languages.<sup>16</sup> And the beast and the ten horns you saw will hate the harlot, and will make her desolate, and will strip her bare; and they will devour her flesh and consume her with fire.<sup>17</sup> For God *will have* placed it in their hearts to accomplish his purpose by agreeing to give<sup>6</sup> their royal authority to the beast until all the words of God are fulfilled.

<sup>18</sup>“As for the woman you saw, she is the great city that holds dominion over *all* the kings of the earth.”

### Babylon Is Fallen

**18** After these things I saw another angel coming down out of heaven, having great authority; and the earth was illumined by his glory.<sup>2</sup> And with a mighty voice he cried out, saying, “Fallen, fallen, Babylon the great *is fallen*, and has become a habitation of demons, and a prison for every unclean spirit, and a prison for every unclean bird, and a prison for every unclean and detestable beast.<sup>1</sup> <sup>3</sup>For all the nations have drunk<sup>2</sup> from the wine of the lust that drives her immorality; and the kings of the earth have lain<sup>3</sup> with her, and the merchants of the earth have grown rich through the power of her sensuality.”<sup>4</sup>

<sup>4</sup>Then I heard another voice from heaven, saying, “Come out of her, my people, lest you share in her sins and receive of her

3. Or *because*

4. Lit. *goes*

5. Or *royal power*

6. Lit. *his purpose, and to make a single purpose (plan), and to give*

1. Some mss omit the final phrase

2. Some mss *fallen*

3. Lit. *engaged in sexual immorality*

4. Or *luxury*

5. Lit. *until*  
*heaven*

6. Or *death*

7. Some  
interpreters close  
the quotes here

8. Or *sensuality*

9. Lit. *the smoke*  
*of her fire*

10. Or *Woe, woe*  
*(to, because of)*

11. Or *judgment*,  
*sentence*

12. Or *myrrh*

13. Lit. *souls*

14. I.e. *slaves*

15. Or *Woe, woe!*

16. Lit. *was*

17. Or *navigate*

18. Or *Who is like*

plagues; <sup>5</sup> for her sins are piled as high as heaven,<sup>5</sup> and God has remembered her iniquities. <sup>6</sup> Just as she paid out, *so* you must pay her back; indeed, you must pay her back double in accordance with *all* her deeds. In the cup that she mixed, mix twice as much for her; <sup>7</sup> in the measure that she glorified herself and lived in luxury, in that same measure give her torment and grief; for she says in her heart, 'I am seated as a queen, and am not a widow: I will never see grief.' <sup>8</sup> For this reason her plagues will come upon her in a single day: pestilence<sup>6</sup> and grief and famine. And she will be consumed by fire, for the Lord God who judges her is strong.<sup>7</sup>

<sup>9</sup> "Now when the kings of the earth who lived with her in luxury<sup>8</sup> and immorality gaze at the smoke from the fire that consumes her,<sup>9</sup> they will weep and wail over her. <sup>10</sup> Standing at a distance for fear of her torment, they will say, 'Alas, alas!'<sup>10</sup> The great city! Babylon, the strong city! For in a single hour your punishment<sup>11</sup> has come *upon you*.'

<sup>11</sup> "The merchants of the earth *also will* weep and mourn over her, for no one purchases their cargoes anymore: <sup>12</sup> cargoes of gold and silver and precious stones and pearls; of fine linen; of purple and silk and scarlet *fabric*; of all sorts of citron wood, and of every kind of vessel made of ivory and costly woods and bronze and iron and marble; <sup>13</sup> of cinnamon and spice and incense and perfumed ointment<sup>12</sup> and frankincense; of wine and olive oil and fine flour and wheat; of cattle and sheep and horses and four-wheeled chariots and *the* bodies and lives<sup>13</sup> of men.<sup>14</sup>

<sup>14</sup> "Indeed, your ripe summer fruit—the craving of your soul—*has* departed from you; and all *your* refined and luxurious items are torn from you, never to be found again!

<sup>15</sup> "The merchants who sold these things and grew rich because of her will stand at a distance for fear of her torment. With weeping and mourning <sup>16</sup> they will say, 'Alas, alas!'<sup>15</sup> The great city, she who was arrayed in fine linen, and in purple and scarlet fabrics, and who was adorned with gold and pearls and precious stones! <sup>17</sup> For in a single hour such great wealth has been<sup>16</sup> brought to ruin!' And all the ship's captains, and all who travel<sup>17</sup> from port to port, and *all* sailors, and as many as earn their living at sea—*all of them* stood at a distance. <sup>18</sup> And when they saw the smoke from the fire that burned her, they began to cry out, saying, 'What can compare with<sup>18</sup> the great city?' <sup>19</sup> So they threw dust on their

heads, and *with* weeping and mourning they began to cry out, saying, 'Alas, alas!'<sup>19</sup> The great city, in which all who had ships at sea grew rich because of her great wealth! For in a single hour she has been<sup>20</sup> brought to ruin!

<sup>20</sup> "Rejoice over her, O heaven; and *rejoice, all you* saints and apostles and prophets; for God *has* judged her just as she judged you!"<sup>21</sup>

<sup>21</sup> Then a strong angel picked up a stone—*it looked* like a great millstone—and he threw it into the sea, saying, "Thus shall Babylon, the great city, be thrown down with sudden violence,<sup>22</sup> never again to be found. <sup>22</sup> And the sound of harpists and musicians and flautists and trumpeters will never again be heard in you; and no tradesman plying any trade will ever again be found in you; and the sound of a mill will never again be heard in you; <sup>23</sup> and the light of a lamp will never again shine in you; and the voice of a bridegroom and *his* bride will never again be heard in you. For your merchants were the great men of the earth, for all the nations were deceived by your sorcery. <sup>24</sup> And in her was found *the* blood of prophets and saints, and of all who were slain upon the earth."

### A Hallelujah Chorus

**19** After these things I heard, as it were, *the* voice<sup>1</sup> of a great crowd in heaven, saying, "Hallelujah! Salvation and glory and power *belong to* our God, <sup>2</sup> for his judgments are righteous and true; for he *has* judged the great harlot who was corrupting the earth with her harlotry, and he has avenged the blood of his bond-servants *shed* by her hand.

<sup>3</sup> Then for a second time they said, "Hallelujah! The smoke from her burning<sup>2</sup> goes up forever and ever." <sup>4</sup> And the twenty-four elders and the four living creatures fell down and worshiped God, who is seated upon the throne. And they said,<sup>3</sup> "Amen! Hallelujah!"

<sup>5</sup> Then a voice came from the throne, saying, "Give praise to our God, all *you* his bond-servants, and<sup>4</sup> *all* who fear him, *both* small and great."

<sup>6</sup> And I heard, as it were, *the* voice<sup>5</sup> of a great crowd, and *the* voice of many waters, and *the* voice of mighty rolls of thunder,

19. See note 15

20. Lit. *was*

21. Lit. *for God judged your judgment from her*

22. Or *a sudden surge of force*

1. Or *sound, noise, cry, roar*

2. Lit. *her smoke*

3. Lit. *knelt (worshiped) to the God the One seated upon the throne, saying,*

4. Or *even*; some mss omit this word

5. See note 1

6. Or *reigns*; lit. *reigned*

7. Lit. *and*

8. Lit. *brothers, the ones having (holding, keeping) the testimony of (concerning) Jesus.*

9. Lit. *he judges and wages war*

10. Lit. *he will shepherd them*

11. Or *tread the winepress*

12. Is. 63:1-3

13. Lit. *one*

14. Lit. *in mid-heaven*

saying, “Hallelujah! For *the* Lord our God—the mighty ruler over all—has taken up his reign!<sup>6</sup> <sup>7</sup>Let us rejoice and be glad and give the glory to him, for the marriage of the Lamb has come, and his Bride has prepared herself; <sup>8</sup>for<sup>7</sup> it was granted to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the saints.”

<sup>9</sup>Then the angel said to me, “Write: ‘Blessed are those who are called to the marriage feast of the Lamb.’” And he said to me, “These are the true words of God.” <sup>10</sup>Then I fell down at his feet to worship him. But he said to me, “See that you don’t do that! I am *only* your fellow servant, and the fellow servant of your brothers who have the testimony of Jesus.<sup>8</sup> Worship God. For the testimony of Jesus is the spirit of prophecy.”

## Coming and Judgment

<sup>11</sup>Then I saw heaven opened, and behold: a white horse! And he who was seated upon it is called Faithful and True, and in righteousness he was judging and waging war.<sup>9</sup> <sup>12</sup>Now his eyes *were* like a flame of fire, and on his head *were* many diadems. And a name was written on him, a name that no one knew but he himself. <sup>13</sup>And he was clothed with a robe that was dipped in blood; and his name was called the Word of God. <sup>14</sup>Now the armies in heaven—arrayed in fine linen, white *and* clean—were following him on white horses. <sup>15</sup>And from his mouth there goes forth a sharp sword, so that with it he may strike the nations. And he will be to them like a shepherd<sup>10</sup> with a rod of iron; and he himself will tread the vat of the wine<sup>11</sup> of the fierceness of the wrath of God, the mighty ruler over all. <sup>12</sup> <sup>16</sup>And he has a name written on his robe and on his thigh: “King of kings, and Lord of lords.”

<sup>17</sup>Then I saw a single<sup>13</sup> angel standing in the sun; and he cried out with a loud voice, saying to all the birds flying in the sky overhead,<sup>14</sup> “Come, assemble *yourselves* for the great supper of God, <sup>18</sup>so that you may devour the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses and their riders, and the flesh of all people, both slave and free, small and great.”

<sup>19</sup>Then I saw the beast, and the kings of the earth, and *all* their armies gathered together to wage war against him who was seated on the horse, and against his army. <sup>20</sup>But the beast was

seized, and along with him the false prophet who had performed the *miraculous* signs in his presence, *the signs* by which he had deceived those who took the mark of the beast and worshiped his image; *and* the two *of them* were thrown alive into the lake of fire that burns with sulfur. <sup>21</sup> As for the rest, they were killed with the sword that went forth from the mouth of him who was seated on the horse; and all the birds were filled with their flesh.

### The Binding of Satan

**20** Then I saw an angel coming down out of heaven, holding in his hand a great chain and the key to the abyss. <sup>2</sup> And he seized the dragon—the ancient serpent who is *called* the devil and Satan—and bound him for a thousand years, <sup>3</sup> throwing him into the abyss, and locking and sealing *it* over him,<sup>1</sup> so that he could no longer deceive the nations—*not* until the thousand years had come to an end.<sup>2</sup> After that,<sup>3</sup> he must be released for a little while.

1. Lit. *and he threw . . . and locked (shut) and sealed over him*
2. Or *come to a close; been completed*
3. Lit. *After these things*

### The First Resurrection

<sup>4</sup> Then I saw thrones, and they were seated upon them; and authority to judge had been given to them.<sup>4</sup> And *I saw* the souls of those who had been beheaded because of their testimony concerning Jesus,<sup>5</sup> and because of the word of God. And *I saw* those who<sup>6</sup> had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand. And they *all* came to life and reigned with Christ a thousand years. <sup>5</sup> (The rest of the dead did not come to life until the thousand years had come to an end.) This is the first resurrection. <sup>6</sup> Blessed and holy is he who has a share in the first resurrection: over these the second death holds no sway, but they will be priests of God and of Christ, and they will reign with him *throughout* the<sup>7</sup> thousand years.

4. Lit. *and judgment was given to them*
5. Lit. *the testimony of Jesus*
6. Or *even those who*
7. Some mss omit *the*

### The Last Battle

<sup>7</sup> Now when the thousand years have come to an end, Satan will be released from his prison. <sup>8</sup> And he will go<sup>8</sup> out to deceive the nations that *dwell* in the four corners of the earth—Gog and Magog—and to gather them together for the war; and their<sup>9</sup> number is like the sands of the seashore. <sup>9</sup> And they went up onto the broad plain<sup>10</sup> of the earth, and they surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them. <sup>10</sup> Then

8. Or *come*
9. Lit. *whose*
10. Or *marched across the breadth*

11. Lit. *where also the beast and the false prophet (are)*

the devil who had deceived them was thrown into the lake of fire and burning sulfur, there to join the beast and the false prophet.<sup>11</sup> And they will be tormented day and night forever and ever.

### The Judgment

12. Lit. *their*

<sup>11</sup> Then I saw a great white throne and the One seated upon it, from whose face the earth and the sky fled in search of safety, but no *such* place was found for them. <sup>12</sup> And I saw the dead, *both* the great and the small, standing before the throne. Then scrolls were opened; and another scroll was opened, which is *the Scroll of Life*. And the dead were judged based on the things written in the scrolls, *that is*, according to their deeds. <sup>13</sup> So the sea gave up the dead who were in it, and death and Hades gave up the dead who were in them; and they *all* were judged, each according to his<sup>12</sup> deeds. <sup>14</sup> Then death and Hades were thrown into the lake of fire. This is the second death: the lake of fire. <sup>15</sup> And if anyone's *name* was not found written in the Scroll of Life, he was thrown into the lake of fire.

### The World to Come

**21** Then I saw a new sky and a new earth, for the former sky and the former earth *had* passed away; and there was no longer *any* sea. <sup>2</sup> And I saw the holy city—New Jerusalem—coming down out of the sky from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice coming from the throne, saying, “Look, the tabernacle of God is with men! And he will tabernacle with them, and they will be his people, and God himself will be with them; <sup>4</sup> and he will wipe away every tear from their eyes, and death and mourning and crying and pain will be no more, for the former things have passed away!”

1. Lit. *They have taken place*  
2. Or *fountain*

<sup>5</sup> Then the One seated upon the throne said, “Behold, I make all things new!” And he said, “Write! For these words are trustworthy and true.” <sup>6</sup> Then he said to me, “All has come to pass!<sup>1</sup> I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will grant *that he may drink* from the spring<sup>2</sup> of the water of life without cost. <sup>7</sup> He who overcomes will inherit these things; and I will be God to him, and he a son to me. <sup>8</sup> But as for the cowardly and unbelieving and loathsome and murderers and fornicators and sorcerers and idolaters and all liars—their

portion *will be* in the lake that burns with fire and sulfur, which is the second death.”

### The City to Come

<sup>9</sup> Then one of the seven angels who had the seven bowls filled with the seven final plagues came up and spoke with me, saying, “Come, I will show you the Bride, the wife of the Lamb.” <sup>10</sup> So he carried me away in *the* Spirit to a great and lofty mountain; and he showed me the holy city—Jerusalem—coming down out of the sky from God, <sup>11</sup> having the glory of God. Her brilliance was like the brilliance of a precious gem, like a jasper, clear as crystal. <sup>12</sup> She *also* had a great and lofty wall with twelve gates; and *stationed* at the gates were twelve angels; and written on the gates were the names of the twelve tribes of the sons of Israel. <sup>13</sup> Three *of the* gates were on the east, and three were on the north, and three were on the south, and three were on the west. <sup>14</sup> Moreover, the wall of the city had twelve foundations; and *written* upon the foundations were the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> Now the angel who was speaking with me had a measure—a golden reed—so that he could measure the city and her gates and her wall. <sup>16</sup> And the city was laid out as a square, her length being equal to her width. So he measured the city with the reed: 12,000 stadia (her length and width and height were *all* equal). <sup>17</sup> He also measured her wall: 144 cubits by a man’s measure, and by an angel’s as well.<sup>3</sup> <sup>18</sup> Now the wall was made of jasper, and the city *itself* of pure gold, as pure as glass. <sup>19</sup> The foundations of the city wall were adorned with every kind of precious stone: the first with jasper, the second with sapphire, the third with chalcedony, the fourth with emerald, <sup>20</sup> the fifth with sardonyx, the sixth with sardius, the seventh with chrysolite, the eighth with beryl, the ninth with topaz, the tenth with chrysoprase, the eleventh with jacinth, *and* the twelfth with amethyst. <sup>21</sup> And the twelve gates *of the city* were twelve pearls: Each of the gates was *made* from a single pearl. And the street of the city *was* pure gold, as clear as glass.

<sup>22</sup> But I saw no sanctuary in her, for the Lord God, the mighty ruler over all—he is her sanctuary, and the Lamb *as well*. <sup>23</sup> And the city has no need that the sun or moon should illumine her, for the glory of God illumines<sup>4</sup> her, and her lamp *is* the Lamb.

3. Lit. *which is (that) of an angel*

4. Lit. *illumined*



5. Lit. *he who practices (an) abomination and a lie (falsehood)*  
 6. Lit. *only those who have been written*

<sup>24</sup> And the nations will walk by her light, and the kings of the earth will bring their glory into her. <sup>25</sup> And during the day her gates will never be shut, for in that place night will be no more; <sup>26</sup> and they will bring the glory and the honor of the nations into her. <sup>27</sup> Nothing unclean will ever enter her, nor will anyone who practices abomination or falsehood<sup>5</sup>—only those whose names are written<sup>6</sup> in the Lamb's Scroll of Life.

## Paradise Regained

1. Lit. *in*  
 2. Or possibly *flowing from the throne of God and of the Lamb. In the middle of its street and*  
 3. Or *crops of fruit*; lit. *twelve fruits*  
 4. Or *nations, and*

**22** Then he showed me *the* river of *the* water of life—clear and bright as crystal—flowing down<sup>1</sup> the middle of her street from the throne of God and the Lamb. <sup>2</sup> And<sup>2</sup> on either side of the river *stood* the tree of life, bearing twelve *kinds of* fruit,<sup>3</sup> *each* yielding its crop month by month; and the leaves of the tree were for the healing of the nations. <sup>3</sup> And<sup>4</sup> no longer will there be any curse. And the throne of God and the Lamb will be in her, and his bond-servants will serve him; <sup>4</sup> and they will see his face, and his name *will be written* on their foreheads. <sup>5</sup> Night will be no more, and they will never *again* need the light of a lamp or the light of the sun, for the Lord God *himself* will give them light. And they will reign forever and ever.

## “Worship God!”

5. Some interpreters close the quotes here  
 6. Lit. *and*

<sup>6</sup> Then the angel said to me, “These words are trustworthy and true.<sup>5</sup> For<sup>6</sup> the Lord, the God of the spirits of the prophets, *has* sent his angel to show his bond-servants the things that must shortly come to pass.”

7. Lit. *who keeps (guards, observes, obeys)*

<sup>7</sup> “Behold, I am coming swiftly. Blessed is he who believes and obeys<sup>7</sup> the words of the prophecy contained in this scroll.”

<sup>8</sup> I, John, am the one who heard and saw *all* these things. And when I heard and saw, I fell to the ground to worship at the feet of the angel who was showing them to me. <sup>9</sup> But he said to me, “See that you don’t do that! I am *only* your fellow servant, and the fellow servant of your brothers the prophets, and of those who keep the words contained in this scroll. Worship God!”

## The Time is Near

<sup>10</sup> Then he said to me, “Do not seal up the words of the prophecy contained in this scroll, for the appointed time is near. <sup>11</sup> He

who does wrong, let him still do wrong; and he who is vile, let him still be vile; and he who is righteous, let him still practice righteousness; and he who is holy, let him still be made holy.”

<sup>12</sup> “Behold, I am coming swiftly, and my wages are with me, to pay to each one according to his work. <sup>13</sup> I am the Alpha and the Omega, the first and the last, the beginning and the end.

<sup>14</sup> Blessed are those who wash their robes, so that they may freely eat from the tree of life,<sup>8</sup> and may enter the city through her gates. <sup>15</sup> Outside are the dogs and the sorcerers and the sexually immoral and the murderers and the idolaters and everyone who loves and practices falsehood.<sup>9</sup> <sup>16</sup> I, Jesus, *have* sent my angel to bring you word of *all* these things for the sake of the churches.<sup>10</sup> I am the root and offspring of David, the bright morning star.”

<sup>17</sup> Now the Spirit and the Bride say, “Come!” And let him who hears say, “Come!” And let him who is thirsty come; let him who *so* desires take *of* the water of life as a free gift!

### Warning, Promise, Plea, Farewell

<sup>18</sup> I myself testify to everyone who hears the words of the prophecy contained in this scroll: If anyone adds to them, God will add to him the plagues that stand written<sup>11</sup> in this scroll. <sup>19</sup> And if anyone takes away from the words of the prophecy contained in this scroll, God will take away his portion from the tree of life and the holy city: *from* the things that stand written<sup>12</sup> in this scroll.

<sup>20</sup> He who testifies *to* these things says, “Yes, I am coming swiftly!”

Amen! Come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus be with *you* all. Amen.

8. Lit. *that their authority might be over the tree of life*

9. Or *a lie*

10. Lit. *my angel to testify to you (all) these things for (in, concerning) the churches*

11. Or *plagues described*; lit. *plagues that have been written*

12. Or *are described*

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