
The
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ENGLISH
BIBLE

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General Editor

THE LEXHAM ENGLISH BIBLE.

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PREFACE

With approximately one hundred different English translations of the Bible already published,¹ the reader may well wonder why yet another English version has been produced. Those actually engaged in the work of translating the Bible might answer that the quest for increased accuracy, the incorporation of new scholarly discoveries in the fields of semantics, lexicography, linguistics, new archaeological discoveries, and the continuing evolution of the English language all contribute to the need for producing new translations. But in the case of the Lexham English Bible (LEB), the answer to this question is much simpler; in fact, it is merely twofold.

First, the LEB achieves an unparalleled level of transparency with the original language text because the LEB had as its starting point the *Lexham Greek-English Interlinear New Testament*. It was produced with the specific purpose of being used alongside the original language text of the Bible. Existing translations, however excellent they may be in terms of English style and idiom, are frequently so far removed from the original language texts of scripture that straightforward comparison is difficult for the average user. Of course distance between the original language text and the English translation is not a criticism of any modern English translation. To a large extent this distance is the result of the philosophy of translation chosen for a particular English version, and it is almost always the result of an attempt to convey the meaning of the original in a clearer and more easily understandable way to the contemporary reader. However, there are many readers, particularly those who have studied some biblical Greek, who desire a translation that facilitates straightforward and easy comparisons between the translation and the original language text. The ability to make such comparisons easily in software formats like Logos Bible Software makes the need for an English translation specifically designed for such comparison even more acute.

Second, the LEB is designed from the beginning to make extensive use of the most up-to-date lexical reference works available. For the New Testament this is primarily the third edition of Walter Bauer's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG). Users can be assured that the LEB as a translation is based on the best scholarly research available. The Greek text on which the LEB New Testament is based is that of NA27 (*Novum Testamentum Graece* editio XXVII). Often referred to as the “critical” text, this is the most widely used Greek text of the New Testament in use today.

¹ This figure includes translations of the New Testament alone. For one of the most comprehensive lists, see Wikipedia (http://en.wikipedia.org/wiki/List_of_English_Bible_translations).

Naturally, when these two factors are taken into consideration, it should not be surprising that the character of the LEB as a translation is fairly literal. This is a necessary by-product of the desire to have the English translation correspond transparently to the original language text. Nevertheless, a serious attempt has been made within these constraints to produce a clear and readable English translation instead of a woodenly literal one.¹

There are three areas in particular that need to be addressed to make a translation like the LEB more accessible to readers today, while at the same time maintaining easy comparison with the original language text. First, differences in word order have to be addressed. In this regard, the LEB follows standard English word order, not the word order of Koiné Greek.² Anyone who needs to see the word order of the original Greek can readily consult the *Lexham Greek-English Interlinear New Testament*, which contains a sequence line which gives this information. Second, some expressions in biblical Greek are idiomatic, so that a literal translation would be meaningless or would miscommunicate the true meaning. The LEB uses “lower corner” brackets to indicate such expressions, with a literal rendering given in a note. Third, words which have no equivalent in the original language text must sometimes be supplied in the English translation. Because the LEB is designed to be used alongside the original language texts of scripture, these supplied words are indicated with *italics*. In some cases the need for such supplied words is obvious, but in other cases where it is less clear a note has been included.

Finally, the reader should remember that any Bible translation, to be useful to the person using it, must actually be read. I would encourage every user of the LEB, whether reading it alongside the original languages text or not, to remember that once we understand the meaning of a biblical text we are responsible to apply it first in our own lives, and then to share it with those around us.

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For the word of God *is* living and active and sharper than any double-edged sword, and piercing as far as the division of soul and spirit, both joints and marrow, and able to judge the reflections and thoughts of the heart. (Heb 4:12 LEB)

¹ A small amount of foreignness in a Bible translation is not necessarily a bad thing, because it reminds us that we are reading an ancient text from a different culture. Not only do the linguistic constructions differ considerably from our own, but the cultural presuppositions and assumptions differ as well. I am not convinced that, as a reader of the Bible in the early twenty-first century, I am particularly well-served if Paul comes across sounding like an op-ed columnist in the newspaper or Luke sounds like the anchor of a cable news channel on television. Clarity in translation is one thing, but obliterating the cultural distance that separate the modern reader from the first century is something else again.

² Koiné Greek (sometimes called Hellenistic Greek) is the form of Greek in which the New Testament is written.

**The Gospel
according to
Matthew**

The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham became the father of Isaac, and Isaac became the father of Jacob, and Jacob became the father of Judah and his brothers, **3** and Judah became the father of Perez and Zerah by Tamar, and Perez became the father of Hezron, and Hezron became the father of Aram,¹ **4** and Aram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, **5** and Salmon became the father of Boaz by Rahab, and Boaz became the father of Obed by Ruth, and Obed became the father of Jesse, **6** and Jesse became the father of David the king.

And David became the father of Solomon by the *wife*² of Uriah, **7** and Solomon became the father of Rehoboam, and Rehoboam became the father of Abijah, and Abijah became the father of Asa,³ **8** and Asa became the father of Jehoshaphat,⁴ and Jehoshaphat became the father of Joram, and Joram became the father of Uzziah, **9** and Uzziah became the father of Jotham, and Jotham became the father of Ahaz, and Ahaz became the father of Hezekiah, **10** and Hezekiah became the father of Manasseh, and Manasseh became the father of Amon,⁵ and Amon became the father of Josiah, **11** and Josiah became the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon, Jechoniah became the father of Shealtiel,⁶ and Shealtiel became the father of Zerubbabel, **13** and Zerubbabel became the father of Abiud, and Abiud became the father of Eliakim, and Eliakim became the father of Azor, **14** and Azor became the father of Zadok, and Zadok became the father of Achim, and Achim became the father of Eliud, **15** and Eliud became the father of Eleazar, and Eleazar became the father of Matthan, and Matthan became the father of Jacob, **16** and Jacob became the father of Joseph, the husband of Mary by whom⁷ was born Jesus, who is called Christ.

¹ Although the Greek text reads "Aram," many English versions substitute the Old Testament form of the name, "Ram" (cf. 1 Chr 2:9; Ruth 4:19), here and in the following verse

² The word "wife" is not in the Greek text, but is implied idiomatically

³ Greek "Asaph," alternately spelled "Asa" in many English versions here and in the following verse (cf. 1 Chr 3:10)

⁴ Greek "Josaphat"; alternately spelled "Jehoshaphat" in many English versions

⁵ The earliest and best Greek manuscripts read "Amos," but many English versions use the Old Testament form of the name here, "Amon" (cf. 2 Kgs 21:18)

⁶ Greek "Salathiel," but many English versions use the Old Testament form of the name here, "Shealtiel" (cf. Ezra 3:2)

⁷ The Greek relative pronoun is feminine gender and thus refers only to Mary, not Joseph

17 Therefore all the generations from Abraham to David *are* fourteen generations, and from David to the deportation to Babylon *are* fourteen generations, and from the deportation to Babylon to the Christ *are* fourteen generations.

The Birth of Jesus Christ

18 Now the birth of Jesus Christ occurred in this way. His mother Mary had been betrothed to Joseph, *but* before they came together, she was found _⌋ to be pregnant _⌋¹ by the Holy Spirit. **19** So Joseph her husband, being righteous and not wanting to disgrace her, intended to divorce her secretly. **20** But *as*² he was considering these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary *as* your wife, for what has been conceived in her is from the Holy Spirit. **21** And she will give birth to a son, and you will call his name ‘Jesus,’ because he will save his people from their sins.” **22** Now all this happened in order that what was spoken by the Lord through the prophet would be fulfilled, saying,

23 “Behold, the virgin _⌋ will become pregnant _⌋³ and will give birth to a son, and they will call his name Emmanuel,”⁴ which is translated, “God with us.”⁵ **24** And Joseph, *when he*⁶ woke up from sleep, did as the angel of the Lord commanded him, and he took his wife **25** and _⌋ did not have sexual relations with _⌋⁷ her until she gave birth to a son. And he called his name Jesus.

Wise Men Visit Jesus

2 **1** Now *after*⁸ Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, **2** saying, “Where is the one who has been born king of the Jews? For we have seen his star at its rising⁹ and have come to worship him.” **3** And *when*¹⁰ King Herod heard *it*,¹¹ he was troubled, and all Jerusalem with him, **4** and *after*¹² calling together all the chief priests and scribes of the people, he inquired from them where the Christ was to be born. **5** So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet,

6 ‘And you, Bethlehem, land of Judah,
are by no means least among the rulers of Judah,
for from you will go out a ruler
who will shepherd my people Israel.’”¹³

¹ Literally “to have in the womb”

² Here “*as*” is supplied as a component of the temporal genitive absolute participle (“considering”)

³ Literally “will have in the womb”

⁴ A quotation from Isa 7:14

⁵ An allusion to Isa 8:8, 10 in the Greek OT (LXX)

⁶ Here “*when*” is supplied as a component of the participle (“woke up”) which is understood as temporal

⁷ Literally “did not know”

⁸ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“was born”)

⁹ Or, “when it rose”; traditionally rendered “in the east” by many English versions

¹⁰ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*after*” is supplied as a component of the participle (“calling together”) which is understood as temporal

¹³ A quotation from Mic 5:2

7 Then Herod secretly summoned the wise men *and*¹ determined precisely from them the time *when*² the star appeared. 8 And he sent them to Bethlehem *and*³ said, “Go, “Go, inquire carefully concerning the child, and when you have found *him*, report to me so that I also may come *and*⁴ worship him.” 9 *After*⁵ they listened to the king, they went out, and behold, the star which they had seen at its rising⁶ led them until it came *and*⁷ stood above *the place* where the child was. 10 Now *when they*⁸ saw the star, they rejoiced rejoiced *with* very great joy. 11 And *when they*⁹ came into the house, they saw the child with Mary his mother, and they fell down *and*¹⁰ worshiped him. And opening their treasure boxes, they offered him gifts of gold and frankincense and myrrh. 12 And being warned in a dream not to return to Herod, they went back to their *own* country by another route.

Joseph, Mary, and Jesus Escape to Egypt

13 Now *after* they had gone away, behold, an angel of the Lord appeared in a dream to Joseph, saying, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you. For Herod is about to seek the child to destroy him.” 14 So he got up *and*¹¹ took the child and his mother during the night and went away to Egypt. 15 And he was there until the death of Herod, in order that what was said by the Lord through the prophet would be fulfilled, saying,

“Out of Egypt I called my son.”

Herod Has Innocent Children Murdered

16 Then Herod, *when he*¹² saw that he had been deceived by the wise men, became very angry, and he sent *soldiers*¹³ *and*¹⁴ executed all the children in Bethlehem and in all the region *around* it from *the age of* two years old and under, according to the time which he had determined precisely from the wise men. 17 Then what was spoken by the prophet Jeremiah was fulfilled, saying,

18 “A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping *for* her children,
and she did not want to be comforted,

¹ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“appeared”)

³ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“may come”) has been translated as a finite verb

⁵ Here “*after*” is supplied as a component of the participle (“listened to”) which is understood as temporal

⁶ Or, “when it rose”; traditionally rendered “in the east” by many English versions

⁷ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹⁰ Here “*and*” is supplied because the previous participle (“fell down”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

¹² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

because ₁ they exist no longer ₂ .”²

Joseph, Mary, and Jesus Return to Nazareth

19 Now *after*³ Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, **20** saying, “Get up, take the child and his mother and go to the land of Israel, for those who were seeking the life of the child are dead.” **21** So he got up *and*⁴ took the child and his mother and ₅ entered ₅ the land of Israel. **22** But *when* *he*⁶ heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream, he took refuge in the regions of Galilee. **23** And he came *and*⁷ lived in a town called Nazareth, in order that what was said by the prophets would be fulfilled:⁸ “He will be called a Nazarene.”

John the Baptist Begins His Ministry

3 **1** Now in those days John the Baptist came preaching in the Judean wilderness **2** and saying, “Repent, for the kingdom of heaven has come near!” **3** For this is the one who was spoken about by the prophet Isaiah, saying,
“The voice of one crying out in the wilderness,
‘Prepare the way of the Lord,
make his paths straight.’”⁹

4 Now John himself had his clothing made from camel’s hair and a belt made of leather around his waist, and his food was locusts and wild honey. **5** Then Jerusalem and all Judea and all the district around the Jordan were going out to him, **6** and they were being baptized by him in the Jordan River *as they*¹⁰ confessed their sins.

7 But *when* *he*¹¹ saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Offspring of vipers! Who warned you to flee from the coming wrath? **8** Therefore produce fruit worthy of repentance! **9** And do not think to say to yourselves, ‘We have Abraham *as* father.’ For I say to you that God is able to raise up children for Abraham from these stones! **10** Already now the ax is positioned at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire. **11** I baptize you with water for repentance, but the one who comes after me is more powerful than I *am*, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. **12** His winnowing shovel *is* in his hand, and he will clean out his

¹ Literally “they are not”

² A quotation from Jer 31:15

³ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had died”)

⁴ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁵ Literally “entered into”

⁶ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁸ Literally “that”; the conjunction could be understood (1) to introduce a direct quotation, serving a function similar to modern English quotation marks, and thus not translated; or (2) to introduce an indirect quotation, in which case it could be translated “that he would be called a Nazarene”

⁹ A quotation from Isa 40:3

¹⁰ Here “*as*” is supplied as a component of the participle (“confessed”) which is understood as temporal

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

threshing floor and will gather his wheat into the storehouse, but he will burn up the chaff with unquenchable fire.”

The Baptism of Jesus

13 Then Jesus came from Galilee to the Jordan to John in order to be baptized by him. **14** But John tried to prevent¹ him, saying, “I need² to be baptized by you, and do you come to me?” **15** But Jesus answered *and*³ said to him, “Permit *it* now, for in this way it is right for us to fulfill all righteousness.” Then he permitted him. **16** Now *after* *he*⁴ was baptized, Jesus immediately went up from the water, and behold, the heavens opened to him and he saw the Spirit of God descending like a dove and coming upon him. **17** And behold, *there was*⁵ a voice from heaven saying, “This is my beloved Son, with whom I am well pleased.”

The Temptation of Jesus

4 **1** Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil, **2** and *after* *he*⁶ had fasted forty days and forty nights, then he was hungry. **3** And the tempter approached *and*⁷ said to him, “If you are the Son of God, order that these stones become bread.” **4** But he answered *and*⁸ said, “It is written, ‘Man will not live on bread alone, but on every word that comes out of the mouth of God.’”⁹ **5** Then the devil took him to the holy city¹⁰ and placed him on the highest point of the temple **6** and said to him, “If you are the Son of God, throw yourself down! For it is written,
‘He will command his angels concerning you,’¹¹
and
‘On *their* hands they will lift you up,
lest you strike your foot against a stone.’”¹² **7** Jesus said to him, “On the other hand it is written, ‘You are not to put the Lord your God to the test.’”¹³ **8** Again the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory, **9** and he said to him, “I will give to you all these

¹ The imperfect verb is understood as conative (“tried to”)

² Literally “I have need”

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Here “*after*” is supplied as a component of the participle (“was baptized”) which is understood as temporal

⁵ The words “*there was*” are not in the Greek text, but are supplied to make a complete sentence in English

⁶ Here “*after*” is supplied as a component of the participle (“had fasted”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ A quotation from Deut 8:3

¹⁰ That is, Jerusalem

¹¹ A quotation from Ps 91:11

¹² A quotation from Ps 91:12

¹³ A quotation from Deut 6:16

things, if you will fall down *and*¹ worship me.” **10** Then Jesus said to him, “Go away, Satan, for it is written, ‘You shall worship the Lord your God and serve only him.’”² **11** Then the devil left him, and behold, angels came and began ministering to him.

Public Ministry in Galilee

12 Now *when* *he*³ heard that John *had* been arrested *and*⁴ he withdrew into Galilee. **13** And leaving Nazareth, he went *and*⁵ lived in Capernaum by the sea, in the region of Zebulun and Naphtali, **14** in order that what was spoken by the prophet Isaiah would be fulfilled, who said,

15 “Land of Zebulun and land of Naphtali,
toward the sea *and*⁶ on the other side of the Jordan,
Galilee of the Gentiles⁷ –

16 the people who sit in darkness
have seen a great light,
and the ones who sit in the land and shadow of death,
a light has dawned on them.”⁸

17 From that time *on*, Jesus began to preach and to say, “Repent, because the kingdom of heaven is near.”

Jesus Calls His First Disciples

18 Now *as* *he*⁹ was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew, throwing a casting net into the sea (for they were fishermen). **19** And he said to them, “Follow me *and*¹⁰ and I will make you fishers of people.” **20** And immediately they left their nets *and*¹¹ followed him. **21** And going on from there, he saw two other brothers, James the *son* of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. **22** And immediately they left the boat and their father *and*¹² followed him.

Teaching, Preaching, and Healing throughout Galilee

23 And he went around through all of Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and healing every disease and every sickness

¹ Here “*and*” is supplied because the previous participle (“will fall down”) has been translated as a finite verb

² A quotation from Deut 6:13

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Literally “had been handed over”

⁵ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

⁶ Literally “the way of the sea”

⁷ Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁸ A quotation from Isa 9:1

⁹ Here “*as*” is supplied as a component of the participle (“was walking”) which is understood as temporal

¹⁰ Literally “come behind me”

¹¹ Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

among the people. **24** And a report about him went out ₁ throughout ₁ Syria, and they brought to him all those ₂ who were sick ₂ with various diseases and afflicted by torments and demon-possessed and epileptics and paralytics, and he healed them. **25** And large crowds followed him from Galilee, Decapolis, Jerusalem, Judea, and from the other side of the Jordan.

The Sermon on the Mount: The Beatitudes

- 5** **1** Now *when he*³ saw the crowds, he went up the mountain and *after he*⁴ sat down, his disciples approached him. **2** And opening his mouth he began to teach them, saying,
- 3** “Blessed *are* the poor in spirit,
because theirs is the kingdom of heaven.
- 4** Blessed *are* the ones who mourn,
because they will be comforted.
- 5** Blessed *are* the meek,
because they will inherit the earth.
- 6** Blessed *are* the ones who hunger and thirst *for* righteousness,
because they will be satisfied.
- 7** Blessed *are* the merciful,
because they will be shown mercy.
- 8** Blessed *are* the pure in heart,
because they will see God.
- 9** Blessed *are* the peacemakers,
because they will be called sons of God.
- 10** Blessed *are* those who are persecuted because of righteousness,
because theirs is the kingdom of heaven.
- 11** Blessed are you
when they insult you and persecute *you* and say all kinds of evil things
against you, lying on account of me. **12** Rejoice and be glad, because your
reward *is* great in heaven, for in the *same* way they persecuted the prophets
before you.

The Sermon on the Mount: Salt and Light

13 “You are the salt of the earth. But if salt becomes tasteless, by what will it be made salty? It is good for nothing any longer except to be thrown outside *and*⁵ trampled under foot by people. **14** You are the light of the world. A city located on top of a hill cannot be hidden, **15** nor do they light a lamp and place it under a basket, but on a lampstand, and it shines on all those in the house. **16** In the *same* way let your light shine

¹ Literally “in the whole of”

² Literally “having badly”

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here “*after*” is supplied as a component of the participle (“sat down”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“thrown”) has been translated as a finite verb

before people, so that they can see your good works and glorify your Father who is in heaven.

The Sermon on the Mount: The Law and the Prophets Fulfilled

17 “Do not think that I have come to destroy the law or the prophets. I have not come to destroy *them* but to fulfill *them*. **18** For truly I say to you, until heaven and earth pass away, not one tiny letter or one stroke of a letter will pass away from the law until all takes place. **19** Therefore whoever abolishes one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven, but whoever keeps *them* and teaches *them*, this person will be called great in the kingdom of heaven. **20** For I say to you that unless your righteousness greatly surpasses *that* of the scribes and Pharisees, you will never enter into the kingdom of heaven.

The Sermon on the Mount: Anger Toward Others

21 “You have heard that it was said to the ₁ people of old ₁,¹ ‘Do not commit murder,’² and ‘whoever commits murder will be subject to judgment.’ **22** But I say to you that everyone who is angry at his brother will be subject to judgment, and whoever says to his brother, ‘Stupid fool!’³ will be subject to the council, and whoever says, ‘Obstinate fool!’⁴ will be subject to fiery hell. **23** Therefore if you present your gift at the altar and there remember that your brother has something against you, **24** leave your gift there before the altar and first go be reconciled to your brother, and then come *and*⁵ present your gift. **25** ₆ Settle the case quickly with your accuser ₆ while you are with him on the way, lest your accuser hand you over to the judge, and the judge to the officer, and you be thrown into prison. **26** Truly I say to you, you will never come out of there until you have paid back the last penny!

The Sermon on the Mount: Adultery and Lust

27 “You have heard that it was said, ‘Do not commit adultery.’⁷ **28** But I say to you that everyone who looks at a woman to lust for her has already committed adultery with her in his heart. **29** And if your right eye causes you to sin, tear it out and throw *it* from you! For it is better for you that one of your members be destroyed than your whole body be thrown into hell. **30** And if your right hand causes you to sin, cut it off and throw *it* from you! For it is better for you that one of your limbs be destroyed than your whole body go into hell.

¹ Literally “ancients”

² A quotation from Exod 20:13; Deut 5:17

³ Greek “Raca,” a term of verbal abuse involving lack of intelligence

⁴ Perhaps with the idea of obstinate, godless foolishness; some take the word to be a Greek transliteration of the Hebrew word for “rebel” (Deut 21:18, 20)

⁵ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

⁶ Literally “be making friends quickly with your accuser”

⁷ A quotation from Exod 20:14; Deut 5:17

The Sermon on the Mount: Divorce

31 “And it was said, ‘Whoever divorces his wife must give her a certificate of divorce.’¹ **32** But I say to you that everyone who divorces his wife, except for a matter of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

The Sermon on the Mount: Taking Oaths

33 “Again you have heard that it was said to the $_$ people of old $_$,² ‘Do not swear falsely,³ but fulfill your oaths to the Lord.’⁴ **34** But I say to you, do not swear at all, either by heaven, because it is the throne of God, **35** or by the earth, because it is the footstool of his feet, or by Jerusalem, because it is the city of the great king. **36** And do not swear by your head, because you are not able to make one hair white or black. **37** But let your statement be ‘Yes, yes; no, no,’ and anything beyond these is from the evil one.⁵

The Sermon on the Mount: Retaliation

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’⁶ **39** But I say to you, do not resist the evildoer, but whoever strikes you on your right cheek, turn the other to him also. **40** And the one who wants to go to court with you and take your tunic, $_$ let him have $_$ ⁷ your outer garment also. **41** And whoever forces you to go one mile,⁸ go with him two. **42** Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

The Sermon on the Mount: Love for Enemies

43 “You have heard that it was said, ‘Love your neighbor’⁹ and ‘Hate your enemy.’¹⁰ **44** But I say to you, love your enemies and pray for those who persecute you, **45** in order that you may be sons of your Father who is in heaven, because he causes his sun to rise on the evil and the good, and he sends rain on the just and the unjust. **46** For if you love those who love you, what reward do you have? Do not the tax collectors also do the same? **47** And if you greet only your brothers, what are you doing that is remarkable? Do not the Gentiles also do the same? **48** Therefore you be perfect as your heavenly Father is perfect.

¹ A quotation from Deut 24:1

² Literally “ancients”

³ Or “do not break your oath”

⁴ A quotation from Lev 19:12

⁵ Or “is of evil”

⁶ A quotation from Exod 21:24; Lev 24:20

⁷ Literally “leave to him”

⁸ A Roman mile was originally a thousand paces, but was later fixed at eight stades (1,478.5 meters)

⁹ A quotation from Lev 19:18

¹⁰ An allusion to Deut 23:3-6

The Sermon on the Mount: Charitable Giving

6 **1** “And take care not to practice your righteousness before people to be seen by them; ¹ otherwise ¹ you have no reward from your Father who is in heaven. **2** Therefore whenever you practice charitable giving, do not sound a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order that they may be praised by people. Truly I say to you, they have received their reward in full! **3** But you, *when you*² practice charitable giving, do not let your left hand know what your right hand is doing, **4** in order that your charitable giving may be in secret, and your Father who sees in secret will reward you.

The Sermon on the Mount: How to Pray

5 And whenever you pray, do not be like the hypocrites, because they love to stand *and*³ pray in the synagogues and on the corners of the streets, in order that they may be seen by people. Truly I say to you, they have received their reward in full! **6** But whenever you pray, enter into your inner room and shut your door *and*⁴ pray to your Father who is in secret, and your Father who sees in secret will reward you.

7 “But *when you*⁵ pray, do not babble repetitiously like the pagans, for they think that that because of their many words they will be heard. **8** Therefore do not be like them, for your Father knows ⁶ what you need ⁶ before you ask him. **9** Therefore you pray in this way:

“Our Father who is in heaven,
may your name be treated as holy.

10 May your kingdom come,
may your will be done
on earth as *it is* in heaven.

11 Give us today our daily bread,

12 and forgive us our debts,
as we also have forgiven our debtors.

13 And do not bring us into temptation,
but deliver us from the evil one.⁷

14 For if you forgive people their sins, your heavenly Father will also forgive you. **15** But if you do not forgive people, neither will your Father forgive your sins.

The Sermon on the Mount: How to Fast

16 “Whenever you fast, do not be sullen like the hypocrites, for they make their faces unrecognizable in order that they may be seen fasting by people. Truly I say to you, they

¹ Literally “but if not”

² Here “*when*” is supplied as a component of the participle (“practice”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“stand”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“shut”) has been translated as a finite verb

⁵ Here “*when*” is supplied as a component of the participle (“pray”) which is understood as temporal

⁶ Literally “of what you have need”

⁷ Or “evil”; most later Greek manuscripts add the phrase “for yours is the kingdom and the power and the glory forever, amen”

have received their reward in full! **17** But *when*¹ you are fasting, put olive oil on your head² and wash your face **18** so that you will not be seen by people as fasting, but to your Father who is in secret, and your Father who sees in secret will reward you.

The Sermon on the Mount: Treasure in Heaven

19 “Do not store up for yourselves treasures on earth, where moth and consuming *insect*³ destroy and where thieves break in and steal, **20** but store up for yourselves treasures in heaven, where neither moth nor consuming *insect*⁴ destroy and where thieves do not break in or steal. **21** For where your treasure is, there your heart will be also.

22 “The eye is the lamp of the body. Therefore if your eye is sincere, your whole body will be full of light. **23** But if your eye is evil, your whole body will be dark. Therefore if the light in you is darkness, how great *is* the darkness!

24 “No one is able to serve two masters. For either he will hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and money.⁵

The Sermon on the Mount: Anxiety

25 “For this *reason* I say to you, do not be anxious for your life, what you will eat or what you will drink, and not for your body, what you will wear. Is your life not more than food and your body *more than* clothing? **26** Consider the birds of the sky, that they do not sow or reap or gather *produce* into barns, and your heavenly Father feeds them. Are you not worth more than they *are*? **27** And who among you, *by*⁶ being anxious, is able to add one hour⁷ to his life span? **28** And why are you anxious about clothing? Observe the lilies lilies of the field, how they grow: they do not toil or spin, **29** but I say to you that not even Solomon in all his glory was dressed like one of these. **30** But if God dresses the grass of the field in this way, *although it*⁸ is *here* today and tomorrow is thrown into the oven, will he not *do so* much more for you, you of little faith? **31** Therefore do not be anxious, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ **32** for the pagans seek after all these *things*. For your heavenly Father knows that you need all these *things*. **33** But seek first the kingdom of God and his righteousness, and all these *things* will be added to you. **34** Therefore do not be anxious for tomorrow, because tomorrow will be anxious for itself. Each day has enough trouble of its own.⁹

¹ Here “*when*” is supplied as a component of the participle (“fasting”) which is understood as temporal

² Literally “anoint your head”

³ Traditionally “rust,” but more likely in this context along with “moth” the term refers to “eating” by other types of insects or vermin

⁴ Traditionally “rust,” but more likely in this context along with “moth” the term refers to “eating” by other types of insects or vermin

⁵ Traditionally transliterated from the Greek as “mammon”

⁶ Here “*by*” is supplied as a component of the participle (“being anxious”) which is understood as means

⁷ Or “cubit”

⁸ Here “*although*” is supplied as a component of the participle (“is”) which is understood as concessive

⁹ Literally “sufficient for the day its trouble”

The Sermon on the Mount: On Judging Others

7 **1** “Do not judge, so that you will not be judged. **2** For by what judgment you judge, you will be judged, and by what measure you measure out, it will be measured out to you. **3** And why do you see the speck *that is* in your brother’s eye, but do not notice the beam of wood in your *own* eye? **4** Or how will you say to your brother, ‘Allow *me* to remove the speck from your eye,’ and behold, the beam of wood *is* in your *own* eye? **5** Hypocrite! First remove the beam of wood from your *own* eye and then you will see clearly to remove the speck from your brother’s eye!

6 “Do not give what is holy to dogs, or throw your pearls in front of pigs, lest they trample them with their feet, and turn around *and*¹ tear you to pieces.

The Sermon on the Mount: Ask, Seek, Knock

7 “Ask and it will be given to you; seek and you will find; knock and it will be opened for you. **8** For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. **9** Or what man is *there* among you, *if* his son will ask him *for* bread, will give him a stone? **10** Or also *if* he will ask for a fish, will give him a snake? **11** Therefore if you, *although you*² are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? **12** Therefore *in all things*, whatever you want that people should do to you, thus also you do to them. For this is the law and the prophets.

The Sermon on the Mount: The Narrow Gate

13 “Enter through the narrow gate, because broad *is* the gate and spacious *is* the road that leads to destruction, and there are many who enter through it. **14** How narrow *is* the gate and constricted the road that leads to life, and there are few who find it!

The Sermon on the Mount: Recognizing False Prophets

15 “Beware of false prophets who come to you in sheep’s clothing, but inside are ravenous wolves. **16** You will recognize them by their fruits: they do not gather grapes from thorn bushes or figs from thistles, *do they*?³ **17** In the *same way*, every good tree produces good fruit, but a bad tree produces bad fruit. **18** A good tree is not able to produce bad fruit, nor a bad tree to produce good fruit. **19** Every tree that does not produce good fruit is cut down and thrown into the fire. **20** As a result, you will recognize them by their fruits.

The Sermon on the Mount: False Followers

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven, but the one who does the will of my Father who is in heaven. **22** On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and expel demons

¹ Here “*and*” is supplied because the previous participle (“turn around”) has been translated as a finite verb

² Here “*although*” is supplied as a component of the participle (“are”) which is understood as concessive

³ The negative construction in Greek anticipates a negative answer here, indicated by “*do they*”

in your name, and perform many miracles in your name?’ **23** And then ᵘ I will say to them plainly ᵘ,¹ ‘I never knew you. Depart from me, you who practice lawlessness!’

The Sermon on the Mount: Two Houses and Two Foundations

24 “Therefore everyone who hears these words of mine and does them will be like a wise man who built his house on the rock. **25** And the rain came down and the rivers came and the winds blew and beat against that house, and it did not collapse, because its foundation was laid on the rock. **26** And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. **27** And the rain came down and the rivers came and the winds blew and beat against that house, and it collapsed, and its fall was great.”

The Sermon on the Mount: Response

28 And it happened when Jesus finished these words the crowds were amazed at his teaching, **29** because he was teaching them like one who had authority, and not like their scribes.

A Leper Cleansed

8 **1** And *when*² he came down from the mountain, large crowds followed him. **2** And behold, a leper approached *and*³ worshiped him, saying, “Lord, if you are willing, you are able to make me clean.” **3** And extending his hand he touched him, saying, “I am willing, be clean.” And immediately his leprosy was cleansed. **4** And Jesus said to him, “See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, for a testimony to them.”

A Centurion’s Slave Healed

5 Now *when*⁴ he entered Capernaum, a centurion approached him, appealing to him **6** and saying, “Lord, my slave⁵ is lying paralyzed in my⁶ house, terribly tormented!” **7** And he said to him, “I will come *and*⁷ heal him.” **8** And the centurion answered *and*⁸ said, “Lord, I am not worthy that you should come in under my roof. But only say the word and my slave will be healed. **9** For I also am a man under authority who has soldiers under me, and I say to this one, ‘Go,’ and he goes, and to another one, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does *it*.”

¹ Literally “I will declare to them”

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came down”)

³ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“entered”)

⁵ Traditionally “servant”; the Greek term here is one often used of a slave who was regarded with some degree of affection, possibly a personal servant (the parallel passage in Luke 7:7 uses the more common term for slave)

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

10 Now *when*¹ Jesus heard *this*,² he was astonished, and said to those who were following *him*,³ “Truly I say to you, I have found such great faith with no one in Israel. **11** But I say to you that many will come from east and west and *be* seated at the banquet *with*⁴ Abraham and Isaac and Jacob in the kingdom of heaven. **12** But the sons of the kingdom will be thrown out into the outer darkness. In that place there will be weeping and gnashing of teeth!” **13** And Jesus said to the centurion, “Go, as you have believed it will be done for you.” And his slave was healed at that hour.

Many at Capernaum Are Healed

14 And *when*⁵ Jesus came into Peter’s house, he saw his mother-in-law lying down and suffering with a fever. **15** And he touched her hand and the fever left her, and she got up and began to serve him.

16 Now *when it*⁶ was evening, they brought to him many who were demon-possessed, and he expelled the spirits with a word. And he healed all *those* who were sick *in*,⁷ **17** in order that what was spoken through the prophet Isaiah would be fulfilled, who said,

“He himself took away our sicknesses,
and carried away our diseases.”⁸

Would-be Followers

18 Now *when*⁹ Jesus saw a crowd¹⁰ around him, he gave orders to depart to the other other side.¹¹ **19** And a scribe approached *and*¹² said to him, “Teacher, I will follow you wherever you go!” **20** And Jesus said to him, “Foxes have dens and birds of the sky *have* nests, but the Son of Man has no place to lay his head.” **21** And another of his disciples said to him, “Lord, allow me first to go and bury my father.” **22** But Jesus said to him, “Follow me, and leave the dead to bury their own dead!”

Calming of a Storm

23 And *as*¹³ he got into the boat, his disciples followed him. **24** And behold, a great storm arose on the sea, so that the boat was being inundated by the waves, but he himself

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Literally “recline at table”

⁵ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁶ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁷ Literally “those who were having badly”

⁸ A quotation from Isa 53:4

⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁰ Other manuscripts read the plural “crowds”; still others read “a large crowd,” and some manuscripts read “many crowds”

¹¹ That is, the other side of the Sea of Galilee

¹² Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

¹³ Here “*as*” is supplied as a component of the participle (“got”) which is understood as temporal

was asleep. **25** And they came *and*¹ woke him, saying, “Lord, save us!”² We are perishing!” **26** And he said to them, “Why are you fearful, *you* of little faith?” Then he got up *and*³ rebuked the winds and the sea and there was a great calm. **27** And the men were astonished, saying, “What sort of *man* is this, that even the winds and the sea obey him?”

Demon-possessed Gadarenes Healed

28 And *when*⁴ he came to the other side,⁵ to the region of the Gadarenes,⁶ two demon-possessed men coming from among the tombs met him, very violent, so that no one was able to pass by along that road. **29** And behold, they cried out, saying, “What do you have to do with us,”⁷ Son of God? Have you come here to torment us before the time?”⁸ **30** Now a long way from them a large herd of pigs was feeding. **31** So the demons implored him, saying, “If you are going to expel us, send us into the herd of pigs.” **32** And he said to them, “Go!” So they departed *and*⁹ went into the pigs, and behold, the whole herd rushed headlong down the steep slope into the sea and drowned in the water. **33** Now the herdsmen fled and went into the town *and*¹⁰ reported everything, including the things concerning the demon-possessed men. **34** And behold, the whole town came out to meet Jesus, and *when they*¹¹ saw him, they implored *him*¹² that he would depart from their region.

A Paralytic Healed

9 **1** And getting into a boat, he crossed over and came to his own town.¹³ **2** And behold, they brought to him a paralytic lying on a stretcher, and *when*¹⁴ Jesus saw their faith, he said to the paralytic, “Have courage, child, your sins are forgiven.” **3** And behold, some of the scribes said to themselves, “This man is blaspheming!” **4** And perceiving their thoughts, Jesus said, “Why do you think evil in your hearts? **5** For which is easier to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? **6** But in order that you may know that the Son of Man has authority on earth to forgive sins,” then he said to the paralytic, “Get up, pick up your stretcher and go to your home.” **7** And he got up *and*¹⁵ went to his home. **8** But *when*¹ the crowds saw *this*,² they were afraid and glorified God who had given such authority to men.

¹ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

⁵ That is, the other side of the Sea of Galilee

⁶ Many manuscripts read “Gergesenes”; others read “Gerasenes” (see Luke 8:26)

⁷ Literally “what to us and to you”

⁸ That is, before the appointed time of judgment

⁹ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ A reference to Capernaum

¹⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁵ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

Matthew Called to Follow Jesus

9 And *as*³ Jesus was going away from there, he saw a man called Matthew sitting at the tax booth and said to him, “Follow me!” And he stood up *and*⁴ followed him.

10 And it happened *as*⁵ he _⌋ was dining _⌋⁶ in the house, behold, many tax collectors and sinners were coming *and*⁷ _⌋ dining _⌋⁸ with Jesus and his disciples. **11** And *when they*⁹ saw *it*,¹⁰ the Pharisees began to say to his disciples, “Why does your teacher eat with tax collectors and sinners?” **12** And *when he*¹¹ heard *it*,¹² he said, “Those who are healthy do not have need of a physician, but those _⌋ who are sick _⌋.¹³ **13** But go *and*¹⁴ learn what it means, “I want mercy and not sacrifice.”¹⁵ For I did not come to call the righteous, but sinners.”

On Fasting

14 Then the disciples of John¹⁶ approached him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?” **15** And Jesus said to them, “_⌋ The bridegroom’s attendants _⌋¹⁷ are not able to mourn as long as the bridegroom is with them. But days are coming when the bridegroom is taken away from them, and then they will fast. **16** But no one puts a patch of unshrunk cloth on an old garment, for its patch pulls away from the garment, and the tear becomes worse. **17** Nor do they put new wine into old wineskins. _⌋ Otherwise _⌋¹⁸ the wineskins burst and the wine is spilled, and the wineskins are destroyed. But they put new wine into new wineskins and both are preserved.”

A Woman Healed and a Daughter Raised

18 *As*¹⁹ he was saying these *things* to them, behold, one of the rulers came *and*²⁰ knelt down before him, saying, “My daughter has just now died, but come, place your

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here “*as*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

⁵ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was dining”)

⁶ Literally “was reclining at table”

⁷ Here “*and*” is supplied because the previous participle (“were coming”) has been translated as a finite verb

⁸ Literally “reclining at table”

⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Literally “having badly”

¹⁴ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹⁵ A quotation from Hos 6:6 (see also Matt 12:7)

¹⁶ That is, John the Baptist

¹⁷ Literally “the sons of the bridal chamber”

¹⁸ Literally “but if not”

¹⁹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was saying”)

²⁰ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

hand on her and she will live!” **19** And Jesus and his disciples got up *and*¹ followed him. **20** And behold, a woman who had been suffering with a hemorrhage twelve years approached from behind *and*² touched the edge³ of his cloak, **21** for she said to herself, “If only I touch his cloak I will be healed.” **22** But Jesus, turning around and seeing her, said, “Have courage, daughter! Your faith has healed you.” And the woman was healed from that hour.

23 And *when*⁴ Jesus came into the ruler’s house and saw the flute players and the disorderly crowd, **24** he said, “Go away, because the girl is not dead, but is sleeping.” And they ridiculed him. **25** But when the crowd had been sent out, he entered *and*⁵ took her hand, and the girl got up. **26** And this report went out into that whole region.

Two Blind Men Healed

27 And *as*⁶ Jesus was going away from there, two blind men followed him, crying out and saying, “Have mercy on us, Son of David!” **28** And *when he*⁷ came into the house, the blind men approached him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” **29** Then he touched their eyes, saying, “According to your faith let it be done for you.” **30** And their eyes were opened, and Jesus sternly warned them, saying, “See *that* no one finds out.” **31** But they went out *and*⁸ *and*⁸ spread the report about him in that whole region.

A Demon Expelled

32 Now *as*⁹ they were going away, behold, they brought to him a demon-possessed man *who was* unable to speak. **33** And *after*¹⁰ the demon had been expelled, the one who had been mute spoke, and the crowds were astonished, saying, “_⌋ This has never been seen before _⌋¹¹ in Israel!” **34** But the Pharisees were saying,¹² “By the ruler of demons he expels the demons!”

A Plentiful Harvest But Few Workers

35 And Jesus was going around all the towns and the villages, teaching in their synagogues and proclaiming the good news of the kingdom and healing every¹³ disease

¹ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

² Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

³ Or “tassel”

⁴ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

⁶ Here “*as*” is supplied as a component of the participle (“going away”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going away”)

¹⁰ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had been expelled”)

¹¹ Literally “never has it been seen thus”

¹² Or “began to say”

¹³ Or “every kind of”

and every¹ sickness. **36** And *when he*² saw the crowds, he had compassion for them, because they were weary and dejected, like sheep that did not have a shepherd. **37** Then he said to his disciples, “The harvest *is* plentiful, but the workers *are* few. **38** Therefore ask the Lord of the harvest that he send out workers into his harvest.”

The Twelve Commissioned and Sent Out

10 **1** And summoning his twelve disciples, he gave them authority over unclean spirits, so that they could expel *them*³ and could heal every⁴ disease and every⁵ sickness. **2** Now these are the names of the twelve apostles: first Simon who is called Peter, and Andrew his brother, and James the *son* of Zebedee, and John his brother, **3** Philip, and Bartholomew, Thomas, and Matthew the tax collector, James the *son* of Alphaeus, and Thaddaeus, **4** Simon the Zealot,⁶ and Judas Iscariot – the one who also betrayed him.

5 Jesus sent out these twelve, instructing them saying, “Do not go on the road to the Gentiles, and do not enter into a city of the Samaritans, **6** but go instead to the lost sheep of the house of Israel. **7** And *as you*⁷ are going, preach, saying, ‘The kingdom of heaven has come near!’ **8** Heal those who are sick, raise the dead, cleanse lepers, expel demons. Freely you have received; freely give. **9** Do not procure gold or silver or copper for your belts. **10** Do not *take* a traveler’s bag for the road, or two tunics, or sandals, or a staff, for the worker *is* deserving of his provisions. **11** And into whatever town or village you enter, inquire who in it is worthy, and stay *there* until you depart. **12** And *when you*⁸ enter enter into the house, greet it. **13** And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. **14** And whoever does not welcome you or listen to your words, shake off the dust from your feet *as you*⁹ are going out of that that house or *that*¹⁰ town. **15** Truly I say to you, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town!

Persecution of Disciples Predicted

16 “Behold, I am sending you out like sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves. **17** But beware of people, because they will hand you over to councils, and they will flog you in their synagogues. **18** And you will be brought before both governors and kings because of me, for a witness to them and to the

¹ Or “every kind of”

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Or “every kind of”

⁵ Or “every kind of”

⁶ Literally “the Cananean,” but according to BDAG 507 s.v., this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for “enthusiast, zealot” (see Luke 6:15; Acts 1:13)

⁷ Here “*as*” is supplied as a component of the participle (“are going”) which is understood as temporal

⁸ Here “*when*” is supplied as a component of the participle (“enter”) which is understood as temporal

⁹ Here “*as*” is supplied as a component of the participle (“are going”) which is understood as temporal

¹⁰ A repetition of “that” is supplied in English; the single Greek term is understood to modify both “house” and “town”

Gentiles. **19** But whenever they hand you over, do not be anxious how *to speak*¹ or what you should say, for what you should say will be given to you at that hour. **20** For you are not the ones who are speaking, but the Spirit of your Father *who is* speaking through you.

21 “And brother will hand over brother to death, and a father *his* children, and children will rise up against parents and have them put to death, **22** and you will be hated by everyone because of my name. But the one who endures to the end – this one will be saved. **23** And whenever they persecute you in this town, flee to another, for truly I say to you, you will never finish *going through* the towns of Israel until the Son of Man comes.

24 “A disciple is not superior to his teacher, nor a slave superior to his master. **25** *It is* enough for the disciple that he become like his teacher, and the slave like his master. If they have called the master of the house Beelzebul, how much more the members of his household?

Fear God Rather Than People

26 “Therefore do not be afraid of them, because nothing is hidden that will not be revealed, and nothing secret that will not become known. **27** What I say to you in the dark, tell in the light, and what you hear in your ear, proclaim on the housetops. **28** And do not be afraid of those who kill the body but are not able to kill the soul, but instead be afraid of the one who is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a penny?² And one of them will not fall to the ground _┆ without the knowledge and consent _┆³ of your Father. **30** And even the hairs of your head are all numbered! **31** Therefore do not be afraid; you are worth more than many sparrows.

32 “Therefore everyone who acknowledges me before people, I also will acknowledge him before my Father *who is* in heaven. **33** But whoever denies me before people, I also will deny him before my Father *who is* in heaven.

Not Peace, But a Sword of Divisiveness

34 “Do not think that I have come to bring peace on the earth! I have not come to bring peace, but a sword. **35** For I have come to turn a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. **36** And the enemies of a man *will be* the members of his household.⁴ **37** The one who loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me. **38** And whoever does not take up his cross and follow me is not worthy of me. **39** The one who finds his life will lose it, and the one who loses his life because of me will find it.

¹ Here “*to speak*” has been supplied for stylistic reasons, since “how to speak” is more natural in English than “how to say”; in Greek the same verb works with both expressions (“how or what you should say”) and also occurs again at the end of the verse

² Literally, “an assarion,” a Roman coin worth about 1/16 of a denarius

³ Literally “without”; the phrase “the knowledge and consent” is implied when this term is used of God

⁴ An allusion to Mic 7:6

On Rewards

40 “The one who receives you receives me, and the one who receives me receives the one who sent me. **41** The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who receives a righteous person in the name of a righteous person will receive a righteous person’s reward. **42** And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, truly I say to you, he will never lose his reward.”

A Question from John the Baptist

11 **1** And it happened that when Jesus had finished giving orders to his twelve disciples, he went on from there to teach and to preach in their towns. **2** Now *when*¹ John² heard in prison the deeds of Christ, he sent *word*³ by his disciples **3** *and*⁴ said to him, “Are you the one who is to come, or should we look for another?” **4** And Jesus answered *and*⁵ said to them, “Go *and*⁶ tell John what you hear and and see: **5** the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised, and the poor have good news announced to *them*.⁷ **6** And whoever is not offended by me is blessed.”

7 Now *as*⁸ these were going away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? **8** But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in the houses of kings. **9** But what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet! **10** It is this man about whom it is written:

‘Behold, I am sending my messenger before your face,
who will prepare your way before you.’⁹

11 Truly I say to you, among *those* born of women there has not arisen *one* greater than John the Baptist. But the one who is least in the kingdom of heaven is greater than he. **12** But from the days of John the Baptist until now, the kingdom of heaven is treated violently, and the violent claim¹⁰ it. **13** For all the prophets and the law prophesied until John, **14** and if you are willing to accept *it*,¹¹ he is Elijah, the one who is going to come. **15** The one who has ears, let him hear!

16 “But to what shall I compare this generation? It is like children sitting in the marketplaces who call out to one another, **17** saying,

‘We played the flute for you and you did not dance;

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² That is, John the Baptist

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the previous participle (“sent” in the previous verse) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going away”)

⁹ A quotation from Mal 3:1; cf. Mark 1:2

¹⁰ Or “seize”

¹¹ Here the direct object is supplied from context in the English translation

we sang a lament and you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He has a demon!’ **19** The Son of Man came eating and drinking, and they say, ‘Behold, a man *who is* a glutton and a drunkard, a friend of tax collectors and sinners!’ But wisdom is vindicated by her deeds.”¹

Woes Pronounced on Unrepentant Towns

20 Then he began to reproach the towns in which the majority of his miracles had been done, because they did not repent: **21** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** Nevertheless I tell you, it will be more bearable for Tyre and for Sidon on the day of judgment than for you! **23** And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades! For if the miracles done in you had been done in Sodom, it would have remained until today. **24** Nevertheless I tell you that it will be more bearable for the region of Sodom on the day of judgment than for you!”

A Yoke That Is Easy

25 At that time Jesus answered *and*² said, “I praise you, Father, Lord of heaven and earth, because you have hidden these *things* from the wise and intelligent, and have revealed them to young children.³ **26** Yes, Father, for *to do so* _{was} your gracious will _{will}.⁴ **27** All *things* have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and _{anyone to whom}⁵ the Son wants to reveal *him*.⁶ **28** Come to me, all *of you* who labor and are burdened, and I will give you rest. **29** Take my yoke on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. **30** For my yoke *is* easy to carry and my burden is light.”

Plucking Grain on the Sabbath

12 **1** At that time Jesus went through the grain fields on the Sabbath. And his disciples were hungry, and they began to pluck off heads of grain and eat *them*.⁷ **2** But *when*⁸ the Pharisees saw *it*,⁹ they said to him, “Behold, your disciples are doing what it is not permitted to do on the Sabbath!” **3** So he said to them, “Have you not read what David did when he was hungry, and those with him, **4** how he entered into the house of God and ate the bread of the presentation, which it was not

¹ Many Greek manuscripts, including most later ones, read “children”

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Or perhaps “to the childlike,” or “to the innocent”

⁴ Literally “was pleasing before you”

⁵ Literally “to whomever”

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

permitted for him or for those with him to eat, but only for the priests? **5** Or have you not read in the law that on the Sabbath the priests in the temple violate the sanctity of the Sabbath and are guiltless? **6** But I tell you that *something* greater than the temple is here! **7** And if you had known what \perp it means \perp ,¹ ‘I want mercy and not sacrifice,’ you would not have condemned the guiltless. **8** For the Son of Man is lord of the Sabbath.”

A Man with a Withered Hand Healed

9 And going on from there he came into their synagogue. **10** And behold, *there was* a man who had a withered hand, and they asked him, saying, “Is it permitted to heal on the Sabbath?” in order that they could accuse him. **11** But he said to them, “What man will there be among you who will have one sheep and if this one fell into a pit on the Sabbath, will not take hold of it and lift *it*² out? **12** Then to what degree *is* a man worth more than a sheep? So then, it is permitted to do good on the Sabbath.”

13 Then he said to the man, “Stretch out your hand,” and he stretched *it*³ out, and it was restored *as* healthy as the other *one*. **14** But the Pharisees went out \perp and plotted \perp ⁴ against him in order that they could destroy him.

God’s Chosen Servant

15 Now Jesus, *when he*⁵ learned of *it*,⁶ withdrew from there, and many crowds followed him, and he healed them all. **16** And he warned them that they should not \perp reveal his identity \perp ,⁷ **17** in order that what was spoken through the prophet Isaiah would be fulfilled, who said,

18 “Behold my servant whom I have chosen,
my beloved in whom my soul is well pleased.

I will put my Spirit on him,
and he will proclaim justice to the Gentiles.

19 He will not quarrel or cry out,
nor will anyone hear his voice in the streets.

20 A crushed reed he will not break,
and a smoldering wick he will not extinguish,
until he brings justice to victory.

21 And in his name the Gentiles⁸ will hope.⁹

¹ Literally “it is”

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Literally “taking counsel”

⁵ Here “*when*” is supplied as a component of the participle (“learned”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “make him known”

⁸ Or “the nations”; the same Greek word (in the plural) can be translated as “nations,” “Gentiles,” or “pagans”

⁹ Verses 18-21 are a quotation from Isa 42:1-4

A House Divided Cannot Stand

22 Then a demon-possessed man *who was* blind and mute was brought to him. And he healed him so that the *man who was* mute could speak and see. **23** And all the crowds were amazed and began saying, “Perhaps this one is the Son of David!” **24** But the Pharisees, *when they*¹ heard *it*,² said, “This man does not expel demons except by Beelzebul the ruler of demons!” **25** But knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and every city or household divided against itself will not stand. **26** And if Satan expels Satan, he is divided against himself. How then will his kingdom stand? **27** And if I expel demons by Beelzebul, by whom do your sons expel *them*?³ For this *reason* they will be your judges! **28** But if I expel demons by the Spirit of God, then the kingdom of God has come upon you! **29** Or how can someone enter into the house of a strong *man* and steal his property, unless he first ties up the strong *man*? And then he can thoroughly plunder his house. **30** The one who is not with me is against me, and the one who does not gather with me scatters. **31** For this *reason* I tell you, every sin and blasphemy will be forgiven people, 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 either in this age or in the coming one!

Good Trees and Good Fruit or Bad Trees and Bad Fruit

33 “Either make the tree good and its fruit *is* good, or make the tree bad and its fruit *is* bad, for the tree is known by its fruit. **34** Offspring of vipers! How are you able to say good things *when you*⁴ are evil? For from the abundance of the heart the mouth speaks. **35** The good person from his⁵ good treasury brings out good *things*, and the evil person from his⁶ evil treasury brings out evil *things*. **36** But I tell you that every worthless word that they speak, people will give an account for it on the day of judgment! **37** For by your words you will be vindicated, and by your words you will be condemned.”

The Sign of Jonah

38 Then some of the scribes and Pharisees answered him saying, “Teacher, we want to see a sign from you!” **39** But he answered *and*⁷ said to them, “An evil and adulterous generation desires a sign, and no sign will be given to it except the sign of the prophet Jonah! **40** For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights. **41** The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, *something*⁸ greater than

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here “*when*” is supplied as a component of the participle (“are”) which is understood as temporal

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Here “something” is supplied in the translation because the adjective is neuter gender

Jonah *is* here! **42** The queen of the south will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something*¹ greater than Solomon *is* here!

An Unclean Spirit Returns

43 “Now whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find *it*.² **44** Then it says, ‘I will return to my house from which I came out.’ And *when it*³ arrives it finds *the house*⁴ unoccupied and swept and put in order. **45** Then it goes and brings along with itself seven other spirits more evil than itself, and *they* go in *and*⁵ live there. And the last *state* of that person becomes worse than the first. So it will be for this evil generation also!”

Jesus’ Mother and Brothers

46 *While*⁶ he was still speaking to the crowds, behold, his mother and brothers were standing there outside, desiring to speak to him. **47** And someone told him, “Behold, your mother and your brothers are standing there outside desiring to speak to you.” **48** But he answered *and*⁷ said to the one who told him, “Who is my mother, and who are my brothers?” **49** And stretching out his hand toward his disciples, he said, “Behold my mother and my brothers! **50** For whoever does the will of my Father *who is* in heaven, he is my brother and sister and mother.”

The Parable of the Sower

13 **1** On that day Jesus went out of the house *and*⁸ was sitting by the sea.⁹ **2** And And large crowds gathered close around him, so that he got into a boat to sit down, and all the crowd was standing on the shore. **3** And he spoke many *things* to them in parables, saying, “Behold, the sower went out to sow, **4** and while he was sowing, *some* seed¹⁰ fell on the side of the path, and the birds came *and*¹¹ devoured it. **5** And other *seed* fell on the rocky ground, where it did not have much soil, and it sprang up at once because it did not have *any* depth of soil. **6** But *when*¹² the sun rose it was scorched, and because it did not have *enough* root, it withered. **7** And other *seed* fell among the thorn plants, and the thorn plants came up and choked it. **8** But other

¹ Here “something” is supplied in the translation because the adjective is neuter gender

² Here the direct object is supplied from context in the English translation

³ Here “when” is supplied as a component of the participle (“arrives”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “and” is supplied because the previous participle (“go in”) has been translated as a finite verb

⁶ Here “while” is supplied as a component of the temporal genitive absolute participle (“speaking”)

⁷ Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Here “and” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁹ That is, the Sea of Galilee

¹⁰ Literally “some of which”

¹¹ Here “and” is supplied because the previous participle (“came”) has been translated as a finite verb

¹² Here “when” is supplied as a component of the temporal genitive absolute participle (“rose”)

seed fell on the good soil and produced grain,¹ this one a hundred *times as much* and this one sixty and this one thirty. **9** The one who has ears, let him hear!”

The Reason for the Parables

10 And the disciples came up *and*² said to him, “*Why*”³ do you speak to them in parables?” **11** And he answered *and*⁴ said to them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to those *people* it has not been granted. **12** For whoever has, to him *more* will be given, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. **13** For this *reason* I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand, **14** and with reference to them the prophecy of Isaiah is fulfilled that says,

“*You* will listen carefully”⁵ and will never understand,
and *you* will look closely”⁶ and will never perceive.

15 For the heart of this people has become dull,
and with their ears they hear with difficulty,
and they have shut their eyes,
so that they would not see with their eyes
and hear with their ears
and understand with their heart
and turn, and I would heal them.”⁷

16 But your eyes *are* blessed because they see, and your ears because they hear. **17** For truly I say to you that many prophets and righteous *people* longed to see what you see, and did not see *it*,⁸ and to hear what you hear, and did not hear *it*!⁹

The Parable of the Sower Interpreted

18 “You, therefore, listen to the parable of the sower: **19** *When*¹⁰ anyone hears the word about the kingdom and does not understand *it*,¹¹ the evil one comes and snatches away what was sown in his heart. This is what was sown on the side of the path. **20** And what was sown on the rocky ground – this is the one who hears the word and immediately receives it with joy. **21** But he does not have a root in himself, but *lasts* only a little while”¹² and *when*¹³ affliction or persecution happens because of the word,

¹ Literally “fruit,” describing here the grain harvested from the healthy plants; in contemporary English this would more naturally be expressed by terms like “grain” or “crop”

² Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

³ Literally “because of what”

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Literally “with hearing you will hear”

⁶ Literally “seeing you will see”

⁷ A quotation from Isa 6:9-10

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“hears”)

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “is temporary”

¹³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“happens”)

immediately he falls away. **22** And what was sown into the thorn plants – this is the one who hears the word, and the anxiety of the world and the deceitfulness of wealth choke the word and it becomes unproductive. **23** But what was sown on the good soil – this is the one who hears the word and understands *it*,¹ who indeed bears fruit and produces, this this one a hundred *times as much*, and this one sixty, and this one thirty.”

The Parable of the Weeds Among the Wheat

24 He put before them another parable, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field. **25** But while his² people were sleeping, his enemy came and sowed darnel³ in the midst of the wheat and went away. **26** **26** So when the wheat⁴ sprouted and yielded grain, then the darnel appeared also. **27** So the slaves of the master of the house came *and*⁵ said to him, ‘Master, did you not sow good seed in your field? How then does it have darnel?’ **28** And he said to them, ‘An enemy has done this!’ So the slaves said to him, ‘Then do you want us to go *and*⁶ gather them?’ **29** But he said, “No, lest *when you*⁷ gather the darnel you uproot the wheat together with it. **30** Let both grow together until the harvest, and at the season of the harvest I will tell the reapers, “First gather the darnel and tie it into bundles to burn them, but gather the wheat into my storehouse.””

The Parable of the Mustard Seed

31 He put before them another parable, saying, “The kingdom of heaven is like a mustard seed that a man took *and*⁸ sowed in his field. **32** It⁹ is the smallest of all the seeds, but when it is grown it is larger than the garden herbs and becomes a tree, so that the birds of the sky come and nest in its branches.”

The Parable of the Yeast

33 He told them another parable: “The kingdom of heaven is like yeast that a woman took *and*¹⁰ put into three measures of wheat flour until the whole *batch* was leavened.”

Parables Fulfill Prophecy

34 Jesus spoke all these *things* to the crowds in parables, and he was saying nothing to them without a parable, **35** in order that what was spoken through the prophet would be fulfilled, who said,

“I will open my mouth in parables;

¹ Here the direct object is supplied from context in the English translation

² Literally “the”; the Greek article is used here as a possessive pronoun

³ A weed that looks similar to wheat but has poisonous seeds

⁴ Literally “grass,” “hay,” but in this context referring to the good plants as opposed to the weeds

⁵ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“go”) has been translated as an English infinitive

⁷ Here “*when*” is supplied as a component of the participle (“gather”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

⁹ Literally “which,” but a new sentence is started here in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

I will proclaim what has been hidden from the foundation of the world.’¹

The Parable of the Weeds Interpreted

36 Then he left the crowds *and*² came into the house, and his disciples came to him saying, “Explain the parable of the darnel in the field to us.” **37** So he answered *and*³ said, “The one who sows the good seed is the Son of Man, **38** and the field is the world. And the good seed – these are the sons of the kingdom, but the darnel are the sons of the evil one. **39** And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are angels. **40** Thus just as the darnel is gathered and burned up with fire, so it will be at the end of the age. **41** The Son of Man will send out his angels and they will gather out of his kingdom all the causes of sin and those who do lawless deeds, **42** and throw them into the fiery furnace.⁴ In that place there will be weeping and gnashing of teeth! **43** Then the righteous will shine like the sun in the kingdom of their Father.⁵ The one who has ears, let him hear!

The Parable of the Treasure Hidden in a Field

44 “The kingdom of heaven is like treasure hidden in a field, that a man found *and*⁶ concealed, and in his joy he goes and sells everything that he has and buys that field.

The Parable of the Valuable Pearl

45 “Again, the kingdom of heaven is like a merchant searching for fine pearls. **46** And *when he*⁷ found one very valuable pearl, he went *and*⁸ sold everything that he possessed and purchased it.

The Parable of the Dragnet

47 “Again, the kingdom of heaven is like a dragnet that was thrown into the sea and gathered *fish*⁹ of every kind, **48** which when it was filled they pulled to shore and sat down *and*¹⁰ collected the good *fish*¹¹ into containers, but the bad they threw out. **49** Thus it will be at the end of the age. The angels will go out and separate the evil from among the righteous **50** and throw them into the fiery furnace.¹² In that place there will be weeping and gnashing of teeth!

¹ A quotation from Ps 78:2

² Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ An allusion to Dan 3:6

⁵ An allusion to Dan 12:3

⁶ Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“found”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

¹¹ Here the word “*fish*” is not in the Greek text but is implied

¹² An allusion to Dan 3:6

51 “Have you understood all these *things*?” They said to him, “Yes.” **52** And he said to them, “For this *reason* every scribe who has been trained for the kingdom of heaven is like the master of the house who brings out of his storeroom new *things* and old *things*.”

Rejected at Nazareth

53 And it happened that when Jesus had finished these parables he went away from there. **54** And he came to his hometown *and*¹ began to teach² them in their synagogue, so so that they were amazed and said, “From where did this man *get* this wisdom and these miracles? **55** Is not this one the son of the carpenter? Is not his mother called Mary and his brothers James and Joseph and Simon and Judas? **56** And are not all his sisters with us? From where then did this man *get* all these *things*?” **57** And they were offended by him. But Jesus said to them, “A prophet is not without honor except in his *own* hometown and in his *own* household.” **58** And he did not perform many miracles in that place because of their unbelief.

Herod Kills John the Baptist

14 **1** At that time Herod the tetrarch heard the report about Jesus **2** and he said to his servants, “This is John the Baptist! He has been raised from the dead, and for this *reason* miraculous powers are at work in him.” **3** For Herod, *after*³ arresting John, bound him and put *him*⁴ in prison on account of Herodias, the wife of his brother Philip, **4** because John had been saying to him, “It is not permitted for you to have her.” **5** And *although* *he*⁵ wanted to kill him, he feared the crowd, because they looked upon him as a prophet.

6 But *when*⁶ Herod’s birthday celebration took place, the daughter of Herodias danced in the midst *of them* and pleased Herod. **7** Therefore he promised with an oath to give her whatever she asked. **8** And coached by her mother, she said, “Give me the head of John the Baptist here on a platter!” **9** And *although*⁷ the king was distressed, because of his oaths and his *dinner guests*⁸ he commanded *the request*⁹ to be granted. **10** And he sent *orders*¹⁰ *and*¹¹ had John beheaded in the prison, **11** and his head was brought on a platter and given to the girl, and she brought *it*¹² to her mother. **12** And his disciples came *and*¹³ took away the corpse and buried it, and went *and*¹ told Jesus.

¹ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

² The imperfect tense has been translated as ingressive here (“began to teach”)

³ Here “*after*” is supplied as a component of the participle (“arresting”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*although*” is supplied as a component of the participle (“wanted”) which is understood as concessive

⁶ Here “*when*” is supplied as a component of the participle (“took place”) which is understood as temporal

⁷ Here “*although*” is supplied as a component of the participle (“was distressed”) which is understood as concessive

⁸ Literally “those reclining at table with”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

The Feeding of Five Thousand

13 Now *when*² Jesus heard *it*,³ he withdrew from there in a boat to an isolated place by himself. And *when*⁴ the crowds heard *it*,⁵ they followed him by land from the towns. **14** And *as* *he*⁶ got out, he saw the large crowd and had compassion on them and healed their sick. **15** Now *when* *it*⁷ was evening, the disciples came to him saying, “The place is desolate and the hour _{is} late _{is}.”⁸ Release the crowds so that they can go away into the villages *and*⁹ purchase food for themselves.” **16** But Jesus said to them, “They do not _{need} _{to} go away. You give them *something*¹¹ to eat.” **17** And they said to him, “We do not have *anything*¹² here except five loaves and two fish.” **18** So he said, “Bring them here to me.” **19** And he commanded the crowds to recline for a meal on the grass. Taking the five loaves and the two fish *and*¹³ looking up to heaven, he gave thanks. And *after*¹⁴ breaking *them*,¹⁵ he gave the loaves to the disciples, and the disciples *gave them*¹⁶ to the crowds. **20** And they all ate and were satisfied, and they picked up what was left over of the broken pieces, twelve baskets full. **21** Now those who ate were about five thousand men, in addition to women and children.

Jesus Walks on the Water

22 And immediately he made the disciples get into the boat and go ahead of him to the other side, while he sent away the crowds. **23** And *after* *he*¹⁷ sent away the crowds, he went up on the mountain by himself to pray. So *when*¹⁸ evening came, he was there alone. **24** But the boat was already many stadia distant from the land, being beaten by the waves, because the wind was against *it*. **25** And in the fourth watch of the night he came to them, walking on the sea. **26** But the disciples, *when they*¹⁹ saw him walking on the sea, were terrified, saying, “It is a ghost!” and they cried out in fear. **27** But immediately Jesus spoke to them, saying, “Have courage, I am *he*! Do not be afraid!” **28** And Peter answered him *and*²⁰ said, “Lord, if _{it} is you _{are},”²¹ command me to come to you on the

¹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*as*” is supplied as a component of the participle (“got out”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Literally “has passed away”

⁹ Here “*and*” is supplied because the previous participle (“go away”) has been translated as a finite verb

¹⁰ Literally “have need”

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” has been supplied in the English translation for stylistic reasons

¹⁴ Here “*when*” is supplied as a component of the participle (“breaking”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ “*gave them*” is an implied repetition of the earlier verb

¹⁷ Here “*after*” is supplied as a component of the participle (“sent away”) which is understood as temporal

¹⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

¹⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

²⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

²¹ Literally “you are” *he*

water!” **29** So he said, “Come!” And getting out of the boat, Peter walked on the water and came toward Jesus. **30** But *when*¹ he saw the strong wind, he was afraid. And beginning to sink, he cried out, saying, “Lord, save me!” **31** And immediately Jesus extended his² hand *and*³ caught him and said to him, “*You* of little faith! Why did you doubt?” **32** And *when*⁴ they got into the boat, the wind abated. **33** So those in the boat worshiped him, saying, “Truly you are the Son of God!”

Many Healed at Gennesaret

34 And *after*⁵ they had crossed over, they came to land at Gennesaret. **35** And *when*⁶ *when*⁶ the men of that place recognized him, they sent *word* into that whole surrounding region, and they brought to him all those _⌋ who were sick _⌋.⁷ **36** And they were imploring him that they might only touch the edge⁸ of his cloak, and all those who touched *it*⁹ were cured.

Human Traditions and God's Commandments

15 **1** Then Pharisees and scribes came to Jesus from Jerusalem, saying, **2** “Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat _⌋ a meal _⌋.”¹⁰ **3** So he answered *and*¹¹ said to them, “Why do you also break the commandment of God because of your tradition? **4** For God said, ‘Honor your¹² father and your¹³ mother,’¹⁴ and ‘The one who speaks evil of father or mother _⌋ must certainly die _⌋’^{15,16} **5** But you say, ‘Whoever says to his¹⁷ father or his¹⁸ mother, “Whatever _⌋ benefit you would have received _⌋ from me *is a gift to God*,” **6** need not honor his father,’²⁰ and you make void the word of God for the sake of your tradition. **7** Hypocrites! Isaiah correctly prophesied about you saying, **8** ‘This people honors me with their²¹ lips,

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Here “*and*” is supplied because the previous participle (“extended”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“got”)

⁵ Here “*after*” is supplied as a component of the participle (“had crossed over”) which is understood as temporal

⁶ Here “*when*” is supplied as a component of the participle (“recognized”) which is understood as temporal

⁷ Literally “having badly”

⁸ Or “tassel”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Literally “bread”

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁴ A quotation from Exod 20:12; Deut 5:16

¹⁵ Literally “let him die the death”

¹⁶ A quotation from Exod 21:17; Lev 20:9

¹⁷ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁸ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁹ Literally “you would have been benefited”

²⁰ Most later manuscripts add “or his mother”

²¹ Literally “the”; the Greek article is used here as a possessive pronoun

but their heart is far, far away from me,
9 and they worship me in vain,
teaching *as* doctrines the commandments of men.”¹

Defilement from Within

10 And summoning the crowd, he said to them, “Hear and understand: 11 It is not what goes into the mouth that defiles a person, but what comes out of the mouth – this defiles a person.” 12 Then the disciples came *and*² said to him, “Do you know that the Pharisees were offended *when they*³ heard this saying?” 13 And he answered *and*⁴ said, “Every plant that my heavenly Father did not plant will be uprooted. 14 Let⁵ them! They are blind guides of the blind. And if the blind guide the blind, both will fall into a pit.” 15 But Peter answered *and*⁶ said to him, “Explain this parable to us.” 16 But he said, “Are you also still without understanding? 17 Do you not understand that everything that enters into the mouth goes into the stomach and is evacuated into the latrine? 18 But the things that come out of the mouth come from the heart, and these defile the person. 19 For from the heart come evil plans, murder, adultery, sexual immorality, theft, false witness, abusive speech. 20 These are the things that defile a person. But eating with unwashed hands does not defile a person!”

A Canaanite Woman’s Great Faith

21 And departing from there, Jesus went away to the region of Tyre and Sidon. 22 And behold, a Canaanite woman from that district came *and* cried out, saying, “Have mercy on me, Lord, Son of David! My daughter *is* severely possessed by a demon!” 23 But he did not answer her a word. And his disciples came up *and*⁷ asked him, saying, “Send her away, because she is crying out after us!” 24 But he answered *and*⁸ said, “I was not sent except to the lost sheep of the house of Israel.” 25 But she came *and*⁹ knelt down before him, saying, “Lord, help me!” 26 And he answered *and*¹⁰ said, “It is not right to take the children’s bread and throw *it*¹¹ to the dogs!” 27 So she said, “Yes, Lord, for even the dogs eat the crumbs that fall from their master’s table.” 28 Then Jesus answered *and* said to her, “O woman, your faith *is* great! Let it be done for you as you want.” And her daughter was healed from that hour.

¹ A quotation from Isa 29:13

² Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Or “Depart from”

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

Many Others Healed in Galilee

29 And departing from there, Jesus went along the Sea of Galilee, and he went up on the mountain *and*¹ was sitting there. **30** And large crowds came to him, having with them them *the* lame, blind, crippled, mute, and many others, and they put them down at his feet, and he healed them. **31** So then the crowd was astonished *when they*² saw the mute speaking, the crippled healthy, and the lame walking, and the blind seeing, and they praised the God of Israel.

The Feeding of Four Thousand

32 And Jesus summoned his disciples *and*³ said, “I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat, and I do not want to send them away hungry lest they give out on the way.” **33** And the disciples said to him, “Where in *this* desolate place \perp can we get \perp ⁴ so much bread that such a great crowd could be satisfied?” **34** And Jesus said to them, “How many loaves do you have?” So they said, “Seven, and a few little fish.” **35** And commanding the crowd to recline for a meal on the ground, **36** he took the seven loaves and the fish and *after he*⁵ had given thanks, he broke *them*⁶ and began giving⁷ *them*⁸ to the disciples, and the disciples *gave them* to the crowds. **37** And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven baskets full. **38** Now those who ate were four thousand men, in addition to women and children. **39** And *after he*⁹ sent away the crowds, he got into the boat and went to the region of Magadan.

The Signs of the Times

16 **1** And *when*¹⁰ the Pharisees and Sadducees came to test *him*,¹¹ they asked him to show them a sign from heaven. **2** So he answered *and*¹² said to them, “*When*¹³ evening comes you say, ‘*It will be* fair weather because the sky is red,’ **3** and early in the morning, ‘*Today it will be* stormy weather, because the sky is red *and*¹⁴ darkening.’ You know how to evaluate correctly the appearance of the sky, but you are not able *to evaluate*¹⁵ the signs of the times. **4** An evil and adulterous generation seeks

¹ Here “*and*” is supplied because the previous participle (“went up”) has been translated as a finite verb

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

⁴ Literally “for us”

⁵ Here “*after*” is supplied as a component of the participle (“had given thanks”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ The imperfect tense has been translated as ingressive here (“began giving”)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*after*” is supplied as a component of the participle (“had given thanks”) which is understood as temporal

¹⁰ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“comes”)

¹⁴ Here “*and*” is supplied in the translation because of English style

¹⁵ Here “*to evaluate*” is an implied repetition of the verb earlier in the verse

for a sign, and a sign will not be given to it except the sign of Jonah!” And he left them *and*¹ went away.

Beware the Leaven of the Pharisees and Sadducees

5 And *when*² the disciples arrived at the other side,³ they had forgotten to take bread. **6** And Jesus said to them, “Watch out for and beware of the leaven of the Pharisees and Sadducees!” **7** So they were discussing *this*⁴ among themselves, saying, “*It is* because we did not take bread.” **8** But knowing *this*,⁵ Jesus said, “Why are you discussing among yourselves that you do not have bread, *you* of little faith? **9** Do you not yet understand or do you not remember the five loaves for the five thousand, and how many baskets you took up? **10** Or the seven loaves for the four thousand and how many baskets you took up? **11** How do you not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees!” **12** Then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter’s Confession at Caesarea Philippi

13 Now *when*⁶ Jesus came to the region of Caesarea Philippi,⁷ he began asking⁸ his disciples, saying, “Who do people say *that* the Son of Man is?” **14** And they said, “Some⁹ say John the Baptist, but others Elijah, and others Jeremiah or one of the prophets.” **15** He said to them, “But who do you say *that* I am?” **16** And Simon Peter answered *and*¹⁰ said, “You are the Christ, the Son of the living God!” **17** And Jesus answered *and*¹¹ said to him, “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal *this*¹² to you, but my Father *who is* in heaven. **18** And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it! **19** I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound¹³ in heaven, and whatever you release on earth will be released¹⁴ in heaven.” **20** Then he commanded the disciples that they should tell no one that he was the Christ.

¹ Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

² Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

³ That is, the other side of the Sea of Galilee

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁷ Literally “of Philip”

⁸ The imperfect tense has been translated as ingressive here (“began asking”)

⁹ Literally “those on the one hand”

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Or “will have been bound”

¹⁴ Or “will have been released”

Jesus Predicts His Death and Resurrection

21 From that time *on* Jesus began to show his disciples that he must go to Jerusalem and suffer many *things* from the elders and chief priests and scribes, and be killed, and be raised on the third day. **22** And Peter took him aside *and*¹ began to rebuke him, saying, “God forbid,”² Lord! This will never happen to you!” **23** But he turned around *and*³ said said to Peter, “Get behind me, Satan! You are a cause for stumbling to me, because you are not intent on the things of God, but the things of people!”

Taking Up One’s Cross to Follow Jesus

24 Then Jesus said to his disciples, “If anyone wants to come after me, let him deny himself and take up his cross and follow me. **25** For whoever wants to save his life will lose it, but whoever loses his life on account of me will find it. **26** For what will a person be benefited if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life? **27** For the Son of Man is going to come in the glory of his Father with his angels, and at that time he will reward each one according to what he has done.”⁴ **28** Truly I say to you, that there are some of those standing here who will never experience death until they see the Son of Man coming in his kingdom.”

The Transfiguration

17 **1** And after six days Jesus took along Peter and James and John his brother, and led them up on a high mountain by themselves. **2** And he was transfigured before them, and his face shone like the sun, and his clothing became bright as the light. **3** And behold, Moses and Elijah appeared to them, talking with him. **4** So Peter answered *and*⁵ said to Jesus, “Lord, it is good *that* we are here! If you want, I will make here three shelters, one for you and one for Moses and one for Elijah.” **5** *While*⁶ he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, “This is my beloved Son, with whom I am well pleased. Listen to him!” **6** And *when*⁷ the disciples heard *this*,⁸ they fell down on their faces and were extremely frightened. **7** And Jesus came and touched them *and*⁹ said, “Get up and do not be afraid.” **8** And *when they*¹⁰ lifted up their eyes they saw no one except him – Jesus alone.

¹ Here “*and*” is supplied because the previous participle (“took...aside”) has been translated as a finite verb

² Literally “merciful to you”

³ Here “*and*” is supplied because the previous participle (“turned around”) has been translated as a finite verb

⁴ Literally “his activity”

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“speaking”)

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“touched”) has been translated as a finite verb

¹⁰ Here “*when*” is supplied as a component of the participle (“lifted up”) which is understood as temporal

9 And *as*¹ they were coming down from the mountain, Jesus commanded them saying, “Tell no one the vision until the Son of Man is raised from the dead.” **10** And the disciples asked him, saying, “Then why do the scribes say that Elijah must come first?” **11** And he answered *and*² said, “Elijah indeed is coming, and will restore all *things*. **12** But I say to you that Elijah has already come, and they did not recognize him, but did with him whatever they wanted. In the *same* way also the Son of Man is going to suffer *at* their hands.” **13** Then the disciples understood that he had spoken to them about John the Baptist.

A Demon-possessed Boy Healed

14 And *when they*³ came to the crowd, a man approached him, kneeling down before him **15** and saying, “Lord, have mercy on my son, because he has seizures and suffers severely, for often he falls into the fire and often into the water. **16** And I brought him to your disciples, and they were not able to heal him.” **17** And Jesus answered *and*⁴ said, “O unbelieving and perverse generation! *How long*⁵ will I be with you? *How long*⁶ must I put up with you? Bring him here to me!” **18** And Jesus rebuked him, and the demon came out of him and the boy was healed from that hour.

19 Then the disciples approached Jesus privately *and*⁷ said, *Why*⁸ were we not able to expel it?” **20** And he said to them, “Because of your little faith. For truly I say to you, if you have faith like a mustard seed, you will say to this mountain, ‘Move from here *to* there,’ and it will move, and nothing will be impossible for you.”⁹

Jesus Predicts His Death and Resurrection a Second Time

22 Now *as*¹⁰ they were gathering in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into the hands of men,¹¹ **23** and they will kill him, and on the third day he will be raised.” And they were extremely distressed.

Paying the Double Drachma Temple Tax

24 Now *when*¹² they arrived in Capernaum, the ones who collected the double drachma *tax*¹³ came up to Peter and said, “Does your teacher not pay the double drachma

¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were coming down”)

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Literally “until when”

⁶ Literally “until when”

⁷ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁸ Literally “for what”

⁹ Most later Greek manuscripts add v. 21, “But this kind does not go out except by prayer and fasting.”

¹⁰ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were gathering”)

¹¹ Or possibly “of people,” in a generic sense, although the reference here may be to the specific group responsible for Jesus’ arrest, where it is unlikely women were present

¹² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“arrived”)

¹³ This refers to the half-shekel annual tax paid by Jewish males to support the temple; over time the name of the coin commonly used to pay the tax came to be used for the tax itself

tax?” **25** He said, “Yes.” And *when he*¹ came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth collect tolls or taxes – from their own sons, or from foreigners?” **26** And *when he*² said, “From foreigners,” Jesus said to him, “Then the sons are free. **27** But so that we do not give offense to them, go out to the sea, cast *a line with*³ a hook, and take the first fish that comes up. And *when you*⁴ open its mouth, you will find a four-drachma coin. Take that *and*⁵ give *it*⁶ to them for me and you.”

The Question About Who Is Greatest

18 **1** At that time the disciples came up to Jesus, saying, “Who then is the greatest in the kingdom of heaven?” **2** And calling a child *to himself*, he had him stand in their midst **3** and said, “Truly I say to you, unless you turn around and become like young children, you will never enter into the kingdom of heaven! **4** Therefore whoever humbles himself like this child, this person is the greatest in the kingdom of heaven, **5** and whoever welcomes one child such as this in my name welcomes me. **6** But whoever causes one of these little ones who believe in me to sin, it would be better for him that \lrcorner a large millstone \lrcorner ⁷ be hung around his neck and he be drowned in the depths of the sea. **7** Woe to the world because of causes for stumbling, for *it is* a necessity *that* causes for stumbling come; nevertheless, woe to the person through whom the cause for stumbling comes. **8** And if your hand or your foot causes you to sin, cut it off and throw *it*⁸ from you! It is better for you to enter into life crippled or lame than, having two hands or two feet, to be thrown into the eternal fire! **9** And if your eye causes you to sin, tear it out and throw *it*⁹ from you! It is better for you to enter into life one-eyed than, having two eyes, to be thrown into fiery hell!

The Parable of the Lost Sheep

10 “See to it that you do not despise one of these little ones, for I tell you that their angels in heaven constantly see the face of my Father *who is* in heaven.¹⁰ **12** What do you think? If \lrcorner a certain man has \lrcorner ¹¹ a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go *and*¹² look for the one that wandered away? **13** And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that did not wander away. **14** In the *same way* it is not the will \lrcorner of \lrcorner ¹³ your Father *who is* in heaven that one of these little ones perish.

¹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

² Here “*when*” is supplied as a component of the participle (“said”) which is understood as temporal

³ The words “*a line with*” are not in the Greek text but are implied

⁴ Here “*when*” is supplied as a component of the participle (“open”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“take”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “a millstone of a donkey”

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Many later Greek manuscripts include vs. 11, “For the Son of Man came to save those who are lost.”

¹¹ Literally “there are to a certain man”

¹² Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹³ Literally “in the presence of”

Confronting a Brother Who Sins Against You

15 “Now if your brother sins against you, go correct him between you and him alone. If he listens to you, you have gained your brother. **16** But if he does not listen, take with you in addition one or two *others*, so that by \perp the testimony \perp ¹ of two or three witnesses every matter may be established. **17** And if he refuses to listen to them, tell *it*² to the church. But if he refuses to listen to the church also, let him be to you as a Gentile and a tax collector.

18 “Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you release on earth will be released in heaven. **19** Again, truly I say to you that if two of you agree on earth about any matter that they ask, it will be done for them from my Father *who is* in heaven. **20** For where two or three are gathered in my name, I am there in the midst of them.”

The Parable of the Unforgiving Slave

21 Then Peter came up *and*³ said to him, “Lord, how many times will my brother sin against me and I will forgive him? Up to seven times?” **22** Jesus said to him, “I do not say to you up to seven times, but up to seventy times seven!”⁴

23 “For this *reason* the kingdom of heaven may be compared to a man – a king – who wanted to settle accounts with his slaves. **24** And *when*⁵ he began to settle *them*,⁶ someone was brought to him who owed ten thousand talents. **25** And *because*⁷ he did not have *enough*⁸ to repay *it*,⁹ the master ordered him to be sold, and his¹⁰ wife and his¹¹ children and everything that he had, and to be repaid. **26** Then the slave threw himself to the ground *and*¹² began to do obeisance to him, saying, ‘Be patient with me, and I will pay back everything to you!’ **27** So the master of that slave, *because he*¹³ had compassion, released him and forgave him the loan. **28** But that slave went out *and*¹⁴ found one of his fellow slaves who owed him a hundred denarii, and taking hold of him, he began to choke *him*,¹⁵ saying, ‘Pay back everything that you owe!’ **29** Then his fellow slave threw himself to the ground *and*¹⁶ began to implore¹ him, saying, ‘Be patient with

¹ Literally “the mouth”

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁴ Or “seventy-seven times”

⁵ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“began”)

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*because*” is supplied as a component of the participle (“have”) which is understood as causal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

¹² Here “*and*” is supplied because the previous participle (“threw himself to the ground”) has been translated as a finite verb

¹³ Here “*because*” is supplied as a component of the participle (“had compassion”) which is understood as causal

¹⁴ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“threw himself to the ground”) has been translated as a finite verb

me and I will repay you!’ **30** But he did not want to, but rather he went *and*² threw him into prison until he would repay what was owed. **31** So *when*³ his fellow slaves saw what had happened, they were extremely distressed, and went *and*⁴ reported to their master everything that had happened. **32** Then his master summoned him *and*⁵ said to him, ‘Wicked slave! I forgave you all that debt because you implored me!’ **33** Should you not also have shown mercy to your fellow slave as I also showed mercy to you?’ **34** And *because he*⁶ was angry, his master handed him over to the merciless jailers⁷ until he would repay everything that was owed. **35** So also my heavenly Father will do to you, unless each of you forgives his brother from your hearts!’”

On Divorce

19 **1** And it happened that when Jesus had finished these statements, he went away from Galilee and came into the region of Judea on the other side of the Jordan. **2** And large crowds followed him, and he healed them there. **3** And Pharisees came up to him *in order to*⁸ test him, and asked⁹ if it was permitted for a man to divorce his wife for any cause. **4** And he answered *and*¹⁰ said, “Have you not read that the one who created *them*¹¹ from the beginning made them male and female **5** and said, ‘On account of this a man will leave his¹² father and his¹³ mother and will be joined to his wife, and the two will become one flesh’?¹⁴ **6** So then, they are no longer two but one flesh. Therefore what God has joined together, man must not separate.” **7** They said to him, “Why then did Moses command *us*¹⁵ to give a document – a certificate of divorce – and to divorce her?” **8** He said to them, “Moses, with reference to your hardness of heart, permitted you to divorce your wives, but from the beginning it was not like this. **9** Now I say to you that whoever divorces his wife, except on the basis of sexual immorality, and marries another commits adultery.”

10 His disciples said to him, “If this is the case of a man with his¹⁶ wife, it would be better not to marry!” **11** But he said to them, “Not everyone can accept this saying but *those* to whom it has been given. **12** For there are eunuchs who were born as such from *their* mother’s womb, and there are eunuchs who were made eunuchs by people, and

¹ The imperfect tense has been translated as ingressive here (“began to implore”)

² Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

⁶ Here “*because*” is supplied as a component of the participle (“was angry”) which is understood as causal

⁷ Or “torturers”

⁸ Here “*in order to*” is supplied as a component of the participle (“test”) which is understood as purpose

⁹ Here the participle (“asked”) is translated as a finite verb because of English style

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁴ A quotation from Gen 2:24

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

there are eunuchs who have made themselves *eunuchs*¹ for the sake of the kingdom of heaven. The one who is able to accept *this*,² let him accept *it*.”³

Little Children Brought to Jesus

13 Then children were brought to him so that he could lay his⁴ hands on them and pray, but the disciples rebuked them. **14** But Jesus said, “Allow the children, and do not forbid them to come to me, *for* to such belongs *the* kingdom of heaven.” **15** And he laid his⁶ hands on them *and*⁷ traveled on from there.

A Rich Young Man

16 And behold, someone came up to him *and*⁸ said, “Teacher, what good *thing* must I do so that I will have eternal life?” **17** And he said to him, “Why are you asking me about *what is* good? There is one *who is* good. But if you want to enter into life, keep the commandments!” **18** He said to him, “Which *ones*?” And Jesus said, “Do not commit murder, do not commit adultery, do not steal, do not give false testimony, **19** honor your⁹ your⁹ father and your¹⁰ mother, and love your neighbor as yourself.” **20** The young man said to him, “All these I have observed. What do I still lack?” **21** Jesus said to him, “If you want to be perfect, go, sell your possessions and give *the proceeds*¹¹ to the poor – and you will have treasure in heaven – and come, follow me.” **22** But *when*¹² the young man heard the statement, he went away sorrowful, because he was one who had many possessions.

23 And Jesus said to his disciples, “Truly I say to you that with difficulty a rich person will enter into the kingdom of heaven! **24** And again I say to you, it is easier *for* a camel to go through the eye of a needle than *for* a rich person to enter into the kingdom of God.” **25** So *when*¹³ the disciples heard *this*,¹⁴ they were extremely amazed, saying, “Then who can be saved?” **26** But Jesus looked at *them*¹⁵ *and*¹⁶ said to them, “With human beings this is impossible, but with God all *things are* possible.” **27** Then Peter answered *and*¹⁷ said to him, “Behold, we have left everything and followed you. What then will there be for us?” **28** And Jesus said to them, “Truly I say to you that in the

¹ An understood repetition of the term from earlier in the verse

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “for of such is”

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here “*and*” is supplied because the previous participle (“laid”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“looked at”) has been translated as a finite verb

¹⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

renewal of the world,¹ when the Son of Man sits on his glorious throne, you who have followed me – you also will sit on twelve thrones judging the twelve tribes of Israel. **29** And everyone who has left houses or brothers or sisters or father or mother or children or fields on account of my name will receive a hundred times as much, and will inherit eternal life. **30** But many *who are* first will be last, and the last first.

The Parable of the Workers in the Vineyard

20 **1** “For the kingdom of heaven is like a man – the master of the house – who went out early in the morning to hire workers for his vineyard. **2** And *after*² coming to an agreement with the workers for a denarius per day, he sent them into his vineyard. **3** And going out about the third hour, he saw others standing idle in the marketplace. **4** And to those *people* he said, ‘You also go into the vineyard, and I will give you whatever is right.’ **5** So they went. And going out again about the sixth and ninth hour he did the same *thing*. **6** And about the eleventh *hour* he went out *and*³ found others standing *there* and said to them, ‘Why are you standing here the whole day unemployed?’ **7** They said to him, ‘Because no one hired us.’ He said to them, ‘You go also into the vineyard.’ **8** And *when*⁴ evening came, the owner of the vineyard said to his manager, ‘Call the workers and pay them their⁵ wages, beginning from the last up to the first.’ **9** And *when* the ones *hired* about the eleventh hour came, they received a denarius apiece. **10** And *when*⁶ the first came, they thought that they would receive more, and they they also received a denarius apiece. **11** And *when they*⁷ received *it*,⁸ they began to complain⁹ against the master of the house, **12** saying, ‘These last *people* worked one hour and you made them equal to us who have endured the burden of the day and the burning heat!’ **13** But he answered one of them *and*¹⁰ said, ‘Friend, I am not doing you wrong. Did you not come to an agreement with me for a denarius? **14** Take *what is* yours and go! But I want to give to this last *person the same* as I gave¹¹ to you also. **15** Or is it not permitted for me to do whatever I want with *what is* mine? Or is your eye evil because I am generous?’ **16** Thus the last will be first and the first last.”

Jesus Predicts His Death and Resurrection a Third Time

17 And *as*¹² Jesus was going up to Jerusalem, he took the twelve disciples by themselves and said to them on the way, **18** “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will

¹ The words “of the world” are supplied as a clarification of “renewal”

² Here “*after*” is supplied as a component of the participle (“coming to an agreement”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“received”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ The imperfect tense has been translated as ingressive here (“began to complain”)

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ The words “*I gave*” are an implied repetition from the verb earlier in the verse

¹² Here “*as*” is supplied as a component of the participle (“was going up”) which is understood as temporal

condemn him to death, **19** and will hand him over to the Gentiles to mock *him*¹ and flog *him*² and crucify *him*,³ and on the third day he will be raised.”

A Request by the Mother of James and John

20 Then the mother of the sons of Zebedee came up to him with her sons, *and*⁴ kneeling down *she* asked⁵ something of him. **21** And he said to her, “What do you want?” want?” She said to him, “Say that these two sons of mine may sit one at your right hand and one at your left in your kingdom.” **22** But Jesus answered *and*⁶ said, “You do not know what you are asking! Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” **23** He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left – this is not mine to grant, but *is* for those for whom it has been prepared by my Father.”

24 And *when*⁷ the ten heard *this*,⁸ they were indignant concerning the two brothers. **25** But Jesus called them to himself *and*⁹ said, “You know that the rulers of the Gentiles lord it over them, and those in high positions exercise authority over them. **26** It will not be like this among you! But whoever wants to become great among you must be your servant, **27** and whoever wants to be most prominent among you must be your slave – **28** just as the Son of Man did not come to be served, but to serve, and to give his life *as* a ransom for many.”

Two Blind Men Healed at Jericho

29 And *as*¹⁰ they were going out of Jericho, a large crowd followed him. **30** And behold, *there were* two blind men sitting beside the road. *When they*¹¹ heard that Jesus was passing by, they called out, saying, “Have mercy on us, Lord, Son of David!” **31** And the crowd rebuked them so that they would be quiet. But they called out all the more, saying, “Have mercy on us, Lord, Son of David!” **32** And Jesus stopped,¹² called them, and said, “What do you want me to do for you?” **33** They said to him, “Lord, that our eyes be opened!” **34** And having compassion, Jesus touched their eyes, and immediately they received *their* sight and followed him.

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the participle (“kneeling down”) has been translated as a finite verb in keeping with English style

⁵ Here the participle (“asked”) is translated as a finite verb because of English style

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“called...to himself”) has been translated as a finite verb

¹⁰ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going out”)

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here the participle (“stopped”) is translated as a finite verb because of English style

The Triumphal Entry

21 **1** And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples, **2** saying to them, “Go into the village before you, and right away you will find a donkey tied and a colt with her. Untie *them*¹ and² bring *them*³ to me. **3** And if anyone says anything to you, you will say, ‘The Lord *needs them*,’⁴ and he will send them at once.” **4** Now this took place so that what was spoken through the prophet would be fulfilled, saying,

5 “Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble and mounted on a donkey,
and⁵ on a colt, the foal of a pack animal.’”⁶

6 So the disciples went⁷ and did⁸ just as Jesus directed them, **7** and⁹ brought the donkey and the colt and put their¹⁰ cloaks on them, and he sat on them. **8** And a very large crowd spread their cloaks on the road, and others were cutting branches from the trees and spreading *them*¹¹ on the road. **9** And the crowds who went ahead of him and the ones who followed were shouting, saying,

“Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!¹²

Hosanna in the highest *heaven!*”¹³

10 And *when*¹⁴ he entered into Jerusalem, the whole city was stirred up, saying, “Who is this?” **11** And the crowds were saying, “This is the prophet Jesus from Nazareth of Galilee!”

The Cleansing of the Temple

12 And Jesus entered the temple *courts*¹⁵ and drove out all those who were selling and buying in the temple, and overturned the tables of the money changers and the chairs of those who were selling doves. **13** And he said to them, “It is written, ‘My house will be called a house of prayer,’¹⁶ but you have made it a cave of robbers!”

¹ Here the direct object is supplied from context in the English translation

² Here “and” is supplied because the previous participle (“untie”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Literally “has need of them”

⁵ Or “even”

⁶ A quotation from Zech 9:9

⁷ Here the participle (“went”) is translated as a finite verb because of English style

⁸ Here the participle (“did”) is translated as a finite verb because of English style

⁹ Here “and” is supplied because the previous participles (“went” and “did” in the previous verse) have been translated as finite verbs

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here the direct object is supplied from context in the English translation

¹² A quotation from Ps 118:25-26

¹³ Here “heaven” is understood

¹⁴ Here “when” is supplied as a component of the temporal genitive absolute participle (“entered”)

¹⁵ Here “courts” is supplied to distinguish this area from the interior of the temple building itself

¹⁶ A quotation from Isa 56:7

14 And the blind and the lame came up to him in the temple *courts*¹ and he healed them. **15** But *when*² the chief priests and the scribes saw the wonderful *things* that he did, did, and the children shouting in the temple *courts*³ and saying, “Hosanna to the Son of David!” they were indignant. **16** And they said to him, “Do you hear what these *children*⁴ *children*⁴ are saying?” So Jesus said to them, “Yes, have you never read, ‘Out of the mouths of children and nursing babies you have prepared for yourself praise’?”⁵ **17** And leaving them, he went outside of the city to Bethany and spent the night there.

A Barren Fig Tree Cursed

18 Now early in the morning, *as he*⁶ was returning to the city, he was hungry. **19** And seeing a single fig tree by the road, he went to it and found nothing on it except leaves only. And he said to it, “May there be no more fruit from you *forever*,”⁷ and the fig tree withered at once. **20** And *when they*⁸ saw *it*,⁹ the disciples were astonished, saying, “How did the fig tree wither at once?” **21** And Jesus answered *and*¹⁰ said to them, “Truly I say to you, if you have faith and do not doubt, you will do not only *what was done to the fig tree*, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen! **22** And whatever you ask in prayer, *if you*¹¹ believe, you will receive.”

Jesus’ Authority Challenged

23 And *after*¹² he arrived at the temple, the chief priests and the elders of the people came up to him *while he*¹³ was teaching, saying, “By what authority are you doing these *things*? And who gave you this authority?” **24** And Jesus answered *and*¹⁴ said to them, “I also will ask you one question. If you tell *the answer*¹⁵ to me, I also will tell you by what authority I am doing these *things*. **25** From where was the baptism of John – from heaven or from men?” And they began to discuss¹⁶ *this*¹⁷ among themselves, saying, “If we say ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ **26** But if we say, ‘From men,’ we are afraid of the crowd, because they all look upon John as a prophet.”

¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁴ The word “*children*” is not in the Greek text but is implied

⁵ A quotation from Ps 8:2

⁶ Here “*as*” is supplied as a component of the participle (“was returning”) which is understood as temporal

⁷ Literally “to the age”

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here “*if*” is supplied as a component of the participle (“believe”) which is understood as conditional

¹² Here “*after*” is supplied as a component of the temporal genitive absolute participle (“arrived”)

¹³ Here “*while*” is supplied as a component of the participle (“was teaching”) which is understood as temporal

¹⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ The imperfect tense has been translated as ingressive here (“began to discuss”)

¹⁷ Here the direct object is supplied from context in the English translation

27 And they answered *and*¹ said to Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these *things*.”

The Parable of the Two Sons

28 “Now what do you think? A man had two sons. And *he* approached the first *and*² said, ‘Son, go work in the vineyard today.’ 29 And he answered *and*³ said, ‘I do not want to!’ But later *he* changed his mind *and*⁴ went. 30 And *he* approached the other *and*⁵ said the same *thing*. So he answered *and*⁶ said, ‘I will, sir,’ and he did not go. 31 Which of the the two did the will of *his*⁷ father?” They said, “The first.” Jesus said to them, “Truly I say to you that the tax collectors and the prostitutes are going ahead of you into the kingdom of God! 32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes did believe him. And *when*⁸ you saw *it*,⁹ you did not even change your minds later *so as* to believe in him.

The Parable of the Tenant Farmers in the Vineyard

33 “Listen to another parable: There was a man – a master of a house – who planted a vineyard, and put a fence *around* it, and dug a winepress in it, and built a watchtower, and leased it to tenant farmers, and went on a journey. 34 And when the season of fruit drew near, he sent his slaves to the tenant farmers to collect his fruit. 35 And the tenant farmers seized his slaves, *one of* whom they beat, and *one of* whom they killed, and *one of* whom they stoned. 36 Again, he sent other slaves, more than the first *ones*, and they did the same *thing* to them. 37 So finally he sent his son to them, saying, ‘They will respect my son.’ 38 But *when*¹⁰ the tenant farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and have his inheritance!’ 39 And they seized him *and*¹¹ threw *him*¹² out of the vineyard and killed *him*.¹³ 40 Now when the master of the vineyard arrives, what will he do to those tenant farmers?” 41 They said to him, “He will destroy those evil *men* completely and lease the vineyard to other tenant farmers who will give him the fruits in their season.” 42 Jesus said to them, “Have you never read in the scriptures,

‘The stone which the builders rejected,
this has become *the* cornerstone.’¹⁴

¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

² Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“changed his mind”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Literally “the head of the corner”

This came about from the Lord,
and it is marvelous in our eyes?¹

43 For this *reason*, I tell you that the kingdom of God will be taken away from you and will be given to a people² who produce its fruits. **44** And the one who falls on this stone will be broken to pieces, and *the one* on whom it falls – it will crush him!” **45** And *when³* *when³* the chief priests and the Pharisees heard his parables, they knew that he was speaking about them, **46** and *although they⁴* wanted to arrest him, they were afraid of the crowds, because they looked upon him as a prophet.

The Parable of the Wedding Celebration

22 **1** And continuing, Jesus spoke to them again in parables, saying, **2** “The kingdom of heaven may be compared to a man – a king – who gave a wedding celebration for his son. **3** And he sent his slaves to summon those who had been invited to the wedding celebration, and they did not want to come. **4** Again he sent other slaves, saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and fattened *cattle* have been slaughtered, and everything *is* ready. Come to the wedding celebration!’” **5** But they paid no attention *and⁵* went away – this one to his own field, that one to his business. **6** And the others, seizing his slaves, mistreated *them⁶* and killed *them⁷*. **7** And the king was angry and sent his troops *and⁸* destroyed those murderers and burned their city. **8** Then he said to his slaves, ‘The wedding celebration is ready, but those who had been invited were not worthy. **9** Therefore, go out to the *places where* the roads exit the city and invite to the wedding celebration as many *people* as you find.’ **10** And those slaves went out into the roads *and⁹* *and⁹* gathered everyone whom they found, both evil and good, and the wedding celebration was filled _⌋ with dinner guests _⌋.¹⁰ **11** But *when¹¹* the king came in to see the _⌋ dinner guests _⌋,¹² he saw a man there not dressed *in* wedding clothes. **12** And he said to him, ‘Friend, how did you come in here, not having wedding clothes?’ But _⌋ he could say nothing _⌋.¹³ **13** Then the king said to the servants, ‘Tie him up _⌋ hand and foot _⌋ *and¹⁵* throw him into the outer darkness. In that place there will be weeping and gnashing of teeth!’ **14** For many are called but few *are* chosen.”

¹ A quotation from Ps 118:22-23

² Or “nation”

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Here “*although*” is supplied as a component of the participle (“wanted”) which is understood as concessive

⁵ Here “*and*” is supplied because the previous participle (“paid no attention”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹⁰ Literally “with those reclining at table”

¹¹ Here “*when*” is supplied as a component of the participle (“came in”) which is understood as temporal

¹² Literally “ones reclining at table”

¹³ Literally “he was silent”

¹⁴ Literally “feet and hands”

¹⁵ Here “*and*” is supplied because the previous participle (“tie”) has been translated as a finite verb

Paying Taxes to Caesar

15 Then the Pharisees went ₁ and consulted ₁ so that they could entrap him with a statement. **16** And they sent their disciples to him with the Herodians, saying, “Teacher, we know that you are truthful and teach the way of God in truth, and ₂ you do not care what anyone thinks ₂, ₃ because you do not regard the opinion of people ₃.” **17** Therefore tell us what you think. Is it permitted to pay taxes to Caesar or not?” **18** But *because he*⁴ knew their maliciousness, Jesus said, “Hypocrites! Why are you testing me? **19** Show me the coin for the tax!” So they brought him a denarius. **20** And he said to them, “Whose image and inscription *is* this?” **21** They said to him, “Caesar’s.” Then he said to them, “Therefore give to Caesar the things of Caesar, and to God the things of God!” **22** And *when they*⁵ heard *this*,⁶ they were astonished, and they left him *and*⁷ went away.

A Question About Marriage and the Resurrection

23 On that day Sadducees – who say there is no resurrection – came up to him and asked him, **24** saying, “Teacher, Moses said if someone dies without having children, his brother is to marry his wife and ₈ father ₈ descendants for his brother. **25** Now there were seven brothers with us. And the first died *after*⁹ getting married, and *because he*¹⁰ did not have descendants, he left his wife to his brother. **26** So also the second and the third, up to the seventh. **27** And last of all the woman died. **28** In the resurrection, therefore, whose wife of the seven will she be? For they all had her *as wife*.”¹¹ **29** But Jesus answered *and*¹² said to them, “You are mistaken, *because*¹³ you do not know the scriptures or the power of God! **30** For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. **31** Now concerning the resurrection of the dead, have you not read what was spoken to you by God, who said, **32** “I am the God of Abraham and the God of Isaac and the God of Jacob”?¹⁴ He is not the God of the dead, but of the living!” **33** And *when*¹⁵ the crowds heard *this*,¹⁶ they were amazed at his teaching.

¹ Literally “took counsel”

² Literally “it is not a care to you concerning anyone”

³ Literally “because you do not look at the face of men”

⁴ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

⁸ Literally “raise up”

⁹ Here “*after*” is supplied as a component of the participle (“getting married”) which is understood as temporal

¹⁰ Here “*because*” is supplied as a component of the participle (“have”) which is understood as causal

¹¹ The words “*as wife*” are not in the Greek text but are implied

¹² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹³ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

¹⁴ A quotation from Exod 3:6

¹⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁶ Here the direct object is supplied from context in the English translation

The Greatest Commandment

34 Now *when*¹ the Pharisees heard that he had silenced the Sadducees, they assembled at the same *place*.² **35** And one of them, a legal expert, put a question to *him*³ to test him: **36** “Teacher, which commandment *is* greatest in the law?” **37** And he said to him, ““You shall love the Lord your God with all your heart and with all your soul and with all your mind.”⁴ **38** This is the greatest and first commandment. **39** And the second *is* like it: ‘You shall love your neighbor as yourself.’⁵ **40** On these two commandments depend all the law and the prophets.”

David’s Son and Lord

41 Now *while*⁶ the Pharisees were assembled, Jesus asked them, **42** saying, “What do you think about the Christ? Whose son is he?” They said to him, “David’s.” **43** He said to them, “How then does David, by the Spirit, call him ‘Lord,’ saying,

44 ‘The Lord said to my Lord,
“Sit at my right hand
until I put your enemies
under your feet”’?⁷

45 If then David calls him ‘Lord,’ how is he his son?” **46** And no one was able to answer him a word, nor did anyone dare from that day *on* to ask him any more *questions*.⁸

Seven Woes Pronounced on the Scribes and Pharisees

23 **1** Then Jesus spoke to the crowds and to his disciples, **2** saying, “The scribes and the Pharisees sit on the seat of Moses. **3** Therefore do and observe everything that they tell you, but do not do as *they do*,⁹ for they tell *others to do something*¹⁰ and do not do *it themselves*.¹¹ **4** And they tie up burdens *that are* heavy and hard to bear, and put *them*¹² on people’s shoulders, but *they* themselves are not willing with their finger to move them. **5** And they do all their deeds in order to be seen by people, for they make their phylacteries broad and make their¹³ tassels long. **6** And they love the place of honor at banquets and the best seats in the synagogues **7** and the greetings in the marketplaces and to be called ‘Rabbi’ by people. **8** But you are not to be called ‘Rabbi,’ because one is your teacher, and you are all brothers, **9** And do not call

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Or “they assembled together”

³ Here the direct object is supplied from context in the English translation

⁴ A quotation from Deut 6:5

⁵ A quotation from Lev 19:18

⁶ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“assembled”)

⁷ A quotation from Ps 110:1

⁸ The word “*questions*” is not in the Greek text but is implied

⁹ Literally “their deeds”

¹⁰ The words “*others to do something*” are not in the Greek text but are implied

¹¹ The words “*it themselves*” are not in the Greek text but are implied

¹² Here the direct object is supplied from context in the English translation

¹³ Literally “the”; the Greek article is used here as a possessive pronoun

*anyone*¹ your father on earth, for one is your heavenly Father. **10** And do not be called teachers, because one is your teacher, the Christ. **11** And the greatest among you will be your servant. **12** And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 “But woe to you, scribes and Pharisees – hypocrites! – because you shut the kingdom of heaven before people! For you do not enter, nor permit those wanting to go in² to enter.³

15 “Woe to you, scribes and Pharisees – hypocrites! – because you travel around the sea and the dry *land* to make one convert, and when he becomes *one*,⁴ you make him twice as much a son of hell *as you are*!

16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing! But whoever swears by the gold of the temple is bound *by his oath*.’⁵ **17** Fools and blind *people*! For which is greater, the gold or the temple that makes the gold holy? **18** And, ‘Whoever swears by the altar, it is nothing! But whoever swears by the gift *that is on it* is bound *by his oath*.’⁶ **19** Blind *people*! For which *is* greater, the gift or the altar that makes the gift holy? **20** Therefore the one who swears by the altar swears by it and by everything *that is* on it. **21** And the one who swears by the temple swears by it and by the one who dwells *in* it. **22** And the one who swears by heaven swears by the throne of God and by the one who sits on it.

23 “Woe to you, scribes and Pharisees – hypocrites! – because you pay a tenth of mint and dill and cumin, and neglect the more important *matters* of the law – justice and mercy and faithfulness! But it was necessary to do these *things* while not neglecting those⁷. **24** Blind guides who filter out a gnat and swallow a camel!

25 “Woe to you, scribes and Pharisees – hypocrites! – because you cleanse the outside of the cup and the dish, but inside they are full of greed and self-indulgence! **26** Blind Pharisee! First clean the inside of the cup, so that the outside of it may become clean also.

27 “Woe to you, scribes and Pharisees – hypocrites! – because you are like whitewashed tombs which on the outside appear beautiful, but on the inside are full of the bones of the dead and of everything unclean! **28** In the *same* way, on the outside you also appear righteous to people, but inside you are full of hypocrisy and lawlessness.

29 “Woe to you, scribes and Pharisees – hypocrites! – because you build the tombs of the prophets and decorate the graves of the righteous, **30** and you say, ‘If we had lived in the days of our fathers, we would not have been partners with them in the blood of the prophets!’ **31** Thus you testify against yourselves that you are descendants of those who murdered the prophets! **32** And you – fill up the measure of your fathers! **33** Serpents! Offspring of vipers! How will you escape from the condemnation to hell? **34** For this

¹ Here the direct object is supplied from context in the English translation

² Here the present tense has been translated as voluntative (“wanting to go in”)

³ The most important Greek manuscripts omit v. 14, “Woe to you, scribes and Pharisees – hypocrites! – because you devour widows’ houses and for show you pray long prayers! Therefore you will receive the greater condemnation.”

⁴ Here the direct object is supplied from context in the English translation

⁵ The phrase “*by his oath*” is not in the Greek text but is implied

⁶ The phrase “*by his oath*” is not in the Greek text but is implied

⁷ Literally “and those not to neglect”

reason, behold, I am sending to you prophets and wise men and scribes. *Some* of them you will kill and crucify, and some of them you will flog in your synagogues and will pursue from town to town, **35** so that upon you will come all the righteous blood shed on the earth from the blood of righteous Abel up to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. **36** Truly I say to you, all these *things* will come upon this generation!

The Lament over Jerusalem

37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together ¹ the way ¹ a hen gathers her young together under her ² wings, and you were not willing! **38** Behold, your house has been left to you desolate! **39** For I tell you, you will never see me from now *on* until you say,

‘Blessed *is* the one who comes in the name of the Lord!’”³

The Destruction of the Temple Predicted

24 **1** And *as* Jesus went out of the temple *courts*⁴ he was going along, and his disciples came up to point out to him the buildings of the temple. **2** But he answered *and*⁵ said to them, “Do you not see all these *things*? Truly I say to you, not *one* stone will be left here on *another* stone that will not be thrown down!”

Signs of the End of the Age

3 And *as*⁶ he was sitting on the Mount of Olives, the disciples came up to him privately, saying, “Tell us, when will these *things* happen, and what *will be* the sign of your coming and of the end of the age?” **4** And Jesus answered *and*⁷ said to them, “Watch “Watch out that no one deceives you! **5** For many will come in my name, saying, ‘I am the Christ,’ and they will deceive many. **6** And you are going to hear about wars and rumors of wars. See to it that you are not alarmed, for this must happen, but the end is not yet. **7** For nation will rise up against nation and kingdom against kingdom, and there will be famines and earthquakes in *various* places.⁸ **8** But all these *things are* the beginning of of birth pains.

Persecution of Disciples Predicted

9 “Then they will hand you over to persecution and will kill you, and you will be hated by all the nations⁹ because of my name. **10** And then many will be led into sin and

¹ Literally “in the manner in which”

² Literally “the”; the Greek article is used here as a possessive pronoun

³ A quotation from Ps 118:26

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was sitting”)

⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Or “in place after place”

⁹ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

will betray one another and will hate one another, **11** and many false prophets will appear and will deceive many, **12** and because lawlessness will increase, the love of many will grow cold. **13** But the one who endures to the end – this person will be saved. **14** And this gospel of the kingdom will be proclaimed in the whole inhabited earth for a testimony to all the nations,¹ and then the end will come.

The Abomination of Desolation

15 “So when you see the abomination of desolation² spoken about by the prophet Daniel standing in the holy place” (let the one who reads understand), **16** “then those in Judea must flee to the mountains! **17** The one who is on his³ housetop must not come down to take things out of his house, **18** and the one who is in the field must not turn back to pick up his cloak. **19** And woe to those who are pregnant⁴ and to those who are nursing *their babies*⁵ in those days! **20** But pray that your flight may not happen in winter or on a Sabbath. **21** For at that time there will be great tribulation, such as has not happened from the beginning of the world until now, nor ever will happen. **22** And unless those days had been shortened, no human being would be saved.⁶ But for the sake of the elect, those days will be shortened.

23 “At that time if anyone should say to you, ‘Behold, here *is* the Christ,’ or ‘Here *he is*,’ do not believe *him*!⁷ **24** For false messiahs and false prophets will appear, and will produce great signs and wonders in order to deceive, if possible, even the elect. **25** Behold, I have told you ahead of time! **26** Therefore if they say to you, ‘Behold, he is in the wilderness,’ do not go out, *or*⁸ ‘Behold, he is in the inner rooms,’ do not believe *it*!⁹ **27** For just as the lightning comes from the east and flashes to the west, so the coming of the Son of Man will be. **28** Wherever the corpse is, there the vultures will gather.

The Arrival of the Son of Man

29 “And immediately after the tribulation of those days,
‘the sun will be darkened
and the moon will not give its light,
and the stars will fall from heaven,
and the powers of heaven will be shaken.’¹⁰

30 And then the sign of the Son of Man will appear in heaven,¹¹ and then all the tribes of the earth will mourn, and they will see the Son of Man arriving on the clouds of heaven¹² with power and great glory. **31** And he will send out his angels with a loud trumpet call,

¹ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

² An allusion to Dan 9:27

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Literally “who have in the womb”

⁵ The words “*their babies*” are not in the Greek text but are supplied as a necessary clarification

⁶ Literally “every flesh would not be saved”

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*or*” is supplied because of English style

⁹ Here the direct object is supplied from context in the English translation

¹⁰ A quotation from Isa 13:10; 34:4

¹¹ Or “the sky”

¹² Or “the sky”

and they will gather his elect together from the four winds, from *one* end of heaven¹ to the *other* end of it.

The Parable of the Fig Tree

32 “Now learn the parable from the fig tree: Whenever its branch has already become tender and puts forth its² leaves, you know that summer *is* near. **33** So also you, when you see all these *things*, know³ that he is near, at the door. **34** Truly I say to you that this generation will never pass away until all these *things* take place! **35** Heaven and earth will pass away, but my words will never pass away.

The Unknown Day and Hour

36 “But concerning that day and hour no one knows – not even the angels of heaven nor the Son – except the Father alone. **37** For just as the days of Noah *were*, so the coming of the Son of Man will be. **38** For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. **39** And they did not know *anything*⁴ until the deluge came and swept *them*⁵ all away. So also the coming of the Son of Man will be. **40** Then there will be two men in the field; one will be taken and one left. **41** Two women will be grinding at the mill; one will be taken and one left. **42** Therefore be on the alert, because you do not know what day your Lord is coming! **43** But understand this: that if the master of the house had known what watch of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. **44** For this *reason* you also must be ready, because the Son of Man is coming at an hour that you do not think *he will come*.⁶

A Faithful Slave and an Unfaithful Slave

45 “Who then is the faithful and wise slave whom the master has put in charge of his household slaves to give them their⁷ food at the right time? **46** Blessed *is* that slave whom whom his master will find so doing *when he*⁸ comes back. **47** Truly I say to you that he will put him in charge of all his possessions. **48** But if that evil slave should say *to himself*,⁹ ‘My master is staying away for a long time,’ **49** and he begins to beat his fellow slaves and eats and drinks with drunkards, **50** the master of that slave will come on a day that he does not expect and at an hour that he does not know, **51** and will cut him in two and assign his place with the hypocrites. In that place there will be weeping and gnashing of teeth!

¹ Or “of the sky”

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Or “you know”

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ The words “*he will come*” are not in the Greek text but are implied

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*when*” is supplied as a component of the participle (“comes back”) which is understood as temporal

⁹ Literally “in his heart”

The Parable of the Ten Virgins

25 **1** “Then the kingdom of heaven may be compared to ten virgins who took their lamps *and*¹ went out to meet the bridegroom. **2** Now five of them were foolish and five *were* wise. **3** For *when*² the foolish ones took their lamps, they did not take olive oil with them. **4** But the wise ones took olive oil in flasks with their lamps. **5** And *when*³ the bridegroom was delayed, they all became drowsy and fell asleep.⁴ **6** But in the middle of the night there was a shout, ‘Behold, the bridegroom! Come out to meet him!’ **7** Then all those virgins woke up and trimmed their lamps. **8** And the foolish ones said to the wise ones, ‘Give us *some* of your olive oil, because our lamps are going out!’ **9** But the wise ones answered saying, ‘Certainly there will never be enough for us and for you! Go instead to those who sell *olive oil*⁵ and buy *some*⁶ for yourselves.’ **10** But *while*⁷ they had gone away to buy *it*⁸ the bridegroom arrived, and those who were ready went inside with him to the wedding celebration, and the door was shut. **11** And later the other virgins came also, saying, ‘Lord, lord, open *the door*⁹ for us!’ **12** But he answered *and*¹⁰ said, ‘Truly I say to you, I do not know you!’ **13** Therefore be on the alert, because you do not know the day or the hour!

The Parable of the Talents

14 For *it is* like a man going on a journey. He summoned his own slaves and handed over his property to them. **15** And to one he gave five talents, and to another two, and to another one, to each one according to his own ability, and he went on a journey immediately. **16** The one who had received the five talents went out *and*¹¹ traded with them and gained five more. **17** In the same way the one *who had* the two gained two more. **18** But the one who had received the one went away *and*¹² dug up the ground and hid his master’s money. **19** Now after a long time, the master of those slaves came and settled accounts with them. **20** And the one who had received the five talents came up *and*¹³ brought five more talents, saying, ‘Master, you handed over to me five talents. See, I have gained five more talents!’ **21** His master said to him, ‘Well done, good and faithful slave! You were faithful over a few *things*; I will put you *in charge* over many *things*. Enter into the joy of your master!’ **22** And the one *who had* the two talents also came up *and*¹⁴ said, ‘Master, you handed over to me two talents. See, I have gained two talents more!’ **23** His master said to him, ‘Well done, good and faithful slave! You were faithful

¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

² Here “*when*” is supplied as a component of the participle (“took”) which is understood as temporal

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was delayed”)

⁴ The imperfect tense has been translated as ingressive here (“began to sleep”, “fell asleep”)

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“had gone away”)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

over a few *things*; I will put you *in charge* over many *things*. Enter into the joy of your master!’ **24** And the one who had received the one talent came up also *and*¹ said, ‘Master, *because I*² knew you, that you are a hard man, reaping where you did not sow and gathering from where you did not scatter *seed*.³ **25** And *because I*⁴ was afraid, I went away *and*⁵ hid your talent in the ground. See, you have *what is yours*!’ **26** But his master answered *and*⁶ said to him, ‘Evil and lazy slave! You knew that I reap where I did not sow and gather from where I did not scatter *seed*.⁷ **27** Then you ought to have deposited my money with the bankers, and *when I*⁸ returned I would have gotten back *what was mine* with interest! **28** Therefore take the talent from him and give *it*⁹ to the one one who has the ten talents. **29** For to everyone who has, *more* will be given, and he will have an abundance. But from the one who does not have, even what he has will be taken away from him. **30** And throw the worthless slave into the outer darkness – in that place there will be weeping and gnashing of teeth!’

The Judgment of the Sheep and the Goats

31 Now when the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. **32** And all the nations will be gathered before him, and he will separate them from one another like a shepherd separates the sheep from the goats. **33** And he will place the sheep on his right and the goats on the left. **34** Then the king will say to those on his right, ‘Come, *you* who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world! **35** For I was hungry and you gave me *something*¹⁰ to eat, I was thirsty and you gave me *something*¹¹ to drink, I was a stranger and you welcomed me as a guest, **36** I was naked and you clothed me, I was sick and you cared for me, I was in prison and you came to me.’ **37** Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed *you*,¹² or thirsty and give *you something*¹³ to drink? **38** And when did we see you a stranger and welcome *you*¹⁴ as a guest, or naked and clothe *you*?¹⁵ **39** And when did we see you sick or in prison and come to you?’ **40** And the king will answer *and*¹⁶ say to them, ‘Truly I say to you, in as much as you did *it*¹⁷ to one of the least of these brothers of mine, you did *it*¹⁸ to me.’

¹ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

² Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*because*” is supplied as a component of the participle (“was afraid”) which is understood as causal

⁵ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“will answer”) has been translated as a finite verb

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here the direct object is supplied from context in the English translation

41 Then he will also say to those on *his* left, ‘Depart from me, *you* accursed ones, into the eternal fire that has been prepared for the devil and his angels! **42** For I was hungry and you did not give me *anything*¹ to eat, I was thirsty and you did not give me *anything*² to drink, **43** I was a stranger and you did not welcome me as a guest, naked and you did not clothe me, sick and in prison and you did not care for me.’ **44** Then they will also answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and not serve you?’ **45** Then he will answer them, saying, ‘Truly I say to you, in as much as you did not do *it*³ to one of the least of these, you did not do *it*⁴ to me.’ **46** And these will depart into eternal punishment, but the righteous into eternal life.”

The Chief Priests and Elders Plot to Kill Jesus

26 **1** And it happened that when Jesus had finished all these sayings, he said to his disciples, **2** “You know that after two days the Passover takes place, and the Son of Man will be handed over⁵ in order to be crucified.”

3 Then the chief priests and the elders of the people assembled in the palace of the high priest, who was named Caiaphas, **4** and plotted in order that they could arrest Jesus by stealth and kill *him*.⁶ **5** But they were saying, “Not during the feast, so that there will not be an uproar among the people.”

Jesus’ Anointing at Bethany

6 Now *while*⁷ Jesus was at Bethany in the house of Simon the leper, **7** a woman came came up to him holding an alabaster flask of very expensive perfumed oil, and poured *it*⁸ out on his head *while* *he*⁹ was reclining at table. **8** And *when*¹⁰ the disciples saw *it*¹¹ they were indignant, saying, “Why¹² this waste? **9** For this could have been sold for a large sum and given to the poor!” **10** But Jesus, knowing *this*,¹³ said to them, “Why do you cause trouble for the woman? For she has done a good deed for me. **11** For the poor you always have with you, but you do not always have me. **12** For *when*¹⁴ this woman poured this ointment on my body, she did *it*¹⁵ in order to prepare me for burial. **13** Truly I say to you, wherever this gospel is proclaimed in the whole world, what this woman has done will also be told in memory of her.”

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Or “will be delivered up”

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was reclining at table”)

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “for what” *reason*

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*when*” is supplied as a component of the participle (“poured”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

Judas Arranges to Betray Jesus

14 Then one of the twelve, the one named Judas Iscariot, went to the chief priests **15** *and*¹ said, “What are you willing to give me if I in turn deliver him to you?” So they set out for him thirty silver coins. **16** And from that time on, he began seeking a favorable opportunity in order that he could betray him.

Jesus’ Final Passover with the Disciples

17 Now on the first *day*² of the feast of Unleavened Bread the disciples came up to Jesus, saying, “Where do you want us to prepare for you to eat the Passover?” **18** And he said, “Go into the city to a certain man and tell him, ‘The Teacher says, “My time is near. I am celebrating the Passover with you with my disciples.”’” **19** And the disciples did as Jesus directed them, and they prepared the Passover. **20** And *when it*³ was evening, he was reclining at table with the twelve. **21** And *while*⁴ they were eating he said, “Truly I say to you, that one of you will betray me.” **22** And greatly distressed, each one began to say to him, “Surely I am not he, am I,⁵ Lord?” **23** And he answered *and*⁶ said, “The one who dips his⁷ hand in the bowl with me – this one will betray me. **24** The Son of Man is going just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if that man had not been born.” **25** And Judas, the one who was betraying him, answered *and*⁸ said, “Surely I am not he, am I,⁹ Rabbi?” He said to him, “You have said *it*.”¹⁰

The Lord’s Supper

26 Now *while*¹¹ they were eating Jesus took bread and, *after*¹² giving thanks, he broke it,¹³ and giving *it*¹⁴ to the disciples, he said, “Take, eat, this is my body.” **27** And *after*¹⁵ taking the cup and giving thanks he gave *it*¹⁶ to them, saying, “Drink from it, all of you, **28** for this is my blood of the covenant which is poured out for many for the

¹ Here “*and*” is supplied because the participle in the previous verse (“went”) has been translated as a finite verb

² Here the word “*day*” is not in the Greek text but is implied

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were eating”)

⁵ Literally “surely I am not”; the negative construction in Greek anticipates a negative answer here, indicated in the translation by “am I”

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ Literally “surely I am not”; the negative construction in Greek anticipates a negative answer here, indicated in the translation by “am I”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were eating”)

¹² Here “*after*” is supplied as a component of the participle (“giving thanks”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*after*” is supplied as a component of the participle (“taking”) which is understood as temporal

¹⁶ Here the direct object is supplied from context in the English translation

forgiveness of sins. **29** But I tell you, from now *on* I will never drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.” **30** And *after they*¹ had sung the hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

31 Then Jesus said to them, “You will all fall away because of me during this night, for it is written,

‘I will strike the shepherd
and the sheep of the flock will be scattered.’²

32 But after I am raised, I will go ahead of you into Galilee.” **33** But Peter answered *and*³ said to him, “If they all fall away because of you, I will never fall away!” **34** Jesus said to him, “Truly I say to you that during this night, before the rooster crows, you will deny me three times!” **35** Peter said to him, “Even if it is necessary for me to die with you, I will never deny you!” And all the disciples said the same *thing*.

The Prayer in Gethsemane

36 Then Jesus went with them to a place called Gethsemane, and he said to the disciples, “Sit here while I go over there *and*⁴ pray.” **37** And taking along Peter and the two sons of Zebedee, he began to be distressed and troubled. **38** Then he said to them, “My soul is deeply grieved, to the point of death. Remain here and stay awake with me.” **39** And going forward a little he fell down on his face, praying and saying, “My Father, if it is possible, let this cup pass from me. Nevertheless, not as I will, but as you *will*.”⁵ **40** And he came to the disciples and found them sleeping, and he said to Peter, “So, were you not able to stay awake with me one hour? **41** Stay awake and pray that you will not enter into temptation. The spirit *is* willing, but the flesh *is* weak!” **42** Again for the second time he went away *and*⁶ prayed, saying, “My Father, if this cannot pass unless I drink it, your will must be done.” **43** And he came again *and*⁷ found them sleeping, _┌ for they could not keep their eyes open _└.⁸ **44** And leaving them again, he went away *and*⁹ prayed for the third *time*, saying the same thing again. **45** Then he came to the disciples and said to them, “Are you still sleeping and resting? Behold, the hour is near, and the Son of Man is being betrayed into the hands of sinners. **46** Get up, let us go! Behold, the one who is betraying me is approaching!”

¹ Here “*after*” is supplied as a component of the participle (“had sung the hymn”) which is understood as temporal

² A quotation from Zech 13:7

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁵ Here the verb “*will*” is an understood repetition of the verb earlier in this verse

⁶ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participle (“came again”) has been translated as a finite verb

⁸ Literally “for their eyes were weighed down”

⁹ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

The Betrayal and Arrest of Jesus

47 And *while*¹ he was still speaking, behold, Judas – one of the twelve – arrived, and and with him a large crowd with swords and clubs, from the chief priests and elders of the people. **48** Now the one who was betraying him had given them a sign, saying, “*The one* whom I kiss – he is *the one*.”² Arrest him!” **49** And he came up to Jesus immediately *and*³ said, “Greetings, Rabbi,” and kissed him. **50** And Jesus said to him, “Friend, *do that*⁴ for which you have come.”⁵ Then they came up *and*⁶ laid hands on Jesus and arrested him.

51 And behold, one of those with Jesus extended his⁷ hand *and*⁸ drew his sword, and and striking the slave of the high priest, cut off his ear. **52** Then Jesus said to him, “Put your sword back into its place! For all who take up the sword will die by the sword. **53** Or do you think that I cannot call upon my Father, and he would put at my disposal at once more than twelve legions of angels? **54** How then would the scriptures be fulfilled that it must happen in this way?”

55 At that time Jesus said to the crowds, “Have you come out with swords and clubs, as against a robber, to arrest me? Every day in the temple *courts*⁹ I sat teaching, and you did not arrest me! **56** But all this has happened in order that the scriptures of the prophets would be fulfilled.” Then the disciples all abandoned him *and*¹⁰ fled.

Jesus Before the Sanhedrin

57 Now those who had arrested Jesus led *him*¹¹ away to Caiaphas the high priest, where the scribes and the elders had gathered. **58** But Peter was following him from a distance, as far as the courtyard of the high priest. And he went inside *and*¹² was sitting with the officers to see the outcome. **59** Now the chief priests and the whole Sanhedrin were looking for false testimony against Jesus in order that they could put him to death. **60** And they did not find *it*,¹³ *although*¹⁴ many false witnesses came forward. And finally

¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was...speaking”)

² Here the predicate nominative (“*the one*”) is implied

³ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁴ The words “*do that*” are not in the Greek text but are implied

⁵ The meaning of this phrase is disputed: (1) some take it as a declarative (as in the translation); (2) others understand it as some form of a question, often with supplied words: (a) “Friend, *are you misusing the kiss* for that *purpose* for which you are here?” (b) “Friend, in connection with that for which you have appeared *do you kiss me?*” (c) “Friend, are you here for this purpose?” (d) “Friend, what are you here for?”; this last option, though often suggested, is doubtful because of lack of evidence for the relative pronoun used as an interrogative in direct questions

⁶ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁸ Here “*and*” is supplied because the previous participle (“extended”) has been translated as a finite verb

⁹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁰ Here “*and*” is supplied because the previous participle (“abandoned”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*although*” is supplied as a component of the participle (“came forward”) which is understood as concessive

two came forward **61** *and*¹ said, “This man said, ‘I am able to destroy the temple of God and rebuild *it*² within three days.’” **62** And the high priest stood up *and*³ said to him, “Do you reply nothing? What are these *people* testifying against you?” **63** But Jesus was silent. And the high priest said to him, “I put you under oath by the living God, that you tell us if you are the Christ, the Son of God!” **64** Jesus said to him, “You have said *it*.⁴ But I tell you, from now *on* you will see the Son of Man sitting at the right hand of the Power⁵ and coming on the clouds of heaven.” **65** Then the high priest tore his robes, saying, “He has blasphemed! What further need do we have of witnesses? Behold, you have just now heard the blasphemy! **66** What do you think?” And they answered *and*⁶ said, “‘He deserves death!’”⁷ **67** Then they spat in his face and struck him with their fists, and they slapped *him*,⁸ **68** saying, “Prophecy for us, *you* Christ! Who is it who hit you?”

Peter Denies Jesus Three Times

69 Now Peter was sitting outside in the courtyard, and a female slave came up to him *and*⁹ said, “You also were with Jesus the Galilean.” **70** But he denied *it*¹⁰ in the presence of *them* all, saying, “I do not know what you mean!” **71** And *when he*¹¹ went out to the gateway, another *female slave*¹² saw him and said to those *who were* there, “This man was with Jesus the Nazarene.” **72** And again he denied *it*¹³ with an oath, “I do not know the man!” **73** And after a little *while* those who were standing there came up *and*¹⁴ said to Peter, “You really are *one* of them also, because even your accent ‘reveals who you are.’”¹⁵ **74** Then he began to curse and to swear with an oath, “I do not know the man!” And immediately a rooster crowed. **75** And Peter remembered the statement Jesus had said, “Before the rooster crows, you will deny me three times,” and he went outside *and*¹⁶ wept bitterly.

¹ Here “*and*” is supplied because the participle in the previous verse (“came forward”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ An indirect way of referring to God

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Literally “he is deserving of death”

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*when*” is supplied as a component of the participle (“went out”) which is understood as temporal

¹² The words “*female slave*” are not in the Greek text but are implied by the feminine singular form

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁵ Literally “makes you evident”

¹⁶ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

Jesus Taken to Pilate

27 **1** Now *when it*¹ was early morning, all the chief priests and the elders of the people took counsel against Jesus in order to put him to death. **2** And *after*² tying him up, they led *him*³ away and handed *him*⁴ over to Pilate the governor.

The Suicide of Judas Iscariot

3 Then *when*⁵ Judas, the one who had betrayed him, saw that he had been condemned, he regretted *what he had done*⁶ and⁷ returned the thirty silver coins to the chief priests and elders, **4** saying, “I have sinned *by*⁸ betraying innocent blood!” But they said, “What *is that* to us? You see to *it!*”⁹ **5** And throwing the silver coins into the temple he departed. And he went away and¹⁰ hanged himself. **6** But the chief priests took the silver coins and¹¹ said, “It is not permitted to put them into the temple treasury, because it is *blood money*.”¹² **7** And *after*¹³ taking counsel, they purchased *with*¹⁴ them the Potter’s Field, for a burial place for strangers. **8** (For this reason that field has been called the Field of Blood until today.) **9** Then what was spoken by the prophet Jeremiah was fulfilled, who said, “And they took the thirty silver coins, the price of the one who had been priced, *on* whom a price had been set by the sons of Israel, **10** and they gave them for the potter’s field, just as the Lord directed me.”¹⁵

Jesus Before Pilate

11 So Jesus stood before the governor, and the governor asked him, saying, “Are you the king of the Jews?” And Jesus said, “You say *so*.” **12** And *when*¹⁶ he was being accused *by*¹⁶ by the chief priests and elders he answered nothing. **13** Then Pilate said to him, “Do you not hear how many *things* they are testifying against you?” **14** And he did not reply to him, not even with reference to one statement, so that the governor was very astonished.

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

² Here “*after*” is supplied as a component of the participle (“tying”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*and*” is supplied because the previous participle (“regretted”) has been translated as a finite verb

⁸ Here “*by*” is supplied as a component of the participle (“betraying”) which is understood as means

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹² Literally “the price of blood”

¹³ Here “*after*” is supplied as a component of the participle (“taking”) which is understood as temporal

¹⁴ Literally “for”

¹⁵ A quotation from various passages in Jeremiah including 18:2-6; 19:1-13; 32:6-15; see also Zech 11:12-13

¹⁶ Literally “in the him being accused”

Pilate Releases Barabbas

15 Now at each feast, the governor was accustomed to release one prisoner to the crowd – the one whom they wanted. **16** And at that time they had a notorious prisoner named Jesus¹ Barabbas.² **17** So *after*³ they had assembled, Pilate said to them, “Whom do you want me to release for you – Jesus⁴ Barabbas or Jesus who is called Christ?” **18** (For he knew that they had handed him over because of envy. **19** And *while*⁵ he was sitting on the judgment seat, his wife sent *a message*⁶ to him, saying, “*Nothing to do with that righteous man*,”⁷ for I have suffered much as a result of a dream today because of him.”) **20** But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and put Jesus to death. **21** So the governor answered *and*⁸ said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas!” **22** Pilate said to them, “What then should I do *with* Jesus, the one who is called Christ?” They all said, “Let him be crucified!” **23** And he said, “Why? What wrong has he done?” But they began to shout⁹ even louder, saying, “Let him be crucified!”

24 So Pilate, *when he*¹⁰ saw that he was accomplishing nothing, but instead an uproar was developing, took water *and*¹¹ washed his¹² hands before the crowd, saying, “I am innocent of the blood of this man. You see to it!”¹³ **25** And all the people answered *and*¹⁴ said, “His blood *be* on us and on our children!” **26** Then he released Barabbas for them, but *after*¹⁵ he had Jesus flogged, he handed *him*¹⁶ over so that he could be crucified.

Jesus Is Mocked

27 Then the soldiers of the governor took Jesus into the governor’s residence *and*¹⁷ gathered the whole cohort to him. **28** And they stripped him *and*¹⁸ put a scarlet military cloak around him, **29** and weaving a crown of thorns, they put *it*¹⁹ on his head, and *put*²⁰ a

¹ Although many manuscripts omit “Jesus” here, it is so hard to explain why a scribe would have added it that the reading is probably original

² “Barabbas” means “son of the father” in Aramaic

³ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had assembled”)

⁴ Although many manuscripts omit “Jesus” here, it is so hard to explain why a scribe would have added it that the reading is probably original

⁵ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was sitting”)

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “nothing to you and to that righteous man”

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ The imperfect tense has been translated as ingressive here (“began to shout”)

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁵ Here “*after*” is supplied as a component of the participle (“flogged”) which is understood as temporal

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹⁸ Here “*and*” is supplied because the previous participle (“stripped”) has been translated as a finite verb

¹⁹ Here the direct object is supplied from context in the English translation

²⁰ This is an understood repetition of the verb from earlier in the verse

reed in his right hand. And kneeling down before him, they mocked him, saying, “Hail, king of the Jews!” **30** And they spat on him *and*¹ took the reed and repeatedly struck² *him*³ on his head. **31** And when they had mocked him, they stripped him of the military cloak and put his *own* clothes on him, and led him away in order to crucify *him*.⁴

Jesus Is Crucified

32 And *as they*⁵ were going out, they found a man of Cyrene *named*⁶ Simon. They forced this man to carry his cross. **33** And *when they*⁷ came to a place called *Golgotha* (which *means* Place of a Skull⁸), **34** they gave him wine mixed with gall to drink, and *when he*⁹ tasted *it*¹⁰ he did not want to drink *it*.¹¹ **35** And *when they*¹² had crucified him, they divided his clothes among themselves¹³ *by*¹⁴ casting lots. **36** And they sat down *and*¹⁵ were watching over him there. **37** And they put above his head the charge against him *in writing*.¹⁶ “This is Jesus, the king of the Jews.” **38** Then two robbers were crucified with him, one on *his* right and one on *his* left. **39** And those who passed by reviled him, shaking their heads **40** and saying, “The one who would destroy the temple and rebuild *it*¹⁷ in three days, save yourself! If you are the Son of God, come down from the cross!” **41** In the same way also the chief priests, along with the scribes and elders, were mocking *him*,¹⁸ saying, **42** “He saved others; he is not able to save himself! He is the king of Israel! Let him come down now from the cross, and we will believe in him! **43** He trusts in God; let him deliver him now if he wants to,¹⁹ because he said, ‘I am the Son of God!’” **44** And in the same way even the robbers who were crucified with him were reviling him.

Jesus Dies on the Cross

45 Now from the sixth hour, darkness came over all the land until the ninth hour. **46** And about the ninth hour Jesus cried out with a loud voice, saying, “*Eli, Eli, lema*

¹ Here “*and*” is supplied because the previous participle (“spat”) has been translated as a finite verb

² The imperfect tense has been translated as iterative here (“repeatedly struck”)

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*as*” is supplied as a component of the participle (“were going out”) which is understood as temporal

⁶ Literally “by name”

⁷ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁸ Literally “is called Place of a Skull”

⁹ Here “*when*” is supplied as a component of the participle (“tasted”) which is understood as temporal

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*when*” is supplied as a component of the participle (“had crucified”) which is understood as temporal

¹³ Here “among themselves” reflects the middle voice of the verb “divided”

¹⁴ Here “*by*” is supplied as a component of the participle (“casting”) which is understood as means

¹⁵ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

¹⁶ Literally “written”

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Or “let him deliver *him* now if he wants him”

sabachthani?” (that is, “My God, my God, why have you forsaken me?”)¹ **47** And some of those who were standing there, *when they*² heard *it*,³ said, “This man is summoning Elijah!” **48** And immediately one of them ran and took a sponge and filled *it*⁴ with sour wine and put *it*⁵ on a reed *and*⁶ gave *it*⁷ to him to drink. **49** But the others said, “Leave *him*⁸ alone! let us see if Elijah is coming to save him.” **50** And Jesus cried out again with a loud voice *and*⁹ gave up his¹⁰ spirit. **51** And behold, the curtain of the temple was torn in two from top to bottom, and the earth shook and the rocks were split. **52** And the tombs were opened, and many bodies of the saints who had fallen asleep were raised, **53** and coming out of the tombs after his resurrection, they went into the holy city and appeared to many.

54 Now the centurion and those with him who were guarding Jesus, *when they*¹¹ saw the earthquake and the things that took place, were extremely frightened, saying, “Truly this man was God’s Son!” **55** And there were many women there, observing from a distance, who had followed Jesus from Galilee, serving him, **56** among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Jesus Is Buried

57 Now *when it* was evening, a rich man from Arimathea named Joseph came, who also was a disciple of Jesus himself. **58** This man approached Pilate *and*¹² asked for the body of Jesus. Then Pilate ordered *it*¹³ to be given *to him*.¹⁴ **59** And Joseph took the body *and*¹⁵ wrapped it in a clean linen cloth, **60** and placed it in his *own* new tomb that he had cut in the rock. And he rolled a large stone to the entrance of the tomb *and*¹⁶ went away. **61** Now Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The Tomb Is Sealed and Guarded

62 Now *on* the next day, which is after the day of preparation, the chief priests and the Pharisees assembled before Pilate, **63** saying, “Sir, we remember that *while*¹⁷ that deceiver was still alive he said, ‘After three days I will rise.’ **64** Therefore give orders

¹ A quotation from Ps 22:1

² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participles (“ran...took...filled...put”) have been translated as finite verbs

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“cried out”) has been translated as a finite verb

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ The words “*to him*” are not in the Greek text but are implied

¹⁵ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹⁶ Here “*and*” is supplied because the previous participle (“rolled”) has been translated as a finite verb

¹⁷ Here “*while*” is supplied as a component of the participle (“alive”) which is understood as temporal

that the tomb be made secure until the third day, lest his disciples come *and*¹ steal him and tell the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.” **65** Pilate said to them, “You have a guard of soldiers. Go, make *it*² as secure as you know how.” **66** So they went with the guard of soldiers *and*³ made the tomb secure *by*⁴ sealing the stone.

Jesus Is Raised

28 **1** Now after the Sabbath, at the dawning on the first *day* of the week, Mary Magdalene and the other Mary came to view the tomb. **2** And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came up *and*⁵ rolled away the stone and sat down⁶ on it. **3** Now his appearance was like lightning and his clothing white as snow. **4** And the guards trembled from the fear of him and became like dead men. **5** But the angel answered *and*⁷ said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. **6** He is not here, for he has been raised, just as he said. Come, see the place where he was lying. **7** And go quickly, tell his disciples, ‘He has been raised from the dead, and behold, he is going ahead of you into Galilee. You will see him there.’ Behold, I have told you.” **8** And they departed quickly from the tomb with fear and great joy, *and*⁸ ran to tell his disciples. **9** And behold, Jesus met them, saying, “Greetings!” And they came up *and*⁹ took hold of his feet and worshiped him. **10** Then Jesus said to them, “Do not be afraid! Go tell my brothers that they should go to Galilee, and there they will see me.”

The Guards Report the Body Stolen

11 And *while*¹⁰ they were going, behold, some of the guard of soldiers went into the city *and*¹¹ reported to the chief priests everything that had happened. **12** And *after they*¹² had assembled with the elders and had taken counsel, they gave a rather large sum of money to the soldiers, **13** telling *them*,¹³ “Say ‘His disciples came during the night *and*¹⁴ stole him *while*¹⁵ we were sleeping.’ **14** And if this *matter* is heard before the governor,

¹ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

⁴ Here “*by*” is supplied as a component of the participle (“sealing”) which is understood as means

⁵ Here “*and*” is supplied because the previous participles (“descended” and “came up”) have been translated as finite verbs

⁶ Or “was sitting”; here “sat down” reflects an ingressive nuance (beginning of a process or entry into a state) in the translation of the imperfect verb

⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁰ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were going”)

¹¹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹² Here “*after*” is supplied as a component of the participle (“had assembled”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹⁵ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were sleeping”)

we will satisfy him and keep you out of trouble.”¹ **15** So they took the money *and*² did as they were told, and spread abroad this report among the Jews until this very day.

The Great Commission

16 So the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated for them. **17** And *when they*³ saw him, they worshiped *him*,⁴ but some doubted. **18** And Jesus approached *and*⁵ spoke to them, saying, “All authority in heaven and on earth has been given to me. **19** Therefore, go⁶ *and*⁷ make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe everything I have commanded you, and behold, I am with you all the days until the end of the age.”

¹ Literally “make you free from care”

² Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁶ As a participle of attendant circumstance this participle carries imperatival force picked up from the main verb (“make disciples”)

⁷ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

The Gospel according to Mark

John the Baptist Begins His Ministry

1 The beginning of the gospel of Jesus Christ, the Son of God. **2** Just as it is written in the prophet Isaiah,
“Behold, I am sending my messenger before your face,
who will prepare your way,
3 the voice of one shouting in the wilderness,
‘Prepare the way of the Lord,
make straight his paths!’”¹

4 John was there baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. **5** And all the Judean region and all the inhabitants of Jerusalem went out to him and were being baptized by him in the Jordan River, confessing their sins. **6** And John was dressed in camel’s hair and a belt made of leather around his waist, and he ate locusts and wild honey. **7** And he was preaching, saying, “One *who is* more powerful than I is coming after me, of whom I am not worthy to bend down *and*² untie the strap of his sandals. **8** I baptized you with water, but he will baptize you with the Holy Spirit.”

The Baptism of Jesus

9 And it happened that in those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. **10** And immediately *as he*³ was coming up out of the water, he saw the heavens being split apart and the Spirit descending like a dove on him. **11** And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

The Temptation of Jesus

12 And immediately the Spirit drove him out into the wilderness. **13** And he was in the wilderness forty days being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

Public Ministry in Galilee

14 Now after John had been taken into custody,⁴ Jesus went into Galilee proclaiming the gospel of God **15** and saying, “The time is fulfilled and the kingdom of God has come near. Repent and believe in the gospel!”

¹ A quotation from Isa 40:3

² Here “*and*” is supplied because the previous participle (“bend down”) has been translated as an infinitive

³ Here “*as*” is supplied as a component of the participle (“was coming up”) which is understood as temporal

⁴ Literally “had been handed over”

Jesus Calls His First Disciples

16 And *as*¹ *he* was passing by along the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting a *net*² into the sea (for they were fishermen). **17** And Jesus said to them, "Follow³ me and I will make you become fishers of people." **18** And immediately they left their nets *and*⁴ followed him. **19** And going on a little *farther*, he saw James the *son* of Zebedee and his brother John, and they *were* in the boat mending the nets. **20** And immediately he called them, and they left their father Zebedee in the boat with the hired men *and*⁵ went away after him. **21** And they went into Capernaum and immediately on the Sabbath he went into the synagogue *and*⁶ began to teach.⁷

A Man with an Unclean Spirit Healed

22 And they were amazed at his teaching, because he was teaching them like one who had authority, and not like the scribes. **23** And so then there was a man in their synagogue with an unclean spirit, and he cried out, **24** saying, "Leave us alone,"⁸ Jesus the Nazarene! Have you come to destroy us? I know who you are – the Holy One of God!" **25** And Jesus rebuked him, saying, "Be silent, and come out of him!" **26** And *after*⁹ convulsing him and crying out with a loud voice, the unclean spirit came out of him. **27** And they were all amazed, so that *they began* to discuss with one another, saying, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him." **28** And the report about him then went out everywhere in the whole surrounding region of Galilee.

Many at Capernaum Are Healed

29 And so then he departed from the synagogue *and*¹⁰ came into the house of Simon and Andrew with James and John. **30** Now Simon's mother-in-law was lying down, suffering with a fever, and at once they told him about her. **31** And he came *and*¹¹ raised her up *by*¹² taking hold of her¹³ hand, and the fever left her, and she began to serve them. **32** Now *when* *it*¹⁴ was evening, when the sun had set, they began bringing¹⁵ to him all those *who were sick*¹⁶ and those who were demon-possessed. **33** And the whole

¹ Here "as" is supplied as a component of the participle ("was passing by") which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Literally "come after"

⁴ Here "and" is supplied because the previous participle ("left") has been translated as a finite verb

⁵ Here "and" is supplied because the previous participle ("left") has been translated as a finite verb

⁶ Here "and" is supplied because the previous participle ("went") has been translated as a finite verb

⁷ The imperfect tense has been translated as ingressive here ("began to teach")

⁸ Literally "what to us and to you"

⁹ Here "after" is supplied as a component of the participle ("convulsing") which is understood as temporal

¹⁰ Here "and" is supplied because the previous participle ("departed") has been translated as a finite verb

¹¹ Here "and" is supplied because the previous participle ("came") has been translated as a finite verb

¹² Here "by" is supplied as a component of the participle ("taking hold of") which is understood as means

¹³ Literally "the"; the Greek article is used here as a possessive pronoun

¹⁴ Here "when" is supplied as a component of the temporal genitive absolute participle ("was")

¹⁵ The imperfect tense has been translated as ingressive here ("began bringing")

¹⁶ Literally "who were having badly"

town was gathered together at the door. **34** And he healed many ¹ who were sick with various diseases and expelled many demons. And he did not permit the demons to speak, because they knew him.

Preaching Throughout Galilee

35 And getting up early in the morning *while it was* very dark, he departed and went to a deserted place, and there he was praying. **36** And Simon and those *who were* with him searched diligently for him. **37** And they found him and said to him, “Everyone is looking for you!” **38** And he said to them, “Let us go elsewhere, into the neighboring rural towns, so that I can preach there also, because I have come out for this *very* reason.” **39** And he went into all Galilee preaching in their synagogues and expelling demons.

A Leper Cleansed

40 And a leper came to him, entreating him and kneeling down and saying to him, “If you are willing, you are able to make me clean.” **41** And having compassion, he stretched out his hand *and*² touched *him*³, and said to him, “I am willing; be made clean.” **42** And immediately the leprosy went away from him and he was made clean. **43** And warning him sternly, he sent him away at once. **44** And he said to him, “See to it that you say nothing to anyone, but go, show yourself to the priest and bring for your cleansing *the things* which Moses commanded, for a testimony to them. **45** But he went out *and*⁴ began to proclaim *it*⁵ freely and to spread abroad the account, so that he was no longer able to enter publicly into a town. But he was staying outside in deserted places, and they were coming to him from all directions.

A Paralytic Healed

2 **1** And *when he*⁶ entered again into Capernaum after *some* days, it became known known that he was at home. **2** And many had gathered, so that *there was* no longer room, not even at the door, and he was speaking the word to them. **3** And they came bringing to him a paralytic, carried by four *of them*. **4** And *when*⁷ they were not able to bring *him*⁸ to him because of the crowd, they removed the roof where he was. And *after*⁹ digging through, they lowered the stretcher on which the paralytic was lying. **5** **5** And *when*¹⁰ Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven.”

¹ Literally “who were having badly”

² Here “*and*” is supplied because the previous participle (“stretched out”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*when*” is supplied as a component of the participle (“entered”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“able”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*after*” is supplied as a component of the participle (“digging through”) which is understood as temporal

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

6 Now some of the scribes were sitting there and reasoning in their hearts, **7** “Why does this man speak like this? He is blaspheming! Who is able to forgive sins except God alone?” **8** And immediately Jesus, perceiving in his spirit that they were reasoning like this within themselves, said to them, “Why are you considering these *things* in your hearts? **9** Which is easier to say to the paralytic, ‘Your sins are forgiven,’ or to say ‘Get up and pick up your stretcher and walk’? **10** But so that you may know that the Son of Man has authority on earth to forgive sins,” – he said to the paralytic – **11** “I say to you, get up, pick up your stretcher, and go to your home.” **12** And he got up and immediately picked up his¹ stretcher *and*² went out in front of *them* all, so that they were all amazed and glorified God, saying, “We have never seen *anything*³ like this!”

Levi Called to Follow Jesus

13 And he went out again beside the sea,⁴ and all the crowd was coming to him, and he began to teach⁵ them. **14** And *as he*⁶ was passing by, he saw Levi the *son* of Alphaeus Alphaeus sitting at the tax booth, and he said to him, “Follow me!” And he stood up *and*⁷ *and*⁷ followed him.

15 And it happened that he _⌋ was dining _⌋⁸ in his house, and many tax collectors and sinners _⌋ were dining with _⌋⁹ Jesus and his disciples, for there were many and they were following him. **16** And the scribes of the Pharisees, *when they*¹⁰ saw that he was eating with sinners and tax collectors, began to say¹¹ to his disciples, “Why does he eat with tax collectors and sinners?” **17** And *when*¹² Jesus heard *it*¹³, he said to them, “Those who are healthy do not have need of a physician, but those _⌋ who are sick _⌋.¹⁴ I have not come to call the righteous, but sinners.”

On Fasting

18 And John’s disciples and the Pharisees were fasting, and they came and said to him, “_⌋ Why _⌋¹⁵ do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?” **19** And Jesus said to them, “The _⌋ bridegroom’s attendants _⌋¹⁶ are

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Here “*and*” is supplied because the previous participle (“picked up”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ That is, the Sea of Galilee

⁵ The imperfect tense has been translated as ingressive here (“began to teach”)

⁶ Here “*as*” is supplied as a component of the participle (“was passing by”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

⁸ Literally “was reclining for a meal”

⁹ Literally “were reclining at table with”

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ The imperfect tense has been translated as ingressive here (“began to say”)

¹² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Literally “having badly”

¹⁵ Literally “for what” *reason*

¹⁶ Literally “the sons of the bridal chamber”

not able to fast while the bridegroom is with them, *are they?*¹ As long a time *as* they have have the bridegroom with them, they are not able to fast. **20** But days will come when the bridegroom is taken away from them, and then they will fast in that day. **21** No one sews a patch of unshrunk cloth on an old garment. *Otherwise* ² the patch pulls away from it – the new from the old – and the tear becomes worse. **22** And no one puts new wine into old wineskins. *Otherwise* ³ the wine will burst the wineskins and the wine is destroyed and the wineskins *too*. But new wine *is put* into new wineskins.”

Plucking Grain on the Sabbath

23 And it happened that he was going through the grain fields on the Sabbath, and his disciples began to make *their way while*⁴ plucking off the heads of grain. **24** And the Pharisees began to say⁵ to him, “Behold, why are they doing what is not permitted on the Sabbath?” **25** And he said to them, “Have you never read what David did when he had need and he and those *who were* with him were hungry – **26** how he entered into the house of God in the time of Abiathar the high priest and ate the bread of the presentation, which it is not permitted to eat (except the priests) and also gave *it*⁶ to those who were with him?” **27** And he said to them, “The Sabbath was established for people, and not people for the Sabbath. **28** So then, the Son of Man is lord even of the Sabbath.”

A Man with a Withered Hand Healed

3 **1** And he entered into the synagogue again, and a man who had a withered hand was there. **2** And they were watching him closely *to see* if he would heal him on the Sabbath, in order that they could accuse him. **3** And he said to the man who had the withered hand, “Come into the middle.” **4** And he said to them, “Is it permitted on the Sabbath to do good or to do evil, to save life or to kill?” But they were silent. **5** And looking around at them with anger, grieved at the hardness of their hearts, he said to the man, “Stretch out your⁷ hand.” And he stretched *it*⁸ out, and his hand was restored. **6** And the Pharisees went out immediately with the Herodians *and* began to conspire ⁹ against him with regard to how they could destroy him.

Jesus Heals Crowds by the Sea

7 And Jesus went away with his disciples to the sea,¹⁰ and a great crowd from Galilee followed *him*.¹¹ And from Judea **8** and from Jerusalem and from Idumea and the

¹ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are they?*”

² Literally “but if not”

³ Literally “but if not”

⁴ Here “*while*” is supplied as a component of the participle (“picking”) which is understood as temporal

⁵ The imperfect tense has been translated as ingressive here (“began to say”)

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “began to give counsel”; the imperfect tense has been translated as ingressive (“began to”)

¹⁰ That is, the Sea of Galilee

¹¹ Here the direct object is supplied from context in the English translation

other side of the Jordan and around Tyre and Sidon a great crowd came to him *because they*¹ heard all that he was doing. **9** And he told his disciples that a small boat should stand ready for him because of the crowd, so that they would not press upon him. **10** For he had healed many, so that all those who ₁ were suffering from diseases ₂ pressed about him in order that they could touch him. **11** And the unclean spirits, whenever they saw him, were falling down before him and crying out, saying, “You are the Son of God!” **12** And he warned them strictly that they should not make him known.

The Selection of the Twelve Apostles

13 And he went up on the mountain and summoned *those* whom he wanted, and they came to him. **14** And he appointed twelve, whom he also named apostles,³ so that they would be with him and so that he could send them out to preach **15** and to have authority to expel demons. **16** And he appointed the twelve.⁴ And to Simon he gave the name Peter, **17** and James the *son* of Zebedee and John the brother of James (and he gave to them the name Boanerges, that is, “Sons of Thunder”), **18** and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Zealot,⁵ **19** and Judas Iscariot, who also betrayed him.

A House Divided Cannot Stand

20 And he went home, and the crowd gathered again, so that they were not even able to eat a meal. **21** And *when*⁶ ₁ his family ₇ heard *this*,⁸ they went out to restrain him, for for they were saying, “He has lost his mind!”

22 And the scribes who had come down from Jerusalem were saying, “He is possessed by Beelzebul!” and “By the ruler of the demons he expels the demons!” **23** And he called them to himself *and*⁹ was speaking to them in parables, “How can Satan expel Satan? **24** And if a kingdom is divided against itself, that kingdom is not able to stand. **25** And if a house is divided against itself, that house will not be able to stand. **26** And if Satan has risen up against himself and is divided, he is not able to stand, but is at an end! **27** But no one is able to enter into the house of a strong *man and*¹⁰ plunder his property unless he first ties up the strong *man*, and then he can thoroughly plunder his house.

28 “Truly I say to you that all the sins and the blasphemies will be forgiven the sons of men, however much they blaspheme. **29** But whoever blasphemes against the Holy

¹ Here “*because*” is supplied as a component of the participle (“heard”) which is understood as causal

² Literally “had suffering”

³ Most later Greek manuscripts omit the phrase “whom he also named apostles”

⁴ Most Greek manuscripts omit the phrase “and he appointed the twelve”

⁵ Literally “the Cananean,” but according to BDAG 507 s.v., this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for “enthusiast, zealot” (see Luke 6:15; Acts 1:13)

⁶ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁷ Literally *those* “close to him”

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“enter”) has been translated as a finite verb

Spirit does not have forgiveness *for ever*,¹ but is guilty of *an* eternal sin” – **30** because they were saying, “He has an unclean spirit.”

Jesus' Mother and Brothers

31 And his mother and his brothers arrived, and standing outside, they sent *word* to him to summon him. **32** And a crowd was sitting around him, and they told him, “Behold, your mother and your brothers and your sisters² *are* outside looking for you. **33** And he answered them *and*³ said, “Who are my mother and my brothers?” **34** And looking around at those who were sitting around him in a circle, he said, “Behold, my mother and my brothers! **35** For whoever does the will of God, this person is my brother and sister and mother.”

The Parable of the Sower

4 **1** And again he began to teach beside the sea,⁴ and a very large crowd was gathered to him, so that he got into a boat *and*⁵ sat on the sea, and the whole crowd was at the sea on the land. **2** And he began to teach⁶ them many *things* in parables, and was saying to them in his teaching, **3** “Listen! Behold, the sower went out to sow. **4** And it happened that while *he* was sowing, *some* seed⁷ fell on the side of the path, and the birds came and devoured it. **5** And other *seed* fell on the rocky ground where it did not have much soil, and it sprang up at once, because it did not have *any* depth of soil. **6** And when the sun rose it was scorched, and because it did not have *enough* root, it withered. **7** And other *seed* fell among the thorn plants, and the thorn plants came up and choked it, and it did not produce grain.⁸ **8** And other *seed* fell on the good soil, and produced grain,⁹ coming up and increasing, and it bore *a crop*¹⁰ – one thirty and one sixty and one a hundred *times as much*.¹¹ **9** And he said, “Whoever has ears to hear, let him hear!”

The Reason for the Parables

10 And when he was alone, those around him together with the twelve began asking¹² him about the parables. **11** And he said to them, “To you has been granted the

¹ Literally “for the age”

² Some significant manuscripts omit the phrase “and your sisters”

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ That is, the Sea of Galilee

⁵ Here “*and*” is supplied because the previous participle (“got”) has been translated as a finite verb

⁶ The imperfect tense has been translated as ingressive here (“began to teach”)

⁷ Literally “*some of which*”

⁸ Literally “fruit,” describing here the grain harvested from the healthy plants; in contemporary English this would more naturally be expressed by terms like “grain” or “crop”

⁹ Literally “fruit,” describing here the grain harvested from the healthy plants; in contemporary English this would more naturally be expressed by terms like “grain” or “crop”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ The phrase “*times as much*” is not in the Greek text but is implied

¹² The imperfect tense has been translated as ingressive here (“began asking”)

secret of the kingdom of God, but to those who are outside everything is in parables, **12** so that

‘_ϵ they may look closely _ϵ¹ and not perceive,
and _ϵ they may listen carefully _ϵ² and not understand,
lest they turn and it be forgiven them.’³

The Parable of the Sower Interpreted

13 And he said to them, “Do you not understand this parable? And how will you understand all the parables? **14** The sower sows the word. **15** And these are the ones beside the path where the word is sown, and whenever they hear *it*,⁴ immediately Satan comes and takes away the word that was sown in them. **16** And these are the ones sown on the rocky ground, who whenever they hear the word immediately receive it with joy. **17** And they have no root in themselves, but are temporary. Then *when*⁵ affliction or persecution comes because of the word, immediately they fall away. **18** And others are the ones sown among the thorn plants – these are the ones who hear the word, **19** and the cares of the world and the deceitfulness of wealth and the desires for other *things* come in *and*⁶ choke the word and it becomes unproductive. **20** And those are the ones sown on the the good soil, who hear the word and receive *it*⁷ and bear fruit – one thirty and one sixty and one a hundred *times as much*.⁸”

The Parable of the Lamp

21 And he said to them, “Surely a lamp is not brought so that it may be put under a bushel basket or under a bed, *is it*?⁹ *Is it* not¹⁰ so that it may be put on a lampstand? **22** For nothing is secret except so that it may be revealed, nor has become hidden except so that it will come to light. **23** If anyone has ears to hear, let him hear!” **24** And he said to them, “Take care what you hear! With the measure by which you measure out, it will be measured out to you, and will be added to you. **25** For whoever has, *more* will be given to him, and whoever does not have, even what he has will be taken away from him.”

The Parable of the Seed that Grows by Itself

26 And he said, “The kingdom of God is like this: like a man scatters seed on the ground. **27** And he sleeps and gets up, night and day, and the seed sprouts and grows – _ϵ he does not know how _ϵ.¹¹ **28** By itself the soil produces a crop: first the grass, then the

¹ Literally “seeing they may see”

² Literally “hearing they may hear”

³ A quotation from Isa 6:9-10

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“comes”)

⁶ Here “*and*” is supplied because the previous participle (“come in”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ The phrase “*times as much*” is not in the Greek text but is implied

⁹ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*is it*”

¹⁰ The negative construction in Greek anticipates a positive answer here

¹¹ Literally “*in such a way as he does not know*”

head of grain, then the full grain in the head. **29** But when the crop permits, he sends *in* the sickle right away, because the harvest has come.”

The Parable of the Mustard Seed

30 And he said, “With what can we compare the kingdom of God, or by what parable can we present it? **31** *It is* like a mustard seed that when sown on the ground, *although it*¹ is the smallest of all the seeds that *are* on the ground, **32** but when it is sown it grows up and becomes the largest of all the garden herbs, and sends out large branches so that the birds of the sky are able to nest in its shade.” **33** And with many parables such as these he was speaking the word to them, as they were able to hear *it*.² **34** And he did not speak to them without a parable, but in private he explained everything to his own disciples.

Calming of a Storm

35 And on that day, *when it*³ was evening, he said to them, “Let us cross over to the other side.” **36** And leaving the crowd, they took him along, as he was, in the boat. And other boats were with him. **37** And a great storm of wind developed, and the waves were breaking into the boat, so that the boat was already being filled *with water*.⁴ **38** And he was in the stern sleeping on the cushion, and they woke him up and said to him, “Teacher, is it not a concern to you that we are perishing?” **39** And he woke up *and*⁵ rebuked the wind, and said to the sea, “Be quiet! Be silent!” And the wind abated and there was a great calm. **40** And he said to them, “Why are you fearful? Do you not yet have faith?” **41** And *they were terribly frightened*⁶ and began to say⁷ to one another, “Who then is this, that even the wind and the sea obey him?”

A Demon-possessed Gerasene Healed

5 **1** And they came to the other side of the sea,⁸ to the region of the Gerasenes.⁹ **2** And *as*¹⁰ he was getting out of the boat, immediately from the tombs a man with an unclean spirit went to meet him, **3** who *lived*¹¹ among the tombs. And no one was able to bind him any longer, not even with a chain, **4** because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles had been shattered. And no one was strong *enough* to subdue him. **5** And during every night and day among the tombs and on the mountains he was crying out and cutting

¹ Here “*although*” is supplied as a component of the participle (“is”) which is understood as concessive

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁴ The words “*with water*” are not in the Greek text but are implied

⁵ Here “*and*” is supplied because the previous participle (“woke up”) has been translated as a finite verb

⁶ Literally “they feared a great fear”

⁷ The imperfect tense has been translated as ingressive here (“began to say”)

⁸ That is, the Sea of Galilee

⁹ Most later manuscripts read “Gadarenes,” while other manuscripts read “Gergesenes” here

¹⁰ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was getting out”)

¹¹ Literally “had his dwelling”

himself with stones. **6** And *when he*¹ saw Jesus from a distance, he ran and knelt down before him. **7** And crying out with a loud voice he said, “What have I to do with you₂, Jesus, Son of the Most High God? I implore you by God, do not torment me!” **8** (For he was saying to him, “Come out of the man, unclean spirit!”) **9** And he was asking him “What is your name₃?”³ And he said to him, “My name *is* Legion, because we are many.” **10** And he was imploring him many *times* that he would not send them out of the region. **11** Now a large herd of pigs was there at the hill feeding, **12** and they implored him, saying, “Send us to the pigs so that we may enter into them.” **13** And he permitted them. And the unclean spirits came out *and*⁴ entered into the pigs, and the herd – about two thousand – rushed headlong down the steep slope into the sea and were drowned in the sea. **14** And their herdsmen fled and reported *it*⁵ in the town and in the countryside, and they came to see what it was that had happened. **15** And they came to Jesus and saw the demon-possessed man sitting *there* clothed and in his right mind – the one who had had the legion – and they were afraid. **16** And those who had seen *it*⁶ described to them what had happened to the demon-possessed man, and about the pigs. **17** And they began to urge him to depart from their region. **18** And *as*⁷ he was getting into the boat, the man who had been demon-possessed began to implore⁸ him that he could go with him. **19** And he did not permit him, but said to him, “Go to your home to your *people* and tell them all that the Lord has done for you, and *that* he has had mercy on you.” **20** And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and they were all astonished.

A Woman Healed and a Daughter Raised

21 And *after*⁹ Jesus had crossed over again in the boat to the other side, a large crowd gathered to him, and he was beside the sea. **22** And one of the rulers of the synagogue came – Jairus by name – and *when he*¹⁰ saw him, he fell down at his feet. **23** And he was imploring him many *times*, saying, “My little daughter _{is} at the point of death₁₁! Come, lay your¹² hands on her, so that she will get well and will live.” **24** And he went with him, and a large crowd was following him and pressing around him.

25 And *there was* a woman who was _{suffering from hemorrhages}¹³ twelve years. **26** And she had endured many *things* under many physicians, and had spent _{all that she had}¹⁴ and had received no *help* at all, but instead _{became worse}¹⁵. **27** *When she*¹

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Literally “what to me and to you”

³ Literally “what name to you”

⁴ Here “*and*” is supplied because the previous participle (“came out”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was getting”)

⁸ The imperfect tense has been translated as ingressive here (“began to implore”)

⁹ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had crossed over”)

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Literally “has finally”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “with a flow of blood”

¹⁴ Literally “all with her”

¹⁵ Literally “came back for the worse”

heard about Jesus, she came up in the crowd behind *him and*² touched his cloak, **28** for she was saying, “If I touch just his clothing, I will be healed!” **29** And immediately her *hemorrhage stopped*³ and she realized in her⁴ body that she was healed of her⁵ suffering. **30** And immediately Jesus, perceiving in himself *that* power had gone out from himself, turned around in the crowd *and*⁶ said, “Who touched my clothing?” **31** And his disciples said to him, “You see the crowd pressing upon you, and you say ‘Who touched me?’” **32** And he was looking around to see the one who had done this. **33** So the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. **34** But he said to her, “Daughter, your faith has healed you. Go in peace and be well from your suffering.”

35 *While*⁷ he was still speaking, they came from the synagogue ruler’s *house*⁸ saying, “Your daughter has died. Why trouble the Teacher further?” **36** But Jesus, ignoring⁹ *what was said*¹⁰, told the ruler of the synagogue, “Do not be afraid – only believe!” **37** And he did not allow anyone to follow along with him except Peter and James and John, the brother of James. **38** And they came to the house of the ruler of the synagogue and saw a commotion, and *people* weeping and wailing loudly. **39** And *when he*¹¹ entered, he said to them, “Why are you agitated and weeping? The child is not dead, but is sleeping.” **40** And they began laughing¹² at him. But he sent *them* all out *and*¹³ took along the father and mother of the child, and those *who were* with him, and went in to where the child was. **41** And taking hold of the child’s hand, he said to her, “*Talitha koum!*” (which is translated, “Little girl, I say to you, get up!”), **42** and immediately the girl stood up and began walking around¹⁴ (for she was twelve years old). And *immediately* they were utterly and completely astonished¹⁵. **43** And he commanded them strictly that no one should learn of this, and said to give her *something*¹⁶ to eat.

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

³ Literally “flow of blood was dried up”

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here “*and*” is supplied because the previous participle (“turned around”) has been translated as a finite verb

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“speaking”)

⁸ Here “*house*” is implied since the synagogue ruler himself is directly addressed (and therefore present) in the remainder of this verse

⁹ Or “overhearing”

¹⁰ Literally “the report that was spoken”

¹¹ Here “*when*” is supplied as a component of the participle (“entered”) which is understood as temporal

¹² The imperfect tense has been translated as ingressive here (“began laughing”)

¹³ Here “*and*” is supplied because the previous participle (“sent...out”) has been translated as a finite verb

¹⁴ The imperfect tense has been translated as ingressive here (“began walking around”)

¹⁵ Literally “immediately they were astonished with great astonishment”

¹⁶ Here the direct object is supplied from context in the English translation

Rejected at Nazareth

6 **1** And he went out from there and came to his hometown, and his disciples followed him. **2** And *when*¹ the Sabbath came, he began to teach in the synagogue, and many who heard *him*² were amazed, saying, “Where did this man *get* these *things*? And what *is* this wisdom that has been granted to this man, and the miracles such as these performed through his hands? **3** Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they were offended by him. **4** And Jesus said to them, “A prophet is not without honor except in his hometown, and among his relatives, and in his *own* household.” **5** And he was not able to do any miracle in that place except to lay his³ hands on a few sick *people* *and*⁴ heal *them*.⁵ **6** And he was astonished because of their unbelief.

The Twelve Commissioned and Sent Out

And he was going around among the villages teaching. **7** And he summoned the twelve and began to send them out two *by* two, and gave them authority over the unclean spirits. **8** And he commanded them that they take along nothing for the journey except only a staff – no bread, no traveler’s bag, no money in their⁶ belts – **9** but to put on sandals and not to wear two tunics. **10** And he said to them, “Whenever you enter into a house, stay there until you depart from there. **11** And whatever place does not welcome you or listen to you, *as you*⁷ go out from there, shake off the dust that is on your feet for a testimony against them.” **12** And they went out *and*⁸ proclaimed that *people*⁹ should repent. **13** And they were expelling many demons and anointing many sick *people* with olive oil and healing *them*.¹⁰

Herod Kills John the Baptist

14 And King Herod heard *it*,¹¹ because his name had become known. And they were saying, “John, the one who baptizes, has been raised from the dead, and because of this these miraculous powers are at work in him.” **15** But others were saying, “He is Elijah,” and others were saying, “*He is* a prophet like one of the prophets.” **16** But *when*¹² Herod heard *it*,¹³ he said, “John whom I beheaded – this one has been raised!” **17** For Herod

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

² Here the direct object is supplied from context in the English translation

³ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁴ Here “*and*” is supplied because the previous participle (“lay”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁷ Here “*as*” is supplied as a component of the participle (“go out”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁹ Here “*people*” is supplied as the subject because a third-person pronoun (“they”) would be ambiguous

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

himself had sent *and*¹ arrested John and bound him in prison because of Herodias, the wife of Philip his brother, because he had married her. **18** For John had been saying to Herod, “It is not permitted for you to have your brother’s wife.” **19** So Herodias held a grudge against him and was wanting to kill him, and was not able *to do so*. **20** For Herod was afraid of John, *because he*² knew him *to be* a righteous and holy man and protected him. And *when he*³ listened to him, he was greatly perplexed, and *yet* he listened to him gladly. **21** And a suitable day came when Herod, on his birthday, gave a banquet for his courtiers and military tribunes and the most prominent *men* of Galilee. **22** And *when*⁴ his daughter Herodias⁵ came in and danced, she pleased Herod and *his dinner guests*.⁶ The king said to the girl, “Ask me *for* whatever you want, and I will give *it*⁷ to you.” **23** And he swore to her at length,⁸ “Anything whatever you ask me for I will give you, up to half my kingdom!” **24** And she went out *and*⁹ said to her mother, “What should I ask for?” And she said, “The head of John the baptizer.” **25** And she came in immediately with haste to the king *and*¹⁰ asked, saying, “I want you to give me the head of John the Baptist on a platter immediately.” **26** And *although he*¹¹ was deeply grieved, the king, because of his¹² oaths and *his dinner guests*,¹³ did not want to refuse her. **27** And immediately the king sent an executioner *and*¹⁴ ordered *him*¹⁵ to bring his head. And he went *and*¹⁶ beheaded him in the prison. **28** And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother. **29** And *when*¹⁷ his disciples heard *this*,¹⁸ they came and took away his corpse and placed it in a tomb.

The Feeding of Five Thousand

30 And the apostles regathered to Jesus and reported to him everything that they had done and that they had taught. **31** And he said to them, “You yourselves come privately to an isolated place and rest for a short time.” For those *who were* coming and going were many, and they did not even have time to eat. **32** And they went away in the boat to an isolated place by themselves. **33** And many *people* saw them leaving and recognized *them*,¹⁹ and ran there together by land from all the towns, and arrived ahead of them. **34**

¹ Here “*and*” is supplied because the previous participle (“had sent”) has been translated as a finite verb

² Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

³ Here “*when*” is supplied as a component of the participles (“came in” and “danced”) which are understood as temporal

⁴ Here “*when*” is supplied as a component of the participle (“listened to”) which is understood as temporal

⁵ Other manuscripts read “the daughter of Herodias herself”

⁶ Literally “those reclining at table with *him*”

⁷ Here the direct object is supplied from context in the English translation

⁸ A number of important manuscripts omit “at length”

⁹ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“came in”) has been translated as a finite verb

¹¹ Here “*although*” is supplied as a component of the participle (“was”) which is understood as concessive

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “those who were reclining at table”

¹⁴ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here the direct object is supplied from context in the English translation

And getting out *of the boat*¹ he saw the large crowd and had compassion on them, because they were like sheep *without*² a shepherd, and he began to teach them many *things*. **35** And the hour had already become late *when*³ his disciples came up to him, saying, “The place is desolate and the hour *is* already late. **36** Send them away so that they can go into the surrounding farms and villages *and*⁴ purchase something to eat for themselves.” **37** But he answered *and*⁵ said to them, “You give them *something*⁶ to eat.” And they said to him, “Should we go *and*⁷ purchase bread for two hundred denarii and give *it*⁸ to them to eat?” **38** And he said to them, “How many loaves do you have? Go look!” And *when they*⁹ found out, they said, “Five, and two fish.” **39** And he ordered them all to recline in groups on the green grass. **40** And they reclined in groups, by hundreds and by fifties. **41** And taking the five loaves and the two fish *and*¹⁰ looking up to heaven, he gave thanks and broke the loaves and gave *them*¹¹ to his disciples so that they could set *them*¹² before them. And he distributed the two fish to *them* all. **42** And they all ate and were satisfied. **43** And they picked up the broken pieces, twelve baskets full, and of the fish. **44** And those who ate the loaves were five thousand men.

Jesus Walks on the Water

45 And immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he himself dismissed the crowd. **46** And *after he*¹³ had said farewell to them, he went away to the mountain to pray. **47** And *when*¹⁴ evening came, the boat was in the middle of the sea and he *was* alone on the land. **48** And he saw them being beaten in their rowing¹⁵ because the wind was against them. Around the fourth watch of the night he came to them, walking on the sea, and he was wanting to pass by them. **49** But *when*¹⁶ they saw him walking on the sea, they thought that it was a ghost, and they cried out. **50** For they all saw him and were terrified. But immediately he spoke with them and said to them, “Have courage, I am *he*! Do not be afraid!” **51** And he went up with them into the boat, and the wind abated. And *they* were extraordinarily¹⁷ astounded within themselves, **52** because they did not understand concerning the loaves, but their hearts were hardened.

¹ The words “*of the boat*” are not in the Greek text but are implied by this verb, which refers to disembarking from a boat or ship

² Literally “not having”

³ Here “*when*” is supplied as a component of the participle (“came up”) which is understood as temporal

⁴ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*when*” is supplied as a component of the participle (“found out”) which is understood as temporal

¹⁰ Here “*and*” is supplied in the translation because of English style

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*after*” is supplied as a component of the participle (“went away”) which is understood as temporal

¹⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

¹⁵ Or “being held up in their progress”

¹⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁷ Literally “exceedingly extremely”

Many Healed at Gennesaret

53 And *after* they¹ had crossed over, they came to land at Gennesaret and anchored *there*. **54** And *as* they were getting out of the boat, *people*² recognized him immediately. **55** They ran about *through* that whole region and began to carry around those $_$ who were sick $_$ ³ on stretchers, wherever they heard that he was. **56** And wherever he would go, into into villages or into towns or to farms, they would put those who were sick in the marketplaces and would implore him that if they could touch even the edge of his cloak. And all those who touched it were healed.

Human Traditions and God's Commandments

7 **1** And the Pharisees and some of the scribes who had come from Jerusalem gathered to him. **2** And they saw that some of his disciples were eating their⁴ bread with unclean – that is, unwashed – hands. **3** (For the Pharisees and all the Jews do not eat unless they wash their hands $_$ ritually $_$,⁵ *thus*⁶ holding fast to the traditions of the elders. **4** And *when they come*⁷ from the marketplace, they do not eat unless they wash. And there are many other *traditions*⁸ which they have received *and*⁹ hold fast to – *for example*,¹⁰ the washing of cups and pitchers and bronze kettles and dining couches.)¹¹ **5** And the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat their¹² bread with unclean hands?” **6** So he said to them, “Isaiah prophesied correctly about you hypocrites, as it is written, “This people honors me with their¹³ lips, but their heart is far, far away from me. **7** And they worship me in vain, teaching *as* doctrines the commandments of men.”¹⁴ **8** Abandoning the commandment of God, you hold fast to the tradition of men.” **9** And he said to them, “You splendidly ignore the commandment of God so that you can maintain your tradition. **10** For Moses said, ‘Honor your father and your mother,’¹⁵

¹ Here “*after*” is supplied as a component of the participle (“had crossed over”) which is understood as temporal

² Here “*people*” is supplied as the subject of the verb because the third person pronoun “they” could be confused with the disciples getting out of the boat earlier in this verse

³ Literally “who were having badly”

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “with the fist”; although the exact meaning of the phrase is uncertain, there is general agreement it has to do with the ritual or ceremonial nature of the handwashing

⁶ Here “*thus*” is supplied as a component of the participle (“holding fast to”) which is understood as result

⁷ The phrase “*when they come*” is not in the Greek text but is implied

⁸ The word “*traditions*” is not in the Greek text but is implied

⁹ Here “*and*” is supplied because the previous participle (“have received”) has been translated as a finite verb

¹⁰ The phrase “*for example*” is not in the Greek text but is supplied as a clarification in the English translation

¹¹ Several important manuscripts omit “and dining couches”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁴ A quotation from Isa 29:13

¹⁵ A quotation from Exod 20:12; Deut 5:16

and, ‘The one who speaks evil of father or mother ₁ must certainly die ₂.’ **11** But you say, ‘If a man says to his³ father or to his⁴ mother, “Whatever ₅ benefit you would have received ₅ from me *is corban*”⁶ (that is, a gift to God), **12** you no longer permit him to do anything for his⁷ father or his⁸ mother, **13** *thus*⁹ making void the word of God by your your tradition that you have handed down, and you do many similar *things* such as this.”

Defilement from Within

14 And summoning the crowd again, he said to them, “Listen to me, all *of you*, and understand: **15** There is nothing outside of a person that is able to defile him *by*¹⁰ going into him. But the things that go out of a person are the things that defile a person.”¹¹ **17** And when he entered into the house away from the crowd, his disciples asked him about the parable. **18** And he said to them, “So are you also without understanding? Do you not understand that everything *that is* outside that goes into a person *is* not able to defile him? **19** For it does not enter into his heart but into his¹² stomach, and goes out into the latrine” – *thus*¹³ declaring all foods clean. **20** And he said, “What comes out of a person, that defiles a person. **21** For from within, from the heart of people, come evil plans, sexual immoralities, thefts, murders, **22** adulteries, *acts of greed*, malicious *deeds*, deceit, licentiousness, ₁₄ envy ₁₄, abusive speech, pride, foolishness. **23** All these evil *things* come from within and defile a person.”

A Syrophenician Woman’s Great Faith

24 And from there he set out *and*¹⁵ went to the region of Tyre. And *when he*¹⁶ entered into a house, he wanted no one to know, and *yet* he was not able to escape notice. **25** But immediately a woman whose young daughter was possessed by an unclean spirit, *when she*¹⁷ heard about him, came *and*¹⁸ fell down at his feet, **26** Now the woman was a Greek – a Syrophenician by nationality – and she was asking him that he would expel the demon from her daughter. **27** And he said to her, “Let the children be satisfied first,

¹ Literally “let him die the death”

² A quotation from Exod 21:17; Lev 20:9

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “you would have been benefited”

⁶ A Hebrew term referring to something consecrated as a gift to God and thus not available for ordinary use

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here “*thus*” is supplied as a component of the participle (“making void”) which is understood as result

¹⁰ Here “*by*” is supplied as a component of the participle (“going”) which is understood as means

¹¹ Most later manuscripts add v. 16, “If anyone has ears to hear, let him hear.”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Here “*thus*” is supplied as a component of the participle (“declaring”) which is understood as result

¹⁴ Literally “the evil eye”

¹⁵ Here “*and*” is supplied because the previous participle (“set out”) has been translated as a finite verb

¹⁶ Here “*when*” is supplied as a component of the participle (“entered”) which is understood as temporal

¹⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁸ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

for it is not right to take the children's bread and throw *it*¹ to the dogs!" **28** But she answered and said to him, "Lord, even the dogs under the table eat the children's crumbs." **29** And he said to her, "Because of this statement, go! The demon has gone out of your daughter." **30** And *when she*² went to her home, she found the child lying on the bed and the demon gone.

A Man Deaf and Unable to Speak Healed

31 And again he went away from the region of Tyre *and*³ came through Sidon to the Sea of Galilee, within the region of the Decapolis. **32** And they brought to him a man who was deaf and had difficulty speaking, and they were imploring him that he would place his⁴ hand on him. **33** And he took him away from the crowd by himself *and*⁵ put his his fingers into his ears, and *after*⁶ spitting, he touched his tongue. **34** And looking up to heaven, he sighed and said to him, "*Ephphatha!*" (that is, "Be opened!"). **35** And immediately his ears were opened and *his* difficulty in speaking was removed,⁷ and he began to speak normally. **36** And he ordered them that they should say nothing, but as much as he ordered them *not to*, they proclaimed *it*⁸ even more instead. **37** And they were amazed beyond all measure, saying, "He has done all *things* well! He even makes the deaf hear and the mute speak!"

The Feeding of Four Thousand

8 **1** In those days there was⁹ again a large crowd, and they did not have¹⁰ anything they could eat. Summoning the disciples, he said to them, **2** "I have compassion on the crowd, because they have remained with me three days already and do not have anything to eat. **3** And if I send them away hungry to their homes they will give out on the way, and some of them have come from far away." **4** And his disciples answered him, "Where is anyone able to feed these *people* with bread here in the desert?" **5** And he asked them, "How many loaves do you have?" So they said, "Seven." **6** And he commanded the crowd to recline for a meal on the ground, and taking the seven loaves, *after he*¹¹ had given thanks he broke *them*¹² and began giving¹³ *them*¹⁴ to his disciples so

¹ Here the direct object is supplied from context in the English translation

² Here "*when*" is supplied as a component of the participle ("went") which is understood as temporal

³ Here "*and*" is supplied because the previous participle ("went away") has been translated as a finite verb

⁴ Literally "the"; the Greek article is used here as a possessive pronoun

⁵ Here "*and*" is supplied because the previous participle ("took...away") has been translated as a finite verb

⁶ Here "*after*" is supplied as a component of the participle ("spitting") which is understood as temporal

⁷ Literally "the bond of his tongue was loosened"

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the participle ("was") is translated as a finite verb because of English style

¹⁰ Here the participle ("have") is translated as a finite verb because of English style

¹¹ Here "*after*" is supplied as a component of the participle ("had given thanks") which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ The imperfect tense has been translated as ingressive here ("began giving")

¹⁴ Here the direct object is supplied from context in the English translation

that they could set *them*¹ before *them*.² And they set *them*³ before the crowd. **7** And they they had a few small fish, and *after*⁴ giving thanks for them, he said to set these *before them* also. **8** And they ate and were satisfied, and they picked up the broken pieces that were left, seven baskets *full*. **9** Now there were about four thousand. And he sent them away. **10** And immediately he got into the boat with his disciples *and*⁵ went to the district district of Dalmanutha.

Pharisees Demand a Sign

11 And the Pharisees came and began to argue with him, demanding from him a sign from heaven *in order to*⁶ test him. **12** And sighing deeply in his spirit, he said, “Why does this generation demand a sign? Truly I say to you, no sign will be given to this generation!” **13** And he left them, got into *the boat*⁷ again, *and*⁸ went to the other side.

Beware the Leaven of the Pharisees and Herod

14 And they had forgotten to take bread, and except *for* one loaf, they did not have *any*⁹ with them in the boat. **15** And he ordered them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod!” **16** And they began to discuss with one another that they had no bread. **17** And knowing *this*,¹⁰ he said to them, “Why are you discussing that you have no bread? Do you not yet perceive or understand? Have your hearts been hardened? **18** *Although you*¹¹ have eyes, do you not see? And *although you*¹² have ears, do you not hear? And do you not remember? **19** When I broke the five loaves for the five thousand how many baskets full of broken pieces did you pick up?” They said to him, “Twelve.” **20** “When *I broke*¹³ the seven *loaves*¹⁴ for the four thousand, how many baskets full of broken pieces did you pick up?” And they said to him, “Seven.” **21** And he said to them, “Do you not yet understand?”

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here “*after*” is supplied as a component of the participle (“giving thanks”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“got”) has been translated as a finite verb

⁶ Here “*in order to*” is supplied as a component of the participle (“test”) which is understood as purpose

⁷ Here the words “*the boat*” are not in the Greek text but must be supplied

⁸ Here “*and*” is supplied because the previous participles (“left” and “got into”) have been translated as finite verbs

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*although*” is supplied as a component of the participle (“have”) which is understood as concessive

¹² Here “*although*” is supplied as a component of the participle (“have”) which is understood as concessive

¹³ The words “*I broke*” are not in the Greek text, but are understood based on the previous verse

¹⁴ The word “*loaves*” is not in the Greek text, but is understood based on the previous verse

A Blind Man Healed at Bethsaida

22 And they came to Bethsaida. And they brought to him a blind man and implored him that he would touch him. **23** And he took hold of the blind man's hand *and*¹ led him outside the village, and *after*² spitting in his eyes, he placed his hands on him *and*³ asked him, "Do you see anything?" **24** And looking up he said, "I see people, for I see *them*⁴ like trees walking around." **25** Then he placed his⁵ hands on his eyes again, and he opened his eyes and was cured, and could see everything clearly. **26** And he sent him to his home, saying, "Do not even go into the village."

Peter's Confession at Caesarea Philippi

27 And Jesus and his disciples went out to the villages of Caesarea Philippi, and on the way he asked his disciples, saying to them, "Who do people say *that* I am?" **28** And they told him, saying, "John the Baptist, and others Elijah, and others that *you are* one of the prophets." **29** And he asked them, "But who do you say *that* I am?" Peter answered *and*⁶ said to him, "You are the Christ!" **30** And he warned them that they should tell no one about him.

Jesus Predicts His Death and Resurrection

31 And he began to teach them that it was necessary *for* the Son of Man to suffer many *things* and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise. **32** And he was speaking openly *about* the subject, and Peter took him aside *and*⁷ began to rebuke him. **33** But turning around and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan, because you are not setting your mind on the things of God, but the things of people!"

Taking Up One's Cross to Follow Jesus

34 And summoning the crowd together with his disciples, he said to them, "If anyone wants to follow after me, let him deny himself and take up his cross and follow me. **35** For whoever wants to save his life will lose it, but whoever loses his life on account of me and of the gospel will save it. **36** For what does it benefit a person to gain the whole world and forfeit his life? **37** For what can a person give in exchange for his life? **38** For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels."

¹ Here "*and*" is supplied because the previous participle ("took hold of") has been translated as a finite verb

² Here "*after*" is supplied as a component of the participle ("spitting") which is understood as temporal

³ Here "*and*" is supplied because the previous participle ("placed") has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally "the"; the Greek article is used here as a possessive pronoun

⁶ Here "*and*" is supplied because the previous participle ("answered") has been translated as a finite verb

⁷ Here "*and*" is supplied because the previous participle ("took...aside") has been translated as a finite verb

9 And he said to them, “Truly I say to you, that there are some of those standing here who will never experience death until they see the kingdom of God having come with power.”

The Transfiguration

2 And after six days, Jesus took along Peter and James and John, and led them to a high mountain by themselves alone. And he was transfigured before them, **3** and his clothing became radiant – extremely white, like no cloth refiner on earth can $_$ make so white $_$.¹ **4** And Elijah appeared to them together with Moses, and they were talking with Jesus. **5** And Peter answered *and*² said to Jesus, “Rabbi, it is good *that* we are here! And let us make three shelters, one for you and one for Moses and one for Elijah.” **6** (For he did not know what he should answer, because they were terrified.) **7** And a cloud came, overshadowing them, and a voice came from the cloud, “This is my beloved Son. Listen to him!” **8** And suddenly, looking around, they no longer saw anyone with them but Jesus alone.

9 And *as*³ they were coming down from the mountain, he ordered them that they should tell no one *the things* that they had seen, except when the Son of Man had risen from the dead. **10** And they kept the matter to themselves, discussing what this rising from the dead $_$ meant $_$.⁴ **11** And they asked him, saying, “ $_$ Why do $_$ the scribes say that that Elijah must come first?” **12** And he said to them, “Elijah indeed does come first *and*⁵ *and*⁶ restores all *things*. And how is it written concerning the Son of Man that he should suffer many *things* and be treated with contempt? **13** But I tell you that indeed Elijah has come, and they did to him whatever they wanted, just as it is written about him.”

A Demon-possessed Boy Healed

14 And *when they*⁷ came to the disciples, they saw a large crowd around them and scribes arguing with them. **15** And immediately the whole crowd, *when they*⁸ saw him, were amazed, and ran up to *him*⁹ *and*¹⁰ greeted him. **16** And he asked them, “What are you arguing *about* with them?” **17** And one *individual* from the crowd answered him, “Teacher, I brought to you my son who has $_$ a spirit that makes him mute $_$.¹¹ **18** And whenever it seizes him, it throws him down and he foams at the mouth and grinds his¹² teeth and becomes paralyzed. And I told your disciples that they should expel it, and they

¹ Literally “make white like this”

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were coming down”)

⁴ Literally “is”

⁵ Literally “*what is it that*”

⁶ Here “*and*” is supplied because the previous participle (“does come”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“ran up to”) has been translated as a finite verb

¹¹ Literally “a mute spirit”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

were not able *to do so*.¹ **19** And he answered them *and*² said, “O unbelieving generation! generation! How long³ will I be with you? How long⁴ must I put up with you? Bring him to me!” **20** And they brought him to him. And *when he*⁵ saw him, the spirit immediately convulsed him, and falling on the ground, he began to roll around, foaming at the mouth. **21** And he asked his father how long it was since this had been happening to him. And he said, “From childhood. **22** And often it has thrown him both into fire and into water, in order that it could destroy him. But if you are able *to do* anything, have compassion on us *and*⁶ help us!” **23** But Jesus said to him, “If you are able! All *things are* possible for the one who believes!” **24** Immediately the father of the child cried out *and*⁷ said, “I believe! Help my unbelief!” **25** Now *when*⁸ Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you, come out of him, and enter into him no more!” **26** And it came out, screaming and convulsing *him*⁹ greatly, and he became as if *he were* dead, so that most of *of them* said, “He has died!” **27** But Jesus took hold of his hand *and*¹⁰ raised him up, and he stood up. **28** And *after*¹¹ he had entered into the house, his disciples asked him privately, “Why were we not able to expel it?” **29** And he said to them, “This kind can come out by nothing except by prayer.”¹²

Jesus Predicts His Death and Resurrection a Second Time

30 And from there they went out *and*¹³ passed through Galilee. And he did not want anyone to know, **31** for he was teaching his disciples and was telling them, “The Son of Man is being betrayed into the hands of men, and they will kill him. And *when he*¹⁴ is killed, after three days he will rise.” **32** But they did not understand the statement, and they were afraid to ask him.

The Question About Who Is Greatest

33 And they came to Capernaum. And *after he*¹⁵ was in the house, he asked them, “What were you discussing on the way?” **34** But they were silent, because they had argued with one another on the way *about* who *was* greatest. **35** And he sat down *and*¹⁶

¹ The words “*to do so*” are not in the Greek text but are implied

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Literally “until when”

⁴ Literally “until when”

⁵ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁶ Here “*and*” is supplied and the following participle (“have compassion”) has been translated as a finite verb and placed before the verb “help” in keeping with English style

⁷ Here “*and*” is supplied because the previous participle (“cried out”) has been translated as a finite verb

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“took hold of”) has been translated as a finite verb

¹¹ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had entered”)

¹² Some manuscripts add “and fasting”

¹³ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹⁴ Here “*when*” is supplied as a component of the participle (“is killed”) which is understood as temporal

¹⁵ Here “*after*” is supplied as a component of the participle (“was”) which is understood as temporal

¹⁶ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

called the twelve and said to them, “If anyone wants to be first, he will be last of all and servant of all.” **36** And he took a young child *and*¹ had him stand *in*² among them. And taking him in his arms, he said to them, **37** “Whoever welcomes one of the young children such as these in my name welcomes me, and whoever welcomes me does not welcome me, but the one who sent me.”

Whoever Is Not Against Us Is for Us

38 John said to him, “Teacher, we saw someone expelling demons in your name, and we tried to prevent him because he was not following us.” **39** But Jesus said, “Do not prevent him, because there is no one who does a miracle in my name and will be able soon afterward to speak evil of me. **40** For whoever is not against us is for us. **41** For whoever gives you a cup of water to drink in *my* name because you are Christ’s, truly I say to you that he will never lose his reward.

Temptations to Sin

42 “And whoever causes one of these little ones who believe in me to sin, it is better for him if instead *in*³ a large millstone is placed around his neck and he is thrown into the sea. **43** And if your hand causes you to sin, cut it off! It is better *for* you to enter into life crippled than, having two hands, to go into hell – into the unquenchable fire!⁴ **45** And if your foot causes you to sin, cut it off! It is better *for* you to enter into life lame than, having two feet, to be thrown into hell!⁵ **47** And if your eye causes you to sin, tear it out! It is better *for* you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into hell, **48** ‘where their worm does not die and the fire is not extinguished.’⁶ **49** For everyone will be salted with fire. **50** Salt *is* good, but if the salt becomes deprived of its salt content, by what can you make it salty? Have salt among yourselves, and be at peace with one another.”

On Divorce

10 **1** And from there he set out *and*⁷ came to the region of Judea and the other side of the Jordan, and again crowds came together to him. And again, as he was accustomed *to do*,⁸ he began to teach⁹ them. **2** And Pharisees came up *and*¹⁰ asked him if it was permitted for a man to divorce *his*¹ wife, *in order to*² test him. **3** **3** And he answered *and*³ said to them, “What did Moses command you?” **4** So they said,

¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

² Literally “in the midst of them”

³ Literally “a millstone of a donkey”

⁴ Most later Greek manuscripts add v. 44 after v. 43, “where their worm does not die and the fire is not extinguished” (identical to v. 48)

⁵ Most later Greek manuscripts add v. 46 after v. 45, “where their worm does not die and the fire is not extinguished” (identical to v. 48)

⁶ A quotation from Isa 66:24

⁷ Here “*and*” is supplied because the previous participle (“set out”) has been translated as a finite verb

⁸ The words “*to do*” are not in the Greek text but are implied

⁹ The imperfect tense has been translated as ingressive here (“began to teach”)

¹⁰ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

“Moses permitted *a man*⁴ to write a certificate of divorce and to send *her*⁵ away.” **5** But Jesus said to them, “He wrote this commandment for you because of your hardness of heart. **6** But from the beginning of creation ‘he made them male and female.’⁶ **7** Because of this a man will leave his father and mother and will be joined to his wife,⁷ **8** and the two will become one flesh,⁸ so that they are no longer two but one flesh. **9** Therefore what God has joined together, man must not separate.”

10 And in the house again the disciples began to ask⁹ him about this. **11** And he said to them, “Whoever divorces his wife and marries another commits adultery against her. **12** And if she divorces her husband *and*¹⁰ marries another, she commits adultery.”

Little Children Brought to Jesus

13 And they were bringing young children to him so that he could touch them, but the disciples rebuked them. **14** But *when*¹¹ Jesus saw *it*,¹² he was indignant, and said to them, “Let the young children come to me. Do not forbid them, *for* to such belongs *the kingdom of God*.¹³ **15** Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it.” **16** And *after*¹⁴ taking *them*¹⁵ into his arms, he blessed them, placing his¹⁶ hands on them.

A Rich Young Man

17 And *as*¹⁷ he was setting out on *his* way, one *individual* ran up and knelt down before him *and*¹⁸ asked him, “Good Teacher, what must I do so that I will inherit eternal life?” **18** So Jesus said to him, “Why do you call me good? No one *is* good except God alone. **19** You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’”¹⁹ **20** And he said to him, “Teacher, all these I have observed from my youth.” **21** And Jesus,

¹ The pronoun “*his*” is not in the Greek text but is implied

² Here “*in order to*” is supplied as a component of the participle (“*test*”) which is understood as purpose

³ Here “*and*” is supplied because the previous participle (“*answered*”) has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ A quotation from Gen 1:27; 5:2

⁷ The earliest and most important manuscripts do not contain the phrase “and be joined to his wife”

⁸ A quotation from Gen 2:24

⁹ The imperfect tense has been translated as ingressive here (“*began to ask*”)

¹⁰ Here “*and*” is supplied because the previous participle (“*divorces*”) has been translated as a finite verb

¹¹ Here “*when*” is supplied as a component of the participle (“*saw*”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Literally “*for of such is*”

¹⁴ Here “*after*” is supplied as a component of the participle (“*taking...into his arms*”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁷ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“*was setting out*”)

¹⁸ Here “*and*” is supplied because the two previous participles (“*ran up*” and “*knelt down before*”) have been translated as finite verbs

¹⁹ A quotation from Exod 20:12–16; Deut 5:16–20, except for “do not defraud” which is an allusion to Deut 24:14

looking at him, loved him, and said to him, “You lack one *thing*: Go, sell all that you have, and give *the proceeds*¹ to the poor – and you will have treasure in heaven – and come, follow me.” **22** But he looked gloomy at the statement *and*² went away sorrowful, because he had³ many possessions.

23 And Jesus looked around *and*⁴ said to his disciples, “How difficult it is for⁵ those who possess wealth to enter into the kingdom of God!” **24** And the disciples were astounded at his words. But Jesus answered *and*⁶ said to them again, “Children, how difficult it is to enter into the kingdom of God! **25** It is easier *for* a camel to go through the eye of a needle than *for* a rich person to enter into the kingdom of God.” **26** And they were very astounded, saying to one another, “And who can be saved?” **27** Jesus looked at them *and*⁷ said, “With human beings *it is* impossible, but not with God. For all *things are* possible with God.” **28** Peter began to say to him, “Behold, we have left everything and followed you.” **29** Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or fields on account of me and on account of the gospel **30** who will not⁸ receive a hundred times as much now in this time – houses and brothers and sisters and mothers and children and fields, together with persecutions – and in the age to come, eternal life. **31** But many *who are* first will be last, and the last first.”

Jesus Predicts His Death and Resurrection a Third Time

32 Now they were on the road going up to Jerusalem, and Jesus was going on ahead of them. And they were astounded, but those who were following *him*⁹ were afraid. And taking aside the twelve again, he began to tell them the things that were about to happen to him: **33** “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and will hand him over to the Gentiles. **34** And they will mock him and spit on him and flog him and kill *him*,¹⁰ and after three days he will rise.”

A Request by James and John

35 And James and John, the sons of Zebedee, came up to him *and*¹¹ said to him, “Teacher, we want you to do for us whatever we ask you.” **36** And he said to them,

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“looked gloomy”) has been translated as a finite verb

³ Literally “because he was having”

⁴ Here “*and*” is supplied because the previous participle (“looked around”) has been translated as a finite verb

⁵ Literally “with difficulty”

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participle (“looked at”) has been translated as a finite verb

⁸ Literally “unless *he will* not”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*and*” is supplied because the participle (“said”) has been translated as a finite verb in keeping with English style

“What do you want me ₁ to do ₁ for you?” **37** So they said to him, “Grant to us that we may sit one at your right hand and one at *your* left in your glory.” **38** But Jesus said to them, “You do not know what you are asking! Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?” **39** And they said to him, “We are able.” So Jesus said to them, “You will drink the cup that I drink, and you will be baptized with the baptism that I am baptized with, **40** but to sit at my right hand or at *my* left is not mine to grant, but *is* for those for whom it has been prepared.” **41** And *when they*² heard *this*,³ the ten began to be indignant about James and John. **42** And Jesus called them to himself *and*⁴ said to them, “You know that those who are considered to rule over the Gentiles lord it over them, and their *people* in high positions exercise authority over them. **43** But it is not like this among you! But whoever wants to become great among you must be your servant, **44** and whoever wants to be most prominent among you must be the slave of all. **45** For even the Son of Man did not come to be served, but to serve, and to give his life *as* a ransom for many.”

A Blind Man Healed at Jericho

46 And they came to Jericho. And *as*⁵ he was setting out from Jericho along with his disciples and a large crowd, a blind beggar, Bartimaeus the son of Timaeus, was sitting beside the road. **47** And *when he*⁶ heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!” **48** And many *people* warned him that he should be quiet. But he was crying out ₁even more loudly ₁,⁷ “Son of David, have mercy on me!” **49** And Jesus stopped *and*⁸ said, “Call him.” And they called the blind man *and*⁹ said to him, “Have courage! Get up! He is calling you.” **50** And he threw off his cloak, jumped up, *and*¹⁰ came to Jesus. **51** And Jesus answered him *and*¹¹ said, “What do you want ₁me to do ₁ for you?” And the blind man said to him, “*Rabboni*,¹³ that I may regain *my* sight.” **52** And Jesus said to him, “Go, your faith has healed you.” And immediately he regained *his* sight and began to follow¹⁴ him on the road.

¹ Literally “that I do”

² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the previous participle (“called...to himself”) has been translated as a finite verb

⁵ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was setting out”)

⁶ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁷ Literally “by much more”

⁸ Here “*and*” is supplied because the previous participle (“stopped”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the two previous participles (“threw off” and “jumped up”) have been translated as finite verbs

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Literally “that I do”

¹³ The Aramaic term is an elevated form of Rabbi

¹⁴ The imperfect tense has been translated as ingressive here (“began to follow”)

The Triumphal Entry

11 **1** And when they came near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples **2** and said to them, “Go into the village before you, and right away *as you*¹ enter into it you will find a colt tied, on which no one *has* ever sat. Untie it and bring *it*.² **3** And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it, and will send it here again at once.’” **4** And they went away and found a colt tied at a door outside in the street, and they untied it. **5** And some of those who were standing there said to them, “What are you doing, untying the colt?” **6** So they told them, just as Jesus had said, and they allowed them *to take it*.³ **7** And they brought the colt to Jesus and threw their cloaks over it, and he sat on it. **8** And many *people* spread their cloaks on the road, and others *spread*⁴ leafy branches *they*⁵ had cut from the fields. **9** And those who went ahead and those who were following were shouting,

“Hosanna!

Blessed *is* the one who comes in the name of the Lord!⁶

10 Blessed *is* the coming kingdom of our father David!

Hosanna in the highest *heaven*!”⁷

11 And he went into Jerusalem to the temple, and *after*⁸ looking around at everything, *because*⁹ the hour was already evening, he went out to Bethany with the twelve.

A Barren Fig Tree Cursed

12 And on the next day *as*¹⁰ they were departing from Bethany, he was hungry. **13** And *when he*¹¹ saw from a distance a fig tree that had leaves, he went *to see* if perhaps he would find anything on it. And *when he*¹² came up to it he found nothing except leaves, because it was not the season for figs. **14** And he responded *and*¹³ said to it, “Let no one eat fruit from you any more *forever*!”¹⁴ And his disciples heard *it*.¹⁵

¹ Here “*as*” is supplied as a component of the participle (“enter”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ The phrase “*to take it*” is not in the Greek text, but is implied

⁴ Here the verb “*spread*” is an understood repetition of the verb earlier in this verse

⁵ Here the participle “had cut” has been translated as a finite verb; it agrees in number, gender, and case with “others,” so “*they*” has been supplied to indicate this

⁶ A quotation from Ps 118:25-26

⁷ Here “heaven” is understood

⁸ Here “*after*” is supplied as a component of the participle (“looking around”) which is understood as temporal

⁹ Here “*because*” is supplied as a component of the participle (“was”) which is understood as causal

¹⁰ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were departing”)

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here “*when*” is supplied as a component of the participle (“came up”) which is understood as temporal

¹³ Here “*and*” is supplied because the previous participle (“responded”) has been translated as a finite verb

¹⁴ Literally “for the age”

¹⁵ Here the direct object is supplied from context in the English translation

The Cleansing of the Temple

15 And they came to Jerusalem. And he entered into the temple *courts*¹ *and*² began to drive out those who were selling and those who were buying in the temple *courts*,³ and and overturned the tables of the money changers and the chairs of those who were selling doves. **16** And he did not permit anyone to carry objects⁴ through the temple *courts*.⁵ **17** And he began to teach⁶ and was saying to them, “Is it not written,
‘My house will be called a house of prayer
for all the nations,’⁷
but you have made it a cave of robbers!” **18** And the chief priests and the scribes heard *it*,⁸ and began considering⁹ how they could destroy him. For they were afraid of him because the whole crowd was astounded by his teaching. **19** And when evening came they went out of the city.

The Barren Fig Tree Withered

20 And *as they*¹⁰ passed by early in the morning, they saw the fig tree withered from the roots. **21** And Peter remembered *and*¹¹ said to him, “Rabbi, look! The fig tree that you cursed has withered!” **22** And Jesus answered *and*¹² said to them, “Have faith in God! **23** Truly I say to you that whoever says to this mountain, ‘Be lifted up and thrown into the sea!’ and does not doubt in his heart, but believes that what he says will happen, it will be *done* for him. **24** For this *reason* I say to you, whatever you pray and ask for, believe that you have received *it*,¹³ and it will be *done* for you. **25** And whenever you stand praying, if you have anything against anyone, forgive *him*,¹⁴ so that your Father who *is* in heaven will also forgive you your sins.”¹⁵

Jesus’ Authority Challenged

27 And they came again to Jerusalem. And *as*¹⁶ he was walking in the temple *courts*,¹⁷ the chief priests and the scribes and the elders came up to him **28** and said to

¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

² Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

³ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁴ Or “merchandise”

⁵ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁶ The imperfect tense has been translated as ingressive here (“began to teach”)

⁷ A quotation from Isa 56:7

⁸ Here the direct object is supplied from context in the English translation

⁹ The imperfect tense has been translated as ingressive here (“began considering”)

¹⁰ Here “*as*” is supplied as a component of the participle (“passed by”) which is understood as temporal

¹¹ Here “*and*” is supplied because the previous participle (“remembered”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Most later Greek manuscripts add v. 26 after v. 25, “But if you do not forgive, neither will your Father in heaven forgive your sins”

¹⁶ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was walking”)

¹⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

him, “By what authority are you doing these *things*, or who gave you this authority that you do these *things*?” **29** So Jesus said to them, “I will ask you one question. Answer me and I will tell you by what authority I am doing these *things*. **30** The baptism of John – was *it* from heaven or from men? Answer me!” **31** And they began to discuss¹ *this*² with one another, saying, “If we say ‘From heaven,’ he will say, ‘Why then did you not believe him?’ **32** But if we say, ‘From men’” – they were afraid of the crowd, because they all looked upon John _⋮ as truly a prophet _⋮.³ **33** And they replied to Jesus saying, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these *things*.”

The Parable of the Tenant Farmers in the Vineyard

12 **1** And he began to speak to them in parables: “A man planted a vineyard, and put a fence *around it*, and dug a trough for the winepress, and built a watchtower, and leased it to tenant farmers, and went on a journey. **2** And he sent a slave to the tenant farmers at the proper time, so that he could collect *some* of the fruit of the vineyard from the tenant farmers. **3** And they seized him *and*⁴ beat *him*⁵ and sent *him*⁶ away empty-handed. **4** And again he sent to them another slave, and that one they struck on the head and dishonored. **5** And he sent another, and that one they killed. And *he sent*⁷ many others, *some* of whom they beat and *some* of whom they killed. **6** He had one more, a beloved son. Last *of all* he sent him to them, saying, ‘They will respect my son.’ **7** But those tenant farmers said to one another, ‘This is the heir. Come, let us kill him and the inheritance will be ours!’ **8** And they seized *and*⁸ killed him and threw him out of the vineyard. **9** What then will the owner of the vineyard do? He will come and destroy the tenant farmers and give the vineyard to others. **10** Have you not read this scripture:

‘The stone which the builders rejected,
this has become _⋮ the cornerstone _⋮.’⁹

11 This came about from the Lord,
and it is marvelous in our eyes’?¹⁰

12 And they were seeking to arrest him, and they were afraid of the crowd, because they knew that he had told the parable with reference to them. And they left him *and*¹¹ went away.

¹ The imperfect tense has been translated as ingressive here (“began to discuss”)

² Here the direct object is supplied from context in the English translation

³ Literally “that he was truly a prophet”

⁴ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ The words “*he sent*” are not in the Greek text, but are an implied repetition from earlier in the verse

⁸ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

⁹ Literally “the head of the corner”

¹⁰ A quotation from Ps 118:22-23

¹¹ Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

Paying Taxes to Caesar

13 And they sent some of the Pharisees and the Herodians to him so that they could catch him unawares in a statement. **14** And *when they*¹ came, they said to him, “Teacher, we know that you are truthful and _∩ you do not care what anyone thinks _∩,² _∩ because you do not regard the opinion of people _∩³ but teach the way of God in truth. Is it permitted to pay taxes to Caesar or not? Should we pay or should we not pay?” **15** But *because he*⁴ knew their hypocrisy, he said to them, “Why are you testing me? Bring me a denarius so that I can look at *it!*”⁵ **16** So they brought *one*.⁶ And he said to them, “Whose image and inscription *is this?*” And they said to him, “Caesar’s.” **17** And Jesus said to them, “Give to Caesar the things of Caesar, and to God the things of God!” And they were utterly amazed at him.

A Question About Marriage and the Resurrection

18 And Sadducees – who say there is no resurrection – came up to him and began to ask⁷ him, saying, **19** “Teacher, Moses wrote for us that if someone’s brother dies and he leaves behind a wife and does not leave a child, that his brother should take the wife and _∩ father _∩⁸ descendants for his brother. **20** There were seven brothers, and the first took a wife. And *when he*⁹ died, he did not leave descendants. **21** And the second took her, and he died without leaving descendants. And the third likewise. **22** And the seven did not leave descendants. Last of all the woman also died. **23** In the resurrection, when they rise, _∩ whose _∩¹⁰ wife will she be? For the seven had her *as* wife. **24** Jesus said to them, “Are you not deceived because of this, *because you*¹¹ do not know the scriptures or the power of God? **25** For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. **26** Now concerning the dead, that they are raised, have you not read in the book of Moses _∩ in the passage about the bush _∩¹² how God spoke to him, saying, ‘I *am* the God of Abraham and the God of Isaac and the God of Jacob’?¹³ **27** He is not God of the dead, but of the living. You are very much mistaken!”

The Greatest Commandment

28 And one of the scribes came up *and*¹⁴ heard them debating. *When he*¹ saw that he answered them well, he asked him, “Which commandment is the most important of all?”

¹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

² Literally “it is not a care to you concerning anyone”

³ Literally “because you do not look at the face of men”

⁴ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ The imperfect tense has been translated as ingressive here (“began to ask”)

⁸ Literally “raise up”

⁹ Here “*when*” is supplied as a component of the participle (“died”) which is understood as temporal

¹⁰ Literally “who of them”

¹¹ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

¹² Literally “at the bush”

¹³ A quotation from Exod 3:6

¹⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

29 Jesus answered, “The most important is, ‘Listen, Israel! The Lord our God, the Lord is one. **30** And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.’² **31** The second *is* this: ‘You shall love your neighbor as yourself.’³ There is no other commandment greater than these.” **32** And the scribe said to him, “That is true, Teacher. You have said _{correctly}⁴ that he is one and there is no other except him. **33** And to love him from your⁵ whole heart and from your⁶ whole understanding and from your⁷ whole strength, and to love your⁸ neighbor as yourself, is much more than all whole burnt offerings and sacrifices.” **34** And Jesus, *when he*⁹ saw that he had answered thoughtfully, said to him, “You are not far from the kingdom of God.” And no one dared to put a question to him any longer.

David’s Son and Lord

35 And continuing, Jesus said *while*¹⁰ teaching in the temple *courts*,¹¹ “How can the scribes say that the Christ is David’s son? **36** David himself said by the Holy Spirit, ‘The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet.’”¹²

37 David himself calls him ‘Lord,’ and how is he his son?” And the large crowd was listening to him gladly.

Warning to Beware of the Scribes

38 And in his teaching he said, “Beware of the scribes, who like walking around in long robes and greetings in the marketplaces **39** and the best seats in the synagogues and the places of honor at banquets, **40** who devour the houses of widows and pray lengthy *prayers* for the sake of appearance. These will receive more severe condemnation!”

A Poor Widow’s Offering

41 And he sat down opposite the contribution box *and*¹³ was observing how the crowd was putting coins into the contribution box. And many rich people were putting in

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² A quotation from Deut 6:4-5; Josh 22:5

³ A quotation from Lev 19:18

⁴ Literally “in accordance with truth”

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁰ Here “*while*” is supplied as a component of the participle (“teaching”) which is understood as temporal

¹¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹² A quotation from Ps 110:1

¹³ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

many *coins*.¹ **42** And one poor widow came *and*² put in two small copper coins³ (that is, a penny).⁴ **43** And summoning his disciples, he said to them, “Truly I say to you that this poor widow put in more than all those who put *offerings*⁵ into the contribution box. **44** For they all *contributed*⁶ out of their abundance, but she out of her poverty put in everything she had, her whole means of subsistence.”

The Destruction of the Temple Predicted

13 **1** And *as*⁷ he was going out of the temple *courts*,⁸ one of his disciples said to him, “Teacher, look! What great stones and what wonderful buildings!” **2** And Jesus said to him, “Do you see these great buildings? Not *one* stone will be left here on *another* stone that will not be thrown down!”

Signs of the End of the Age

3 And *as*⁹ he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, **4** “Tell us, when will these *things* happen, and what *will be* the sign when all these *things* are about to be accomplished?” **5** So Jesus began to say to them, “Watch out that no one deceives you! **6** Many will come in my name, saying, ‘I am *he*,’ and they will deceive many. **7** And when you hear about wars and rumors of wars, do not be alarmed. This must happen, but the end *is* not yet. **8** For nation will rise up against nation and kingdom against kingdom. There will be earthquakes in *various* places. There will be famines. These *things are* the beginning of birth pains.

Persecution of Disciples Predicted

9 “But you, watch out for yourselves! They will hand you over to councils and you will be beaten in the synagogues and will have to stand before governors and kings because of me, for a witness to them. **10** And the gospel must first be proclaimed to all the nations.¹⁰ **11** And when they arrest you *and*¹¹ hand you over, do not be anxious beforehand what you should say, but whatever is given to you at that hour, say this. For you are not the ones who are speaking, but the Holy Spirit. **12** And brother will hand over brother to death, and a father *his*¹² child, and children will rise up against parents and

¹ Although often translated “large sums,” the plural here suggests large numbers of individual coins, which would make an impressive noise

² Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

³ This coin was the *lepton*, worth 1/128 of a denarius

⁴ This coin was the *quadrans*, the smallest Roman coin, worth 2 *lepta*

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “put in”

⁷ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was going out”)

⁸ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was sitting”)

¹⁰ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

¹¹ Here “*and*” is supplied because the participle (“hand you over”) has been translated as a finite verb in keeping with English style

¹² The word “*his*” is not in the Greek text but is implied

have them put to death. **13** And you will be hated by all because of my name. But the one who endures to the end – this one will be saved.

The Abomination of Desolation

14 “But when you see the abomination of desolation standing where it should not be” (let the one who reads understand), “then those in Judea must flee to the mountains! **15** The one who is on his¹ housetop must not come down or go inside to take anything out of his house, **16** and the one who is in the field must not turn back to pick up his cloak. **17** And woe to those _⌋ who are pregnant _⌋² and to those who are nursing *their babies*³ in those days! **18** But pray that it will not happen in winter. **19** For *in* those days there will be tribulation of such a kind as has not happened from the beginning of the creation that God created until now, and never will happen. **20** And if the Lord had not shortened the days, _⌋ no human being would be saved _⌋.⁴ But for the sake of the elect, whom he chose, he has shortened the days.

21 “And at that time if anyone should say to you, “Behold, here *is* the Christ,’ ‘Behold, there *he is*,’ do not believe *him*!⁵ **22** For false messiahs and false prophets will appear, and will produce signs and wonders in order to mislead, if possible, the elect. **23** But you, watch out! I have told you everything ahead of time!

The Arrival of the Son of Man

24 “But in those days, after that tribulation,
‘the sun will be darkened
and the moon will not give its light,
25 and the stars will be falling from heaven,
and the powers in the heavens will be shaken.’⁶

26 And then they will see the Son of Man arriving in the clouds with great power and glory. **27** And then he will send out the angels, and will gather his elect together from the four winds, from the end of the earth to the end of heaven.

The Parable of the Fig Tree

28 “Now learn the parable from the fig tree: Whenever its branch has already become tender and puts forth its⁷ leaves, you know that summer is near. **29** So also you, when you see these *things* happening, know⁸ that he is near, at the door. **30** Truly I say to you that this generation will never pass away until all these *things* take place! **31** Heaven and earth will pass away, but my words will never pass away.

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “who have in the womb”

³ The words “*their babies*” are not in the Greek text but are supplied as a necessary clarification

⁴ Literally “every flesh would not be saved”

⁵ Here the direct object is supplied from context in the English translation

⁶ A quotation from Isa 13:10; 34:4

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Or “you know”

The Unknown Day and Hour

32 “But concerning that day or hour no one knows – not even the angels in heaven nor the Son – except the Father. **33** Watch out! Be alert, because you do not know when the time is! **34** It is like a man away on a journey, who left his house and gave his slaves authority – to each one his work – and to the doorkeeper he gave orders that he should be on the alert. **35** Therefore be on the alert, for you do not know when the master of the house is coming – whether in the evening, or at midnight, or when the rooster crows, or early in the morning – **36** lest he arrive suddenly *and*¹ find you sleeping. **37** And what I say to you, I say to everyone: Be on the alert!”

The Chief Priests and Scribes Plot to Kill Jesus

14 **1** Now after two days it was the Passover and the feast of Unleavened Bread, and the chief priests and the scribes were seeking how, *after*² arresting him by stealth, they could kill *him*.³ **2** For they said, “Not at the feast, lest there be an uproar by the people.”

Jesus’ Anointing at Bethany

3 And *while*⁴ he was at Bethany in the house of Simon the leper, *as*⁵ he was reclining reclining for a meal, a woman came holding an alabaster flask of very costly perfumed oil of genuine nard. *After*⁶ breaking the alabaster flask, she poured *it*⁷ out on his head. **4** But But some were expressing indignation to one another:⁸ “Why has there been this waste of of perfumed oil? **5** For this perfumed oil could have been sold for more than three hundred denarii and given to the poor!” And they began to scold⁹ her. **6** But Jesus said, “Leave her alone. Why do you cause trouble for her? She has done a good deed to me. **7** For the poor you always have with you, and you can do good for them whenever you want, but you do not always have me. **8** She has done what she could; _┘ she has anointed my body beforehand _┘¹⁰ for burial. **9** And truly I say to you, wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her.

Judas Arranges to Betray Jesus

10 And Judas Iscariot, who *was* one of the twelve, went to the chief priests in order to betray him to them. **11** And *when*¹¹ they heard *this*,¹ they were delighted, and promised

¹ Here “*and*” is supplied because the previous participle (“arrive”) has been translated as a finite verb

² Here “*after*” is supplied as a component of the participle (“arresting”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁵ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was reclining for a meal”)

⁶ Here “*after*” is supplied as a component of the participle (“breaking”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Or perhaps “within themselves”

⁹ The imperfect tense has been translated as ingressive here (“began to scold”)

¹⁰ Literally “she has anticipated to anoint my body”

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

promised to give him money. And he began seeking² how he could betray him conveniently.

Jesus' Final Passover with the Disciples

12 And on the first day of the feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where do you want us to go *and*³ prepare, so that you can eat the Passover?” **13** And he sent 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, **14** and wherever he enters, say to the master of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’” **15** And he will show you a large upstairs room furnished⁴ *and*⁵ ready, and prepare for us there.” **16** And the disciples went out and came into the city and found *everything*⁶ just as he had told them, and they prepared the Passover.

17 And *when it*⁷ was evening, he arrived with the twelve. **18** And *while*⁸ they were reclining at table and eating, Jesus said, “Truly I say to you, that one of you who is eating with me will betray me.” **19** They began to be distressed and to say to him one by one, “Surely not I?”⁹ **20** But he said to them, “*It is* one of the twelve – the one who is dipping *bread*¹⁰ into the bowl with me. **21** For the Son of Man is going just as it is written about him, but woe to that man by whom the Son of Man is betrayed! *It would be* better for him if that man had not been born.”

The Lord's Supper

22 And *while*¹¹ they were eating, he took bread *and*,¹² *after*¹³ giving thanks, he broke *it*¹⁴ and gave *it*¹⁵ to them and said, “Take *it*,¹⁶ this is my body.” **23** And *after*¹⁷ taking the cup *and*¹⁸ giving thanks, he gave *it*¹⁹ to them, and they all drank from it. **24** And he said to them, “This is my blood of the covenant which is poured out for many. **25** Truly I say

¹ Here the direct object is supplied from context in the English translation

² The imperfect tense has been translated as ingressive here (“began seeking”)

³ Here “and” is supplied because the previous participle (“go”) has been translated as an English infinitive

⁴ Or perhaps “paved” or “panelled”

⁵ Here “and” is supplied in the translation because of English style

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “when” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Here “while” is supplied as a component of the temporal genitive absolute participle (“were reclining at table”)

⁹ The negative construction in Greek anticipates a negative answer here

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “while” is supplied as a component of the temporal genitive absolute participle (“were eating”)

¹² Here “and” is supplied in the translation because of English style

¹³ Here “after” is supplied as a component of the participle (“giving thanks”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “after” is supplied as a component of the participle (“taking”) which is understood as temporal

¹⁸ Here “and” is supplied in the translation because of English style

¹⁹ Here the direct object is supplied from context in the English translation

to you that I will never drink of the fruit of the vine any longer until that day when I drink it new in the kingdom of God.” **26** And *after they*¹ had sung the hymn, they went out to the Mount of Olives.

Jesus Predicts Peter’s Denial

27 And Jesus said to them, “You will all fall away, because it is written,
‘I will strike the shepherd
and the sheep will be scattered.’²

28 But after I am raised, I will go ahead of you into Galilee.” **29** But Peter said to him, “Even if they all fall away, certainly I will not!” **30** And Jesus said to him, “Truly I say to you that today – this night – before the rooster crows twice, you will deny me three times!” **31** But he kept saying emphatically, “If it is necessary for me to die with you, I will never deny you!” And they all were saying the same *thing* also.

The Prayer in Gethsemane

32 And they came to a place _┌ named _┐³ Gethsemane, and he said to his disciples, “Sit here while I pray.” **33** And he took along Peter and James and John with him, and he began to be distressed and troubled. **34** And he said to them, “My soul is deeply grieved, to the point of death. Remain here and stay awake.” **35** And going forward a little he fell to the ground and began to pray⁴ that, if it were possible, the hour would pass from him. **36** And he said, “Abba,⁵ Father, all *things are* possible for you! Take away this cup from me! Yet not what I will, but what you *will*.”⁶ **37** And he came and found them sleeping, and he said to Peter, “Simon, are you sleeping? Were you not able to stay awake one hour? **38** Stay awake and pray that you will not enter into temptation. The spirit *is* willing, but the flesh *is* weak!” **39** And again he went away *and*⁷ prayed, saying the same thing. **40** And again he came *and*⁸ found them sleeping, _┌ for they could not keep their eyes open _┐,⁹ and they did not know what to reply to him. **41** And he came the third *time* and said to them, “Are you still sleeping and resting? It is enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners. **42** Get up, let us go! Behold, the one who is betraying me is approaching!”

The Betrayal and Arrest of Jesus

43 And immediately, *while*¹⁰ he was still speaking, Judas – one of the twelve – arrived, and with him a crowd with swords and clubs, from the chief priests and the

¹ Here “*after*” is supplied as a component of the participle (“had sung the hymn”) which is understood as temporal

² A quotation from Zech 13:7

³ Literally “the name of which”

⁴ The imperfect tense has been translated as ingressive here (“began to pray”)

⁵ The word “Abba” means “father” in Aramaic

⁶ Here the verb “*will*” is an understood repetition of the verb earlier in this verse

⁷ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁹ Literally “for their eyes were weighed down”

¹⁰ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was...speaking”)

scribes and the elders. **44** Now the one who was betraying him had given them a sign, saying, “*The one* whom I kiss – he is *the one*.¹ Arrest him and lead *him*² away under guard!” **45** And *when he*³ arrived, he came up to him immediately *and*⁴ said, “Rabbi,” and kissed him. **46** So they laid hands on him and arrested him.

47 But a certain one of the bystanders, drawing *his*⁵ sword, struck the slave of the high priest and cut off his ear. **48** And Jesus answered *and*⁶ said to them, “Have you come out with swords and clubs, as against a robber, to arrest me? **49** Every day I was with you in the temple *courts*⁷ teaching, and you did not arrest me! But *this has happened*⁸ in order that the scriptures would be fulfilled. **50** And they all abandoned him *and*⁹ fled.

51 And a certain young man was following him, clothed *only* in a linen cloth on *his* naked body. And they attempted to seize¹⁰ him, **52** but he left behind the linen cloth *and*¹¹ fled naked.

Jesus Before the Sanhedrin

53 And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. **54** And Peter followed him from a distance, right inside, into the courtyard of the high priest. And he was sitting with the officers and warming himself by the fire. **55** Now the chief priests and the whole Sanhedrin were looking for testimony against Jesus in order to put him to death, and they did not find *it*.¹² **56** For many gave false testimony against him, and their¹³ testimony was not consistent. **57** And some stood up *and*¹⁴ began to give false testimony¹⁵ against him, saying, **58** “We heard him saying, ‘I will destroy this temple made by hands, and within three days I will build another not made by hands.’” **59** And their testimony was not even consistent about this. **60** And the high priest stood up in the midst *of them and*¹⁶ asked Jesus, saying, “Do you not reply anything? What are these *people* testifying against you?” **61** But he was silent and did not reply anything. Again the high priest asked him and said to him, “Are you the Christ, the Son of the Blessed One?” **62** And Jesus said, “I am, and you will see the Son of Man sitting at the right hand of the Power¹⁷ and coming with the clouds of heaven.” **63**

¹ Here the predicate nominative (“*the one*”) is implied

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁵ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁸ The phrase “*this has happened*” is not in the Greek text, but is understood and must be supplied in the translation because of English style; cf. the parallel in Matt 26:56

⁹ Here “*and*” is supplied because the previous participle (“abandoned”) has been translated as a finite verb

¹⁰ Here the present tense is translated as a conative present (“attempted to”)

¹¹ Here “*and*” is supplied because the previous participle (“left behind”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁴ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

¹⁵ The imperfect tense has been translated as ingressive here (“began to give false testimony”)

¹⁶ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

¹⁷ An indirect way of referring to God

And the high priest tore his clothes *and*¹ said, “What further need do we have of witnesses? **64** You have heard the blasphemy! What *do you think*?”² And they all condemned him *as deserving death*.³ **65** And some began to spit on him and to cover his face and to strike him with their fists, and to say to him “Prophesy!” And the officers received him with slaps in the face.⁴

Peter Denies Jesus Three Times

66 And *while*⁵ Peter was below in the courtyard, one of the female slaves of the high priest came up **67** And *when*⁶ she saw Peter warming himself, she looked intently at him *and*⁷ said, “You also were with the Nazarene, Jesus.” **68** But he denied *it*,⁸ saying, “I neither know nor understand what you mean!” And he went out into the gateway, and a rooster crowed.⁹ **69** And the female slave, *when she*¹⁰ saw him, began to say again to the bystanders, “This man is one of them!” **70** But he denied *it*¹¹ again. And after a little *while*, again the bystanders began to say¹² to Peter, “You really are *one* of them, because you also are a Galilean!” **71** And he began to curse and to swear with an oath, “I do not know this man whom you are talking about!” **72** And immediately a rooster crowed for the second time. And Peter remembered the statement, how Jesus had said to him, “Before the rooster crows twice, you will deny me three times,” and throwing himself down, he began to weep.¹³

Jesus Taken to Pilate

15 **1** And as soon as morning *came, after*¹⁴ formulating a plan, the chief priests, with the elders and scribes and the whole Sanhedrin, tied up Jesus, led *him*¹⁵ away, and handed *him*¹⁶ over to Pilate. **2** And Pilate asked him, “Are you the king of the Jews?” And he answered him *and*¹⁷ said, “You say *so*.” **3** And the chief priests began to accuse¹⁸ him *of many things*. **4** So Pilate asked him again, saying, “Do

¹ Here “*and*” is supplied because the previous participle (“tore”) has been translated as a finite verb

² Literally “does it seem to you”

³ Literally “to be deserving of death”

⁴ Or “with blows” (either meaning is possible here)

⁵ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“looked intently at”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ Several important and early manuscripts lack the words “and a rooster crowed”

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² The imperfect tense has been translated as ingressive here (“began to say”)

¹³ The imperfect tense has been translated as ingressive here (“began to weep”)

¹⁴ Here “*after*” is supplied as a component of the participle (“formulating”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁸ The imperfect tense has been translated as ingressive here (“began to accuse”)

you not answer anything? See how many *charges*¹ they are bringing against you!” **5** But Jesus did not answer anything further, so that Pilate was astonished.

Pilate Releases Barabbas

6 Now at each feast he customarily released² for them one prisoner whom they requested. **7** And the one named Barabbas³ was imprisoned with the rebels who had committed murder in the rebellion. **8** And the crowd came up *and*⁴ began to ask him to do as he customarily did⁵ for them. **9** So Pilate answered them, saying, “Do you want me to release for you the king of the Jews?” **10** (For he realized that the chief priests had handed him over because of envy.) **11** But the chief priests incited the crowd so that he would release for them Barabbas⁶ instead. **12** So Pilate answered *and* said to them again, “Then what do you want me to do with *the one* whom you call the king of the Jews?” **13** And they shouted again, “Crucify him!” **14** And Pilate said to them, “Why? What evil has he done?” But they shouted even louder, “Crucify him!”

15 So Pilate, *because he*⁷ wanted _□ to satisfy _□⁸ the crowd, released for them Barabbas. And *after*⁹ he had Jesus flogged, he handed *him*¹⁰ over so that he could be crucified.

Jesus Is Mocked

16 So the soldiers led him away into the palace (that is, the governor’s residence) and called together the whole cohort. **17** And they put a purple cloak on him, and *after*¹¹ weaving a crown of thorns they placed *it*¹² on him. **18** And they began to greet him, “Hail, king of the Jews!” **19** And they repeatedly struck¹³ him on the head with a reed, and were spitting on him, and _□ they knelt down _□¹⁴ *and*¹⁵ did obeisance to him. **20** And when they had mocked him, they stripped him of the purple cloak and put his *own* clothes on him, and they led him out so that they could crucify him.

Jesus Is Crucified

21 And they forced a certain man who was passing by, Simon of Cyrene (the father of Alexander and Rufus), who was coming from the country, to carry his cross. **22** And

¹ The word “charges” is not in the Greek text but is implied

² The imperfect tense has been translated as customary here (“customarily released”)

³ “Barabbas” means “son of the father” in Aramaic

⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁵ The imperfect tense has been translated as customary here (“customarily did”)

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

⁸ Literally “to make sufficient”

⁹ Here “*after*” is supplied as a component of the participle (“flogged”) which is understood as temporal

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*after*” is supplied as a component of the participle (“weaving”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ The imperfect tense has been translated as iterative here (“repeatedly struck”)

¹⁴ Literally “bending the knees”

¹⁵ Here “*and*” is supplied because the previous participle (“knelt down”) has been translated as a finite verb

they brought him to the place *Golgotha* (which is translated “Place of a Skull”). **23** And they attempted to give¹ him wine mixed with myrrh, but he did not take it. **24** And they crucified him and divided his clothes among themselves² *by*³ casting lots for them *to see* who should take what. **25** Now it was the third hour when they crucified him. **26** And the inscription of the charge against him was written, “The king of the Jews.” **27** And with him they crucified two robbers, one on *his* right and one on *his* left.⁴ **29** And those who passed by reviled him, shaking their heads and saying, “Aha! The one who would destroy the temple and rebuild *it*⁵ in three days, **30** save yourself *by*⁶ coming down from the cross!” **31** In the same way also the chief priests, along with the scribes, were mocking *him*⁷ to one another, saying, “He saved others; he is not able to save himself! **32** Let the Christ, the king of Israel, come down now from the cross, so that we may see and believe! Even those who were crucified with him were reviling him.

Jesus Dies on the Cross

33 And *when*⁸ the sixth hour came, darkness came over the whole land until the ninth hour. **34** And at the ninth hour Jesus cried out with a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which is translated, “My God, my God, *why*⁹ have you forsaken me?”)¹⁰ **35** And some of the bystanders, *when they*¹¹ heard *it*,¹² said, “Behold, he is summoning Elijah!” **36** And someone ran and filled a sponge with sour wine, put *it*¹³ on a reed, *and*¹⁴ gave *it*¹⁵ to him to drink, saying, “Leave *him*¹⁶ alone! Let us see if Elijah is coming to take him down.” **37** But Jesus uttered a loud cry *and*¹⁷ expired. **38** And the curtain of the temple was torn in two from top to bottom. **39** And *when*¹⁸ the centurion who was standing opposite him saw that he expired like this, he said, “Truly this man was God’s Son!” **40** And there were also women observing from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the younger¹⁹ and Joses,²⁰ and

¹ Here the imperfect tense is translated as a conative imperfect (“attempted to give”)

² Here “among themselves” reflects the middle voice of the verb “divided”

³ Here “*by*” is supplied as a component of the participle (“casting”) which is understood as means

⁴ Most later Greek manuscripts add v. 28 (a quotation from Isa 53:12) after v. 27, “And the scripture was fulfilled that says, ‘And he was counted with the lawless ones’”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*by*” is supplied as a component of the participle (“coming down”) which is understood as means

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

⁹ Literally “for what *reason*”

¹⁰ A quotation from Ps 22:1

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the two previous participles (“ran” and “filled”) have been translated as finite verbs

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*and*” is supplied because the previous participle (“uttered”) has been translated as a finite verb

¹⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁹ Or perhaps “the short,” referring to stature

²⁰ This name appears in Matt 27:56 as “Joseph”

Salome, **41** who used to follow¹ him and serve him when he was in Galilee, and many other *women* who went up with him to Jerusalem.

Jesus Is Buried

42 And *when it*² was already evening, since it was the day of preparation (that is, the day before the Sabbath), **43** Joseph of Arimathea, a prominent member of the council who was also himself looking forward to³ the kingdom of God, came acting courageously courageously *and*⁴ went in to Pilate and asked for the body of Jesus. **44** And Pilate was surprised that he was already dead, and summoning the centurion, asked him whether he had died already. **45** And *when he*⁵ learned of *it*⁶ from the centurion, he granted the corpse to Joseph. **46** And *after*⁷ purchasing a linen cloth *and*⁸ taking him down, he wrapped *him*⁹ in the linen cloth and placed him in a tomb that had been cut from the rock. And he rolled a stone over the entrance of the tomb. **47** Now Mary Magdalene and Mary the *mother* of Joses saw where he was placed.

Jesus Is Raised

16 **1** And *when*¹⁰ the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome purchased fragrant spices so that they could go *and*¹¹ anoint him. **2** And very early in the morning on the first *day* of the week they came to the tomb *after*¹² the sun had risen. **3** And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” **4** And *when they*¹³ looked up, they saw that the stone had been rolled away (for it was very large). **5** And *as they*¹⁴ were going into the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. **6** But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene who was crucified. He has been raised, he is not here! See the place where they laid him! **7** But go, tell his disciples and Peter that he is going ahead of you to Galilee. You will see him there, just as he told you.” **8** And they went out *and*¹⁵ fled from the tomb, because trembling and amazement had seized them. And they said nothing to anyone, because they were afraid.¹⁶

¹ The imperfect tense has been translated as customary here (“used to follow”)

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

³ Or “waiting for”

⁴ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁵ Here “*when*” is supplied as a component of the participle (“learned of”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*after*” is supplied as a component of the participle (“purchasing”) which is understood as temporal

⁸ Here “*and*” is supplied because the participle (“taking...down”) has been translated as a finite verb in keeping with English style

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was over”)

¹¹ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹² Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had risen”)

¹³ Here “*when*” is supplied as a component of the participle (“looked up”) which is understood as temporal

¹⁴ Here “*as*” is supplied as a component of the participle (“going”) which is understood as temporal

¹⁵ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹⁶ The Gospel of Mark ends at this point in some manuscripts, including two of the most important ones, while other manuscripts supply a shorter ending (sometimes included as part of v. 8), others supply the

The Shorter Ending of Mark

So they promptly reported all the *things* they had been commanded to those around Peter. And after these *things*, Jesus himself also sent out through them from the east even as far as the west the holy and imperishable proclamation of eternal salvation. Amen.

The Longer Ending of Mark

9 Now early on the first *day* of the week, *after he*¹ rose, he appeared first to Mary Magdalene, from whom he had expelled seven demons. **10** She went out *and*² announced *it*³ to those who were with him *while they*⁴ were mourning and weeping. **11** And those, *when they*⁵ heard that he was alive and had been seen by her, refused to believe *it*.⁶ **12** And after these *things*, he appeared in a different form to two of them *as they*⁷ were walking, *while they*⁸ were going out into the countryside. **13** And these went *and*⁹ reported *it*¹⁰ to the others, and they did not believe them. **14** And later, *while*¹¹ they were reclining at table, he appeared to the eleven. And he reprimanded their unbelief and hardness of heart, because they did not believe those who had seen him *after he*¹² had been raised. **15** And he said to them, “Go¹³ into all the world *and*¹⁴ preach the gospel to all creation. **16** The one who believes and is baptized will be saved, but the one who refuses to believe will be condemned. **17** And these signs will accompany those who believe: in my name they will expel demons, they will speak in new tongues, **18** and they will pick up snakes with their¹⁵ hands. And if they drink any deadly *poison* it will never hurt them; they will lay hands on the sick and *they* will get *well*.¹⁶”

19 Then the Lord Jesus, after *he* had spoken to them, was taken up into heaven and sat down at the right hand of God. **20** And they went out *and*¹⁷ proclaimed everywhere,

traditional longer ending (vv. 9-20), and still other manuscripts supply both the shorter ending and vv. 9-20; due to significant questions about the authenticity of these alternative endings, many scholars regard 16:8 as the last verse of the Gospel of Mark

¹ Here “*after*” is supplied as a component of the participle (“rose”) which is understood as temporal

² Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Here “*while*” is supplied as a component of the participle (“were”) which is understood as temporal

⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*as*” is supplied as a component of the participle (“were walking”) which is understood as temporal

⁸ Here “*while*” is supplied as a component of the participle (“were going out”) which is understood as temporal

⁹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*while*” is supplied as a component of the participle (“were reclining at table”) which is understood as temporal

¹² Here “*after*” is supplied as a component of the participle (“had been raised”) which is understood as temporal

¹³ As a participle of attendant circumstance this participle carries imperatival force picked up from the main verb (“preach”)

¹⁴ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹⁵ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁶ Literally “they will have”

¹⁷ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

*while*¹ the Lord was working together with *them*² and confirming the message through the the accompanying signs.

¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was working together with”)

² Here the direct object is supplied from context in the English translation

The Gospel according to Luke

The Preface to Luke's Gospel

1 Since many have attempted to compile an account concerning the events that have been fulfilled among us, **2** just as those who were eyewitnesses and servants of the word from the beginning passed on to us, **3** it seemed best to me also – *because I*¹ have followed all *things* carefully from the beginning – to write *them*² down in orderly sequence for you, most excellent Theophilus, **4** so that you may know the certainty concerning the things about which you were taught.

The Prediction of John the Baptist's Birth

5 It happened that in the days of Herod, king of Judea, *there was* a certain priest, Zechariah by name, of the division of Abijah. And $_$ he had a wife $_$ ³ from the daughters of Aaron, and her name *was* Elizabeth. **6** And they were both righteous in the sight of God, living blamelessly in all the commandments and regulations of the Lord. **7** And $_$ they did not have $_$ ⁴ a child, because Elizabeth was barren. And they were both advanced $_$ in years $_$ ⁵.

8 And it happened that *while*⁶ he was serving as priest before God in the order of his division, **9** according to the custom of the priesthood he was chosen by lot to enter into the temple of the Lord to burn incense. **10** And the whole crowd of the people were praying outside at the hour of the incense offering. **11** And an angel of the Lord appeared to him, standing at the right side of the altar of incense. **12** And Zechariah was terrified *when he*⁷ saw the angel,⁸ and fear fell upon him. **13** But the angel said to him,

“Do not be afraid, Zechariah,
because your prayer has been heard,
and your wife Elizabeth will bear you a son,
and you will call his name John.

14 And $_$ you will experience joy and exultation $_$ ⁹,
and many will rejoice at his birth.

15 For he will be great in the sight of the Lord,
and he must never drink wine or beer,
and he will be filled with the Holy Spirit
*while he is*¹ still in his mother's womb.

¹ Here “*because*” is supplied as a component of the participle (“have followed”) which is understood as causal

² Here the direct object is supplied from context in the English translation

³ Literally “a wife to him”

⁴ Literally “there was not to them”

⁵ Literally “in their days”

⁶ Here “*while*” is supplied as a component of the temporal infinitive (“was serving as priest”)

⁷ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “joy and exultation will be to you”

16 And he will turn many of the sons of Israel
to the Lord their God.

17 And he will go on before him
in the spirit and power of Elijah,
to turn the hearts of the fathers to the children,
and the disobedient to the wisdom of the righteous,
to prepare for the Lord a people made ready.”

18 And Zechariah said to the angel, “By what will I know this? For I am an old man,
and my wife is advanced _{in years}!”² **19** And the angel answered *and*³ said to him, “I
am Gabriel, who stands in the presence of God, and I was sent to speak to you and to
announce to you this good news. **20** And behold, you will be silent and not able to speak
until the day these *things* take place, _{because}⁴ you did not believe my words, which
will be fulfilled in their time.”

21 And the people were waiting for Zechariah, and began to wonder⁵ *when*⁶ he was
delayed in the temple. **22** And *when he*⁷ came out he was not able to speak to them, and
they realized that he had seen a vision in the temple. And he kept making signs to them,
and remained unable to speak. **23** And it happened that when the days of his service came
to an end, he went away to his home.

24 Now after these days, his wife Elizabeth conceived, and she kept herself in
seclusion *for* five months, saying, **25** “Thus the Lord has done for me in the days in
which he has concerned himself with *me*,⁸ to take away my disgrace among people.”

The Prediction of Jesus' Birth

26 Now in the sixth month, the angel Gabriel was sent from God to a town of Galilee
_{named}⁹ Nazareth, **27** to a virgin legally promised in marriage to a man _{named}¹⁰
Joseph of the house of David. And the name of the virgin *was* Mary. **28** And he came to
her *and*¹¹ said, “Greetings, favored one! The Lord *is* with you.” **29** But she was greatly
perplexed at the statement, and was pondering what sort of greeting this might be. **30**
And the angel said to her,

“Do not be afraid, Mary, for you have found favor with God.

31 And behold, you will conceive in the womb and will give birth to a son,
and you will call his name Jesus.

32 This one will be great, and he will be called the Son of the Most High,
and the Lord God will give him the throne of his father David.

¹ Here the phrase “while he is,” including the verb, is understood in Greek and is supplied in the translation

² Literally “in her days”

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Literally “in return for which”

⁵ The imperfect tense has been translated as ingressive here (“began to wonder”)

⁶ Here “*when*” is supplied as a component of the temporal infinitive (“was delayed”)

⁷ Here “*when*” is supplied as a component of the participle (“came out”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “to which the name”

¹⁰ Literally “to whom the name”

¹¹ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

33 And he will reign over the house of Jacob *forever* ,¹
and of his kingdom there will be no end.

34 And Mary said to the angel, “How will this be, since I have not had sexual relations with a man?” **35** And the angel answered *and*² said to her,

“The Holy Spirit will come upon you,
and the power of the Most High will overshadow you.

Therefore also the one to be born will be called holy, the Son of God.

36 And behold, your relative Elizabeth – she also has conceived a son in her old age, and this is the sixth month for her who was called barren. **37** For *nothing* will be impossible with God *.*”³

38 So Mary said, “Behold, the Lord’s female slave! May it happen to me according to your word.” And the angel departed from her.

Mary Visits Elizabeth

39 Now in those days Mary set out *and*⁴ traveled with haste into the hill country, to a town of Judah, **40** and entered into the house of Zechariah, and greeted Elizabeth. **41** And it happened that when Elizabeth heard the greeting of Mary, the baby in her womb leaped and Elizabeth was filled with the Holy Spirit. **42** And she cried out with a loud shout and said,

“Blessed *are* you among women,
and blessed *is* the fruit of your womb!

43 And why *is* this *granted* to me, that the mother of my Lord should come to me? **44** For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy! **45** And blessed *is* she who believed that *there* will be a fulfillment to what was spoken to her from the Lord!”

Mary’s Hymn of Praise to God

46 And Mary said,

“My soul exalts the Lord,

47 and my spirit has rejoiced greatly in God my Savior,

48 because he has looked upon the humble state of his female slave,
for behold, from now on all generations will consider me blessed,

49 because the Mighty *One* has done great *things* for me,
and holy *is* his name.

50 And his mercy *is* for generation after generation
to those who fear him.

51 He has done a mighty deed with his arm;
he has dispersed the proud in the thoughts of their hearts.

52 He has brought down rulers from *their* thrones,
and has exalted the lowly.

¹ Literally “for the ages”

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Literally “every thing will not be impossible with God”

⁴ Here “*and*” is supplied because the previous participle (“set out”) has been translated as a finite verb

- 53** He has filled those who are hungry with good *things*,
and those who are rich he has sent away empty-handed.
- 54** He has helped Israel his servant,
remembering *his* mercy,
- 55** just as he spoke to our fathers,
to Abraham and to his descendants *“forever.”*¹
- 56** And Mary stayed with her about three months, and returned to her home.

The Birth of John the Baptist

57 Now the time came for Elizabeth that she should give birth, and she gave birth to a son. **58** And her neighbors and relatives heard that *“the Lord had shown his great mercy to her,”*² and they rejoiced with her. **59** And it happened that on the eighth day they came to circumcise the child, and they were wanting to name him *“after”*³ his father Zechariah. **60** And his mother answered *and*⁴ said, “No, but he will be named John.” **61** And they said to her, “There is no one of your relatives who is called by this name.” **62** So they made signs to his father *asking* what he wanted him to be named, **63** and he asked for a writing tablet *and*⁵ wrote, saying, “John is his name.” And they were all astonished. **64** And his mouth and his tongue were opened immediately, and he began to speak,⁶ praising God. **65** And fear came on all those who lived near them, and in all the hill country of Judea all these events were discussed. **66** And all those who heard kept *these things*⁷ in their hearts, saying, “What then will this child be? For indeed the hand of of the Lord was with him!”

The Praise and Prophecy of Zechariah

- 67** And his father Zechariah was filled with the Holy Spirit and prophesied, saying,
- 68** “Blessed *be* the Lord, the God of Israel,
because he has visited to help and *“has redeemed”*⁸ his people,
- 69** and has raised up a horn of salvation for us
in the house of his servant David,
- 70** just as he spoke through the mouth of his holy prophets from earliest times –
71 salvation from our enemies and from the hand of all those who hate us,
72 to show mercy to our fathers
and to remember his holy covenant,
- 73** the oath that he swore to Abraham our father,
to grant us **74** *that* we, being rescued from the hand of *our* enemies,
could serve him without fear **75** in holiness and righteousness
before him all our days.

¹ Literally “for the age”

² Literally “the Lord had made great his mercy with her”

³ Literally “in the name of”

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“asked for”) has been translated as a finite verb

⁶ The imperfect tense has been translated as ingressive here (“began to speak”)

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “has done redemption for”

76 And so you, child, will be called the prophet of the Most High,
 for you will go on before the Lord to prepare his ways,
77 to give knowledge of salvation to his people
 by the forgiveness of their sins,
78 because of the merciful compassion¹ of our God
 by which the dawn will visit to help us from on high,
79 to give light to those who sit in darkness and in the shadow of death,
 to direct our feet into the way of peace.”
80 And the child kept growing and becoming strong in spirit, and was in the
 wilderness until the day of his public appearance to Israel.

The Birth of Jesus Christ

2 **1** Now it happened that in those days a decree went out from Caesar² Augustus
 to register all the empire. **2** (This first registration took place *when*³ Quirinius
 was governor of Syria.) **3** And everyone went to be registered, each one to his
 own town. **4** So Joseph also went up from Galilee, from the town of Nazareth, to Judea,
 to the city of David which is called Bethlehem, because he was of the house and family
 line of David, **5** to be registered together with Mary, who was legally promised in
 marriage to him *and*⁴ was pregnant. **6** And it happened that while they were there, \perp the
 time came \perp ⁵ for her to give birth. **7** And she gave birth to her firstborn son, and wrapped
 him in strips of cloth and laid him in a manger, because there was no place for them in
 the inn.

The Shepherds and the Angels

8 And there were shepherds in the same region, living out of doors and keeping
 watch, guarding over their flock by night. **9** And an angel of the Lord stood near them,
 and the glory of the Lord shone around them, and \perp they were terribly frightened \perp .⁶ **10**
 And the angel said to them, “Do not be afraid, for behold, I bring good news to you of
 great joy which will be for all the people: **11** that today a Savior, who is Christ the Lord,
 was born for you in the city of David. **12** And this will be the sign for you: you will find
 the baby wrapped in strips of cloth and lying in a manger.” **13** And suddenly there was
 with the angel a multitude of the heavenly army, praising God and saying,

14 “Glory to God in the highest,
 and on earth peace
 among people \perp with whom he is pleased \perp !”⁷

15 And it happened that when the angels had departed from them into heaven, the
 shepherds began to say¹ to one another, “Let us go now to Bethlehem and see this thing

¹ Or “heart”

² Or “the emperor”

³ Or perhaps “*before*”; here “*when*” is supplied as a component of the temporal genitive absolute participle (“was governor”)

⁴ Here “*and*” is supplied in keeping with English style

⁵ Literally “the days were completed”

⁶ Literally “they were afraid with great fear”

⁷ Literally “of good pleasure”

that has happened, which the Lord has revealed to us!” **16** And they went hurrying and found both Mary and Joseph, and the baby who was lying in the manger. **17** And *when they*² saw *it*,³ they made known the statement that had been told to them about this child. **18** And all who heard *it*⁴ were astonished concerning what had been said to them by the shepherds. **19** But Mary treasured up all these words, pondering *them*⁵ in her heart. **20** And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as it had been told to them.

21 And when eight days were completed _— so that he could be circumcised _—,⁶ he was named Jesus, his name *that he* was called by the angel before he was conceived in the womb.

The Presentation of Jesus at the Temple

22 And when the days of their purification were completed according to the law of Moses, they brought him up to Jerusalem to present *him*⁷ to the Lord **23** (just as it is written in the law of the Lord, “Every male that opens the womb will be called holy to the Lord”)⁸ **24** and to offer a sacrifice according to what was stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”⁹

The Prophecy of Simeon

25 And behold, there was a man in Jerusalem _— whose name was _—¹⁰ Simeon, and this man *was* righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit was upon him. **26** And it had been revealed to him by the Holy Spirit *that he would* not see death before he would see the Lord’s Christ.¹¹ **27** And he came in the Spirit into the temple, and when the parents brought in the child Jesus so that they could do for him according to what was customary under the law, **28** he took him in *his*¹² arms and praised God and said,

29 “Now dismiss your slave in peace, Lord,
according to your word.

30 For my eyes have seen your salvation

31 that you have prepared in the presence of all the peoples,

32 a light for revelation to the Gentiles,
and glory to your people Israel.”

33 And his father and mother were astonished at what was said about him. **34** And Simeon blessed them and said to his mother Mary, “Behold, this child is appointed for

¹ The imperfect tense has been translated as ingressive here (“began to say”)

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “to circumcise him”

⁷ Here the direct object is supplied from context in the English translation

⁸ An allusion to Exod 13:2, 12, 15

⁹ A quotation from Lev 5:11; 12:8

¹⁰ Literally “to whom the name”

¹¹ Or “Messiah”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

the fall and rise of many in Israel, and for a sign that is opposed¹ – **35** and a sword will pierce your own soul also, so that the thoughts of many hearts will be revealed!”

The Testimony of Anna

36 And there was a prophetess, Anna the daughter of Phanuel of the tribe of Asher (she was advanced _⌋ in years _⌋,² having lived with *her* husband seven years _⌋ after her marriage _⌋,³ **37** and herself *as* a widow up to eighty-four years)⁴ who did not depart from the temple with fastings and prayers, serving night and day. **38** And at *that* same hour she approached *and*⁵ began to give thanks⁶ to God, and to speak about him to all those who were waiting for the redemption of Jerusalem.

39 And when they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. **40** And the child was growing and becoming strong, filled with wisdom, and the favor of God was upon him.

Jesus in the Temple at Twelve Years Old

41 And his parents went every year to Jerusalem for the feast of the Passover. **42** And when he was twelve years *old*, they went up according to the custom of the feast. **43** And *after*⁷ the days were completed, while they were returning, the boy Jesus stayed behind in Jerusalem. And his parents did not know *it*,⁸ **44** but believing him to be in the group of travelers, they went a day’s journey. And they began searching for⁹ him among *their*¹⁰ relatives and *their*¹¹ acquaintances, **45** and *when they*¹² did not find *him*,¹³ they returned to Jerusalem to search for him. **46** And it happened that after three days they found him in the temple *courts*,¹⁴ sitting in the midst of the teachers and listening to them and asking them *questions*. **47** And all who heard him were amazed at his insight and *his*¹⁵ answers. **48** And *when they*¹⁶ saw him, they were astounded and his mother said to him, “Child, why have you done this to us? Look, your father and I have been searching for you anxiously!” **49** And he said to them, “_⌋ Why _⌋¹⁷ were you searching for me? Did you not know that it was necessary *for* me to be in the *house*¹⁸ of my Father?” **50** And

¹ Or “rejected”

² Literally “with many days”

³ Literally “from her virginity”

⁴ Or “eighty-four years as a widow”

⁵ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁶ The imperfect tense has been translated as ingressive here (“began to give thanks”)

⁷ Here “*after*” is supplied as a component of the participle (“were completed”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ The imperfect tense has been translated as ingressive here (“began searching for”)

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

¹² Here “*when*” is supplied as a component of the participle (“find”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁵ This is an understood repetition of “*his*” due to English style

¹⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁷ Literally “what *is it* that”

¹⁸ Or “things” (= business)

they did not understand the statement that he spoke to them. **51** And he went down with them and came to Nazareth, and was submitting to them. And his mother treasured all these things in her heart.

52 And Jesus was advancing in wisdom and stature and in favor with God and *with* people.

John the Baptist Begins His Ministry

3 **1** Now in the fifteenth year of the reign of Tiberius Caesar,¹ *when* Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, **2** in the time of the high priest Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. **3** And he went into all the surrounding region of the Jordan, preaching a baptism of repentance for the forgiveness of sins, **4** as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness,
‘Prepare the way of the Lord,
make his paths straight!

5 Every valley will be filled,
and every mountain and hill will be leveled,
and the crooked will become straight,
and the rough road *will become*² smooth,

6 and all flesh will see the salvation of God.”³

7 Therefore he was saying to the crowds that came out to be baptized by him, “Offspring of vipers! Who warned you to flee from the coming wrath? **8** Therefore produce fruit worthy of repentance! And do not begin to say to yourselves, ‘We have Abraham *as* father.’ For I say to you that God is able to raise up children for Abraham from these stones! **9** And even now the ax is positioned at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into the fire.”

10 And the crowds were asking him, saying, “What then should we do?” **11** And he answered *and*⁴ said to them, “The one who has two tunics must share with the one who does not have *one*,⁵ and the one who has food must do likewise.” **12** And tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?” **13** And he said to them, “Collect no more than $\underline{\hspace{1em}}$ what you are ordered to $\underline{\hspace{1em}}$.”⁶ **14** And those who served in the army were also asking him, saying, “What should we also do?” And he said to them, “Extort from no one, and do not blackmail *anyone*,⁷ and be content with your pay.”

¹ Or “the emperor Tiberius”

² Here “*will become*” is an implied repetition of the verb earlier in the verse

³ A quotation from Isa 40:3-5

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “what is ordered to you”

⁷ Here the direct object is supplied from context in the English translation

15 And *while*¹ the people were waiting expectantly and all were pondering in their hearts concerning John, whether perhaps he might be the Christ,² **16** John answered them all, saying, “I baptize you with water, but the one who is more powerful than I *am* is coming, of whom I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire. **17** His winnowing shovel *is* in his hand, to clean out his threshing floor and to gather the wheat into his storehouse, but he will burn up the chaff with unquenchable fire.”

18 So with many other exhortations also he proclaimed good news to the people. **19** But Herod the tetrarch, who had been reproved by him concerning Herodias, his brother’s wife, and concerning all the evil deeds that Herod had done, **20** added this also to them all: he also locked up John in prison.

The Baptism of Jesus

21 Now it happened that when all the people were baptized, Jesus also was baptized, and *while he*³ was praying, heaven was opened, **22** and the Holy Spirit descended on him in bodily form like a dove, and a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

The Genealogy of Jesus Christ

23 And Jesus, *when he*⁴ began *his ministry*,⁵ was himself about thirty years *old*, being being the son (as it was believed) of Joseph the *son* of Eli, **24** the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, **25** the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, **26** the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, **27** the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the *son* of Neri, **28** the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, **29** the *son* of Joshua, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, **30** the *son* of Simeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, **31** the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, **32** the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Sala, the *son* of Nahshon, **33** the *son* of Amminadab, the *son* of Admin, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, **34** the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, **35** the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah,⁶ **36** the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, **37** the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, **38** the *son* of Enosh, the *son* of Seth, the *son* of Adam, the *son* of God.

¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were waiting expectantly”)

² Or “Messiah”

³ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was praying”)

⁴ Here “*when*” is supplied as a component of the participle (“began”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Greek “Sala”

The Temptation of Jesus

4 **1** And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness **2** forty days, being tempted by the devil. And he ate nothing during those days, and *when*¹ they were completed, he was hungry. **3** So the devil said to him, “If you are the Son of God, order this stone that it become bread!” **4** And Jesus replied to him, “It is written, ‘Man will not live on bread alone.’”²

5 And he led him up *and*³ showed him all the kingdoms of the world in a moment of time. **6** And the devil said to him, “I will give you all this domain and their glory, because it has been handed over to me, and I can give it to whomever I want. **7** So if you will worship before me, all *this* will be yours.” **8** And Jesus answered *and*⁴ said to him, “It is written, ‘You shall worship the Lord your God, and serve only him.’”⁵

9 And he brought him to Jerusalem, and had him stand on the highest point of the temple and said to him, “If you are the Son of God, throw yourself down from here, **10** for it is written,

‘He will command his angels concerning you,
to protect you,’⁶

11 and

‘on *their* hands they will lift you up,
lest you strike your foot against a stone.’”⁷

12 And Jesus answered *and*⁸ said to him, “It is said, ‘You are not to put to the test the Lord your God.’”⁹ **13** And *when*¹⁰ the devil had completed every temptation, he departed from him until a favorable time.¹¹

Public Ministry in Galilee

14 And Jesus returned in the power of the Spirit to Galilee, and news about him went out throughout all the surrounding region. **15** And he began to teach¹² in their synagogues, *and*¹³ was praised by all.

Rejected at Nazareth

16 And he came to Nazareth, where he had been brought up,¹ and according to his custom,² he entered into the synagogue on the day of the Sabbath and stood up to

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“were completed”)

² A quotation from Deut 8:3; most manuscripts add “but by every word of God” here

³ Here “*and*” is supplied because the previous participle (“led...up”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ A quotation from Deut 6:13

⁶ A quotation from Ps 91:11

⁷ A quotation from Ps 91:12

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ A quotation from Deut 6:16

¹⁰ Here “*when*” is supplied as a component of the participle (“had completed”) which is understood as temporal

¹¹ Or “for a while”

¹² The imperfect tense has been translated as ingressive here (“began to teach”)

¹³ Here the participle (“was praised”) is translated as a finite verb because of English style

read. **17** And the scroll of the prophet Isaiah was given to him, and unrolling the scroll he found the place where it was written,

18 “The Spirit of the Lord *is* upon me,
because of which he has anointed me
to proclaim good news to the poor.

He has sent me
to proclaim release to the captives,
and recovery of sight to the blind,
to send out in freedom those who are oppressed,

19 to proclaim the favorable year of the Lord.”³

20 And he rolled up the scroll *and*⁴ gave *it*⁵ back to the attendant *and*⁶ sat down. And the eyes of everyone in the synagogue were looking intently at him. **21** And he began to say to them, “Today this scripture has been fulfilled in your hearing.” **22** And they were all speaking well of him, and were astonished at the gracious words that were coming out of his mouth. And they were saying, “Is this man not the son of Joseph?” **23** And he said to them, “Doubtless you will tell me this parable: ‘Physician, heal yourself!’ Whatever we have heard that took place in Capernaum, do here in your hometown also!” **24** And he said, “Truly I say to you that no prophet is acceptable in his *own* hometown. **25** But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was shut for three years and six months while a great famine took place over all the land. **26** And Elijah was sent to none of them, but only to Zarephath *in the region* of Sidon, to a woman *who was* a widow. **27** And there were many lepers in Israel in the time of the prophet Elisha, and none of them was made clean except Naaman the Syrian.” **28** And all *those* in the synagogue were filled with anger *when they*⁷ heard these *things*. **29** And they stood up *and*⁸ forced him out of the town and brought him up to the edge of the hill on which their town was built, so that they could throw him down the cliff. **30** But he passed through their midst *and*⁹ went on his way.

Jesus Teaches and Heals Many in Capernaum

31 And he came down to Capernaum, a town of Galilee, and was teaching them on the Sabbath. **32** And they were astounded at his teaching, because *he spoke*¹⁰ with authority.

33 And in the synagogue there was a man who had the spirit of an unclean demon,¹¹ and he cried out with a loud voice, **34** “Ha! *Leave us alone*,”¹² Jesus the Nazarene!

¹ Literally “he was having been brought up”

² Literally “what he was accustomed to for him”

³ A quotation from Isa 61:1-2, with one line from Isa 58:6

⁴ Here “*and*” is supplied because the previous participle (“rolled up”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“gave...back”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“passed”) has been translated as a finite verb

¹⁰ Literally “his word was”

¹¹ Or “an unclean demonic spirit”

¹² Literally “what to us and to you”

Have you come to destroy us? I know who you are – the Holy One of God!” **35** And Jesus rebuked him, saying, “Be silent and come out of him!” And *after*¹ throwing him down in their midst, the demon came out of him without hurting him at all. **36** And amazement came upon *them* all, and they began to talk² with one another, saying, “What word³ *is* this? For he commands the unclean spirits with authority and power, and they come out!” **37** And news about him went out into every place of the surrounding region.

38 And *after he*⁴ set out from the synagogue, he went into Simon’s house. And Simon’s mother-in-law was afflicted with a high fever, and they asked him on behalf of her. **39** And he stood over her *and*⁵ rebuked the fever, and it left her. And immediately she got up *and*⁶ began to serve⁷ them.

40 Now *as*⁸ the sun was setting, all who had those who were sick with various diseases brought them to him, and placing *his*⁹ hands on every one of them, he healed them. **41** And demons also were coming out of many, crying out and saying, “You are the Son of God!” And he rebuked *them*¹⁰ *and* did not permit them to speak, because they knew that he was the Christ.¹¹

42 And *when it*¹² was day, he departed *and*¹³ went to an isolated place. And the crowds were seeking him, and came to him and were trying to prevent him from departing from them. **43** But he said to them, “It is necessary *for* me to proclaim the good news *of* the kingdom of God to the other towns also, because I was sent for this *purpose*. **44** And he was preaching in the synagogues of Judea.

Jesus Calls His First Disciples

5 **1** Now it happened that while the crowd was pressing around him and hearing the word of God, he was standing beside the lake of Gennesaret,¹⁴ **2** and he saw two boats there beside the lake, but the fishermen had gotten out of them *and*¹⁵ were washing their nets. **3** And he got into one of the boats, which was Simon’s, *and*¹⁶ asked him to put out from the land a little. And he sat down *and*¹⁷ began to teach¹⁸ the crowds from the boat. **4** And when he stopped speaking, he said to Simon, “Put out into

¹ Here “*after*” is supplied as a component of the participle (“throwing...down”) which is understood as temporal

² The imperfect tense has been translated as ingressive here (“began to talk”)

³ Or “command”

⁴ Here “*after*” is supplied as a component of the participle (“set out”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“stood”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁷ The imperfect tense has been translated as ingressive here (“began to serve”)

⁸ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was setting”)

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Or “Messiah”

¹² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

¹³ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹⁴ Another name for the Sea of Galilee

¹⁵ Here “*and*” is supplied because the previous participle (“had gotten out”) has been translated as a finite verb

¹⁶ Here “*and*” is supplied because the previous participle (“got”) has been translated as a finite verb

¹⁷ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

¹⁸ The imperfect tense has been translated as ingressive here (“began to teach”)

the deep water and let down your nets for a catch.” **5** And Simon answered *and*¹ said, “Master, *although we*² worked hard through the whole night, we caught nothing. But at your word I will let down the nets.” **6** And *when they*³ did this, they caught a very large number of fish, and their nets began to tear.⁴ **7** And they signaled to their partners in the other boat to come *and*⁵ help them, and they came and filled both the boats so that they began to sink. **8** And *when he*⁶ saw *it*,⁷ Simon Peter fell down at Jesus’ knees, saying, “Depart from me, Lord, because I am *ⲁ* sinful man *ⲁ!*”⁸ **9** For amazement had seized him and all those *who were* with him at the catch of fish that they had caught, **10** and so also *were* James and John, the sons of Zebedee, who were business partners with Simon. And Jesus said to Simon, “Do not be afraid! From now on you will be catching people!” **11** And *after they*⁹ brought *their*¹⁰ boats to the land, they left everything *and*¹¹ followed him.

A Leper Cleansed

12 And it happened that while he was in one of the towns, *ⲁ* there was *ⲁ*¹² a man *ⲁ* covered with leprosy *ⲁ*.¹³ And *when he*¹⁴ saw Jesus, he fell down on *his* face *and*¹⁵ begged him, saying, “Lord, if you are willing, you are able to make me clean.” **13** And extending *his*¹⁶ hand he touched him, saying, “I am willing; be clean.” And immediately the leprosy went away from him. **14** And he ordered him, “Tell no one, but go *and*¹⁷ show yourself to the priest and bring *the offering*¹⁸ for your cleansing just as Moses commanded, for a testimony to them. **15** But the report about him spread even more, and large crowds were gathering to hear *him*¹⁹ and to be healed of their illnesses. **16** But he himself was withdrawing in the wilderness and praying.

¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

² Here “*although*” is supplied as a component of the participle (“worked hard”) which is understood as concessive

³ Here “*when*” is supplied as a component of the participle (“did”) which is understood as temporal

⁴ The imperfect tense has been translated as ingressive here (“began to tear”)

⁵ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “a man, a sinner”

⁹ Here “*after*” is supplied as a component of the participle (“brought”) which is understood as temporal

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here “*and*” is supplied because the previous participle (“left”) has been translated as a finite verb

¹² Literally “behold”

¹³ Literally “full of leprosy”

¹⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁵ Here “*and*” is supplied because the previous participle (“fell down”) has been translated as a finite verb

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁷ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here the direct object is supplied from context in the English translation

A Paralytic Healed

17 And it happened that on one of the days as he was teaching, Pharisees and teachers of the law were sitting *there* who ₁ had come ₁ from every village of Galilee and Judea and *from* Jerusalem, and the power of the Lord was *there* in order *for* him to heal. **18** And behold, men *came* carrying on a stretcher a man who was paralyzed, and they were seeking to bring him in and place him before him. **19** And *when they*² did not find a way to bring him in because of the crowd, they went up on the roof *and*³ let him down through the roof tiles with the stretcher into the midst *of them*, in front of Jesus. **20** And *when he*⁴ saw their faith, he said, “Friend, your sins are forgiven you.” **21** And the scribes and the Pharisees began to reason, saying, “Who is this man who speaks blasphemies? Who is able to forgive sins except God alone?” **22** But Jesus, perceiving their thoughts, answered *and*⁵ said to them, “Why are you reasoning in your hearts? **23** Which is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk?’ **24** But in order that you may know that the Son of Man has authority on earth to forgive sins,” he said to the one who was paralyzed, “I say to you, ‘Get up and pick up your stretcher *and*⁶ go to your home.’” **25** And immediately he stood up before them, picked up what he had been lying on, *and*⁷ went away to his home, glorifying God. **26** And amazement seized *them* all, and they began to glorify⁸ God. And they were filled with fear, saying, “We have seen wonderful things today!”

Levi Called to Follow Jesus

27 And after these *things*, he went out and saw a tax collector ₉ named ₉ Levi sitting at the tax booth, and he said to him, “Follow me!” **28** And leaving everything behind, he got up *and*¹⁰ began to follow¹¹ him.

29 And Levi gave a great banquet for him in his house, and there was a large crowd of tax collectors and others who were reclining for the meal with them. **30** And the Pharisees and their scribes began to complain¹² to his disciples, saying, “Why do you eat and drink with the tax collectors and sinners?” **31** And Jesus answered *and*¹³ said to them, “Those who are healthy do not have need of a physician, but those ₁₄ who are sick ₁₄. **32** I have not come to call the righteous but sinners to repentance.”

¹ Literally “were having come”

² Here “*when*” is supplied as a component of the participle (“find”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“went up”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“pick up”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participles (“stood up” and “picked up”) have been translated as finite verbs

⁸ The imperfect tense has been translated as ingressive here (“began to glorify”)

⁹ Literally “by name”

¹⁰ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

¹¹ The imperfect tense has been translated as ingressive here (“began to follow”)

¹² The imperfect tense has been translated as ingressive here (“began to complain”)

¹³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁴ Literally “having badly”

On Fasting

33 And they said to him, “The disciples of John fast often and make prayers – likewise also the *disciples*¹ of the Pharisees – but yours are eating and drinking!” **34** So Jesus said to them, “You are not able to make the *bridegroom’s attendants*² fast as long as the bridegroom is with them, *are you?*³ **35** But days will come, and when the bridegroom is taken away from them, then they will fast in those days.” **36** And he also told a parable to them: “No one tears a patch from a new garment *and*⁴ puts *it*⁵ on an old garment. Otherwise, he will have torn the new also, and the old will not match the patch *that is* from the new. **37** And no one pours new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and it will be spilled and the wineskins will be destroyed. **38** But new wine must be put into new wineskins. **39** And no one *after*⁶ drinking old *wine*⁷ wants new, because he says, ‘The old is *just* fine!’”

Plucking Grain on the Sabbath

6 Now it happened that on a Sabbath he went through the grain fields, and his disciples were picking and eating the heads of grain, rubbing *them*⁸ in *their*⁹ hands. **2** But some of the Pharisees said, “Why are you doing what is not permitted on the Sabbath? **3** And Jesus answered *and*¹⁰ said to them, “Have you not read this, what David did when he and those *who were* with him were hungry – **4** how he entered into the house of God and took the bread of the presentation, which it is not permitted to eat (except the priests alone), *and*¹¹ ate *it*¹² and gave *it*¹³ to those with him?” **5** And he said to them, “The Son of Man is Lord of the Sabbath.”

A Man with a Withered Hand Healed

6 Now it happened that on another Sabbath he entered into the synagogue and was teaching, and a man was there, and his right hand was withered. **7** So the scribes and the Pharisees were watching him closely *to see* if he would heal on the Sabbath, in order that they could find *a reason*¹⁴ to accuse him. **8** But he knew their thoughts and said to the man who had the withered hand, “Get up and stand in the middle,” and he got up *and*¹⁵

¹ The word “*disciples*” is not in the Greek text but is implied

² Literally “sons of the bridal chamber”

³ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you*”

⁴ Here “*and*” is supplied because the previous participle (“tears”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*after*” is supplied as a component of the participle (“drinking”) which is understood as temporal

⁷ The word “*wine*” is not in the Greek text but is implied

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*and*” is supplied because the previous participle (“get up”) has been translated as a finite verb

stood there. **9** And Jesus said to them, “I ask you whether it is permitted on the Sabbath to do good or to do evil, to save a life or to destroy *it*?”¹ **10** And *after*² looking around at them all, he said to him, “Stretch out your hand,” and he did, and his hand was restored. **11** But they were filled with fury, and began discussing³ with one another what they might do to Jesus.

The Selection of the Twelve Apostles

12 Now it happened that in these days he went away to the mountain to pray, and was spending the whole night in prayer to God. **13** And when day came, he summoned his disciples and chose from them twelve, whom he also named apostles: **14** Simon (whom he also named Peter) and his brother Andrew, and James, and John, and Philip, and Bartholomew, **15** and Matthew, and Thomas, and James the *son* of Alphaeus, and Simon who was called the Zealot, **16** and Judas *the son* of James, and Judas Iscariot, who became a traitor.

The Sermon on the Plain: The Beatitudes

17 And he came down with them *and*⁴ stood on a level place, and a large crowd of his disciples and a great multitude of people from all of Judea and Jerusalem and the seacoast district of Tyre and Sidon, **18** who came to hear him and to be healed of their diseases, and those who were troubled by unclean spirits were cured. **19** And the whole crowd was seeking to touch him, because power was going out from him and healing *them* all.

20 And he lifted up his eyes to his disciples *and*⁵ said,
“Blessed *are* the poor,
because yours is the kingdom of God.

21 Blessed *are* those who are hungry now,
because you will be satisfied.

Blessed *are* those who weep now,
Because you will laugh.

22 Blessed are you when people hate you, and when they exclude you and revile *you* and spurn your name as evil on account of the Son of Man. **23** Rejoice in that day, and leap for joy, for behold, your reward *is* great in heaven. For their fathers used to do the same *things* to the prophets.

The Sermon on the Plain: Woes

24 “But woe to you who are rich,
because you have received your comfort.

25 Woe to you who are satisfied now,

¹ Here the direct object is supplied from context in the English translation

² Here “*after*” is supplied as a component of the participle (“looking around”) which is understood as temporal

³ The imperfect tense has been translated as ingressive here (“began discussing”)

⁴ Here “*and*” is supplied because the previous participle (“came down”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“lifted up”) has been translated as a finite verb

because you will be hungry.
Woe, you who laugh now,
because you will mourn and weep.
26 Woe whenever all people speak well of you,
for their fathers used to do the same *things* to the false prophets.

The Sermon on the Plain: Love for Enemies

27 “But to you who are listening I say: Love your enemies, do good to those who hate you, **28** bless those who curse you, pray for those who mistreat you. **29** To the one who strikes you on the cheek, offer the other also, and from the one who takes away your cloak, do not withhold your tunic also. **30** Give to everyone who asks you, and from the one who takes away your things, do not ask for *them back*.¹ **31** And just as you want people *to do*,² to you, do *the same*,³ to them.

32 “And if you love those who love you, what kind of credit is *that* to you? For even sinners love those who love them! **33** For even if you do good to those who do good to you, what kind of credit is *that* to you? Even the sinners do the same! **34** And if you lend *to those* from whom you expect to receive *back*, what kind of credit is *that* to you? Even sinners lend to sinners, so that they may get back an equal *amount*! **35** But love your enemies, and do good, and lend expecting back nothing, and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. **36** Be merciful, just as your Father also is merciful!

The Sermon on the Plain: On Judging Others

37 “And do not judge, and you will never be judged. And do not condemn, and you will never be condemned. Pardon, and you will be pardoned. **38** Give, and it will be given to you, a good measure – pressed down, shaken, overflowing – they will pour out into your lap. For with the measure by which you measure out, it will be measured out to you in return.”

39 And he also told them a parable: “Surely a blind person cannot lead the blind, *can he*?⁴ Will they not both fall into a pit? **40** A disciple is not superior to *his*⁵ teacher, but everyone, *when he*⁶ is fully trained, will be like his teacher. **41** And why do you see the speck *that is* in your brother’s eye, but do not notice the beam of wood *that is* in your own eye? **42** How are you able to say to your brother, “Brother, allow *me* to remove the speck *that is* in your eye,” *while*⁷ you yourself do not see the beam of wood in your *own* eye? Hypocrite! First remove the beam of wood from your *own* eye, and then you will see clearly to remove the speck *that is* in your brother’s eye!

¹ Here the direct object is supplied from context in the English translation

² Literally “would do”

³ Literally “likewise”

⁴ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*can he*”

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here “*when*” is supplied as a component of the participle (“is fully trained”) which is understood as temporal

⁷ Here “*while*” is supplied as a component of the participle (“see”) which is understood as temporal

The Sermon on the Plain: Trees and Their Fruit

43 “For there is no good tree that produces bad fruit, nor on the other hand a bad tree that produces good fruit, **44** for each tree is known by its own fruit. For figs are not gathered from thorn plants, nor are grapes harvested from thorn bushes. **45** The good person out of the good treasury of *his*¹ heart brings forth good, and the evil person out of *his*² evil *treasury*³ brings forth evil. For out of the abundance of the heart his mouth speaks.

46 “And why do you call me ‘Lord, Lord,’ and do not do what I tell *you*?⁴”

The Sermon on the Plain: Two Houses and Two Foundations

47 “Everyone who comes to me and listens to my words and does them – I will show you what he is like: **48** he is like a man building a house, who dug and went down deep and laid the foundation on the rock. And *when*⁵ a flood came, the river burst against that house and was not able to shake it, because it had been built well. **49** But the one who hears *my words*⁶ and does not do *them*⁷ is like a man who built a house on the ground without a foundation, which the river burst against, and immediately it collapsed – and the collapse of that house was great!”

A Centurion’s Slave Healed

7 **1** After he had finished all his statements in the hearing of the people, he entered into Capernaum. **2** Now a certain centurion’s slave, who was esteemed by him, was sick,⁸ and⁹ was about to die. **3** So *when he*¹⁰ heard about Jesus, he sent Jewish elders to him, asking him that he would come *and*¹¹ cure his slave. **4** And *when they*¹² came to Jesus, they began imploring¹³ him earnestly, saying, “He is worthy *that* you grant this for him, **5** because he loves our nation and he himself built the synagogue for us.” **6** So Jesus went with them. Now by this time he was not far away from the house, *and*¹⁴ the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy that you should come in under my roof. **7** For this reason neither did I consider myself worthy to come to you. But say the word and my slave must be healed. **8** For I also am a man placed under authority, who has soldiers under me, and I say to this

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “the”; the Greek article is used here as a possessive pronoun

³ The word “*treasury*” here is an understood repetition from earlier in the verse

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “was having badly”

⁹ Here “*and*” is supplied because the previous participle (“was having”) has been translated as a finite verb

¹⁰ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹¹ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

¹² Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹³ The imperfect tense has been translated as ingressive here (“began imploring”)

¹⁴ Here “*and*” is supplied because the previous participle (“away”) has been translated as a finite verb

one, ‘Go!’ and he goes, and to another one, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does *it*.”¹

9 And *when*² Jesus heard these *things*, he marveled at him, and turning around to the crowd that was following him, he said, “I tell you, not even in Israel have I found such great faith!” **10** And *when they*³ returned to the house, those who had been sent found the the slave healthy.

A Widow’s Son Raised

11 And it happened that on the next *day* he went to a town called Nain, and his disciples and a large crowd went with him. **12** And as he approached the gate of the town, behold, a man who had died was being carried out, his mother’s only son, and she was a widow. And a large crowd from the town was with her. **13** And *when*⁴ the Lord saw her, he had compassion for her and said to her, “Do not weep!” **14** And he came up *and*⁵ touched the bier, and those who were carrying *it*⁶ stopped. And he said, “Young man, I say to you, get up!” **15** And the dead man sat up and began to speak, and he gave him to his mother. **16** And fear seized *them* all, and they began to glorify⁷ God, saying, “A great prophet has appeared among us!” and “God has visited to help his people!” **17** And this report about him went out in the whole of Judea and in all the surrounding region.

A Question from John the Baptist

18 And his disciples reported to John about all these *things*. And summoning a certain two of his disciples, John **19** sent *them*⁸ to the Lord,⁹ saying, “Are you the one who is to come, or should we look for another?” **20** And *when*¹⁰ the men came to him, they said, “John the Baptist sent us to you, saying, ‘Are you the one who is to come, or should we look for another?’” **21** In that hour he healed many *people* of diseases and suffering and evil spirits, and he granted sight to many blind *people*. **22** And he answered *and*¹¹ said to them, “Go *and*¹² tell John what you have seen and heard: the blind receive sight, the lame walk, lepers are cleansed, and the deaf hear; the dead are raised, the poor have good news announced to *them*,¹³ **23** And whoever is not offended by me is blessed.”

24 And *when*¹⁴ the messengers of John had departed, he began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? **25** But what did you go out to see? A man dressed in soft clothing? Behold,

¹ Here the direct object is supplied from context in the English translation

² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

³ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ The imperfect tense has been translated as ingressive here (“began to glorify”)

⁸ Here the direct object is supplied from context in the English translation

⁹ A number of significant manuscripts read “Jesus”

¹⁰ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had departed”)

those who are in splendid clothing and luxury are in the royal palaces. **26** But what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet! **27** It is this man about whom it is written:

‘Behold, I am sending my messenger before your face,
who will prepare your way before you.’¹

28 I tell you, there is no one greater among *those* born of women than John, but the one who is least in the kingdom of God is greater than he. **29** (And all the people, *when they*² heard *this*³ – even the tax collectors – affirmed the righteousness of God, *because they*⁴ had been baptized *with* the baptism of John, **30** but the Pharisees and the legal experts rejected the purpose of God for themselves, *because they*⁵ had not been baptized by him.) him.)

31 “To what then shall I compare the people of this generation, and what are they like? **32** They are like children sitting in the marketplace and calling out to one another, who say,

‘We played the flute for you and you did not dance;
we sang a lament and you did not weep.’

33 For John the Baptist has come not eating bread or drinking wine, and you say, ‘He has a demon!’ **34** The Son of Man has come eating and drinking, and you say, ‘Behold, a man *who is* a glutton and a drunkard, a friend of tax collectors and sinners!’ **35** And wisdom is vindicated by all her children.”

A Sinful Woman Anoints Jesus' Feet

36 Now one of the Pharisees asked him to eat with him, and he entered into the house of the Pharisee *and*⁶ reclined at the table. **37** And behold, a woman in the town who was a sinner, *when she*⁷ learned that he was dining in the Pharisee's house, brought an alabaster flask of perfumed oil, **38** and standing behind *him* at his feet weeping, she began to wet his feet with *her* tears and was wiping *them*⁸ with the hair of her head and was kissing his feet and anointing *them*⁹ with the perfumed oil. **39** Now *when*¹⁰ the Pharisee who invited him saw *this*,¹¹ he spoke to himself, saying, “If this man were a prophet, he would have known who and what kind of woman *this is* who is touching him, that she is a sinner.” **40** And Jesus answered *and*¹² said to him, “Simon, I have something to say to you.” And he said, “Teacher, say *it*.”¹³ **41** “There were two debtors *who owed* a

¹ A quotation from Mal 3:1; cf. Mark 1:2; Matt 11:10

² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*because*” is supplied as a component of the participle (“had been baptized”) which is understood as causal

⁵ Here “*because*” is supplied as a component of the participle (“been baptized”) which is understood as causal

⁶ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“learned”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

certain creditor. One owed five hundred denarii and the other fifty. **42** *When*¹ they were not able to repay *him*,² he forgave *the debts*³ of both. Now which of them will love him more?" **43** Simon answered *and*⁴ said, "I suppose that *it is the one* to whom he forgave more." And he said to him, "You have judged correctly." **44** And turning toward the woman, he said to Simon, "Do you see this woman? I entered into your house. You did not give me water for *my* feet, but she wet my feet with *her* tears and wiped *them*⁵ with her hair. **45** You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet. **46** You did not anoint my head with olive oil, but she anointed my feet with perfumed oil. **47** *For this reason*⁶ I tell you, her sins – *which were* many – have been forgiven, for she loved much. But *the one* to whom little is forgiven loves little." **48** And he said to her, "Your sins are forgiven." **49** And those who were reclining at the table with *him* began to say among themselves, "Who is this who even forgives sins?" **50** And he said to the woman, "Your faith has saved you. Go in peace."

Some Women Accompany Jesus

8 **1** And it happened that *afterward*⁷ also he was going about from *one* town and village *to another* preaching and proclaiming the good news concerning the kingdom of God, and the twelve *were* with him, **2** and some women who had been healed of evil spirits and diseases: Mary (who was called Magdalene), from whom seven demons had gone out, **3** and Joanna the wife of Chuza (Herod's household manager), and Susanna, and many others who were helping to support them from their possessions.

The Parable of the Sower

4 And *while*⁸ a large crowd was gathering and *they* were going to him from town *after town*, he spoke by means of a parable: **5** "The sower went out to sow his seed, and while he was sowing, *some seed*⁹ fell on the side of the path and was trampled under foot, and the birds of the sky devoured it. **6** And other *seed* fell on the rock, and *when it*¹⁰ came up, it withered, because it did not have moisture. **7** And other *seed* fell in the midst of the thorn plants, and the thorn plants grew up with *it*¹¹ *and*¹² choked it. **8** And other *seed* fell on the good soil, and *when it*¹³ came up, it produced a hundred times as much

¹ Here "when" is supplied as a component of the temporal genitive absolute participle ("able")

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally "on account of which"

⁷ Literally "in what follows"

⁸ Here "while" is supplied as a component of the temporal genitive absolute participle ("was gathering")

⁹ Literally "some of which"

¹⁰ Here "when" is supplied as a component of the participle ("came up") which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here "and" is supplied because the previous participle ("grew up with") has been translated as a finite verb

¹³ Here "when" is supplied as a component of the participle ("came up") which is understood as temporal

grain.” As *he*¹ said these *things*, he called out, “The one who has ears to hear, let him hear!”

The Reason for the Parables

9 And his disciples asked him what this parable meant. **10** And he said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *they are* in parables, so that

‘Seeing they may not see,
and hearing they may not understand.’²

The Parable of the Sower Interpreted

11 Now the parable means this: the seed is the word of God, **12** and those beside the path are the ones who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe *and*³ be saved. **13** And those on the rock *are those* who receive the word with joy when they hear *it*,⁴ and these do not have *enough* root, who believe for a time and in a time of testing fall away. **14** And the *seed* that fell into the thorn plants – these are the ones who hear and *as they*⁵ go along are choked by the worries and riches and pleasures of life, and they do not bear fruit to maturity. **15** But the *seed* on the good soil – these are the ones who, *after*⁶ hearing the word, hold fast to *it*⁷ with a noble and good heart, and bear fruit with patient endurance.

The Parable of the Lamp

16 “And no one, *after*⁸ lighting a lamp, covers it with a jar or puts *it*⁹ under a bed, but but puts *it*¹⁰ on a lampstand, so that those who come in can see the light. **17** For nothing is secret that will not become evident, and nothing hidden that will never be known and come to light. **18** Therefore consider how you listen, for whoever has, to him *more* will be given, and whoever does not have, even what he thinks *that he* has will be taken away from him.”

Jesus’ Mother and Brothers

19 Now his mother and brothers came to him, and they were not able to meet with him because of the crowd. **20** And it was reported to him, “Your mother and your

¹ Here “*as*” is supplied as a component of the participle (“said”) which is understood as temporal

² A quotation from Isa 6:9

³ Here “*and*” is supplied because the previous participle (“believe”) has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*as*” is supplied as a component of the participle (“go along”) which is understood as temporal

⁶ Here “*after*” is supplied as a component of the participle (“hearing”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*after*” is supplied as a component of the participle (“lighting”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

brothers are standing outside wanting to see you.” **21** But he answered *and*¹ said to them, “These are my mother and my brothers – the ones who hear the word of God and do *it*.”²

Calming of a Storm

22 Now it happened that on one of the days both he and his disciples got into a boat, and he said to them, “Let us cross over to the other side of the lake.” And they set sail, **23** and *as*³ they were sailing, he fell asleep. And a storm of wind came down on the lake, and they were being swamped and were in danger. **24** And they came *and*⁴ woke him up, saying, “Master, master! We are perishing!” So he got up *and*⁵ rebuked the wind and the billowing waves of water and they ceased, and it became calm. **25** And he said to them, “Where *is* your faith?” But they were afraid *and*⁶ were astonished, saying to one another, “Who then is this, that he commands even the winds and the water and they obey him?”

A Demon-possessed Gerasene Healed

26 And they sailed to the region of the Gerasenes, which is opposite Galilee. **27** And *as*⁷ he got out on the land, a certain man from the town met *him*⁸ who had demons and for a considerable time had not worn clothes and did not live in a house, but among the tombs. **28** And *when he*⁹ saw Jesus, he cried out, fell down before him, and said with a loud voice, “What do I have to do with you ,”¹⁰ Jesus, Son of the Most High God? I beg you, do not torment me!” **29** For he had commanded the unclean spirit to come out of the man. (For it had seized him many times, and he was bound with chains and shackles *and*¹¹ was guarded, and breaking the bonds he would be driven by the demon into the deserted places.) **30** So Jesus asked him, “What is your name?” And he said, “Legion,” because many demons had entered into him. **31** And they began imploring¹² him that he would not order them to depart into the abyss. **32** Now there was a large herd of pigs feeding there on the hill, and they implored him that he would permit them to enter into those *pigs*. And he permitted them. **33** So the demons came out of the man *and*¹³ entered into the pigs, and the herd rushed headlong down the steep slope into the lake and were drowned. **34** And *when*¹⁴ the herdsmen saw what had happened, they fled and reported *it*¹⁵ in the town and in the countryside. **35** So they went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting

¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were sailing”)

⁴ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“were afraid”) has been translated as a finite verb

⁷ Here “*as*” is supplied as a component of the participle (“got out”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁰ Literally “what to me and to you”

¹¹ Here “*and*” is supplied because the previous participle (“was bound”) has been translated as a finite verb

¹² The imperfect tense has been translated as ingressive here (“began imploring”)

¹³ Here “*and*” is supplied because the previous participle (“came out”) has been translated as a finite verb

¹⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

there clothed and in his right mind, at the feet of Jesus, and they were afraid. **36** And those who had seen *it*¹ reported to them how the man who had been demon-possessed had had been healed. **37** And all the people of the surrounding region of the Gerasenes asked him to depart from them, because they had been seized with great fear. So he got into the boat *and*² returned. **38** And the man from who the demons had gone out was begging him to stay with him, but he sent him away, saying, **39** “Return to your home and tell all that God has done for you.” And he went away, proclaiming throughout the whole town all that Jesus had done for him.

A Woman Healed and a Daughter Raised

40 Now when Jesus returned, the crowd welcomed him, because they were all waiting for him. **41** And behold, a man _⌋ who was named _⌋³ Jairus came, and this man was a ruler of the synagogue. And he fell down at the feet of Jesus *and*⁴ began imploring⁵ imploring⁵ him to come to his house, **42** because _⌋ he had _⌋⁶ an only daughter, about twelve years *old*, and she was dying.

Now as he was going, the crowds were pressing against him. **43** And a woman who was _⌋ suffering from hemorrhages _⌋⁷ for twelve years (who, *although she*⁸ had spent all *her*⁹ assets on physicians, was not able to be healed by anyone) **44** came up behind *him* *and*¹⁰ touched the edge of his cloak, and immediately _⌋ her hemorrhaging _⌋¹¹ stopped. **45** And Jesus said, “Who *is* the one who touched me?” And *when they*¹² all denied *it*,¹³ Peter said, “Master, the crowds are pressing you hard and crowding *you!*”¹⁴ **46** But Jesus said, “Someone touched me, because I know power has gone out from me.” **47** And *when*¹⁵ the woman saw that she did not escape notice, she came trembling and falling down before him. In the presence of all the people, she told for what reason she had touched him, and that she was healed immediately. **48** And he said to her, “Daughter, your faith has saved you. Go in peace.”

49 *While*¹⁶ he was still speaking, someone came from the synagogue ruler’s *house*, saying, “Your daughter is dead! Trouble the Teacher no longer!” **50** But Jesus, *when he*¹⁷

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“got”) has been translated as a finite verb

³ Literally “to whom the name”

⁴ Here “*and*” is supplied because the previous participle (“fell down”) has been translated as a finite verb

⁵ The imperfect tense has been translated as ingressive here (“began imploring”)

⁶ Literally “there was to him”

⁷ Literally, “with a flow of blood”

⁸ Here “*although*” is supplied as a component of the participle (“had spent”) which is understood as concessive

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹¹ Literally “the flow of her blood”

¹² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“denied”)

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁶ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“speaking”)

¹⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

heard *this*,¹ replied to him, “Do not be afraid! Only believe, and she will be healed.” **51** Now *when he*² came to the house, he did not allow anyone to enter with him except Peter and John and James and the father and mother of the child. **52** And they were all weeping and mourning for her, but he said, “Do not weep! For she is not dead, but is sleeping.” **53** And they began laughing³ at him, *because they*⁴ knew that she was dead. **54** But he took her hand *and*⁵ called, saying, “Child, get up.” **55** And her spirit returned, and she got up immediately, and he ordered *something*⁶ to be given to her to eat. **56** And her parents were astonished, but he ordered them to tell no one what had happened.

The Twelve Commissioned and Sent Out

9 **1** And summoning the twelve, he gave them power and authority over all the demons and to cure diseases, **2** and he sent them out to proclaim the kingdom of God and to heal the sick. **3** And he said to them, “Take along nothing for the journey – neither a staff, nor a traveler’s bag, nor bread, nor money, nor to have two tunics apiece. **4** And into whatever house you enter, stay there and depart from there. **5** And *as for* all those who do not welcome you – *when you*⁷ depart from that town, shake off the dust from your feet for a testimony against them.” **6** So they departed *and*⁸ went throughout the villages, proclaiming the good news and healing everywhere.

Herod Perplexed About Jesus

7 Now Herod the tetrarch heard about all that was happening, and he was greatly perplexed, because it was said by some that John has been raised from the dead, **8** and by some that Elijah had appeared, and others that some prophet of ancient times had risen. **9** And Herod said, “John I beheaded, but who is this about whom I hear such things?” And he was wanting to see him.

The Feeding of Five Thousand

10 And *when they*⁹ returned, the apostles described to him all that they had done. And he took them along *and*¹⁰ withdrew privately to a town called Bethsaida. **11** But *when*¹¹ the crowds found out, they followed him, and welcoming them, he began to speak¹² to them about the kingdom of God, and he cured those who had need of healing.

¹ Here the direct object is supplied from context in the English translation

² Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

³ The imperfect tense has been translated as ingressive here (“began laughing”)

⁴ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁵ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*when*” is supplied as a component of the participle (“depart”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

⁹ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

¹⁰ Here “*and*” is supplied because the previous participle (“took...along”) has been translated as a finite verb

¹¹ Here “*when*” is supplied as a component of the participle (“found out”) which is understood as temporal

¹² The imperfect tense has been translated as ingressive here (“began to speak”)

12 Now the day began to be far spent, and the twelve came up *and*¹ said to him, “Send away the crowd so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place. **13** But he said to them, “You give them *something* to eat!” And they said, “_┌ We have no _┐² more than five loaves and two fish, unless perhaps we go *and*³ purchase food for all these people.” **14** (For there were about five thousand men.) So he said to his disciples, “Have them sit down in groups of about fifty each.” **15** And they did so, and had *them* all sit down. **16** And taking the five loaves and the two fish, *and*⁴ looking up to heaven, he gave thanks and broke them and began giving⁵ *them*⁶ to the disciples to set before the crowd. **17** And *they* all ate and were satisfied, and what was left over was picked up by them – twelve baskets of broken pieces.

Peter’s Confession

18 And it happened that while he was praying alone, the disciples were with him. And he asked them, saying, “Who do the crowds say *that* I am?” **19** And they answered *and*⁷ said, “John the Baptist, but others, Elijah, and others, that one of the ancient prophets has risen.” **20** And he said to them, “But who do you say *that* I am?” And Peter answered *and*⁸ said, “The Christ of God.”

Jesus Predicts His Death and Resurrection

21 But he warned *and*⁹ commanded them to tell this to no one, **22** saying, “It is necessary *for* the Son of Man to suffer many *things* and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day.

Taking Up One’s Cross to Follow Jesus

23 And he said to *them* all, “If anyone wants to come after me, he must deny himself and take up his cross every day and follow me. **24** For whoever wants to save his life will lose it, but whoever loses his life on account of me, this person will save it. **25** For what is a person benefited *if he*¹⁰ gains the whole world but loses or forfeits himself? **26** For whoever is ashamed of me and my words, the Son of Man will be ashamed of this person when he comes in his glory and the *glory*¹¹ of the Father and of the holy angels. **27** But I tell you truly, there are some of those standing here who will never experience death until they see the kingdom of God.”

¹ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

² Literally “there is not to us”

³ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁴ Here “*and*” is supplied before the participle (“looking up”) in keeping with English style

⁵ The imperfect tense has been translated as ingressive here (“began giving”)

⁶ The imperfect tense has been translated as ingressive here (“began to speak”)

⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“warned”) has been translated as a finite verb

¹⁰ Here “*if*” is supplied as a component of the participle (“gains”) which is understood as conditional

¹¹ Here “*glory*” is an understood repetition of the same word earlier in this verse

The Transfiguration

28 Now it happened that about eight days after these words, he took along Peter and John and James *and*¹ went up on the mountain to pray. **29** And as he was praying, the appearance of his face became different, and his clothing *became* white, gleaming like lightning.² **30** And behold, two men were talking with him, who were Moses and Elijah, **31** who appeared in glory *and*³ were speaking *about* his departure which he was about to fulfill⁴ in Jerusalem.

32 Now Peter and those with him were *very sleepy*,⁵ but *when they*⁶ became fully awake, they saw his glory and the two men who were standing with him. **33** And it happened that as they were going away from him, Peter said to Jesus, “Master, it is good *for* us to be here. And let us make three shelters, one for you and one for Moses and one for Elijah,” not knowing what he was saying. **34** And *while*⁷ he was saying these *things*, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. **35** And a voice came from the cloud, saying, “This is my Son, *my* Chosen One. Listen to him!” **36** And after the voice had occurred, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

A Demon-possessed Boy Healed

37 Now it happened that on the next day, *when*⁸ they had come down from the mountain, a large crowd met him. **38** And behold, a man from the crowd cried out, saying, “Teacher, I beg you to look with concern on my son, because he is my only *son*!” **39** And behold, a spirit seizes him and suddenly he screams, and it convulses him with foam and rarely withdraws from him, battering him severely. **40** And I begged your disciples that they would expel it, and they were not able *to do so*.” **41** So Jesus answered *and*⁹ said, “O unbelieving and perverted generation! *How long*”¹⁰ will I be with you and and put up with you? Bring your son here!” **42** And *while*¹¹ he was still approaching, the demon threw him down and convulsed *him*.¹² But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. **43** And they were all astounded at the impressiveness of God.

¹ Here “*and*” is supplied because the previous participle (“took along”) has been translated as a finite verb

² Or “became brilliant as light”; or “became dazzling white”

³ Here “*and*” is supplied because the previous participle (“appeared”) has been translated as a finite verb

⁴ Or “to accomplish”

⁵ Literally “burdened with sleep”

⁶ Here “*when*” is supplied as a component of the participle (“became fully awake”) which is understood as temporal

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“saying”)

⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had come down”)

⁹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁰ Literally “until when”

¹¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“approaching”)

¹² Here the direct object is supplied from context in the English translation

Jesus Predicts His Suffering

But *while they*¹ were all marveling at all *the things* that he was doing, he said to his disciples, **44** “*⌋* You take these words to heart *⌋*,² for the Son of Man is about to be betrayed into the hands of men.” **45** But they did not understand this statement, and it was concealed from them so that they could not understand it. And they were afraid to ask him about this statement.

The Question About Who Is Greatest

46 And an argument developed among them as to who of them might be greatest. **47** But Jesus, *because he*³ knew the thoughts of their hearts, took hold of a child and had him stand beside him **48** and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all – this one is great.”

Whoever Is Not Against Us Is for Us

49 And John answered *and*⁴ said, “Master, we saw someone expelling demons in your name, and we tried to prevent him, because he does not follow in company with us.” **50** But Jesus said to him, “Do not prevent *him*,⁵ because whoever is not against you is for you.”

Jesus Rejected in a Samaritan Village

51 Now it happened that when the days were approaching *⌋* for him to be taken up *⌋*,⁶ up *⌋*,⁶ he set *his*⁷ face to go to Jerusalem. **52** And he sent messengers before *⌋* him *⌋*,⁸ and and they went *and*⁹ entered into a village of the Samaritans in order to prepare for him. **53** **53** And they did not welcome him because *⌋* he was determined to go *⌋*¹⁰ to Jerusalem. **54** Now *when*¹¹ the disciples James and John saw *it*,¹² they said, “Lord, do you want us to call fire to come down from heaven and consume them?” **55** But he turned around *and*¹³ rebuked them, **56** and they proceeded to another village.

¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“marveling”)

² Literally “you put these words into your ears”

³ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “of his taking up”

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Literally “his face”

⁹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁰ Literally “his face was going”

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“turned around”) has been translated as a finite verb

Would-be Followers

57 And *as*¹ they were traveling on the road, someone said to him, “I will follow you wherever you go!” **58** And Jesus said to him, “Foxes have dens and birds of the sky *have* nests, but the Son of Man has no place to lay *his*² head.” **59** And he said to another, “Follow me!” But he said, “Lord, first allow me to go *and*³ bury my father.” **60** But he said to him, “Leave the dead to bury their own dead! But you go *and*⁴ proclaim the kingdom of God.” **61** And another *person* also said, “I will follow you, Lord, but first allow me to say farewell to those in my house.” **62** But Jesus said to him, “No one who puts *his*⁵ hand on the plow and looks back is fit for the kingdom of God!”

The Seventy-Two Appointed and Sent Out

10 **1** And after these *things*, the Lord appointed seventy-two others and sent them out two by two before $_$ him $_$ ⁶ into every town and place where he was about to go. **2** And he said to them, “The harvest *is* plentiful, but the workers *are* few. Therefore ask the Lord of the harvest that he send out workers into his harvest. **3** Go! Behold, I am sending you out like lambs in the midst of wolves! **4** Do not carry a money bag or a traveler’s bag or sandals, and greet no one along the road. **5** And into whatever house you enter, first say, “Peace *be* to this household!” **6** And if a son of peace is there, your peace will rest on him. But if not, it will return to you. **7** And remain in the same house, eating and drinking $_$ whatever they provide $_$,⁷ for the worker *is* worthy of his pay. Do not move from house to house. **8** And into whatever town you enter and they welcome you, eat $_$ whatever is $_$ ⁸ set before you, **9** and heal the sick in it, and say to them, “The kingdom of God has come near to you.” **10** But into whatever town you enter and they do not welcome you, go out into its streets *and*⁹ say, **11** “Even the dust of your town that clings to our feet we wipe off against you! Nevertheless know this: that the kingdom of God has come near!”¹⁰ **12** I tell you that it will be more bearable on that day for Sodom than for that town!

13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes! **14** But it will be more bearable for Tyre and for Sidon in the judgment than for you! **15** And you, Capernaum, will you be exalted to heaven? No! You will be brought down to Hades! **16** The one who listens to you listens to me, and the one who rejects you rejects me. But the one who rejects me rejects the one who sent me.”

17 And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” **18** So he said to them, “I saw Satan falling like lightning

¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going”)

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Here “*and*” is supplied because the previous participle (“go”) has been translated as an infinitive

⁴ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Literally “his presence”

⁷ Literally “the things from them”

⁸ Literally “the things”

⁹ Here “*and*” is supplied because the previous participle (“go out”) has been translated as a finite verb

¹⁰ Or “has come”

from heaven. **19** Behold, I have given you the authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing will ever harm you. **20** Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are inscribed in heaven.”

Jesus Rejoices and Prays

21 At *that* same time he rejoiced in the Holy Spirit and said, “I praise you, Father, Lord of heaven and earth, that you have hidden these *things* from the wise and intelligent and have revealed them to young children. Yes, Father, for this was pleasing before you. **22** All *things* have been handed over to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son, and *anyone* to whom the Son wants to reveal *him*.”¹

23 And turning to the disciples, he said privately, “Blessed *are* the eyes that see *the things* which you see! **24** For I tell you that many prophets and kings desired to see *the things* which you see, and did not see *them*,² and to hear *the things* which you hear, and did not hear *them*.”³

The Parable of the Good Samaritan

25 And behold, a certain legal expert stood up to test him, saying, “Teacher, what must I do so that I will inherit eternal life?” **26** And he said to him, “What is written in the law? How do you read *it*?”⁴ **27** And he answered *and*⁵ said, “You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and with all your mind,⁶ and your neighbor as yourself.”⁷ **28** And he said to him, “You have answered correctly. Do this and you will live.”

29 But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” **30** Jesus replied *and*⁸ said, “A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who both stripped him and beat *him*.⁹ *After*¹⁰ inflicting blows on *him*,¹¹ they went away, leaving *him*¹² half dead. **31** Now by coincidence a certain priest was going down on that road, and *when he*¹³ saw him, he passed by on the opposite side. **32** And in the same way also a Levite who happened by the place, *when he*¹⁴ came up to *him*¹ and saw *him*,² passed by on the opposite side. **33** But a certain

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ A quotation from Deut 6:5

⁷ A quotation from Lev 19:18

⁸ Here “*and*” is supplied because the previous participle (“replied”) has been translated as a finite verb

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*after*” is supplied as a component of the participle (“inflicting blows on”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁴ Here “*when*” is supplied as a component of the participle (“came up”) which is understood as temporal

Samaritan who was traveling came up to him and, *when he*³ saw *him*,⁴ had compassion. **34** And he came up *and*⁵ bandaged his wounds, pouring on olive oil and wine, and he put him on his own animal *and*⁶ brought him to an inn and took care of him. **35** And on the next day, he took out *and*⁷ gave two denarii to the innkeeper, and said, “Take care of him, and whatever you spend in addition, I will repay to you when I return. **36** Which of these three do you suppose became a neighbor of the man who fell among the robbers?” **37** So he said, “The one who showed mercy to him.” And Jesus said to him, “You go and do likewise.”

Martha and Mary

38 Now as they traveled along, he entered into a certain village. And a certain woman _{named}⁸ Martha welcomed him.⁹ **39** And _{she had}¹⁰ a sister named Mary, who also sat at the feet of the Lord *and*¹¹ was listening to his teaching. **40** But Martha was distracted with much preparation, so she approached *and*¹² said, “Lord, is it not a concern to you that my sister has left me alone to make preparations? Then tell her that she should help me!” **41** But the Lord answered *and*¹³ said to her, “Martha, Martha, you are anxious and troubled about many *things*! **42** But one *thing* is necessary, for Mary has chosen the better part, which will not be taken away from her.”

How to Pray

11 **1** And it happened that while he was in a certain place praying, when he stopped a certain one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.” **2** And he said to them, “When you pray, say,
“Father,
may your name be treated as holy.
May your kingdom come.
3 Give us each day our daily bread.
4 And forgive us our sins,
for we ourselves also forgive everyone who is indebted to us.
And do not lead us into temptation.”

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“put”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participle (“took out”) has been translated as a finite verb

⁸ Literally “by name”

⁹ Most manuscripts add some form of the location such as “into her house” but there is considerable variation in the exact wording, so the shorter reading is preferred

¹⁰ Literally “this was”

¹¹ Here “*and*” is supplied because the previous participle (“sat”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

Ask, Seek, Knock

5 And he said to them, “Who of you will have a friend, and will go to him at midnight and say to him, ‘Friend, lend me three loaves, **6** because a friend of mine has come to me on a journey, and I do not have anything to set before him.’ **7** And that one will answer from inside *and*¹ say, ‘Do not cause me trouble! The door has already been shut and my children are with me in bed! I am not able to get up to give you *anything*.’² **8** **8** I tell you, even if he does not give him *anything*³ *after* *he*⁴ gets up because *he* is his friend, at any rate because of his impudence⁵ he will get up *and*⁶ give him whatever he needs.

9 And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you. **10** For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. **11** But what father from among you, *if his*⁷ son will ask for a fish, instead of a fish will give him a snake? **12** Or also, *if* he will ask for an egg, will give him a scorpion? **13** Therefore if you, *although you*⁸ are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?”

A House Divided Cannot Stand

14 And he was expelling a demon, and it was mute. Now it happened that *when*⁹ the demon came out, the man who had been mute spoke, and the crowds were astonished. **15** But some of them said, “By Beelzebul the ruler of demons he expels demons!” **16** And others, *in order to*¹⁰ test *him*,¹¹ were demanding from him a sign from heaven. **17** But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and \perp a divided household \perp ¹² falls. **18** So if Satan also is divided against himself, how will his kingdom stand? For you say *that* I expel demons by Beelzebul. **19** But if I expel demons by Beelzebul, by whom do your sons expel *them*?¹³ For this *reason* they will be your judges! **20** But if I expel demons by the finger of God, then the kingdom of God has come upon you! **21** When a strong man, fully armed, guards his own palace, his possessions are \perp safe \perp .¹⁴ **22** But when a stronger man attacks him *and*¹⁵ conquers him, he

¹ Here “*and*” is supplied because the previous participle (“will answer”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here “*after*” is supplied as a component of the participle (“gets up”) which is understood as temporal

⁵ Or “shamelessness”; some translate as “persistence” based on the context, though this is not the normal meaning of the word

⁶ Here “*and*” is supplied because the previous participle (“will get up”) has been translated as a finite verb

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*although*” is supplied as a component of the participle (“are”) which is understood as concessive

⁹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came out”)

¹⁰ Here “*in order to*” is supplied as a component of the participle (“test”) which is understood as purpose

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “house against house”

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Literally “in peace”

¹⁵ Here “*and*” is supplied because the previous participle (“attacks”) has been translated as a finite verb

takes away his full armor in which he trusted and distributes his plunder. **23** The one who is not with me is against me, and the one who does not gather with me scatters.

An Unclean Spirit Returns

24 “Whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find *it*.¹ Then it says, ‘I will return to my house from which I came out.’ **25** And *when it*² arrives it finds *the house*³ swept and put in order. **26** Then it goes and brings along seven other spirits more evil than itself, and *they* go in *and*⁴ live there. And the last *state* of that person becomes worse than the first!”

27 Now it happened that as he said these *things*, a certain woman from the crowd raised *her* voice *and*⁵ said to him, “Blessed *is* the womb that bore you, and *the* breasts at which you nursed!” **28** But he said, “On the contrary, blessed *are* those who hear the word of God and follow *it*!”⁶

The Sign of Jonah

29 And *as*⁷ the crowds were increasing, he began to say, “This generation is an evil generation! It demands a sign, and no sign will be given to it except the sign of Jonah! **30** For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. **31** The queen of the south will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something*⁸ greater than Solomon *is* here! **32** The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, *something*⁹ greater than Jonah *is* here!”

Light and Darkness

33 “No one *after*¹⁰ lighting a lamp puts *it*¹¹ in a cellar or under a bushel basket, but on a lampstand, so that those who come in can see the light. **34** Your eye is the lamp of the body. When your eye is sincere, your whole body is full of light also. But when it is evil, your body *is* dark also. **35** Therefore pay careful attention *that* the light in you is not darkness! **36** If therefore your whole body *is* full of light, not having any part dark, it will be completely full of light, as when the lamp with *its* light gives light to you.”

¹ Here the direct object is supplied from context in the English translation

² Here “*when*” is supplied as a component of the participle (“arrives”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the previous participle (“go in”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“raised”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were increasing”)

⁸ Here “*something*” is supplied in the translation because the adjective is neuter gender

⁹ Here “*something*” is supplied in the translation because the adjective is neuter gender

¹⁰ Here “*after*” is supplied as a component of the participle (“lighting”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

Pharisees and Legal Experts Denounced

37 And as he was speaking, a Pharisee asked him ¹to have a meal ₂ with him, and he went in *and*² reclined at table. **38** And the Pharisee, *when he*³ saw *it*,⁴ was astonished astonished that he did not first wash before the meal. **39** But the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness. **40** Fools! Did not the one who made the outside make the inside also? **41** But give *as* charitable giving the things that are within, and behold, everything is clean for you.

42 “But woe to you, Pharisees, because you pay a tenth of mint and rue and every garden herb, and neglect justice and love for God! But it was necessary to do these *things* without neglecting those things also. **43** Woe to you, Pharisees, because you love the best seat in the synagogues and the greetings in the marketplaces! **44** Woe to you, because you are like unmarked graves, and the people who walk over *them*⁵ do not know *it*!⁶

45 And one of the legal experts answered *and*⁷ said to him, “Teacher, *when you*⁸ say say these *things*, you insult us also!” **46** So he said, “Woe to you also, legal experts, because you load people *with* burdens hard to bear, and *you* yourselves do not touch the burdens with one of your fingers! **47** Woe to you, because you build the tombs of the prophets, and your fathers killed them! **48** As a result you are witnesses, and you approve of the deeds of your fathers, because they killed them and you build *their tombs*!⁹ **49** For this *reason* also the wisdom of God said, ‘I will send to them prophets and apostles, and *some* of them they will kill and persecute,’ **50** so that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation, **51** from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple building.¹⁰ Yes, I tell you, it will be required of this generation! **52** Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!”

53 And *when*¹¹ he departed from there, the scribes and the Pharisees began to be terribly hostile, and to question him closely about many *things*, **54** plotting to catch him with reference to something ₁₂ he might say ₁₂.

¹ Literally “that he would have a meal”

² Here “*and*” is supplied because the previous participle (“went in”) has been translated as a finite verb

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ Here “*when*” is supplied as a component of the participle (“say”) which is understood as temporal

⁹ A large number of later manuscripts add the words “their tombs” here, with variations of wording; although the words are not likely to be original, it is necessary to supply them in keeping with English style

¹⁰ Literally “the house,” here a reference to the temple

¹¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“departed”)

¹² Literally “from his mouth”

Warning Against Hypocrisy

12 **1** During _⌋ this time _⌋¹ *when*² a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, “Beware for yourselves of the leaven of the Pharisees, which is hypocrisy. **2** But nothing is concealed that will not be revealed, and secret that will not be made known. **3** Therefore everything that you have said in the dark will be heard in the light, and what _⌋ you have whispered _⌋³ in the inner rooms will be proclaimed on the housetops.

Fear God Rather Than People

4 “And I tell you, my friends, do not be afraid of those who kill the body, and after these *things* do not have anything more to do. **5** But I will show you whom you should fear: fear the one who has authority, after the killing, to throw *you*⁴ into hell! Yes, I tell you, fear this one! **6** Are not five sparrows sold for two pennies? And not one of them is forgotten in the sight of God. **7** But even the hairs of your head are all numbered! Do not be afraid; you are worth more than many sparrows.

Acknowledgement of Christ and Persecution of Disciples

8 “And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the angels of God, **9** but the one who denies me before people will be denied before the angels of God. **10** And everyone who speaks a word against the Son of Man, it will be forgiven him, but to the one who blasphemes against the Holy Spirit, it will not be forgiven. **11** But when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say, **12** for the Holy Spirit will teach you in *that* same hour what it is necessary to say.”

The Parable of the Rich Landowner Who Was a Fool

13 Now someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me!” **14** But he said to him, “Man, who made me a judge or an arbitrator over you?” **15** And he said to them, “Watch out and guard yourselves from all greediness, because not *even* when someone has an abundance _⌋ does _⌋⁵ his life *consist* of his possessions.” **16** And he told a parable to them, saying, “The land of a certain rich man yielded an abundant harvest. **17** And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’ **18** And he said, ‘I will do this: I will tear down my barns and build larger ones, and I will gather in there all my grain and possessions. **19** And I will say to my soul, “Soul, you have many possessions stored up

¹ Literally “which time”

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had gathered together”)

³ Literally “you have spoken to the ear”

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “is”

for many years. Relax, eat, drink, celebrate!” **20** But God said to him, ‘Fool! This night your life¹ is demanded from you, and *the things* which you have prepared – whose will they be?’ **21** So *is* the one who stores up treasure for himself, and who is not rich toward God!”

Anxiety

22 And he said to his disciples, “For this *reason* I tell you, do not be anxious for *your*² life, what you will eat, or for *your*³ body, what you will wear. **23** For life is more than food, and the body *more than* clothing. **24** Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the birds? **25** And which of you *by*⁴ being anxious is able to add an hour⁵ to his life span? **26** If then you are not even able *to do* a very little thing, why are you anxious about the rest? **27** Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Solomon in all his glory was dressed like one of these. **28** But if God clothes the grass in the field in this way, *although it*⁶ is *here* today and tomorrow is thrown into the oven, how much more *will he do so for*⁷ you, you of little faith? **29** And you, do not consider what you will eat and what you will drink, and do not be anxious. **30** For all the nations of the world seek after these *things*, and your Father knows that you need these *things*. **31** But seek his kingdom and these *things* will be added to you.

32 “Do not be afraid, little flock, because your Father is well pleased to give you the kingdom. **33** Sell your possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven⁸ where thief does not approach or moth destroy. **34** For where your treasure is, there your heart will be also.

On the Alert for the Master’s Return

35 “⁹ You must be prepared for action ⁹ and *your*¹⁰ lamps burning. **36** And you, *be* like people who are waiting for their master when he returns from the wedding feast,¹¹ so that *when he*¹² comes back and knocks, they can open *the door*¹³ for him immediately. **37** Blessed *are* those slaves whom the master will find on the alert *when he* returns! Truly I say to you that he will dress himself for service and have them recline at the table and

¹ The same Greek word can be translated “soul” or “life” depending on the context

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Here “by” is supplied as a component of the participle (“being anxious”) which is understood as means

⁵ Or “a cubit” (the literal meaning); most scholars understand this to refer figuratively to an “hour” of life here, though some take it as a literal measurement of height

⁶ Here “although” is supplied as a component of the participle (“is”) which is understood as concessive

⁷ The phrase “will he do so for” is not in the Greek text but is implied

⁸ Or “in the heavens”

⁹ Literally “your loins must be girded”

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Or perhaps simply “feast”

¹² Here “when” is supplied as a component of the temporal genitive absolute participle (“comes back”)

¹³ Here the direct object is supplied from context in the English translation

will come by *and*¹ serve them. **38** Even if he should come back in the second or in the third watch of the night and find *them*² like this, blessed are they! **39** But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into. **40** You also must be ready, because the Son of Man is coming at an hour that you do not think *he will come*.³

A Faithful Slave and an Unfaithful Slave

41 And Peter said, “Lord, are you telling this parable for us, or also for everyone?”
42 And the Lord said, “Who then is the faithful wise manager whom the master will put in charge over his servants to give *them*⁴ *their*⁵ food allowance at the right time? **43** Blessed is that slave whom his master will find so doing *when he*⁶ comes back. **44** Truly I say to you that he will put him in charge of all his possessions. **45** But if that slave should say *to himself*,⁷ ‘My master is taking a long time to return,’ and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk, **46** the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unbelievers. **47** And that slave who knew the will of his master and did not prepare or do according to his will *will be given a severe beating*.⁸ **48** But the one who did not know and did *things* deserving blows *will be given a light beating*.⁹ And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him *for* even more.

Not Peace, But a Sword of Divisiveness

49 “I have come to bring fire on the earth, and how I wish that it had been kindled already! **50** But I have a baptism to be baptized with, and how I am distressed until it is accomplished! **51** Do you think that I have come to grant peace on the earth? No, I tell you, but rather division! **52** For from now on there will be five in one household, divided three against two and two against three. **53** They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

The Signs of the Times

54 And he also said to the crowds, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens. **55** And when *you see* the

¹ Here “*and*” is supplied because the previous participle (“will come by”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ The words “*he will come*” are not in the Greek text but are implied

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here “*when*” is supplied as a component of the participle (“comes back”) which is understood as temporal

⁷ Literally “in his heart”

⁸ Literally “will be beaten much”

⁹ Literally “will be beaten a few times”

south wind blowing, you say, ‘There will be burning heat,’ and it happens. **56** Hypocrites! You know how to evaluate the appearance of the earth and the sky, but how *is it* you do not know how to evaluate this present time?

Settle Accounts Quickly

57 And why do you not also judge for yourselves *what is* right? **58** For as you are going with your accuser before the magistrate, make an effort to come to a settlement with him on the way, so that he will not drag you to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you into prison. **59** I tell you, you will never get out of there until you have paid back even the last cent!”¹

Repent or Perish

13 **1** Now at the same time some had come to tell him about the Galileans whose blood Pilate had mixed with their sacrifices. **2** And he answered *and*² said to them, “Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these *things*? **3** No, I tell you, but unless you repent you will all perish as well! **4** Or those eighteen on whom the tower in Siloam fell and killed them – do you think that they were sinners worse than all the people who live in Jerusalem? **5** No, I tell you, but unless you repent, you will all perish as well!”

The Parable of the Barren Fig Tree

6 And he told this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find *any*.³ **7** So he said to the gardener, ‘Behold, *□* for three years *□*’⁴ I have come looking for fruit on this fig tree and did not find *any*.⁵ Therefore cut it down! Why should it even exhaust the soil?’ **8** But he answered *and*⁶ said to him, ‘Sir, leave it alone this year also, until I dig around it and put manure on on *it*.⁷ **9** And if indeed it produces fruit in the coming *year, so much the better*,⁸ but if not, not, you can cut it down.’”

A Woman with a Disabling Spirit Healed

10 Now he was teaching in one of the synagogues on the Sabbath. **11** And behold, a woman *was there*⁹ who had a spirit *□* that had disabled her *□*¹⁰ for eighteen years, and she was bent over and not able to straighten herself up completely.¹¹ **12** And *when he*¹ saw

¹ Literally “lepton,” a small copper coin worth 1/128 of a denarius

² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Literally “three years from which”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ The phrase “*so much the better*” is not in the Greek text but is implied

⁹ The phrase “*was there*” is not in the Greek text but is supplied in keeping with English style

¹⁰ Literally “of weakness”

¹¹ Or “at all”

her, Jesus summoned *her*² and said to her, “Woman, you are freed from your disability!” **13** And he placed *his*³ hands on her, and immediately she straightened up and glorified God. **14** But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, answered *and*⁴ said to the crowd, “There are six days on which it is necessary to work. Therefore come *and*⁵ be healed on them, and not on the day of the Sabbath!” **15** But the Lord answered and said to him, “Hypocrites! Does not each one of you untie his ox or *his*⁶ donkey from the feeding trough on the Sabbath and lead *it*⁷ away to water *it*?⁸ **16** And this woman, who is a daughter of Abraham, whom Satan bound *⌋* eighteen *⌋*⁹ long years – is it not necessary that she be released from this bond on the day of the Sabbath?” **17** And *when*¹⁰ he said these *things*, all those who opposed him were humiliated, and the whole crowd was rejoicing at all the splendid things that were being done by him.

The Parable of the Mustard Seed

18 Therefore he said, “What is the kingdom of God like, and to what shall I compare it? **19** It is like a mustard seed that a man took *and*¹¹ sowed in his own garden, and it grew and became a tree, and the birds of the sky nested in its branches.”

The Parable of the Yeast

20 And again he said, “To what shall I compare the kingdom of God? **21** It is like yeast that a woman took *and*¹² put into three measures of wheat flour until the whole *batch* was leavened.”

The Narrow Door

22 And he was going throughout towns and villages, teaching and making *his* journey toward Jerusalem. **23** And someone said to him, “Lord, *⌋* are there only *⌋*¹³ a few who are saved?” And he said to them, **24** “Make every effort to enter through the narrow door, because many, I tell you, will seek to enter and will not be able to, **25** when once the master of the house has gotten up and shut the door, and you begin to stand outside and knock *on* the door, saying, ‘Lord, open *the door*¹⁴ for us!’ And he will answer *and*¹⁵ say to you, ‘I do not know where you are from!’ **26** Then you will begin to say, ‘We ate

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “ten and eight”

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“said”)

¹¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹³ Literally “*if*”

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*and*” is supplied because the previous participle (“answer”) has been translated as a finite verb

and drank in your presence, and you taught in our streets!’ **27** And he will reply, saying to you, ‘I do not know where you are from! Go away from me, all *you* *evildoers*!’¹ **28** In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside! **29** And they will come from east and west, and from north and south, and will recline at the table in the kingdom of God. **30** And behold, *some* are last who will be first, and *some* are first who will be last.”

The Lament over Jerusalem

31 At *that* same hour some Pharisees came up *and*² said to him, “Go out and depart from here, because Herod wants to kill you!” **32** And he said to them, “Go *and*³ tell that fox, ‘Behold, I am expelling demons and performing healings today and tomorrow, and on the third *day* I will complete *my work*.’⁴ **33** Nevertheless, it is necessary *for* me to be on the way today and tomorrow and on the next *day*, because it is not possible *for* a prophet to perish outside Jerusalem.

34 “Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together *the way*⁵ *a hen gathers*⁶ her own brood under *her*⁷ wings, and you were not willing! **35** Behold, your house has been left to you! And I tell you, you will never see me until *the time*⁸ will come come when you say, ‘Blessed *is* the one who comes in the name of the Lord!’”⁹

A Man Suffering from Edema Healed

14 **1** And it happened that when he came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat *a meal*,¹⁰ they were watching him closely. **2** And behold, a certain man was in front of him, suffering from edema. **3** And Jesus answered *and*¹¹ said to the legal experts and Pharisees, “Is it permitted to heal on the Sabbath, or not?” **4** But they remained silent. And he took hold of *him*¹² *and*¹³ healed him, and sent *him*¹⁴ away. **5** And he said to them, “Who among you, *if your*¹⁵ son or *your* ox falls into a well¹ on the day of the Sabbath, will not immediately pull him out?” **6** And they were not able to make a reply to these *things*.

¹ Literally “workers of unrighteousness”

² Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

³ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “in the manner in which”

⁶ Here the term “*gathers*” is not in the Greek text but is implied

⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁸ The words “*the time*” are not in the Greek text but are implied

⁹ A quotation from Ps 118:26

¹⁰ Literally “bread”

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“took hold of”) has been translated as a finite verb

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ The words “*if your*” are not in the Greek text but are implied

The Parable of the Guests at the Wedding Feast

7 Now he told a parable to those who had been invited *when he*² noticed how they were choosing for themselves the places of honor, saying to them, 8 “When you are invited by someone to a wedding feast,³ do not recline at the table in the place of honor, lest *someone* more distinguished than you has been invited by him, 9 and the one who invited you *both*⁴ will come *and*⁵ say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place. 10 But when you are invited, go *and*⁶ recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you. 11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

The Parable of the Great Banquet

12 And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you *in return*, and repayment come to you. 13 But whenever you give a banquet, invite the poor, the crippled, the lame, the blind, 14 and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous.”

15 Now *when*⁷ one of those reclining at the table with *him* heard these *things*, he said to him, “Blessed *is* *everyone* who⁸ will eat bread in the kingdom of God!” 16 But he said to him, “A certain man was giving a large banquet and invited many. 17 And he sent his slave at the hour of the banquet to say to those who have been invited, ‘Come, because now it is ready!’ 18 And they all *alike*⁹ began to excuse themselves. The first said to him, ‘I have purchased a field, and *I must*¹⁰ go out to look at it. I ask you, consider me excused.’ 19 And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, consider me excused.’ 20 And another said, ‘I have married a wife, and for this *reason* I am not able to come.’ 21 And the slave came *and*¹¹ reported these *things* to his master. Then the master of the house became angry *and*¹² said to his slave, ‘Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame!’ 22 And the slave said, ‘Sir, what you ordered has been done, and there is still room.’ 23 And the master said to the slave, ‘Go out into the

¹ Or “cistern”

² Here “*when*” is supplied as a component of the participle (“noticed”) which is understood as temporal

³ Or perhaps simply “a feast”

⁴ Literally “and him”

⁵ Here “*and*” is supplied because the previous participle (“will come”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Literally “whoever”

⁹ Literally “by one”

¹⁰ Literally “I have necessity”

¹¹ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“became angry”) has been translated as a finite verb

highways and hedges and press *them*¹ to come in, so that my house will be filled! **24** For I say to you that none of those persons who were invited will taste my banquet!”

The Cost of Discipleship

25 Now large crowds were going along with him, and he turned around *and*² said to them, **26** “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, _⌋ he cannot be _⌋³ be _⌋³ my disciple. **27** Whoever does not carry his own cross and _⌋ follow _⌋⁴ me _⌋ cannot be _⌋⁵ my disciple. **28** For which of you, wanting to build a tower, does not first sit down *and*⁶ calculate the cost *to see* if he has *enough*⁷ _⌋ to complete it _⌋?⁸ **29** _⌋ Otherwise _⌋⁹ *after*¹⁰ he has laid the foundation and is not able to finish *it*,¹¹ all who see *it*¹² will begin to ridicule him, **30** saying, ‘This man began to build and was not able to finish!’ **31** Or what king, going out to engage another king in battle, does not sit down first *and*¹³ deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand. **32** But if not, *while*¹⁴ *the other* is still far away, he sends an ambassador *and*¹⁵ asks _⌋ for terms of _⌋¹⁶ peace. **33** In the *same* way, therefore, every *one* of you who does not renounce all his own possessions _⌋ cannot be _⌋¹⁷ my disciple.

34 “Now salt *is* good, but if salt becomes tasteless, with what will it be made salty? **35** It is usable neither for the soil nor for the manure pile; they throw it out. The one who has ears to hear, let him hear!”

The Parable of the Lost Sheep

15 **1** Now all the tax collectors and the sinners were drawing near to hear him. **2** And both the Pharisees and the scribes were complaining, saying, “This man welcomes sinners and eats with them!”

3 So he told them this parable, saying, **4** “What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland and go after the one that was lost until he finds it? **5** And *when* *he*¹⁸ has found *it*,¹ he places *it*² on his

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“turned around”) has been translated as a finite verb

³ Literally “he is not able to be”

⁴ Literally “come after”

⁵ Literally “is not able to be”

⁶ Here “*and*” is supplied because the previous participle (“sit down”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “for completion”

⁹ Literally “so that lest”

¹⁰ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“has laid”)

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“sit down”) has been translated as a finite verb

¹⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“is”)

¹⁵ Here “*and*” is supplied because the previous participle (“asks”) has been translated as a finite verb

¹⁶ Literally “the things with reference to”

¹⁷ Literally “is not able to be”

¹⁸ Here “*when*” is supplied as a component of the participle (“has found”) which is understood as temporal

shoulders, rejoicing. **6** And *when he*³ returns to *his*⁴ home, he calls together *his*⁵ friends and neighbors, saying to them, ‘Rejoice with me, because I have found my sheep that was lost!’ **7** I tell you that in the *same* way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

The Parable of the Lost Coin

8 Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds *it*?⁶ **9** And *when she*⁷ has found *it*,⁸ she calls together *her*⁹ friends and neighbors, saying, ‘Rejoice with me, because I have found the drachma that I had lost!’ **10** 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 Son

11 And he said, “A certain man had two sons. **12** And the younger of them said to *his*¹⁰ father, ‘Father, give me the share of the property that is coming to *me*.’ So he divided *his*¹¹ assets between them. **13** And after not many days, the younger son gathered everything *and*¹² went on a journey to a distant country, and there he squandered his wealth *by*¹³ living wastefully. **14** And *after*¹⁴ he had spent everything, there was a severe famine throughout that country, and he began to be in need. **15** And he went *and*¹⁵ hired himself out to one of the citizens of that country, and he sent him into his fields to tend pigs. **16** And he was longing to stuff himself with the carob pods that the pigs were eating, and no one was giving *anything*¹⁶ to him.

17 “But *when he*¹⁷ came to himself, he said, ‘How many of my father’s hired workers have an abundance of food’,¹⁸ and I am dying here from hunger! **18** I will set out *and*¹⁹ go to my father and will say to him, ‘Father, I have sinned against heaven and in your sight’,²⁰ **19** I am no longer worthy to be called your son! Make me like one of

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“returns”) which is understood as temporal

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*when*” is supplied as a component of the participle (“has found”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

¹² Here “*and*” is supplied because the previous participle (“gathered”) has been translated as a finite verb

¹³ Here “*by*” is supplied as a component of the adverbial participle of manner (“living”)

¹⁴ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had spent”)

¹⁵ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹⁸ Literally “of bread”

¹⁹ Here “*and*” is supplied because the previous participle (“set out”) has been translated as a finite verb

²⁰ Literally “in the sight of you”

your hired workers.’ **20** And he set out *and*¹ came to his own father. But *while*² he was still a long way away, his father saw him and had compassion, and ran _⌋ and embraced him _⌋³ and kissed him. **21** And *his*⁴ son said to him, ‘Father, I have sinned against heaven and heaven and _⌋ in your sight _⌋!⁵ I am no longer worthy to be called your son!’ **22** But *his*⁶ father said to his slaves, ‘Quickly bring out the best robe and put *it*⁷ on him, and put a ring on his finger⁸ and sandals on *his*⁹ feet! **23** And bring the fattened calf – kill *it*¹⁰ and let us eat *and*¹¹ celebrate, **24** because this son of mine was dead, and is alive again! He was lost and is found!’ And they began to celebrate.

25 “Now his older son was in the field, and when he came *and*¹² approached the house, he heard music and dancing. **26** And he summoned one of the slaves *and*¹³ asked what these *things* meant. **27** And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy.’ **28** But he became angry and did not want to go in. So his father came out *and*¹⁴ began to implore¹⁵ him. **29** But he answered *and*¹⁶ said to his father, ‘Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends! **30** But when this son of yours returned – who has consumed your assets with prostitutes – you killed the fattened calf for him!’ **31** But he said to him, ‘Child, you are always with me, and _⌋ everything I have belongs to you _⌋.’¹⁷ **32** But it was necessary to celebrate and to rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!’”

The Parable of the Dishonest Manager

16 **1** And he also said to the disciples, “A certain man was rich, who had a manager. And charges were brought to him that this person was squandering his possessions. **2** And he summoned him *and*¹⁸ said to him, ‘What is this I hear about you? Give the account of your management, because you can no longer manage.’ **3** And the manager said to himself, ‘What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg. **4** I know what I should do, so that when I am removed from the management they

¹ Here “*and*” is supplied because the previous participle (“set out”) has been translated as a finite verb

² Here “*while*” is supplied as a component of the temporal genitive absolute participle (“away”)

³ Literally “fell on his neck”

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “in the sight of you”

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “hand,” but this is a metonymy of whole (“hand”) for part (“finger”)

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*and*” is supplied because the previous participle (“eat”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“came out”) has been translated as a finite verb

¹⁵ The imperfect tense has been translated as ingressive here (“began to implore”)

¹⁶ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁷ Literally “all my *things* are yours”

¹⁸ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

will welcome me into their homes!’ **5** And he summoned each one of his own master’s debtors *and*¹ said to the first, ‘How much do you owe my master?’ **6** And he said, ‘A hundred measures of olive oil.’ So he said to him, ‘Take your promissory note and sit down quickly *and*² write fifty.’ **7** Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your promissory note and write eighty.’ **8** And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation.³ **9** And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it runs out they will welcome you into the eternal dwellings.

10 “The one who *is* faithful in very little is also faithful in much, and the one who *is* dishonest in very little is also dishonest in much. **11** If then you have not been faithful with unrighteous wealth, who will entrust to you the true *riches*?⁴ **12** And if you have not not been faithful with what belongs to another, who will give you your own? **13** No domestic slave is able to serve two masters, for either he will hate the one and love the other, or he will be devoted to one and will despise the other. You are not able to serve God and money.”

Hypocrisy, Law, and the Kingdom of God

14 Now the Pharisees, who were lovers of money, heard all these *things*, and they ridiculed him. **15** And he said to them, “You are the ones who justify yourselves in the sight of men, but God knows your hearts! For *what is considered* exalted among men *is* an abomination in the sight of God.

16 “The law and the prophets *were* until John; from that time *on* the kingdom of God has been proclaimed, and everyone is urgently pressed⁵ into it. **17** But it is easier *for* heaven and earth to pass away than *for* one stroke of a letter of the law to become invalid.

On Divorce

18 “Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from *her* husband commits adultery.

The Rich Man and Lazarus

19 “Now a certain man was rich, and dressed *in* purple cloth and fine linen, feasting sumptuously every day. **20** And a certain poor man *named*⁶ Lazarus, covered with sores, lay at his gate, **21** and was longing to be filled with what fell from the table of the rich man. But even the dogs came *and*⁷ licked his sores. **22** Now it happened that the poor

¹ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

² Here “*and*” is supplied because the previous participle (“sit down”) has been translated as a finite verb

³ Or “kind”

⁴ The word “*riches*” is not in the Greek text but is implied

⁵ The verb is translated here as a passive; some English versions translate the verb as active (“forces *their* way into it”)

⁶ Literally “by name”

⁷ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

poor man died, and he was carried away by the angels to Abraham's side.¹ And the rich man also died and was buried. **23** And in Hades he lifted up his eyes *as he*² was in torment *and*³ saw Abraham from a distance, and Lazarus at his side.⁴ **24** And he called out *and*⁵ said, 'Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!' **25** But Abraham said, 'Child, remember that you received your good *things* during your life, and Lazarus likewise bad *things*. But now he is comforted here, but you are suffering pain. **26** And in *addition to* all these *things*, a great chasm has been established between us and you, so that those who want to cross over from here to you are not able *to do so*,⁶ nor can they cross over from there to us.' **27** So he said, 'Then I ask you, father, that you send him to my father's house, **28** for I have five brothers, so that he could warn them, in order that they also should not come to this place of torment!' **29** But Abraham said, 'They have Moses and the prophets; they must listen to them.' **30** And he said, 'No, father Abraham, but if someone from the dead goes to them, they will repent!' **31** But he said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.'"

Sin, Forgiveness, Faith, and Service

17 **1** And he said to his disciples, "It is impossible for causes for stumbling not to come, but woe *to him* through whom they come! **2** It would be better for him if a millstone⁷ is placed around his neck and he is thrown into the sea than that he causes one of these little ones to sin.

3 "Be concerned about yourselves! If your brother sins, rebuke him, and if he repents, forgive him. **4** And if he sins against you seven times in a day, and seven times he returns to you saying, 'I repent,' you must forgive him."

5 And the apostles said to the Lord, "Increase our faith!" **6** So the Lord said, "If you have faith like a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

7 "And which of you who has a slave plowing or shepherding *sheep*⁸ who comes in from the field will say to him, 'Come here at once *and*⁹ recline at the table'? **8** Will he not rather say to him, 'Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these *things* you will eat and drink.' **9** He will not be grateful¹⁰ to the slave because he did what was ordered, *will he?*¹¹ **10** Thus you also,

¹ Literally "the bosom of Abraham"

² Here "*as*" is supplied as a component of the participle ("was") which is understood as temporal

³ Here "*and*" is supplied because the previous participle ("lifted up") has been translated as a finite verb

⁴ Literally "in his bosom"

⁵ Here "*and*" is supplied because the previous participle ("called out") has been translated as a finite verb

⁶ The words "to do so" are not in the Greek text but are implied

⁷ Literally "a stone belonging to a mill"

⁸ Here the direct object is supplied from context in the English translation

⁹ Here "*and*" is supplied because the previous participle ("come here") has been translated as a finite verb

¹⁰ Literally "have gratitude"

¹¹ The negative construction in Greek anticipates a negative answer here, indicated by "*will he?*"

when you have done all the things you were ordered to do,¹ say, ‘We are unworthy slaves; we have done what we were obligated to do.’”

Ten Lepers Cleansed

11 And it happened that while traveling toward Jerusalem, he was passing through the region between² Samaria and Galilee. **12** And *as*³ he was entering into a certain village, ten men met him – lepers, who stood at a distance. **13** And they raised *their* voices, saying, “Jesus, Master, have mercy on us!” **14** And *when he*⁴ saw *them*⁵ he said to them, “Go *and*⁶ show yourselves to the priests.” And it happened that as they were going, they were cleansed. **15** But one of them, *when he*⁷ saw that he was healed, turned back, praising God with a loud voice. **16** And he fell on *his* face at his feet, giving thanks to him. And he was a Samaritan. **17** So Jesus answered *and*⁸ said, “Were not ten cleansed? And where *are* the nine? **18** Was no one found to turn back *and*⁹ give praise to God except this foreigner?” **19** And he said to him, “Get up *and*¹⁰ go your way. Your faith has saved you.”

The Coming of the Kingdom of God

20 Now *when he*¹¹ was asked by the Pharisees when the kingdom of God would come, he answered them and said, “The kingdom of God does not come with things that can be observed,¹² **21** nor will they say, ‘Behold, here *it is!*’ or ‘There!’ For behold, the kingdom of God is in your midst.”

The Coming of the Son of Man

22 And he said to the disciples, “Days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*.¹³ **23** And they will say to you, ‘Behold, there!’ or ‘Behold, here!’ Do not go out or run after *them!*¹⁴ **24** For just as the lightning shines forth, flashing from *one place* under heaven to *another place* under heaven, so the Son of Man will be in his day. **25** But first it is necessary *for* him to suffer many *things*, and to be rejected by this generation. **26** And just as it was in the days of Noah, so also it will be in the days of the Son of Man – **27** they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noah

¹ Literally “things that were ordered to you”

² Literally “through the midst”

³ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was entering”)

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁷ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁸ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁹ Here “*and*” is supplied because the previous participle (“turn back”) has been translated as an infinitive

¹⁰ Here “*and*” is supplied because the previous participle (“get up”) has been translated as a finite verb

¹¹ Here “*when*” is supplied as a component of the participle (“was asked”) which is understood as temporal

¹² Literally “obeservation”

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here the direct object is supplied from context in the English translation

entered into the ark, and the flood came and destroyed *them* all. **28** Likewise, just as it was in the days of Lot – they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. **29** But on the day that Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed *them* all. **30** It will be _⌋just the same¹ on the day that the Son of Man is revealed. **31** On that day, whoever is on the housetop and his goods *are* in the house must not come down to take them away. And likewise the one who *is* in the field must not turn back **32** Remember Lot’s wife! **33** Whoever seeks to preserve his life will lose it, but whoever loses *it*² will keep it. **34** I tell you that in that night there will be two in one bed; one will be taken and the other will be left. **35** There will be two *women*³ grinding at the same *place*; one will be taken and the other will be left.”⁴

37 And they answered *and*⁵ said to him, “Where, Lord?” So he said to them, “Where “Where the dead body *is*, there also the vultures will be gathered.”

The Parable of the Unjust Judge

18 **1** And he told them a parable to *show that* they must always pray and not be discouraged, **2** saying, “There was a certain judge in a certain town who did not fear God and did not respect people. **3** And there was a widow in that town, and she kept coming to him, saying, ‘Grant me justice against my adversary!’ **4** And he was not willing for a time, but after these *things* he said to himself, ‘Even if I do not fear God or respect people, **5** yet because this widow is causing trouble for me, I will grant her justice, so that she does not wear me down in the end *by her*⁶ coming back!’” **6** And the Lord said, “Listen to what the unrighteous judge is saying! **7** And will not God surely _⌋see to it that justice is done_⌋⁷ to his chosen ones who cry out to him day and night, and will he delay toward them? **8** I tell you that _⌋he will see to it that justice is done_⌋⁸ for them soon! Nevertheless, *when*⁹ the Son of Man comes, then will he find faith on earth?”

The Parable of the Pharisee and the Tax Collector

9 And he also told this parable to some who trusted in themselves that they were righteous, and looked down on _⌋everyone else_⌋:¹⁰ **10** “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. **11** The Pharisee stood *and*¹¹ prayed these *things* with reference to himself: ‘God, I give thanks to you that I am not like other people – swindlers, unrighteous *people*, adulterers, or even like this tax collector! **12** I

¹ Literally “according to the same”

² Here the direct object is supplied from context in the English translation

³ Here “*women*” is supplied because the form (“two”) is feminine gender in Greek

⁴ A few manuscripts add v. 36 (with some variations): “There will be two in the field; one will be taken and the other will be left.”

⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁶ Here “*by*” is supplied as a component of the participle (“coming back”) which is understood as means

⁷ Literally “carry out the giving of justice”

⁸ Literally “he will carry out the giving of justice”

⁹ Here “*when*” is supplied as a component of the participle (“comes”) which is understood as temporal

¹⁰ Literally “the rest”

¹¹ Here “*and*” is supplied because the previous participle (“stood”) has been translated as a finite verb

fast twice a week; I give a tenth of all that I get.’ **13** But the tax collector, standing far away, did not want even to raise his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, a sinner!’ **14** I tell you, this man went down to his house justified rather than that one! For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Little Children Brought to Jesus

15 Now they were bringing even *their*¹ babies to him so that he could touch them. But *when*² the disciples saw *it*,³ they rebuked them. **16** But Jesus called them to himself, saying, “Allow the children to come to me, and do not forbid them, _┌ for to such belongs _┐⁴ the kingdom of God. **17** Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it.”

A Rich Young Man

18 And a certain ruler asked him, saying, “Good Teacher, *by*⁵ doing what will I inherit eternal life?” **19** And Jesus said to him, “Why do you call me good? No one is good except God alone. **20** You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.’”⁶ **21** And he said, “All these I have observed from *my* youth.” **22** And *when he*⁷ heard *this*,⁸ *this*,⁸ Jesus said to him, “_┌ You still lack one thing _┐.”⁹ Sell all that you have, and distribute *the proceeds*¹⁰ to the poor – and you will have treasure in heaven – and come, follow me.” **23** But *when he*¹¹ heard these *things* he became very sad, because he was extremely wealthy.

24 And *when*¹² Jesus saw him becoming very sad, he said, “How _┌ difficult it is for _┐¹³ those who possess wealth to enter into the kingdom of God! **25** For it is easier *for* a camel to go through the eye of a needle than *for* a rich person to enter into the kingdom of God. **26** So those who heard *this*¹⁴ said, “And who can be saved?” **27** But he said, “*What is impossible with men is possible with God.*”

28 And Peter said, “Behold, we have left _┌ all that is ours _┐¹⁵ *and*¹⁶ followed you.” **29** And he said to them, “Truly I say to you that there is no one who has left house or wife or

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Literally “for of such is”

⁵ Here “*by*” is supplied as a component of the participle (“doing”) which is understood as means

⁶ A quotation from Exod 20:12–16; Deut 5:16–20

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “one still lacking to you”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹³ Literally “with difficulty”

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Literally “our own”

¹⁶ Here “*and*” is supplied because the previous participle (“have left”) has been translated as a finite verb

brothers or parents or children on account of the kingdom of God, **30** who will not receive many times more in this time and in the age to come, eternal life.”

Jesus Predicts His Death and Resurrection a Third Time

31 And taking aside the twelve, he said to them, “Behold, we are going up to Jerusalem, and all the things that are written by the prophets with reference to the Son of Man will be accomplished. **32** For he will be handed over to the Gentiles and will be mocked and mistreated and spit on, **33** and *after*¹ flogging *him*² they will kill him, and on the third day he will rise.” **34** And they understood none of these *things*, and this saying was concealed from them, and they did not comprehend the things that were said.

A Blind Man Healed at Jericho

35 Now it happened that as he drew near to Jericho, a certain blind man was sitting on the side of the road begging. **36** And *when he*³ heard a crowd going by, he inquired what this meant. **37** And they told him, “Jesus the Nazarene is passing by.” **38** And he called out, saying, “Jesus, Son of David, have mercy on me!” **39** And those who were in front rebuked him, that he should be silent, but he cried out *even more loudly*,⁴ “Son of David, have mercy on me!” **40** So Jesus stopped *and*⁵ ordered him to be brought to him. And *when*⁶ he approached, he asked him, **41** “What do you want me to do for you?” And he said, “Lord, that I may regain *my* sight. **42** And Jesus said to him, “Regain *your* sight! Your faith has saved you.” **43** And immediately he regained *his* sight and began to follow⁷ him, glorifying God. And all the people, *when they*⁸ saw *it*,⁹ gave praise to God. God.

Jesus and Zacchaeus

19 **1** And he entered *and*¹⁰ traveled through Jericho. **2** And *there was*¹¹ a man *named*¹² Zacchaeus, and he was a chief tax collector, and he *was* rich. **3** And he was seeking to see Jesus – who he was – and he was not able to as a result of the crowd, because he was short in stature. **4** And he ran on ahead *and*¹³ climbed up into a sycamore tree so that he could see him, because he was going to go through *that way*. **5** And when he came to the place, Jesus looked up *and*¹⁴ said to him, “Zacchaeus,

¹ Here “*after*” is supplied as a component of the participle (“flogging”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Literally “by much more”

⁵ Here “*and*” is supplied because the previous participle (“stopped”) has been translated as a finite verb

⁶ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“approached”)

⁷ The imperfect tense has been translated as ingressive here (“began to follow”)

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

¹¹ Literally “behold”

¹² Literally “called by name”

¹³ Here “*and*” is supplied because the previous participle (“ran on”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“looked up”) has been translated as a finite verb

come down quickly, because it is necessary *for* me to stay at your house today!” **6** And he came down quickly and welcomed him joyfully. **7** And *when they*¹ saw *it*,² they all began to complain,³ saying, “He has gone in to find lodging with a man who is a sinner!” sinner!” **8** And Zacchaeus stopped *and*⁴ said to the Lord, “Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am paying *it*⁵ back four times *as much!*” **9** And Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. **10** For the Son of Man came to seek and to save those who are lost.”

The Parable of the Ten Minas

11 Now *while*⁶ they were listening to these *things*, he went on *and*⁷ told a parable, because he was near Jerusalem and they thought that the kingdom of God was going to appear immediately. **12** Therefore he said, “A certain nobleman traveled to a distant country to receive for himself a kingdom and to return. **13** And summoning ten of his own slaves, he gave them ten minas⁸ and said to them, ‘Do business *until* I come back.’”⁹ **14** But his citizens hated him, and sent a delegation after him, saying, ‘We do not want this man to be king over us!’ **15** And it happened that when he returned *after*¹⁰ receiving the kingdom, he ordered these slaves to whom he had given the money to be summoned to him, so that he could know what they had gained by trading. **16** So the first arrived, saying, ‘Sir, your mina has made ten minas more!’ **17** And he said to him, ‘Well done, good slave! Because you have been faithful in a very small thing, *you* have authority¹¹ over ten cities.’ **18** And the second came, saying, ‘Sir, your mina has made five minas.’ **19** So he said to this one also, ‘And you be over five cities.’ **20** And another came, saying, ‘Sir, behold your mina, which I had put away for safekeeping in a piece of cloth. **21** For I was afraid of you, because you are a severe man – you withdraw what you did not deposit, and you reap what you did not sow!’ **22** He said to him, ‘*By* your own words¹² I will judge you, wicked slave! You knew that I am a severe man, withdrawing what I did not deposit and reaping what I did not sow. **23** And why did you not give my money to the bank, and I, *when I*¹³ returned, would have collected it with interest?’ **24** And to the bystanders he said, ‘Take away from him the mina and give *it*¹⁴ to the one who has the ten minas!’ **25** And they said to him, ‘Sir, he has ten minas.’ **26** ‘I tell you that to everyone who has, *more* will be given. But from the one who does not have, even

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ The imperfect tense has been translated as ingressive here (“began to complain”)

⁴ Here “*and*” is supplied because the previous participle (“stopped”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were listening to”)

⁷ Here “*and*” is supplied because the previous participle (“went on”) has been translated as a finite verb

⁸ A Greek monetary unit equal to 100 drachmas

⁹ Literally “in which *time* I am coming back”

¹⁰ Here “*after*” is supplied as a component of the participle (“receiving”) which is understood as temporal

¹¹ Literally “be having authority”

¹² Literally “from your *own* mouth”

¹³ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

what he has will be taken away. **27** But these enemies of mine who did not want me to be king over them – bring *them*¹ here and slaughter them *in* my presence!”

The Triumphal Entry

28 And *after he*² had said these *things*, he traveled on ahead, going up to Jerusalem. **29** And it happened that when he drew near to Bethphage and Bethany, to the hill³ called *the Mount* of Olives, he sent two of the disciples, **30** saying, ‘Go into the village in front of *you*, in which *as you*⁴ enter you will find a colt tied, on which *no person has ever*⁵ sat, and untie it *and*⁶ bring it.’⁷ **31** And if anyone asks you, ‘Why are you untying *it*?’⁸ you will say this: ‘The Lord has need of it.’” **32** So those who were sent went *and*⁹ found *it*¹⁰ just as he had told them. **33** And *as*¹¹ they were untying the colt, its owners said to them, ‘Why are you untying the colt?’ **34** So they said, ‘The Lord has need of it.’ **35** And they brought it to Jesus, and throwing their cloaks on the colt, they put Jesus *on it*. **36** And *as*¹² he was going along, they were spreading out their cloaks on the road. **37** Now *as*¹³ he was drawing near by this time to the descent from the Mount of Olives, the whole crowd of the disciples began rejoicing to praise God with a loud voice for all the miracles that they had seen, **38** saying,

“Blessed *is* the king,
the one who comes in the name of the Lord!¹⁴
Peace in heaven
and glory in the highest!”

39 And some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples!” **40** And he answered *and*¹⁵ said, “I tell you, if these keep silent, the stones will cry out!”

Jesus Weeps over Jerusalem

41 And when he approached *and*¹⁶ saw the city, he wept over it, **42** saying, “If you had known on this day – even you – the things *that make* for peace! But now they are hidden from your eyes. **43** For days will come upon you and your enemies will put up an

¹ Here the direct object is supplied from context in the English translation

² Here “*after*” is supplied as a component of the participle (“had said”) which is understood as temporal

³ Or “mountain”

⁴ Here “*as*” is supplied as a component of the participle (“enter”) which is understood as temporal

⁵ Literally “no one of men ever”

⁶ Here “*and*” is supplied because the previous participle (“untie”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were untying”)

¹² Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was going along”)

¹³ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was drawing near”)

¹⁴ A quotation from Ps 118:26, with “the king” added as a clarification

¹⁵ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁶ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

embankment¹ against you, and will surround you and press you hard from all directions. **44** And they will raze you to the ground, *you* and your children within you, and will not leave a stone upon a stone within you, ² because you did not recognize the time of your your visitation.”

The Cleansing of the Temple

45 And he entered into the temple *courts*³ *and*⁴ began to drive out those who were selling, **46** saying to them, “It is written, ‘And my house will be a house of prayer,’⁵ but you have made it a cave of robbers!”

47 And he was teaching every day in the temple *courts*,⁶ and the chief priests and the the scribes and the most prominent men of the people were seeking to destroy him. **48** And they did not find anything they could do, because all the people were paying close attention to *what* they were hearing from him.

Jesus’ Authority Challenged

20 **1** And it happened that on one of the days *while*⁷ he was teaching the people in the temple *courts*⁸ and proclaiming the gospel, the chief priests and the scribes approached together with the elders **2** and said, saying to him, “Tell us, by what authority you are doing these *things*, or who is the one who gave you this authority? **3** And he answered *and*⁹ said to them, “I also will ask you a question, and you tell me: **4** The baptism of John – was *it* from heaven or from men? **5** And they discussed *this*¹⁰ with one another, saying, “If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’ **6** But if we say, ‘From men,’ all the people will stone us to death, because they are convinced *that* John was a prophet.” **7** And they replied *that they* did not know where *it was* from. **8** And Jesus said to them, “Neither will I tell you by what authority I am doing these *things*.”

The Parable of the Tenant Farmers in the Vineyard

9 And he began to tell the people this parable: “A certain man planted a vineyard, and leased it to tenant farmers, and went on a journey for a long time. **10** And at the proper time he sent a slave to the tenant farmers, so that they would give him *some* of the fruit of the vineyard. But the tenant farmers sent him away empty-handed *after*¹¹ beating *him*.¹² **11** And he proceeded to send another slave, but they beat and dishonored that one

¹ Or “a palisade” (the term can refer to either a wooden or an earthen barricade)

² Literally “in return for which”

³ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁴ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

⁵ A quotation from Isa 56:7

⁶ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was teaching”)

⁸ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*after*” is supplied as a component of the participle (“beating”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

also, *and*¹ sent *him*² away empty-handed. **12** And he proceeded to send a third, but they wounded *and*³ threw out this one also. **13** So the owner of the vineyard said, ‘What should I do? I will send my beloved son; perhaps they will respect him.’ **14** But *when*⁴ the the tenant farmers saw him, they began to reason⁵ with one another, saying, ‘This is the heir. Let us kill him so that the inheritance will become ours!’ **15** And they threw him out of the vineyard *and*⁶ killed *him*.⁷ What then will the owner of the vineyard do to them? **16** **16** He will come and destroy those tenant farmers and give the vineyard to others.” And *when they*⁸ heard *this*,⁹ they said, “*May this* never happen!” **17** But he looked intently at them *and*¹⁰ said, “What then is this that is written:

‘The stone which the builders rejected,
this has become *the* cornerstone.’¹¹

18 Everyone who falls on that stone will be broken to pieces, and *the one* on whom it falls – it will crush him!” **19** And the scribes and the chief priests sought to lay *their*¹² hands on him at *that* same hour, and they were afraid of the people, for they knew that he had told this parable with reference to them.

Paying Taxes to Caesar

20 And they watched *him*¹³ closely *and*¹⁴ sent spies who pretended they were upright, in order that they could catch him in a statement, so that they could hand him over to the authority and the jurisdiction of the governor. **21** And they asked him, saying, “Teacher, we know that you speak and teach rightly, and do not *show* partiality,¹⁵ but teach the way of God in truth. **22** Is it permitted *for* us to pay taxes¹⁶ to Caesar or not?” **23** But seeing through their craftiness, he said to them, **24** “Show me a denarius! Whose image and inscription does it have?” And they said, “Caesar’s.” **25** So he said to them, “Well then, give to Caesar the things of Caesar, and to God the things of God!” **26** And they were not able to catch him in a statement in the sight of the people, and astonished at his answer, they became silent.

¹ Here “*and*” is supplied because the two previous participles (“beat” and “dishonored”) have been translated as finite verbs

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“wounded”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ The imperfect tense has been translated as ingressive here (“began to reason”)

⁶ Here “*and*” is supplied because the previous participle (“threw”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“looked intently at”) has been translated as a finite verb

¹¹ Literally “the head of the corner”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“watched closely”) has been translated as a finite verb

¹⁵ Literally “receive face”

¹⁶ Or “the tribute tax”

A Question About Marriage and the Resurrection

27 Now some of the Sadducees – who deny ₁ that there is a resurrection ₁ – came up and ² asked him, **28** saying, “Teacher, Moses wrote for us if someone’s brother dies having a wife, and this man is childless, that his brother should take the wife and ₁ father ₃ descendants for his brother. **29** Now there were seven brothers, and the first took a wife and ⁴ died childless, **30** and the second, **31** and the third took her, and likewise likewise also the seven did not leave children and died. **32** Finally the woman also died. **33** Therefore in the resurrection, the woman – whose wife will she be? For the seven had her *as* wife.” **34** And Jesus said to them, “The sons of this age marry and are given in marriage, **35** but those who are considered worthy to attain to that age and *to* the resurrection from the dead neither marry nor are given in marriage, **36** for they are not even able to die any longer, because they are like the angels and are sons of God, *because they*⁵ are sons of the resurrection. **37** But that the dead are raised, even Moses revealed in *the passage about*⁶ the bush, when he calls the Lord the God of Abraham and *the* God of Isaac and *the* God of Jacob. **38** Now he is not God of the dead, but of the living, for all live to him!” **39** And some of the scribes answered and ⁷ said, “Teacher, you have spoken well.” **40** For they no longer dared to ask him anything.

David’s Son and Lord

41 But he said to them, “In what sense do they say *that* the Christ is David’s son? **42** For David himself says in the book of Psalms,
‘The Lord said to my Lord,
“Sit at my right hand,
43 until I make your enemies
a footstool for your feet.’”⁸
44 David therefore calls him ‘Lord,’ and how is he his son?”

Warning to Beware of the Scribes

45 And *while*⁹ all the people were listening, he said to his disciples, **46** “Beware of the scribes, who like walking around in long robes and who love greetings in the marketplaces and the best seats in the synagogues and the places of honor at banquets, **47** who devour the houses of widows and pray lengthy *prayers* for the sake of appearance. These will receive more severe condemnation!”

¹ Literally “resurrection not to exist”

² Here “and” is supplied because the previous participle (“came up”) has been translated as a finite verb

³ Literally “raise up”

⁴ Here “and” is supplied because the previous participle (“took”) has been translated as a finite verb

⁵ Here “because” is supplied as a component of the participle (“are”) which is understood as causal

⁶ The words “*the passage about*” are not in the Greek text but are implied; here a common form of rabbinic citation is being used to refer to an Old Testament passage

⁷ Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁸ A quotation from Ps 110:1

⁹ Here “while” is supplied as a component of the temporal genitive absolute participle (“were listening”)

A Poor Widow's Offering

21 **1** And he looked up *and*¹ saw the rich putting their gifts into the contribution box, **2** and he saw a certain poor widow putting in there two small copper coins.² **3** And he said, “Truly I say to you that this poor widow put in more than all *of them*. **4** For these all put *gifts*³ into the offering out of their abundance, but this *woman* out of her poverty put in all the means of subsistence that she had.”

The Destruction of the Temple Predicted

5 And *while*⁴ some were speaking about the temple, that it was adorned with precious stones and votive offerings, he said, **6** “*As for* these *things* that you see – days will come in which not *one* stone will be left on *another* stone that will not be thrown down!”

Signs of the End of the Age

7 And they asked him, saying, “Teacher, when therefore will these *things* happen, and what *will be* the sign when these *things* are about to take place?” **8** And he said, Watch out that you are not deceived! For many will come in my name, saying, ‘I am *he*,’ and ‘The time is near!’ Do not go after them! **9** And when you hear about wars and insurrections, do not be terrified, for these *things* must happen first, but the end *will not be* at once.” **10** Then he said to them, “nation will rise up against nation and kingdom against kingdom. **11** There will be great earthquakes and famines and plagues in *various* places. There will be terrible sights and great signs from heaven.

Persecution of Disciples Predicted

12 “But before all these *things*, they will lay their hands on you and will persecute *you*,⁵ handing *you*⁶ over to the synagogues and prisons. You will be brought before⁷ kings kings and governors because of my name. **13** This will turn out to you for a *time of* witness. **14** [□] Therefore make up your minds [□]⁸ not to prepare in advance to speak in your own defense, **15** for I will give you a mouth and wisdom that all your opponents will not be able to resist or contradict. **16** And you will be handed over even by parents and brothers and relatives and friends, and they will put to death *some* of you. **17** And you will be hated by all because of my name. **18** Even a hair of your head will never perish! **19** By your patient endurance you will gain your lives.

¹ Here “*and*” is supplied because the previous participle (“looked up”) has been translated as a finite verb

² This coin was the *lepton*, worth 1/128 of a denarius

³ Here the direct object is supplied from context in the English translation

⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were speaking”)

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the participle (“be brought before”) is translated as a finite verb because of English style

⁸ Literally “therefore place in your hearts”

The Desolation of Jerusalem

20 “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. **21** Then those in Judea must flee to the mountains, and those _⌋ inside it _⌋¹ must depart, and those in the fields must not enter into it, **22** because these are days of vengeance, *so that* all the things that are written can be fulfilled. **23** Woe to those _⌋ who are pregnant _⌋² and to those who are nursing *their babies*³ in those days! For there will be great distress on the earth and wrath against this people, **24** and they will fall by the edge of the sword, and will be led captive into all the nations,⁴ and Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.

The Arrival of the Son of Man

25 “And there will be signs in the sun and moon and stars, and on the earth distress of nations in perplexity from the noise of the sea and *its* surging, **26** people fainting from fear and expectation of what is coming on the inhabited earth, for the powers of the heavens will be shaken.⁵ **27** And then they will see the Son of Man arriving in a cloud⁶ with power and great glory. **28** But *when*⁷ these *things* begin to happen, stand up straight and raise your heads, because your redemption is drawing near!”

The Parable of the Fig Tree

29 And he told them a parable: “Look at the fig tree and all the trees. **30** When they put out *foliage*,⁸ now you see for yourselves *and*⁹ know that by this time the summer is near. **31** So also you, when you see these *things* happening, know¹⁰ that the kingdom of God is near. **32** Truly I say to you that this generation will never pass away until all *things* take place! **33** Heaven and earth will pass away, but my words will never pass away.

Be Alert

34 “But take care for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life, and that day come upon you suddenly **35** like a trap. For it will come upon all who reside on the face of the whole earth. **36** But be alert at all times, praying that you may have strength to escape all these *things that* are going to happen, and to stand before the Son of Man.”

¹ Literally “in the midst of it”

² Literally “who have in the womb”

³ The words “*their babies*” are not in the Greek text but are supplied as a necessary clarification

⁴ The same Greek word, occurring three times in this verse, can be translated “nations” or “Gentiles” depending on the context

⁵ An allusion to Isa 34:4

⁶ An allusion to Dan 7:13

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“begin”)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“see”) has been translated as a finite verb

¹⁰ Or “you know”

37 So *throughout* the days he was teaching in the temple *courts*,¹ and *throughout* the nights he was going out *and*² spending the night on the hill that is called *the Mount of Olives*. **38** And all the people were getting up very early in the morning *to come*³ to him in the temple *courts*⁴ to listen to him.

The Chief Priests and Scribes Plot to Kill Jesus

22 **1** Now the feast of Unleavened Bread (which is called Passover) was drawing near. **2** And the chief priests and the scribes were seeking how they could destroy him, because they were afraid of the people.

Judas Arranges to Betray Jesus

3 And Satan entered into Judas, the one called Iscariot, who was of the number of the twelve. **4** And he went away *and*⁵ discussed with the chief priests and officers of the temple guard how he could betray him to them. **5** And they were delighted, and came to an agreement with him to give *him*⁶ money. **6** And he agreed, and began looking⁷ for a favorable opportunity to betray him to them apart from the crowd.

Jesus' Final Passover with the Disciples

7 And the day of the feast of Unleavened Bread came, on which it was necessary *for* the Passover lamb to be sacrificed. **8** And he sent Peter and John, saying, “Go *and*⁸ prepare the Passover for us, so that we may eat *it*.”⁹ **9** So they said to him, “Where do you want us to prepare *it*?”¹⁰ **10** And he said to them, “Behold, *when*¹¹ you have entered into the city, a man carrying a jar of water will meet you. Follow him into the house which he enters. **11** And you will say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’” **12** And he will show you a large furnished¹² upstairs room. Make preparations there.” **13** So they went *and*¹³ found *everything*¹⁴ just as he had told them, and they prepared the Passover.

¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

² Here “*and*” is supplied because the previous participle (“was going out”) has been translated as a finite verb

³ The words “*to come*” are not in the Greek text but are implied

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁵ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ The imperfect tense has been translated as ingressive here (“began looking”)

⁸ Here “*and*” is supplied because the previous participle (“go”) has been translated as a finite verb

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“have entered”)

¹² Or perhaps “paved” or “panelled”

¹³ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

¹⁴ Here the direct object is supplied from context in the English translation

The Lord's Supper

14 And when the hour came, he reclined at the table, and the apostles with him. **15** And he said to them, “I have earnestly desired¹ to eat this Passover with you before I suffer. **16** For I tell you that I will not eat it until it is fulfilled in the kingdom of God.” **17** And he took in hand a cup, *and*² *after*³ giving thanks he said, “Take this and share *it*⁴ among yourselves. **18** For I tell you that from now on I will not drink of the product of the vine until the kingdom of God comes.”

19 And he took bread, *and*⁵ *after*⁶ giving thanks, he broke *it*⁷ and gave *it*⁸ to them, saying, “This is my body which is given for you. Do this in remembrance of me.” **20** And in the same way the cup after *they* had eaten, saying, “This cup *is* the new covenant in my blood which is poured out for you.

21 “But behold, the hand of the one who is betraying me *is* with me on the table! **22** For the Son of Man is going according to what has been determined, but woe to that man by whom he is betrayed!” **23** And they began to debate with one another who then of them it could be who was going to do this.

A Dispute About Who Is Greatest

24 And a dispute also occurred among them as to which of them was recognized as being greatest. **25** So he said to them, “The kings of the Gentiles⁹ lord it over them, and those who have authority over them are called benefactors. **26** But you *are not to be* like this! But the one who is greatest among you must become like the youngest, and the one who leads like the one who serves. **27** 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? But I am in your midst as the one who serves.

28 “And you are the ones who have remained¹⁰ with me in my trials, **29** and I confer on you a kingdom, just as my Father conferred on me, **30** that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Jesus Predicts Peter's Denial

31 “Simon, Simon, behold, Satan has demanded to sift you like wheat, **32** but I have prayed for you, that your faith may not fail. And you, *when*¹¹ once you have turned

¹ Literally “I have desired with desire”

² Here “*and*” is supplied because the previous participle (“took in hand”) has been translated as a finite verb

³ Here “*after*” is supplied as a component of the temporal participle (“giving thanks”)

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

⁶ Here “*after*” is supplied as a component of the temporal participle (“giving thanks”)

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ The same Greek word can be translated “nations” or “Gentiles” depending on the context

¹⁰ Or “ones who have continued”

¹¹ Here “*when*” is supplied as a component of the participle (“have turned back”) which is understood as temporal

back,¹ strengthen your brothers.” **33** But he said to him, “Lord, I am ready to go with you you both to prison and to death!” **34** And he said, “I tell you, Peter, the rooster will not crow today until you have denied three times *that you know me!*”

The Two Swords

35 And he said to them, “When I sent you out without a money bag and a traveler’s bag and sandals, you did not lack anything, *did you?*”² And they said, “Nothing.” **36** And he said to them, “But now the one who has a money bag must take *it*,³ and likewise a traveler’s bag. And the one who does not have a sword must sell his cloak and buy *one*. **37** For I tell you that this that is written must be fulfilled in me: ‘And he was counted with the criminals.’⁴ For indeed, *what is written*⁵ about me *is being fulfilled*.’⁶ **38** So they said, “Lord, behold, here *are* two swords!” And he said to them, “It is adequate.”

The Prayer in Gethsemane

39 And he went away *and*⁷ proceeded, according to *his*⁸ custom, to the Mount of Olives, and the disciples also followed him. **40** And *when*⁹ he came to the place, he said to them, “Pray that you will not enter into temptation.” **41** And he withdrew from them about a stone’s throw and *knelt down*¹⁰ *and*¹¹ began to pray,¹² **42** saying, “Father, if you are willing, take away this cup from me. Nevertheless, not my will but yours be done.” **43** *And an angel from heaven appeared to him, strengthening him.* **44** *And being in anguish, he began praying*¹³ *more fervently and his sweat became like drops of blood falling down to the ground.*¹⁴ **45** And *when he*¹⁵ got up from the prayer *and*¹⁶ came to the disciples, he found them sleeping from sorrow, **46** and he said to them, “Why are you sleeping? Get up *and*¹⁷ pray that you will not enter into temptation!”

¹ Or “have turned around”

² The negative construction in Greek anticipates a negative answer here, indicated in the translation by “*did you?*”

³ Here the direct object is supplied from context in the English translation

⁴ A quotation from Isa 53:12

⁵ The phrase “*what is written*” is not in the Greek text but is an understood repetition of the similar phrase at the beginning of the verse

⁶ Literally “is having an end”

⁷ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹⁰ Literally “bent his knees”

¹¹ Here “*and*” is supplied because the previous participle (“knelt down”; literally “bent his knees”) has been translated as a finite verb

¹² The imperfect tense has been translated as ingressive here (“began to pray”)

¹³ The imperfect tense has been translated as ingressive here (“began praying”)

¹⁴ A number of early and important Greek manuscripts lack verses 43 and 44

¹⁵ Here “*when*” is supplied as a component of the participle (“got up”) which is understood as temporal

¹⁶ Here “*and*” is supplied because the participle (“came”) has been translated as a finite verb in keeping with English style

¹⁷ Here “*and*” is supplied because the previous participle (“get up”) has been translated as a finite verb

The Betrayal and Arrest of Jesus

47 While¹ he was still speaking, behold, *there came* a crowd, and the one named Judas, one of the twelve, leading them. And he approached Jesus to kiss him. **48** But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” **49** And when² those around him saw what was about to happen, they said, “Lord, should we strike with the sword?” **50** And a certain one of them struck the slave of the high priest and cut off his right ear. **51** But Jesus answered and³ said, “*Leave off to this!*”⁴ And he touched his⁵ ear and⁶ healed him. **52** And Jesus said to the chief priests and officers of the temple and elders who had come out against him, “Have you come out with swords and clubs, as against a robber? **53** Every day when⁷ I was with you in the temple courts,⁸ courts,⁸ you did not stretch out your⁹ hands against me! But this is your hour and the domain of darkness!”

Jesus Before the Sanhedrin

54 And they arrested him and¹⁰ led him¹¹ away and brought him¹² into the house of the high priest. But Peter was following at a distance. **55** And when they¹³ had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. **56** And a certain female slave, seeing him sitting in the light and looking intently at him, said, “This man also was with him!” **57** But he denied it,¹⁴ saying, “Woman, I do not know him!” **58** And after a short time another person saw him and¹⁵ said, “You also are one of them!” But Peter said, “Man, I am not!” **59** And after¹⁶ about one hour had passed, someone else was insisting, saying, “In truth this man also was with him, because he is also a Galilean!” **60** But Peter said, “Man, I do not know what you are talking about!” And immediately, while¹⁷ he was still speaking, a rooster crowed. **61** And the Lord turned around and¹⁸ looked intently at Peter. And Peter remembered the Lord’s statement, how

¹ Here “while” is supplied as a component of the temporal genitive absolute participle (“speaking”)

² Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Literally “leave off to this”

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Here “and” is supplied because the previous participle (“touched”) has been translated as a finite verb

⁷ Here “when” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Here “courts” is supplied to distinguish this area from the interior of the temple building itself

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Here “and” is supplied because the previous participle (“arrested”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Here “when” is supplied as a component of the participle (“had kindled”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “and” is supplied because the previous participle (“saw”) has been translated as a finite verb

¹⁶ Here “after” is supplied as a component of the temporal genitive absolute participle (“had passed”)

¹⁷ Here “while” is supplied as a component of the temporal genitive absolute participle (“was speaking”)

¹⁸ Here “and” is supplied because the previous participle (“turned around”) has been translated as a finite verb

he said to him, “Before the rooster crows today, you will deny me three times.” **62** And he went outside *and*¹ wept bitterly.

63 And the men who were guarding him began to mock² him *while*³ they beat *him*,⁴ **64** and *after*⁵ blindfolding him they repeatedly asked⁶ *him*,⁷ saying, “Prophecy! Who is the one who struck you?” **65** And they were saying many other *things* against him, reviling *him*.⁸

Jesus Before the Sanhedrin

66 And when day came, the council of elders of the people gathered, both chief priests and scribes, and they led him away to their Sanhedrin,⁹ **67** saying, “If you are the Christ, tell us!” But he said to them, “If I tell you, you will never believe, **68** and if I ask *you*,¹⁰ you will never answer! **69** But from now on the Son of Man will be seated at the right hand of the power of God.” **70** So they all said, “Are you then the Son of God?” And he said to them, “You say that I am.” **71** And they said, “Why do we have need of further testimony? For *we* ourselves have heard *it*¹¹ from his mouth!”

Jesus Brought Before Pilate

23 **1** And the whole assembly of them rose up *and*¹² brought him before Pilate. **2** And they began to accuse him, saying, “We have found this man misleading our nation and forbidding *us*¹³ to pay taxes to Caesar, and saying *he* himself is Christ, a king!” **3** And Pilate asked him, saying, “Are you the king of the Jews?” And he answered him *and*¹⁴ said, “You say *so*.” **4** So Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” **5** But they insisted, saying, “He incites the people, teaching throughout the whole of Judea and beginning from Galilee as far as here.”

Jesus Brought Before Herod

6 Now *when*¹⁵ Pilate heard *this*,¹⁶ he asked if the man was a Galilean. **7** And *when* *he*¹ found out that he was from the jurisdiction of Herod, he sent him over to Herod, who

¹ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

² The imperfect tense has been translated as ingressive here (“began to mock”)

³ Here “*when*” is supplied as a component of the participle (“beat”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*after*” is supplied as a component of the participle (“blindfolding”) which is understood as temporal

⁶ This imperfect verb is translated as iterative (“repeatedly asked”)

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ Or “council”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“rose up”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁶ Here the direct object is supplied from context in the English translation

was also in Jerusalem in those days. **8** And *when*² Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some miracle performed by him. **9** So he questioned him _┆ at considerable length _┆,³ but he answered nothing to him. **10** And the chief priests and the scribes were standing there vehemently accusing him. **11** And Herod with his soldiers also treated him with contempt, and *after*⁴ *mocking him*⁵ *and*⁶ *dressing him*⁷ *in* glistening clothing, he sent him back to Pilate. **12** And both Herod and Pilate became friends with one another on *that* same day, _┆ for they had previously been enemies of one another _┆.⁸

Pilate Releases Barabbas

13 So Pilate called together the chief priests and the rulers and the people **14** *and*⁹ said to them, “You brought me this man as one who was misleading the people, and behold, *when I*¹⁰ *examined him*¹¹ before you, I found nothing in this man as basis for the accusation which _┆ you are making _┆¹² against him. **15** But neither *did* Herod, because he sent him back to us. And behold, nothing deserving death _┆ has been done _┆¹³ by him. **16** Therefore I will punish him *and*¹⁴ release *him*.¹⁵ ¹⁶ **18** But they all cried out in unison, saying, “Take this man away, and release for us Barabbas!” **19** (who had been thrown in prison because of a certain insurrection that had taken place in the city, and *for* murder). **20** And Pilate, wanting to release Jesus, addressed them again, **21** but they kept crying out, saying, “Crucify! Crucify him!” **22** So he said to them a third *time*, “Why? What wrong has this man done? I found no basis for an accusation _┆ deserving death _┆¹⁷ in him. Therefore I will punish him *and*¹⁸ release *him*.¹⁹ **23** But they were urgent, demanding with loud cries *that* he be crucified. And their cries prevailed. **24** And Pilate decided *that* their demand should be granted. **25** And he released the one who had been thrown into prison because of insurrection and murder, whom they were asking for, but Jesus he handed over to their will.

¹ Here “*when*” is supplied as a component of the participle (“found out”) which is understood as temporal

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Literally “with many words”

⁴ Here “*after*” is supplied as a component of the participle (“mocking”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied to connect the two participles (“mocking” and “dressing”) in keeping with English style

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “for they had previously existed being at enmity with each other”

⁹ Here “*and*” is supplied because the participle in the previous verse (“called together”) has been translated as a finite verb

¹⁰ Here “*when*” is supplied as a component of the participle (“examined”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “you are accusing”

¹³ Literally “is having been done”

¹⁴ Here “*and*” is supplied because the previous participle (“punish”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Many of the most important Greek manuscripts lack v. 17, “Now he was obligated to release for them at the feast one person.”

¹⁷ Literally “of death”

¹⁸ Here “*and*” is supplied because the previous participle (“punish”) has been translated as a finite verb

¹⁹ Here the direct object is supplied from context in the English translation

Jesus Is Crucified

26 And as they led him away, they seized Simon, a certain *man* of Cyrene, who was coming from the country, *and*¹ placed the cross on him, to carry *it*² behind Jesus. **27** And a great crowd of the people were following him, and of women who were mourning and lamenting him. **28** But turning to them, Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children! **29** For behold, days are coming in which they will say, ‘Blessed *are* the barren, and the wombs that did not give birth, and *the* breasts that did not nurse!’ **30** Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ **31** For if they do these *things* _⌋ when the wood is green _⌋,³ what will happen _⌋ when it is dry _⌋?”⁴

32 And two other criminals were also led away to be executed with him. **33** And when they came to the place that is called “The Skull,” there they crucified him, and the criminals, the one on *his* right and the other on *his* left. **34** *But Jesus said, “Father, forgive them, for they do not know what they are doing.”*⁵ And they cast lots to divide his his clothes. **35** And the people stood there watching, but the rulers also ridiculed *him*,⁶ saying, “He saved others; let him save himself, if this *man* is the Christ⁷ of God, the Chosen One!” **36** And the soldiers also mocked him, coming up *and*⁸ offering him sour wine **37** and saying, “If you are the king of the Jews, save yourself!” **38** And there was also an inscription over him, “This *is* the king of the Jews.”

39 And one of the criminals who were hanged there reviled him, saying, “Are you not the Christ? Save yourself – and us!” **40** But the other answered *and*⁹ rebuked him, saying, “Do you not even fear God, because you are undergoing the same condemnation? **41** And we indeed justly, for we are receiving _⌋ what we deserve _⌋¹⁰ *for* what we have done. But this man has done nothing wrong!” **42** And he said, “Jesus, remember me when you come into your kingdom!” **43** And he said to him, “Truly I say to you, today you will be with me in paradise.”

Jesus Dies on the Cross

44 And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour **45** *because*¹¹ *the light* of the sun failed. And the curtain of the

¹ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Literally “in the green wood”

⁴ Literally “in the dry”

⁵ Many important manuscripts lack v. 34a, “But Jesus said, ‘Father, forgive them, for they do not know what they are doing.’”

⁶ Here the direct object is supplied from context in the English translation

⁷ Or “Messiah”

⁸ Here “*and*” is supplied to connect the two participles (“coming up” and “offering”) in keeping with English style

⁹ Here “*and*” is supplied to connect the two participles (“answered” and “rebuked”) in keeping with English style

¹⁰ Literally “*things* worthy”

¹¹ Here “*because*” is supplied as a component of the participle (“failed”) which is understood as causal

temple was torn apart *down* the middle. **46** And Jesus, calling out with a loud voice, said, “Father, into your hands I entrust my spirit!”¹ And *after* *he*² said this, he expired.

47 Now *when*³ the centurion saw what had happened, he began to praise⁴ God, saying, “Certainly this man was righteous!” **48** And all the crowds that had come together for this spectacle, *when* *they*⁵ saw the things that had happened, returned *home*⁶ beating *their*⁷ breasts. **49** And all his acquaintances, and the women who had followed him from Galilee who saw these *things*, stood at a distance.

Jesus Is Buried

50 And behold, a man _{named}⁸ Joseph, who was a member of the council⁹ and a good and righteous man **51** (this man was not consenting to their plan and deed), from Arimathea, _{a Judean town}¹⁰, who was looking forward to the kingdom of God. **52** This man approached Pilate *and*¹¹ asked for the body of Jesus. **53** And he took *it*¹² down *and*¹³ wrapped it in a linen cloth and placed him in a tomb cut into the rock where no one had ever been placed. **54** And it was the day of preparation, and the Sabbath was drawing near. **55** And the women who had been accompanying him from Galilee followed *and*¹⁴ saw the tomb and how his body was placed. **56** And they returned *and*¹⁵ prepared fragrant spices and perfumes, and on the Sabbath they rested according to the commandment.

Jesus Is Raised

24 **1** Now on the first *day* of the week, at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared. **2** And they found the stone had been rolled away from the tomb, **3** but *when* *they*¹⁶ went in, they did not find the body of the Lord Jesus. **4** And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them. **5** And *as*¹⁷ they were terrified and bowed their faces to the ground, they said to them, “Why are you looking for the living among the dead? **6** He is not here, but has been raised! Remember how he spoke to you *while* *he*¹⁸ was still in Galilee, **7** saying that the Son of Man must be delivered into the hands of men *who are* sinners, and be crucified, and on the third day

¹ A quotation from Ps 31:5

² Here “*after*” is supplied as a component of the participle (“said”) which is understood as temporal

³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁴ The imperfect tense has been translated as ingressive here (“began to praise”)

⁵ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁶ The word “*home*” is not in the Greek text, but is implied

⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁸ Literally “*by name*”

⁹ Or “a member of the Sanhedrin”

¹⁰ Literally “a town of the Jews”

¹¹ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“wrapped”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“followed”) has been translated as a finite verb

¹⁵ Here “*and*” is supplied because the previous participle (“returned”) has been translated as a finite verb

¹⁶ Here “*when*” is supplied as a component of the participle (“went in”) which is understood as temporal

¹⁷ Here “*as*” is supplied as a component of the temporal genitive absolute participles (“were” and “bowed”)

¹⁸ Here “*while*” is supplied as a component of the participle (“was”) which is understood as temporal

rise?” **8** And they remembered his words, **9** and *when they*¹ returned from the tomb, they reported all these *things* to the eleven and to all the rest. **10** Now Mary Magdalene and Joanna and Mary the *mother* of James and the others with them were telling these *things* to the apostles. **11** And these words appeared to them as nonsense, and they refused to believe them. **12** But Peter got up *and*² ran to the tomb, and bending over to look, he saw only the *strips of* linen cloth, and he went away to his home³ wondering what had happened.

Jesus Encountered on the Road to Emmaus

13 And behold, on *that* same day, two of them were traveling to a village _{named}⁴ Emmaus *that was* sixty stadia⁵ distant from Jerusalem, **14** and they were conversing with one another about all these *things* that had happened. **15** And it happened that while they were conversing, and discussing, Jesus himself also approached *and*⁶ began to go along with⁷ them, **16** but their eyes were prevented from recognizing him. **17** And he said to them, “What *are* these matters that you are discussing with one another *as you*⁸ are walking along?” And they stood still, looking sad. **18** And one *of them*, _{named}⁹ Cleopas, answered *and*¹⁰ said to him, “*Are you* the only one living near Jerusalem and not knowing the things that have happened in it in these days?” **19** And he said to them, “What *things*?” So they said to him, “The things concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word before God and all the people, **20** and how our chief priests and rulers handed him over to a sentence of death, and crucified him. **21** But we were hoping that he was the one who was going to redeem Israel. But in addition to all these *things*, this *is* the third day _{since}¹¹ these *things* took place. **22** But also some women from among us astonished us, who were at the tomb early in the morning, **23** and *when they*¹² did not find his body, they came back saying *they* had seen even a vision of angels, who said *that* he was alive! **24** And some of those with us went out to the tomb and found *it*¹³ like this, just as the women had also said, but him they did not see.” **25** And he said to them, “O foolish and slow in heart to believe in all that the prophets have spoken! **26** Was it not necessary *that* the Christ suffer these *things* and enter into his glory?” **27** And beginning from Moses and from all the prophets, he interpreted to them the things concerning himself in all the scriptures. **28** And they drew near to the village where they were going, and he acted as though he was going farther. **29** And they urged him strongly, saying, “Stay with us, because it is *getting* toward

¹ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

² Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

³ Or “wondering to himself,” if the prepositional phrase modifies the following participle

⁴ Literally “to which the name”

⁵ A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m)

⁶ Here “*and*” is supplied because the previous participle (“approached”) has been translated as a finite verb

⁷ The imperfect tense has been translated as ingressive here (“began to go along with”)

⁸ Here “*as*” is supplied as a component of the participle (“walking along”) which is understood as temporal

⁹ Literally “by name”

¹⁰ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹¹ Literally “he spends from which”

¹² Here “*when*” is supplied as a component of the participle (“find”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

evening, and by this time the day is far spent.” And he went in to stay with them. **30** And it happened that when he reclined at the table with them, he took the bread *and*¹ gave thanks, and *after*² breaking *it*,³ he gave *it*⁴ to them. **31** And their eyes were opened, and they recognized him, and he became invisible to them. **32** And they said to one another, “Were not our hearts burning within us while he was speaking with us on the road, while he was explaining the scriptures to us?” **33** And they got up *that* same hour *and*⁵ returned returned to Jerusalem and found the eleven and those with them assembled, **34** saying, “The Lord has really been raised, and has appeared to Simon!” **35** And they began describing⁶ *what happened*⁷ on the road, and how he was recognized by them in the breaking of the bread.

Jesus Appears to His Disciples

36 And *while*⁸ they were saying these *things*, he himself stood there among them and and said to them, “Peace to you!” **37** But they were startled and became terrified, *and*⁹ thought *they* had seen a ghost. **38** And he said to them, “Why are you frightened? And for what *reason* do doubts arise in your hearts? **39** Look at my hands and my feet, that I am I myself! Touch me and see, because a ghost does not have flesh and bones, as *you* see that I have *you*.”¹⁰ **40** And *when he*¹¹ had said this, he showed them *his*¹² hands and *his*¹³ feet. **41** And *while*¹⁴ they were still disbelieving because of joy and were marveling, he said to them, “Do you have anything *to eat*¹⁵ here?” **42** So they gave him a piece of broiled fish, **43** and he took *it*¹⁶ *and*¹⁷ ate *it*¹⁸ in front of them.

Jesus Commissions His Disciples

44 And he said to them, “These *are* my words that I spoke to you *while I*¹⁹ was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled.” **45** Then he opened their minds to understand the scriptures, **46** and said to them, “Thus it is written *that* the Christ would suffer and would

¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

² Here “*after*” is supplied as a component of the participle (“breaking”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁶ The imperfect tense has been translated as ingressive here (“began describing”)

⁷ Literally “the things”

⁸ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were saying”)

⁹ Here “*and*” is supplied because the two previous participles (“startled” and “terrified”) have been translated as finite verbs

¹⁰ Literally “you see me having”

¹¹ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“disbelieving”)

¹⁵ Literally “eatable”

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here “*while*” is supplied as a component of the participle (“was”) which is understood as temporal

rise from the dead on the third day, **47** and repentance for the forgiveness of sins would be proclaimed in his name to all the nations,¹ beginning from Jerusalem. **48** You *are* witnesses of these *things*. **49** And behold, I am sending what was promised by my Father upon you, but you stay in the city until you are clothed with power from on high.”

The Ascension

50 And he led them out as far as Bethany, and lifting up his hands, he blessed them. **51** And it happened that while he was blessing them, he parted from them and was taken up into heaven. **52** And they worshiped him *and*² returned to Jerusalem with great joy. **53** **53** And they were *continually*³ in the temple *courts*⁴ praising God.

¹ The same Greek word can be translated “nations” or “Gentiles” depending on the context

² Here “*and*” is supplied because the previous participle (“worshiped”) has been translated as a finite verb

³ Literally “through everything”

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

The Gospel according to John

The Prologue to John's Gospel

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** This one was in the beginning with God. **3** All *things* came into being through him, and apart from him not one *thing* came into being that¹ has come into being. **4** In him was life, and the life was the light of humanity.² **5** And the light shines in the darkness, and the darkness did not overcome³ it.

6 A man came, sent from God, whose name was⁴ John. **7** This one came for a witness, in order that he could testify about the light, so that all would believe through him. **8** That one was not the light, but *came*⁵ in order that he could testify about the light. **9** The true light, who gives light to every person, was coming into the world. **10** He was in the world, and the world came into being through him, and the world did not recognize⁶ him. **11** He came to his own *things*, and his own *people* did not receive him. **12** But as many as received him – to those who believe in his name – he gave to them authority to become children of God, **13** who were born not of blood, nor of the will of the flesh, nor of the will of a husband, but of God.

14 And the Word became flesh and took up residence among us, and we saw his glory, glory as of the one and only from the Father, full of grace and truth. **15** John testified about him and cried out, saying, “This one was *he about* whom I said, ‘The one who comes after me is ahead of me, because he existed before me.’” **16** For from his fullness we have all received, and grace after grace. **17** For the law was given through Moses; grace and truth came about through Jesus Christ. **18** No one has seen God at any time; the one and only, God, the one who is in the bosom of the Father – that one has made *him*⁷ known.

John the Baptist Testifies to Jesus

19 And this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem so that they could ask him, “Who are you?” **20** And he confessed – and he did not deny, and confessed – “I am not the Christ!” **21** And they asked him, “Then who *are* you? Are you Elijah?” And he said, “I am not!” “Are you the Prophet?”⁸ And he answered, “No!” **22** Then they said to him, “Who are you, so that we can give an answer to those who sent us? What do you say about yourself?”

¹ Or "what," beginning a new sentence connected with the following verse; a major punctuation problem is involved, since the earliest manuscripts have no punctuation, but some important later ones place the punctuation before this phrase, effectively connecting it to v. 4: “What has come into being was life in him”

² Or “humankind”

³ Or “comprehend” (if primarily referring to people in the world)

⁴ Literally “the name to him”

⁵ The verb is implied from the previous verse, and must be supplied in the English translation

⁶ Or “acknowledge”

⁷ Here the direct object is supplied from context in the English translation

⁸ A reference to the “Prophet like Moses” of Deut 18:15 (see Acts 3:22)

23 He said,

“I *am* ‘the voice of one crying out in the wilderness,
“Make straight the way of the Lord,””¹

just as Isaiah the prophet said.” **24** (And they had been sent from the Pharisees.) **25** And they asked him and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, saying, “I baptize with water. In your midst stands *one* whom you do not know – **27** the one who comes after me, of whom I am not worthy _{to} untie _{the} strap of his sandal!” **28** These *things* took place in Bethany on the other side of the Jordan, where John was baptizing.

29 On the next day he saw Jesus coming to him and said, “Look! The Lamb of God who takes away the sin of the world! **30** This one is *the one* about whom I said, ‘After me is coming a man who is ahead of me, because he existed before me.’ **31** And I did not know him, but in order that he could be revealed to Israel, because of this I came baptizing with water.”

32 And John testified, saying, “I have seen the Spirit descending like a dove from heaven and remaining upon him. **33** And I did not know him, but the one who sent me to baptize with water, that one said to me, ‘*The one* upon whom you see the Spirit descending and remaining upon him – this one is the one who baptizes with the Holy Spirit.’ **34** And I have seen and testify that this one is the Son³ of God.

Two of John’s Disciples Follow Jesus

35 On the next day again John was standing *there*,⁴ and two of his disciples, **36** and looking at Jesus *as he*⁵ was walking by, he said, “Look! The Lamb of God!” **37** And the two disciples heard him speaking, and they followed Jesus. **38** And Jesus, turning around and seeing them following *him*,⁶ said to them, “What do you seek?” And they said to him, “Rabbi” (which means *when*⁷ translated “Teacher”), “where are you staying?” **39** He said to them, “Come and you will see!” So they came and saw where he was staying, and they stayed with him that day (it was about the tenth hour).

Andrew Declares Jesus to be the Messiah

40 Andrew, the brother of Simon Peter, was one of the two who heard John and followed him. **41** This one first found his own brother Simon and said to him, “We have found the Messiah!” (which is translated “Christ”). **42** He brought him to Jesus. Looking at him, Jesus said, “You are Simon the son of John. You will be called Cephas” (which is interpreted “Peter”).

¹ A quotation from Isa 40:3

² Literally “that I might untie”

³ Several important early manuscripts read “chosen one” instead of “son” here

⁴ The word “*there*” is not in the Greek text but is implied

⁵ Here “*as*” is supplied as a component of the participle (“walking by”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*when*” is supplied as a component of the participle (“translated”) which is understood as temporal

Jesus Calls Philip and Nathanael

43 On the next day he wanted to depart for Galilee, and he found Philip. And Jesus said to him, “Follow me!” **44** (Now Philip was from Bethsaida, the town of Andrew and Peter.) **45** Philip found Nathanael and said to him, “We have found *the one* whom Moses wrote *about* in the law, and the prophets wrote *about* – Jesus son of Joseph from Nazareth!” **46** And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see!”

47 Jesus saw Nathanael coming toward him and said about him, “Look! $_$ A true Israelite $_$ ¹ in whom is no deceit!” **48** Nathanael said to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, *when you*² were under the fig tree, I saw you.” **49** Nathanael answered him, “Rabbi, you are the Son of God! You are the king of Israel!” **50** Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater *things* than these!” **51** And he said to him, “Truly, truly I say to all of you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

The Wedding at Cana: Water Turned into Wine

2 **1** And on the third day, there was a wedding at Cana in Galilee, and the mother of Jesus was there. **2** And both Jesus and his disciples were invited to the wedding. **3** And *when the*³ wine ran out, the mother of Jesus said to him, “They have no wine!” **4** And Jesus said to her, “What $_$ does your concern have to do with me $_$,⁴ me $_$,⁴ woman? My hour has not yet come.” **5** His mother said to the servants, “Whatever he says to you, do *it*!”⁵

6 Now six stone water jars were set there, in accordance with the ceremonial cleansing of the Jews, each holding two or three measures.⁶ **7** Jesus said to them, “Fill the the water jars with water.” And they filled them to the brim. **8** And he said to them, “Now draw *some*⁷ out and take *it*⁸ to the head steward. So they took *it*.⁹ **9** Now when the head steward tasted the water which had become wine and did not know where it was from – but the servants who had drawn the water knew – the head steward summoned the bridegroom **10** and said to him, “ $_$ Everyone $_$ ¹⁰ serves the good wine first, and whenever they are drunk, the inferior. You have kept the good wine until now!” **11** This beginning of signs Jesus performed at Cana in Galilee, and revealed his glory, and his disciples believed in him.

¹ Literally “truly an Israelite”

² Here “*when*” is supplied as a component of the participle (“were”) which is understood as temporal

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“ran out”)

⁴ Literally “to me and to you”

⁵ Here the direct object is supplied from context in the English translation

⁶ A “measure” was about 9 gallons (40 liters)

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Literally “every man”

Jesus' First Journey to Jerusalem

12 After this he went down to Capernaum, and his mother and his brothers and his disciples, and they stayed there $_$ a few $_$ ¹ days. **13** And the Passover of the Jews was near, near, and Jesus went up to Jerusalem.

The Cleansing of the Temple

14 And he found in the temple *courts*² those who were selling oxen and sheep and doves, and the money changers seated. **15** And he made a whip of cords *and*³ drove *them*⁴ all out of the temple *courts*,⁵ both the sheep and the oxen, and he poured out the coins of the money changers and overturned their⁶ tables. **16** And to the ones selling the doves he said, “Take these *things* away from here! Do not make my Father’s house $_$ a marketplace $_$!”⁷ **17** His disciples remembered that it is written, “Zeal for your house will consume me.”⁸

18 So the Jews answered and said to him, “What sign do you show to us, because you are doing these *things*?” **19** Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up!” **20** Then the Jews said, “This temple has been under construction⁹ forty-six years, and will you raise it up in three days?” **21** But he was speaking about the temple of his body. **22** So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

Jesus at the Passover

23 Now while he was in Jerusalem at the Passover, during the feast, many believed in his name *because they*¹⁰ saw his signs which he was doing. **24** But Jesus himself did not entrust himself to them, because he knew all *people*,¹¹ **25** and because he did not $_$ need $_$ ¹² anyone $_$ to testify $_$ ¹³ about man, for he himself knew what was in man.¹⁴

¹ Literally “not many”

² Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

³ Here “*and*” is supplied because the previous participle (“made”) has been translated as a finite verb

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Literally “a market house”; or “a house of merchants” (an allusion to Zech 14:21)

⁸ A quotation from Ps 69:9

⁹ This translation of the aorist verb is based on a very close parallel in Ezra 5:16 (LXX), where it is clear from the following verb that the construction had not yet been completed

¹⁰ Here “*because*” is supplied as a component of the participle (“saw”) which is understood as causal

¹¹ The Greek term is masculine and thus refers to “all *people*” rather than “all *things*” (which would be neuter)

¹² Literally “have need that”

¹³ Literally “should testify”

¹⁴ Here “man” has been retained rather than the generic “people” to maintain the connection with the following verse

A Meeting with Nicodemus

3 **1** Now there was a man of the Pharisees ¹ whose name was ¹ Nicodemus, a ruler of the Jews. **2** This man came to him at night and said to him, “Rabbi, we know that *you are*² a teacher who has come from God, for no one is able to perform these signs that you are performing unless God were with him.” **3** Jesus answered and said to him, “Truly, truly I say to you, unless someone is born from above,³ above,³ he is not able to see the kingdom of God.” **4** Nicodemus said to him, “How can a man be born *when he* is an old man? He is not able to enter into his mother’s womb for the second time and be born, *can he?*”⁴

5 Jesus answered, “Truly, truly I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of God. **6** What is born of the flesh is flesh, and what is born of the Spirit is spirit. **7** Do not be astonished that I said to you, ‘It is necessary for you to be born from above.’⁵ **8** The wind blows wherever it wishes, and you you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone who is born of the Spirit.”

9 Nicodemus answered and said to him, “How can these *things* be?” **10** Jesus answered and said to him, “Are you the teacher of Israel, and you do not understand these *things*? **11** Truly, truly I say to you, we speak what we know, and we testify *about* what we have seen, and you do not accept our testimony! **12** If I tell you earthly things and you do not believe, how will you believe if I tell you heavenly things? **13** And no one has ascended into heaven except the one who descended from heaven – the Son of Man. **14** And just as Moses lifted up the snake in the wilderness,⁶ thus it is necessary *that* the Son of Man be lifted up, **15** so that everyone who believes in him will have eternal life.”⁷

God’s Love for the World

16 For in this way God loved the world, so that he gave his one and only Son, in order that everyone who believes in him will not perish, but will have eternal life. **17** For God did not send his Son into the world in order that he should judge⁸ the world, but in order that the world should be saved through him. **18** The one who believes in him is not judged,⁹ but the one who does not believe has already been judged,¹⁰ because he has not believed in the name of the one and only Son of God. **19** And this is the judgment: that the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil. **20** For everyone who practices evil hates the light and does

¹ Literally “the name to him”

² Here both the pronoun and verb are understood in Greek and are supplied in the translation

³ The same Greek word can mean either “from above” or “again,” which allows for the misunderstanding by Nicodemus here; Jesus was speaking of new birth “from above,” while Nicodemus misunderstood him to mean a second physical birth

⁴ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*can he?*”

⁵ The same Greek word can mean either “from above” or “again” (see also v. 3)

⁶ An allusion to Num 21:5-9

⁷ Some interpreters and Bible translations extend the quotation of Jesus’ words through v. 21

⁸ Or “he should condemn”

⁹ Or “condemned”

¹⁰ Or “been condemned”

not come to the light, lest his deeds be exposed. **21** But the one who practices the truth comes to the light, in order that his deeds may be revealed, that they are done in God.

Additional Testimony by John the Baptist About Jesus

22 After these *things* Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing. **23** Now John was also baptizing at Aenon near Salim, because water was plentiful there, and they were coming and were being baptized. **24** (For John had not yet been thrown into prison.)

25 So a dispute occurred on the part of John's disciples with a Jew¹ concerning purification. **26** And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified – look, this one is baptizing, and all are coming to him!"

27 John answered and said, "A man can receive not one *thing* unless it is granted to him from heaven! **28** You yourselves testify about me that I said, 'I am not the Christ, but I am sent before that one.' **29** The one who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices _{greatly}² because of the bridegroom's voice. So this joy of mine is complete. **30** It is necessary for that one to increase, but *for* me to decrease."

31 The one who comes from above is over all. The one who is from the earth is from the earth and speaks from the earth; the one who comes from heaven is over all. **32** What he has seen and heard, this he testifies, and no one accepts his testimony. **33** The one who accepts his testimony has attested that God is true. **34** For *the one* whom God sent speaks the words of God, for he does not give the Spirit by measure. **35** The Father loves the Son and has given all *things* into his hand. **36** The one who believes in the Son has eternal life, but the one who disobeys the Son will not see life – but the wrath of God remains on him.³

The Samaritan Woman at Jacob's Well

4 **1** Now when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John **2** (although Jesus himself was not baptizing, but his disciples), **3** he left Judea and departed again for Galilee. **4** And it was necessary *for* him to go through Samaria.

5 Now he came to a town of Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph. **6** And Jacob's well was there, so Jesus, *because he* had become tired from the journey, simply sat down at the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, "Give me *water*⁴ to drink." **8** (For his disciples had gone away into the town so that they could buy food.) **9**

¹ Some significant early manuscripts read "the Jews"

² Literally "with joy"

³ Some interpreters and Bible translations extend the quotation of John the Baptist's words through v. 36

⁴ Here "water" is supplied in the translation as the understood direct object of the verb "give"

So the Samaritan woman said to him, “How do you, being a Jew, ask from me *water*¹ to drink, *since I*² am a Samaritan woman?” (For Jews have no dealings with Samaritans.)

10 Jesus answered and said to her, “If you had known the gift of God and who it is who says to you, ‘Give me *water*³ to drink,’ you would have asked him, and he would have given you living water.” **11** The woman said to him, “Sir, you have no bucket and the well is deep! From where then do you get this living water? **12** You are not greater than our father Jacob, *are you*,⁴ who gave us the well and drank from it himself, and his sons and his livestock?”

13 Jesus answered and said to her, “Everyone who drinks of this water will be thirsty again. **14** But whoever drinks of this water which I will give to him will never be thirsty for eternity, but the water which I will give to him will become in him a well of water springing up to eternal life.” **15** The woman said to him, “Sir, give me this water, so that I will not be thirsty or come here to draw *water!*”⁵ **16** He said to her, “Go, call your husband and come here.” **17** The woman answered and said to him, “I do not have a husband.” Jesus said to her, “You have said rightly, ‘I do not have a husband,’ **18** for you have had five husbands, and *the one* whom you have now is not your husband; this you have said truthfully!”

19 The woman said to him, “Sir, I see that you are a prophet. **20** Our fathers worshiped on this mountain, and you *people*⁶ say that in Jerusalem is the place where it is necessary to worship.” **21** Jesus said to her, “Believe me, woman, that an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. **22** You worship what you do not know. We worship what we know, because salvation is from the Jews. **23** But an hour is coming – and now is *here*⁷ – when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such *people to be* his worshipers. **24** God *is* spirit, and the ones who worship him must worship in spirit and truth.” **25** The woman said to him, “I know that Messiah is coming” (the one called Christ); “whenever that one comes, he will proclaim all *things* to us.” **26** Jesus said to her, “I, the one speaking to you, am *he*.⁸

The Disciples and the Harvest

27 And at this *point*⁹ his disciples came, and they were astonished that he was speaking with a woman. However, no one said, “What do you seek?” or “Why are you speaking with her?” **28** So the woman left her water jar and went away into the town and

¹ Here “water” is supplied in the translation as the understood direct object of the verb “ask”

² Here “*since*” is supplied as a component of the participle (“am”) which is understood as causal

³ Here “water” is supplied in the translation as the understood direct object of the verb “give”

⁴ The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase “*are you*” in the translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*people*” is supplied in the translation because the Greek pronoun is plural

⁷ The word “*here*” is not in the Greek text but is implied

⁸ Here the predicate nominative is supplied from context in the English translation

⁹ The word “*point*” is not in the Greek text but is implied

said to the people,¹ **29** “Come, see a man who told me everything I have ever done! Perhaps this one is the Christ?” **30** They went out from the town and were coming to him.

31 In the meanwhile the disciples were asking him, saying, “Rabbi, eat *something!*”² **32** But he said to them, “I have food to eat that you do not know about.” **33** So the disciples began to say³ to one another, “No one brought him *anything*⁴ to eat, *did they?*”⁵ **34** Jesus said to them, “My food is that I do the will of the one who sent me and complete his work. **35** Do you not say, ‘There are yet four months and the harvest comes’? Behold, I say to you, lift up your eyes and look at the fields, that they are white for harvest already.⁶ **36** The one who reaps receives wages and gathers fruit for eternal life, in order that the one who sows and the one who reaps can rejoice together. **37** For in this *instance*⁷ the saying is true, ‘It is one who sows and another who reaps.’ **38** I sent you you to reap what you did not work for; others have worked, and you have entered into their work.”

The Samaritans and the Savior of the World

39 Now from that town many of the Samaritans believed in him because of the word of the woman who testified, “He told me everything that I have done.” **40** So when the Samaritans came to him, they began asking⁸ him to stay with them. And he stayed there two days. **41** And many more believed because of his word, **42** And they were saying to the woman, “No longer because of *what you said*⁹ do we believe, for we ourselves have heard, and we know that this one is truly the Savior of the world!”

Return to Galilee

43 And after the two days he departed from there into Galilee. **44** For Jesus himself testified that a prophet has no honor in his own homeland. **45** So when he came to Galilee, the Galileans welcomed him, *because they*¹⁰ had seen all *the things* he had done in Jerusalem at the feast (for they themselves had also come to the feast).

A Royal Official's Son Is Healed

46 Now he came again to Cana in Galilee, where he had made the water wine. And *there* was at Capernaum a certain royal official whose son was sick. **47** This man, *when*

¹ Assuming the term is used here in a generic sense to refer to persons of either gender, it should be translated “people”; if instead the term here refers only to the town leaders or elders who met at the town gate, then “men” would be appropriate

² Here the direct object is supplied from context in the English translation

³ The imperfect tense has been translated as ingressive here (“began to say”)

⁴ Here the direct object is supplied from context in the English translation

⁵ The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase “*did they*” in the translation

⁶ Some interpreters and Bible translations place the word “already” at the beginning of the next verse: “Already the one who reaps receives wages...”

⁷ The word “*point*” is not in the Greek text but is implied

⁸ The imperfect tense has been translated as ingressive here (“began asking”)

⁹ Literally “your speaking”

¹⁰ Here “*because*” is supplied as a component of the participle (“had seen”) which is understood as causal

he¹ heard that Jesus had come from Judea into Galilee, went to him and asked that he come down and heal his son, for he was about to die. **48** So Jesus said to him, “Unless you *people*² see signs and wonders, you will never believe!” **49** The royal official said to him, “Sir, come down before my child dies!” **50** Jesus said to him, “Go, your son will live.” The man believed the word that Jesus spoke to him, and he departed.

51 Now *as*³ he was going down, his slaves met him, saying that his child was alive. **52** So he inquired from them the hour at which he had gotten better. Then they said to him, “Yesterday at the seventh hour the fever left him.” **53** So the father knew that *it was* at that same hour at which Jesus said to him, “Your son will live,” and he himself believed, and his whole household. **54** Now this *is* again a second sign Jesus performed *when he*⁴ came from Judea into Galilee.

A Paralytic Is Healed

5 **1** After these *things there* was a feast of the Jews, and Jesus went up to Jerusalem. **2** Now there is in Jerusalem near the Sheep Gate a pool called in Aramaic *Bethzatha*,⁵ which has five porticoes. **3** In these were lying a large number of those who were sick, blind, lame, paralyzed.⁶ **5** And a certain man was there who had *been* thirty-eight years in his sickness. **6** Jesus, *when he*⁷ saw this one lying *there there* and knew that he had *been sick*⁸ a long time already, said to him, “Do you want to become well?” **7** The one who was sick answered him, “Sir, I do not have anyone that, whenever the water is stirred up, could put me into the pool. But *while*⁹ I am coming, another goes down before me.” **8** Jesus said to him, “Get up! Pick up your mat and walk!” **9** And immediately the man became well and picked up his mat and began to walk.¹⁰ (Now it was the Sabbath on that day.)

10 So the Jews were saying to the one who had been healed, “It is the Sabbath, and it is not permitted for you to pick up your mat!” **11** But he answered them, “The one who made me well – that one said to me, ‘Pick up your mat and walk!’” **12** They asked him, “Who is the man who said to you, ‘Pick up *your mat*¹¹ and walk?’” **13** But the one who was healed did not know who it was, for Jesus had withdrawn *while*¹² a crowd was in the place.

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Here “*people*” is supplied in the translation because the Greek verb (“see”) is plural

³ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was going down”)

⁴ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁵ The majority of later manuscripts read “Bethesda,” while other early manuscripts read “Bethsaida”

⁶ The majority of later manuscripts add the following words: “waiting for the moving of the water. **4** For an angel of the Lord from time to time went down in the pool and stirred up the water. So the one who went in first after the stirring of the water was healed of whatever disease he suffered.”

⁷ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁸ The phrase “*been sick*” is not in the Greek text, but is supplied from the context

⁹ Literally “during which *time*”

¹⁰ The imperfect tense has been translated as ingressive here (“began to walk”)

¹¹ In Greek the direct object (“*your mat*”) is not in the Greek text but the repetition is implied from the previous verse

¹² Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was”)

Equal with God

14 After these *things* Jesus found him at the temple and said to him, “Look, you have become well! Sin no longer, lest something worse happen to you.” **15** The man went and reported to the Jews that Jesus was the one who made him well. **16** And on account of this the Jews began to persecute¹ Jesus, because he was doing these *things* on the Sabbath. **17** But Jesus answered them, “My Father is working until now, and I am working.” **18** So on account of this the Jews were seeking even more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, *thus*² making himself equal with God.

The Authority of the Son

19 So Jesus answered and said to them, “Truly, truly I say to you, the Son can do nothing from himself except what he sees the Father doing. For whatever that one does, these *things* also the Son does likewise. **20** For the Father loves the Son and shows him everything that he himself is doing. And greater works than these he will show him, so that you will be astonished. **21** For just as the Father raises the dead and makes *them*³ alive, thus also the Son makes alive whomever he wishes. **22** For the Father does not judge anyone, but he has given all judgment to the Son, **23** in order that all *people*⁴ will honor the Son, just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him. **24** Truly, truly I say to you that the one who hears my word and who believes the one who sent me has eternal life, and does not come into judgment, but has passed from death into life.

25 “Truly, truly I say to you, that an hour is coming – and now is *here* – when the dead will hear the voice of the Son of God, and the ones who hear will live. **26** For just as the Father has life in himself, thus also he has granted to the Son to have life in himself. **27** And he has granted him authority to carry out judgment, because he is the Son of Man.

28 “Do not be astonished *at* this, because an hour is coming in which all those in the tombs will hear his voice **29** and they will come out – those who have done good *things* to a resurrection of life, but those who have practiced evil *things* to a resurrection of judgment. **30** I am able to do nothing from myself. Just as I hear, I judge, and my judgment is just, because I do not seek my *own* will, but the will of the one who sent me.

Further Testimony About the Son

31 “If I testify about myself, my testimony is not true. **32** There is another who testifies about me, and I know that the testimony which he testifies about me is true. **33** You have sent to John and he has testified to the truth. **34** (And I do not receive testimony from people, but I say these *things* in order that you may be saved.) **35** That one was the lamp *which was* burning and shining, and you wanted to rejoice for an hour in his light.

¹ The imperfect tense has been translated as ingressive here (“began to persecute”)

² Here “*thus*” is supplied as a component of the participle (“making”) which is understood as result

³ Here the direct object is supplied from context in the English translation

⁴ The word “*people*” is not in the Greek text but is implied

36 “But I have a testimony greater than John’s, for the works which the Father has given to me that I should complete them – the very works which I am doing – *these* testify about me, that the Father has sent me. **37** And the Father who sent me, that one has testified about me. You have neither heard his voice at any time nor seen his form. **38** And you do not have his word residing in yourselves, because the one whom that one sent, in this one you do not believe. **39** You search¹ the scriptures because you think that you have eternal life in them, and it is these that testify about me. **40** And you are not willing to come to me so that you may have life.

41 “I do not accept glory² from people, **42** but I know you, that you do not have the love of God in yourselves. **43** I have come in my Father’s name, and you do not accept me. If another should come in his own name, you would accept that one! **44** How are you able to believe, *if you*³ accept glory from one another, and do not seek the glory *which is* from the only God? **45** Do not think that I will accuse you before the Father! The one who accuses you is Moses, in whom you have put your hope! **46** For if you had believed Moses, you would believe me, for that one wrote about me. **47** But if you do not believe that one’s writings, how will you believe my words?”

The Feeding of Five Thousand

6 **1** After these *things* Jesus went away to the other side of the sea of Galilee (that is, Tiberias). **2** And a large crowd was following him because they were observing the signs that he was doing on those who were sick. **3** So Jesus went up on the mountain and sat down there with his disciples. **4** (Now the Passover, the feast of the Jews, was near.) **5** Then Jesus, when he looked up⁴ and saw that a large crowd was coming to him, said to Philip, “Where can we buy bread so that these *people* can eat?” **6** (Now he said this to test him, because he knew what he was going to do.) **7** Philip replied to him, “Two hundred denarii *worth of* bread would not be enough for them, in order that each one could receive a little.” **8** One of his disciples, Andrew the brother of Simon Peter, said to him, **9** “Here is a boy who has five barley loaves and two fish, but what are these for so many *people*?” **10** Jesus said, “Make the people recline.” (Now *there* was a lot of grass in the place.) So the men reclined, approximately five thousand *in* number. **11** Then Jesus took the bread, and *after he*⁶ had given thanks, he distributed *it*⁷ to those who were reclining – likewise also of the fish, as much as they wanted. **12** And when they were satisfied, he said to his disciples, “Gather the remaining fragments so that nothing is lost.” **13** So they gathered *them*,⁸ and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

¹ Or “Search” (an imperative)

² Or “honor”

³ Here “*if*” is supplied as a component of the participle (“accept”) which is understood as conditional

⁴ Literally “then Jesus lifting up the eyes”

⁵ Here “*when*” in the translation is supplied as a component of the participle “lifting up” which is understood as temporal

⁶ Here “*after*” is supplied as a component of the participle (“had given thanks”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Here the direct object is supplied from context in the English translation

14 Now *when*¹ the people saw the sign that he performed, they began to say,² “This one is truly the Prophet who is to come into the world!” **15** Then Jesus, *because*³ he knew that they were about to come and seize him in order to make *him*⁴ king, withdrew again up the mountain *by* himself alone.

Jesus Walks on the Water

16 Now when evening came, his disciples went down to the sea. **17** And getting into a boat, they began to go⁵ to the other side of the sea, to Capernaum. And it had already become dark, and Jesus had not yet come to them. **18** And the sea began to be stirred up⁶ *because*⁷ a strong wind was blowing. **19** Then *when they*⁸ had rowed about twenty-five or or thirty stadia,⁹ they saw Jesus walking on the sea and coming near the boat, and they were afraid. **20** But he said to them, “*It is I!* Do not be afraid!” **21** So they were wanting to take him into the boat, and immediately the boat came to the land to which they were going.

Discourse About the Bread of Life

22 On the next day, the crowd that was on the other side of the sea saw that other boats were not there (except one), and that Jesus had not entered with his disciples into the boat, but his disciples had departed alone. **23** Other boats from Tiberias came near the place where they had eaten the bread *after*¹⁰ the Lord had given thanks. **24** So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum seeking Jesus.

25 And *when they*¹¹ found him on the other side of the sea, they said to him, “Rabbi, when did you get here?” **26** Jesus replied to them and said, “Truly, truly I say to you, you seek me not because you saw signs, but because you ate of the loaves and were satisfied! **27** Do not work for the food that perishes, but the food that remains to eternal life, which the Son of Man will give to you. For God the Father has set his seal on this one.”

28 So they said to him, “What shall we do that we can accomplish the works of God?” **29** Jesus answered and said to them, “This is the work of God: that you believe in *the one* whom that one sent.” **30** So they said to him, “Then what sign will you perform, so that we can see *it*¹² and believe you? What will you do? **31** Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’¹³

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² The imperfect tense has been translated as ingressive here (“began to say”)

³ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁴ Here the direct object is supplied from context in the English translation

⁵ The imperfect tense has been translated as ingressive here (“began to go”)

⁶ The imperfect tense has been translated as ingressive here (“began to be stirred up”)

⁷ Here “*because*” is supplied as a component of the participle (“was blowing”) which is understood as causal

⁸ Here “*when*” is supplied as a component of the participle (“had rowed”) which is understood as temporal

⁹ A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m), so this was around 3 miles (5 km)

¹⁰ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had given thanks”)

¹¹ Here “*when*” is supplied as a component of the participle (“found”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ A quotation from Ps 78:24 which refers to the events of Exod 16:4-36

32 Then Jesus said to them, “Truly, truly I say to you, Moses did not give you bread from heaven, but my Father is giving you the true bread from heaven! **33** For the bread of God is the one who comes down from heaven and gives life to the world.” **34** So they said to him, “Sir, always give us this bread!”

35 Jesus said to them, “I am the bread of life. The one who comes to me will never be hungry, and the one who believes in me will never be thirsty again. **36** But I said to you that you have seen me and do not believe. **37** Everyone whom the Father gives to me will come to me, and the one who comes to me I will never throw out, **38** because I have come down from heaven not that I should do my will, but the will of the one who sent me. **39** Now this is the will of the one who sent me: that everyone whom he has given me, I would not lose *any* of them,¹ but raise them² up on the last day. **40** For this is the will of my Father, that everyone who looks at the Son and believes in him would have eternal life, and I will raise him up on the last day.”

41 Now the Jews began to grumble³ about him because he said, “I am the bread that came down from heaven,” **42** and they were saying, “Is this one not Jesus the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” **43** Jesus answered and said to them, “Do not grumble _⋮ among yourselves _⋮!”⁴ **44** No one is able to come to me unless the Father who sent me draws him, him, and I will raise him up on the last day. **45** It is written in the prophets, ‘And they will all be taught by God.’⁵ Everyone who hears from the Father and learns comes to me. **46** (Not that anyone has seen the Father except the one who is from God – this one has seen the Father.)⁶ **47** Truly, truly I say to you, the one who believes has eternal life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness and they died. **50** This is the bread that comes down from heaven so that someone may eat from it and not die. **51** I am the living bread that came down from heaven. If anyone eats from this bread, he will live _⋮ forever _⋮.⁷ And the bread that I will give for the life of the world is my flesh.”

52 So the Jews began to quarrel⁸ _⋮ among themselves _⋮,⁹ saying, “How can this man give us his flesh to eat?” **53** 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 do not have life in yourselves! **54** The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. **55** For my flesh is true food, and my blood is true drink. **56** The one who eats¹⁰ my flesh and drinks my blood resides in me and I in him. **57** Just as

¹ This pronoun is neuter singular in Greek, but is collective

² This pronoun is neuter singular in Greek, but is collective

³ The imperfect tense has been translated as ingressive here (“began to grumble”)

⁴ Literally “with one another”

⁵ A quotation from Isa 54:13

⁶ The switch from first person in vv. 44-45 to third person here and back to first person in vv. 47-51 suggests that this verse is a parenthetical comment by the author rather than the words of Jesus

⁷ Literally “for the age”

⁸ The imperfect tense has been translated as ingressive here (“began to quarrel”)

⁹ Literally “with one another”

¹⁰ This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

the living Father sent me, and I live because of the Father, *so* also the one who eats¹ me – that one will live because of me. **58** This is the bread that came down from heaven, not as the fathers ate and died. The one who eats² this bread will live *forever*.”³

Many of Jesus' Disciples Offended by His Teaching

59 He said these *things while*⁴ teaching in the synagogue in Capernaum. **60** Thus many of his disciples, *when they*⁵ heard it,⁶ said, “This saying is hard! Who can understand it?” **61** But Jesus, *because he*⁷ knew within himself that his disciples were grumbling about this, said to them, “Does this cause you to be offended? **62** Then *what* if you see the Son of Man ascending where he was before? **63** The Spirit is the one who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and are life. **64** But there are some of you who do not believe.” (For Jesus knew from the beginning who they were who did not believe, and who it was who would betray him.) **65** And he said, “Because of this I said to you that no one can come to me unless it has been granted to him by the Father.”

Peter's Confession

66 For this *reason* many of his disciples *drew back*⁸ and were not walking with him any longer. **67** So Jesus said to the twelve, “You do not want to go away also, *do you?*”⁹ **68** Simon Peter answered him, “Lord, to whom would we go? You have the words words of eternal life. **69** And we have believed, and have come to know, that you are the Holy One of God.” **70** Jesus replied to them, “Did I not choose you, the twelve, and one of you is the devil?” **71** (Now he was speaking about Judas *son* of Simon Iscariot, because this one – one of the twelve – was going to betray him.)

Jesus' Brothers Do Not Believe in Him

7 **1** And after these *things* Jesus was going about in Galilee. For he did not want to go about in Judea, because the Jews were seeking to kill him. **2** Now the feast of the Jews – the *feast of Tabernacles* – was near. **3** So his brothers said to him, “Depart from here and go to Judea, so that your disciples also can see your works that you are doing. **4** For no one does anything in secret and *yet* he himself desires to be

¹ This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

² This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

³ Literally “for the age”

⁴ Here “*when*” is supplied as a component of the participle (“teaching”) which is understood as temporal

⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁸ Literally “went away to the things behind”

⁹ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*do you*”

publicly recognized ¹. If you are doing these *things*, reveal yourself to the world!” **5**
(For not even his brothers believed in him.)

Jesus at the Feast of Tabernacles

6 So Jesus said to them, “My time has not yet come, but your time is always ready. **7** The world cannot hate you, but it hates me, because I am testifying about it, that its deeds are evil. **8** You go up to the feast. I am not² going up to this feast, because my time is not yet completed.³ **9** And *when he*⁴ had said these *things*, he remained in Galilee.

10 But when his brothers had gone up to the feast, then he also went up, not openly, but (as it were) in secret. **11** So the Jews were looking for him at the feast, and were saying, “Where is he?” **12** And there was a lot of grumbling concerning him among the crowds; some were saying, “He is a good *man*,” but others were saying, “No, but he deceives the crowd.” **13** However, no one was speaking openly about him for fear of the Jews.

14 Now when the feast was already half over ⁵, Jesus went to the temple *courts*⁶ and began to teach.⁷ **15** Then the Jews were astonished, saying, “How does this man possess knowledge ⁸, *because he*⁹ has not been taught?” **16** So Jesus answered them and said, “My teaching is not mine, but *is* from the one who sent me. **17** If anyone wants to do his will, he will know about my¹⁰ teaching, whether it is from God or I am speaking from myself. **18** The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him – this one is true, and there is no unrighteousness in him. **19** Has not Moses given you the law, and none of you carries out the law? Why do you seek to kill me?”

20 The crowd replied, “You have a demon! Who is seeking to kill you?” **21** Jesus answered and said to them, “I performed one work, and you are all astonished. **22** Because of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. **23** If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well¹¹ on the Sabbath? **24** Do not judge according to outward appearance, but judge according to righteous judgment!”

¹ Literally “with openness”

² Most manuscripts read “not yet” here, but this is obviously an easier reading intended to reconcile the statement with Jesus’ later actions

³ Or “fulfilled”

⁴ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

⁵ Literally “now it being already in the middle of the feast”

⁶ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁷ The imperfect tense has been translated as ingressive here (“began to teach”)

⁸ Literally “know letters”

⁹ Here “*because*” is supplied as a component of the participle (“been taught”) which is understood as causal

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Or “a man entirely well”

Is Jesus the Christ?

25 Then some of the inhabitants of Jerusalem began to say,¹ “Is this not *the one* whom they are seeking to kill? **26** And behold, he is speaking openly and they are saying nothing to him! Can it be that the rulers truly know that this man is the Christ? **27** Yet we know where this man is from, but the Christ, whenever he comes – no one knows where he is from!”

28 Then Jesus cried out in the temple *courts*,² teaching and saying, “You both know me and you know where I am from! And I have not come from myself, but the one who sent me is true, whom you do not know. **29** I know him, because I am from him and he sent me.”

30 So they were seeking to seize him, and no one laid a hand on him, because his hour had not yet come. **31** But from the crowd many believed in him and were saying, “Whenever the Christ comes, he will not perform more signs than this man has done, *will he?*”³

32 The Pharisees heard the crowd murmuring these *things* about him, and the chief priests and the Pharisees sent officers in order _⌋ to take him into custody _⌋.⁴ **33** Then Jesus said, “Yet a little time I am with you, and I am going to the one who sent me. **34** You will seek me and will not find me, and where I am, you cannot come.”

35 So the Jews said to one another, “Where *is* this one going to go, that we will not find him? He is not going to go to the Dispersion among the Greeks and teach the Greeks, *is he?*”⁵ **36** What is this saying that he said, ‘You will seek me and will not find me, and where I am, you cannot come?’”

The Promise of the Spirit

37 Now on the last day of the feast – the great *day* – Jesus stood and cried out, saying, “If anyone is thirsty, let him come to me, and let him drink, **38** the one who believes in me.⁶ Just as the scripture said, ‘Out of his belly will flow rivers of living water.’”⁷ **39** Now he said this concerning the Spirit, whom those who believed in him were about to receive. For the Spirit was not yet *given*,⁸ because Jesus had not yet been glorified.)

¹ The imperfect tense has been translated as ingressive here (“began to say”)

² Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

³ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*will he?*”

⁴ Literally “that they could seize him”

⁵ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*is he?*”

⁶ An alternative punctuation of vv. 37-38 reads: “If anyone is thirsty, let him come to me and let him drink. **38** The one who believes in me, just as the scripture said, ‘Out of his belly will flow rivers of living water.’”

⁷ A quotation from the Old Testament of uncertain origin; texts most often suggested are Isa 44:3; 55:1; 58:11; Zech 14:8

⁸ A few manuscripts supply the participle “given” here; while it is unlikely this represents the original reading, many English versions nevertheless supply “given” to avoid the impression that the Spirit did not exist prior to this point

Different Opinions About Jesus

40 Then, *when they*¹ heard these words, *some* from the crowd began to say,² “This man is truly the Prophet!” **41** Others were saying, “This man is the Christ!” But others were saying, “No, for the Christ does not come from Galilee, *does he?*”³ **42** Has not the scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” **43** So there was a division in the crowd because of him. **44** And some of them were wanting to seize him, but no one laid hands on him.

45 So the officers came to the chief priests and Pharisees. And they said to them, “*Why*”⁴ did you not bring him?” **46** The officers replied, “Never has a man spoken like this!” **47** Then the Pharisees replied to them, “You have not also been deceived, *have you?*”⁵ **48** *None*”⁶ of the rulers or of the Pharisees have believed in him, *have they?*”⁷ **49** But this crowd who does not know the law is accursed!”

50 Nicodemus, the one who came to him previously – who was one of them – said to them, **51** “Our law does not condemn a man unless it first hears from him and knows what he is doing, *does it?*”⁸ **52** They answered and said to him, “You are not also from Galilee, *are you?*”⁹ Investigate and see that a prophet does not arise from Galilee!” **53** *And each one went to his [own] house.*¹⁰

A Woman Caught in Adultery

8 **1** But Jesus went to the Mount of Olives. **2** Now early in the morning he came again to the temple *courts*.¹¹ And all the people were coming to him, and he sat down *and*¹² began to teach¹³ them.

3 Now the scribes and the Pharisees brought a woman caught in adultery. And standing her in *their* midst, **4** they said to him, “Teacher, this woman was caught in the very act of committing adultery! **5** Now in the law, Moses commanded us to stone such women. So what do you say?” **6** (Now they were saying this to test him, so that they would have *an occasion*¹⁴ to bring charges against him.) But Jesus, bending down, began

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² The imperfect tense has been translated as ingressive here (“began to say”)

³ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*does he?*”

⁴ Literally “because of what”

⁵ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*have you?*”

⁶ Literally “not anyone”

⁷ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*have they?*”

⁸ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*does it?*”

⁹ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you?*”

¹⁰ John 7:53 - 8:11 is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after Luke 21:38

¹¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹² Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

¹³ The imperfect tense has been translated as ingressive here (“began to teach”)

¹⁴ Here the direct object is supplied from context in the English translation

to write¹ with *his*² finger on the ground. **7** And when they persisted in asking him, he straightened up and said to them, “The *one* of you without sin, let him throw the first stone at her!” **8** And bending down again, he wrote on the ground. **9** Now *when they*³ heard *it*,⁴ they began to depart,⁵ one by one, beginning with the older ones, and he was left alone – and the woman who was in *their* midst. **10** So straightening up, Jesus said to her, “Woman, where are they? Does no one condemn you?” **11** And she said, “No one, Lord.” So Jesus said, “Neither do I condemn you. Go, and from now on, sin no more.”]]⁶

Jesus, the Light of the World

12 Then Jesus spoke to them again, saying, “I am the light of the world! The one who follows me will never walk in darkness, but will have the light of life.” **13** So the Pharisees said to him, “You testify concerning yourself! Your testimony is not true.” **14** Jesus answered and said to them, “Even if I testify concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from or where I am going. **15** You judge according to externals; I do not judge anyone. **16** But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me. **17** And even in your law it is written that the testimony of two men is true.⁷ **18** I am the one who testifies concerning myself, and the Father who sent me testifies concerning me.”

19 So they were saying to him, “Where is your father?” Jesus replied, “You know neither me nor my Father! If you had known me, you would have known my Father also.” **20** He spoke these words by the treasury *while*⁸ teaching in the temple *courts*,⁹ and and no one seized him, because his hour had not yet come.

Jesus Predicts His Death

21 So he said to them again, “I am going away, and you will seek me and will die in your sin. Where I am going you cannot come!” **22** Then the Jews began to say,¹⁰ “Perhaps he will kill himself, because he is saying, ‘Where I am going you cannot come.’” **23** And he said to them, “You are from below; I am from above. You are from this world; I am not from this world. **24** Thus I said to you that you will die in your sins. For if you do not believe that I am *he*, you will die in your sins.”

25 So they began to say to him,¹¹ “Who are you?” Jesus said to them, “*What*”¹² I have been saying to you *from* the beginning. **26** I have many *things* to say and to judge

¹ The imperfect tense has been translated as ingressive here (“began to write”)

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ The imperfect tense has been translated as ingressive here (“began to depart”)

⁶ John 7:53 - 8:11 is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after Luke 21:38

⁷ An allusion to Deut 17:6

⁸ Here “*while*” is supplied as a component of the participle (“teaching”) which is understood as temporal

⁹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁰ The imperfect tense has been translated as ingressive here (“began to say”)

¹¹ The imperfect tense has been translated as ingressive here (“began to say”)

¹² Literally “that which”

concerning you, but the one who sent me is true, and *the things* which I heard from him, these *things* I say to the world.” **27** (They did not know that he was speaking to them about the Father.)

28 Then Jesus said to them, “When you lift up the Son of Man, then you will recognize that I am *he*, and I do nothing from myself, but just as the Father taught me, I say these *things*. **29** And the one who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him.” **30** *While*¹ he was saying these *things*, many believed in him.

The Truth Will Set You Free

31 Then Jesus said to those Jews who had believed him, “If you continue in my word you are truly my disciples, **32** and you will know the truth, and the truth will set you free.” **33** They replied to him, “We are descendants of Abraham and have not been enslaved to anyone at any time. How do you say, ‘You will become free?’” **34** Jesus replied to them, “Truly, truly I say to you, that everyone who commits sin is a slave of sin. **35** And the slave does not remain in the household _⌋ forever_⌋;² the son remains _⌋ forever_⌋.³ **36** So if the son sets you free, you will be truly free. **37** I know that you are descendants of Abraham. But you are seeking to kill me, because my word makes no progress among you. **38** I speak *the things* that I have seen with the Father; so also you do *the things* that you have heard from the Father.”

The Priority of Jesus Over Abraham

39 They answered and said to him, “Abraham is our father!” Jesus said to them, “If you are children of Abraham, do the deeds of Abraham! **40** But now you are seeking to kill me, a man who spoke to you the truth which I heard from God. This Abraham did not do. **41** You are doing the deeds of your father!”

Then they said to him, “We were not born from sexual immorality! We have one father, God!” **42** Jesus said to them, “If God were your father, you would love me, for I have come forth from God and have come. For I have not come from myself, but that one sent me. **43** _⌋ Why_⌋⁴ do you not understand my way of speaking? Because you are not able to listen to my message. **44** You are of your father the devil, and you want to do the desires of your father! That one was a murderer from the beginning, and does not stand firm in the truth, because truth is not in him. Whenever he speaks the lie, he speaks from his own *nature*,⁵ because he is a liar and the father _⌋ of lies_⌋.⁶ **45** But because I am telling telling the truth, you do not believe me. **46** Who among you convicts me concerning sin? If I am telling the truth, _⌋ why_⌋⁷ do you not believe me? **47** The one who is from God listens to the words of God. Because of this you do not listen – because you are not of God.”

¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was saying”)

² Literally “for the age”

³ Literally “for the age”

⁴ Literally “because of what”

⁵ The word “*nature*” is not in the Greek text but is implied

⁶ Literally “of it”

⁷ Literally “because of what”

48 The Jews answered and said to him, “Do we not correctly say that you are a Samaritan and have a demon?” **49** Jesus replied, “I do not have a demon, but I honor my Father, and you dishonor me! **50** But I do not seek my *own* glory. There is one who seeks and judges! **51** Truly, truly I say to you, if anyone keeps my word, he will never experience death _{for the age}.¹”

52 Then the Jews said to him, “Now we know that you have a demon! Abraham and the prophets died, and you say, ‘If anyone keeps my word, he will never taste death _{for the age}.’² **53** You are not greater than our father Abraham who died, *are you?*³ And the prophets died! Who do you make yourself *to be?*” **54** Jesus replied, “If I glorify myself, my glory is nothing. The one who glorifies me is my Father, *about* whom you say, ‘He is our God.’ **55** And you have not known him, but I know him. And if I were to say that I do not know him, I would be a liar like you! But I know him and I keep his word. **56** Abraham your father rejoiced that he would see my day, and he saw *it*⁴ and was glad.”

57 So the Jews said to him, “_{for the age} You are _{for the age} not yet fifty years *old*, and have you seen Abraham?” **58** Jesus said to them, “Truly, truly I say to you, before Abraham was, I am!” **59** Then they picked up stones in order to throw *them*⁶ at him. But Jesus was hidden and went out of the temple *courts*.⁷

A Man Born Blind Is Given Sight

1 And *as*⁸ he⁸ went away, he saw a man blind from birth. **2** And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?” **3** Jesus replied, “Neither this man sinned nor his parents, but *it happened*⁹ so that the works of God could be revealed in him. **4** It is necessary *for us* to do the deeds of the one who sent me while it is day; night is coming, when no one can work! **5** While I am in the world, I am the light of the world.” **6** *When*¹⁰ he¹⁰ had said these *things*, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes. **7** And he said to him, “Go, wash in the pool of Siloam” (which is translated “sent”). So he went and washed and came back seeing.

8 Then the neighbors and those who saw him previously (because he was a beggar) began to say,¹¹ “Is this man not the one who used to sit and beg?” **9** Others were saying, “It is this man”; others were saying, “No, but he is like him.” That one was saying, “I am *he!*” **10** So they began to say¹² to him, “Then how were your eyes opened?” **11** He

¹ Literally “for the age”

² Literally “for the age”

³ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you?*”

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “you have”

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁸ Here “*as*” is supplied as a component of the participle (“went away”) which is understood as temporal

⁹ The words “*it happened*” are not in the Greek text but are implied

¹⁰ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹¹ The imperfect tense has been translated as ingressive here (“began to say”)

¹² The imperfect tense has been translated as ingressive here (“began to say”)

replied, “The man who is called Jesus made clay and smeared *it*¹ on my eyes and said to me, ‘Go to Siloam and wash!’ So I went, and I washed, *and*² I received sight.” **12** And they said to him, “Where is that man?” He said, “I do not know.”

The Reaction of the Pharisees to the Healing

13 They brought him – the one formerly blind – to the Pharisees. **14** (Now the day on which Jesus made the clay and opened his eyes was the Sabbath.) **15** So the Pharisees also were asking him again how he received sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” **16** So some of the Pharisees were saying, “This man is not from God, because he does not observe the Sabbath!” But others were saying, “How can a man *who is* a sinner perform such signs?” And there was a division among them. **17** So they said to the blind man again, “What do you say about him, because he opened your eyes?” And he said, “He is a prophet.”

18 So the Jews did not believe concerning him that he had been blind and received sight, until they summoned the parents of the one³ who received sight. **19** And they asked them, saying, “Is this man your son, whom you say was born blind? Then how does he now see?” **20** So his parents answered and said, “We know that this man is our son, and that he was born blind. **21** But how he now sees we do not know, or who opened his eyes we do not know. Ask him! \perp He is a mature adult \perp ;⁴ he will speak for himself!” **22** (His parents said these *things* because they were afraid of the Jews, for the Jews had already decided that if anyone should confess him *to be* Christ, he would be expelled from the synagogue. **23** Because of this his parents said, “ \perp He is a mature adult \perp ;⁵ ask him.”)

24 So they summoned the man who had been blind for the second time and said to him, “Give glory to God! We know that this man is a sinner!” **25** Then that man replied, “Whether he is a sinner I do not know. One *thing* I know – that *although* *I*⁶ was blind, now I see!” **26** So they said to him, “What did he do to you? How did he open your eyes?” **27** He replied to them, “I told you already and you did not listen! Why do you want to hear *it*⁷ again? You do not want to become his disciples also, *do you*?”⁸ **28** And they reviled him and said, “You are his disciple! But we are disciples of Moses! **29** We know that God has spoken to Moses, but we do not know where this man is from.” **30** The man answered and said to them, “For the remarkable thing is this, that you do not know where he is from, and he opened my eyes! **31** We know that God does not listen to sinners, but if someone is devout and does his will, he listens to this one. **32** From \perp time immemorial \perp ⁹ it has not been heard that someone opened the eyes of one born blind. **33**

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the two previous participles (“went” and “washed”) have been translated as finite verbs

³ Literally “of him”

⁴ Literally “he has maturity”

⁵ Literally “he has maturity”

⁶ Here “*although*” is supplied as a component of the participle (“was”) which is understood as concessive

⁷ Here the direct object is supplied from context in the English translation

⁸ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*do you*”

⁹ Literally “the age”

If this man were not from God, he would not be able to do anything!” **34** They answered and said to him, “You were born completely in sin, and are you attempting to teach¹ us?” And they threw him out.

Jesus as the Son of Man

35 Jesus heard that they had thrown him out, and finding him, he said, “Do you believe in the Son of Man?” **36** He answered and said, “And who is *he*, sir, that I may believe in him?” **37** Jesus said to him, “You have both seen him, and he is the one who is speaking with you.” **38** *And he said, “I believe, Lord!” and he worshiped him.* **39** *And Jesus said,*² “For judgment I have come into this world, so that those who do not see may see, and those who see may become blind!” **40** *Some* of the Pharisees who were with him heard these *things* and said to him, “We are not also blind, *are we?*”³ **41** Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see,’ your sin remains.

Jesus as the Good Shepherd

10 **1** “Truly, truly I say to you, the one who does not enter through the door into the fold of the sheep, but climbs up at some other place – that one is a thief and a robber. **2** But the one who enters through the door is the shepherd of the sheep. **3** For this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. **4** Whenever he sends out all his own, he goes before them, and the sheep follow him because they know his voice. **5** And they will never follow a stranger, but will flee from him, because they do not know the voice of strangers.” **6** Jesus told them this parable, but they did not understand what it was that he was saying to them.

7 Then Jesus said again, “Truly, truly, I say to you, I am the door of the sheep. **8** All those who came before me are thieves and robbers, but the sheep do not listen to them. **9** I am the door. If anyone enters through me, he will be saved, and will come in and will go out and will find pasture. **10** The thief _⌋ comes only _⌋⁴ so that he can steal and kill and destroy; I have come so that they may have life, and have *it*⁵ abundantly.

11 “I am the good shepherd. The good shepherd lays down his life for the sheep. **12** The hired hand, who is not the shepherd, whose own the sheep are not, sees the wolf approaching and abandons the sheep and runs away – and the wolf seizes them and scatters *them*⁶ – **13** because he is a hired hand and _⌋ he is not concerned _⌋⁷ about the sheep.

14 “I am the good shepherd, and I know my *own*, and my *own* know me, **15** just as the Father knows me and I know the Father, and I lay down my life for the sheep. **16** And

¹ Here the present tense is translated as a conative present (“attempting to teach”)

² A number of important manuscripts lack v. 38 and the first part of v. 39 (“and Jesus said”)

³ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “are we”

⁴ Literally “does not come except”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “it is not a concern to him”

I have other sheep which are not from this fold. I must bring these also, and they will hear my voice, and they will become one flock – one shepherd. **17** Because of this the Father loves me, because I lay down my life so that I may take possession of it again. **18** No one takes it from me, but I lay it down _⌋ voluntarily _⌋.¹ I have authority to lay it down, and I have authority to take possession of it again. This commandment I received from my Father.”

19 Again there was a division among the Jews because of these words. **20** And many of them were saying, “He has a demon and is out of his mind! Why do you listen to him?” **21** Others were saying, “These are not the words of one who is possessed by a demon! A demon is not able to open the eyes of the blind, *is it?*”²

Jesus at the Feast of the Dedication

22 Then the feast of the Dedication took place in Jerusalem. It was winter, **23** and Jesus was walking in the temple in the Portico of Solomon. **24** So the Jews surrounded him and began to say³ to him, “_⌋ How long will you keep us in suspense _⌋?⁴ If you are the Christ, tell us plainly!” **25** Jesus answered them, “I told you and you do not believe! The deeds that I do in the name of my Father, these testify about me. **26** But you do not believe, because you are not of my sheep! **27** My sheep listen to my voice, and I know them, and they follow me. **28** And I give them eternal life, and they will never perish _⌋ forever _⌋,⁵ and no one will seize them out of my hand. **29** My Father, who has given *them*⁶ to me, is greater than all, and no one can seize *them*⁷ from the Father’s hand. **30** The Father and I are one.”

31 The Jews picked up stones again so that they could stone him. **32** Jesus answered them, “I have shown you many good deeds from the Father. For which one of them are you going to stone me?” **33** The Jews answered him, “We are not going to stone you concerning a good deed, but concerning blasphemy, and because you, *although you*⁸ are a man, make yourself *to be* God!” **34** Jesus answered them, “Is it not written in your law, ‘I said, “You are gods”’?⁹ **35** If he called them ‘gods’ to whom the word of God came – and the scripture cannot be broken – **36** do you say about *he* whom the Father set apart and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? **37** If I do not do the deeds of my Father, do not believe me. **38** But if I am doing *them*,¹⁰ even if you do not believe me, believe the deeds, so that you may know and understand that the Father *is* in me and I *am* in the Father.” **39** So they were seeking again to seize him, and he departed out of their hand.

¹ Literally “from myself”

² The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*is it?*”

³ The imperfect tense has been translated as ingressive here (“began to say”)

⁴ Literally “until when will you take away our life”

⁵ Literally “for the age”

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*although*” is supplied as a component of the participle (“are”) which is understood as concessive

⁹ A quotation from Ps 82:6 (in common usage “law” could refer to the entire Old Testament)

¹⁰ Here the direct object is supplied from context in the English translation

40 And he went away again on the other side of the Jordan, to the place where John was baptizing at an earlier time, and he stayed there. **41** And many came to him and began to say,¹ “John performed no sign, but everything John said about this man was true!” **42** And many believed in him there.

Lazarus Dies

11 **1** Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. **2** (Now it was Mary who anointed the Lord with perfumed oil and wiped his feet with her hair, whose brother Lazarus was sick.) **3** So the sisters sent *word*² to him, saying, “Lord, behold, *the one* whom you love is sick.” **4** And *when he*³ heard *it*,⁴ Jesus said, “This sickness is not to death, but for the glory of God, in order that the Son of God may be glorified through it.” **5** (Now Jesus loved Martha and her sister and Lazarus.) **6** So when he heard that he was sick, then he remained in the place _⌋ where _⌋⁵ he was two days.

7 Then after this he said to the disciples, “Let us go to Judea again.” **8** The disciples said to him, “Rabbi, the Jews were seeking just now to stone you, and are you going there again?” **9** Jesus replied, *Are there* not twelve hours in the day? If anyone walks around in the daylight, he does not stumble, because he sees the light of this world. **10** But if anyone walks around in the night, he stumbles, because the light is not in him. **11** He said these *things*, and after this he said to them, “Our friend Lazarus has fallen asleep, but I am going so that I can awaken him.” **12** So the disciples said to him, “Lord, if he has fallen asleep, he will get well.” **13** (Now Jesus had been speaking about his death, but they thought that he was speaking about _⌋ real sleep _⌋.⁶) **14** So Jesus then said to them plainly, “Lazarus has died, **15** and I am glad _⌋ for your sake _⌋⁷ that I was not there, so that that you may believe. But let us go to him.” **16** Then Thomas (the one who is called Didymus)⁸ said to his fellow disciples, “Let us go also, so that we may die with him.”

Jesus the Resurrection and the Life

17 So *when he*⁹ arrived, Jesus found he had already *been* four days in the tomb. **18** (Now Bethany was near Jerusalem, about fifteen stadia.¹⁰) **19** So many of the Jews came to Martha and Mary in order to console them concerning their¹¹ brother.) **20** Now Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. **21** So Martha said to Jesus, “Lord, if you had been here, my brother would not have died. **22** But even now I know that whatever you ask God, God will grant you.” **23**

¹ The imperfect tense has been translated as ingressive here (“began to say”)

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “in which”

⁶ Literally “the sleep of slumber”

⁷ Literally “for the sake of you”

⁸ “Didymus” means “the twin” in Greek

⁹ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹⁰ A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m), so this was just under two miles (3 km)

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

Jesus said to her, “Your brother will rise again.” **24** Martha said to him, “I know that he will rise again in the resurrection at the last day.” **25** Jesus said to her, “I am the resurrection and the life. The one who believes in me, even if he dies, will live, **26** and everyone who lives and believes in me will never die forever.”¹ Do you believe this?” **27** She said to him, “Yes, Lord, I have believed that you are the Christ, the Son of God, who comes into the world.”

Jesus Weeps

28 And *when she*² had said this, she went and called her sister Mary privately, saying, “The Teacher is here and is calling for you.” **29** So that one, when she heard *it*,³ got up quickly and went to him. **30** (Now Jesus has not yet come into the village, but was still in the place where Martha went to meet him.) **31** So the Jews who were with her in the house and were consoling her, *when they*⁴ saw Mary – that she stood up quickly and went out – followed her, *because they*⁵ thought that she was going to the tomb in order to to weep there.

32 Then Mary, when she came where Jesus was *and*⁶ saw him, fell at his feet, saying saying to him, “Lord, if you had been here, my brother would not have died.” **33** Then Jesus, when he saw her weeping and the Jews who came with her weeping, was deeply moved in spirit and was troubled within himself. **34** And he said, “Where have you laid him?” They said to him, “Lord, come and see.” **35** Jesus wept. **36** So the Jews were saying, “See how he loved him!” **37** But some of them said, “Was not this man who opened the eyes of the blind able to do *something*⁷ so that this man also would not have died?”

Lazarus Is Raised

38 Then Jesus, deeply moved within himself again, came to the tomb. Now it was a cave, and a stone was lying on it. **39** Jesus said, “Take away the stone.” Martha, the sister of the one who had died, said to him, “Lord, he is stinking already, because it has been four days.” **40** Jesus said to her, “Did I not say to you that if you believed, you would see the glory of God?” **41** So they took away the stone. And Jesus lifted up his⁸ eyes above and said, “Father, I give thanks to you that you hear me. **42** And I know that you always hear me, but for the sake of the crowd standing around I said *it*,⁹ so that they may believe that you sent me.” **43** And *when he*¹⁰ had said these *things*, he cried out with a loud voice, “Lazarus, come out!” **44** The one who had died came out, his¹¹ feet and his¹ hands bound

¹ Literally “for the age”

² Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ Here “*because*” is supplied as a component of the participle (“thought”) which is understood as causal

⁶ Here “*and*” is supplied because the participle (“saw”) has been translated as a finite verb in keeping with English style

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

bound with strips of cloth, and his face wrapped with a facecloth. Jesus said to them, “Untie him and let him go.”

The Jewish Leaders Plot to Kill Jesus

45 Then many of the Jews who had come with Mary and saw *the things* which he did believed in him. **46** But some of them went to the Pharisees and told them *the things* which Jesus had done. **47** So the chief priests and the Pharisees called together the Sanhedrin and said, “What are we doing? For this man is performing many signs! **48** If we allow him *to go on* in this way, everyone will believe in him, and the Romans will come and take away both our place² and our³ nation.”

49 But a certain one of them, Caiaphas (who was high priest in that year), said to them, “You do not know anything at all! **50** Nor do you consider that it is profitable for you that one man should die for the people, and the whole nation not perish.” **51** (Now he did not say this from himself, but being high priest in that year, he prophesied that Jesus was going to die for the nation, **52** and not for the nation only, but also that the children of God who are scattered would be gathered into one.) **53** So from that day they resolved that they should kill him. **54** So Jesus was no longer walking openly among the Jews, but went away from there to the region near the wilderness, to a city called Ephraim, and there he stayed with the disciples.

55 Now the Passover of the Jews was near, and many went up to Jerusalem from the *surrounding* country before the Passover, so that they could purify themselves. **56** So they were looking for Jesus, and were speaking with one another *while*⁴ standing in the temple *courts*,⁵ “What do you think? That he will not come to the feast?” **57** (Now the chief priests and the Pharisees had given orders that if anyone knew where he was, they should report *it*,⁶ in order that they could arrest him.)

Jesus Is Anointed at Bethany

12 **1** Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. **2** So they made him a dinner there, and Martha was serving, but Lazarus was one of the ones reclining at table with him. **3** Then Mary took a pound⁷ of ointment of very valuable genuine nard *and*⁸ anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the fragrance of the ointment. **4** But Judas Iscariot, one of his disciples (the one who was going to betray him) said, **5** “⁹ Why ⁹ was this ointment not sold for three hundred

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Generally understood to be a reference to the Jerusalem temple

³ Literally “both the place and the nation of us”; the possessive pronoun is repeated in the translation (rather than the article) in keeping with English style

⁴ Here “*while*” is supplied as a component of the participle (“standing”) which is understood as temporal

⁵ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁶ Here the direct object is supplied from context in the English translation

⁷ The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces)

⁸ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

⁹ Literally “because of what”

denarii and given to the poor?” **6** (Now he said this not because *he* was concerned ¹ about the poor, but because he was a thief, and having the money box, he used to steal what was put into *it*.)² **7** So Jesus said, “Leave her alone, so that she may keep it for the day of my preparation for burial. **8** For you have the poor with you always, but you do not always have me.”

The Decision to Kill Lazarus

9 Now the large crowd of Jews found out that he was there, and they came, not only because of Jesus, but so that they could see Lazarus also, whom he raised from the dead. **10** So the chief priests decided that they would kill Lazarus also, **11** because on account of him many of the Jews were going and believing in Jesus.

The Triumphal Entry

12 On the next day the large crowd who had come to the feast, *when they*³ heard that that Jesus was coming to Jerusalem, **13** took the branches of palm trees and went out to meet him, and began crying out,

“Hosanna!

Blessed *is* the one who comes in the name of the Lord,⁴
even the king of Israel!”

14 So Jesus found a young donkey *and*⁵ sat on it, just as it is written,

15 “Do not be afraid, daughter of Zion!

Behold, your king is coming,
seated on the foal of a donkey!”⁶

16 (His disciples did not understand these *things* at first, but when Jesus was glorified, then they remembered that these *things* had been written about him and they did these *things* to him.) **17** So the crowd who was with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify. **18** Because of this also the crowd went to meet him, for they had heard *that* he had performed this sign. **19** So the Pharisees said to one another, “You see that you are accomplishing nothing! Behold, the world has gone after him.”

Greeks Seeking Jesus

20 Now some Greeks were among those who had gone up in order to worship at the feast. **21** So these approached Philip, who was from Bethsaida in Galilee, and began asking him saying, “Sir, we want to see Jesus.” **22** Philip went and told Andrew. Andrew and Philip went and told Jesus. **23** And Jesus answered them, saying, “The hour has come that the Son of Man will be glorified. **24** Truly, truly I say to you, unless a grain of wheat

¹ Literally “it was a concern to him”

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁴ A quotation from Ps 118:25-26

⁵ Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

⁶ A quotation from Zech 9:9

falls into the earth *and*¹ dies, it remains *by* itself alone. But if it dies, it bears much fruit. **25** The one who loves his life loses it, and the one who hates his life in this world preserves it for eternal life. **26** If anyone serves me, he must follow me, and where I am, there my servant will be also. If anyone serves me, the Father will honor him.

Jesus Predicts His Death

27 “Now my soul is troubled, and what shall I say? ‘Father, deliver me from this hour’? But for this *reason* I have come to this hour! **28** Father, glorify your name!” Then a voice came from heaven, “I have both glorified *it*,² and I will glorify *it*³ again.” **29** Now the crowd that stood *there* and heard *it*⁴ said “it had thundered.”⁵ Others were saying, “An angel has spoken to him!” **30** Jesus answered and said, “This voice has not happened for my sake, but *for* your sake. **31** Now is the judgment of this world! Now the ruler of this world will be thrown out! **32** And I, when I am lifted up from the earth, will draw all *people* to myself.” **33** (Now he said this to indicate by what sort of death he was going to die.)

34 Then the crowd replied to him, “We have heard from the law that the Christ remains “forever”!⁶ And how do you say that the Son of Man must be lifted up? Who is this Son of Man?” **35** So Jesus said to them, “Yet a little time the light is with you! Walk while you have the light, so that the darkness does not overtake you! And the one who walks in the darkness does not know where he is going. **36** While you have the light, believe in the light, in order that you may become sons of light.” Jesus said these *things*, and *then* he went away *and*⁷ was hidden from them.

The People Still Refuse to Believe

37 But as many signs *as* he had performed before them, they did not believe in him, **38** in order that the word of the prophet Isaiah would be fulfilled, who said,

“Lord, who has believed our message?
And to whom has the arm of the Lord been revealed?”⁸

39 For this *reason* they were not able to believe, because again Isaiah said,

40 “He has blinded their eyes
and hardened their hearts,
lest they see with *their*⁹ eyes
and understand with *their*¹⁰ hearts
and turn, and I heal them.”¹¹

¹ Here “*and*” is supplied because the previous participle (“falls”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “thunder had happened”

⁶ Literally “for the age”; probably an allusion to Ps 89:35-37 (in common usage “law” could refer to the entire Old Testament)

⁷ Here “*and*” is supplied because the previous participle (“went away”) has been translated as a finite verb

⁸ A quotation from Isa 53:1

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ A quotation from Isa 6:10

41 Isaiah said these *things* because he saw his glory, and he spoke about him.

42 Yet despite that, even many of the rulers believed in him, but because of the Pharisees they did not confess *it*,¹ so that they would not be expelled from the synagogue. **43** For they loved the praise of men more than praise from God.

Jesus' Final Public Appeal

44 But Jesus cried out and said, “The one who believes in me does not believe in me, but in the one who sent me, **45** and the one who sees me sees the one who sent me. **46** I have come *as* a light into the world, in order that everyone who believes in me will not remain in the darkness. **47** And if anyone hears my words and does not observe *them*,² I will not judge him. For I have not come to judge the world, but to save the world. **48** The one who rejects me and does not accept my words has one who judges him; the word that I have spoken will judge him on the last day. **49** For I have not spoken from myself, but the Father himself who sent me _ϵ has commanded me _ϵ³ what I should say and what I should speak. **50** And I know that his commandment is eternal life. So *the things* that I say, just as the Father said to me, thus I say.”

Jesus Washes His Disciples' Feet

13 **1** Now before the feast of Passover, Jesus, knowing that his hour had come that he would depart from this world to the Father, *and*⁴ having loved *his*⁵ own in the world, loved them to the end. **2** And *as*⁶ a dinner was taking place, *when*⁷ the devil had already put into the heart of Judas *son* of Simon Iscariot that he should betray him, **3** *because* *he*⁸ knew that the Father had given him all *things* into *his*⁹ hands, and that he had come forth from God and was going away to God, **4** he got up up from the dinner and took off *his*¹⁰ outer clothing, and taking a towel, tied *it*¹¹ around himself. **5** Then he poured water into the washbasin and began to wash the feet of the disciples, and to wipe *them*¹² dry with the towel _ϵ which he had tied around himself _ϵ.¹³

6 Then he came to Simon Peter. He said to him, “Lord, are you going to wash my feet?” **7** Jesus answered and said to him, “What I am doing you do not understand now, but you will understand after these *things*.” **8** Peter said to him, “You will never wash my feet _ϵ forever _ϵ!”¹⁴ Jesus replied to him, “Unless I wash you, you do not have a share with

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Literally “has given me commandment”

⁴ Here “*and*” is supplied in keeping with English style

⁵ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁶ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was taking place”)

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“put”)

⁸ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁹ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ Literally “with which he was girded”

¹⁴ Literally “for the age”

me.” **9** Simon Peter said to him, “Lord, not my feet only, but also *my*¹ hands and *my*² head!” **10** Jesus said to him, “The one who has bathed _⌋ only needs _⌋³ to wash *his*⁴ feet, but is completely clean. And you are clean, but not all *of you*.” **11** (For he knew the one who would betray him; because of this he said, “Not all *of you* are clean.”)

12 So when he had washed their feet and taken his outer clothing and reclined at table again, he said to them, “Do you understand what I have done for you? **13** You call me ‘Teacher’ and ‘Lord,’ and you speak correctly, for I am. **14** If then I – *your*⁵ Lord and Teacher – wash your feet, you also ought to wash one another’s feet. **15** For I have given you an example, that just as I have done for you, you also do. **16** Truly, truly I say to you, a slave is not greater than his master, nor a messenger greater than the one who sent him. **17** If you understand these *things*, you are blessed if you do them.

18 “I am not speaking about all of you. I know whom I have chosen, but in order that the scripture would be fulfilled, ‘The one who eats my bread has lifted up his heel against me.’⁶ **19** From now *on* I am telling you before *it* happens, in order that when *it* happens you may believe that I am *he*.⁷ **20** Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who sent me.”

Jesus Predicts Judas’ Betrayal

21 *When he*⁸ had said these *things*, Jesus was troubled in spirit and testified and said, “Truly, truly I say to you that one of you will betray me.” **22** The disciples began looking⁹ at one another, uncertain about whom he was speaking. **23** One of his disciples – – the one whom Jesus loved – was reclining _⌋ close beside _⌋¹⁰ Jesus. **24** So Simon Peter gestured for this one to inquire who it was about whom he was speaking. **25** Then he leaned back accordingly against Jesus’ chest *and*¹¹ said to him, “Lord, who is it?” **26** Jesus replied, “It is he to whom I dip the piece of bread and give *it*¹² to him.” Then *after*¹³ dipping the piece of bread, he took *it*¹⁴ and gave *it*¹⁵ to Judas son of Simon Iscariot. **27** And after the piece of bread, then Satan entered into him. Then Jesus said to him, “What you are doing, do quickly!” **28** (Now no one of those reclining at table knew for what *reason* he said this to him. **29** For some were thinking because Judas had the money box, Jesus was telling him, “Purchase _⌋ what we need _⌋¹⁶ for the feast,” or that he should give

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Literally “does not have need except”

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ A quotation from Ps 41:9

⁷ Here the predicate nominative (“*he*”) is understood, but must be supplied in the translation

⁸ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

⁹ The imperfect tense has been translated as ingressive here (“began looking”)

¹⁰ Literally “in the bosom of” (a position dictated by ancient banqueting practice)

¹¹ Here “*and*” is supplied because the previous participle (“leaned back”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*after*” is supplied as a component of the participle (“dipping”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally “of which we have need”

something to the poor.) **30** So *after* *he*¹ had taken the piece of bread, he went out immediately. And it was night.

Jesus Predicts Peter's Denial

31 Then, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in him. **32** If God is glorified in him, God will also glorify him in himself, and will glorify him immediately. **33** Children, yet a little *time* I am with you. You will seek me and just as I said to the Jews, “Where I am going you cannot come,” now I say also to you.

34 “A new commandment I give to you: that you love one another – just as I have loved you, that you also love one another. **35** By this everyone will know that you are my disciples – if you have love for one another.”

36 Simon Peter said to him, “Lord, where are you going?” Jesus replied to him, “Where I am going you cannot follow me now, but you will follow later.” **37** Peter said to him, “Lord, why am I not able to follow you now? I will lay down my life for you!” **38** Jesus replied, “Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow until you have denied me three times!

Jesus' Farewell Discourse

14 **1** “Do not let your hearts be troubled. You believe² in God; believe³ also in me. **2** In my Father's house there are many dwelling places; but if not, I would have told you, because⁴ I am going away to prepare a place for you. **3** And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, you may be also. **4** And you know the way where I am going.”

5 Thomas said to him, “Lord, we do not know where you are going. How are we able to know the way?” **6** Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. **7** If you have known me, you will know my Father also. And from now on you know him and have seen him.”

8 Philip said to him, “Lord, show us the Father, and it is enough for us.” **9** Jesus said to him, “Am I with you so long a time and you have not known me, Philip? The one who has seen me has seen the Father! How can you say, ‘Show us the Father?’ **10** Do you not believe that I *am* in the Father and the Father is in me? The words that I say to you I do not speak from myself, but the Father residing in me does his works. **11** Believe me that I *am* in the Father and the Father *is* in me; but if not, believe because of the works themselves. **12** Truly, truly I say to you, the one who believes in me, the works that I am doing he will do also, and he will do greater *works*⁵ than these because I am going to the

¹ Here “*after*” is supplied as a component of the participle (“had taken”) which is understood as temporal

² Or simply “Believe”; the verb form can be either indicative (e.g., KJV, NAB, NLT) or imperative (e.g., NIV, NRSV, ESV)

³ Like the previous verb “believe” this form could also be either indicative or imperative, though most English versions regard it as imperative

⁴ A large number of manuscripts, many of them later, lack “because”

⁵ Here the direct object is supplied from context in the English translation

Father. **13** And \perp whatever \perp ¹ you ask in my name, I will do this, in order that the Father may be glorified in the Son. **14** If you ask me anything in my name, I will do *it*.²

Jesus Promises the Holy Spirit

15 “If you love me, you will keep my commandments. **16** And I will ask the Father, and he will give you another Advocate, in order that he may be with you \perp forever \perp ³ – **17** the Spirit of truth, whom the world is not able to receive, because it does not see him or know *him*.⁴ You know him, because he resides with you and will be in you.

18 “I will not leave you *as* orphans; I am coming to you. **19** Yet a little *time* and the world will see me no longer, but you will see me; because I live, you also will live. **20** On that day you will know that I *am* in my Father, and you *are* in me, and I *am* in you. **21** The one who has my commandments and keeps them – that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”

22 Judas (not Iscariot) said to him, “Lord, and why is it that you are going to reveal yourself to us and not to the world?” **23** 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 \perp will take up residence with him \perp .⁵ **24** The one who does not love me does not keep my words, and the word that you hear is not mine, but the Father’s who sent me. **25** These *things* I have spoken to you *while*⁶ residing with you. **26** But the Advocate, the Holy Spirit, whom the Father will send in my name – that one will teach you all *things*, and will remind you of everything that I said to you.

27 “Peace I leave with you; my peace I give to you – not as the world gives, I give to you. Do not let your hearts be troubled, and do not let *them*⁷ be afraid. **28** You have heard heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I *am*. **29** And now I have told you before *it* happens, so that when it happens, you may believe. **30** I will no longer speak much with you, for the ruler of the world is coming, and he has \perp no power \perp \perp over \perp ⁹ me. **31** But so that the world may know that I love the Father, and just as the Father has commanded me, thus I am doing. Get up, let us go from here!

The Vine and the Branches

15 **1** “I am the true vine, and my Father is the vinedresser. **2** Every branch that does not bear fruit in me, he removes it, and every *branch* that bears fruit, he prunes it in order that it may bear more fruit. **3** You are already clean because of the word that I have spoken to you. **4** Remain in me, and I in you. Just as the branch is

¹ Literally “anything which”

² Here the direct object is supplied from context in the English translation

³ Literally “for the age”

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “will make abode with him”

⁶ Here “*while*” is supplied as a component of the participle (“residing”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “nothing”

⁹ Literally “in”

not able to bear fruit from itself unless it remains in the vine, so neither *can* you, unless you remain in me.

5 “I am the vine; you *are* the branches. The one who remains in me and I in him – this one bears much fruit, for apart from me you are not able to do anything. **6** If anyone does not remain in me, he is thrown out as a branch, and dries up, and they gather them and throw *them*¹ into the fire, and they are burned. **7** If you remain in me and my words remain in you, ask whatever you want and it will be done for you. **8** My Father is glorified by this: that you bear much fruit, and prove to be my disciples.

9 “Just as the Father has loved me, I also have loved you. Remain in my love. **10** If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love. **11** I have spoken these *things* to you in order that my joy may be in you, and your joy may be made complete. **12** This is my commandment: that you love one another just as I have loved you. **13** No one has greater love than this: that someone lay down his life for his friends. **14** You are my friends if you do what I command you. **15** No longer do I call you slaves, because the slave does not know what his master is doing. But I have called you friends, because everything that I have heard from my Father I have revealed to you. **16** You did not choose me, but I chose you and appointed you that you should go and bear fruit, and your fruit should remain, in order that whatever you ask the Father in my name he will give you. **17** These *things* I command you: that you love one another.

The World’s Hatred for the Disciples

18 If the world hates you, you know that it has hated me before *it hated*² you. **19** If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for this *reason* the world hates you. **20** Remember the word that I said to you: ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. **21** But they will do all these *things* to you on account of my name, because they do not know the one who sent me. **22** If I had not come and spoken to them, they would not have sin. But now they do not have a valid excuse for their sin. **23** The one who hates me hates my Father also. **24** If I had not done among them the works that no one else did, they would not have sin. But now they have both seen and hated both me and my Father. **25** But *this happened*³ so that the word that is written in their law would be fulfilled, ‘They hated me without a reason.’

26 “When the Advocate comes, whom I will send to you from the Father – the Spirit of truth, who proceeds from the Father – that one will testify about me. **27** And you also will testify, because you have been with me from the beginning.

¹ Here the direct object is supplied from context in the English translation

² Here the verb “*hated*” is an understood repetition of the verb earlier in this verse

³ The phrase “*this happened*” is not in the Greek text but is implied

Persecution of Disciples Predicted

16 **1** “I have said these *things* to you so that you will not fall away. **2** They will expel you from the synagogue,¹ but an hour is coming that everyone who kills you will think they are offering service to God. **3** And they will do these *things* because they do not know the Father or me. **4** But I have said these *things* to you so that when their hour comes, you may remember that I told you about them.

Jesus’ Departure and the Coming of the Holy Spirit

“And I have not said these *things* to you from the beginning, because I was with you. **5** But now I am going away to the one who sent me, and none of you is asking me, ‘Where are you going?’ **6** But because I have said these *things* to you, sorrow has filled your hearts. **7** But I tell you the truth, it is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. **8** And *when he*² comes, he will convict the world concerning sin and concerning righteousness and concerning judgment: **9** concerning sin, because they do not believe in me, **10** and concerning righteousness, because I am going away to the Father and you will see me no more, **11** and concerning judgment, because the ruler of this world has been condemned.

12 I still have many *things* to say to you, but you are not able to bear *them*³ now. **13** But when he – the Spirit of truth – comes, he will guide you into all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will proclaim to you the things to come. **14** He will glorify me, because he will take from what *is* mine and will proclaim *it*⁴ to you. **15** Everything that the Father has is mine. For this *reason* I said that he takes from what *is* mine and will proclaim *it*⁵ to you.

Jesus Predicts His Return to the Disciples

16 “A little *while* and you will see me no more, and again a little *while* and you will see me. **17** So some of his disciples said to one another, “What is this that he is saying to us, ‘A little *while* and you will not see me, and again a little *while* and you will see me,’ and ‘Because I am going away to the Father?’” **18** So they kept on saying, “What is this that he is saying, ‘A little *while*’? We do not understand what he is speaking about!”

19 Jesus knew that they were wanting to ask him, and he said to them, “Are you deliberating with one another about this – that I said, ‘A little *while*, and you will not see me, and again a little *while* and you will see me’?” **20** Truly, truly I say to you, that you will weep and lament, but the world will rejoice; you will become sorrowful, but your sorrow will change to joy. **21** A woman, when she gives birth, experiences pain because her hour has come. But when *her*⁶ child is born, she no longer remembers the affliction, on account of the joy that a human being has been born into the world. **22** So you also are experiencing sorrow now, but I will see you again, and your hearts will rejoice, and no

¹ Literally “they will make you expelled from the synagogue”

² Here “*when*” is supplied as a component of the participle (“comes”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

one will take away your joy from you. **23** And on that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you. **24** Until now you have asked nothing in my name. Ask and you will receive, so that your joy may be complete.

Jesus' Victory Over the World

25 “I have said these *things* to you in figurative sayings. An hour is coming when I will speak to you in figurative sayings no longer, but I will tell you plainly about the Father. **26** On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf. **27** For the Father himself loves you, because you have loved me and have believed that I came from God. **28** I have gone out from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

29 His disciples said, “Behold, now you are speaking plainly¹ and are telling us² no figurative saying! **30** Now we know that you know everything and do not need for³ anyone to ask you questions.⁴ By this we believe that you have come from God.”

31 Jesus replied to them, “Now do you believe? **32** Behold, an hour is coming – and has come – that you will be scattered each one to his own home,⁵ and you will leave me alone. And I am not alone, because the Father is with me. **33** I have said these *things* to you so that in me you may have peace. In the world you have affliction, but have courage! I have conquered the world.”

Jesus Prays to be Glorified

17 **1** Jesus said these *things*, and lifting up his eyes to heaven he said, “Father, the hour has come! Glorify your Son, in order that your Son may glorify you – **2** just as you have given him authority over all flesh, in order that he would give eternal life to them – everyone whom you have given him. **3** Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. **4** I have glorified you on earth by⁶ completing the work that you have given me to do.⁷ **5** And now, Father, you glorify me at your side⁸ with the glory that I had at your side⁹ before the world existed.

Jesus Prays for His Disciples

6 “I have revealed your name to the men whom you gave me out of the world. They were yours, and you have given them to me, and they have kept your word. **7** Now they

¹ Literally “with plainness”

² Here the direct object is supplied from context in the English translation

³ Literally “have need that”

⁴ Here the word “questions” is not in the Greek text but is implied

⁵ Or “to his own things”; or “to his own people” (i.e., family); the Greek text is somewhat ambiguous here

⁶ Here “by” is supplied as a component of the participle (“completing”) which is understood as means

⁷ Literally “that I may do it”

⁸ Literally “by the side of yourself”

⁹ Literally “by the side of you”

understand that all *the things* that¹ you have given me are from you, **8** because the words that you gave to me I have given to them, and they received *them*² and know truly that I have come from you, and they have believed that you have sent me. **9** I am asking on behalf of them. I am not asking on behalf of the world, but on behalf of those whom you have given me, because they are yours, **10** and all my *things* are yours, and your *things are* mine, and I have been glorified in³ them. **11** And I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given to me, so that they may be one, just as we *are*. **12** When I was with them, I kept them in your name, which you have given to me, and guarded *them*,⁴ and none of them has perished except the son of destruction, in order that the scripture would be fulfilled. **13** And now I am coming to you, and I am saying these *things* in the world so that they may have my joy completed in themselves. **14** I have given them your word, and the world has hated them, because they are not of the world just as I am not of the world. **15** I do not ask that you take them out of the world, but that you protect them from the evil one. **16** They are not of the world, just as I am not of the world. **17** Sanctify them in the truth – your word is truth. **18** Just as you sent me into the world, I also have sent them into the world. **19** And for them I sanctify myself, so that *they* themselves also may be sanctified in the truth.

Jesus Prays for the Unity of Believers

20 “And I do not ask on behalf of these only, but also on behalf of those who believe in me through their word, **21** that they all may be one, just as you, Father, *are* in me and I *am* in you, that they also may be in us, in order that the world may believe that you sent me. **22** And the glory that you have given to me, I have given to them, in order that they may be one, just as we *are* one – **23** I in them, and you in me, in order that they may be completed in one, so that the world may know that you sent me, and you have loved them just as you have loved me.

24 “Father, *those* whom you have given to me – I want that those also may be with me where I am, in order that they may see my glory that you have given me because you loved me before the foundation of the world. **25** Righteous Father, although the world does not know you, yet I have known you, and these *men* have come to know that you sent me. **26** And I made known to them your name, and will make *it*⁵ known, in order that that the love *with* which you loved me may be in them, and I *may be* in them.”

Jesus Is Betrayed and Arrested

18 **1** *When*⁶ Jesus had said these *things*, he went out with his disciples to the other side of the ravine of the Kidron, where *there* was a garden into which he and his disciples entered. **2** (Now Judas, the one who betrayed him, also

¹ Literally “whatever”

² Here the direct object is supplied from context in the English translation

³ Or “by”; or “through”

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

knew about the place, because Jesus often gathered there with his disciples.) **3** So Judas, taking the cohort and officers from the chief priests and from the Pharisees, came there with lanterns and torches and weapons. **4** Then Jesus, *because he*¹ knew all the things that were coming upon him, went out and said to them, “Who are you looking for?” **5** They replied to him, “Jesus the Nazarene.” He said to them, “I am *he*.”² (Now Judas, the one who betrayed him, was also standing with them.) **6** So when he said to them, “I am *he*,”³ they drew back⁴ and fell to the ground. **7** Then he asked them again, “Who are you looking for?” And they said, “Jesus the Nazarene.” **8** Jesus replied, “I said to you that I am *he*!”⁵ So if you are looking for me, let these *men* go,” **9** in order that the word that he had spoken would be fulfilled: “Those whom you have given to me – I have not lost anyone of them.”⁶

10 Then Simon Peter, who had a sword, drew it and struck the slave of the high priest and cut off his right ear. (Now the name of the slave was Malchus.) **11** So Jesus said to Peter, “Put the sword into *its*⁷ sheath! The cup that the Father has given me – shall shall I not drink it?”

Jesus Taken to Annas

12 Then the cohort and the military tribune and the officers of the Jews seized Jesus and tied him up, **13** and brought *him*⁸ to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. **14** (Now it was Caiaphas who had advised the Jews that it was better *that* one man die for the people.)

Peter Denies Jesus the First Time

15 So Simon Peter and another disciple followed Jesus. (Now that disciple was known to the high priest, and entered with Jesus into the courtyard of the high priest.) **16** But Peter was standing by the door outside. So the other disciple *who was* known to the high priest went out and spoke to the doorkeeper and brought Peter in. **17** Then the female slave *who was* the doorkeeper said to Peter, “You are not also *one* of the disciples of this man, *are you?*”⁹ He said, “I am not!” **18** (Now the slaves and the officers were standing there, having made a charcoal fire because it was cold, and they were warming themselves. And Peter was also standing there with them and warming himself.)

¹ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

² Here the predicate nominative is supplied from context in the English translation

³ Here the predicate nominative is supplied from context in the English translation

⁴ Literally “they went to the back”

⁵ Here the predicate nominative is supplied from context in the English translation

⁶ A paraphrase of the statement in John 17:12

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here the direct object is supplied from context in the English translation

⁹ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you?*”

Jesus Before Annas

19 So the high priest questioned Jesus about his disciples and about his teaching. **20** Jesus replied to him, “I have spoken openly to the world. I always taught in the synagogue and in the temple *courts*¹ where all the Jews assemble, and I have said nothing in secret. **21** Why are you asking me? Ask those who heard what I have said to them! Behold, these *people* know what I said.” **22** Now *when*² he had said these *things*, one of the officers who was standing by gave a slap in the face to Jesus, saying, “Do you reply to the high priest in this way?” **23** Jesus replied to him, “If I have spoken wrongly, testify about what *is* wrong! But if *I have spoken*³ correctly, why do you strike me?” **24** Then Annas sent him, tied up, to Caiaphas the high priest.

Peter Denies Jesus the Second and Third Times

25 Now Simon Peter was standing there and warming himself. So they said to him, “You are not also *one* of his disciples, *are you?*”⁴ He denied *it*⁵ and said, “I am not!” **26** One of the slaves of the high priest, who was related to the one whose ear Peter had cut off, said, “Did I not see you in the garden with him?” **27** So Peter denied *it*⁶ again, and immediately a rooster crowed.

Jesus Brought Before Pilate

28 Then they brought Jesus from Caiaphas to the governor’s residence. Now it was early, and they did not enter into the governor’s residence so that they would not be defiled, but could eat the Passover. **29** So Pilate came outside to them and said, “What accusation do you bring against this man?” **30** They answered and said to him, “If this man were not doing evil, we would not have handed him over to you!” **31** So Pilate said to them, “You take him and judge him according to your law!” The Jews said to him, “It is not permitted for us to kill anyone,” **32** in order that the word of Jesus would be fulfilled that he had spoken, indicating by what sort of death he was going to die.

Pilate Questions Jesus

33 Then Pilate entered again into the governor’s residence and summoned Jesus and said to him, “Are you the king of the Jews?” **34** Jesus replied, “Do you say this from yourself, or have others said *this*⁷ to you about me?” **35** Pilate replied, “I am not a Jew, *am I?*”⁸ Your people and the chief priests handed you over to me! What have you done?” **36** Jesus replied, “My kingdom is not of this world. If my kingdom were of this world,

¹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had said”)

³ The phrase “I have spoken” is an implied repetition of the earlier phrase in this verse

⁴ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you?*”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*am I?*”

my servants would be fighting so that I would not be handed over to the Jews. But now my kingdom is not from here.” **37** Then Pilate said to him, “So then you are a king!” Jesus replied, “You say that I am a king. For this *reason* I was born, and for this reason I have come into the world: in order that I can testify to the truth. Everyone who is of the truth hears my voice.” **38** Pilate said to him, “What is truth?”

And *when he*¹ had said this, he went out again to the Jews and said to them, “I find no basis for an accusation against him. **39** But it is your custom that I release for you one *prisoner*² at the Passover. So do you want *me*³ to release for you the king of the Jews?” **40** Then they shouted again, saying, “Not this man, but Barabbas!” (Now Barabbas was a revolutionary.)⁴

Pilate Attempts to Release Jesus

19 **1** So then Pilate took Jesus and had him flogged.⁵ **2** And the soldiers wove a crown of thorns and placed *it*⁶ on his head, and put a purple robe on him, **3** and were coming up to him and saying, “Hail, king of the Jews!” and were giving him slaps in the face.

4 And Pilate came outside again and said to them, “Behold, I am bringing him outside to you, so that you will know that I find no basis for an accusation against him.” **5** Then Jesus came outside wearing the crown of thorns and the purple robe, and he said to them, “Behold the man!” **6** So when they saw him, the chief priests and the officers shouted, saying, “Crucify! Crucify!” Pilate said to them, “You take him and crucify *him!*⁷ *him!*⁷ For I do not find a basis for an accusation against him.” **7** The Jews replied to him, “We have a law, and according to the law he ought to die, because he made himself out to be the Son of God!”

8 So when Pilate heard this statement, he was even more afraid, **9** and he entered into the governor’s residence again and said to Jesus, “Where are you from?” But Jesus did not give him an answer. **10** So Pilate said to him, “Will you not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?” **11** Jesus replied to him, “You would not have any authority over me unless it was given to you from above. For this *reason* the one who handed me over to you has greater sin.”

12 From this *point on* Pilate was seeking to release him, but the Jews shouted, saying, “If you release this man, you are not a friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!” **13** So Pilate, *when he*⁸ heard these words, brought Jesus outside and sat down on the judgment seat, in the place called The Stone Pavement (but *Gabbatha* in Aramaic). **14** (Now it was the day of preparation of the Passover; it was about the sixth hour.) And he said to the Jews, “Behold your king!”

15 Then those shouted, “Away *with him!* Away *with him!* Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests replied, “We do not have a king

¹ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

² The word “*prisoner*” is not in the Greek text, but is implied

³ Here the direct object is supplied from context in the English translation

⁴ Or perhaps “robber”

⁵ This verb has causative force in context; Pilate did not personally carry out the sentence

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

except Caesar!” **16** So then he handed him over to them in order that he could be crucified.

Jesus Is Crucified

So they took Jesus, **17** and carrying for himself the cross, he went out to the *place* called The Place of a Skull (which is called *Golgotha* in Aramaic), **18** where they crucified him, and with him two others, \perp one on each side \perp ,¹ and Jesus in the middle. **19** And Pilate also wrote a notice and placed *it*² on the cross, and it was written: “Jesus the Nazarene, the king of the Jews.” **20** So many of the Jews read this notice, because the place where Jesus was crucified was near the city. And it was written in Aramaic, in Latin, *and* in Greek. **21** Then the chief priests of the Jews said to Pilate, “Do not write ‘The king of the Jews,’ but, ‘He said, I am king of the Jews.’” **22** Pilate replied, “What I have written, I have written.”

23 Then the soldiers, when they had crucified Jesus, took his clothing and made four shares – for each soldier a share – and the tunic. (Now the tunic was seamless, woven from the top \perp in a single piece \perp .)³ **24** So they said to one another, “Let us not tear it apart, but cast lots for it, *to see* whose it will be,” so that the scripture would be fulfilled that says,

“They divided my garments among themselves,
and for my clothing they cast lots.”⁴

Thus the soldiers did these *things*.

25 Now his mother and the sister of his mother, Mary the *wife* of Clopas, and Mary Magdalene were standing near the cross of Jesus. **26** So Jesus, seeing *his*⁵ mother and the the disciple whom he loved standing there, said to *his*⁶ mother, “Woman, behold your son!” **27** Then he said to the disciple, “Behold your mother!” And from that hour the disciple took her into his own *home*.

Jesus Dies on the Cross

28 After this, Jesus, knowing that now at last everything was completed, in order that the scripture would be fulfilled, said, “I am thirsty.” **29** A jar full of sour wine was standing there, so *they* put a sponge full of the sour wine on a *branch of* hyssop *and*⁷ brought *it*⁸ to his mouth. **30** Then when he had received the sour wine, Jesus said, “It is completed,”⁹ and bowing *his*¹⁰ head, he gave up *his*¹¹ spirit.

¹ Literally “from here and from here”

² Here the direct object is supplied from context in the English translation

³ Literally “through the whole”

⁴ A quotation from Ps 22:18

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here “*and*” is supplied because the previous participle (“put”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ Or (traditionally) “it is finished”

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was an important day), asked Pilate that their legs could be broken and they could be taken away. **32** So the soldiers came and broke the legs of the first and of the other who had been crucified with him. **33** But *when they*¹ came to Jesus, after they saw he was already dead, they did not break his legs. **34** But one of the soldiers pierced his side with a spear, and blood and water came out immediately. **35** And the one who has seen *it*² has testified, and his testimony is true, and that person knows that he is telling the truth, so that you also may believe. **36** For these *things* happened in order that the scripture would be fulfilled: “Not a bone of his will be broken.”³ **37** And again another scripture says, “They will look on *the one* whom they have pierced.”⁴

Jesus Is Buried

38 And after these *things*, Joseph *who was* from Arimathea, who was a disciple of Jesus (but a secret one for fear of the Jews), asked Pilate that he might take away the body of Jesus. And Pilate allowed *it*,⁵ so he came and took away his body. **39** And Nicodemus – the one who had come to him formerly at night – also came, bringing a mixture of myrrh and aloes *weighing* about a hundred pounds.⁶ **40** So they took the body of Jesus and wrapped it in *strips of* linen cloth with the fragrant spices, as is the Jews’ custom to prepare for burial. **41** Now *there* was a garden at the place where he was crucified, and in the garden a new tomb in which no one was yet buried. **42** So there, on account of the day of preparation of the Jews, because the tomb was close by, they buried Jesus.

Jesus Is Raised

20 **1** Now on the first *day* of the week, Mary Magdalene came to the tomb early, *while it*⁷ was still dark, and saw the stone had been taken away from the tomb. **2** So she ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, “They have taken away the Lord from the tomb and we do not know where they have put him!” **3** Then Peter and the other disciple went out and were going to the tomb. **4** And the two were running together, and the other disciple ran ahead, faster than Peter, and came to the tomb first. **5** And bending over to look, he saw the *strips of* linen cloth lying there, though he did not go in. **6** Then Simon Peter also came following him, and he went into the tomb and saw the *strips of* linen cloth lying there, **7** and the facecloth that was on his head – not lying with the *strips of* linen cloth, but folded up separately in one place. **8** So then the other disciple who had come to the tomb first also went in, and he saw and believed. **9** (For they did not yet know the scripture that it was necessary for him to rise from the dead.)

¹ Here “*when*” is supplied as a component of the participle (“*came*”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ A quotation from Exod 12:46, Num 9:12, and Ps 34:20

⁴ A quotation from Zech 12:10

⁵ Here the direct object is supplied from context in the English translation

⁶ The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces)

⁷ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“*was*”)

Jesus Appears to Mary Magdalene

10 Then the disciples went away again to their *own homes*.¹ **11** But Mary stood outside at the tomb, weeping. Then, while she was weeping, she bent over to look into the tomb, **12** and she saw two angels in white, seated one at the head and one at the feet where the body of Jesus had been lying. **13** And they said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have put him!” **14** *When she*² had said these *things*, she turned *around*³ and saw Jesus standing there, and she did not know that it was Jesus.

15 Jesus said to her, “Woman, why are you weeping? Who are you looking for?” She thought that it was the gardener, *and*⁴ said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” **16** Jesus said to her, “Mary.” She turned around *and*⁵ said to him in Aramaic, “*Rabboni*” (which means “Teacher”). **17** Jesus said to her, “Do not touch me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’” **18** Mary Magdalene came *and*⁶ announced to the disciples, “I have seen the Lord,” and he had said these *things* to her.

Jesus Appears to the Disciples

19 Now *when it*⁷ was evening on that day – the first *day* of the week – and the doors had been shut where the disciples were because of fear of the Jews, Jesus came and stood in their midst and said to them, “Peace to you.” **20** And *when he*⁸ had said this, he showed *his*⁹ hands and *his*¹⁰ side to them. Then the disciples rejoiced *when they*¹¹ saw the Lord. **21** So Jesus said to them again, “Peace to you. As the Father has sent me, I also send you.” **22** And *when he*¹² had said this, he breathed on *them*¹³ and said to them, “Receive the Holy Spirit. **23** If you forgive the sins of any, they are forgiven them. If you retain *the sins*¹⁴ of any, they are retained.”

¹ The phrase “*own homes*” is not in the Greek text but is implied

² Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

³ Literally “to the back”

⁴ Here “*and*” is supplied because the previous participle (“thought”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“turned around”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the participle (“announced”) has been translated as a finite verb in keeping with English style

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ An understood repetition of the phrase from earlier in the verse

Thomas Doubts But Later Believes

24 Now Thomas, one of the twelve, who was called Didymus,¹ was not with them when Jesus came. **25** So the other disciples said to him, “We have seen the Lord!” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will never believe!”

26 And after eight days his disciples were again inside, and Thomas with them. *Although*² the doors had been shut, Jesus came and stood in their midst and said, “Peace to you.” **27** Then he said to Thomas, “Place your finger here and see my hands, and place your hand and put *it*³ into my side. And do not be unbelieving, but believing!” **28** Thomas answered and said to him, “My Lord and my God!” **29** Jesus said to him, “Because you have seen me, have you believed? Blessed *are* those who have not seen and have believed.”

Why This Book Was Written

30 Now Jesus also performed many other signs in the presence of his disciples which are not recorded in this book, **31** but these *things* are recorded in order that you may believe that Jesus is the Christ, the Son of God, and that *by*⁴ believing you may have life in his name.

Jesus Appears to the Disciples in Galilee

21 **1** After these *things* Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed *himself*⁵ in this way: **2** Simon Peter and Thomas (who was called Didymus)⁶ and Nathanael from Cana in Galilee and and the *sons* of Zebedee and two others of his disciples were together. **3** Simon Peter said to them, “I am going fishing!” They said to him, “We also are coming with you.” They went out and got into the boat, and during that night they caught nothing.

4 Now *when it*⁷ was already early morning, Jesus stood on the beach. However, the disciples did not know that it was Jesus. **5** So Jesus said to them, “Children, you do not have any fish to eat, *do you?*⁸ They answered him, “No.” **6** And he said to them, “Throw the net on the right side of the boat, and you will find *some*.”⁹ So they threw *it*,¹⁰ and were no longer able to haul it in from the large number of the fish.

¹ The Greek term means “the Twin”

² Here “*although*” is supplied as a component of the participle (“had been shut”) which is understood as concessive

³ Here the direct object is supplied from context in the English translation

⁴ Here “*by*” is supplied as a component of the participle (“believing”) which is understood as means

⁵ Here the direct object is supplied from context in the English translation

⁶ The Greek term means “the Twin”

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*do you?*”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

7 Then that disciple whom Jesus loved said to Peter, “It is the Lord!” So Simon Peter, *when he*¹ heard that it was the Lord, tied around himself his outer garment (for he was naked)² and threw himself into the sea. **8** But the other disciples came in the boat, dragging the net of fish, because they were not far from the land, but about two hundred cubits³ away.

9 So when they got out on the land, they saw a charcoal fire laid *there*, and a fish lying on *it*,⁴ and bread. **10** Jesus said to them, “Bring some of the fish that you have just now caught.” **11** So Simon Peter got into *the boat*⁵ and hauled the net to the land, full of large fish – one hundred fifty-three – and *although there*⁶ were so many, the net was not torn. **12** Jesus said to them, “Come, eat breakfast!” But none of the disciples dared to ask him, “Who are you?” *because they*⁷ knew that it was the Lord. **13** Jesus came and took the bread and gave *it*⁸ to them, and the fish likewise. **14** This *was now the third time* Jesus was revealed to the disciples *after he*⁹ had been raised from the dead.

Peter Is Restored Three Times

15 Now when they had eaten breakfast, Jesus said to Simon Peter, “Simon *son of John*, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs!” **16** He said to him again a second time, “Simon *son of John*, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Shepherd my sheep!” **17** He said to him a third *time*, “Simon *son of John*, do you love me?” Peter was distressed because he said to him a third *time*, “Do you love me?” and he said to him, “Lord, you know everything! You know that I love you!” Jesus said to him, “Feed my sheep! **18** Truly, truly I say to you, when you were young, you tied *your clothes*¹⁰ around yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands, and someone else will tie you up and carry *you* where you do not want *to go*.¹¹ **19** (Now he said this to indicate by what kind of death he would glorify God.) And *after he*¹² had said this, he said to him, “Follow me!”

Peter and the Other Disciple Jesus Loved

20 Peter turned *and*¹³ saw the disciple whom Jesus loved following *them*¹ (who also leaned back on his chest at the dinner and said, “Lord, who is the one betraying you?”) **21**

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² I.e., “he was naked underneath the outer garment,” which he tucked into his belt; alternatively, this could mean “for he was stripped for work”

³ Approximately 100 yards or 92 meters, based on a cubit of 18 inches.

⁴ Here the direct object is supplied from context in the English translation

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*although*” is supplied as a component of the participle (“were”) which is understood as concessive

⁷ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*after*” is supplied as a component of the participle (“had been raised”) which is understood as temporal

¹⁰ The words “*your clothes*” are not in the Greek text but are implied

¹¹ The words “*to go*” are not in the Greek text but are implied

¹² Here “*after*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹³ Here “*and*” is supplied because the previous participle (“turned”) has been translated as a finite verb

So *when he*² saw this one, Peter said to Jesus, “Lord, but what about this one?” **22** Jesus said to him, “If I want him to remain until I come, what *is that*³ to you? You follow me!” **23** So this saying went out to the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but “If I want him to remain until I come, what *is that*⁴ to you?”

A Concluding Word of Testimony

24 This is the disciple who is testifying about these *things*, and who has written down these *things*. And we know that his testimony is true. **25** Now there are also many other *things* that Jesus did, which – if they were written down one after the other – I suppose not even the world itself could contain the books that would be written.

¹ Here the direct object is supplied from context in the English translation

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ The words “*is that*” are not in the Greek text but are supplied in keeping with English style

⁴ The words “*is that*” are not in the Greek text but are supplied in keeping with English style

The Acts of the Apostles

The Preface

1 I produced the former account, O Theophilus, about all ¹ that ¹ Jesus began to do and to teach, **2** until the day he was taken up, *after he*² had given orders through the Holy Spirit to the apostles whom he had chosen, **3** to whom he also presented himself alive after he suffered, with many convincing proofs, appearing to them over a period of forty days and speaking the things about the kingdom of God. **4** And *while he*³ was with⁴ *them*,⁵ he commanded them, “Do not depart from Jerusalem, but wait for what was promised by the Father, which you heard about from me. **5** For John baptized with water, but you will be baptized with the Holy Spirit ¹ not many days from now ¹.”⁶

The Ascension

6 So *when*⁷ they had come together, they began asking⁸ him, saying, “Lord, *is it* at this time you are restoring the kingdom to Israel?” **7** But he said to them, “It is not for you to know *the* times or seasons that the Father has set by his own authority. **8** But you will receive power *when*⁹ the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest part of the earth.” **9** And *after he*¹⁰ had said these *things*, *while*¹¹ they were watching, he was taken up, and a cloud received him from their sight. **10** And as they were staring into the sky *while*¹² he was departing, behold, two men in white clothing stood by them **11** who also said, “Men ¹ of Galilee ¹,¹³ why do you stand there gazing into the sky? This Jesus who was taken up from you into heaven like this will come back in the same way you saw him departing into heaven!”

¹ Literally “of what”

² Here “*after*” is supplied as a component of the participle (“had given orders”) which is understood as temporal

³ Here “*while*” is supplied as a component of the participle (“was with”) which is understood as temporal

⁴ Or “was assembling with,” or “was sharing a meal with”

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “not many days after these”

⁷ Here “*when*” is supplied as a component of the participle (“had come together”) which is understood as temporal

⁸ The imperfect tense has been translated as ingressive here (“began asking”)

⁹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“has come”)

¹⁰ Here “*after*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹¹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were watching”)

¹² Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was departing”)

¹³ Literally “Galileans”

Matthias Chosen to Replace Judas

12 Then they returned to Jerusalem from the mountain that is called Olive Grove¹ which is near Jerusalem, *in* a Sabbath day's journey away.² **13** And when they had entered, they went up to the upstairs room where they were staying – Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *son* of Alphaeus and Simon the Zealot and Judas *son* of James. **14** All these were busily engaged with one mind in prayer, together with the women and Mary the mother of Jesus and his brothers.

15 And in those days Peter stood up in the midst of the brothers (and it was a crowd of persons of about one hundred twenty at the same *place*) *and*³ said, **16** “Men *and* brothers, it was necessary *that* the scripture be fulfilled, which the Holy Spirit proclaimed beforehand through the mouth of David concerning Judas, who became a guide to those who arrested Jesus, **17** because he was counted among us and received a share in this ministry.” **18** (Now this man acquired a field for the wages of *his* wickedness, and falling headlong, he burst open in the middle and all his intestines spilled out. **19** And it became known to all who live in Jerusalem, so that that field was called in their own language⁴ “Akeldama,” that is, “Field of Blood.”) **20** “For it is written in the book of Psalms,

‘Let his residence become deserted,
and let there be no one to live in it,’⁵

and,

‘Let another person take his position.’⁶

21 Therefore it is necessary for *one* of the men who have accompanied us during all the time *in* which the Lord Jesus went in and went out among us, **22** beginning from the baptism of John until the day *on* which he was taken up from us – one of these *men* must become a witness of his resurrection together with us.” **23** And they proposed two *men*, Joseph called Barsabbas (who was called Justus) and Matthias. **24** And they prayed *and*⁷ said, “You, Lord, who know the hearts of all, show clearly which one of these two you have chosen **25** to take the place in this ministry and apostleship from which Judas turned aside to depart to his own place.” **26** And they cast lots for them, and the lot fell on Matthias, and he was added *to serve*⁸ with the eleven apostles.

Pentecost and the Coming of the Holy Spirit

2 **1** And when the day of Pentecost had come, they were all together in the same *place*. **2** And suddenly a sound like a violent rushing wind came from heaven and filled the whole house where they were sitting. **3** And divided⁹ tongues like

¹ This is a variation of the name “Mount of Olives”

² Literally “having a journey of a Sabbath”

³ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

⁴ That is, Aramaic

⁵ A quotation from Ps 69:25

⁶ A quotation from Ps 109:8

⁷ Here “*and*” is supplied because the previous participle (“prayed”) has been translated as a finite verb

⁸ The words “*to serve*” are not in the Greek text, but are implied

⁹ Or perhaps “distributed”

fire appeared to them and rested on each one of them. **4** And they were all filled with the Holy Spirit and began to speak in other languages¹ as the Spirit gave them *ability* to speak out.

5 Now there were Jews residing in Jerusalem, devout men from every nation under heaven. **6** And *when*² this sound occurred, the crowd gathered and was in confusion, because each one was hearing them speaking in his own language. **7** And they were astounded and astonished, saying, “Behold, are not all these who are speaking Galileans? **8** And how do we hear, each one *of us*, in *our own native language*?”³ **9** Parthians and Medes and Elamites and those residing *in* Mesopotamia, Judea and Cappadocia, Pontus and Asia,⁴ **10** Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town, **11** both Jews and proselytes, Cretans and Arabs – we hear them speaking in our *own* languages the great deeds of God!” **12** And all were amazed and greatly perplexed, saying *to one another*,⁵ “*What can this mean?*”⁶ **13** But others others jeered *and*⁷ said, “They are full of sweet new wine!”

Peter’s Sermon on the Day of Pentecost

14 But Peter, standing with the eleven, raised his voice and declared to them, “Judean men, and all those who live *in* Jerusalem, let this be known to you, and pay attention to my words! **15** For these *men* are not drunk, as you assume, because it is the third hour of the day. **16** But this is what was spoken through the prophet Joel:

17 ‘And it will be in the last days,’ God says,
‘I will pour out my Spirit on all flesh,
and your sons and your daughters will prophesy,
and your young men will see visions,
and your old men will dream dreams.

18 And even on my male slaves and on my female slaves
I will pour out my Spirit in those days, and they will prophesy.

19 And I will cause wonders in the heaven⁸ above
and signs on the earth below,
blood and fire and vapor of smoke.

20 The sun will be changed to darkness
and the moon to blood,
before the great and glorious day of the Lord comes.

21 And it will be *that* everyone who calls upon the name of the Lord will be saved.’⁹

22 “Israelite men, listen to these words! Jesus the Nazarene, a man attested to you by God with deeds of power and wonders and signs that God did through him in your midst,

¹ Or “tongues”

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“happened”)

³ Literally “our own language in which we were born”

⁴ A reference to the Roman province of Asia (modern Asia Minor)

⁵ Literally “one to the other”

⁶ Literally “what does this want to be”

⁷ Here “*and*” is supplied because the previous participle (“jeered”) has been translated as a finite verb

⁸ Or “sky”

⁹ A quotation from Joel 2:28-32

just as *you* yourselves know – **23** this man, delivered up by the determined plan and foreknowledge of God, you executed *by*¹ nailing to *a cross*² through the hand of lawless men. **24** God raised *him*³ up, having brought to an end the pains of death, because it was not possible *for* him to be held by it. **25** For David says with reference to him,

‘I saw the Lord before me *continually*,⁴
for he is at my right hand so that I will not be shaken.

26 For this *reason* my heart was glad
and my tongue rejoiced greatly,
furthermore also my flesh will live in hope,
27 because you will not abandon my soul in Hades,
nor will you permit your Holy One to experience decay.
28 You have made known to me the paths of life;
you will fill me with gladness with your presence.’⁵

29 “Men *and* brothers, it is possible to speak with confidence to you about the patriarch David, that he both died and was buried, and his tomb is with us until this day.

30 Therefore, *because he*⁶ was a prophet and knew that God had sworn to him with an oath to seat *one of his descendants*⁷ on his throne, **31** *by*⁸ having foreseen *this*,⁹ he spoke about the resurrection of the Christ,¹⁰ that neither was he abandoned in Hades nor did his flesh experience decay. **32** This Jesus God raised up, of which¹¹ we all are witnesses. **33** Therefore, having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out this that you both see and hear. **34** For David did not ascend into heaven, but he himself says,

‘The Lord said to my Lord,
“Sit at my right hand,
35 until I make your enemies a footstool for your feet.’”¹²

36 Therefore let all the house of Israel know beyond a doubt, that God has made him both Lord and Christ – this Jesus whom you crucified!”

The Response to Peter’s Sermon

37 Now *when they*¹³ heard *this*,¹⁴ they were pierced to the heart and said to Peter and the other apostles, “What should we do, men *and* brothers?” **38** And Peter said to them, “Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness

¹ Here “*by*” is supplied as a component of the participle (“nailing to”) which is understood as means

² The words “*a cross*” are not in the Greek text but are implied by the nature of the verb

³ Literally “whom”; it is necessary to specify “him” in the translation to avoid confusion with the “lawless men” in the previous verse

⁴ Literally “through everything”

⁵ A quotation from Ps 16:8-11

⁶ Here “*because*” is supplied as a component of the participle (“was”) which is understood as causal

⁷ Literally “from the fruit of his loins”

⁸ Here “*by*” is supplied as a component of the participle (“having foreseen”) which is understood as means

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Or “Messiah”

¹¹ Or “of whom,” referring to Jesus

¹² A quotation from Ps 110:1

¹³ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

of your sins, and you will receive the gift of the Holy Spirit. **39** For the promise is for you and for your children, and for all those *who are* far away, as many as the Lord our God calls to himself.” **40** And with many other words he solemnly urged and exhorted them, saying, “Be saved from this crooked generation!” **41** So those who accepted his message were baptized, and on that day about three thousand souls were added.

The Fellowship of the First Believers

42 And they were devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers. **43** And fear came on every soul, and many wonders and signs were being performed by the apostles. **44** And all who believed were in the same *place*, and had everything in common. **45** And they began selling¹ *their*² *their*² possessions and property, and distributing these *things* to all, to the degree that anyone had need. **46** And every day, devoting themselves *to meeting*³ with one purpose in in the temple *courts*⁴ and breaking bread from house *to house*, they were eating *their* food with joy and simplicity of heart, **47** praising God and having favor with all the people. And the Lord was adding every day to the total *of* those who were being saved.

A Lame Beggar Healed at the Temple

3 **1** Now Peter and John were going up to the temple at the hour of prayer, the ninth *hour*. **2** And a certain man was being carried who was lame *from birth*.⁵ *He*⁶ was placed every day at the gate of the temple called “Beautiful,” *so that he* could ask for charitable gifts from those who were going into the temple *courts*.⁷ **3** *When he*⁸ saw Peter and John about to go into the temple *courts*,⁹ he began asking to receive alms. **4** And Peter looked intently at him, together with John, *and*¹⁰ said, “Look at us!” **5** So he fixed his attention on them, expecting to receive something from them. **6** But Peter said, “Silver and gold *I* do not possess,¹¹ but what I have, this I give to you – in the name of Jesus Christ the Nazarene, get up and walk!” **7** And taking hold of him by the right hand, he raised him up, and immediately his feet and ankles were made strong. **8** And leaping up, he stood and began walking around¹² and entered into the temple *courts*¹³ with them, walking and leaping and praising God. **9** And all the people saw him walking and praising God, **10** And they recognized him, that *he* himself was the one who

¹ The imperfect tense has been translated as ingressive here (“began selling”)

² Literally “the”; the Greek article is used here as a possessive pronoun

³ The words “*to meeting*” are not in the Greek text but are implied

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁵ Literally “from his mother’s womb”

⁶ Literally “who,” but a new sentence was begun here in the translation in keeping with English style

⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁸ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁰ Here “*and*” is supplied because the previous participle (“looked intently”) has been translated as a finite verb

¹¹ Literally “is not to me”

¹² The imperfect tense has been translated as ingressive here (“began walking around”)

¹³ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

used to sit *asking* for alms at the Beautiful Gate of the temple, and they were filled with awe and astonishment at what had happened to him.

Peter's Sermon in Solomon's Portico

11 And *while*¹ he was holding fast to Peter and John, all the people ran together to them in the portico called Solomon's, utterly astonished. **12** And *when he*² saw it,³ Peter replied to the people, "Men *and* Israelites, why are you astonished at this? Or why are you staring at us, as *if* by our own power or godliness we have made him walk? **13** The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified his servant Jesus, whom you handed over and denied in the presence of Pilate, *after*⁴ he had decided to release *him*.⁵ **14** But you denied the Holy and Righteous One and demanded *that* a man – a murderer – be granted to you. **15** And you killed the originator of life, whom God raised from the dead, of which we are witnesses! **16** And on the basis of faith in his name, his name has made this man strong, whom you see and know, and the faith *that is* through him has given him this perfect health in the presence of you all. **17** And now, brothers, I know that you acted in ignorance, just as your rulers did also. **18** But *the things* which God foretold through the mouth of all the prophets, *that* his Christ⁶ would suffer, he has fulfilled in this way. **19** Therefore repent and turn back, so that your sins may be blotted out, **20** so that times of refreshing may come from the presence of the Lord, and he may send the Christ⁷ appointed for you – Jesus, **21** whom heaven must receive until the times of the restoration of all *things*, about which God spoke through the mouth of his holy prophets from earliest times. **22** Moses said, 'The Lord your God will raise up for you a prophet like me from your brothers. You will listen to him in everything that he says to you.'⁸ **23** And it will be *that* every soul who – if he does not listen to that prophet – will be destroyed utterly from the people.'⁹ **24** And indeed, all the prophets from Samuel and all those who followed *him*¹⁰ have spoken *about* and proclaimed these days. **25** You are the sons of the prophets and of the covenant that God ordained with your fathers, saying to Abraham, 'And in your offspring all the nations of the earth will be blessed.'¹¹ **26** God, *after he*¹² had raised up his servant, sent him to you first, to bless you by turning each *of you* back from your wickedness!"

¹ Here "*while*" is supplied as a component of the temporal genitive absolute participle ("was holding fast to")

² Here "*when*" is supplied as a component of the participle ("saw") which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Or "*although*"; this genitive absolute construction can be understood as either temporal "*after*" or concessive "*although*"

⁵ Here the direct object is supplied from context in the English translation

⁶ Or "Messiah"

⁷ Or "Messiah"

⁸ A quotation from Deut 18:15

⁹ A quotation from Deut 18:19 and Lev 23:29

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ A quotation from Gen 22:18

¹² Here "*after*" is supplied as a component of the participle ("had raised up") which is understood as temporal

Peter and John Arrested

4 **1** And *while*¹ they were speaking to the people, the priests and the captain of the temple and the Sadducees approached them, **2** greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. **3** And they laid hands on them and put *them*² in custody until the next day, because because it was already evening. **4** But many of those who listened to the message believed, and the number of the men was approximately five thousand.

Peter and John on Trial Before the Sanhedrin

5 And it happened that on the next day, their rulers and elders and scribes came together in Jerusalem, **6** and Annas the high priest, and Caiaphas and John and Alexander, and all those who were from the high priest's family. **7** And they made them stand in *their*³ midst *and*⁴ began to ask,⁵ "By what power or by what name did you do this?" **8** Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, **9** if we are being examined today concerning a good deed *done to* a sick man – by what *means*⁶ this man was healed – **10** let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead – by him this man stands before you healthy! **11** This one⁷ is the stone that was rejected by you, the builders, that has become *the cornerstone*."⁸ **12** And there is salvation in no one else, for there is no other name under heaven that is given among people by which we must be saved."

13 Now *when they*⁹ saw the boldness of Peter and John, and understood that they were uneducated and untrained men, they were astonished, and recognized them, that they had been with Jesus. **14** And *because they*¹⁰ saw the man who had been healed standing there with them, they had nothing to say in return. **15** But *after they*¹¹ had ordered them to go outside the Sanhedrin,¹² they began to confer¹³ with one another, **16** saying, "What should we do with these men? For that a remarkable sign has taken place through them *is* evident to all those who live *in* Jerusalem, and we are not able to deny *it!*"¹⁴ **17** But in order that it may not spread much *further* among the people, let us warn them to speak no more in this name *to anyone at all*."¹⁵ **18** And they called them *back*

¹ Here "while" is supplied as a component of the temporal genitive absolute participle ("were speaking")

² Here the direct object is supplied from context in the English translation

³ Literally "the"; the Greek article is used here as a possessive pronoun

⁴ Here "and" is supplied because the previous participle ("stand") has been translated as a finite verb

⁵ The imperfect tense has been translated as ingressive here ("began to ask")

⁶ Or "through whom"

⁷ "This one" refers to Jesus

⁸ Literally "the head of the corner"; this verse is an allusion to Ps 118:22

⁹ Here "when" is supplied as a component of the participle ("saw") which is understood as temporal

¹⁰ Here "because" is supplied as a component of the participle ("saw") which is understood as causal

¹¹ Here "after" is supplied as a component of the participle ("had ordered") which is understood as temporal

¹² Or "council"

¹³ Or "council"

¹⁴ The imperfect tense has been translated as ingressive here ("began to confer")

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally "to no man"

*and*¹ commanded *them*² not to speak or to teach at all in the name of Jesus. **19** But Peter and John answered *and*³ said to them, “Whether it is right in the sight of God to listen to you rather than God, you decide! **20** For we are not able to refrain from speaking about *the things* that we have seen and heard.” **21** So *after*⁴ threatening *them*⁵ further, they released them, finding no way to punish them on account of the people, because they were all praising God for what had happened. **22** For the man on whom this sign of healing had been performed was more *than* forty years *old*.

The Believers Pray for Continued Bold Witness

23 And *when they*⁶ were released, they went to their own *people* and reported all that that the chief priests and the elders had said to them. **24** And *when they*⁷ heard *it*,⁸ they lifted *their* voices with one mind to God and said, “Master, you *are* the one who made the heaven and the earth and the sea and all the things in them, **25** the one who said by the Holy Spirit through the mouth of our father David, your servant,

‘Why do the nations⁹ rage,
and the peoples conspire in vain?

26 The kings of the earth stood opposed,
and the rulers assembled together at the same *place*,
against the Lord and against his Christ.’¹⁰

27 For in truth both Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, assembled together in this city against your holy servant Jesus whom you anointed, **28** to do all that your hand and your plan had predestined to take place. **29** And now, Lord, concern yourself with their threats and grant your slaves to speak your message with all boldness, **30** *as* you extend your hand to heal and signs and wonders are performed through the name of your holy servant Jesus.” **31** And *when*¹¹ they had prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak¹² the word¹³ of God with boldness.

The Believers Share All Things in Common

32 Now the group of those who believed were one heart and soul, and no one said anything of what belonged to him was his own, but all *things* were theirs in common. **33**

¹ Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Here “*after*” is supplied as a component of the participle (“threatening... further”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*when*” is supplied as a component of the participle (“were released”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

¹⁰ Or “Messiah”; this is a quotation from Ps 2:1-2

¹¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had prayed”)

¹² The imperfect tense has been translated as ingressive here (“began to speak”)

¹³ Or “message”

And with great power the apostles were giving testimony *to* the resurrection of the Lord Jesus, and great grace was on them all. **34** For there was not even anyone needy among them, because all those who were owners of plots of land or houses were selling *them*¹ *and*² bringing the proceeds of the things that were sold **35** and placing *them*³ at the feet of the apostles. And it was being distributed to each as anyone had need. **36** So Joseph, who was called Barnabas by the apostles (which is translated “son of encouragement”), a Levite of Cyprus by nationality, **37** sold a field⁴ that belonged to him *and*⁵ brought the money and placed *it*⁶ at the feet of the apostles.

Ananias and Sapphira Lie to the Holy Spirit

5 **1** Now a certain man *named*⁷ Ananias, together with his wife Sapphira, sold a piece of property, **2** and he kept back for himself *some* of the proceeds, and *his*⁸ wife was aware of *it*.⁹ And he brought a certain part *and*¹⁰ placed *it*¹¹ at the feet of the apostles. **3** But Peter said, “Ananias, for what *reason* has Satan filled your heart, *that* you lied to the Holy Spirit and kept back for yourself *some* of the proceeds of the piece of land? **4** *When it*¹² remained to you, did it not remain *yours*? And *when it*¹³ was sold, was it at your disposal? How *is it* that you have contrived this deed in your heart? You have not lied to people, but to God!”

5 And *when*¹⁴ Ananias heard these words, he fell down *and*¹⁵ died. And great fear came on all those who heard about *it*.¹⁶ **6** So the young men stood up, wrapped him up, and carried *him*¹⁷ out *and*¹⁸ buried *him*.¹⁹ **7** And it happened that *there was* an interval of about three hours, and his wife came in, not knowing what had happened. **8** And Peter said to her, “Tell me whether you *both*²⁰ were paid this much *for* the piece of land.” And she said, “Yes, this much.” **9** So Peter *said* to her, “How *is it* that it was agreed by you

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“were selling”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Or “a farm”

⁵ Here “*and*” is supplied because the previous participle (“sold”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “by name”

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here the participle “was aware of” in this genitive absolute construction has been translated as a finite verb in keeping with English style

¹⁰ Here “*and*” is supplied because the previous participle (“brought”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*when*” is supplied as a component of the participle (“remained”) which is understood as temporal

¹³ Here “*when*” is supplied as a component of the participle (“was sold”) which is understood as temporal

¹⁴ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁵ Here “*and*” is supplied because the previous participle (“fell down”) has been translated as a finite verb

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here “*and*” is supplied because the previous participle (“carried...out”) has been translated as a finite verb

¹⁹ Here the direct object is supplied from context in the English translation

²⁰ Here “*both*” reflects the second person plural verb, which refers to both Ananias and Sapphira

*two*¹ to test the Spirit of the Lord? Behold, the feet of those who buried your husband *are* at the door, and they will carry you out!” **10** And immediately she fell down at his feet and died. So *when*² the young men came in, they found her dead, and carried *her*³ out *and*⁴ buried *her*⁵ with her husband. **11** And great fear came on the whole church and on all who heard about these *things*.

Many Signs and Wonders Are Performed by the Apostles

12 Now many signs and wonders were being performed among the people through the hands of the apostles. And they were all together⁶ in Solomon’s Portico. **13** And none none of the rest dared to join them, but the people spoke highly of them. **14** And even more believers in the Lord⁷ were being added, large numbers of both men and women, **15** **15** so that they even carried out the sick into the streets and put *them*⁸ on cots and mats⁹ so that *when*¹⁰ Peter came by, at least *his*¹¹ shadow would fall on some of them. **16** And the people of the towns around Jerusalem also came together, bringing the sick and those tormented by unclean spirits, who were all being healed.

The Apostles Arrested and Imprisoned

17 Now the high priest rose up and all those *who were* with him (that is, the party of the Sadducees), *and*¹² they were filled with jealousy. **18** And they laid hands on the apostles and put them in the public prison. **19** But during the night an angel of the Lord opened the doors of the prison and led them *out and*¹³ said, **20** “Go and stand in the temple *courts*¹⁴ *and*¹⁵ proclaim to the people all the words of this life.” **21** And *when they*¹⁶ heard *this*,¹⁷ they entered at daybreak into the temple *courts*¹⁸ and began teaching.¹⁹

¹ Here “*two*” is supplied in the translation to indicate that the pronoun (“you”) is plural in the Greek text

² Here “*when*” is supplied as a component of the participle (“came in”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here “*and*” is supplied because the previous participle (“carried...out”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Or perhaps “by common consent”

⁷ Or “even more believers were being added to the Lord”

⁸ Here the direct object is supplied from context in the English translation

⁹ Or “mattresses”

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came by”)

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

¹² Here “*and*” is supplied because the previous participle (“rose up”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the two previous participles (“opened” and “led”) have been translated as finite verbs

¹⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁵ Here “*and*” is supplied because the previous participle (“stand”) has been translated as a finite verb

¹⁶ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁹ The imperfect tense has been translated as ingressive here (“began teaching”)

Now *when*¹ the high priest and those with him arrived, they summoned the Sanhedrin – even the whole council of elders of the sons of Israel – and sent to the prison to have them brought. **22** But the officers who came² did not find them in the prison, and they returned *and*³ reported, **23** saying, “We found the prison locked with all security and the guards standing at the doors, but *when we*⁴ opened *them*,⁵ we found no one inside!” **24** Now when both the captain of the temple and the chief priests heard these words, they were greatly perplexed concerning them, *as to* what this might be. **25** But someone came *and*⁶ reported to them, “Behold, the men whom you put in prison are standing in the temple *courts*⁷ and teaching the people!” **26** Then the captain went with the officers *and*⁸ brought them, not with force (for they were afraid of the people, lest they be stoned *by them*).⁹

The Apostles on Trial Before the Sanhedrin

27 And *when they*¹⁰ had brought them, they made *them*¹¹ stand in the Sanhedrin,¹² and the high priest put a question to them, **28** saying, “Did we not *strictly command* ¹³ you not to teach in this name? And behold, you have filled Jerusalem with your teaching! And you are intending to bring upon us the blood of this man!” **29** But Peter and the apostles answered *and*¹⁴ said, “It is necessary to obey God rather than men! **30** The God of our fathers raised up Jesus, whom you killed *by*¹⁵ hanging *him*¹⁶ on a tree. **31** This one God has exalted to his right hand *as* Leader and Savior to grant repentance to Israel and forgiveness of sins. **32** And we are witnesses of these things, and *so is*¹⁷ the Holy Spirit whom God has given to those who obey him.” **33** Now *when*¹⁸ they heard *this*,¹⁹ they were infuriated, and were wanting to execute them. **34** But a certain man stood up in the Sanhedrin,²⁰ a Pharisee *named* ²¹ Gamaliel, a teacher of the law respected by all the people, *and*²² gave orders to put the men outside for a short time. **35** And he said to them,

¹ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

² Or “*when they came*”

³ Here “*and*” is supplied because the previous participle (“returned”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the participle (“opened”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁸ Here “*and*” is supplied because the previous participle (“went”) has been translated as a finite verb

⁹ The words “*by them*” are not in the Greek text but are implied

¹⁰ Here “*when*” is supplied as a component of the participle (“had brought”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Or “council”

¹³ Literally “command with a commandment”

¹⁴ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁵ Here “*by*” is supplied as a component of the participle (“hanging”) which is understood as means

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ The words “*so is*” are not in the Greek text but are implied

¹⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁹ Here the direct object is supplied from context in the English translation

²⁰ Or “council”

²¹ Literally “by name”

²² Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

“Men *and* Israelites, take care for yourselves what you are about to do to these men! **36** For before these days, Theudas rose up saying he was somebody. A number of men, about four hundred, joined _⌋ him _⌋.¹ _⌋ He _⌋ was executed, and all who followed him were dispersed and came to nothing. **37** After this man, Judas the Galilean rose up in the days of the census and _⌋ caused people to follow him in revolt _⌋.² And that one perished, and all who followed him were scattered. **38** And now I tell you, keep away from these men, and leave them alone, because if this plan or this matter is from people, it will be overthrown.³ **39** But if it is from God, you will not be able to overthrow them, lest you even be found fighting against God.” So they were persuaded by him. **40** And they summoned the apostles, beat *them*,⁴ commanded *them*⁵ not to speak in the name of Jesus, Jesus, and released *them*.⁶ **41** So they went out from the presence of the Sanhedrin⁷ rejoicing, because they had been considered worthy to be dishonored for the sake of the name. **42** Every day, both in the temple *courts*⁸ and from house *to house*, they did not stop teaching and proclaiming the good news *that* the Christ⁹ *was* Jesus.

The First Seven Deacons Appointed

6 **1** Now in these days, *as*¹¹ the disciples were increasing *in number*,¹² a complaint arose by the _⌋ Greek-speaking Jews _⌋¹³ against the _⌋ Hebraic Jews _⌋¹⁴ because¹⁵ their widows were being overlooked in the daily distribution *of food*.¹⁶ **2** So the twelve summoned the community of disciples *and*¹⁷ said, “It is not desirable *that* we neglect the word of God to serve tables. **3** So, brothers, select from among you seven men _⌋ of good reputation _⌋,¹⁸ full of the Spirit and wisdom, whom we will put in charge of this need. **4** But we will devote ourselves to prayer and to the ministry of the word.” **5** And the statement pleased the whole group, and they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus (a convert from Antioch), **6** whom they stood before the apostles. And they prayed *and*¹⁹ placed *their*²⁰ hands on them.

¹ Literally “to whom”

² Literally “who”

³ Literally “caused people to revolt after him”

⁴ Or “it will fail”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ Here the direct object is supplied from context in the English translation

⁸ Or “council”

⁹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁰ Or “Messiah”

¹¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were increasing”)

¹² The words “*in number*” are not in the Greek text but are implied

¹³ Literally “Hellenists”

¹⁴ Literally “Hebrews”

¹⁵ Or “that”

¹⁶ The words “*of food*” are not in the Greek text but are implied

¹⁷ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

¹⁸ Literally “well spoken of”

¹⁹ Here “*and*” is supplied because the previous participle (“prayed”) has been translated as a finite verb

²⁰ Literally “the”; the Greek article is used here as a possessive pronoun

7 And the word of God kept spreading, and the number of disciples in Jerusalem was increasing greatly, and a large number of priests began obeying¹ the faith.

Stephen Arrested

8 Now Stephen, full of grace and power, was performing great wonders and signs among the people. 9 But some of those from the Synagogue of the Freedmen (as it was called),² both Cyrenians and Alexandrians, and those from Cilicia and Asia,³ stood up and⁴ disputed with Stephen. 10 And they were not able to resist the wisdom and the Spirit with which he was speaking. 11 Then they secretly instigated men who said, “We have heard him speaking blasphemous words against Moses and God!” 12 And they incited the people and the elders and the scribes, and they came up and⁵ seized him and brought him⁶ to the Sanhedrin.⁷ 13 And they put forward false witnesses who said, “This man does not stop speaking words against this holy place and the law! 14 For we have heard him saying that this Nazarene Jesus will destroy this place and will change the customs that Moses handed down to us.” 15 And as they⁸ looked intently at him, all those those who were sitting in the Sanhedrin⁹ saw his face was like the face of an angel.

Stephen’s Defense

7 1 And the high priest said, “Is it so concerning these things?” 2 So he said, “Men – brothers and fathers – listen: The God of glory appeared to our father Abraham while he¹⁰ was in Mesopotamia, before he settled in Haran, 3 and said to him, ‘Go out from your land and from your relatives and come to the land that I will show you.’ 4 Then he went out from the land of the Chaldeans and¹¹ settled in Haran. And from there, after his father died, he caused him to move to this land in which you now live. 5 And he did not give him an inheritance in it – not even a footstep¹² – and he promised to give it¹³ to him for his possession, and to his descendants after him, although he did not have¹⁴ a child. 6 But God spoke like this: ‘His descendants will be foreigners in a foreign land, and they will enslave them and mistreat them¹⁶ four

¹ The imperfect tense has been translated as ingressive here (“began obeying”)

² Literally “called”

³ A reference to the Roman province of Asia (modern Asia Minor)

⁴ Here “and” is supplied because the participle (“disputed”) has been translated as a finite verb in keeping with English style

⁵ Here “and” is supplied because the previous participle (“came up”) has been translated as a finite verb

⁶ Here the direct object is supplied from context in the English translation

⁷ Or “council”

⁸ Here “as” is supplied as a component of the participle (“looked intently”) which is understood as temporal

⁹ Or “council”

¹⁰ Here “while” is supplied as a component of the participle (“was”) which is understood as temporal

¹¹ Here “and” is supplied because the previous participle (“went out”) has been translated as a finite verb

¹² Literally “a step of a foot”

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Literally “not being to him”

¹⁵ Here “although” is supplied in the translation as a component of the participle (“was”) which is understood as concessive

¹⁶ Here the direct object is supplied from context in the English translation

hundred years, **7** and the nation $_$ that $_$ ¹ they will serve as slaves, I will judge,’ God said, ‘and after these *things* they will come out² and will worship me in this place.’³ **8** And he gave him the covenant of circumcision, and so he became the father of Isaac and circumcised him on the eighth day, and Isaac *did so with*⁴ Jacob, and Jacob *did so with*⁵ the twelve patriarchs. **9** And the patriarchs, *because they*⁶ were jealous of Joseph, sold *him*⁷ into Egypt. And God was with him, **10** and rescued him from all his afflictions and granted him favor and wisdom in the sight of Pharaoh king of Egypt. And he appointed him ruler over Egypt and over all his household. **11** And a famine came over all Egypt and Canaan and great affliction, and our fathers could not find food. **12** So *when*⁸ Jacob heard *there* was grain in Egypt, he sent out our fathers first. **13** And on the second *visit*⁹ Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh. **14** So Joseph sent *and*¹⁰ summoned his father Jacob and all *his*¹¹ relatives, seventy-five persons in *all*. **15** And Jacob went down to Egypt and died, he and our fathers. **16** And they were brought back to Shechem and buried in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

17 “But as the time of the promise that God had made to Abraham was drawing near, the people increased and multiplied in Egypt **18** until another king arose over Egypt who did not know Joseph. **19** This man deceitfully took advantage of our people *and*¹² mistreated our ancestors, $_$ causing them to abandon their infants $_$ ¹³ so that they would not be kept alive. **20** At this time Moses was born, and he was beautiful to God. $_$ He $_$ ¹⁴ was brought up *for* three months in *his*¹⁵ father’s house, **21** and *when*¹⁶ he was abandoned, the daughter of Pharaoh took him *up* and brought him *up* $_$ as her own son $_$.¹⁷ **22** And Moses was educated in all the wisdom of the Egyptians, and was powerful in his words and deeds.

23 “But when $_$ he was forty years old $_$,¹⁸ it entered in his heart to visit his brothers, the sons of Israel. **24** And *when he*¹ saw one of them being unjustly harmed, he defended

¹ Literally “to which”

² Verses 6-7 are a quotation from Gen 15:13-14

³ The final phrase is an allusion to Exod 3:12

⁴ Here the words “*did so with*” are not in the Greek text but are implied; in view of the “covenant of circumcision” mentioned earlier in the verse, it is probable that circumcision and not just fatherhood is involved

⁵ Here the words “*did so with*” are not in the Greek text but are implied; see the note on the same phrase earlier in this verse

⁶ Here “*because*” is supplied as a component of the participle (“were jealous of”) which is understood as causal

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁹ The word “*visit*” is not in the Greek text but is implied

¹⁰ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

¹¹ Literally “the”; the Greek article is used here as a possessive pronoun

¹² Here “*and*” is supplied because the previous participle (“deceitfully took advantage of”) has been translated as a finite verb

¹³ Literally “making their infants be abandoned”

¹⁴ Literally “who”

¹⁵ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁶ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was abandoned”)

¹⁷ Literally “for a son to herself”

¹⁸ Literally “a period of time of forty years was fulfilled for him”

him² and _ avenged _ ³ the one who had been oppressed *by*⁴ striking down the Egyptian. **25** And he thought his brothers would understand that God was granting deliverance to them by his hand, but they did not understand. **26** And on the following day, he made an appearance to them *while they*⁵ were fighting and was attempting to reconcile⁶ them in peace, saying, ‘Men *and* brothers, why are you doing wrong to one another?’ **27** But the one who was doing wrong to *his*⁷ neighbor pushed him aside, saying, ‘Who appointed you a ruler and a judge over us? **28** You do not want to do away with me _ the same way _ ⁸ you did away with the Egyptian yesterday, *do you?*’⁹ **29** And at this statement, Moses fled and became a foreigner in the land of Midian, where he became the father of two sons.

30 “And *when*¹⁰ forty years had been completed, an angel appeared to him in the desert of Mount Sinai in the flame of a burning bush. **31** And *when*¹¹ Moses saw *it*,¹² he was astonished at the sight, and *when*¹³ he approached to look at *it*,¹⁴ the voice of the Lord came: **32** ‘I *am* the God of your fathers, the God of Abraham and of Isaac and of Jacob!’¹⁵ So Moses began trembling *and*¹⁶ did not dare to look at *it*.¹⁷ **33** And the Lord said to him, ‘Untie the sandals from your feet, for the place on which you are standing is holy ground. **34** _ I have certainly seen _ ¹⁸ the mistreatment of my people *who are* in Egypt and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.’¹⁹ **35** This Moses whom they had repudiated, saying, ‘Who appointed you a ruler and a judge?’²⁰ – this man God sent *as* both ruler and redeemer with _ the help _ ²¹ of the angel who appeared to him in the bush. **36** This man led them out, performing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness *for* forty years.

¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Literally “produced vengeance *for*”

⁴ Here “*by*” is supplied as a component of the participle (“striking down”) which is understood as means

⁵ Here “*while*” is supplied as a component of the participle (“were fighting”) which is understood as temporal

⁶ Here the imperfect verb has been translated as conative (“was attempting to reconcile”)

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Literally “in the manner in which”

⁹ A quotation from Exod 2:14; the negative construction in Greek anticipates a negative answer here, indicated by “*do you*”

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had been completed”)

¹¹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“approached”)

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ A quotation from Exod 3:6

¹⁶ Here “*and*” is supplied because the previous participle (“began”) has been translated as a finite verb

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Literally “seeing I have seen”

¹⁹ A quotation from Exod 3:5, 7-8, 10

²⁰ A quotation from Exod 2:14 (see v. 27 above)

²¹ Literally “hand”

37 “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.’¹ **38** This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and who *with* our fathers received living oracles to give to us, **39** to whom our fathers were not willing to become obedient, but rejected *him*² and turned *back* in their hearts to Egypt, **40** **40** saying to Aaron, ‘Make us gods who will go on before us! For this Moses, who led us out from the land of Egypt – we do not know what has happened to him!’³ **41** And they manufactured a calf in those days, and offered up a sacrifice to the idol, and began rejoicing⁴ in the works of their hands. **42** But God turned away and gave them over to worship the host of heaven, just as it is written in the book of the prophets:

‘You did not bring offerings and sacrifices to me
for forty years in the wilderness, *did you*,⁵ house of Israel?

43 And you took along the tabernacle⁶ of Moloch
and the star of your god Rephan,
the images that you made, to worship them,
and I will deport you beyond Babylon!’⁷

44 The tabernacle of the testimony _┘ belonged _┘⁸ to our fathers in the wilderness, just as the one who spoke to Moses directed *him*⁹ to make it according to the design that he had seen, **45** and which, *after*¹⁰ receiving *it*¹¹ in turn, our fathers brought in with Joshua _┘ when they dispossessed the _┘¹² nations that God drove out from the presence of our fathers, until the days of David, **46** who found favor in the sight of God and asked to find a habitation for the house¹³ of Jacob. **47** But Solomon built a house for him. **48** But the Most High does not live in *houses*¹⁴ made by human hands, just as the prophet says,

49 ‘Heaven *is* my throne
and earth *is* the footstool for my feet.

What kind of house will you build for me, says the Lord,
or what *is the* place of my rest?

50 Did not my hand make all these *things*?’¹⁵

51 “*You* stiff-necked *people* and uncircumcised in hearts and in *your*¹⁶ ears! You constantly resist the Holy Spirit! As your fathers *did*, *so* also *do* you! **52** Which of the

¹ A quotation from Deut 18:15

² Here the direct object is supplied from context in the English translation

³ A quotation from Exod 32:1, 23

⁴ The imperfect tense has been translated as ingressive here (“began rejoicing”)

⁵ The negative construction in Greek anticipates a negative answer here, indicated by “*did you*”

⁶ Or “tent”

⁷ A quotation from Amos 5:25-27

⁸ Literally “was”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*after*” is supplied as a component of the participle (“receiving”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “in the possession of the”

¹³ Some manuscripts read “God” here, a reading which makes much better sense in the context; but the reading “house” has better manuscript support, and what copyist finding the reading “God” would change it to “house” in his copy?

¹⁴ Or “temples made by human hands”; either word (“houses” or “temples”) is understood here

¹⁵ A quotation from Isa 66:1-2

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

prophets did your fathers not persecute? And they killed those who announced beforehand about the coming of the Righteous One, whose betrayers and murderers you have now become, **53** *you* who received the law by directions of angels and have not observed *it!*”

Stephen's Martyrdom

54 Now *when they*¹ heard these *things*, they were infuriated in their hearts and gnashed *their*² teeth at him. **55** But he, being full of the Holy Spirit, looked intently into heaven *and*³ saw the glory of God, and Jesus standing at the right hand of God. **56** And he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God!” **57** But crying out with a loud voice, they stopped their ears and rushed at him with one purpose. **58** And *after they*⁴ had driven *him*⁵ out of the city, they began to stone⁶ *him*,⁷ and the witnesses laid aside their cloaks at the feet of a young man named Saul. **59** And they kept on stoning Stephen *as he*⁸ was calling out and saying, “Lord Jesus, receive my spirit!” **60** And falling to *his*⁹ knees, he cried out with a loud voice, “Lord, do not hold this sin against them!” And *after he*¹⁰ said this, he fell asleep.¹¹

Saul Attempts to Destroy the Church

8 **1** And Saul was agreeing with his murder. Now there happened on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. **2** And devout men buried Stephen and made loud lamentation over him. **3** But Saul was attempting to destroy the church. Entering *house* after *house*,¹² he dragged off both men and women *and*¹³ delivered *them*¹⁴ to prison.

Philip Proclaims Christ in Samaria

4 Now those who had been scattered went about proclaiming the good news *of* the word. **5** And Philip came down to the city of Samaria *and*¹⁵ began proclaiming¹⁶ the

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Literally “*the*”; the Greek article is used here as a possessive pronoun

³ Here “*and*” is supplied because the previous participle (“looked intently”) has been translated as a finite verb

⁴ Here “*after*” is supplied as a component of the participle (“had driven”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ The imperfect tense has been translated as ingressive here (“began stoning”)

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*as*” is supplied as a component of the participle (“was calling out”) which is understood as temporal

⁹ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁰ Here “*after*” is supplied as a component of the participle (“said”) which is understood as temporal

¹¹ Or “he passed away”

¹² Literally “*from house*” *to house*

¹³ Here “*and*” is supplied because the previous participle (“dragged off”) has been translated as a finite verb

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*and*” is supplied because the previous participle (“came down”) has been translated as a finite verb

¹⁶ The imperfect tense has been translated as ingressive here (“began proclaiming”)

Christ¹ to them. **6** And the crowds with one mind were paying attention to what was being said by Philip, *as* they heard *him*² and saw the signs that he was performing. **7** For many of those who had unclean spirits, they were coming out *of them*,³ crying out with a loud voice, and many who were paralyzed and lame were healed. **8** And there was great joy in that city.

Simon the Magician

9 Now a certain man *named*⁴ Simon had been in the city practicing magic and astonishing the people of Samaria, saying he was someone great. **10** They were all paying attention to *him*,⁵ from the least to the greatest, saying, “This man is the power of God that is called ‘Great.’” **11** And they were paying attention to him because for a long time he had astonished them with *his*⁶ magic. **12** But when they believed Philip *as he*⁷ was proclaiming the good news about the kingdom of God and the name of Jesus Christ, both men and women were being baptized. **13** And Simon himself also believed, and *after he*⁸ was baptized he was *keeping close company with*⁹ Philip. And *when he*¹⁰ saw the signs and great miracles that were taking place, he was astonished.

14 Now *when*¹¹ the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, **15** who went down *and*¹² prayed for them so that they would receive the Holy Spirit. **16** (For he had not yet fallen on any of them, *but they had only been baptized*¹³ in the name of the Lord Jesus.) **17** Then they placed *their*¹⁴ hands on them and they received the Holy Spirit.

18 Now Simon, *when he*¹⁵ saw that the Spirit was given through the laying on of the apostles’ hands, offered them money, **19** saying, “Give to me also this power, so that whomever I place *my*¹⁶ hands on may receive the Holy Spirit!” **20** But Peter said to him, “May your silver *be destroyed along with you*,¹⁷ because you thought *you could acquire*¹⁸ the gift of God by means of money! **21** *You have no*¹⁹ part or share in this

¹ Or “Messiah”

² Here the direct object is supplied from context in the English translation

³ The words “*of them*” are supplied in the translation to indicate that the unclean spirits were coming out of the people

⁴ Literally “by name”

⁵ Literally “whom”

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Here “*as*” is supplied as a component of the participle (“was proclaiming the good news”) which is understood as temporal

⁸ Here “*after*” is supplied as a component of the participle (“was baptized”) which is understood as temporal

⁹ Literally “attaching himself to”

¹⁰ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here “*and*” is supplied because the previous participle (“went down”) has been translated as a finite verb

¹³ Literally “but they were only having been baptized”

¹⁴ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁵ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁷ Literally “be for destruction with you”

¹⁸ Literally “to acquire”

¹⁹ Literally “there is for you no”

matter, because your heart is not right before God. **22** Therefore repent of this wickedness of yours, and ask the Lord if perhaps the intent of your heart may be forgiven you!” **23** For I see you are in *ⲗ* a state of bitter envy *ⲗ*¹ and *ⲗ* bound by unrighteousness *ⲗ*.² **24** But Simon answered *and*³ said, “You pray to the Lord for me so that nothing of what you have said will come upon me.” **25** So *when*⁴ they had solemnly testified and spoken the word of the Lord, they turned back toward Jerusalem, and were proclaiming the good news *to* many villages of the Samaritans.

Philip and the Ethiopian Eunuch

26 Now an angel of the Lord spoke to Philip, saying, “Get up and go toward the south⁵ on the road that goes down from Jerusalem to Gaza.” (This is a desert *road*.) **27** And he got up *and*⁶ went, and behold, *there was* a man, an Ethiopian eunuch (a court official of Candace,⁷ queen of the Ethiopians, who was over all her treasury) who had come to worship in Jerusalem **28** and was returning and sitting in his chariot, and reading aloud the prophet Isaiah. **29** And the Spirit said to Philip, “Approach and join this chariot.” **30** So Philip ran up to *it*⁸ *and*⁹ heard him reading aloud Isaiah the prophet and said, “So then, do you understand what you are reading?” **31** And he said, “So how could I, unless someone will guide me?” And he invited Philip to come up *and*¹⁰ sit with him. **32** Now the passage of scripture that he was reading aloud was this:

“He was led like a sheep to the slaughter,
and like a lamb before its shearer *is* silent,
so he did not open his mouth.

33 In his humiliation justice was taken from him.

Who can describe his *ⲗ* descendants *ⲗ*?¹¹

For his life was taken away from the earth.”¹²

34 And the eunuch answered *and*¹³ said to Philip, “I ask you, about whom does the prophet say this – about himself or about someone else?” **35** So Philip opened his mouth and beginning from this scripture, proclaimed the good news to him *about* Jesus. **36** And as they were traveling down the road, they came to some water. And the eunuch said, “Look! Water! What prevents me from being baptized?”¹⁴ **38** And he ordered the chariot

¹ Literally “the gall of bitterness”

² Literally “the fetter of unrighteousness”

³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the participle (“had solemnly testified”) which is understood as temporal

⁵ Or “go about noon”

⁶ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁷ Or “the Candace” (the title of the queen of Ethiopia)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“ran up to”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“come up”) has been translated as an infinitive

¹¹ Or perhaps “family history”; literally “generation”

¹² A quotation from Isa 53:7-8

¹³ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹⁴ A few later manuscripts add v. 37, with minor variations: “He said to him, ‘If you believe with your whole heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’” The verse is almost certainly not an original part of the text of Acts.

to stop, and they both went down into the water – Philip and the eunuch – and he baptized him. **39** And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer, for he went on his way rejoicing. **40** But Philip found himself at Azotus, and *as he*¹ passed through, he proclaimed the good news *to* all the towns until he came to Caesarea.

Saul's Conversion on the Damascus Road

9 **1** But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest **2** *and*² asked for letters from him to the synagogues in Damascus, so that if he found any who were of the Way, both men and women, he could bring *them*³ tied up⁴ to Jerusalem. **3** Now as *he* proceeded, it happened that *when when* he approached Damascus, suddenly a light from heaven flashed around him. **4** And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” **5** So he said, “Who are you, Lord?” And he *said*, “I am Jesus, whom you are persecuting! **6** But get up and enter into the city, and it will be told to you *what you must do*.”⁵ **7** (Now the men who were traveling together with him stood speechless, speechless, *because they*⁶ heard the voice but saw no one.) **8** So Saul got up from the ground, but *although*⁷ his eyes were open he could see nothing. And leading him by the hand, they brought *him* into Damascus. **9** And he was *unable to see*⁸ *for* three days, and he did not eat or drink.

Ananias Sent to Saul

10 Now there was a certain disciple in Damascus *named*⁹ Ananias, and the Lord said to him in a vision, “Ananias!” And he said, “Behold, *here I am*, Lord!” **11** And the Lord *said* to him, “Get up, go to the street called ‘Straight’ and in the house of Judas look for *a man named Saul from Tarsus*.”¹⁰ For behold, he is praying, **12** and he has seen in a vision a man *named*¹¹ Ananias coming in and placing *his*¹² hands on him so that he may regain *his* sight.” **13** But Ananias replied, “Lord, I have heard from many *people* about this man, how much harm he has done to your saints in Jerusalem, **14** and here he has authority from the chief priests to tie up¹³ all who call upon your name!” **15** But the

¹ Here “*as*” is supplied as a component of the participle (“passed through”) which is understood as temporal

² Here “*and*” is supplied because the participle in the previous verse (“went to”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Or figuratively “bring *them* under arrest”

⁵ Literally “what thing it is necessary *that* you do”

⁶ Here “*because*” is supplied as a component of the participle (“heard”) which is understood as causal

⁷ Here “*although*” is supplied as a component of the genitive absolute participle (“were open”) which is understood as concessive

⁸ Literally “not seeing”

⁹ Literally “by name”

¹⁰ Literally “Saul by name of Tarsus”

¹¹ Literally “by name”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Or figuratively “to arrest” or “to imprison”

Lord said to him, “Go, because this man is my chosen instrument to carry my name before Gentiles¹ and kings and the sons of Israel. **16** For I will show him how much he must suffer for the sake of my name.” **17** So Ananias departed and entered into the house, and placing *his*² hands on him, he said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you came, has sent me so that you may regain *your* sight and be filled with the Holy Spirit.” **18** And immediately *something* like scales fell from his eyes and he regained *his* sight and got up *and*³ was baptized, **19** and *after*⁴ taking food, he regained his strength. And he was with the disciples in Damascus several days.

Saul Proclaims Christ in Damascus

20 And immediately he began proclaiming⁵ Jesus in the synagogues: “This one is the the Son of God!” **21** And all who heard *him*⁶ were amazed, and were saying, “Is this not the one who was wreaking havoc in Jerusalem *on* those who call upon this name, and had come here for this *reason*, that he could bring them tied up⁷ to the chief priests?” **22** But Saul was increasing in strength even more, and was confounding the Jews who lived in Damascus *by*⁸ proving that this one is the Christ.⁹

23 And when many days had elapsed, the Jews plotted to do away with him. **24** But their plot became known to Saul, and they were also watching the gates both day and night so that they could do away with him. **25** But his disciples took *him*¹⁰ at night *and*¹¹ let him down through the wall *by*¹² lowering *him*¹³ in a basket.

Saul in Jerusalem

26 And *when he*¹⁴ arrived in Jerusalem, he was attempting to associate with the disciples, and they were all afraid of him, *because they*¹⁵ did not believe that he was a disciple. **27** But Barnabas took him *and*¹⁶ brought *him*¹⁷ to the apostles and related to them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. **28** And he was going in and going out among them in Jerusalem, speaking boldly in the name of the Lord. **29** And he was speaking and debating with the *Ἰ* Greek-speaking Jews *ἰ*,¹⁸ but they were trying to do

¹ The same Greek word can be translated “nations” or “Gentiles” depending on the context

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁴ Here “*after*” is supplied as a component of the participle (“taking”) which is understood as temporal

⁵ The imperfect tense has been translated as ingressive here (“began proclaiming”)

⁶ Here the direct object is supplied from context in the English translation

⁷ Or figuratively “bring them under arrest”

⁸ Here “*by*” is supplied as a component of the participle (“proving”) which is understood as means

⁹ Or “Messiah”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹² Here “*by*” is supplied as a component of the participle (“lowering”) which is understood as means

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹⁵ Here “*because*” is supplied as a component of the participle (“believe”) which is understood as causal

¹⁶ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Literally “Hellenists”

away with him. **30** And *when*¹ the brothers found out, they brought him down to Caesarea Caesarea and sent him away to Tarsus.

31 Then the church throughout all of Judea and Galilee and Samaria had peace, being strengthened. And living in the fear of the Lord and the encouragement of the Holy Spirit, it was increasing *in numbers*.²

Aeneas Healed

32 Now it happened that *as*³ Peter was traveling through all *the places*,⁴ *he* also came came down to the saints who lived *in* Lydda. **33** And he found there a certain man *named*⁵ Aeneas who was paralyzed, who had been lying on a mat⁶ for eight years. **34** And Peter said to him, “Aeneas, Jesus Christ heals you! Get up and make your bed yourself!” And immediately he got up. **35** And all those who lived *in* Lydda and Sharon saw him, who *all*⁷ indeed turned to the Lord.

Dorcas Raised

36 Now in Joppa there was a certain female disciple *named*⁸ Tabitha (which translated means “Dorcas”).⁹ She was full of good deeds and charitable giving which she was constantly doing.¹⁰ **37** Now it happened that in those days *after*¹¹ becoming sick, she died. And *after*¹² washing *her*,¹³ they placed her in an upstairs room. **38** And *because*¹⁴ Lydda was near Joppa, the disciples, *when they*¹⁵ heard that Peter was in *Lydda*,¹⁶ sent two men to him, urging, “Do not delay to come to us!” **39** So Peter got up *and*¹⁷ accompanied them. *When he*¹⁸ arrived, they brought *him*¹⁹ up to the upstairs room, and all the widows came to him, weeping and showing *him*²⁰ tunics and *other* clothing that Dorcas used to make *while she*²¹ was with them. **40** But Peter sent *them* all outside, and,

¹ Here “*when*” is supplied as a component of the participle (“found out”) which is understood as temporal

² The words “*in numbers*” are not in the Greek text but are implied

³ Here “*as*” is supplied as a component of the participle (“was traveling”) which is understood as temporal

⁴ The words “*the places*” are not in the Greek text but are implied

⁵ Literally “by name”

⁶ Or “mattress”

⁷ Here “*all*” is supplied to indicate the relative pronoun is plural

⁸ Literally “by name”

⁹ “Dorcas” is the Greek translation of the Aramaic name “Tabitha” which means “deer” or “gazelle”

¹⁰ Here the imperfect verb is translated as a customary imperfect (“was constantly doing”)

¹¹ Here “*after*” is supplied as a component of the participle (“becoming sick”) which is understood as temporal

¹² Here “*after*” is supplied as a component of the participle (“washing”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*because*” is supplied as a component of the participle (“was”) which is understood as causal

¹⁵ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁶ Literally “in it”

¹⁷ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

¹⁸ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹⁹ Here the direct object is supplied from context in the English translation

²⁰ Here the direct object is supplied from context in the English translation

²¹ Here “*while*” is supplied as a component of the participle (“was”) which is understood as temporal

falling to *his*¹ knees, he prayed. And turning toward the body, he said, “Tabitha, get up!” And she opened her eyes, and *when she*² saw Peter, she sat up. **41** And he gave her *his* hand *and*³ raised her up. And he called the saints and the widows *and*⁴ presented her alive. **42** And it became known throughout all Joppa, and many believed in the Lord. **43** And it happened that *he* stayed many days in Joppa with a certain Simon, a tanner.⁵

Cornelius Has a Vision

10 **1** Now *there was* a certain man in Caesarea *named* ⁶ Cornelius, a centurion centurion of what was called the Italian Cohort, **2** devout and fearing God together with all his household, doing many charitable deeds for the people and praying to God *continually*.⁷ **3** About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, “Cornelius.” **4** And he stared at him and became terrified *and*⁸ said, “What is *it*, Lord?” And he said to him, “Your prayers and your charitable deeds have gone up for a memorial offering before God. **5** And now, send men to Joppa and summon a certain Simon, who is also called Peter. **6** This man is staying as a guest with a certain Simon, a tanner,⁹ whose house is by the sea.” **7** And when the angel who spoke to him departed, he summoned two of the household slaves and a devout soldier from those who attended him, **8** and *after he*¹⁰ had explained everything to them, he sent them to Joppa.

Peter Has a Vision

9 And the next day, *as*¹¹ they were on their way and approaching the city, Peter went up on the housetop to pray *at* about the sixth hour. **10** And he became hungry and wanted to eat. But *while*¹² they were preparing *the food*,¹³ a trance came over him. **11** And he saw heaven opened and an object something like a large sheet coming down, being let down to the earth by its four corners, **12** in which were all the four-footed animals and reptiles of the earth and birds of the sky. **13** And a voice came to him, “Get up, Peter, slaughter and eat!” **14** But Peter said, “Certainly not, Lord! For I have never eaten anything common and unclean!” **15** And the voice *came* again to him for the second time: “*The*

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“gave”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

⁵ Or “with a certain Simon Berseus”; most modern English versions treat the word as Simon’s profession (“Simon the tanner”), but the word may actually be a surname (“Simon Berseus” or “Simon Tanner”)

⁶ Literally “by name”

⁷ Literally “through everything”

⁸ Here “*and*” is supplied because the previous participle (“became”) has been translated as a finite verb

⁹ Or “with a certain Simon Berseus”; most modern English versions treat the word as Simon’s profession (“Simon the tanner”), but the word may actually be a surname (“Simon Berseus” or “Simon Tanner”)

¹⁰ Here “*after*” is supplied as a component of the participle (“had explained”) which is understood as temporal

¹¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were on their way”)

¹² Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were preparing”)

¹³ Here the direct object is supplied from context in the English translation

things which God has made clean, you must not consider unclean!” **16** And this happened three times, and immediately the object was taken up into heaven.

17 Now while Peter was greatly perplexed within himself *as to* what the vision that he had seen might be, behold, the men who had been sent by Cornelius, having found the house of Simon by asking around, stood at the gate. **18** And they called out *and*¹ asked if Simon who was also called Peter was staying there as a guest. **19** And *while*² Peter was reflecting about the vision, the Spirit said to him, “Behold, three men are looking for you. **20** But get up, go down, and go with them – not hesitating at all, because I have sent them.” **21** So Peter went down to the men *and*³ said, “Behold, I am *he* whom you are looking for! What *is* the reason for which you have come?” **22** And they said, “Cornelius, a centurion, a righteous and God-fearing man – and well spoken of by the whole nation of the Jews – was directed by a holy angel to summon you to his house and to hear words from you.” **23** So he invited them in *and*⁴ entertained them as guests, and on the next day he got up *and*⁵ went away with them. And some of the brothers from Joppa accompanied him. **24** And on the next day he entered into Caesarea.

Peter Visits Cornelius

Now Cornelius was waiting for them, *and*⁶ had called together his relatives and close close friends. **25** So it happened that when Peter entered, Cornelius met him, fell at *his*⁷ feet, *and*⁸ worshiped *him*.⁹ **26** But Peter helped him up, saying, “Get up! I myself am also also a man!” **27** And *as he*¹⁰ conversed with him, he went in and found many *people* gathered. **28** And he said to them, “You know that it is forbidden for a Jewish man to associate with or to approach a foreigner. And to me God has shown *that* I should call no man common or unclean. **29** Therefore – and without raising any objection – I came *when I*¹¹ was sent for. So I ask for what reason you sent for me.”

30 And Cornelius said, “*Four days ago at this hour*,”¹² *the ninth*, I was praying in my house. And behold, a man in shining clothing stood before me **31** and said, ‘Cornelius, your prayer has been heard, and your charitable deeds have been remembered before God. **32** Therefore send to Joppa and summon Simon who is also called Peter. This man is staying as a guest in the house of Simon, a tanner,¹³ by the sea. **33** Therefore

¹ Here “*and*” is supplied because the previous participle (“called out”) has been translated as a finite verb

² Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was reflecting”)

³ Here “*and*” is supplied because the previous participle (“went down”) has been translated as a finite verb

⁴ Here “*and*” is supplied because the previous participle (“invited...in”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

⁶ Here “*and*” is supplied because the previous participle (“waiting for”) has been translated as a finite verb

⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁸ Here “*and*” is supplied because the previous participle (“fell”) has been translated as a finite verb

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*as*” is supplied as a component of the participle (“conversed with”) which is understood as temporal

¹¹ Here “*when*” is supplied as a component of the participle (“was sent for”) which is understood as temporal

¹² Literally “from the fourth day until this hour”

¹³ Or “of Simon Berseus”; most modern English versions treat the word as Simon’s profession (“Simon the tanner”), but the word may actually be a surname (“Simon Berseus” or “Simon Tanner”)

I sent for you at once, and you ₁ were kind enough to come ₁.¹ So now we all are present before God to hear all the things that have been commanded to you by the Lord.”

34 So Peter opened *his*² mouth *and*³ said, “In truth I understand that God is not one who shows partiality, **35** but in every nation the one who fears him and who does what is right is acceptable to him. **36** *As for*⁴ the message that he sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ – this one is Lord of all – **37** you know the thing that happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed: **38** Jesus of Nazareth – how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, because God was with him. **39** And we *are* witnesses of all *the things* that he did both in the land of the Judeans and in Jerusalem, whom they also executed *by*⁵ hanging *him*⁶ on a tree. **40** God raised this one up on the third day and granted *that* he should become visible, **41** not to all the people but to us who had been chosen beforehand by God *as* witnesses, who ate and drank with him after he rose from the dead. **42** And he commanded us to preach to the people and to testify solemnly that this one is the one appointed⁷ by God *as* judge of the living and of the dead. **43** To this one all the prophets testify, *that* through his name everyone who believes in him receives forgiveness of sins.”

The Holy Spirit Given to Gentiles

44 *While*⁸ Peter was still speaking these words, the Holy Spirit fell on all those who were listening to the message. **45** And those believers from the circumcision who had accompanied Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles, **46** for they heard them speaking in tongues and glorifying God. Then Peter said, **47** “Surely no one can withhold the water for these *people* to be baptized, who have received the Holy Spirit as we also did!” **48** So he ordered *that* they be baptized in the name of Jesus Christ. Then they asked him to stay for several days.

Peter’s Explanation to the Church in Jerusalem

11 **1** Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had accepted the word⁹ of God. **2** So when Peter went up to to Jerusalem, those of the circumcision took issue with him, **3** saying, “You went to men ₁ who were uncircumcised ₁¹⁰ and ate with them!” **4** But Peter began *and*¹¹ explained *it*¹ to them in an orderly sequence, saying, **5** “I was in the city of Joppa praying,

¹ Literally “have done rightly coming”

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Here “*and*” is supplied because the previous participle (“opened”) has been translated as a finite verb

⁴ The words “*As for*” are not in the Greek text, but are supplied in the translation in keeping with English style

⁵ Here “*by*” is supplied as a component of the participle (“hanging”) which is understood as means

⁶ Here the direct object is supplied from context in the English translation

⁷ Or “one who is designated”

⁸ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was...speaking”)

⁹ Or “message”

¹⁰ Literally “who had uncircumcision

¹¹ Here “*and*” is supplied because the previous participle (“began”) has been translated as a finite verb

praying, and in a trance I saw a vision – an object something like a large sheet coming down, being let down from heaven by its four corners, and it came to me. **6** *As I*² looked intently into it, I was considering *it*,³ and I saw the four-footed animals of the earth and the wild animals and the reptiles and the birds of the sky. **7** And I also heard a voice saying to me, ‘Get up, Peter, slaughter and eat!’ **8** But I said, ‘Certainly not, Lord! For nothing common or unclean has ever entered into my mouth!’ **9** But the voice replied from heaven for the second time, ‘*The things* which God has made clean, you must not consider unclean!’ **10** And this happened three times, and everything was pulled up into heaven again. **11** And behold, at once three men who had been sent to me from Caesarea approached the house in which we were *staying*.⁴ **12** And the Spirit told me to accompany them, not hesitating *at all*. So these six brothers also went with me, and we entered into the man’s house. **13** And he reported to us how he had seen the angel standing in his house and saying, ‘Send to Joppa and summon Simon, who is also called Peter, **14** who will speak words to you by which you will be saved, you and all your household.’ **15** And *as* I was beginning to speak, the Holy Spirit fell on them, just as also on us at the beginning. **16** And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’⁵ **17** Therefore if God gave them the same gift as also to us *when we*⁶ believed in the Lord Jesus Christ, who was I *to be* able to hinder God?” **18** And *when they*⁷ heard these *things*, they became silent⁸ and praised God, saying, “Then God has granted the repentance *leading* to life to the Gentiles also!”

Developments in the Church in Antioch

19 Now those who had been scattered because of the persecution that took place over Stephen traveled as far as Phoenicia and Cyprus and Antioch, proclaiming the message to no one except Jews alone. **20** But some of them were men from Cyprus and Cyrene, who, *when they*⁹ came to Antioch, began to speak¹⁰ to the Hellenists¹¹ also, proclaiming the good news about the Lord Jesus. **21** And the hand of the Lord was with them, and a large number who believed turned to the Lord. **22** And the report came to the attention¹² of the church that was in Jerusalem about them, and they sent out Barnabas to go as far as Antioch, **23** who, *when he*¹³ arrived and saw the grace of God, rejoiced and encouraged *them* all to remain true to the Lord with devoted hearts¹⁴, **24** because he was a good man and full of the Holy Spirit and of faith. And a large number were added¹⁵ to the

¹ Here the direct object is supplied from context in the English translation

² Here “*as*” is supplied as a component of the participle (“looked intently”) which is understood as temporal

³ Here the direct object is supplied from context in the English translation

⁴ Here the word “staying” is not in the Greek text but is implied

⁵ An allusion to Acts 1:5

⁶ Here “*when*” is supplied as a component of the participle (“believed”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁸ Here the aorist verb is translated as ingressive (“became silent”)

⁹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

¹⁰ The imperfect tense has been translated as ingressive here (“began to speak”)

¹¹ Here this term could refer to (1) Greek-speaking Jews or (2) Greek-speaking non-Jews (i.e., Gentiles)

¹² Literally “and the report was heard in the ears”

¹³ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹⁴ Literally “purpose of heart”

¹⁵ Or “were brought”

Lord. **25** So he departed for Tarsus to look for Saul. **26** And *when he*¹ found *him*,² he brought *him*³ to Antioch. And it happened to them also *that they* met together *for* a whole year with the church and taught a large number *of people*.⁴ And in Antioch the disciples were first called Christians.

27 Now in those days prophets came down from Jerusalem to Antioch. **28** And one of them *named*⁵ Agabus stood up *and*⁶ indicated by the Spirit *that* a great famine was about to come over the whole inhabited earth (which took place in the time of Claudius). **29** So from the disciples, *according* to their ability to give *to*,⁷ each one of them determined to send *financial aid*⁸ for support to the brothers who lived in Judea, **30** which which they also did, sending *the aid*⁹ to the elders by the hand of Barnabas and Saul.

Herod Kills James and Imprisons Peter

12 **1** Now at that time, Herod the king laid hands on some of those from the church to harm *them*.¹⁰ **2** So he executed James the brother of John with a sword. **3** And *when he*¹¹ saw that it was pleasing to the Jews, he proceeded to arrest Peter also. (*Now* this was during the feast *of*¹² Unleavened Bread.) **4** *After he*¹³ had arrested *him*,¹⁴ he also put *him*¹⁵ in prison, handing *him*¹⁶ over to four squads of soldiers to guard him, intending to bring him *out* for public trial *to*¹⁷ after the Passover. **5** Thus Peter was kept in the prison, but prayer was fervently being made to God by the church for him.

Peter Rescued by an Angel

6 Now when Herod was about to bring him *out*, on that *very* night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were watching the prison. **7** And behold, an angel of the Lord stood near *him*,¹⁸ and a light shone in the prison cell. And striking Peter's side, he woke him up, saying, "Get up *quickly*!"¹⁹

¹ Here "when" is supplied as a component of the participle ("found") which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here the direct object is supplied from context in the English translation

⁴ The words "of people" are not in the Greek text but are implied

⁵ Literally "by name"

⁶ Here "and" is supplied because the previous participle ("stood up") has been translated as a finite verb

⁷ Literally "to the degree that anyone was prospering"

⁸ Here the direct object is supplied from context in the English translation

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here "when" is supplied as a component of the participle ("saw") which is understood as temporal

¹² Literally "now these were the days"

¹³ Here "after" is supplied as a component of the participle ("had arrested") which is understood as temporal

¹⁴ Literally "whom"

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Literally "to the people"

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Literally "with quickness"

And his chains fell off of *his*¹ hands. **8** And the angel said to him, “Gird yourself and put on your sandals!” And he did so. And he said to him, “Wrap your cloak around you and follow me!” **9** And he went out *and*² was following *him*.³ And he did not know that what was being done by the angel was real, but was thinking *he* was seeing a vision. **10** And *after they*⁴ had passed the first and second guard, they came to the iron gate that leads to the city, which opened for them by itself, and they went out *and*⁵ went forward *along* one narrow street, and at once the angel departed from him.

11 And *when*⁶ Peter came to himself, he said, “Now I know truly that the Lord has sent out his angel and rescued me from the hand of Herod and all *that* the Jewish people expected *!*”⁷ **12** And *when he*⁸ realized *this*,⁹ he went to the house of Mary, the mother of John (who is also called Mark), where many *people* were gathered together and were praying. **13** And *when*¹⁰ he knocked at the door of the gateway, a female slave *named* *!*¹¹ Rhoda came up to answer. **14** And recognizing Peter’s voice, because of *her*¹² joy she did not open the gate, but ran in *and*¹³ announced *that* Peter was standing at the gate. **15** But they said to her, “You are out of your mind!” But she kept insisting¹⁴ it was so. And they kept saying,¹⁵ “It is his angel!” **16** But Peter was continuing to knock, and *when they*¹⁶ opened *the door*¹⁷ they saw him and were astonished. **17** But motioning to them with *his*¹⁸ hand to be silent, he related to them how the Lord had brought him out of the prison. And he said, “Report these *things* to James and to the brothers,” and he departed *and*¹⁹ went to another place.

18 Now *when*²⁰ day came, there was not a little commotion among the soldiers *as to* what then had become of Peter. **19** And *when*²¹ Herod had searched for him and did not find *him*,²² he questioned the guards *and*²³ ordered *that they* be led away to execution. And he came down from Judea to Caesarea *and*²⁴ stayed *there*.

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Here “*after*” is supplied as a component of the participle (“had passed”) which is understood as temporal

⁵ Here “*and*” is supplied because the previous participle (“went out”) has been translated as a finite verb

⁶ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁷ Literally “the expectation of the people of the Jews”

⁸ Here “*when*” is supplied as a component of the participle (“realized”) which is understood as temporal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“knocked”)

¹¹ Literally “by name”

¹² Literally “the”; the Greek article is used here as a possessive pronoun

¹³ Here “*and*” is supplied because the previous participle (“ran in”) has been translated as a finite verb

¹⁴ This imperfect verb is translated as an iterative imperfect (“kept insisting”)

¹⁵ This imperfect verb is translated as an iterative imperfect (“kept saying”)

¹⁶ Here “*when*” is supplied as a component of the participle (“opened”) which is understood as temporal

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁹ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

²⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“came”)

²¹ Here “*when*” is supplied as a component of the participle (“had searched for”) which is understood as temporal

²² Here the direct object is supplied from context in the English translation

²³ Here “*and*” is supplied because the previous participle (“questioned”) has been translated as a finite verb

²⁴ Here “*and*” is supplied because the previous participle (“came down”) has been translated as a finite verb

Herod's Gruesome Death

20 Now he was very angry with the Tyrians and Sidonians. So they came to him with one purpose, and *after*¹ persuading Blastus, ² the king's chamberlain, they asked for peace, because their country was supported with food from the king's country. **21** So on an appointed day Herod, *after*³ putting on royal clothing and sitting down on the judgment seat, began to deliver a public address to them. **22** But the people began to call out loudly,⁴ "The voice of a god and not of a man!" **23** And immediately an angel of the Lord struck him down ⁵ because he did not give the glory to God. And he was eaten by worms *and*⁶ died. **24** But the word of God kept on increasing⁷ and multiplying.

25 So Barnabas and Saul returned to⁸ Jerusalem *when they*⁹ had completed *their*¹⁰ service, having taken along with *them*¹¹ John (who is also called Mark).

Barnabas and Saul Sent Out from Antioch

13 **1** Now there were prophets and teachers in Antioch in the church that was there: Barnabas, and Simeon (who was called Niger), and Lucius the Cyrenian, and Manaen (a close friend of Herod the tetrarch), and Saul. **2** And *while*¹² they were serving the Lord and fasting, the Holy Spirit said, "Set apart now for me Barnabas and Saul for the work to which I have called them." **3** Then, *after they*¹³ had fasted and prayed and placed *their*¹⁴ hands on them, they sent *them*¹⁵ away.

Confronting a Magician on Cyprus

4 Therefore, sent out by the Holy Spirit, they came down to Seleucia, and from there they sailed away to Cyprus. **5** And *when they*¹⁶ came to Salamis, they began to proclaim the word of God in the synagogues of the Jews. And they also had John *as* assistant. **6** And *when they*¹⁷ had crossed over the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet whose name *was* Bar-Jesus,⁷ who was with the proconsul Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul

¹ Here "*after*" is supplied as a component of the participle ("persuading") which is understood as temporal

² Literally "the *one* over the bedroom of the king"

³ Here "*after*" is supplied as a component of the participle ("putting on") which is understood as temporal

⁴ The imperfect tense has been translated as ingressive here ("began to call out loudly")

⁵ Literally "in return for which"

⁶ Here "*and*" is supplied because the previous participle ("was") has been translated as a finite verb

⁷ This imperfect verb has been translated as customary ("kept on increasing")

⁸ Some manuscripts read "from"

⁹ Here "*when*" is supplied as a component of the participle ("had completed") which is understood as temporal

¹⁰ Literally "the"; the Greek article is used here as a possessive pronoun

¹¹ Here the direct object is supplied from context in the English translation

¹² Here "*while*" is supplied as a component of the temporal genitive absolute participle ("were serving")

¹³ Here "*after*" is supplied as a component of the participle ("had fasted") which is understood as temporal

¹⁴ Literally "the"; the Greek article is used here as a possessive pronoun

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here "*when*" is supplied as a component of the participle ("came") which is understood as temporal

¹⁷ Here "*when*" is supplied as a component of the participle ("had crossed over") which is understood as temporal

*and*¹ wished to hear the word of God. **8** But Elymas the magician (for his name is translated in this way) opposed them, attempting to turn the proconsul away from the faith. **9** But Saul (also called Paul), filled with the Holy Spirit, looked intently at him **10** *and*² said, “O *you who are* full of all deceit and of all unscrupulousness, *you* son of the devil, *you* enemy of all righteousness! Will you not stop making crooked the straight paths of the Lord! **11** And now behold, the hand of the Lord *is* against you, and you will be blind, not seeing the sun *┘* for a while *┘*.³ And immediately mist and darkness fell over him, and he was going around looking for *people*⁴ to lead *him*⁵ by the hand. **12** Then *when*⁶ the proconsul saw what had happened, he believed, *because he*⁷ was astounded at the teaching about⁸ the Lord.

Preaching in the Synagogue at Pisidian Antioch

13 Now *┘* Paul and his companions *┘*⁹ put out to sea from Paphos *and*¹⁰ came to Perga Perga in Pamphylia, but John departed from them *and*¹¹ returned to Jerusalem. **14** And they went on from Perga *and*¹² arrived at Pisidian Antioch. And they entered into the synagogue on the day of the Sabbath *and*¹³ sat down. **15** So after the reading from the law and the prophets, the rulers of the synagogue sent *word*¹⁴ to them, saying, “Men *and* brothers, if there is any message of exhortation by you for the people, say *it*.”¹⁵

16 So Paul stood up,¹⁶ and motioning with *his*¹⁷ hand, he said, “Israelite men, and those who fear God, listen! **17** The God of this people Israel chose our fathers and exalted the people during *their*¹⁸ stay in the land of Egypt, and with uplifted arm he led them out of it. **18** And for a period of time *of* about forty years, he put up with them in the wilderness. **19** And *after*¹⁹ destroying seven nations in the land of Canaan, he gave their land *to his people*²⁰ as an inheritance. **20** *This took*²¹ about four hundred and fifty years.

¹ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

² Here “*and*” is supplied because the participle in the previous verse (“looked intently at”) has been translated as a finite verb

³ Literally “until the time”

⁴ In Greek the direct object (“people”) is understood and must be supplied in the English translation; since the following noun is plural, “people” rather than “someone” is used here

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁷ Here “*because*” is supplied as a component of the participle (“was astounded”) which is understood as causal

⁸ Here “about” reflects an objective genitive (“the Lord” is the object of the teaching)

⁹ Literally “those around Paul”

¹⁰ Here “*and*” is supplied because the previous participle (“put out to sea”) has been translated as a finite verb

¹¹ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“went on”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here the participle (“stood up”) is translated as a finite verb because of English style

¹⁷ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁸ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁹ Here “*after*” is supplied as a component of the participle (“destroying”) which is understood as temporal

²⁰ The words “*to his people*” are supplied as a clarification of who received the land

²¹ The words “*This took*” are not in the Greek text but are supplied in keeping with English style

And after these *things*, he gave *them*¹ judges until Samuel the prophet. **21** And then they asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, *for* forty years. **22** And *after*² removing him, he raised up David for their king, about whom he also said, testifying, ‘I have found David the *son* of Jesse *to be* a man in accordance with my heart, who will carry out all my will.’³ **23** From the descendants of this man, according to *his* promise, God brought to Israel a Savior, Jesus. **24** Before *his* coming⁴ John had publicly proclaimed⁵ a baptism of repentance to all the people of Israel. **25** But while John was completing *his*⁶ mission, he said, ‘What do you suppose me to be? I am not *he*! But behold, one is coming after me of whom I am not worthy to untie the sandals of *his*⁷ feet!’

26 ‘Men *and* brothers, sons of the family of Abraham and those among you who fear God – to us the message of this salvation has been sent! **27** For those who live in Jerusalem and their rulers, *because they*⁸ did not recognize this one, and the voices of the prophets that are read on every Sabbath, fulfilled *them*⁹ *by*¹⁰ condemning *him*.¹¹ **28** And *although they*¹² found no charge *worthy* of death, they asked Pilate *that* he be executed. **29** And when they had carried out all the things that were written about him, they took *him*¹³ down from the tree *and*¹⁴ placed *him*¹⁵ in a tomb. **30** But God raised him from the dead, **31** who appeared for many days to those who had come up with him from Galilee to Jerusalem – who are now his witnesses to the people. **32** And we proclaim the good news to you: that the promise that was made to the fathers, **33** this *promise*¹⁶ God has fulfilled to us their children *by*¹⁷ raising Jesus, as it is also written in the second psalm,

‘You are my Son;
today I have fathered you.’¹⁸

34 But that he has raised him from the dead, no more going to return to decay, he has spoken in this way: ‘I will give you the reliable divine decrees of David.’¹⁹ **35** Therefore he also says in another *psalm*,¹

¹ Here the indirect object “*them*” is not in the Greek text but is implied

² Here “*after*” is supplied as a component of the participle (“removing”) which is understood as temporal

³ A quotation from 1 Sam 13:14

⁴ Literally “the presence of his coming”

⁵ Here the participle (“had publicly proclaimed”) has been translated as a finite verb in keeping with English style

⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁸ Here “*because*” is supplied as a component of the participle (“did not recognize”) which is understood as causal

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*by*” is supplied as a component of the participle (“condemning”) which is understood as means

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*although*” is supplied as a component of the genitive absolute participle (“found”) which is understood as concessive

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“took...down”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ It is necessary to repeat the word “*promise*” from the previous verse for clarity here

¹⁷ Here “*by*” is supplied as a component of the participle (“raising”) which is understood as means

¹⁸ A quotation from Ps 2:7

¹⁹ A quotation from Isa 55:3

‘You will not permit your Holy One to experience decay.’²

36 For David, *after*³ serving the purpose of God in his own generation, fell asleep and _⌋ was buried with _⌋⁴ his fathers, and experienced decay. **37** But he whom God raised up did not experience decay.

38 “Therefore let it be known to you, men *and* brothers, that through this one forgiveness of sins is proclaimed to you, and from all *the things* from which you were not able to be justified by the law of Moses, **39** by this one everyone who believes is justified! **40** Watch out, therefore, lest what is stated by the prophets come upon *you*:⁵

41 ‘Look, you scoffers,
and be astonished and perish!
For I am doing a work in your days,
a work that you would never believe
*even if someone were to tell it*⁶ to you.’⁷

Response to the Message in Pisidian Antioch

42 And *as*⁸ they were going out, they began urging⁹ *that* these things be spoken about to them on the next Sabbath. **43** And *after*¹⁰ the synagogue had broken up, many of the Jews and the devout¹¹ proselytes followed Paul and Barnabas, who were speaking to them *and*¹² were persuading them to continue in the grace of God. **44** And on the coming Sabbath, nearly the whole city came together to hear the word of the Lord. **45** But *when*¹³ the Jews saw the crowds, they were filled with jealousy, and began contradicting what was being said by Paul *by*¹⁴ reviling *him*.¹⁵ **46** Both Paul and Barnabas spoke boldly *and*¹⁶ said, “It was necessary *that* the word of God be spoken first to you, since you reject it and do not consider yourselves worthy of eternal life! Behold, we are turning to the Gentiles! **47** For so the Lord has commanded us:

‘I have appointed you _⌋ to be _⌋¹⁷ a light for the Gentiles,
_⌋ that you would bring _⌋¹⁸ salvation to the end of the earth.’¹⁹

¹ The word “*psalm*” is not in the Greek text but is implied

² A quotation from Ps 16:10

³ Here “*after*” is supplied as a component of the participle (“serving”) which is understood as temporal

⁴ Literally “was gathered to”

⁵ Here the direct object is supplied from context in the English translation

⁶ Here the direct object is supplied from context in the English translation

⁷ A quotation from Hab 1:5

⁸ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going out”)

⁹ The imperfect tense has been translated as ingressive here (“began urging”)

¹⁰ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had broken up”)

¹¹ Or “God-fearing”

¹² Here “*and*” is supplied because the previous participle (“were speaking to”) has been translated as a finite verb

¹³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁴ Here “*by*” is supplied as a component of the participle (“reviling”) which is understood as means

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“spoke boldly”) has been translated as a finite verb

¹⁷ Literally “for”

¹⁸ Literally “*that you would bring*”

¹⁹ An allusion to Isa 42:6; 49:6

48 And *when*¹ the Gentiles heard *this*,² they began to rejoice³ and to glorify the word of the Lord. And all those who were designated for eternal life believed. **49** So the word of the Lord was carried through the whole region. **50** But the Jews incited the devout women of high social standing and the most prominent men of the city, and stirred up persecution against Paul and Barnabas and threw them out of their district. **51** So *after*⁴ shaking off the dust from *their* feet against them, they went to Iconium. **52** And the disciples were filled with joy and with the Holy Spirit.

Preaching in Iconium

14 **1** Now it happened that in Iconium they entered *together*⁵ into the synagogue of the Jews and spoke in such a way that a large number of both Jews and Greeks believed. **2** But the Jews who were disobedient stirred up and *poisoned the minds*⁶ of the Gentiles against the brothers. **3** So they stayed *there*⁷ for a considerable time, speaking boldly for the Lord, who testified to the message of his grace, granting signs and wonders to be performed through their hands. **4** But the population of the city was divided, and *some*⁸ were with the Jews *and some*⁹ with the apostles. **5** So when an inclination took place *on the part* of both the Gentiles and the Jews, together with their rulers, to mistreat *them*¹⁰ and to stone them, **6** they became aware of *it*¹¹ *and*¹² fled to the Lycaonian cities – Lystra and Derbe and the surrounding region. **7** And there they were continuing to proclaim the good news.

Mistaken for Gods in Lystra

8 And in Lystra a certain man was sitting powerless in his feet, lame from *birth*¹³, who had never walked. **9** This man listened *while*¹⁴ Paul was speaking. *Paul*¹⁵, looking intently at him and seeing that he had faith to be healed, **10** said with a loud voice, “Stand upright on your feet!” And he leaped up and began walking.¹⁶ **11** And *when*¹⁷ the crowds saw what Paul had done, they raised their voices in the Lycaonian language, saying, “The

¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ The imperfect tense has been translated as ingressive here (“began to rejoice”)

⁴ Here “*after*” is supplied as a component of the participle (“shaking off”) which is understood as temporal

⁵ Literally “according to the same”

⁶ Literally “embittered the souls”

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “those on the one hand”

⁹ Literally “those on the other hand”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“became aware of”) has been translated as a finite verb

¹³ Literally “his mother’s womb”

¹⁴ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was speaking”)

¹⁵ Literally “who”

¹⁶ The imperfect tense has been translated as ingressive here (“began walking”)

¹⁷ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

gods have become like men *and*¹ have come down to us!” **12** And they began calling² Barnabas Zeus and Paul Hermes, because he was the principal speaker.³ **13** And the priest of the *temple*⁴ of Zeus that was just outside the city brought bulls and garlands to the gates *and*⁵ was wanting to offer sacrifice, along with the crowds. **14** But *when*⁶ the apostles Barnabas and Paul heard about *it*,⁷ they tore their clothing *and*⁸ rushed out into the crowd, shouting **15** and saying, “Men, why are you doing these *things*? We also are men with the same nature as you, proclaiming the good news *that* you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all the things *that are* in them – **16** who in generations that are past permitted all the nations⁹ to go their *own* ways. **17** And yet he did not leave himself without witness *by*¹⁰ doing good, giving you rain from heaven and fruitful seasons, satisfying *you*¹¹ with food and your hearts with gladness.” **18** And *although*¹² they said these *things*, *only* with difficulty did they dissuade the crowds from offering sacrifice to them.

19 But Jews arrived from Antioch and Iconium, and *when they*¹³ had won over the crowds and stoned Paul, they dragged *him*¹⁴ outside the city, thinking he was dead. **20** But *after*¹⁵ the disciples surrounded him, he got up *and*¹⁶ went into the city. And on the next day he departed with Barnabas for Derbe.

Paul and Barnabas Return to Antioch in Syria

21 And *after they*¹⁷ had proclaimed the good news in that city and made many disciples, they returned to Lystra and to Iconium and to Antioch, **22** strengthening the souls of the disciples, encouraging *them*¹⁸ to continue in the faith and *saying*,¹⁹ “Through many persecutions²⁰ it is necessary *for* us to enter into the kingdom of God.” **23** And

¹ Here “*and*” is supplied because the previous participle (“have become like”) has been translated as a finite verb

² The imperfect tense has been translated as ingressive here (“began calling”)

³ Literally “leader of the message”

⁴ The word “*temple*” is not in the Greek text but is implied

⁵ Here “*and*” is supplied because the previous participle (“brought”) has been translated as a finite verb

⁶ Here “*when*” is supplied as a component of the participle (“heard about”) which is understood as temporal

⁷ Here the direct object is supplied from context in the English translation

⁸ Here “*and*” is supplied because the previous participle (“tore”) has been translated as a finite verb

⁹ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

¹⁰ Here “*by*” is supplied as a component of the participle (“doing good”) which is understood as means

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*although*” is supplied as a component of the participle (“said”) which is understood as concessive

¹³ Here “*when*” is supplied as a component of the participle (“had won over”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“surrounded”)

¹⁶ Here “*and*” is supplied because the previous participle (“got up”) has been translated as a finite verb

¹⁷ Here “*after*” is supplied as a component of the participle (“had proclaimed the good news”) which is understood as temporal

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ The word “*saying*” is not in the Greek text but is implied

²⁰ Or “afflictions”

when they¹ had appointed elders for them in every church, after² praying with fasting, they entrusted them to the Lord, in whom they had believed. **24** And they passed through Pisidia and³ came to Pamphylia. **25** And after⁴ they proclaimed the message in Perga, they went down to Attalia, **26** and from there they sailed away to Antioch where they had been commended to the grace of God for the work that they had completed. **27** And when they⁵ arrived and called the church together, they reported all that God had done with them, and that he had opened a door of faith for the Gentiles.⁶ **28** And they stayed no little time with the disciples.

The Jerusalem Council

15 **1** And some men came down from Judea and⁷ began teaching⁸ the brothers, “Unless you are circumcised according to the custom *prescribed* by Moses, you cannot be saved.” **2** And after⁹ there was no little strife and debate by Paul and Barnabas against them, they appointed Paul and Barnabas and some others from among them to go up to the apostles and elders in Jerusalem concerning this issue. **3** So they were sent on their way by the church, and¹⁰ passed through both Phoenicia and Samaria, telling in detail the conversion of the Gentiles and bringing great joy to all the brothers. **4** And when they¹¹ arrived in Jerusalem, they were received by the church and the apostles and the elders, and reported all that God had done with them. **5** But some of those who had believed from the party of the Pharisees stood up, saying, “It is necessary to circumcise them and to command them¹² to observe the law of Moses!”

6 Both the apostles and the elders assembled to deliberate concerning this matter. **7** And after¹³ there was much debate, Peter stood up and¹⁴ said to them, “Men and brothers, you know that in the early days¹⁵ God chose among you through my mouth *that* the Gentiles should hear the message of the gospel and believe. **8** And God, who knows the heart, testified to them *by*¹⁶ giving them¹⁷ the Holy Spirit, just as he also *did* to us. **9** And he made no distinction between us and them, cleansing their hearts by faith. **10** So now

¹ Here “when” is supplied as a component of the participle (“had appointed”) which is understood as temporal

² Here “after” is supplied as a component of the participle (“praying”) which is understood as temporal

³ Here “and” is supplied because the previous participle (“passed through”) has been translated as a finite verb

⁴ Here “after” is supplied as a component of the participle (“proclaimed”) which is understood as temporal

⁵ Here “when” is supplied as a component of the participle (“arrived”) which is understood as temporal

⁶ Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁷ Here “and” is supplied because the previous participle (“came down”) has been translated as a finite verb

⁸ The imperfect tense has been translated as ingressive here (“began teaching”)

⁹ Here “after” is supplied as a component of the temporal genitive absolute participle (“was”)

¹⁰ Here “and” is supplied because the previous participle (“were sent on their way”) has been translated as a finite verb

¹¹ Here “when” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ Here “after” is supplied as a component of the temporal genitive absolute participle (“was”)

¹⁴ Here “and” is supplied because the previous participle (“stood up”) has been translated as a finite verb

¹⁵ Or “from ancient days”

¹⁶ Here “by” is supplied as a component of the participle (“giving”) which is understood as means

¹⁷ Here the direct object is supplied from context in the English translation

why are you putting God to the test *by*¹ placing on the neck of the disciples a yoke that neither our fathers nor we have been able to bear? **11** But we believe *we* will be saved through the grace of the Lord Jesus in *the same*² way those also *are*.” **12** And the whole group became silent and listened to Barnabas and Paul describing all the signs and wonders God had done among the Gentiles through them. **13** And after they had stopped speaking, James answered, saying, “Men *and* brothers, listen to me! **14** Simeon has described how God first concerned himself to take from among the Gentiles a people for his name. **15** And with this the words of the prophets agree, just as it is written:

16 ‘After these *things* I will return
and build up again the tent of David that has fallen,
and the *parts* of it that had been torn down I will build up again
and will restore it,

17 so that the rest of humanity may seek the Lord,
even all the Gentiles³ *who are called by my name*⁴,
says the Lord,⁵ *who makes these things* **18** known from of old.”⁶

19 Therefore I conclude we should not cause difficulty for those from among the Gentiles who turn to God, **20** but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. **21** For Moses has those who proclaim him in every city from ancient generations, *because he*⁷ is read aloud in the synagogues on every Sabbath.”

The Letter from the Council

22 Then it seemed best to the apostles and the elders, together with the whole church, to send men chosen from among them to Antioch with Paul and Barnabas – Judas who was called Barsabbas and Silas, men *who were* leaders among the brothers – **23** writing *this letter*⁸ *to be delivered by them*⁹:

The apostles and the elders, brothers.

To the brothers *who are* from among the Gentiles in Antioch and Syria and Cilicia.
Greetings!

24 Because we have heard that some have gone out from among us – to whom we gave no orders – *and*¹⁰ have thrown you into confusion by words upsetting your *minds*¹¹, **25** it seemed best to us, *having reached a unanimous decision*¹², *and*¹

¹ Here “*by*” is supplied as a component of the infinitive (“placing”) which is understood as means

² Literally “which”

³ The same Greek word can be translated “nations” or “Gentiles” depending on the context

⁴ Literally “on whom my name has been called on them”

⁵ A quotation from Amos 9:11-12

⁶ The last phrase of v. 17 and all of v. 18 is an allusion to Isa 45:21

⁷ Here “*because*” is supplied as a component of the participle (“is read aloud”) which is understood as causal

⁸ Here the direct object is supplied from context in the English translation

⁹ Literally “by their hand”

¹⁰ Here “*and*” is supplied because the previous participle (“have gone out”) has been translated as a finite verb

¹¹ Literally “souls”

¹² Literally “having become of one mind”

having chosen men, to send *them*² to you together with our dear friends Barnabas and Paul, **26** men who have risked their lives on behalf of the name of our Lord Jesus Christ. **27** Therefore we have sent Judas and Silas, and they will report the same *things* by word of mouth. **28** For it seemed best to the Holy Spirit and to us to place on you no greater burden except these necessary things: **29** *that you* abstain from food sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. *If you*³ keep yourselves from *these things*⁴ you will do well. Farewell.

The Letter Is Delivered to Antioch

30 So *when*⁵ they were sent off, they came down to Antioch, and *after*⁶ calling together the community, they delivered the letter. **31** And *when they*⁷ read *it*⁸ aloud, they rejoiced at the encouragement. **32** Both Judas and Silas, who were also prophets themselves, encouraged and strengthened the brothers by a long message. **33** And *after*⁹ spending *some* time, they were sent away in peace from the brothers to those who had sent them.¹⁰ **35** But Paul and Barnabas remained in Antioch teaching and proclaiming the word of the Lord with many others also.

Paul and Barnabas Disagree and Part Company

36 And after some days, Paul said to Barnabas, “Come then, *let us* return *and*¹¹ visit the brothers in every town in which we proclaimed the word of the Lord, *to see* how they are *doing*.” **37** Now Barnabas wanted to take John who was called Mark along also, **38** but Paul held the opinion they should not take this one along, who departed from them in Pamphylia and did not accompany them in the work. **39** And a sharp disagreement took place, so that they separated from one another. And Barnabas took along Mark *and*¹² sailed away to Cyprus, **40** but Paul chose Silas *and*¹³ departed, *after*¹⁴ being commended to the grace of the Lord by the brothers. **41** And he traveled through Syria and Cilicia, strengthening the churches.

¹ Here “*and*” is supplied in keeping with English style

² Here the direct object is supplied from context in the English translation

³ Here “*if*” is supplied as a component of the participle (“keep”) which is understood as conditional

⁴ Literally “which things”

⁵ Here “*when*” is supplied as a component of the participle (“were sent off”) which is understood as temporal

⁶ Here “*after*” is supplied as a component of the participle (“calling together”) which is understood as temporal

⁷ Here “*when*” is supplied as a component of the participle (“read...aloud”) which is understood as temporal

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*after*” is supplied as a component of the participle (“spending”) which is understood as temporal

¹⁰ A few later manuscripts add v. 34, “But Silas decided to stay there.”

¹¹ Here “*and*” is supplied because the previous participle (“return”) has been translated as a finite verb

¹² Here “*and*” is supplied because the previous participle (“took along”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“chose”) has been translated as a finite verb

¹⁴ Here “*after*” is supplied as a component of the participle (“being commended”) which is understood as temporal

Timothy Accompanies Paul and Silas

16 **1** And he came also to Derbe and to Lystra. And behold, a certain disciple was there _┌ named _┐¹ Timothy, the son of a believing Jewish woman but of a Greek father, **2** who was well spoken of by the brothers in Lystra and Iconium. **3** Paul wanted this one to go with him, and he took *him*² *and*³ circumcised him because of the Jews who were in those places, for *they* all knew that his father was Greek. **4** And as they went through the towns, they passed on to them to observe the rules that had been decided by the apostles and elders *who were* in Jerusalem. **5** So the churches were being strengthened in the faith and were growing in number every day.

Paul's Vision of a Man of Macedonia

6 And they traveled through the Phrygian and Galatian region, having been prevented by the Holy Spirit from speaking the message in Asia.⁴ **7** And *when they*⁵ came came to Mysia, they attempted to go into Bithynia, and the Spirit of Jesus did not permit them. **8** So going through Mysia, they went down to Troas. **9** And a vision appeared to Paul during the night: a certain Macedonian man was standing there and imploring him and saying, "Come over to Macedonia *and*⁶ help us!" **10** And when he had seen the vision, we wanted at once to go away to Macedonia, concluding that God had called us to proclaim the good news to them.

The Conversion of Lydia at Philippi

11 So putting out to sea from Troas, we sailed a straight course to Samothrace, and on the following *day* to Neapolis, **12** and from there to Philippi, which is a leading city of *that* district of Macedonia, a *Roman* colony. And we were staying in this city for some days. **13** And on the day of the Sabbath, we went outside the *city* gate beside the river, where we thought there was a place of prayer, and we sat down *and*⁷ spoke to the women women assembled *there*. **14** And a certain woman _┌ named _┐⁸ Lydia from the city of Thyatira, a merchant dealing in purple cloth who showed reverence for God, was listening. The Lord opened _┌ her _┐⁹ heart to pay attention to what was being said by Paul. **15** And after she was baptized, and her household, she urged *us*,¹⁰ saying, "If you consider me to be a believer in the Lord, come to my house *and*¹¹ stay." And she prevailed upon us.

¹ Literally "by name"

² Here the direct object is supplied from context in the English translation

³ Here "*and*" is supplied because the previous participle ("took") has been translated as a finite verb

⁴ A reference to the Roman province of Asia (modern Asia Minor)

⁵ Here "*when*" is supplied as a component of the participle ("came") which is understood as temporal

⁶ Here "*and*" is supplied because the previous participle ("come over") has been translated as a finite verb

⁷ Here "*and*" is supplied because the previous participle ("sat down") has been translated as a finite verb

⁸ Literally "by name"

⁹ Literally "whose"

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here "*and*" is supplied because the previous participle ("come") has been translated as a finite verb

Paul and Silas Imprisoned

16 And it happened that *as*¹ we were going to the place of prayer, a certain female slave who had a spirit of divination² met us, who was bringing a large profit to her owners *by*³ fortune-telling. **17** She followed Paul and us *and*⁴ was crying out, saying, “These men are slaves of the Most High God, who are proclaiming to you the way of salvation!” **18** And she was doing this for many days. But Paul, becoming greatly annoyed and turning around, said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out *and*⁵ immediately.

19 But *when*⁶ her owners saw that their hope of profit was gone, they seized Paul and and Silas *and*⁷ dragged *them*⁸ into the marketplace before the rulers. **20** And *when they*⁹ had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, **21** and are proclaiming customs that are not permitted for us to accept or to practice, *because we*¹⁰ are Romans!” **22** And the crowd joined in attacking them, and the chief magistrates tore off their clothing *and*¹¹ gave orders to beat *them*¹² with rods. **23** And *after they*¹³ had inflicted many blows on them, they threw *them*¹⁴ into prison, giving orders to the jailer to guard them securely. **24** Having received such an order, *he*¹⁵ put them in the inner prison and fastened their feet in the stocks.¹⁶

The Conversion of the Philippian Jailer

25 Now about midnight, Paul and Silas were praying *and*¹⁷ singing hymns to God, and the prisoners were listening to them. **26** And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and all the bonds¹⁸ were unfastened. **27** And *after*¹⁹ the jailer was awake and saw the doors of the prison open, he drew *his*²⁰ sword *and*¹ was about to kill himself, *because*

¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going”)

² Literally “a spirit of Python”; Python was the name of the serpent or dragon that guarded the Delphic oracle at the foot of Mt. Parnassus and the word eventually came to be used for a spirit of divination

³ Here “*by*” is supplied as a component of the infinitive (“fortune-telling”) which is understood as means

⁴ Here “*and*” is supplied because the previous participle (“followed”) has been translated as a finite verb

⁵ Literally “*that same hour*”

⁶ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*when*” is supplied as a component of the participle (“had brought”) which is understood as temporal

¹⁰ Here “*because*” is supplied as a component of the participle (“are”) which is understood as causal

¹¹ Here “*and*” is supplied because the previous participle (“tore off”) has been translated as a finite verb

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*after*” is supplied as a component of the participle (“had inflicted”) which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ Literally “*who*”

¹⁶ Or possibly “to the *block* of wood,” referring to a log to which the prisoners were chained or tied

¹⁷ Here “*and*” is supplied because the previous participle (“were praying”) has been translated as a finite verb

¹⁸ Or “*chains*”

¹⁹ Here “*after*” is supplied as a component of the participle (“was”) which is understood as temporal

²⁰ Literally “*the*”; the Greek article is used here as a possessive pronoun

*he*² thought the prisoners had escaped. **28** But Paul called out with a loud voice, saying, “Do no harm to yourself, for we are all here!” **29** And demanding lights, he rushed in and, *beginning to tremble*,³ fell down at the feet of Paul and Silas. **30** And he brought them outside *and*⁴ said, “Sirs, what must I do so that I can be saved?” **31** And they said, “Believe in the Lord Jesus and you will be saved, you and your household!” **32** And they spoke the message of the Lord to him, together with all those in his house. **33** And he took them at that *very* hour of the night *and*⁵ washed *their*⁶ wounds, and he himself was baptized at once, and all those of his *household*.⁷ **34** And he brought them up into *his*⁸ house *and*⁹ set a meal before *them*,¹⁰ and rejoiced greatly that he had believed in God with his whole household.

Paul and Silas Receive an Official Apology

35 And *when it*¹¹ was day, the chief magistrates sent the police officers, saying, “Release those men.” **36** And the jailer reported these words to Paul: “The chief magistrates have sent *an order*¹² that you should be released. So come out now *and*¹³ go in peace!” **37** But Paul said to them, “They beat us in public without due process – men who are Roman citizens – *and*¹⁴ threw *us*¹⁵ into prison, and now they are wanting to release us secretly? Certainly not! Rather let them come themselves *and*¹⁶ bring us out!” **38** So the police officers reported these words to the chief magistrates, and they were afraid *when they*¹⁷ heard that they were Roman citizens. **39** And they came *and*¹⁸ apologized to¹⁹ them, and *after they*²⁰ brought *them*²¹ out they asked *them*²² to depart from the city. **40** And *when they*²³ came out of the prison, they went to Lydia and *when they*²⁴ saw *them*,¹ they encouraged the brothers and departed.

¹ Here “*and*” is supplied because the previous participle (“drew”) has been translated as a finite verb

² Here “*because*” is supplied as a component of the participle (“thought”) which is understood as causal

³ Literally “became trembling”

⁴ Here “*and*” is supplied because the previous participle (“brought”) has been translated as a finite verb

⁵ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ The word “*household*” is not in the Greek text, but is supplied from the previous verse

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Here “*and*” is supplied because the previous participle (“brought...up”) has been translated as a finite verb

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

¹² Here the direct object is supplied from context in the English translation

¹³ Here “*and*” is supplied because the previous participle (“come out”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“beat”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

¹⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁸ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹⁹ Or “reassured”; or “conciliated”

²⁰ Here “*after*” is supplied as a component of the participle (“brought...out”) which is understood as temporal

²¹ Here the direct object is supplied from context in the English translation

²² Here the direct object is supplied from context in the English translation

²³ Here “*when*” is supplied as a component of the participle (“came out”) which is understood as temporal

²⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

Attacked by a Mob in Thessalonica

17 **1** Now *after they*² traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. **2** \perp And as was his custom \perp ,³ Paul went in to them and on three Sabbath *days* he discussed with them from the scriptures, **3** explaining and demonstrating that it was necessary *for the Christ*⁴ to suffer and to rise from the dead, and *saying*, “This Jesus whom I am proclaiming to you is the Christ.”⁵ **4** And some of them were persuaded and joined Paul and Silas, and *also* a large number of God-fearing Greeks and not a few of the prominent women.

5 But the Jews were filled with jealousy and, taking along some worthless men from the rabble in the marketplace and forming a mob, threw the city into an uproar. And attacking Jason’s house, they were looking for them to bring *them*⁶ out to the popular assembly. **6** And *when they*⁷ did not find them, they dragged Jason and some brothers before the city officials, shouting, “These *people* who have stirred up trouble *throughout the world*⁸ have come here also, **7** whom Jason has entertained as guests! And these *people are* all acting contrary to the decrees of Caesar, saying there is another king, Jesus!” **8** And they threw the crowd into confusion, and the city officials who heard these *things*. **9** And *after*⁹ taking money as security from Jason and the rest, they released them.

Paul and Silas in Berea

10 Now the brothers sent away both Paul and Silas at once, during the night, to Berea. \perp They \perp ¹⁰ went into the synagogue of the Jews *when they*¹¹ arrived. **11** Now these were more open-minded than those in Thessalonica. \perp They \perp ¹² accepted the message with all eagerness, examining the scriptures every day *to see* if these *things* were so. **12** Therefore many of them believed, and not a few of the prominent Greek women and men. **13** But when the Jews from Thessalonica found out that the message of God had been proclaimed by Paul in Berea also, they came there too, inciting and stirring up the crowds. **14** So then the brothers sent Paul away at once to go to the sea, and both Silas and Timothy remained there. **15** And those who conducted Paul brought *him*¹³ as far as Athens, and *after*¹⁴ receiving an order for Silas and Timothy that they should come to him as soon as possible, they went away.

¹ Here the direct object is supplied from context in the English translation

² Here “*after*” is supplied as a component of the participle (“traveled through”) which is understood as temporal

³ Literally “and in accordance with what he was accustomed to”

⁴ Or “Messiah”

⁵ Or “Messiah”

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*when*” is supplied as a component of the participle (“find”) which is understood as temporal

⁸ Or “empire”

⁹ Here “*after*” is supplied as a component of the participle (“taking”) which is understood as temporal

¹⁰ Literally “who” (referring to Paul and Silas)

¹¹ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹² Literally “who”

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*after*” is supplied as a component of the participle (“receiving”) which is understood as temporal

Paul in Athens

16 Now while Paul was waiting for them in Athens, his spirit was provoked within him *when he*¹ observed the city was full of idols. **17** So he was discussing in the synagogue with the Jews and the God-fearing *Gentiles*,² and in the marketplace every day day with those who happened to be there. **18** And even some of the Epicurean and Stoic philosophers were conversing with him, and some were saying, “What does this babbler want to say?” But *others said*,³ “He appears to be a proclaimer of foreign deities,” because he was proclaiming the good news *about* Jesus and the resurrection. **19** And they took hold of him *and*⁴ brought *him*⁵ to the Areopagus, saying, “May we learn what *is* this this new teaching being proclaimed by you? **20** For you are bringing some astonishing things to our ears. Therefore we want to know what *these things mean*.”⁶ **21** (Now all the Athenians and the foreigners who stayed there used to spend *their* time in nothing else than telling something or listening to something new.)

Paul Speaks to the Areopagus

22 So Paul stood there in the middle of the Areopagus *and*⁷ said, “Men of Athens, I see you *are* very religious *in every respect*.”⁸ **23** For *as I*⁹ was passing through and observeing carefully your objects of worship, I even found an altar on which was inscribed, ‘To an unknown God.’ Therefore what you worship without knowing *it*,¹⁰ this I proclaim to you – **24** the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands, **25** nor is he served by human hands *as if he*¹¹ needed anything, *because*¹² he himself gives to everyone life and breath and everything. **26** And he made from one *man* every nation of humanity to live on all the face of the earth, determining *their* fixed times and the fixed boundaries of their habitation, **27** to search for God, if perhaps indeed they might feel around for him and find *him*.¹³ And indeed he is not far away from each one of us, **28** for in him we live and move and exist,¹⁴ as even some of *your own*¹⁵ poets have said: ‘For we also are *his*’¹⁶ offspring.’¹ **29** Therefore, *because we*² are offspring of God, we

¹ Here “*when*” is supplied as a component of the participle (“observed”) which is understood as temporal

² Here the word “*Gentiles*” is not in the Greek text but is implied

³ The words “*others said*” are not in the Greek text but are implied

⁴ Here “*and*” is supplied because the previous participle (“took hold of”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “these *things* want to be”

⁷ Here “*and*” is supplied because the previous participle (“stood there”) has been translated as a finite verb

⁸ Literally “with respect to all *things*”

⁹ Here “*as*” is supplied as a component of the participle (“was passing through”) which is understood as temporal

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*as if*” is supplied as a component of the conditional adverbial participle (“needed”)

¹² Here “*because*” is supplied as a component of the participle (“gives”) which is understood as causal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Some interpreters hold that the phrase “in him we live and move and exist” is a quotation from Epimenides of Crete, but more likely it is a traditional Greek formula

¹⁵ Literally “with respect to you”

¹⁶ Literally “of *him*”

ought not to think the divine being is like gold or silver or stone, an image formed by human skill and thought. **30** Therefore *although*³ God has overlooked the times of ignorance, he now commands all people everywhere to repent, **31** because he has set a day on which he is going to judge the world in righteousness by the man who he has appointed, having provided proof to everyone *by*⁴ raising him from the dead.” **32** Now *when they*⁵ heard about the resurrection of the dead, *some* scoffed, but *others* said, “We will hear you about this again also.” **33** So Paul went out from the midst of them. **34** But some people⁶ joined him *and*⁷ believed, among whom also *were* Dionysius the Areopagite and a woman *named*⁸ Damaris and others with them.

Paul, Silas, and Timothy in Corinth

18 **1** After these *things* he departed from Athens *and*⁹ went to Corinth. **2** And he found a certain Jew *named*¹⁰ Aquila, *a native*¹¹ of Pontus who had arrived recently from Italy *along with*¹² Priscilla his wife, because Claudius had ordered all the Jews to depart from Rome, *and*¹³ he went to them. **3** And because *he* was practicing the same trade, he stayed with them and worked, for they were tentmakers by trade. **4** And he argued in the synagogue every Sabbath, attempting to persuade¹⁴ both Jews and Greeks.

5 Now when both Silas and Timothy came down from Macedonia, Paul began to be occupied with¹⁵ the message, solemnly testifying to the Jews *that* the Christ¹⁶ was Jesus. **6** And *when*¹⁷ they resisted and reviled *him*,¹⁸ he shook out *his*¹⁹ clothes *and*²⁰ said to them, “Your blood *be* on your *own* heads! I *am* guiltless! From now on I will go to the Gentiles!” **7** And leaving there, he entered into the house of someone *named*²¹ Titius Justus, a worshiper²² of God whose house was next door to the synagogue. **8** And

¹ A quotation from Aratus, *Phaenomena* 5

² Here “*because*” is supplied as a component of the participle (“are”) which is understood as causal

³ Here “*although*” is supplied as a component of the participle (“has overlooked”) which is understood as concessive

⁴ Here “*by*” is supplied as a component of the participle (“raising”) which is understood as means

⁵ Here “*when*” is supplied as a component of the participle (“heard about”) which is understood as temporal

⁶ Here the Greek term “men” is used as a generic for “people”; note the presence of a woman (Damaris) in the group

⁷ Here “*and*” is supplied because the previous participle (“joined”) has been translated as a finite verb

⁸ Literally “by name”

⁹ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹⁰ Literally “by name”

¹¹ Literally “by nationality”

¹² Literally “and”

¹³ Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

¹⁴ Here the imperfect verb has been translated as conative (“attempting to persuade”)

¹⁵ The imperfect tense has been translated as ingressive here (“began to be occupied with”)

¹⁶ Or “Messiah”

¹⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“resisted”)

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Literally “the”; the Greek article is used here as a possessive pronoun

²⁰ Here “*and*” is supplied because the previous participle (“shook out”) has been translated as a finite verb

²¹ Literally “by name”

²² Or “a God-fearer”

Crispus, the ruler of the synagogue, believed in the Lord together with his whole household. And many of the Corinthians, *when they*¹ heard about *it*,² believed and were baptized. **9** And the Lord said to Paul by a vision in the night, “Do not be afraid, but speak and do not keep silent, **10** because I am with you and no one will attack you to harm you, because many people are mine in this city.” **11** So he stayed a year and six months, teaching the word of God among them.

Paul Accused Before the Proconsul Gallio

12 Now *when*³ Gallio was proconsul of Achaia, the Jews rose up with one purpose against Paul and brought him before the judgment seat, **13** saying, “This man is persuading people to worship God contrary to the law!” **14** But *when*⁴ Paul was about to open *his*⁵ mouth, Gallio said to the Jews, “If it was some crime or wicked villainy, O Jews, I would have been justified in accepting *it*,⁶ your complaint. **15** But if it is questions concerning a word and names and *it*,⁷ your own law, see to *it*⁸ yourselves! I do not wish to be a judge of these *things*.” **16** And he drove them away from the judgment seat. **17** So they all seized Sosthenes, the ruler of the synagogue, *and*⁹ began beating¹⁰ *him*¹¹ in front of the judgment seat. And none of these *things* was a concern to Gallio.

Paul Returns to Antioch in Syria

18 So Paul, *after*¹² remaining many days longer, said farewell to the brothers *and*¹³ sailed away to Syria, and with him Priscilla and Aquila. He shaved *his*¹⁴ head at Cenchrea, because he had *taken* a vow. **19** So they arrived at Ephesus, and those he left behind there, but he himself entered into the synagogue *and*¹⁵ discussed with the Jews. **20** And *when*¹⁶ they asked *him*¹⁷ to stay for a longer time, he did not give his consent, **21** but saying farewell and telling *them*,¹⁸ “I will return to you again *if*¹ God wills,” he set sail from Ephesus.

¹ Here “*when*” is supplied as a component of the participle (“heard about”) which is understood as temporal

² Here the direct object is supplied from context in the English translation

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was about”)

⁵ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁶ Literally “with respect to a motive I would have accepted”

⁷ Literally “the according to you law”

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

¹⁰ The imperfect tense has been translated as ingressive here (“began beating”)

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*after*” is supplied as a component of the participle (“remaining”) which is understood as temporal

¹³ Here “*and*” is supplied because the previous participle (“said farewell”) has been translated as a finite verb

¹⁴ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁵ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

¹⁶ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“asked”)

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here the direct object is supplied from context in the English translation

22 And *when* ² he arrived at Caesarea, he went up and greeted the church, *and* ³ went down to Antioch. 23 And *after* ⁴ spending some time *there*, he departed, traveling through one *place* after another *in* the Galatian region and Phrygia, strengthening all the disciples.

The Early Ministry of Apollos

24 Now a certain Jew ⁵ named *Apollos*, ⁶ a native *Alexandrian*, arrived in Ephesus – an eloquent man who was well-versed in the scriptures. 25 This man had been instructed *in* the way of the Lord, and being enthusiastic in spirit, he was speaking and teaching accurately the *things* about Jesus, *although* ⁷ he knew only the baptism of John. 26 And he began to speak boldly in the synagogue, but *when* ⁸ Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately. 27 And *when* ⁹ he wanted to cross over to Achaia, the brothers encouraged *him* ¹⁰ *and* ¹¹ wrote to the disciples to welcome him. *When* ¹² he arrived, ¹³ he assisted greatly those who had believed through grace. 28 For he was vigorously refuting the Jews in public, demonstrating through the scriptures *that* the Christ ¹⁴ was Jesus.

Paul Finds Disciples of John the Baptist in Ephesus

19 1 And it happened that *while* Apollos was in Corinth, Paul traveled through the inland regions *and* ¹⁵ came down to Ephesus and found some disciples. 2 And he said to them, “Did you receive the Holy Spirit *when* ¹⁶ you believed?” And they *said* to him, “But we have not even heard that there is a Holy Spirit!” 3 And he said, “Into what then were you baptized?” And they said, “Into the baptism of John.” 4 And Paul said, “John baptized *with* a baptism of repentance, telling the people that they should believe in the one who was to come after him – that is, in Jesus.” 5 And *when* ¹⁷ they heard *this*, ¹⁸ they were baptized in the name of the Lord Jesus. 6 And *when* ¹⁹ Paul

¹ Here “if” is supplied as a component of the conditional adverbial participle (“wills”)

² Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

³ Here “*and*” is supplied because the two previous participles (“went up” and “greeted”) have been translated as finite verbs

⁴ Here “*after*” is supplied as a component of the participle (“spending”) which is understood as temporal

⁵ Literally “by name”

⁶ Literally “by nationality”

⁷ Here “*although*” is supplied as a component of the participle (“knew”) which is understood as concessive

⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“wanted”)

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Here “*and*” is supplied because the previous participle (“encouraged”) has been translated as a finite verb

¹² Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹³ Literally “who”

¹⁴ Or “Messiah”

¹⁵ Here “*and*” is supplied because the previous participle (“traveled through”) has been translated as a finite verb

¹⁶ Here “*when*” is supplied as a component of the participle (“believed”) which is understood as temporal

¹⁷ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“placed”)

placed *his*¹ hands on them, the Holy Spirit came upon them and they began to speak² in tongues and to prophesy. **7** (Now the total *number of* men was about twelve.)

8 So he entered into the synagogue *and*³ was speaking boldly for three months, discussing and attempting to convince⁴ *them*⁵ of the things concerning the kingdom of God. **9** But when some became hardened and were disobedient, reviling the Way before the congregation, he departed from them *and*⁶ took away the disciples, leading discussions every day in the lecture hall of Tyrannus. **10** And this took place for two years, so that all who lived in Asia⁷ heard the word of the Lord, both Jews and Greeks.

Would-be Exorcists

11 And God was performing *extraordinary*⁸ miracles by the hands of Paul, **12** so that even handkerchiefs or work aprons *that had touched his skin*⁹ were carried away to those who were sick, and *their*¹⁰ diseases left them and the evil spirits came out *of them*.¹¹ **13** But some itinerant Jewish exorcists also attempted to pronounce the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by Jesus whom Paul preaches!” **14** (Now seven sons of a certain Sceva, a Jewish chief priest, were doing this.) **15** But the evil spirit answered *and*¹² said to them, “Jesus I know, and Paul I am acquainted with, but who are you?” **16** And the man *who had the evil spirit*¹³ leaped on them, subdued all of them, *and*¹⁴ prevailed against them, so that they ran away from that house naked and wounded. **17** And this became known to all who lived in Ephesus, both Jews and Greeks, and fear fell upon them all, and the name of the Lord Jesus was exalted. **18** And many of those who had believed came, confessing and disclosing their practices, **19** and many of those who practiced magic brought together *their*¹⁵ books *and*¹⁶ burned *them*¹⁷ up in the sight of everyone. And they counted up their value and found *it was* *fifty thousand silver coins*.¹⁸ **20** In this way the word of the Lord was growing in power and was prevailing.

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² The imperfect tense has been translated as ingressive here (“began to speak”)

³ Here “*and*” is supplied because the previous participle (“entered”) has been translated as a finite verb

⁴ The present tense participle has been translated as a conative present (“attempting to convince”)

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

⁷ A reference to the Roman province of Asia (modern Asia Minor)

⁸ Literally “not the ordinary”

⁹ Literally “from his skin”

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ The words “*of them*” are not in the Greek text but are implied

¹² Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹³ Literally “in whom the evil spirit was”

¹⁴ Here “*and*” is supplied because the two previous participles (“leaped” and “subdued”) have been translated as finite verbs

¹⁵ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁶ Here “*and*” is supplied because the previous participle (“brought together”) has been translated as a finite verb

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Literally “five ten thousands of silver coins”

A Major Riot in Ephesus

21 Now when these *things* were completed, Paul resolved in the Spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, “After I have been there, it is necessary *for* me to see Rome also.” **22** So *after*¹ sending two of those who were assisting assisting him, Timothy and Erastus, to Macedonia, he himself stayed *some* time in Asia.²

23 Now there happened at that time no little disturbance concerning the Way. **24** For someone *named*³ Demetrius, a silversmith who made silver replicas of the temple of Artemis, was bringing no little business to the craftsmen. **25** *These*⁴ he gathered together, and the workers occupied with such things, *and*⁵ said, “Men, you know that from this business *we* get our prosperity⁶,” **26** and you see and hear that not only in Ephesus but in almost all of Asia⁷ this man Paul has persuaded *and*⁸ turned away a large crowd *by*⁹ saying that the *gods* made by hands are not gods. **27** So not only is there a danger this line of business of ours *will* come into disrepute, but also the temple of the great goddess Artemis *will* be regarded as nothing – and *she* is about to be brought down even from her grandeur, *she* whom the whole of Asia¹⁰ and the *entire* world worship!”

28 And *when*¹¹ they¹² heard *this*¹³ and became full of rage, they began to shout,¹³ saying, “Great *is* Artemis of the Ephesians!” **29** And the city was filled with the tumult, and with one purpose they rushed into the theater, seizing Gaius and Aristarchus, Macedonians *who were* traveling companions of Paul. **30** But *when*¹⁴ Paul wanted to enter into the popular assembly, the disciples would not let him. **31** And even some of the Asiarchs¹⁵ who were his friends sent *word*¹⁶ to him *and*¹⁷ were urging *him*¹⁸ not to risk himself *by going* into the theater. **32** So some were shouting *one thing*¹⁹ *and* some another, for the assembly was in confusion, and the majority did not know *why*²⁰ they had assembled. **33** And *some* of the crowd advised²¹ Alexander, *when*²² the Jews put him

¹ Here “*after*” is supplied as a component of the participle (“sending”) which is understood as temporal

² A reference to the Roman province of Asia (modern Asia Minor)

³ Literally “by name”

⁴ Literally “whom”

⁵ Here “*and*” is supplied because the previous participle (“gathered together”) has been translated as a finite verb

⁶ Literally “prosperity is to us”

⁷ A reference to the Roman province of Asia (modern Asia Minor)

⁸ Here “*and*” is supplied because the previous participle (“has persuaded”) has been translated as a finite verb

⁹ Here “*by*” is supplied as a component of the participle (“saying”) which is understood as means

¹⁰ A reference to the Roman province of Asia (modern Asia Minor)

¹¹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹² Here the direct object is supplied from context in the English translation

¹³ The imperfect tense has been translated as ingressive here (“began to shout”)

¹⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“wanted”)

¹⁵ Or “provincial authorities”

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here the direct object is supplied from context in the English translation

²⁰ Literally “on account of what”

²¹ Or “concluded *it was about*”

²² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“put...forward”)

forward. But Alexander, motioning *with his*¹ hand, was wanting to defend himself to the popular assembly. **34** But *when they*² recognized that he was a Jew, they were shouting with one voice from all *of them* for about two hours, “Great *is* Artemis of the Ephesians!” **35** And *when*³ the city secretary had quieted the crowd, he said, “Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of *her*⁴ image fallen from heaven? **36** Therefore *because*⁵ these *things* are undeniable, it is necessary *that* you be quiet and do nothing rash! **37** For you have brought these men *here who are* neither temple robbers nor blasphemers of our goddess. **38** If then Demetrius and the craftsmen *who are* with him have a complaint against anyone, the court days are observed and there are proconsuls – let them bring charges against one another! **39** But if you desire anything further, it will be settled in the lawful assembly. **40** For indeed we are in danger of being accused of rioting concerning today, *since there*⁶ is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And *when he*⁷ had said these *things*, he dismissed the assembly.⁸

Paul Travels Through Macedonia and Greece

20 **1** Now after the turmoil had ceased, Paul summoned⁹ the disciples, and *after*¹⁰ encouraging *them*,¹¹ he said farewell *and*¹² departed to travel to Macedonia. **2** And *after he*¹³ had gone through those regions and encouraged them *at length*,¹⁴ he came to Greece **3** and stayed¹⁵ three months. *Because*¹⁶ a plot was made against him by the Jews *as he*¹⁷ was about to set sail for Syria, he came to a decision to return through Macedonia. **4** And Sopater *son of* Pyrrhus from Berea, and Aristarchus and Secundus from Thessalonica, and Gaius from Derbe, and Timothy, and Tychicus and Trophimus from Asia, were accompanying him. **5** And these had gone on ahead *and*¹⁸ were waiting for us in Troas. **6** And we sailed away from Philippi after the

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Here “*when*” is supplied as a component of the participle (“recognized”) which is understood as temporal

³ Here “*when*” is supplied as a component of the participle (“had quieted”) which is understood as temporal

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Here “*because*” is supplied as a component of the causal genitive absolute participle (“are”)

⁶ Here “*since*” is supplied as a component of the causal genitive absolute participle (“is”)

⁷ Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

⁸ Verse 41 in the English Bible is included as part of v. 40 in the standard editions of the Greek text

⁹ Here the participle (“summoned”) has been translated as a finite verb in keeping with English style

¹⁰ Here “*after*” is supplied as a component of the participle (“encouraging”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹³ Here “*after*” is supplied as a component of the participle (“had gone through”) which is understood as temporal

¹⁴ Literally “with many a word”

¹⁵ Here the participle (“stayed”) has been translated as a finite verb in keeping with English style

¹⁶ Here “*because*” is supplied as a component of the causal genitive absolute participle (“was made”)

¹⁷ Here “*as*” is supplied as a component of the participle (“was about to”) which is understood as temporal

¹⁸ Here “*and*” is supplied because the previous participle (“had gone on ahead”) has been translated as a finite verb

days of Unleavened Bread and came to them at Troas within five days, where we stayed seven days.

Eutychus Falls from a Window

7 And on the first *day* of the week, *when*¹ we had assembled to break bread, Paul began conversing² with them, *because he*³ was going to leave on the next day, and he extended *his*⁴ message until midnight. **8** Now there were quite a few lamps in the upstairs upstairs room where we were gathered. **9** And a certain young man _{named}⁵ Eutychus who was sitting in the window was sinking into a deep sleep *while*⁶ Paul was conversing at length. Being overcome by sleep, he fell down from the third story and was picked up dead. **10** But Paul went down *and*⁷ threw himself on him, and putting his arms around *him*,⁸ said, “Do not be distressed, for his life is in him.” **11** So he went up and broke bread,⁹ and *when he*¹⁰ had eaten and talked for a long *time*, until dawn, then he departed. **12** And they led the youth away alive, and _{were}¹¹ greatly _{comforted}.

The Voyage to Miletus

13 But we went on ahead to the ship *and*¹² put out to sea for Assos, intending to take Paul on board there. For having made arrangements in this way, he himself was intending to travel by land. **14** And when he met us at Assos, we took him on board *and*¹³ went to Mitylene. **15** And we sailed from there on the next *day*, *and*¹⁴ arrived opposite Chios. And on the next *day* we approached Samos, and on the following *day* we came to Miletus. **16** For Paul had decided to sail past Ephesus so that he would not be *having* to spend time in Asia.¹⁵ For he was hurrying if it could be possible for him to be in Jerusalem on the day of Pentecost.

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had assembled”)

² The imperfect tense has been translated as ingressive here (“began conversing”)

³ Here “*because*” is supplied as a component of the participle (“was going to”) which is understood as causal

⁴ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁵ Literally “*by name*”

⁶ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was conversing”)

⁷ Here “*and*” is supplied because the previous participle (“went down”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ This participle and the previous one (“went up”) have been translated as finite verbs in keeping with English style

¹⁰ Here “*when*” is supplied as a component of the participle (“had eaten”) which is understood as temporal

¹¹ Literally “*were not moderately*”

¹² Here “*and*” is supplied because the previous participle (“went on ahead”) has been translated as a finite verb

¹³ Here “*and*” is supplied because the previous participle (“took...on board”) has been translated as a finite verb

¹⁴ Here “*and*” is supplied because the previous participle (“sailed”) has been translated as a finite verb

¹⁵ A reference to the Roman province of Asia (modern Asia Minor)

Paul's Farewell to the Ephesian Elders

17 And from Miletus he sent *word*¹ to Ephesus *and*² summoned the elders of the church. **18** And when they came to him, he said to them, “You know from the first day on which I set foot in Asia³ how I was the whole time with you – **19** serving the Lord with all humility and with tears, and with the trials that happened to me through the plots of the Jews – **20** how I did not shrink from proclaiming to you anything that would be profitable, and *from* teaching you in public and from house *to house*, **21** testifying both to Jews and to Greeks with respect to repentance toward God and faith in our Lord Jesus.

22 “And now behold, bound by the Spirit I am traveling to Jerusalem, not knowing the things that will happen to me *there*,⁴ **23** except that the Holy Spirit testifies to me in town *after town*, saying that bonds and persecutions await me. **24** But I consider *my*⁵ life *as* worth *nothing*⁶ to myself, in order to finish my mission and the ministry that I received from the Lord Jesus, to testify *to* the gospel of the grace of God.

25 “And now behold, I know that all *of you*, among whom I went about proclaiming the kingdom, will see my face no more. **26** Therefore I testify to you on this very day that I am guiltless of the blood of all *of you*,⁷ **27** for I did not shrink from proclaiming to you the whole purpose of God. **28** Be on guard for yourselves and for all the flock among which the Holy Spirit has appointed you *as* overseers, to shepherd the church of God which he obtained through the blood of his own *Son*.⁸ **29** I know that after my departure fierce wolves will come in among you, not sparing the flock. **30** And from among you yourselves men will arise, speaking *perversions of the truth*⁹ in order to draw away the disciples after them. **31** Therefore be on the alert, remembering that night and day *for* three years I did not stop warning each one *of you*¹⁰ with tears.

32 “And now I entrust you to God and to the message of his grace, which is able to build *you*¹¹ up and to give *you*¹² the inheritance among all those who are sanctified. **33** I have desired no one's silver or gold or clothing! **34** You yourselves know that these hands served *to meet*¹³ my needs and *the needs of*¹⁴ those who were with me. **35** I have shown you *with respect to* all *things* that *by*¹⁵ working hard in this way it is necessary to

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“sent”) has been translated as a finite verb

³ A reference to the Roman province of Asia (modern Asia Minor)

⁴ Literally “in it”

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Or “not a single word”; literally “not any thing”

⁷ The words “*of you*” are not in the Greek text but are implied

⁸ Or “through his own blood”; the Greek construction can be taken either way, with “Son” implied if the meaning is “through the blood of his own”

⁹ Literally “crooked things”

¹⁰ The words “*of you*” are not in the Greek text but are implied

¹¹ Here the direct object is supplied from context in the English translation

¹² Here the direct object is supplied from context in the English translation

¹³ The words “*to meet*” are not in the Greek text but are supplied for clarity

¹⁴ The words “*the needs of*” are supplied in keeping with English style to maintain the parallelism with the earlier phrase “my needs”

¹⁵ Here “*by*” is supplied as a component of the participle (“working hard”) which is understood as means

help those who are in need, and to remember the words of the Lord Jesus that he himself said, “It is more blessed to give than to receive.”¹

36 And *when*² *he* had said these *things*, he fell to his knees *and*³ prayed with them all. **37** And there was considerable weeping by all, and *hugging*⁴ Paul, they kissed him, him, **38** especially distressed at the statement that he had said, that they were going to see his face no more. And they accompanied him to the ship.

Paul Travels on to Jerusalem

21 **1** And it happened that after we tore ourselves away⁵ from them, we put out to sea, *and*⁶ running a straight course we came to Cos and on the next *day* to Rhodes, and from there to Patara. **2** And finding a ship that was crossing over to Phoenicia, we went aboard *and*⁷ put out to sea. **3** And *after*⁸ we sighted Cyprus and left it behind *on* the port side,⁹ we sailed to Syria and arrived at Tyre, because the ship was to unload *its*¹⁰ cargo there. **4** And we stayed there seven days *after*¹¹ we found the disciples, who kept telling Paul through the Spirit not to set foot in Jerusalem. **5** And it happened that when our days were over, we departed *and*¹² went on our way, *while*¹³ all of them accompanied us, together with *their*¹⁴ wives and children, as far as outside the city. And *after*¹⁵ falling to our knees on the beach *and*¹⁶ praying, **6** we said farewell to one another and embarked in the ship, and they returned to their own *homes*.

7 And *when*¹⁷ we had completed the voyage from Tyre, we arrived at Ptolemais. And *after*¹⁸ we greeted the brothers, we stayed one day with them. **8** And on the next day we departed *and*¹⁹ came to Caesarea, and entered into the house of Philip the evangelist, who was *one* of the seven, *and*²⁰ stayed with him. **9** (*Now* this man had²¹ four virgin daughters who prophesied.)

¹ Perhaps an allusion to Matt 10:8; these exact words are not found in the NT gospels

² Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

³ Here “*and*” is supplied because the previous participle (“fell to”) has been translated as a finite verb

⁴ Literally “falling on the neck of”

⁵ Here the participle (“tore ourselves away”) has been translated as a finite verb in keeping with English style

⁶ Here “*and*” is supplied because the previous infinitive (“put out to sea”) has been translated as a finite verb

⁷ Here “*and*” is supplied because the previous participle (“went aboard”) has been translated as a finite verb

⁸ Here “*after*” is supplied as a component of the participle (“sighted”) which is understood as temporal

⁹ Literally “left”

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here “*after*” is supplied as a component of the participle (“found”) which is understood as temporal

¹² Here “*and*” is supplied because the previous participle (“departed”) has been translated as a finite verb

¹³ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“accompanied”)

¹⁴ The word “*their*” is not in the Greek text but is implied

¹⁵ Here “*after*” is supplied as a component of the participle (“falling to”) which is understood as temporal

¹⁶ Here “*and*” is supplied to join this and the previous participle (“falling to”) in keeping with English style

¹⁷ Here “*when*” is supplied as a component of the participle (“had completed”) which is understood as temporal

¹⁸ Here “*after*” is supplied as a component of the participle (“greeted”) which is understood as temporal

¹⁹ Here “*and*” is supplied to join this and the previous participle (“departed”) in keeping with English style

²⁰ Here “*and*” is supplied to join this and the previous participle (“was”) in keeping with English style

²¹ Literally “now to this man were”

10 And *while* ¹ *we* were staying *there*² many days, a certain prophet _┌ named _┌³ Agabus came down from Judea. **11** And he came to us and took Paul's belt. Tying up his own feet and hands, he said, "This is what the Holy Spirit says: 'In this way the Jews in Jerusalem will tie up the man whose belt this is, and will deliver *him*⁴ into the hands of the Gentiles.'" **12** And when we heard these *things*, both we and the local residents urged him not to go up to Jerusalem. **13** Then Paul replied, "What are you doing weeping and breaking my heart? For I am ready not only to be tied up, but even to die in Jerusalem for the name of the Lord Jesus!" **14** And *because*⁵ he would not be persuaded, we remained silent, saying, "The will of the Lord be done."

15 So after these days we got ready *and*⁶ went up to Jerusalem. **16** And *some* of the disciples from Caesarea also traveled together with us, bringing *us*⁷ to a certain Mnason of Cyprus, a disciple of long standing,⁸ with whom we were to be entertained as guests.

Paul Visits the Leaders of the Jerusalem Church

17 And *when*⁹ we came to Jerusalem, the brothers welcomed us gladly. **18** And on the next *day* Paul went in with us to James, and all the elders were present. **19** And *after*¹⁰ greeting them, he began to relate¹¹ _┌ one after the other _┌¹² *the things* which God had done among the Gentiles through his ministry. **20** And *when*¹³ they heard *this*,¹⁴ they began to glorify¹⁵ God. And they said to him, "You see, brother, how many ten thousands there are among the Jews who have believed, and they are all zealous adherents of the law. **21** And they have been informed about you that you are teaching all the Jews *who are* among the Gentiles *the* abandonment of Moses, telling them not to circumcise *their*¹⁶ children or to live according to *our*¹⁷ customs. **22** What then _┌ is to be done _┌?¹⁸ Doubtless they will all hear that you have come! **23** Therefore do this that we tell you: _┌ we have _┌¹⁹ four men who have *taken* a vow on themselves. **24** Take these *men and*²⁰ purify yourself along with them and _┌ pay their expenses _┌²¹ so that they can shave *their*²² heads, and everyone will

¹ Here "*while*" is supplied as a component of the temporal genitive absolute participle ("were staying")

² Here the direct object is supplied from context in the English translation

³ Literally "by name"

⁴ Here the direct object is supplied from context in the English translation

⁵ Here "*because*" is supplied as a component of the causal genitive absolute participle ("be persuaded")

⁶ Here "*and*" is supplied because the previous participle ("got ready") has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Or perhaps "one of the original disciples"

⁹ Here "*when*" is supplied as a component of the temporal genitive absolute participle ("came")

¹⁰ Here "*after*" is supplied as a component of the participle ("greeting") which is understood as temporal

¹¹ The imperfect tense has been translated as ingressive here ("began to relate")

¹² Literally "with respect to each one"

¹³ Here "*when*" is supplied as a component of the participle ("heard") which is understood as temporal

¹⁴ Here the direct object is supplied from context in the English translation

¹⁵ The imperfect tense has been translated as ingressive here ("began to glorify")

¹⁶ Literally "the"; the Greek article is used here as a possessive pronoun

¹⁷ Literally "according to the"; the Greek article is used here as a possessive pronoun

¹⁸ Literally "is it"

¹⁹ Literally "there are to us"

²⁰ Here "*and*" is supplied because the previous participle ("take") has been translated as a finite verb

²¹ Literally "spend on them"

²² Literally "the"; the Greek article is used here as a possessive pronoun

know that *the things* which they had been informed about you are nothing, but you yourself also agree with observing the law. **25** But concerning the Gentiles who have believed, we have written a letter *after*¹ deciding they should avoid food sacrificed to idols and blood and *what has been* strangled and sexual immorality.” **26** Then Paul took along the men on the next day, *and*² *after he*³ had purified himself together with them, he he entered into the temple *courts*,⁴ announcing the completion of the days of purification until *the time*⁵ the offering would be presented on behalf of each one of them.

Paul Arrested in the Temple Courts

27 But when the seven days were about to be completed, the Jews from Asia⁶ who had seen him in the temple *courts*⁷ stirred up the whole crowd and laid hands on him, **28** shouting, “Israelite men, help! This is the man who is teaching everyone everywhere against the people and the law and this place! And furthermore he also brought Greeks into the temple, and has defiled this holy place!” **29** (For they had previously seen Trophimus the Ephesian in the city with him, whom they thought that Paul had brought into the temple.) **30** And the whole city was stirred up, and the people came running together, and they seized Paul *and*⁸ dragged him outside of the temple *courts*,⁹ and immediately the doors were shut.

31 And *as they*¹⁰ were seeking to kill him, a report came up to the military tribune of the cohort that all Jerusalem was in confusion. **32** *He*¹¹ immediately took along soldiers and centurions *and*¹² ran down to them. And *when*¹³ they saw the military tribune and the soldiers, they stopped beating Paul. **33** Then the military tribune came up *and*¹⁴ arrested him and ordered *him*¹⁵ to be bound with two chains, and inquired who he was and what it was that he had done. **34** But some in the crowd were shouting one thing *and* others *another*, and *because*¹⁶ he was not able to find out the truth on account of the commotion, he gave orders to bring him into the barracks.¹⁷ **35** And when he came to the steps, it happened that he had to be carried by the soldiers on account of the violence of the crowd, **36** for the crowd of people was following *them*,¹⁸ shouting, “Away with him!”

¹ Here “*after*” is supplied as a component of the participle (“deciding”) which is understood as temporal

² Here “*and*” has been supplied in keeping with English style

³ Here “*after*” is supplied as a component of the participle (“had purified”) which is understood as temporal

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁵ Literally “which *time*”

⁶ A reference to the Roman province of Asia (modern Asia Minor)

⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁸ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

⁹ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁰ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were seeking”)

¹¹ Literally “who”

¹² Here “*and*” is supplied because the previous participle (“took along”) has been translated as a finite verb

¹³ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

¹⁴ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*because*” is supplied as a component of the causal genitive absolute participle (“able”)

¹⁷ Or “headquarters”

¹⁸ Here the direct object is supplied from context in the English translation

Paul Permitted to Address the Crowd

37 And *as*¹ was about to be brought into the barracks,² Paul said to the military tribune, “Is it permitted for me to say something to you?” And he said, “Do you know Greek? **38** Then you are not the Egyptian who before these days raised a revolt and led out into the wilderness the four thousand men of the Assassins?”³ **39** But Paul said, “I am a Jewish man from Tarsus in Cilicia, a citizen of no unimportant city. Now I ask you, allow me to speak to the people.” **40** So *when*⁴ he permitted *him*,⁵ Paul, standing there on the steps, motioned with *his*⁶ hand to the people. And *when there*⁷ was a great silence, silence, he addressed *them*⁸ in the Aramaic language, saying,

22 **1** “Men – brothers and fathers – listen to my defense to you now!” **2** And *when they*⁹ heard that he was addressing them in the Aramaic language, they became even more silent.¹⁰ And he said, **3** “I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law received from our fathers, being zealous for God, just as all of you are today. **4** I¹¹ persecuted this Way to the death, tying up and delivering to prison both men and women, **5** as indeed the high priest and the whole council of elders can testify about me, from whom also I received letters to the brothers in Damascus, *and*¹² was traveling *there*¹³ to lead away those who were there also tied up to Jerusalem so that they could be punished.

Paul Tells of His Conversion on the Damascus Road

6 “And it happened that *as*¹⁴ I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven flashed around me, **7** and I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ **8** And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene whom you are persecuting.’ **9** (Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.) **10** So I said, ‘What should I do, Lord?’ And the Lord said to me, ‘Get up *and*¹⁵ proceed to Damascus, and there it will be told to you about all *the things* that have been appointed for you to do.’ **11** And as I could not see as

¹ Here “*as*” is supplied as a component of the participle (“was about to”) which is understood as temporal

² Or “headquarters”

³ Also known as the “Sicarii” from the Latin word “sicarius” = dagger, after the short dagger used to assassinate political opponents

⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“permitted”)

⁵ Here the direct object is supplied from context in the English translation

⁶ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁰ Literally “they showed even more silence”

¹¹ Literally “*who*”

¹² Here “*and*” is supplied because the previous participle (“received”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*as*” is supplied as a component of the participle (“was traveling”) which is understood as temporal

¹⁵ Here “*and*” is supplied because the previous participle (“get up”) has been translated as a finite verb

a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me. **12** And a certain Ananias, a devout man according to the law, well spoken of by all the Jews who live *there*, **13** came to me and stood by *me*¹ *and*² said to me, ‘Brother Saul, regain *your* sight!’ And *at that* same time I looked up at him *and saw him*.³ **14** And he said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear a voice from his mouth, **15** because you will be a witness for him⁴ to all people of what you have seen and heard. **16** And now why are you delaying? Get up, be baptized, and wash away your sins, calling on his name!’

17 “And it happened that *when*⁵ I returned to Jerusalem and I was praying in the temple courts,⁶ I was in a trance, **18** and saw him saying to me, ‘Hurry and depart quickly,⁷ from Jerusalem, because they will not accept your testimony about me.’ **19** And I said, ‘Lord, they themselves know that from synagogue *to synagogue* I was imprisoning and beating those who believed in you. **20** And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.’ **21** And he said to me, ‘Go, because I will send you far away to the Gentiles!’”

Paul Questioned by the Military Tribune

22 Now they were listening to him until this word, and they raised their voices, saying, “Away with such a man from the earth! For it is not fitting *for* him to live!” **23** And *while*⁸ they were screaming and throwing off *their*⁹ cloaks and throwing dust into the air, **24** the military tribune ordered him to be brought into the barracks,¹⁰ saying he was to be examined with a lash so that he could find out for what reason they were crying out against him in this way. **25** But when they had stretched him out for the lash,¹¹ Paul said to the centurion standing there, “Is it permitted for you to flog a man *who is* a Roman citizen and uncondemned?” **26** And *when*¹² the centurion heard *this*,¹³ he went to the military tribune *and*¹⁴ reported *it*,¹⁵ saying, “What are you about to do? For this man is a Roman citizen!” **27** So the military tribune came *and*¹⁶ said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” **28** And the military tribune replied, “I acquired this citizenship for a large sum of money.” And Paul said, “But I indeed was born *a citizen*.¹⁷”

¹ Here the direct object is supplied from context in the English translation

² Here “*and*” is supplied because the previous participle (“stood by”) has been translated as a finite verb

³ The words “*and saw him*” are not in the Greek text but are supplied in the translation for clarity

⁴ Or “to him”

⁵ Here “*when*” is supplied as a component of the participle (“returned”) which is understood as temporal

⁶ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁷ Literally “with quickness”

⁸ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“were screaming”)

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Or “headquarters”

¹¹ Or “with straps” (in order to lash him)

¹² Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“went to”) has been translated as a finite verb

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Here “*and*” is supplied because the previous participle (“came”) has been translated as a finite verb

¹⁷ The words “*a citizen*” are not in the Greek text but are implied

29 Then immediately those who were about to examine him kept away from him, and the military tribune also was afraid *when he*¹ realized that he was a Roman citizen and that he had tied him up.² **30** But on the next day, *because he*³ wanted to know the true reason why he was being accused by the Jews, he released him and ordered the chief priests and the whole Sanhedrin to assemble, and he brought down Paul *and*⁴ had *him*⁵ stand before them.

Paul Before the Sanhedrin

23 **1** And looking intently at the Sanhedrin, Paul said, “Men *and* brothers, I have lived my life in all good conscience before God to this day.” **2** So the high priest Ananias ordered those standing near him to strike his mouth. **3** Then Paul said to him, “God is going to strike you, *you* whitewashed wall! And are you sitting *there* judging me according to the law, and acting contrary to the law do you order me to be struck?” **4** And those who stood nearby said, “Are you reviling the high priest of God?” **5** And Paul said, “I did not know, brothers, that he was high priest. For it is written, ‘You must not speak evil *of* a ruler of your people.’”⁶

6 Now *when*⁷ Paul realized that one part were Sadducees and the other Pharisees, he shouted out in the Sanhedrin, “Men *and* brothers! I am a Pharisee, a son of Pharisees! I am being judged concerning the hope and the resurrection of the dead!” **7** And *when*⁸ he said this, a dispute developed between the Pharisees and Sadducees, and the assembly was divided. **8** (For the Sadducees say there is no resurrection or angel or spirit, but the Pharisees acknowledge *them* all.) **9** And there was loud shouting, and some of the scribes from the party of the Pharisees stood up *and*⁹ contended sharply, saying, “We find nothing wrong with this man! But *what* if a spirit or an angel has spoken to him?” **10** And *when*¹⁰ the dispute became severe, the military tribune, fearing lest Paul be torn apart by them, ordered the detachment to go down, take him away from their midst, and bring *him*¹¹ into the barracks.¹² **11** And the next night the Lord stood by him *and*¹³ said, “Have courage, for as you have testified about me in Jerusalem, so you must also testify in Rome.”

¹ Here “*when*” is supplied as a component of the participle (“realized”) which is understood as temporal

² Literally “he was having tied him up”

³ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

⁴ Here “*and*” is supplied because the previous participle (“brought down”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ A quotation from Exod 22:28

⁷ Here “*when*” is supplied as a component of the participle (“realized”) which is understood as temporal

⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“said”)

⁹ Here “*and*” is supplied because the previous participle (“stood up”) has been translated as a finite verb

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“became”)

¹¹ Here the direct object is supplied from context in the English translation

¹² Or “headquarters”

¹³ Here “*and*” is supplied because the previous participle (“stood by”) has been translated as a finite verb

A Conspiracy to Kill Paul

12 And *when*¹ it was day, the Jews made a conspiracy *and*² bound themselves under under a curse, saying *they would*³ neither eat nor drink until they had killed Paul. **13** Now Now there were more *than* forty who had made this conspiracy, **14** who went to the chief priests and the elders *and*⁴ said, “We have bound ourselves under a curse to partake of nothing until we have killed Paul. **15** Therefore, now you along with the Sanhedrin explain to the military tribune that he should bring him down to you, as *if you* were going to determine more accurately the things concerning him. And we are ready to do away with him before he comes near.”

16 But *when*⁵ the son of Paul’s sister heard about the ambush, he came and entered into the barracks⁶ *and*⁷ reported *it*⁸ to Paul. **17** So Paul called one of the centurions *and*⁹ *and*⁹ said, “Bring this young man to the military tribune, because he has something to report to him.” **18** So he took him *and*¹⁰ brought *him*¹¹ to the military tribune and said, “The prisoner Paul called me *and*¹² asked *me*¹³ to bring this young man to you *because he*¹⁴ has something to tell you.” **19** And the military tribune, taking hold of his hand and withdrawing privately, asked, “What is it that you have to report to me?” **20** And he said, “The Jews have agreed to ask you that you bring Paul down to the Sanhedrin tomorrow, as *if they* were going to inquire somewhat more accurately concerning him. **21** You therefore do not be persuaded by them, because more *than* forty men of *their number*¹⁵ are lying in wait *for* him, who have bound themselves under a curse neither to eat nor to drink until they have done away with him. And now they are ready, waiting for *you* to agree *to*.”¹⁶ **22** So the military tribune sent the young man away, directing *him*,¹⁷ “Tell no one that you have revealed these *things* to me.”

23 And he summoned two of the centurions *and*¹⁸ said, “Make ready from the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen,¹⁹ in order that they may proceed as far as Caesarea. **24** And provide mounts so

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

² Here “*and*” is supplied because the previous participle (“made”) has been translated as a finite verb

³ Literally “saying neither to eat nor to drink”; the words “they would” are supplied for smoother English style

⁴ Here “*and*” is supplied because the previous participle (“went to”) has been translated as a finite verb

⁵ Here “*when*” is supplied as a component of the participle (“heard about”) which is understood as temporal

⁶ Or “headquarters”

⁷ Here “*and*” is supplied because the two previous participles (“came” and “entered”) have been translated as finite verbs

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

¹⁰ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“called”) has been translated as a finite verb

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*because*” is supplied as a component of the participle (“has”) which is understood as causal

¹⁵ Literally “them”

¹⁶ Literally “the assurance of agreement from you”

¹⁷ Here the direct object is supplied from context in the English translation

¹⁸ Here “*and*” is supplied because the previous participle (“summoned”) has been translated as a finite verb

¹⁹ A word of uncertain meaning, probably a military technical term

that they can put Paul on them *and*¹ bring *him*² safely to Felix the governor.” **25** _┘ He wrote _┘³ a letter that had this form:⁴

26 Claudius Lysias.

To his excellency Governor Felix.

Greetings!

27 This man was seized by the Jews and was about to be killed by them *when*⁵ *I*⁶ came upon *them*⁶ with the detachment *and*⁷ rescued *him*,⁸ *because*⁹ *I*¹⁰ learned that he he was a Roman citizen. **28** And *because*¹⁰ *I*¹⁰ wanted to know the charge for which they were accusing him, I brought *him*¹¹ down to their Sanhedrin.¹² **29** I found _┘ *he*¹³ was accused concerning controversial questions of their law, but having no charge deserving death or imprisonment. **30** And *when*¹⁴ *it*¹⁴ was made known to me there would be a plot against the man, I sent *him*¹⁵ to you immediately, also ordering *his*¹⁶ accusers to state _┘ the charges _┘¹⁷ against him before you.

31 Therefore the soldiers, in accordance with _┘ their orders _┘,¹⁸ took Paul *and*¹⁹ brought *him*²⁰ to Antipatris during the night. **32** And on the next day they let the horsemen go on with him, *and*²¹ they returned to the barracks.²² **33** _┘ The horsemen _┘,²³ *when*²⁴ they came to Caesarea and delivered the letter to the governor, also presented Paul to him. **34** So *after*²⁵ reading *the letter*²⁶ and asking what province he was from, and learning that *he was* from Cilicia, **35** he said, “I will give you a hearing whenever your accusers arrive also,” giving orders *for* him to be guarded in the praetorium²⁷ of Herod.

¹ Here “*and*” is supplied because the previous participle (“put...on”) has been translated as a finite verb

² Here the direct object is supplied from context in the English translation

³ Literally “writing”

⁴ Or “content”

⁵ Here “*when*” is supplied as a component of the participle (“came upon”) which is understood as temporal

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*and*” is supplied because the previous participle (“came upon”) has been translated as a finite verb

⁸ Here the direct object is supplied from context in the English translation

⁹ Here “*because*” is supplied as a component of the participle (“learned”) which is understood as causal

¹⁰ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

¹¹ Here the direct object is supplied from context in the English translation

¹² Or “council”

¹³ Literally “whom”

¹⁴ Here “*when*” is supplied as a component of the participle (“was made known”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁷ Literally “the things”

¹⁸ Literally “what was ordered to them”

¹⁹ Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

²⁰ Here the direct object is supplied from context in the English translation

²¹ Here “*and*” is supplied because the previous participle (“let”) has been translated as a finite verb

²² Or “headquarters”

²³ Literally “who”

²⁴ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

²⁵ Here “*after*” is supplied as a component of the participle (“reading”) which is understood as temporal

²⁶ Here the direct object is supplied from context in the English translation

²⁷ The “praetorium” of Herod refers to the palace of Herod the Great in Caesarea Maritima

24 **1** And after five days the high priest Ananias came down with some elders and an attorney, a certain Tertullus, all of whom brought charges against Paul to the governor. **2** And *when*¹ he had been summoned, Tertullus began to accuse *him*,² saying, “We have experienced³ much⁴ peace through you, and reforms are are taking place in this nation through your foresight. **3** Both in every way and everywhere we acknowledge *this*,⁵ most excellent Felix, with all gratitude. **4** But so that I I may not impose on you for longer, I implore you to hear us briefly with your *customary* graciousness. **5** For we have found⁶ this man *to be* a public menace and one who causes riots among all the Jews throughout the Roman Empire⁷ and a ringleader of the sect of the Nazarenes, **6** who even attempted to desecrate the temple, and we arrested *him*⁸.⁹ **8** *When*¹⁰ you yourself examine *him*¹¹ you will be able to find out from *him*¹² about all these *things* of which we are accusing him.” **9** And the Jews also joined in the attack, asserting these *things* were so.

10 And *when*¹³ the governor gestured for him to speak, Paul replied, “*Because I*¹⁴ know you have been a judge over this nation for many years, I defend myself cheerfully *with respect to* the things concerning myself. **11** You can ascertain that *it* has not been more than¹⁵ twelve days *since*¹⁶ I went up to Jerusalem to worship. **12** And neither did they find me arguing with anyone or making a crowd develop in the temple *courts*¹⁷ nor in the synagogues nor throughout the city. **13** Nor can they prove *the things*¹⁸ to you concerning which they are now accusing me. **14** But I do confess this to you, that according to the Way (which they call a sect), so I worship the God of our fathers, believing all things *that are* in accordance with the law and that are written in the prophets, **15** having a hope in God which these *men* also themselves await: *that* there is going to be a resurrection of both the righteous and the unrighteous. **16** *For* this

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had been summoned”)

² Here the direct object is supplied from context in the English translation

³ Here this participle (“have experienced”) and the following participle (“are taking place”) have been translated as finite verbs in keeping with English style

⁴ Or “many years,” with “years” understood

⁵ Here the direct object is supplied from context in the English translation

⁶ Here this participle (“found”) has been translated as a finite verb in keeping with English style

⁷ Literally “the inhabited earth,” but here this is probably rhetorical hyperbole for the Roman Empire, especially since Felix, the Roman governor, is being addressed

⁸ Literally “whom”

⁹ Some later manuscripts include the following additional material between v. 6 and v. 8: “and we wanted to judge him according to our law, (24:7) but Lysius the military tribune came and took him from our hands with much violence, (24:8) ordering his accusers to come before you.”

¹⁰ Here “*when*” is supplied as a component of the participle (“examine”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “whom”

¹³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“gestured”)

¹⁴ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

¹⁵ Literally “there are not to me more than”

¹⁶ Literally “from which *time*”

¹⁷ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

¹⁸ Here the direct object is supplied from context in the English translation

reason¹ also *I* myself² always³ do my best to have a clear conscience toward God and and people. **17** So after many years, I came to practice charitable giving and offerings to my people,³ **18** in which they found me purified in the temple *courts*,⁴ not with a crowd or with a disturbance. **19** But *there are* some Jews from Asia⁵ who ought to be present before you and bring charges against *me*,⁶ if they have anything against me, **20** or these *men* themselves should say what crime they found *when*⁷ I stood before the Sanhedrin,⁸ **21** other than concerning this one declaration that I shouted *while*⁹ standing there before them: ‘I am being judged before you today concerning the resurrection of the dead!’”

Paul Held Awaiting Trial

22 But Felix, *because he*¹⁰ understood the *facts* concerning the Way more accurately, put them off, saying, “When Lysias the military tribune comes down, I will decide¹¹ your case.”¹¹ **23** He ordered¹² the centurion *for* him to be guarded and to have some freedom, and in no way to prevent any of his own *people*¹³ *from* serving him.

24 And after some days, *when*¹⁴ Felix arrived with his wife Drusilla, who was Jewish, he sent for Paul and listened to him concerning faith in Christ Jesus. **25** And *while*¹⁵ he was discussing about righteousness and self control and the judgment that is to come, Felix became afraid *and*¹⁶ replied, “Go away for the present, and *when I*¹⁷ have an opportunity, I will summon you.” **26** At the same time he was also hoping that money would be given to him by Paul. For this reason also he sent for him as often as possible *and*¹⁸ talked with him. **27** And *when*¹⁹ two years had passed, Felix received as successor Porcius Festus. And *because he*²⁰ wanted to do a favor for the Jews, Felix left Paul behind²¹ as a prisoner.

¹ Literally “by this”

² Literally “through everything”

³ Or “nation”

⁴ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁵ A reference to the Roman province of Asia (modern Asia Minor)

⁶ Here the direct object is supplied from context in the English translation

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“stood”)

⁸ Or “council”

⁹ Here “*while*” is supplied as a component of the participle (“standing there”) which is understood as temporal

¹⁰ Here “*because*” is supplied as a component of the participle (“understood”) which is understood as causal

¹¹ Literally “the *case* with respect to you”

¹² Here this participle (“ordered”) has been translated as a finite verb in keeping with English style

¹³ This could refer to either friends or relatives

¹⁴ Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

¹⁵ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was discussing”)

¹⁶ Here “*and*” is supplied because the previous participle (“became”) has been translated as a finite verb

¹⁷ Here “*when*” is supplied as a component of the participle (“have”) which is understood as temporal

¹⁸ Here “*and*” is supplied because the previous participle (“sent for”) has been translated as a finite verb

¹⁹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had passed”)

²⁰ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

²¹ Literally “bound”

25 **1** Now *when*¹ Festus set foot in the province, after three days he went up to Jerusalem from Caesarea. **2** And the chief priests and the most prominent men of the Jews brought charges against Paul to him, and were urging him, **3** asking for a favor against him, that he summon him to Jerusalem, *because they*² were preparing an ambush to do away with him along the way. **4** Then Festus replied *that* Paul was being kept at Caesarea, and *he* himself was about to go *there*³ in a short time. **5** So he he said, “Let those among you *who are* prominent go down with *me*,⁴ *and*⁵ if there is any any wrong in the man, let them bring charges against him.”

6 And *after he*⁶ had stayed among them not more than eight or ten days, he went down to Caesarea. On the next day he sat down on the judgment seat *and*⁷ gave orders *for* Paul to be brought. **7** And *when*⁸ he arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges that they were not able to prove, **8** *while*⁹ Paul said in his defense, “Neither against the law of the Jews nor against the temple nor against Caesar have I sinned with reference to anything!” **9** But Festus, *because he*¹⁰ wanted to do a favor for the Jews, answered *and*¹¹ said to Paul, “Are you willing to go up to Jerusalem to be tried before me there concerning these *things*?” **10** But Paul said, “I am standing before the judgment seat of Caesar, where it is necessary *for* me to be judged. I have done no wrong to the Jews, as you also know very well. **11** If then I am doing wrong¹² and have done anything deserving death, I am not trying to avoid¹³ dying. But if there is nothing *true of the things* which these *people* are accusing me, no one can give me up to them. I appeal to Caesar!” **12** Then Festus, *after*¹⁴ discussing *this*¹⁵ with *his*¹⁶ council, replied, “You have appealed to Caesar – to Caesar you will go!”

¹ Here “*when*” is supplied as a component of the participle (“set foot in”) which is understood as temporal

² Here “*because*” is supplied as a component of the participle (“were preparing”) which is understood as causal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Here “*and*” is supplied because the previous participle (“go down with”) has been translated as a finite verb

⁶ Here “*after*” is supplied as a component of the participle (“had stayed”) which is understood as temporal

⁷ Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“arrived”)

⁹ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“said in his defense”)

¹⁰ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

¹¹ Here “*and*” is supplied because the previous participle (“answered”) has been translated as a finite verb

¹² Or “I am in the wrong”

¹³ Here the present tense has been translated as conative (“trying to avoid”)

¹⁴ Here “*after*” is supplied as a component of the participle (“discussing”) which is understood as temporal

¹⁵ Here the direct object is supplied from context in the English translation

¹⁶ Literally “the”; the Greek article is used here as a possessive pronoun

Festus Asks King Agrippa for Advice

13 Now *after*¹ some days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. **14** And while they were staying there many days, Festus laid out the *case* against Paul to the king, saying, “There is a certain man left behind by Felix *as* a prisoner, **15** concerning whom *when*² I was in Jerusalem the chief priests and the elders of the Jews presented evidence, asking for a sentence of condemnation against him. **16** To *the*³ them I replied that it was not the custom of the Romans to give up any man before before the one who had been accused met *his*⁴ accusers face to *face* and received an opportunity for a defense concerning the accusation. **17** Therefore, *when*⁵ they had assembled here, I *made*⁶ no delay; on the next *day* I sat down on the judgment seat *and*⁷ gave orders *for* the man to be brought. **18** *When they*⁸ stood up, *his*⁹ accusers began bringing¹⁰ no charge concerning *the*¹¹ him of the evil deeds that I was suspecting, **19** but they had some issues with him concerning their own religion, and concerning a certain Jesus, who was dead, whom Paul claimed to be alive. **20** And *because*¹² I was at a loss with regard to the investigation concerning these *things*, I asked if he was willing to go to Jerusalem and to be judged there concerning these *things*. **21** But *when*¹³ Paul appealed *that* he be kept under guard for the decision of His Majesty the Emperor, I gave orders *for* him to be kept under guard until I could send him to Caesar.” **22** So Agrippa *said* to Festus, “I want to hear the man myself also.” “Tomorrow,” he said, “you will hear him.”

23 So on the next day, Agrippa and Bernice came with great pageantry and entered into the audience hall, along with military tribunes and the most prominent men of the city. And *when*¹⁴ Festus gave the order, Paul was brought in. **24** And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole population of the Jews appealed to me, both in Jerusalem and here, shouting *that* he must not live any longer. **25** But I understood *that* he had done nothing deserving death himself, and *when*¹⁵ this man appealed to His Majesty the Emperor, I decided to send *him*.¹⁶ **26** I do not have anything definite to write to *my*¹⁷ lord about *the*¹⁸ him.” Therefore I

¹ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had passed”)

² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“was”)

³ Literally “whom”

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had assembled”)

⁶ Here this participle (“made”) has been translated as a finite verb in keeping with English style

⁷ Here “*and*” is supplied because the two previous participles (“made” and “sat down”) have been translated as finite verbs

⁸ Here “*when*” is supplied as a component of the participle (“stood up”) which is understood as temporal

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ The imperfect tense has been translated as ingressive here (“began bringing”)

¹¹ Literally “whom”

¹² Here “*because*” is supplied as a component of the participle (“was at a loss”) which is understood as causal

¹³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“appealed”)

¹⁴ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“gave the order”)

¹⁵ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“appealed to”)

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁸ Literally “whom”

have brought him before you *all*¹ – and especially before you, King Agrippa – so that *after*² this preliminary hearing has taken place, I may have something to write. **27** For it seems unreasonable to me to send a prisoner and not to indicate the charges against him.”

Paul Makes His Defense Before King Agrippa

26 **1** So Agrippa said to Paul, “It is permitted for you to speak for yourself.” Then Paul extended *his*³ hand *and*⁴ began to defend himself:⁵

2 “Concerning all *the things* of which I am accused by the Jews, King Agrippa, I consider myself fortunate *that* before you I am about to defend myself today, **3** *because*⁶ you are especially acquainted with both all the customs and controversial questions with respect to the Jews. Therefore I beg *you*⁷ to listen to me with patience.

4 “Now all the Jews know my manner of life from *my* youth, that had taken place from the beginning among my *own* people⁸ and in Jerusalem, **5** having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived *as* a Pharisee. **6** And now I stand here on trial on the basis of hope in the promise made by God to our fathers, **7** to which our twelve tribes hope to attain as *they* earnestly serve *him*⁹ night and day. Concerning this hope I am being accused by the Jews, Jews, O king! **8** Why is it thought incredible by you *people*¹⁰ that God raises the dead? **9** Indeed, I myself thought it was necessary to do many *things* opposed to the name of Jesus the Nazarene, **10** which I also did in Jerusalem, and not only did I lock up many of the saints in prison, having received authority from the chief priests, but also *when*¹¹ they were being executed, I cast *my* vote¹² against *them*.¹³ **11** And throughout all the synagogues I punished them often *and*¹⁴ tried to force¹⁵ *them*¹⁶ to blaspheme, and *because* *I*¹⁷ was enraged at them beyond measure, I was pursuing *them*¹⁸ even as far as to foreign cities. **12** In *┘* this activity *┘*¹⁹ I was traveling to Damascus with the authority and full power of the chief priests. **13** In the middle of the day along the road, O king, I saw a

¹ Here “*all*” is supplied in the translation to indicate that the pronoun (“you”) is plural

² Here “*after*” is supplied as a component of the temporal genitive absolute participle (“has taken place”)

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Here “*and*” is supplied because the previous participle (“extended”) has been translated as a finite verb

⁵ The imperfect tense has been translated as ingressive here (“began to defend himself”)

⁶ Here “*because*” is supplied as a component of the participle (“are”) which is understood as causal

⁷ Here the direct object is supplied from context in the English translation

⁸ Or “nation”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “people” is supplied in the translation to indicate that the pronoun (“you”) is plural

¹¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“were being executed”)

¹² Literally “voting pebble,” but here “vote” rather than “voting pebble” is used in the translation to avoid the idea that this small stone was actually thrown at the accused (it was used as a method of voting)

¹³ Here the direct object is supplied from context in the English translation

¹⁴ Here “*and*” is supplied because the previous participle (“punished”) has been translated as a finite verb

¹⁵ The imperfect tense has been translated as conative here (“tried to force”)

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here “*because*” is supplied as a component of the participle (“was enraged”) which is understood as causal

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Literally “which”

light from heaven, more than the brightness of the sun, shining around me and those who were traveling with me. **14** And *when*¹ we had all fallen to the ground, I heard a voice saying to me in the Aramaic language, ‘Saul, Saul, why are you persecuting me? *It is hard for you to kick against the goads!*’ **15** So I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. **16** But get up and stand on your feet, because for this *reason* I have appeared to you, to appoint you a servant and witness both *to the things* in which you saw me and *to the things* in which I will appear to you, **17** rescuing you from the people and from the Gentiles to whom I am sending you, **18** to open their eyes *so that they* may turn from darkness to light and from the power of Satan to God, *so that they* may receive forgiveness of sins and a share among those who are sanctified by faith in me.’

19 “Therefore, O King Agrippa, I was not disobedient to the heavenly vision, **20** but to those in Damascus first, and in Jerusalem and all the region of Judea and to the Gentiles, I proclaimed *that they should* repent and turn to God, doing deeds worthy of repentance. **21** On account of these *things* the Jews seized me *while I*² was in the temple *courts*³ *and*⁴ were attempting to kill *me*.⁵ **22** Therefore I have experienced help from God until this day, *and*⁶ I stand here testifying to both small and great, saying nothing except what both the prophets and Moses have said were going to happen, **23** that the Christ⁷ was to suffer *and* that *as* the first of the resurrection from the dead, he was going to proclaim light both to the people and to the Gentiles.”

24 And *as*⁸ he was saying these things in his defense, Festus said with a loud voice, “You are out of your mind, Paul! *Your*⁹ great learning *is driving*¹⁰ you *insane*!”¹¹ **25** But Paul said, “I am not out of my mind, most excellent Festus, but am speaking words of truth and rationality. **26** For the king knows about these *things*, to whom also I am speaking freely, for I am not convinced *that* any of these *things* in any way has escaped his notice, because this *was*¹² not *done*¹³ in a corner. **27** Do you believe the prophets, King Agrippa? I know that you believe.” **28** But Agrippa *said* to Paul, “In a short time are you persuading me to become a Christian?”¹⁴ **29** And Paul *replied*, “I pray to God, whether in a short time or in a long time, not only you but also all those who are listening to me today may become such *people* as I also am, except for these bonds!”

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had...fallen”)

² Here “*while*” is supplied as a component of the participle (“was”) which is understood as temporal

³ Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

⁴ Here “*and*” is supplied because the previous participle (“seized”) has been translated as a finite verb

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*and*” is supplied because the previous participle (“have experienced”) has been translated as a finite verb

⁷ Or “Messiah”

⁸ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was saying...in his defense”)

⁹ Literally “the”; the Greek article is used here as a possessive pronoun

¹⁰ Literally “is turning”

¹¹ Literally “to madness”

¹² Literally “is”

¹³ Literally “having been done”

¹⁴ Or “In a short time you are persuading me to become a Christian”

30 Both the king and the governor got up, and Bernice and those who were sitting with them. **31** And *as they*¹ were going out, they were talking to one another, saying, “This man is not doing anything deserving death or imprisonment.” **32** And Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

Paul and His Associates Sail for Rome

27 **1** And when it was decided *that* we would sail away to Italy, they handed over Paul and some other prisoners to a centurion named ² Julius of the Augustan³ Cohort. **2** And we went aboard a ship from Adramyttium that was about to sail to the places along the *coast*⁴ of Asia⁵ *and*⁶ put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us. **3** And on the next *day*, we put in at Sidon. And Julius, treating Paul kindly, allowed *him*⁷ to go to *his*⁸ friends to be cared for .⁹ **4** And from there we put out to sea *and*¹⁰ sailed under the lee of Cyprus, because the winds were against *us*.¹¹ **5** And *after we*¹² had sailed across the open sea along Cilicia and Pamphylia, we put in at Myra in Lycia. **6** And there the centurion found an Alexandrian ship sailing for Italy *and*¹³ put us on board it.¹⁴ **7** And sailing slowly, in many days and with difficulty we came¹⁵ to Cnidus. *Because*¹⁶ the wind did not permit us to go further, we sailed under the lee of Crete off Salmone. **8** And sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was the town of Lasea.

9 And *because*¹⁷ considerable time had passed and the voyage was now dangerous because even the Fast¹⁸ was already over, Paul strongly recommended, **10** saying to them, “Men, I perceive that the voyage is going to end with disaster and great loss, not only of the cargo and the ship, but also of our lives!” **11** But the centurion was convinced even more by the shipmaster and the shipowner than by what was said by Paul. **12** And

¹ Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were going out”)

² Literally “by name”

³ The meaning and significance of the title “Augustan” is highly debated, as is the precise identification of this military unit; it may be an honorary unit designation given to auxiliary or provincial troops

⁴ The word “*coast*” is not in the Greek text but is implied

⁵ A reference to the Roman province of Asia (modern Asia Minor)

⁶ Here “*and*” is supplied because the previous participle (“went aboard”) has been translated as a finite verb

⁷ Here the direct object is supplied from context in the English translation

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Literally “to experience care”

¹⁰ Here “*and*” is supplied because the previous participle (“put out to sea”) has been translated as a finite verb

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*after*” is supplied as a component of the participle (“had sailed across”) which is understood as temporal

¹³ Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

¹⁴ Literally “into”

¹⁵ Here this participle (“came”) has been translated as a finite verb in keeping with English style

¹⁶ Here “*because*” is supplied as a component of the causal genitive absolute participle (“permit...to go further”)

¹⁷ Here “*because*” is supplied as a component of the causal genitive absolute participle (“had passed”)

¹⁸ A reference to the Jewish Day of Atonement (Yom Kippur) which occurs in mid-autumn

¹⁹ Literally “to be”

*because*¹ the harbor was unsuitable for spending the winter in, the majority decided on a plan to put out to sea from there, if somehow they could arrive at Phoenix, a harbor of Crete facing toward the southwest and toward the northwest, to spend the winter *there*.²

A Violent Storm at Sea

13 And *when*³ a southwest wind began to blow gently, *because they*⁴ thought they could accomplish their purpose, they weighed anchor *and*⁵ sailed close along Crete. **14** But not long afterward a wind like a hurricane, called the northeaster,⁶ rushed down from from it.⁷ **15** And *when*⁸ the ship was caught and *was* not able to head into the wind, we gave way *and*⁹ were driven *along*. **16** And running under the lee of a certain small island called Cauda, we were able with difficulty to get the ship's boat under control. **17** *After*¹⁰ hoisting *it* up,¹¹ they made use of supports to undergird the ship. And *because they*¹² were afraid lest they run aground on the Syrtis, they lowered the sea anchor *and*¹³ thus were driven *along*. **18** And *because*¹⁴ we were violently battered by the storm, on the next *day* *they* began¹⁵ jettisoning *the cargo*,¹⁶ **19** and on the third *day* they threw overboard the gear of the ship with their own hands. **20** But *when*¹⁷ neither sun nor stars appeared for many days, and *with* not a little bad weather confronting *us*,¹⁸ finally all hope was abandoned *that* we would be saved.

21 And *because*¹⁹ many were experiencing lack of appetite, at that time Paul stood up in their midst *and*²⁰ said, "Men, *you* ought to have followed my *advice* not to put out to sea from Crete, and *thus* avoided this damage and loss! **22** And now I urge you to cheer up, for there will be no loss of life from among you, but only of the ship. **23** For this night an angel of the God whose I am and whom I serve came to me, **24** saying, 'Do not be afraid, Paul! It is necessary *for* you to stand before Caesar, and behold, God has

¹ Here "*because*" is supplied as a component of the causal genitive absolute participle ("was")

² Here the direct object is supplied from context in the English translation

³ Here "*when*" is supplied as a component of the temporal genitive absolute participle ("began to blow gently")

⁴ Here "*because*" is supplied as a component of the participle ("thought") which is understood as causal

⁵ Here "*and*" is supplied because the previous participle ("weighed anchor") has been translated as a finite verb

⁶ Literally "Euraquilo," a violent northern wind

⁷ That is, from the island of Crete

⁸ Here "*when*" is supplied as a component of the temporal genitive absolute participle ("was caught")

⁹ Here "*and*" is supplied because the previous participle ("gave way") has been translated as a finite verb

¹⁰ Here "*after*" is supplied as a component of the participle ("hoisting") which is understood as temporal

¹¹ Literally "which"

¹² Here "*because*" is supplied as a component of the participle ("were afraid") which is understood as causal

¹³ Here "*and*" is supplied because the previous participle ("lowered") has been translated as a finite verb

¹⁴ Here "*because*" is supplied as a component of the causal genitive absolute participle ("battered by the storm")

¹⁵ Literally "they began to carry out"

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Here "*when*" is supplied as a component of the temporal genitive absolute participle ("appeared")

¹⁸ Here the direct object is supplied from context in the English translation

¹⁹ Here "*because*" is supplied as a component of the causal genitive absolute participle ("were experiencing")

²⁰ Here "*and*" is supplied because the previous participle ("stood up") has been translated as a finite verb

graciously granted you all who are sailing with you.’ **25** Therefore keep up your courage, men, for I believe God that it will be like this – according to *the*¹ way it was told to me. **26** But it is necessary *that* we run aground on some island.”

27 And when the fourteenth night had come, *as*² we were being driven in the Adriatic Sea about the middle of the night, the sailors suspected *the*³ they were approaching some land. **28** And taking soundings, they found twenty fathoms. So going on a little *further* and taking soundings again, they found fifteen fathoms. **29** And *because* *they*⁴ were afraid lest somewhere we run aground against rough places, they threw down four anchors from the stern *and*⁵ prayed for day to come. **30** And *when*⁶ the sailors were seeking to escape from the ship and were lowering the ship’s boat into the sea, pretending as if they were going to lay out anchors from the bow, **31** Paul said to the centurion and the soldiers, “Unless these *men* remain with the ship, you cannot be saved!” **32** Then the soldiers cut away the ropes of the ship’s boat and let it fall away.⁷

33 And until the day was about to come, Paul was urging *them* all to take *some* food, saying, “Today *is the* fourteenth day you have waited *anxiously*, *and*⁸ you have continued continued without eating, having taken nothing. **34** Therefore I urge you to take *some* food, for this is necessary for your preservation. For not a hair from your head will be lost.” **35** And *after* *he*⁹ said these *things* and took bread, he gave thanks to God in front of *of them* all, and *after*¹⁰ breaking *it*,¹¹ he began to eat. **36** So they all were¹² encouraged and partook of food themselves. **37** (Now we were *in* all two hundred seventy six persons on the ship.) **38** And *when* *they*¹³ had eaten their fill of food, they lightened the ship *by*¹⁴ throwing the wheat¹⁵ into the sea.

The Shipwreck

39 Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could. **40** And slipping the anchors, they left *them*¹⁶ in the sea, at the same time loosening the ropes¹⁷ of

¹ Literally “which”

² Here “*as*” is supplied as a component of the temporal genitive absolute participle (“were being driven”)

³ Literally “some land was approaching them”

⁴ Here “*because*” is supplied as a component of the participle (“were afraid”) which is understood as causal

⁵ Here “*and*” is supplied because the previous participle (“threw down”) has been translated as a finite verb

⁶ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“were seeking”)

⁷ Or “let it drift away”

⁸ Here “*and*” is supplied because the previous participle (“have waited”) has been translated as a finite verb

⁹ Here “*after*” is supplied as a component of the participle (“said”) which is understood as temporal

¹⁰ Here “*after*” is supplied as a component of the participle (“breaking”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Here this participle (“were”) has been translated as a finite verb in keeping with English style

¹³ Here “*when*” is supplied as a component of the participle (“had eaten their fill”) which is understood as temporal

¹⁴ Here “*by*” is supplied as a component of the participle (“throwing”) which is understood as means

¹⁵ Or “grain”

¹⁶ Here the direct object is supplied from context in the English translation

¹⁷ Or “bands” (referring to the linkage that tied the steering oars together)

the steering oars. And hoisting the foresail to the *wind* that was blowing, they held course for the beach. **41** But falling into a place of crosscurrents,¹ they ran the ship aground. And the bow stuck fast *and*² stayed immovable, but the stern was being broken up by the force of the waves. **42** Now the plan of the soldiers was that they would kill the prisoners lest any escape *by*³ swimming away, **43** but the centurion, *because he*⁴ wanted to save Paul, prevented them _└ from doing what they intended _┘,⁵ and gave orders *that* those who were able to swim should jump in first to get to the land, **44** and *then* the rest, *some* of whom *floated*⁶ on planks and *some* of whom on anything *that was* from the ship. And in this way all were brought safely to the land.

Paul on Malta

28 **1** And *after we*⁷ were brought safely through, then we found out that the island was called Malta. **2** And the local inhabitants showed _└ extraordinary _┘⁸ _└ extraordinary _┘⁸ kindness to us, for they lit a fire *and*⁹ welcomed us all, because of the rain that had begun and because of the cold. **3** And *when*¹⁰ Paul had gathered a large number of sticks and was placing *them*¹¹ on the fire, a viper came out because of the heat *and*¹² fastened itself on his hand. **4** And when the local people saw the creature hanging from his hand, they began saying¹³ to one another, “Doubtless this man is a murderer whom, *although he*¹⁴ was rescued from the sea, Justice¹⁵ has not permitted to live!” **5** He, in turn, shook off the creature into the fire *and*¹⁶ suffered no harm. **6** But they were expecting *that* he was going to swell up¹⁷ or suddenly to fall down dead. So *after*¹⁸ they had waited for a long *time* and saw nothing unusual happen to him, they changed their minds *and*¹⁹ began saying²⁰ *that* he was a god.

¹ Or “a reef”; literally “a place of two seas,” an expression of uncertain meaning but most likely a nautical technical term for some adverse sea condition

² Here “*and*” is supplied because the previous participle (“stuck fast”) has been translated as a finite verb

³ Here “*by*” is supplied as a component of the participle (“swimming away”) which is understood as means

⁴ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

⁵ Literally “of the intention”

⁶ The word “*floated*” is not in the Greek text, but is supplied in the translation for clarity

⁷ Here “*after*” is supplied as a component of the participle (“were brought safely through”) which is understood as temporal

⁸ Literally “not the ordinary”

⁹ Here “*and*” is supplied because the previous participle (“lit”) has been translated as a finite verb

¹⁰ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had gathered”)

¹¹ Here the direct object is supplied from context in the English translation

¹² Here “*and*” is supplied because the previous participle (“came out”) has been translated as a finite verb

¹³ The imperfect tense has been translated as ingressive here (“began saying”)

¹⁴ Here “*although*” is supplied as a component of the participle (“was rescued”) which is understood as concessive

¹⁵ Here personified as a goddess

¹⁶ Here “*and*” is supplied because the previous participle (“shook off”) has been translated as a finite verb

¹⁷ Or “to burn with fever” (either meaning is possible here)

¹⁸ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had waited”)

¹⁹ Here “*and*” is supplied because the previous participle (“changed their minds”) has been translated as a finite verb

²⁰ The imperfect tense has been translated as ingressive here (“began saying”)

7 Now in the *regions* around that place were fields belonging to the chief official of the island, ₁ named ₁ Publius, who welcomed us *and*² entertained us³ hospitably *for* three days. 8 And it happened that the father of Publius was lying down, afflicted with fever and dysentery. Paul went⁴ to ₁ him ₁⁵ and *after*⁶ praying, he placed *his*⁷ hands on him *and*⁸ healed him. 9 And *after*⁹ this had taken place, the rest of those on the island who had diseases were coming and being healed also. 10 They also honored us with many honors, and *when* we¹⁰ were putting out to sea, they gave us¹¹ the *things* ₁ we needed ₁.¹²

Paul Arrives in Rome at Last

11 Now after three months we put out to sea in a ship that had wintered at the island, an Alexandrian *one* ₁ with the twin gods Castor and Pollux as its insignia ₁.¹³ 12 And putting in at Syracuse, we stayed *there* three days. 13 From there we got underway¹⁴ *and*¹⁵ arrived at Rhegium, and after one day a south wind came up *and*¹⁶ on the second day we came to Puteoli, 14 where we found brothers, *and*¹⁷ were implored to stay with them seven days. And in this way we came to Rome. 15 And from there the brothers, *when* they¹⁸ heard the *news* about us, came to meet us as far as the Forum of Appius and Three Taverns. *When* he¹⁹ saw them, Paul gave thanks to God *and*²⁰ took courage. 16 And when we entered into Rome, Paul was allowed to stay by himself with the soldier who was guarding him.

¹ Literally “by name”

² Here “*and*” is supplied because the previous participle (“welcomed”) has been translated as a finite verb

³ Here the direct object is supplied from context in the English translation

⁴ Here this participle (“went”) has been translated as a finite verb in keeping with English style

⁵ Literally “whom”

⁶ Here “*after*” is supplied as a component of the participle (“praying”) which is understood as temporal

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*and*” is supplied because the previous participle (“placed”) has been translated as a finite verb

⁹ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“had taken place”)

¹⁰ Here “*when*” is supplied as a component of the participle (“putting out to sea”) which is understood as temporal

¹¹ Here the direct object is supplied from context in the English translation

¹² Literally “for the needs”

¹³ Literally “marked with the Dioscuri” (a joint name for the twin gods Castor and Pollux)

¹⁴ Or “we sailed along” (with “the coast” understood); the exact meaning of the text as it stands is disputed and various additional terms have to be supplied in any case

¹⁵ Here “*and*” is supplied because the previous participle (“got underway”) has been translated as a finite verb

¹⁶ Here “*and*” is supplied because the previous participle (“came up”) has been translated as a finite verb

¹⁷ Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

¹⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

¹⁹ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

²⁰ Here “*and*” is supplied because the previous participle (“gave thanks”) has been translated as a finite verb

17 Now it happened that after three days, he called together those who were the most prominent of the Jews. And *when*¹ they had assembled, he said to them, “Men *and* brothers, *although*² I had done nothing against *our*³ people or the customs of our fathers, fathers, from Jerusalem I was delivered *as* a prisoner into the hands of the Romans, **18** who, *when they*⁴ had examined me, were wanting to release *me*,⁵ because there was no basis for an accusation *worthy* of death with me. **19** But *because*⁶ the Jews objected, I was forced to appeal to Caesar (not as *if I*⁷ had any *charge* to bring against my *own* people).⁸ **20** Therefore for this reason I have requested to see you and to speak with *you*,⁹ *you*,⁹ for because of the hope of Israel I am wearing this chain!” **21** And they said to him, him, “We have received no letters about you from Judea, nor has any of the brothers come *and*¹⁰ reported or spoken anything evil about you. **22** But we would like to hear from you what you think, for concerning this sect it is known to us that it is spoken against everywhere.”

23 And *when they*¹¹ had set a day with him, many more came to him at his lodging place, to whom he was explaining from early in the morning until evening, testifying about the kingdom of God and attempting to convince¹² them about Jesus from both the law of Moses and the prophets. **24** And *some* were convinced *by*¹³ what was said, but *others* refused to believe. **25** So being in disagreement with one another, they began to leave *after*¹⁴ Paul made one statement: “The Holy Spirit spoke rightly through the prophet Isaiah to your fathers, **26** saying,

‘Go to this people and say,

“*Ⲛ* You will keep on hearing *Ⲛ*¹⁵ and will never understand,
and *Ⲛ* you will keep on seeing *Ⲛ*¹⁶ and will never perceive.

27 For the heart of this people has become dull,
and with *their*¹⁷ ears they hear with difficulty,

and they have shut their eyes,
lest they see with *their*¹⁸ eyes,

¹ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“had assembled”)

² Here “*although*” is supplied as a component of the participle (“had done”) which is understood as concessive

³ Literally “*the*”; the Greek article is used here as a possessive pronoun

⁴ Here “*when*” is supplied as a component of the participle (“had examined”) which is understood as temporal

⁵ Here the direct object is supplied from context in the English translation

⁶ Here “*because*” is supplied as a component of the causal genitive absolute participle (“objected”)

⁷ Here “*if*” is supplied as a component of the participle (“had”) which is understood as concessive

⁸ Or “*nation*”

⁹ Here the direct object is supplied from context in the English translation

¹⁰ Here “*and*” is supplied because the previous participle (“come”) has been translated as a finite verb

¹¹ Here “*when*” is supplied as a component of the participle (“had set”) which is understood as temporal

¹² Here the present tense has been translated as conative (“attempting to convince”)

¹³ Here “*by*” is supplied as a component of the participle (“what was said”) which is understood as means

¹⁴ Here “*after*” is supplied as a component of the temporal genitive absolute participle (“made”)

¹⁵ Literally “*hearing you will hear*”

¹⁶ Literally “*seeing you will see*”

¹⁷ Literally “*the*”; the Greek article is used here as a possessive pronoun

¹⁸ Literally “*the*”; the Greek article is used here as a possessive pronoun

and hear with *their*¹ ears,
and understand with *their*² heart,
and turn, and I would heal them.”³

28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles. They also will listen!”⁴

30 So he stayed two whole years in his own rented house, and welcomed all who came to him, **31** proclaiming the kingdom of God and teaching the *things* concerning the Lord Jesus Christ with all boldness, without hindrance.

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “the”; the Greek article is used here as a possessive pronoun

³ A quotation from Isa 6:9-10

⁴ Some later manuscripts include v. 29: “And when he had said these things, the Jews departed, having a great dispute among themselves.”

The Letter of Paul to the Romans

Greeting

1 Paul, a slave of Christ Jesus, called *to be* an apostle, set apart for the gospel of God, **2** which he promised previously through his prophets in the holy scriptures, **3** concerning his Son, who was born _⌋ a descendant _⌋¹ of David according to the flesh, **4** who was declared Son of God in power according to _⌋ the Holy Spirit _⌋² by the resurrection from the dead of Jesus Christ our Lord, **5** through whom we have received grace and apostleship for the obedience of faith among all the Gentiles³ on behalf of his name, **6** among whom you also are *the* called of Jesus Christ. **7** To all those in Rome who are loved by God, called *to be* saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

Paul Wants to Visit Rome

8 First, I give thanks to my God through Jesus Christ for all of you, because your faith is being proclaimed in the whole world. **9** For God, whom I serve with my spirit in the gospel of his Son, is my witness, how constantly I make mention of you, **10** always asking in my prayers if somehow now at last I may succeed to come to you in the will of God. **11** For I desire to see you, in order that I may impart some spiritual gift to you, in order to strengthen you, **12** that is, to be encouraged together with you through _⌋ our mutual faith _⌋⁴, both yours and mine. **13** Now I do not want you to be ignorant, brothers, that often I intended to come to you, and was prevented until now, in order that I might have some fruit among you also, just as also among the rest of the Gentiles.⁵ **14** I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. **15** Thus _⌋ I am eager _⌋⁶ to proclaim the gospel also to you who *are* in Rome.

The Gospel's Power for Salvation

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For the righteousness of God is revealed in it from faith to faith, just as it is written, “But the one who is righteous by faith will live.”⁷

¹ Literally “of the seed”

² Literally “the Spirit of holiness”

³ Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁴ Literally “the in one another faith”

⁵ Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁶ Literally “the according to me eagerness”

⁷ Or “But the one who is righteous will live by faith” (differing only in word order)

God's Wrath Revealed Against Sinful Humanity

18 For the wrath of God is revealed from heaven against all impiety and unrighteousness of people, who suppress the truth in unrighteousness, **19** because what can be known about God is evident among¹ them, for God made *it* clear to them. **20** For from the creation of the world, his invisible *attributes*, both his eternal power and deity, are discerned clearly, being understood in the things created, so that they are without excuse. **21** For *although they* knew God, they did not honor *him* as God or give thanks, but they became futile in their reasoning, and their senseless hearts were darkened. **22** Claiming to be wise, they became fools, **23** and exchanged the glory of the immortal God with the likeness of an image of mortal human beings and birds and quadrupeds and reptiles.

24 Therefore God gave them over in the desires of their hearts to immorality, *that* their bodies would be dishonored among themselves, **25** who exchanged the truth of God with a lie, and worshiped and served the creation rather than the Creator, who is blessed for eternity. Amen.

God Hands Sinful Humanity over to Depravity

26 Because of this, God gave them over to degrading passions, for their females exchanged the natural relations for those contrary to nature, **27** and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed, and receiving in themselves the penalty that was necessary for their error. **28** And just as they did not see fit *to* recognize God,² God gave them over to a debased mind, to do the things *that are* not proper, **29** being filled with all unrighteousness, wickedness, greediness, malice, full of envy, murder, strife, deceit, malevolence. *They are* gossipers, **30** slanderers, haters of God, insolent, arrogant, boasters, contrivers of evil, disobedient to parents, **31** senseless, faithless, unfeeling, unmerciful, **32** who, *although they*³ know the requirements of God, that those who do such things are worthy of death, not only do they do the same *things*, but also they approve of those who do *them*.

The Righteous and Impartial Judgment of God

2 **1** Therefore you are without excuse, O man, every one *of you* who passes judgment. For in that which you pass judgment on someone else, you condemn yourself, for you who are passing judgment are doing the same *things*. **2** Now we know that the judgment of God is according to truth against those who do such things. **3** But do you think this, O man who passes judgment on those who do such things, and who does the same *things*, that you will escape the judgment of God? **4** Or do you despise the wealth of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? **5** But because of your stubbornness and unrepentant heart, you are storing up for yourself wrath in the day of wrath and of the revelation of the

¹ Or “in”; or “within”

² Literally “to have God in recognition”

³ Here “*although*” is supplied as a component of the participle (“know”) which is understood as concessive

righteous judgment of God, **6** who will reward each one according to his works: **7** to those who, by perseverance in good work, seek glory and honor and immortality, eternal life, **8** but to those *who act* from selfish ambition and who disobey the truth, but who obey unrighteousness, wrath and anger. **9** *There will be* affliction and distress for every human being¹ who does evil, of the Jew first and of the Greek, **10** but glory and honor and peace to everyone who does good, to the Jew first and to the Greek. **11** For *there is* no partiality with God.

12 For as many as have sinned without law will also perish without law, and as many as have sinned under the law will be judged by the law. **13** For it is not the hearers of the law *who are* righteous in the sight of God, but the doers of the law will be declared righteous.² **14** For whenever the Gentiles, who do not have the law, do by nature the things of the law, these, *although they*³ do not have the law, are a law to themselves, **15** who show the work of the law written on their hearts, their conscience bearing witness and their thoughts *one* after another accusing or even defending them **16** on the day when God judges the secret things of people, according to my gospel, through⁴ Christ Jesus.

Jews also Condemned by the Law

17 But if you call yourself a Jew and rely on the law and boast in God **18** and know his will and approve the things that are superior, *because you*⁵ are instructed by the law, **19** and are confident *that* you yourself are a guide of the blind, a light of those in darkness, **20** an instructor of the foolish, a teacher of the immature, having the embodiment of knowledge and of the truth in the law. **21** Therefore, the one who teaches someone else, do you not teach yourself? The one who preaches not to steal, do you steal? **22** The one who says not to commit adultery, do you commit adultery? The one who abhors idols, do you rob temples? **23** Who boast in the law, by the transgression of the law you dishonor God!⁶ **24** For just as it is written, “The name of God is blasphemed among the Gentiles because of you.”⁷

25 For circumcision is of value if you do the law, but if you should be a transgressor of the law, your circumcision has become uncircumcision. **26** Therefore, if the uncircumcised person follows the requirements of the law, will not his uncircumcision be credited for circumcision? **27** And the uncircumcised person by nature who carries out the law will judge you who, *though provided* with the precise written code⁸ and circumcision *are* a transgressor of the law. **28** For the Jew is not one outwardly⁹, nor *is* is circumcision outwardly¹⁰, in the flesh. **29** But the Jew is one inwardly¹, and

¹ Literally “soul of man”

² Or “will be justified”

³ Here “*although*” is supplied as a component of the participle (“have”) which is understood as concessive

⁴ Or “by”

⁵ Here “*because*” is supplied as a component of the participle (“are instructed”) which is understood as causal

⁶ Or “do you dishonor God?” (a number of translators and interpreters take this phrase as a final rhetorical question; the present translation regards it as a final summary statement to be taken ironically)

⁷ A quotation from Isa 52:5

⁸ Literally “the letter”

⁹ Literally “in the open”

¹⁰ Literally “in the open”

circumcision *is* of the heart, by the Spirit, not by the letter, whose praise *is* not from people but from God.

Jews Still Have an Advantage

3 **1** Therefore, what *is* the advantage of the Jew, or what *is* the use of circumcision? **2** Much in every way. For first, that they were entrusted with the oracles of God. **3** ¹ What is the result ² if some refused to believe? Their unbelief will not nullify the faithfulness of God, *will it?* **4** May it never be! But let God be true but every human being a liar, just as it is written,

“In order that you may be justified in your words,
and may prevail when you are ³ judged.”⁴

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? God, who inflicts wrath, *is* not unjust, *is he?* (I am speaking according to a human perspective.) **6** May it never be! For otherwise, how will God judge the world? **7** But if by my lying, the truth of God abounded to his glory, why am I also still condemned as a sinner? **8** And *why* not (as we are slandered, and as some affirm that we say), “Let us do evil, in order that good may come *of it?* Their ⁵ condemnation is just!

The Entire World Guilty of Sin

9 What then? Do we have an advantage? Not at all. For we have already charged both Jews and Greeks are all under sin, **10** just as it is written,

“*There is no one righteous, not even one;*

11 *there is no one who understands;
there is no one who seeks God.*

12 All have turned aside together; they have become worthless;

*There is no one who practices kindness;
there is not even one.*⁶

13 Their throat *is* an opened grave;
they deceive with their tongues;
the venom of asps *is* under their lips,⁷

14 whose mouth is full of cursing and bitterness.⁸

15 Their feet *are* swift to shed blood;

16 destruction and distress *are* in their paths,

17 and they have not known the way of peace.⁹

18 The fear of God is not before their eyes.”¹⁰

¹ Literally “in secret”

² Literally “for what”

³ Or, if the form is understood as middle voice, “when you yourself judge”

⁴ A quotation from Ps 51:4

⁵ Literally “whose”

⁶ Verses 10-12 are a quotation from Ps 14:1-3

⁷ A quotation from Ps 5:9 and Ps 140:3

⁸ A quotation from Ps 10:7

⁹ Verses 15-17 are a quotation from Isa 59:7-8

¹⁰ A quotation from Ps 36:1

19 Now we know that whatever the law says, it speaks to those under the law, in order that every mouth may be closed and the whole world may become accountable to God. **20** For by the works of the law $_$ no person will be declared righteous $_$ ¹ before him, for through the law *comes* knowledge of sin.

Righteousness through Faith Revealed

21 But now, apart from the law, the righteousness of God has been revealed, being testified about by the law and the prophets – **22** that is, the righteousness of God through faith in Jesus Christ² to all who believe. For *there* is no distinction, **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by his grace, through the redemption which is in Christ Jesus, **25** whom God made publicly available as the mercy seat³ through faith in his blood, for a demonstration of his righteousness, because of the passing over of previously committed sins, **26** in the forbearance of God, for the demonstration of his righteousness in the present time, so that he should be just and the one who justifies the *person* by faith⁴ in Jesus.

27 Therefore, where *is* boasting? It has been excluded. By what kind of law? Of works? No, but by a law⁵ of faith. **28** For we consider a person to be justified by faith apart from the works of the law. **29** Or *is* God the God of the Jews only? *Is he* not also *the* God of the Gentiles? Yes, also of the Gentiles, **30** since God *is* one, who will justify $_$ those who are circumcised $_$ ⁶ by faith and $_$ those who are uncircumcised $_$ ⁷ through faith. **31** Therefore, do we nullify the law through faith? May it never be! But we uphold the law.

Abraham's Faith Counted as Righteousness

4 **1** What then shall we say *that* Abraham, our ancestor according to the flesh, has found? **2** For if Abraham was justified by works, he has something to boast about, but not before God. **3** For what does the scripture say? “And Abraham believed God, and it was credited to him for righteousness.”⁸ **4** Now to the one who works, his pay is not credited according to grace, but according to his due. **5** But to the one who does not work, but who believes in the one who justifies the ungodly, his faith is credited for righteousness, **6** just as David also speaks about the blessing of the person to whom God credits righteousness apart from works:

7 “Blessed *are they* whose lawless deeds have been forgiven,
and whose sins are covered over.

8 Blessed *is* the person against whom the Lord will never count sin.”⁹

¹ Literally “all flesh will not be declared righteous”

² Or “through the faithfulness of Jesus Christ”

³ Or “as the place of propitiation”

⁴ Or “by Jesus’ faithfulness”

⁵ Or “a principle”

⁶ Literally “circumcision”

⁷ Literally “uncircumcision”

⁸ A quotation from Gen 15:6

⁹ A quotation from Ps 32:1-2

9 Therefore, *is* this blessing for \perp those who are circumcised \perp ¹, or also for \perp those who are uncircumcised \perp ²? For we say, “Faith was credited to Abraham for righteousness.”³ **10** How then was it credited? *While* *he*⁴ was \perp circumcised \perp ⁵ or \perp uncircumcised \perp ⁶? Not \perp while circumcised \perp ⁷ but \perp while uncircumcised \perp ⁸! **11** And he received the sign of circumcision *as* a seal⁹ of the righteousness by faith which *he had* \perp while uncircumcised \perp ¹⁰, so that he could be the father of all who believe \perp although they are uncircumcised \perp ¹¹, so that righteousness could be credited to them also, **12** and the father \perp of those who are circumcised \perp ¹² to those who are not only from the circumcision, but who also follow in the footsteps of the faith of our father Abraham \perp which he had while uncircumcised \perp ¹³.

The Promise to Abraham Secured through Faith

13 For the promise to Abraham or to his descendants, *that* he would be heir of the world, *was* not through the law, but through the righteousness by faith. **14** For if those of the law *are* heirs, faith is rendered void and the promise is nullified. **15** For the law produces wrath, but where *there* is no law, neither *is there* transgression. **16** Because of this, *it is* by faith, in order that *it may be* according to grace, so that the promise may be secure to all the descendants, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all **17** (just as it is written, “I have made you the father of many nations”)¹⁴ before God, in whom he believed, the one who makes the dead alive and who calls the things that are not as *though* they are, **18** who against hope believed in hope, so that he became the father of many nations, according to what was said, “so will your descendants be.”¹⁵ **19** And not being weak in faith, he considered his own body already as good as dead, *because* *he*¹⁶ was approximately a hundred years old, and the deadness of Sarah’s womb. **20** And he did not waver in unbelief at the promise of God, but was strengthened in faith, giving glory to God **21** and being fully convinced that what he had promised, he was also able to do. **22** Therefore, indeed, it was credited to him for righteousness. **23** But it was not written for the sake of him alone that it was credited to him, **24** but also for the sake of us to whom it is going to be credited, to those who

¹ Literally “the circumcision”

² Literally “the uncircumcision”

³ A quotation from Gen 15:6

⁴ Here “*while*” is supplied as a component of the participle (“was”) which is understood as temporal

⁵ Literally “in circumcision”

⁶ Literally “in uncircumcision”

⁷ Literally “in circumcision”

⁸ Literally “in uncircumcision”

⁹ Or “confirmation”

¹⁰ Literally “in uncircumcision”

¹¹ Literally “through uncircumcision”

¹² Literally “of the circumcision”

¹³ Literally “of the in uncircumcision faith of our father Abraham”

¹⁴ A quotation from Gen 17:5

¹⁵ A quotation from Gen 15:5

¹⁶ Here “*because*” is supplied as a component of the participle (“was”) which is understood as causal

believe in the one who raised Jesus our Lord from the dead, **25** who was handed over on account of our trespasses, and was raised up in the interest of our justification.¹

Reconciliation with God through Faith in Christ

5 **1** Therefore, *because we*² have been declared righteous by faith, we have³ peace with God through our Lord Jesus Christ, **2** through whom also we have *obtained* access by faith into this grace in which we stand, and we boast in the hope of the glory of God. **3** And not only *this*, but we also boast in our afflictions, *because we*⁴ know that affliction produces patient endurance, **4** and patient endurance, proven character, and proven character, hope, **5** and hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

6 For *while*⁵ we were still helpless, yet at the proper time Christ died for the ungodly. ungodly. **7** For only rarely will someone die on behalf of a righteous person (for on behalf of a good person possibly someone might even dare to die), **8** but God demonstrates his own love for us, *in that while*⁶ we were still sinners, Christ died for us. **9** **9** Therefore, by much more, *because we*⁷ have been declared righteous now by his blood, blood, we will be saved through him from the wrath. **10** For if, *while we*⁸ were enemies, we were reconciled to God through the death of his Son, by much more, having been reconciled, we will be saved by his life. **11** And not only *this*, but also *we are* boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Death Came through Adam but Life Comes through Christ

12 Because of this, just as sin entered into the world through one man, and death through sin, so also death spread to all people because all sinned. **13** For until the law, sin was in the world, but sin is not charged to one's account *when there*⁹ is no law. **14** But death reigned from Adam until Moses even over those who did not sin in the likeness of the transgression of Adam, who is a type of the one who is to come. **15** **15** But the gift is not like the trespass¹⁰, for if by the trespass of the one, the many died, by much more did the grace of God and the gift by the grace of the one man, Jesus Christ, multiply to the many. **16** And the gift *is* not as through the one who sinned, for on the one hand, judgment from the one *sin led* to condemnation, but the gift, from many trespasses, *led to*

¹ Or “vindication”; or “acquittal”

² Here “*because*” is supplied as a component of the participle (“have been declared righteous”) which is understood as causal

³ Although a number of important manuscripts read the subjunctive mood here (“let us have”), almost all English versions prefer the indicative mood (“we have”) which is supported by many other manuscripts

⁴ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

⁵ Here “*while*” is supplied as a component of the participle (“were”) which is understood as temporal

⁶ Here “*while*” is supplied as a component of the participle (“were”) which is understood as temporal

⁷ Here “*because*” is supplied as a component of the participle (“have been declared righteous”) which is understood as causal

⁸ Here “*while*” is supplied as a component of the participle (“were”) which is understood as temporal

⁹ Here “*when*” is supplied as a component of the participle (“is”) which is understood as temporal

¹⁰ Literally “but not like the trespass so also the gift”

justification. **17** For if by the trespass of the one *man*, death reigned through the one *man*, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. **18** Consequently therefore, as through one trespass *came* condemnation to all people, so also through one righteous deed *came* justification of life to all people. **19** For just as through the disobedience of the one man, the many were made sinners, so also through the obedience of the one, the many will be made righteous. **20** Now the law came in as a side issue, in order that the trespass could increase, but where sin increased, grace was present in greater abundance, **21** so that just as sin reigned in death, so also grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Formerly Dead to Sin, Now Alive in Christ

6 **1** What therefore shall we say? Shall we continue in sin, in order that grace may increase? **2** May it never be! How can we who died to sin still live in it? **3** Or do you not know that as many as were baptized into Christ Jesus were baptized into his death? **4** Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so also we may live _{in} a new way of life ⁱⁿ. **5** For if we have become identified with *him* in the likeness of his death, certainly also we will be *identified with him in the likeness*² of his resurrection, **6** knowing this, that our old man was crucified together with *him*, in order that the body of sin may be done away with, *that* we may no longer be enslaved to sin. **7** For the one who has died has been freed from sin.

8 Now if we died with Christ, we believe that we will also live with him, **9** knowing that Christ, *because he*³ has been raised from the dead, is going to die no more, death no longer being master over him. **10** For that *death* he died, he died to sin once and never again, but that *life* he lives, he lives to God. **11** So also you, consider yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body, so that *you* obey its desires, **13** and do not present your members to sin *as* instruments of unrighteousness, but present yourselves to God as those who are alive from the dead, and your members to God *as* instruments of righteousness. **14** For sin will not be master over you, because you are not under law, but under grace.

Set Free from Sin

15 What then? Shall we sin because we are not under law but under grace? May it never be! **16** Do you not know that to whomever you present yourselves *as* slaves for obedience, you are slaves to whomever you obey, whether sin, *leading* to death, or obedience, *leading* to righteousness? **17** But thanks *be* to God that you were slaves of sin, but you have obeyed from the heart the pattern of teaching to which you were entrusted, **18** and having been set free from sin, you became enslaved to righteousness. **19** (I am

¹ Literally “in newness of life”

² The elliptical phrase “identified with him in the likeness” has been supplied in the translation for clarity

³ Here “*because*” is supplied as a component of the participle (“has been raised”) which is understood as causal

speaking in human terms because of the weakness of your flesh.) For just as you presented your members *as* slaves to immorality and lawlessness, *leading* to lawlessness, so now present your members *as* slaves to righteousness, *leading* to sanctification. **20** For when you were slaves of sin, you were free with respect to righteousness.

21 Therefore what sort of fruit did you have then, about which you are now ashamed? For the end of those *things is* death. **22** But now, having been set free from sin and having been enslaved to God, you have your fruit *leading* to sanctification, and its end *is* eternal life. **23** For the compensation due sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Released from the Law through Death

7 **1** Or do you not know, brothers (for I am speaking to those who know the law), that the law is master of a person for as long a time *as* he lives? **2** For the married woman is bound by law to *her* husband while he lives, but if her husband dies, she is released from the law of the husband. **3** Therefore as a result, if she belongs to another man *while*¹ her husband is living, she will be called an adulteress. But if her husband dies, she is free from the law, so that she is not an adulteress *if she*² belongs to another man. **4** So then, my brothers, you also were brought to death with respect to the law through the body of Christ, so that you may belong to another, to the one who was raised from the dead, in order that we may bear fruit for God. **5** For when we were in the flesh, sinful desires were working through the law in our members, to bear fruit for death. **6** But now we have been released from the law, *because we*³ have died *to that* by which we were bound, so that we may serve in newness of the Spirit and not in oldness of the letter *of the law*.

Knowledge of Sin Comes through the Law

7 What then shall we say? *Is* the law sin? May it never be! But I would not have known sin except through the law, for I would not have known covetousness if the law had not said, “Do not covet.”⁴ **8** But sin, seizing an opportunity through the commandment, produced in me all *kinds of* covetousness. For apart from the law, sin *is* dead. **9** And I was alive once, apart from the law, but *when*⁵ the commandment came, sin sprang to life **10** and I died, and this commandment which *was to lead to* life was found with respect to me to *lead to* death. **11** For sin, seizing the opportunity through the commandment, deceived me and through it killed *me*. **12** So then, the law *is* holy, and the commandment *is* holy and righteous and good.

Internal Conflict with Sin

13 Therefore, *did that which is* good become death to me? May it never be! Rather *it was* sin, in order that it might be recognized *as* sin, producing death through *what is* good

¹ Here “*while*” is supplied as a component of the participle (“is living”) which is understood as temporal

² Here “*if*” is supplied as a component of the participle (“belongs”) which is understood as conditional

³ Here “*because*” is supplied as a component of the participle (“have died”) which is understood as causal

⁴ A quotation from Exod 20:17; Deut 5:21

⁵ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

for me, in order that sin might become sinful to an extraordinary degree through the commandment. **14** For we know that the law is spiritual, but I am fleshly, $_$ sold into slavery to sin $_$ ¹. **15** For what I am doing I do not understand, because what I want *to do*, this I do not practice, but what I hate, this I do. **16** But if what I do not want *to do*, this I do, I agree with the law that *it is* good. **17** But now I am no longer the one doing it, but sin that lives in me. **18** For I know that good does not live in me, that is, in my flesh. For the willing is present in me, but the doing *of* the good *is* not. **19** For the good that I want *to do*, I do not do, but the evil that I do not want *to do*, this I do. **20** But if what I do not want *to do*, this I am doing, I am no longer the one doing it, but sin that lives in me.

21 Consequently, I find the principle with me, the one who wants to do good, that evil is present with me.² **22** For I joyfully agree with the law of God in my inner person, **23** but I observe another law in my members, at war with the law of my mind and making me captive to the law of sin that exists in my members. **24** Wretched man *that I am!* Who will rescue me from this body of death? **25** But thanks *be* to God through Jesus Christ our Lord! So then, I myself with my mind am enslaved to the law of God, but with my flesh *I am enslaved* to the law of sin.

Set Free from the Law of Sin and Death

8 **1** Consequently, *there is* now no condemnation for those *who are* in Christ Jesus. **2** For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. **3** For what *was* impossible for the law, in that it was weak through the flesh, God *did*. *By*³ sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, **4** in order that the requirement of the law would be fulfilled in us, who do not live according to the flesh but according to the Spirit. **5** For those who are *living* according to the flesh are intent on the things of the flesh, but those *who are living* according to the Spirit *are intent on* the things of the Spirit. **6** For the mindset of the flesh *is* death, but the mindset of the Spirit *is* life and peace, **7** because the mindset of the flesh *is* enmity toward God, for *it is* not subjected to the law of God, for *it is* not able *to do so*, **8** and those who are in the flesh are not able to please God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. But if anyone does not have the Spirit of Christ, this person $_$ does not belong to him $_$ ⁴. **10** But if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. **11** And if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ from the dead will also make alive your mortal bodies through his Spirit who lives in you.

12 So then, brothers, we are obligated not to the flesh, to live according to the flesh. **13** For if you live according to the flesh, you are going to die, but if by the Spirit you put to death the deeds of the body, you will live. **14** For all those who are led by the Spirit of God, these are sons of God. **15** For you have not received a spirit of slavery *leading* to fear again, but you have received the Spirit of adoption, by whom we cry out, “Abba!”⁵

¹ Literally “sold under sin”

² Or “in me”

³ Here “*by*” is supplied as a component of the participle (“sending”) which is understood as means

⁴ Literally “is not of him”

⁵ “Abba” means “father” in Aramaic

Father!” **16** The Spirit himself confirms to our spirit that we are children of God, **17** and if children, also heirs – heirs of God and fellow heirs with Christ, if indeed we suffer together *with him* so that we may also be glorified together *with him*.

The Glory that is to be Revealed

18 For I consider that the sufferings of the present time are not worthy *to be compared* with the glory that is about to be revealed to us. **19** For the eagerly expecting creation awaits eagerly the revelation of the sons of God. **20** For the creation has been subjected to futility, not willingly, but because of the one who subjected *it*, in hope **21** that the creation itself also will be set free from its servility to decay, into the glorious freedom of the children of God. **22** For we know that the whole creation groans together and suffers agony together until now. **23** Not only *this*, but we ourselves also, having the first fruits of the Spirit, even we ourselves groan within ourselves *while we*¹ await eagerly *our* adoption, the redemption of our body. **24** For in hope we were saved, but hope that is seen is not hope, for who hopes for what he sees? **25** But if we hope for what we do not see, we await *it* eagerly with patient endurance.

26 And likewise also, the Spirit helps *us* in our weakness, for we do not know how to pray as one ought, but the Spirit himself intercedes *for us with* unexpressed groanings. **27** And the one who searches our hearts knows what the mindset of the Spirit *is*, because he intercedes on behalf of the saints according to *the will of God*. **28** And we know that all *things* work together for good for those who love God, for those who are called according to *his* purpose, **29** because *those* whom he foreknew, he also predestined *to be* conformed to the image of his Son, so that he should be the firstborn among many brothers. **30** And *those* whom he predestined, these *he* also called, and *those* whom he called, these *he* also justified, and *those* whom he justified, these *he* also glorified.

Victory in Christ

31 What then shall we say about these *things*? If God *is* for us, who *can be* against us? **32** Indeed, *he* who did not spare his own Son, but gave him up for us all, how will he not also, together with him, freely give us all *things*? **33** Who will bring charges against God’s elect? God *is* the one who justifies. **34** Who *is* the one who condemns? Christ Jesus *is* the one who died, and more than that, who was raised, who is also at the right hand of God, who also intercedes for us. **35** Who will separate us from the love of Christ? *Will* affliction or distress or persecution or hunger or lack of sufficient clothing or danger or the sword? **36** Just as it is written,

“On account of you we are being put to death the whole day *long*;
we are considered as sheep for slaughter.”²

37 *No*, but in all these *things* we prevail completely through the one who loved us. **38** For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of God that is in Christ Jesus our Lord.

¹ Here “*while*” is supplied as a component of the participle (“await eagerly”) which is understood as temporal

² A quotation from Ps 44:22

Israel's Rejection

9 I am telling the truth in Christ – *I am* not lying; my conscience bears witness to me in the Holy Spirit – **2** that my grief is great and *there is* constant distress in my heart. **3** For I could wish myself to be accursed from Christ for the sake of my brothers, my fellow countrymen according to the flesh, **4** who are Israelites, *to* whom *belong* the adoption, and the glory, and the covenants, and the giving of the law, and the *temple* service, and the promises, **5** *to* whom *belong* the patriarchs, and from whom *is* the Christ according to human descent, who is God over all, blessed *forever*! Amen.

6 But *it is* not as if the word of God had failed. For not all those *who are descended* from Israel *are truly* Israel, **7** nor *are they* all children because they are descendants of Abraham, but “In Isaac will your descendants be named.”² **8** That is, *it is* not the children *by* human descent³ *who are* children of God, but the children of the promise are counted as descendants. **9** For the statement of the promise *is* this: “At this time I will return and *Sarah* will have⁴ a son.”⁵ **10** And not only *this*, but also *when*⁶ Rebecca conceived children by one *man*,⁷ Isaac our father – **11** for *although they*⁸ had not yet been born, or done anything good or evil, in order that the purpose of God according to election might remain, **12** not by works but by the one who calls – it was said to her, “The older will serve the younger,”⁹ **13** just as it is written, “Jacob I loved, but Esau I hated.”¹⁰

God's Sovereign Choice to Show Mercy

14 What then shall we say? *There is* no injustice with God, *is there*?¹¹ May it never be! **15** For to Moses he says, “I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.”¹² **16** Consequently therefore, *it* does not depend on the¹³ one who wills or on the one who runs, but on God who shows mercy. **17** For the scripture says to Pharaoh, “For this very *reason* I have raised you up, so that I may demonstrate my power in you, and so that my name might be proclaimed in all the earth.”¹⁴ **18** Consequently therefore, he has mercy on whomever he wishes, and he hardens whomever he wishes.

¹ Literally “for eternity”

² A quotation from Gen 21:12

³ Literally “of the flesh”

⁴ Literally “there will be to Sarah”

⁵ A quotation from Gen 18:10, 14

⁶ Here “*when*” is supplied as a component of the participle (“having conception” = “conceived”) which is understood as temporal

⁷ Or perhaps “by one *act of sexual intercourse*”

⁸ Here “*although*” is supplied as a component of the participle (“been born”) which is understood as concessive

⁹ A quotation from Gen 25:23

¹⁰ A quotation from Mal 1:2-3

¹¹ The negative construction in Greek anticipates a negative answer here

¹² A quotation from Exod 33:19

¹³ Literally “not of the”

¹⁴ A quotation from Exod 9:16

19 Therefore you will say to me, “Why then does he still find fault? For who has resisted¹ his will? **20** On the contrary, O man, who are you who answers back to God? Will what is molded say to the one who molded *it*, “Why did you make me like this?”² **21** Or does the potter not have authority over the clay, to make from the same lump a vessel that *is* for \perp honorable use³ and *one* that *is* for \perp ordinary use⁴? **22** And *what* if God, wanting to demonstrate his wrath and to make known his power, endured with much patience vessels of wrath prepared for destruction? **23** And *he did so*⁵ in order that he could make known the riches of his glory upon vessels of mercy that he prepared beforehand for glory, **24** us whom he also called, not only from the Jews but also from the Gentiles? **25** As he also says in Hosea,

“I will call those *who were* not my people, ‘My people,’
and those *who were* not loved, ‘Loved.’⁶

26 And it will be in the place where it was said to them, ‘You *are* not my people,’
there they will be called ‘sons of the living God.’⁷

27 And Isaiah cries out concerning Israel,

“*Even* if the number of the sons of Israel is like the sand of the sea,
the remnant will be saved,

28 \perp for the Lord will execute his sentence thoroughly and decisively⁸ upon the
earth.”⁹

29 And just as Isaiah foretold,

“If the Lord of hosts had not left us descendants,
we would have become like Sodom
and would have resembled Gomorrah.”¹⁰

30 What then shall we say? That the Gentiles, who did not pursue righteousness, attained righteousness – even the righteousness *that is* by faith. **31** But Israel, pursuing the law of righteousness, did not attain to the law. **32** Why that? Because *they did* not *pursue it* by faith, but as *if* by works. They stumbled over the \perp stone that causes people to stumble¹¹, **33** just as it is written,

“Behold, I am laying in Zion \perp a stone that causes people to stumble¹²,
and \perp a rock that causes them to fall¹³,
and the one who believes in him will not be put to shame.”¹⁴

¹ Or “who resists”

² A quotation from Isa 29:16; 45:9

³ Literally “honor”

⁴ Literally “dishonor”

⁵ The words “he did so” are not in the Greek text, but are an understood repetition from the previous clause

⁶ A quotation from Hos 2:23

⁷ A quotation from Hos 1:10

⁸ Literally “for the Lord will act, closing the account and cutting short”

⁹ A paraphrased quotation from Isa 10:22-23

¹⁰ A quotation from Isa 1:9

¹¹ Literally “stone of stumbling”

¹² Literally “a stone of stumbling”

¹³ Literally “a rock of offense”

¹⁴ A quotation from Isa 28:16; 8:14

10 **1** Brothers, the desire of my heart and my prayer to God on behalf of them *is* for *their* salvation. **2** For I testify about them that they have a zeal for God, but not according to knowledge. **3** For ignoring the righteousness of God, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. **4** For Christ *is the* end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness *that is* from the law: “The person who does these *things* will live by them.”¹ **6** But the righteousness from faith speaks like this: “Do not say in your heart,² ‘Who will ascend into heaven?’”³ (that is, to bring Christ down), **7** or “Who will descend into the abyss?”⁴ (that is, to bring Christ up from the dead). **8** But what does it say? “The word is near to you, in your mouth and in your heart”⁵ (that is, the word of faith that we proclaim), **9** that⁶ if you confess with your mouth “Jesus *is* Lord” and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation. **11** For the scripture says, “Everyone who believes in him will not be put to shame.”⁷ **12** For *there* is no distinction between Jew and Greek, for the same *Lord is* Lord of all, who is rich to all who call upon him. **13** For “everyone who calls upon the name of the Lord will be saved.”⁸

14 How then will they call upon *him* in whom they have not believed? And how will they believe *in him* about whom they have not heard? And how will they hear about *him* without one who preaches *to them*? **15** And how will they preach, unless they are sent? Just as it is written, “How timely *are* the feet of those who bring good news of good things.”⁹ **16** But not all have obeyed the good news, for Isaiah says, “Lord, who has believed our report?”¹⁰ **17** Consequently, faith *comes* by hearing, and hearing through the word about Christ.

18 But I say, they have not heard, have they?¹¹ On the contrary,
“Their voice has gone out to all the earth,
and their words to the ends of the inhabited world.”¹²

19 But I say, Israel did not know, did they?¹³ First, Moses says,
“I will provoke you *to jealousy* by *those who are* not a nation;
by a senseless nation I will provoke you *to anger*.”¹⁴

¹ A quotation from Lev 18:5

² A quotation from Deut 9:4

³ A quotation from Deut 30:12

⁴ A quotation from Deut 30:13

⁵ A quotation from Deut 30:14

⁶ Or “because”

⁷ A quotation from Isa 28:16

⁸ A quotation from Joel 2:32

⁹ A quotation from Isa 52:7; Nah 1:15

¹⁰ A quotation from Isa 53:1

¹¹ The negative construction in Greek anticipates a negative answer here

¹² A quotation from Ps 19:4

¹³ The negative construction in Greek anticipates a negative answer here

¹⁴ A quotation from Deut 32:21

20 And Isaiah is very bold and says,
“I was found by those who did not seek me;
I became known to those who did not ask for me.”¹

21 But about Israel he says,
“The whole day *long* I held out my hands
to a disobedient and resistant people.”²

A Remnant of Israel Remains

11 **1** Therefore I say, God has not rejected his people, has he?³ May it never be! For I also am an Israelite, from the descendants of Abraham, of the tribe of Benjamin. **2** God has not rejected his people, whom he foreknew! Or do you not know, in *the passage about*⁴ Elijah, what the scripture says – how he appeals to God against Israel? **3** “Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they are seeking my life!”⁵ **4** But what does the divine response say to him? “I have left for myself seven thousand people⁶ who have not bent the knee to Baal.”⁷ **5** So in this way also at the present time, there is a remnant *selected by grace*⁸. **6** But if by grace, *it is* no longer by works, for otherwise grace would no longer be grace.

7 What then? What Israel was searching for, this it did not obtain. But the elect obtained *it*, and the rest were hardened, **8** just as it is written,

“God gave them a spirit of stupor,
eyes that do not see and ears that do not hear,
until this very day.”⁹

9 And David says,
“Let their table become a snare and a trap,
and a cause for stumbling and a retribution to them;

10 let their eyes be darkened so that they do not see,
and cause their backs to bend *continually*¹⁰.”¹¹

11 I say then, they did not stumble so that they fell, *did they?*¹² May it never be! But by their trespass, salvation *has come* to the Gentiles, in order to provoke them *to jealousy*.¹³ **12** And if their trespass *means* riches for the world and their loss *means* riches for the Gentiles, how much more *will* their fullness *mean*?

¹ A quotation from Isa 65:1

² A quotation from Isa 65:2

³ The negative construction in Greek anticipates a negative answer here

⁴ The words “the passage about” are not in the Greek text, but are supplied for clarity

⁵ A quotation from 1 Kgs 19:10, 14

⁶ Or perhaps “males,” referring to men only

⁷ A quotation from 1 Kgs 19:18

⁸ Literally “according to selection of grace”

⁹ A quotation from Deut 29:4; Isa 29:10

¹⁰ Literally “throughout everything”

¹¹ A quotation from Ps 69:22-23

¹² The negative construction in Greek anticipates a negative answer here

¹³ The words “to jealousy” are not in the Greek text, but are supplied for clarity

Gentile Branches Grafted in

13 Now I am speaking to you Gentiles. Therefore, inasmuch as I am apostle to the Gentiles, I promote my ministry, **14** if somehow I may provoke my people to jealousy and save some of them. **15** For if their rejection *means* the reconciliation of the world, what *will* their acceptance *mean* except life from the dead? **16** Now if the first fruits *are* holy, *so* also *is* the *whole* batch of dough, and if the root *is* holy, *so* also *are* the branches.

17 Now if some of the branches were broken off, and you, *although you*¹ were a wild olive tree, were grafted in among them and became a sharer of the root of the olive tree's richness, **18** do not boast against the branches. But if you boast against *them*, you do not support the root, but the root *supports* you. **19** Then you will say, "Branches were broken off in order that I could be grafted in." **20** Well said! They were broken off because of unbelief, but you stand firm because of faith. Do not think arrogant *thoughts*, but be afraid. **21** For if God did not spare the *natural*² branches, perhaps he will not spare you either. **22** See, then, the kindness and severity of God: severity upon those who have fallen, but upon you the kindness of God – if you continue in his kindness, for otherwise you also will be cut off. **23** And those also, if they do not persist in unbelief, will be grafted in, because God is able to graft them in again. **24** For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are *natural branches*³ be grafted into their own olive tree?

All Israel to be Saved

25 For I do not want you to be ignorant, brothers, of this mystery, so that you will not be wise in your own sight, that a partial hardening has happened to Israel, until the full number of the Gentiles has come in, **26** and so all Israel will be saved, just as it is written,

“The deliverer will come out of Zion;

he will turn away ungodliness from Jacob.

27 And this *is* the covenant from me with them⁴
when I take away their sins.”⁵

28 With respect to the gospel, *they are* enemies for your sake, but with respect to election, *they are* dearly loved for the sake of the fathers. **29** For the gifts and the calling of God *are* irrevocable. **30** For just as you formerly were disobedient to God, but now have been shown mercy because of the disobedience of these, **31** so also these have now been disobedient for your mercy, in order that they also may now be shown mercy. **32** For God confined them all in disobedience, in order that he could have mercy on them all.

33 Oh, the depth of the riches
and the wisdom and the knowledge of God!

¹ Here “*although*” is supplied as a component of the participle (“were”) which is understood as concessive

² Literally “according to nature”

³ Literally “by nature”

⁴ A quotation from Isa 59:20-21

⁵ A quotation from Isa 27:9; Jer 31:33-34

How unsearchable *are* his judgments
and *how* incomprehensible *are* his ways!
34 “For who has known the mind of the Lord,
or who has been his counselor?”¹
35 Or who has given in advance to him,
and it will be paid back to him?”²
36 For from him and through him and to him *are* all *things*.
To him *be* glory for eternity! Amen.

A Life Dedicated to God

12 **1** Therefore I exhort you, brothers, through the mercies of God, to present your bodies *as* a living sacrifice, holy *and* pleasing to God, *which is* your reasonable service. **2** And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what *is* the good and well-pleasing and perfect will of God.

A Variety of Gifts in the Body of Christ

3 For by the grace given to me I say to everyone who is among you not to think more highly of yourself than what one ought to think, but to think *in* sensibly *in*,³ as God has apportioned a measure of faith to each one. **4** For just as in one body we have many members, but all the members do not have the same function, **5** in the same way we who are many are one body in Christ, and *in* individually *in*,⁴ members of one another, **6** but having different gifts according to the grace given to us: if *it is* prophecy, according to the proportion of *his* faith; **7** if *it is* service, by service; if *it is* one who teaches, by teaching; **8** if *it is* one who exhorts, by exhortation; one who gives, with sincerity; one who leads, with diligence; one who shows mercy, with cheerfulness.

Living in Love

9 Love must be without hypocrisy. Abhor what *is* evil; be attached to what *is* good, **10** being devoted to one another in brotherly love, esteeming one another *more highly* in honor, **11** not lagging in diligence, being enthusiastic in spirit, serving the Lord, **12** rejoicing in hope, enduring in affliction, being devoted to prayer, **13** contributing to the needs of the saints, pursuing hospitality.

14 Bless those who persecute you, bless and do not curse *them*. **15** Rejoice with those who rejoice; weep with those who weep. **16** Think the same *thing* toward one another; *in* do not think arrogantly *in*,⁵ but associate with the lowly. Do not be wise *in* your own sight *in*.⁶ **17** Pay back no one evil for evil. Take thought for *what is* good in the sight of all people. **18** If *it is* possible on your *part*, be at peace with all people. **19** Do not

¹ A quotation from Isa 40:13

² A quotation from Job 41:11

³ Literally “so as to be sensible”

⁴ Literally “with respect to one”

⁵ Literally “think not the arrogant”

⁶ Literally “in the sight of yourselves”

take revenge yourselves, dear friends, but give place to *God's* wrath, for it is written, "Vengeance *is* mine, I will repay,"¹ says the Lord. **20** But "if your enemy is hungry, feed him; if he is thirsty, give him *something* to drink; for *by*² doing this, you will heap up coals of fire upon his head."³ **21** Do not be overcome by evil, but overcome evil with good.

Obedience to the Governing Authorities

13 **1** Let every person be subject to the governing authorities, for *there* is no authority except by God, and those that exist are put in place by God. **2** So then, the one who resists authority resists the ordinance *which is* from God, and those who resist will receive condemnation on themselves. **3** For rulers are not a *cause of* terror for a good deed, but for bad *conduct*. So do you want not to be afraid of authority? Do what *is* good, and you will have praise from it, **4** for it is God's servant to you for what *is* good. But if you do what *is* bad, be afraid, because it does not bear the sword to no purpose. For it is God's servant, the one who avenges for punishment on the one who does *what is* bad. **5** Therefore *it is* necessary to be in subjection, not only because of wrath but also because of conscience. **6** For because of this you also pay taxes, for *the authorities*⁴ are servants of God, busily engaged in this very *thing*. **7** Pay to everyone *what is* owed: *pay* taxes to whom taxes *are due*; *pay* customs duties to whom customs duties *are due*; *pay* respect to whom respect *is due*; *pay* honor to whom honor *is due*.⁵

Love Fulfills the Law

8 Owe nothing to anyone, except to love one another, for the one who loves someone else has fulfilled the law. **9** For the *commandments*, "You shall not commit adultery, you shall not commit murder, you shall not steal, you shall not covet,"⁶ and if *there is* any other commandment, are summed up in this statement: "You shall love your neighbor as yourself."⁷ **10** Love does not commit evil against a neighbor. Therefore love *is the* fulfillment of the law.

11 And *do* this *because you*⁸ know the time, that *it is* already the hour for you to wake up from sleep. For our salvation *is* nearer now than when we believed. **12** The night is far gone, and the day has drawn near. Therefore let us lay aside the deeds of darkness and put on the weapons of light. **13** Let us live decently, as in the day, not in carousing and drunkenness, not in sexual immorality and licentiousness, not in strife and jealousy. **14** But put on the Lord Jesus Christ and do not make provision for the desires of the flesh.

¹ A quotation from Deut 32:35

² Here "by" is supplied as a component of the participle ("doing") which is understood as means

³ A quotation from Prov 25:21-22

⁴ Literally "they"

⁵ Due to the very compressed style in this verse, many words must be supplied to make sense in English

⁶ A quotation from Exod 20:13-15, 17; Deut 5:17-19, 21

⁷ A quotation from Lev 19:18

⁸ Here "because" is supplied as a component of the participle ("know") which is understood as causal

14 **1** Now receive the one who is weak in faith, *but* not for quarrels about opinions. **2** One believes *he may* eat all *things*, but the one who is weak eats *only* vegetables. **3** The one who eats must not despise the one who does not eat, and the one who does not eat must not judge the one who eats, because God has accepted him. **4** Who are you, who passes judgment on the domestic slave belonging to someone else? To his own master he stands or falls, and he will stand, for the Lord is able to make him stand.

5 For one person prefers *one* day over *another* day, and another person regards every day *alike*. Each one must be fully convinced in his own mind. **6** The one who is intent on the day is intent on *it* for the Lord, and the one who eats eats for the Lord, because he is thankful to God, and the one who does not eat does not eat for the Lord, and he is thankful to God. **7** For none of us lives for himself and none dies for himself. **8** For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore whether we live *or* whether we die, we are the Lord's. **9** For Christ died and became alive again for this *reason*, in order that he might be Lord of both the dead and the living.

10 But why do you judge your brother? Or also, why do you despise your brother? For we will all stand before the judgment seat of God. **11** For it is written,

“As I live, says the Lord, every knee will bow to me,
and every tongue will praise God.”¹

12 So then, each one of us will give an account concerning himself to God.

13 Therefore, let us no longer pass judgment on one another, but rather decide this: not to place a cause for stumbling or a temptation before a brother. **14** I know and am convinced in the Lord Jesus that nothing *is* unclean of itself, except to the one who considers something to be unclean; to that person *it is* unclean. **15** For if because of food, your brother is grieved, you are no longer living according to love. Do not destroy by your food that person for whom Christ died. **16** Therefore do not let your good be slandered. **17** For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. **18** For the one who serves Christ in this *way is* well-pleasing to God and approved by people.

19 So then, let us pursue \perp what promotes peace \perp ² and \perp what edifies one another \perp ³. **20** Do not destroy the work of God on account of food. All *things are* clean, but *it is* wrong for the person \perp who eats and stumbles in the process \perp ⁴. **21** *It is* good not to eat meat or to drink wine or *to do anything* by which your brother stumbles. **22** The faith that you have, have with respect to yourself before God. Blessed *is* the one who does not pass judgment on himself by what he approves. **23** But the one who doubts is condemned if he eats, because he does not *do so* from faith, and everything that *is* not from faith is sin.

¹ A quotation from Isa 45:23

² Literally “the things of peace”

³ Literally “the things of edification toward one another”

⁴ Literally “who eats with stumbling”

Accept One Another according to Christ's Example

15 **1** But we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. **2** Let each one of us please his neighbor for his good, for the purpose of edification. **3** For even Christ did not please himself, but just as it is written, "The insults of those who insult you have fallen on me."¹ **4** For whatever was written beforehand was written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we may have hope. **5** Now may the God of patient endurance and of encouragement grant you *to be in agreement*,² with one another, in accordance with Christ Jesus, **6** so that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ. **7** Therefore accept one another, just as Christ also has accepted you, to the glory of God.

8 For I say, Christ has become a servant of the circumcision on behalf of the truth of God, in order to confirm the promises to the fathers, **9** and that the Gentiles may glorify God for *his* mercy, just as it is written,

"Because of this, I will praise you among the Gentiles,
and I will sing praise to your name."³

10 And again it says,

"Rejoice, Gentiles, with his people."⁴

11 And again,

"Praise the Lord, all the Gentiles,
and let all the peoples praise him."⁵

12 And again Isaiah says,

"The root of Jesse will come,
even the one who rises to rule over the Gentiles;
in him the Gentiles will put their hope."⁶

13 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.

Paul's Ministry to the Gentiles

14 Now I myself also am convinced about you, my brothers, that *you* yourselves also are full of goodness, filled with all knowledge, able also to instruct one another. **15** But I have written to you more boldly on *some* points, so as to remind you *again* because of the grace that has been given to me by God, **16** with the result that I am a servant of Christ Jesus to the Gentiles, serving the gospel of God as a priest, in order that the offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. **17** Therefore I have a reason for boasting in Christ Jesus regarding the things concerning God. **18** For I will not dare to speak about anything except *that* which Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, **19** by the power of signs and

¹ A quotation from Ps 69:9

² Literally "to think the same"

³ A quotation from Ps 18:49

⁴ A quotation from Deut 32:43

⁵ A quotation from Ps 117:1

⁶ A quotation from Isa 11:10

wonders, by the power of the Spirit of God, so that from Jerusalem and *traveling* around as far as Illyricum I have fully proclaimed the gospel of Christ. **20** And so, having as my ambition to proclaim the gospel where Christ has not been named, in order that I will not build on the foundation belonging to someone else, **21** but just as it is written,

“*Those to whom it was not announced concerning him will see, and those who have not heard will understand.*”¹

Paul’s Travel Plans

22 For this reason also I was hindered many *times* from coming to you, **23** and now, no longer having a place in these regions, but having a desire for many years to come to you **24** whenever I travel to Spain. For I hope *while* ² I am passing through to see you and to be sent on my way by you, whenever I have first enjoyed your *company* for a while. **25** But now I am traveling to Jerusalem, serving the saints. **26** For Macedonia and Achaia were pleased to make some contribution for the poor among the saints in Jerusalem. **27** For they were pleased *to do so*, and they are obligated to them. For if the Gentiles have shared in their spiritual *things*, they ought also to serve them in material *things*. **28** Therefore, *after* ³ I have accomplished this and sealed this fruit *for delivery* to them, I will depart by way of you for Spain, **29** and I know that *when* ⁴ I come to you, I will come in the fullness of the blessing of Christ.

30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to contend along with me in your prayers on my behalf to God, **31** that I may be rescued from those who are disobedient in Judea, and my ministry in Jerusalem may be acceptable to the saints, **32** so that, coming to you with joy by the will of God, I may rest with you. **33** Now *may* the God of peace *be* with all of you. Amen.

Many Personal Greetings

16 **1** Now I commend to you Phoebe our sister, who is also a servant⁵ of the church in Cenchrea, **2** in order that you may welcome her in the Lord in a manner worthy of the saints, and help her in whatever task she may have need from you, for she herself also has been a helper of many, even me myself.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, **4** who risked their own necks for my life, for which not only I am thankful, but also all the churches of the Gentiles; **5** also *greet*⁶ the church in their house. Greet Epenetus my dear *friend*, who is _{the first convert}⁷ of Asia for Christ. **6** Greet Mary, who _{has worked hard}⁸ for you. **7**

¹ A quotation from Isa 52:15

² Here “*while*” is supplied as a component of the participle (“passing through”) which is understood as temporal

³ Here “*after*” is supplied as a component of the participle (“have accomplished”) which is understood as temporal

⁴ Here “*when*” is supplied as a component of the participle (“come”) which is understood as temporal

⁵ Or “a deaconess”; some interpreters understand this term to refer to a specific office (deacon/deaconess) which Phoebe held in the local church at Cenchrea

⁶ The verb is supplied as an understood repetition from v. 3

⁷ Literally “the first fruits”

⁸ Literally “has labored much”

7 Greet Andronicus and Junia,¹ my compatriots² and my fellow prisoners, who are well known to³ the apostles, who were also in Christ before me. **8** Greet Ampliatus, my dear *friend* in the Lord. **9** Greet Urbanus, our fellow worker in Christ, and my dear *friend* Stachys. **10** Greet Apelles, who *is* approved in Christ. Greet those of the *household* of Aristobulus. **11** Greet Herodion my compatriot.⁴ Greet those of the *household* of Narcissus who are in the Lord. **12** Greet Tryphena and Tryphosa, the laborers in the Lord. Greet Persis, the dear *friend* who *has worked hard*⁵ in the Lord. **13** Greet Rufus, the chosen one in the Lord, and his mother and mine. **14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. **15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints *who are* with them. **16** Greet one another with a holy kiss. All the churches of Christ greet you.

Concluding Exhortations

17 Now I exhort you, brothers, to look out for those who cause dissensions and temptations contrary to the teaching which you learned, and stay away from them. **18** For such people do not serve our Lord Christ, but their own stomach, and by smooth speech and flattery they deceive the hearts of the unsuspecting. **19** For *the report of your* obedience has reached to all; therefore I am rejoicing over you, and I want you to be wise toward what *is* good, but innocent toward what *is* evil. **20** And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus *be* with you.

Greetings from Paul's Associates

21 Timothy, my fellow worker, greets you, and Lucius and Jason and Sosipater, my compatriots.⁶

22 I, Tertius, the one who wrote this letter, greet you in the Lord.

23 Gaius, my host and *the host* of the whole church, greets you. Erastus the city treasurer greets you, and Quartus the brother.⁷

Benediction

25 Now to the one who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that had been kept secret for eternal ages, **26** but now has been revealed, and through the prophetic scriptures has been made known according to the command of the eternal God, resulting in obedience of faith to all the Gentiles, **27** to the only wise God, through Jesus Christ, to whom *be* the glory for eternity. Amen.

¹ Or "Junias," the masculine form of the same name

² Or "relatives"

³ Or "are outstanding among"

⁴ Or "relative"

⁵ Literally "has labored much"

⁶ Or "relatives"

⁷ Some later manuscripts include v. 24, "The grace of our Lord Jesus Christ be with all of you. Amen."

The First Letter of Paul to the Corinthians

Greeting

1 Paul, called *to be* an apostle of Christ Jesus through the will of God, and Sosthenes our brother, **2** to the church of God that is in Corinth, sanctified in Christ Jesus, called *to be* saints, together with all those who call upon the name of our Lord Jesus Christ in every place, their *Lord*¹ and ours. **3** Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving for the Corinthian Believers

4 I give thanks to my God always concerning you, because of the grace of God which was given to you in Christ Jesus, **5** that² in everything you were made rich in him, in all speech and all knowledge, **6** just as the testimony about Christ has been confirmed in you, **7** so that you do not lack in any spiritual gift *as you*³ eagerly await the revelation of our Lord Jesus Christ, **8** who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. **9** God *is* faithful, by whom you were called to fellowship with his Son Jesus Christ our Lord.

Divisions in the Church at Corinth

10 Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all say the same *thing* and there not be divisions among you, and that you be made complete in the same mind and with the same purpose. **11** For it has been made clear to me concerning you, my brothers, by *Chloe's people*⁴, that there are quarrels among you. **12** But I say this, that each of you is saying, "I am with Paul," and "I *am* with Apollos," and "I *am* with Cephas," and "I *am* with Christ." **13** Has Christ been divided? Paul was not crucified for you, was he?⁵ Or were you baptized in the name of Paul? **14** I give thanks to God that I baptized none of you except Crispus and Gaius, **15** lest anyone should say that you were baptized in my name. **16** (Now I also baptized the household of Stephanus. Beyond that I do not know if I baptized anyone else.) **17** For Christ did not send me to baptize, but to proclaim the gospel, not with *clever speech*⁶, lest the cross of Christ be emptied.

¹ Here "Lord" must be supplied to indicate the referent; otherwise this could be understood as "their place and ours"

² Or "because"; the conjunction either (1) introduces a content clause ("that") giving the content of Paul's thanks, or (2) introduces a causal clause ("because") giving the reason for Paul's thanks

³ Here "*as*" is supplied as a component of the participle ("eagerly await") which is understood as temporal

⁴ Literally "those of Chloe"

⁵ The negative construction in Greek anticipates a negative answer here

⁶ Literally "wisdom of word"

Christ Crucified, the Power and Wisdom of God

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. **19** For it is written,

“I will destroy the wisdom of the wise,
and the intelligence of the intelligent I will confound.”¹

20 Where *is* the wise person? Where *is* the scribe? Where *is* the debater of this age? Has not God made foolish the wisdom of the world? **21** For since, in the wisdom of God, the world through its wisdom did not know God, God was pleased through the foolishness of preaching to save those who believe. **22** For indeed, Jews ask for sign miracles and Greeks seek wisdom, **23** but we preach Christ crucified, to the Jews a cause for stumbling, but to the Gentiles foolishness, **24** but to those *who are* called, both Jews and Greeks, Christ *is* the power of God and the wisdom of God. **25** For the foolishness of God is wiser than human *wisdom*,² and the weakness of God *is* stronger than human *strength*.³

Boast in the Lord

26 For consider your calling, brothers, that not many *were* wise according to human standards,⁴ not many *were* powerful, not many *were* well born. **27** But the foolish *things* of the world God chose in order that he might put to shame the wise, and the weak *things* of the world God chose in order that he might put to shame the strong, **28** and the insignificant of the world, and the despised, God chose, the things that are not, in order that he might abolish the things that are, **29** so that all flesh may not boast before God. **30** But from him you are in Christ Jesus, who became wisdom to us from God, and righteousness and sanctification and redemption, **31** so that, just as it is written, “The one who boasts, let him boast in the Lord.”⁵

Paul’s Approach to Ministry in Corinth

2 **1** And I, *when* ⁶ came to you, brothers, did not come with superiority of speech or of wisdom, proclaiming to you the mystery of God. **2** For I decided not to know anything among you except Jesus Christ and him crucified. **3** And I came to you in weakness and in fear and with much trembling, **4** and my speech and my preaching *were* not with persuasive words of wisdom, but with a demonstration of the Spirit and power, **5** in order that your faith would not be in the wisdom of men, but in the power of God.

¹ A quotation from Isa 29:14

² Literally “man”

³ Literally “man”

⁴ Literally “according to flesh”

⁵ A quotation from Jer 9:24

⁶ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

The Wisdom Revealed by the Spirit

6 Now we do speak wisdom among the mature, but wisdom not of this age or of the rulers of this age, who are perishing, **7** but we speak the hidden wisdom of God in a mystery, which God predestined before the ages for our glory, **8** which none of the rulers of this age knew. For if they had known *it*, they would not have crucified the Lord of glory. **9** But just as it is written,

“*Things* which eye has not seen and ear has not heard,
and have not entered into the heart of man,
are the things which God has prepared for those who love him.”¹

10 But to us God has revealed *them* through the Spirit. For the Spirit searches all *things*, even the depths of God. **11** For who among men knows the things of a man, except the spirit of the man that *is* in him? Thus also no one knows the things of God except the Spirit of God. **12** Now we have received not the spirit of the world, but the Spirit who *is* from God, in order that we may know the things freely given to us by God, **13** *things* which we also speak, not in words taught by human wisdom, but in *words* taught by the Spirit, explaining spiritual *things* to spiritual *people*.² **14** But the natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to understand *them*, because they are spiritually discerned. **15** Now the spiritual *person* discerns all *things*, but he himself is judged by no one. **16** “For who has known the mind of the Lord; who has advised him?”³ But we have the mind of Christ.

Divisiveness and Immaturity

3 **1** And I, brothers, was not able to speak to you as to spiritual *people*, but as to fleshly *people*, as to infants in Christ. **2** I gave you milk to drink, not solid food, for you were not yet able *to eat it*. But now you are still not able, **3** for you are still fleshly. For where *there is* jealousy and strife among you, are you not fleshly, and do you not live like *unregenerate people*?⁴ **4** For whenever anyone says, “I am with Paul,” and another, “I *am* with Apollos,” are you not *merely* human?

5 Therefore, what is Apollos and what is Paul? Servants through whom you believed, and to each as the Lord gave. **6** I planted, Apollos watered, but God was causing *it* to grow. **7** So then, neither the one who plants nor the one who waters is anything, but God who is causing *it* to grow. **8** Now the one who plants and the one who waters are one, but each one will receive his own reward according to his own labor. **9** For we are God’s fellow workers; you are God’s field, God’s building.

10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and another is building upon *it*. But each one must direct his attention to how he is building upon *it*. **11** For no one is able to lay another foundation than the one which is laid, which is Jesus Christ. **12** Now if anyone builds upon the foundation *with* gold, silver, precious stones, wood, grass, straw, **13** the work of each one will become evident. For the day will reveal *it*, because it will be revealed with fire, and the fire itself will test

¹ A quotation from Isa 64:4

² Or “in spiritual *words*”

³ A quotation from Isa 40:13

⁴ That is, like people who do not possess the Spirit at all

the work of each one, of what sort it is. **14** If anyone's work that he has built upon *it* remains, he will receive a reward. **15** If anyone's work is burned up, he will suffer loss, but he himself will be saved, but so as through fire.

16 Do you not know that you are God's temple and the Spirit of God dwells in you?

17 If anyone destroys God's temple, God will destroy this one. For God's temple is holy, which you are.

18 Let no one deceive himself. If anyone thinks *himself* to be wise among you in this age, let him become a fool, in order that he may become wise. **19** For the wisdom of this world is foolishness with God, for it is written, "The one who catches the wise in their craftiness,"¹ **20** and again, "The Lord knows the thoughts of the wise, that they are futile."² **21** So then, let no one boast in people. For all *things* are yours, **22** whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all *things are yours*, **23** and you *are* Christ's, and Christ *is* God's.

Christ's Servant, God's Steward

4 **1** Thus let a person consider us as servants of Christ and stewards of God's mysteries. **2** In this case, moreover, it is sought in stewards that one be found faithful. **3** But to me it is a very little matter that I be judged by you or by a human court,³ but I do not *even* judge myself. **4** For I am conscious of nothing against myself, but not by this am I vindicated. But the one who judges me is the Lord. **5** Therefore do not judge anything before the time, until the Lord should come, who will both enlighten the hidden things of darkness and will reveal the counsels of hearts, and then praise will come to each one from God.

The Apostles' Humility

6 Now I have applied these things, brothers, to myself and Apollos for your sake, in order that in us you may learn not *to go* beyond what is written, lest someone be inflated with pride on behalf of one *person* against the other. **7** For who concedes you *superiority*? And what do you have that you did not receive? But if indeed you received *it*, why do you boast as *if you*⁴ did not receive *it*? **8** Already you are satiated! Already you are rich! Apart from us you reign as kings! And would that indeed you reigned as kings, in order that we also might reign as kings with you! **9** For, I think, God has exhibited us apostles last of all, as condemned to death, because we have become a spectacle to the world and to angels and to people. **10** *We are* fools for the sake of Christ, but you *are* prudent in Christ! *We are* weak, but you *are* strong! You *are* honored, but we *are* dishonored! **11** Until the present hour we are both hungry and thirsty and poorly clothed and roughly treated and homeless, **12** and we toil, working with our own hands. *When we are*⁵ reviled, we bless; *when we are*⁶ persecuted, we endure; **13** *when we are*⁷ slandered,

¹ A quotation from Job 5:13

² A quotation from Ps 94:11

³ Literally "day"

⁴ Here "*if*" is supplied as a component of the participle ("receive") which is understood as conditional

⁵ Here "*when*" is supplied as a component of the participle ("reviled") which is understood as temporal

⁶ Here "*when*" is supplied as a component of the participle ("persecuted") which is understood as temporal

⁷ Here "*when*" is supplied as a component of the participle ("slandered") which is understood as temporal

we encourage. We have become like the refuse of the world, the offscouring of all *things*, until now.

Paul's Concern for the Corinthian Believers

14 I am not writing these *things* to shame you, but admonishing *you* as my dear children. **15** For if you have ten thousand guardians in Christ, yet *you do not have* many fathers, for in Christ Jesus I fathered you through the gospel. **16** Therefore I exhort you, become imitators of me. **17** Because of this, I have sent to you Timothy, who is my dear and faithful child in the Lord, who will remind you of my ways in Christ Jesus, just as I teach everywhere in every church. **18** But some have become arrogant, as *if* I were not coming to you. **19** But I am coming to you soon, if the Lord wills, and I will know not the talk of the ones who have become arrogant, but the power. **20** For the kingdom of God *is* not with talk, but with power. **21** What do you want? Shall I come to you with a rod, or with love and a spirit of gentleness?

Immoral Behavior and Church Discipline

5 **1** It is reported everywhere *that there* is sexual immorality among you, and sexual immorality of such a kind which *does not even exist* among the Gentiles, so that someone has the wife of *his* father. **2** And you are inflated with pride, and should you not rather have mourned, so that the one who has done this deed would be removed from your midst? **3** For *although I¹* am absent in body but present in spirit, I have already passed judgment on the one who has done this in this way, as *if I²* were present. **4** In the name of our Lord Jesus, *when³* you are assembled, and my spirit, together with the power of our Lord Jesus, **5** *I have decided⁴* to hand over such a person to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord.

6 Your boasting *is* not good. Do you not know that a little leaven leavens the whole batch of dough? **7** Clean out the old leaven in order that you may be a new batch of dough, just as you are unleavened. For Christ our Passover has been sacrificed. **8** So then, let us celebrate the feast, not with the old leaven or with the leaven of wickedness and sinfulness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in the letter not to associate with sexually immoral people. **10** By no means *did I mean* the sexually immoral people of this world or the greedy people and swindlers or idolaters, since then you would have to depart out of the world. **11** But now I have written to you not to associate with any so-called brother, if he is a sexually immoral person or a greedy person or an idolater or an abusive person or a drunkard or a swindler – with such a person not even to eat. **12** For what *is it* to me to judge those

¹ Here “*although*” is supplied as a component of the participle (“am absent”) which is understood as concessive

² Here “*if*” is supplied as a component of the participle (“were present”) which is understood as conditional

³ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“are assembled”)

⁴ The words “I have decided” are implied from the statement “I have already passed judgment” in v. 3

outside? Should you not judge those inside? **13** But those outside God will judge. Remove the evil person ₁ from among yourselves ₁.

Lawsuits between Believers

6 **1** Does anyone among you, *if he*² has a matter against someone else, dare to go to court before the unrighteous, and not before the saints? **2** Or do you not know that the saints will judge the world? And if by you the world is judged, are you unworthy of the most insignificant courts? **3** Do you not know that we will judge angels, not to mention ordinary matters? **4** Therefore, if you have courts with regard to ordinary matters, do you seat³ these despised *people* in the church? **5** I say *this* to your shame. So is there not anyone wise among you who will be able to render a decision between his brothers? **6** But brother goes to court with brother, and this before unbelievers! **7** Therefore it is already completely a loss for you that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? **8** But you wrong and defraud, and *do this to* brothers!

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! Neither sexually immoral people, nor idolaters, nor adulterers, nor passive homosexual partners, nor dominant homosexual partners, **10** nor thieves, nor greedy persons, not drunkards, not abusive persons, not swindlers will inherit the kingdom of God. **11** And some of you were these *things*, 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.

Avoid Sexual Immorality

12 All *things* are permitted for me, but not all *things* are profitable. All *things* are permitted for me, but I will not be controlled by anything. **13** Food *is* for the stomach, and the stomach for food, but God will abolish ₁ both of them ₁⁴. Now the body *is* not for sexual immorality, but for the Lord, and the Lord for the body. **14** And God both raised up the Lord and will raise us up by his power. **15** Do you not know that your bodies are members of Christ? Therefore, shall I take away the members of Christ *and* make *them* members of a prostitute? May it never be! **16** Or do you not know that the one who joins himself to a prostitute is one body *with her*? For it says, “The two will become one flesh.”⁵ **17** But the one who joins himself to the Lord is one spirit *with him*. **18** Flee sexual immorality. Every sin that a person commits is outside his body, but the one who commits sexual immorality sins against his own body. **19** Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? **20** For you were bought at a price; therefore glorify God with your body.

¹ Literally “from you of them”

² Here “*if*” is supplied as a component of the participle (“has”) which is understood as conditional

³ Or “seat” (imperative); the Greek verb can be either indicative mood or imperative mood by its form

⁴ Literally “both this and these”

⁵ A quotation from Gen 2:24

Concerning Christian Marriage

7 **1** Now concerning *the things* about which you wrote: “*It is* good for a man not to touch¹ a woman.” **2** But because of sexual immorality, let each man have² his own wife and let each woman have her own husband. **3** The husband must fulfill his obligation to his wife, and likewise also the wife to her husband. **4** The wife does not have authority over her own body, but her husband *does*. And likewise also the husband does not have authority over his own body, but his wife *does*. **5** Do not defraud one another, except perhaps by agreement, for a time, in order that you may devote yourselves to prayer, and *then* you should be *together*,³ again, lest Satan tempt you because of your lack of self control. **6** But I say this as a concession, not as a command. **7** I wish all people could be like myself, but each one has his own gift from God, one in this way and another in that way.

8 Now I say to the unmarried and to the widows: *It is* good for them if they remain as *I am*. **9** But if they cannot control themselves, they should marry, for it is better to marry than to burn *with sexual desire*.

10 To the married I command – not I, but the Lord – a wife must not separate from *her* husband. **11** But if indeed she does separate, she must remain unmarried or be reconciled to her husband. And a husband must not divorce *his* wife.

12 Now to the rest I say – not the Lord – if any brother has an unbelieving wife and she consents to live with him, he must not divorce her. **13** And if any wife has an unbelieving husband and he consents to live with her, she must not divorce her husband. **14** For the unbelieving husband is sanctified by his wife, and the unbelieving wife is sanctified by the brother, since otherwise your children are unclean, but now they are holy. **15** But if the unbeliever leaves, let him leave. The brother or the sister is not bound in such *cases*. But God has called you in peace. **16** For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

17 But to each one as the Lord has apportioned. As God has called each one, thus let him live – and thus I order in all the churches. **18** Was anyone called *after*⁴ being circumcised? He must not undo his circumcision. Was anyone called in uncircumcision? He must not become circumcised. **19** Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. **20** Each one in the calling in which he was called – in this he should remain. **21** Were you called *while* a slave? Do not let it be a concern to you. But if indeed you are able to become free, rather make use of *it*. **22** For the one who is called in the Lord *while* a slave is the Lord’s freedperson. Likewise the one who is called *while* free is a slave of Christ. **23** You were bought at a price; do not become slaves of men. **24** Each one in *the situation* in which he was called, brothers – in this he should remain with God.

¹ I.e., in a sexual sense

² I.e., in the sense of “have sexual relations with”

³ Literally “at the same”

⁴ Here “*after*” is supplied as a component of the participle (“being circumcised”) which is understood as temporal

Concerning the Unmarried

25 Now concerning virgins I do not have a command from the Lord, but I am giving an opinion as one shown mercy by the Lord to be trustworthy. **26** Therefore, I consider this to be good because of the impending distress, that *it is* good for a man to be thus. **27** Are you bound to a wife? Do not seek release. Are you free from a wife? Do not seek a wife. **28** But if you marry, you have not sinned, and if the virgin marries, she has not sinned. But such people will have affliction in the flesh, and I would spare you. **29** But I say this, brothers: the time is shortened, that from now on even those who have wives should be as *if they* do not have *wives*, **30** and those who weep as *if they* do not weep, and those who rejoice as *if they* do not rejoice, and those who buy as *if they* do not possess, **31** and those who make use of the world as *if they* do not make full use of *it*. For the present form of this world is passing away.

32 But I want you to be free from care. The unmarried person cares for the things of the Lord, how he may please the Lord. **33** But the one who is married cares for the things of the world, how he may please his wife, **34** and he is divided. And the unmarried woman or the virgin cares for the things of the Lord, in order that she may be holy both in body and in spirit. But the married woman cares for the things of the world, how she may please her husband. **35** Now I am saying this for your own benefit, not that I may put a restriction on you, but to promote appropriate and devoted service to the Lord without distraction.

36 But if anyone thinks he is behaving dishonorably concerning his virgin, if she is past her prime¹ and it ought to be thus, let him do what he wishes. He does not sin. Let them marry. **37** But he who stands firm in his heart, not having necessity, but has authority concerning his own will, and has decided this in his own heart, to keep his own virgin, he will do well. **38** So then, the one who marries² his own virgin does well, and the one who does not marry *her* will do better.

39 A wife is bound for as long a time *as* her husband lives. But if her husband *dies*³, she is free to marry whomever she wishes, only in the Lord. **40** But she is happier if she remains thus, according to my opinion – and I think I have the Spirit of God.

Concerning Food Sacrificed to Idols

8 **1** Now concerning food sacrificed to idols, we know that “we all have knowledge.”⁴ Knowledge puffs up, but love builds up. **2** If anyone thinks he knows anything, he has not yet known as it is necessary to know. **3** But if anyone loves God, this one is known by him.

4 Therefore, concerning the eating of food sacrificed to idols, we know that “an idol *is* nothing in the world” and that “*there is* no God except one.”⁵ **5** For even if after all

¹ Or “if his passions are strong” (it is not clear in context whether this term refers to the man or to the woman)

² Or perhaps “the one who gives in marriage”

³ Literally “falls asleep”

⁴ Considered by many interpreters to be a slogan used by the Corinthians to justify their behavior

⁵ Considered by many interpreters to be slogans used by the Corinthians to justify their behavior

there are so-called gods, whether in heaven or on earth, just as *there* are many gods and many lords,

6 yet to us *there is* one God, the Father,
from whom *are all things*, and we *are* for him,
and *there is* one Lord, Jesus Christ,
through whom *are all things*, and we *are* through him.

7 But this knowledge *is* not in everyone. But some, being accustomed until now to the idol, eat *this food* as food sacrificed to idols, and their conscience, *because it*¹ is weak, is defiled. **8** But food does not bring us close to God. Neither if we do not eat do we lack, nor if we do eat do we have more. **9** But watch out lest somehow this right of yours becomes a cause for stumbling to the weak. **10** For if someone should see you who has knowledge reclining for a meal in an idol's temple, will not his conscience, *because it*² is weak, be strengthened so that *he* eats the food sacrificed to idols? **11** For the one who is weak – the brother for whom Christ died – is destroyed by your knowledge. **12** Now *if*³ you sin in this way against the brothers and wound their conscience, which is weak, you sin against Christ. **13** Therefore, if food causes my brother to sin, I will never eat meat _{forever}⁴, in order that I may not cause my brother to sin.

Paul Gives Up His Rights as an Apostle

9 **1** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **2** If to others I am not an apostle, yet indeed I am to you, for you are my seal of apostleship in the Lord. **3** My defense to those who examine me is this: **4** Do we not have the right to eat and drink? **5** Do we not have the right to take along a sister *as* wife, like the rest of the apostles and the brothers of the Lord and Cephas? **6** Or do only I and Barnabas not have the right _{to refrain from working}⁵? **7** Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who shepherds a flock and does not drink⁶ from the milk of the flock? **8** I am not saying these *things* according to a human perspective. Or does the law not also say these *things*? **9** For in the law of Moses it is written, “You must not muzzle an ox *while it*⁷ is threshing.”⁸ It is not about oxen God is concerned, is it?⁹ **10** **10** Or doubtless does he speak _{for our sake}¹⁰? For it is written _{for our sake}¹¹, because the one who plows ought to plow in hope and the one who threshes *ought to do so* in hope of a share. **11** If we have sown spiritual *things* among you, *is it too great a thing* if we reap material *things* from you? **12** If others share this right over you, do we

¹ Here “*because*” is supplied as a component of the participle (“*is*”) which is understood as causal

² Here “*because*” is supplied as a component of the participle (“*is*”) which is understood as causal

³ Here “*if*” is supplied as a component of the participle (“*sin*”) which is understood as conditional

⁴ Literally “for the age”

⁵ Literally “not to work”

⁶ Literally “eat”

⁷ Here “*while*” is supplied as a component of the participle (“*threshing*”) which is understood as temporal

⁸ A quotation from Deut 25:4

⁹ The negative construction in Greek anticipates a negative answer here

¹⁰ Literally “for the sake of us”

¹¹ Literally “for the sake of us”

not *do so* even more? Yet we have not made use of this right, but we endure all *things*, in order that we may not cause any hindrance to the gospel of Christ.

13 Do you not know that those performing the holy services eat the things from the temple, *and* those attending to the altar have a share with the altar? **14** In the *same* way also the Lord ordered those who proclaim the gospel to live from the gospel. **15** But I have not made use of any of these *rights*. And I am not writing these *things* in order that it may be thus with me. For *it would be* better to me rather to die than *for* anyone to deprive me of my reason for boasting. **16** For if I proclaim the gospel, it is not to me a reason for boasting, for necessity is imposed on me. For woe is to me if I do not proclaim the gospel. **17** For if I do this voluntarily, I have a reward, but if *I do so* unwillingly, I have been entrusted with a stewardship. **18** What then is my reward? That *when I*¹ proclaim the gospel, I may offer the gospel free of charge, in order not to make full use of my right in the gospel.

19 For *although I*² am free from all *people*, I have enslaved myself to all, in order that I may gain more. **20** I have become like a Jew to the Jews, in order that I may gain the Jews. To those under the law *I became* as under the law (*although I*³ myself am not under the law) in order that I may gain those under the law. **21** To those outside the law *I became* as outside the law (*although I*⁴ am not outside the law of God, but subject to the law of Christ) in order that I may gain those outside the law. **22** To the weak I became weak, in order that I may gain the weak. I have become all *things* to all *people*, in order that by all means I may save some. **23** I do all *this* for the sake of the gospel, in order that I may become a participant with it.

24 Do you not know that those who run in the stadium all run, but one receives the prize? Run in such a way that you may win. **25** And everyone who competes exercises self-control in all *things*. Thus those *do so* in order that they may receive a perishable crown, but we an imperishable *one*. **26** Therefore I run in this way, not as *running* aimlessly; I box in this way, not as beating the air. **27** But I discipline my body and subjugate *it*, lest somehow *after*⁵ preaching to others, *I* myself should become disqualified.

A History Lesson from Israel

10 **1** For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all went through the sea, **2** and all were baptized into Moses in the cloud and in the sea, **3** and all ate the same spiritual food, **4** and all drank the same spiritual drink. For they drank from the spiritual rock that followed *them*, and the rock was Christ. **5** But God was not pleased with the majority of them, for they were struck down in the desert.

6 Now these *things* happened *as* examples for us, so that we should not be desirers of evil *things*, just as those also desired *them*, **7** and not become idolaters, as some of them

¹ Here “*when*” is supplied as a component of the participle (“proclaim the gospel”) which is understood as temporal

² Here “*although*” is supplied as a component of the participle (“am”) which is understood as concessive

³ Here “*although*” is supplied as a component of the participle (“am”) which is understood as concessive

⁴ Here “*although*” is supplied as a component of the participle (“am”) which is understood as concessive

⁵ Here “*after*” is supplied as a component of the participle (“preaching”) which is understood as temporal

did, just as it is written, “The people sat down to eat and drink, and stood up to play,”¹ **8** nor commit sexual immorality, as some of them committed sexual immorality, and twenty-three thousand fell in one day, **9** nor put Christ to the test, as some of them tested *him*, and were destroyed by snakes, **10** nor grumble, just as some of them grumbled, and were destroyed by the destroyer. **11** Now these *things* happened to those *people* as an example, but are written for our instruction, on whom the ends of the ages have come. **12** Therefore, the one who thinks that he stands must watch out lest he fall. **13** Temptation has not come upon you except *what is* common to humanity. But God *is* faithful, who will not permit you to be tempted beyond what you are able, but will also make a way out together with the temptation, *so that you* may be able to endure *it*.

Warning Against Idolatry

14 Therefore, my dear friends, flee from idolatry. **15** I am speaking as to sensible *people*; you judge what I am saying. **16** The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? **17** Because *there is* one bread, *we* who *are* many are one body, for *we* all share from the one bread. **18** Consider Israel according to the flesh: are not the ones who eat the sacrifices sharers in the altar? **19** Therefore, what am I saying? That food sacrificed to idols is anything, or that an idol is anything? **20** *No*, but that *the things* which they sacrifice, they sacrifice to demons and not to God, and I do not want you to become sharers with demons. **21** You are not able to drink the cup of the Lord and the cup of demons. You are not able to share the table of the Lord and the table of demons. **22** Or are we attempting to provoke the Lord to jealousy? We are not stronger than he *is, are we?*²

Freedom in Christ

23 All *things* are permitted, but not all *things* are profitable. All *things* are permitted, but not all *things* build up. **24** Let no one seek *his own good*,³ but the *good* of the other. **25** Eat everything that is sold in the meat market, *asking no questions*,⁴ for the sake of the conscience, **26** for “the earth *is* the Lord’s, and its fullness.”⁵ **27** If any of the unbelievers invites you, and you want to go, eat everything that is set before you, *asking no questions*,⁶ for the sake of the conscience. **28** But if someone says to you, “This is offered to idols,” do not eat *it*, for the sake of that one who informed *you* and the conscience. **29** Now I am not speaking about your own conscience, but the *conscience* of the other *person*. For why *is* my freedom judged by another’s conscience? **30** If I partake with thankfulness, why am I slandered concerning that for which I give thanks?

31 Therefore, whether you eat or you drink or whatever you do, do all *things* for the glory of God. **32** *Give no offense*,⁷ both to Jews and to Greeks and to the church of

¹ A quotation from Exod 32:6

² The negative construction in Greek anticipates a negative answer here

³ Literally “the - of himself”; “good” is implied

⁴ Literally “questioning nothing”

⁵ A quotation from Ps 24:1, and an allusion to Ps 50:12; 89:11

⁶ Literally “questioning nothing”

⁷ Literally “be blameless”

God, **33** just as I also please all *people* in all *things*, not seeking my own benefit, but the *benefit* of the many, in order that they may be saved.

Concerning Head Coverings in Worship

11 **1** Become imitators of me, just as I also *am* of Christ.

2 Now I praise you that you remember me *in all things*, and just as I handed over to you the traditions, you hold fast to *them*. **3** But I want you to know that Christ is the head of every man, and the man *is the* head of the woman, and *the* head of Christ *is* God. **4** Every man who prays or prophesies *while*¹ having *something*² on his head dishonors his head, **5** but every woman who prays or prophesies with uncovered head dishonors her head, for she is one and the same with the one whose *head* is shaved. **6** For if a woman does not cover herself, let her *hair* be shorn off. But if *it is* shameful for a woman to *have her head*³ shorn or shaved, let her cover her *head*.⁴ **7** For indeed a man ought not to cover his head, *because he*⁵ is the image and glory of God, but the woman is the glory of the man. **8** For man is not from woman, but woman from man. **9** For indeed man was not created for the sake of the woman, but woman for the sake of the man. **10** Because of this, the woman ought to have *a symbol of* authority on her head, on account of the angels. **11** Nevertheless, neither *is* woman *anything* apart from man, nor *is* man *anything* apart from woman in the Lord. **12** For just as the woman *is* from the man, thus also the man *is* through the woman. But all *things are* from God. **13** You judge *for yourselves*⁶: is it fitting for a woman to pray to God *with her head*⁷ uncovered? **14** And does not nature itself teach you that a man, if he wears long hair, it is a dishonor to him? **15** But a woman, if she wears long hair, it is her glory, because her hair is given to her for a covering. **16** But if anyone is disposed to be contentious, we have no such custom, nor do the churches of God.

Improper Conduct at the Lord's Supper

17 But in giving this instruction I do not praise *you*, because you come together not for the better but for the worse. **18** For in the first place, *when you*⁸ come together as a church, I hear there are divisions among you, and in part I believe it. **19** For indeed it is necessary that there be factions among you, in order that those who are approved may become evident among you. **20** Therefore, *when*⁹ you come together in the same *place*, it is not to eat the Lord's supper. **21** For *when you*¹⁰ eat *it*, each one of you goes ahead to

¹ Here "while" is supplied as a component of the participle ("having") which is understood as temporal

² Here the direct object must be supplied from context, but the exact nature of the object is not clear from the context, so "something" is used in the English translation

³ Literally "to be"

⁴ Literally "herself"

⁵ Here "because" is supplied as a component of the participle ("is") which is understood as causal

⁶ Literally "in you yourselves"

⁷ Here the words "with her head" have been supplied as a necessary clarification

⁸ Here "when" is supplied as a component of the temporal genitive absolute participle ("come together")

⁹ Here "when" is supplied as a component of the temporal genitive absolute participle ("come together")

¹⁰ Here "when" is supplied as a component of the temporal infinitive ("eat")

take his own supper, and one is hungry and another is drunk. **22** For do you not have houses for eating and drinking? Or do you despise the church of God and humiliate those who do not have *anything*? What shall I say to you? Shall I praise you? In this I will not praise *you*!

23 For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread, **24** and *after he*¹ had given thanks, he broke *it* and said, “This is my body which *is* for you. Do this in remembrance of me.” **25** Likewise also the cup, after they had eaten, saying, “This cup is the new covenant in my blood. Do this, as often as you drink *it*, in remembrance of me.” **26** For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. **27** So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. **28** But let a person examine himself, and in this way let him eat from the bread and let him drink from the cup. **29** For the one who eats and drinks, *if he*² does not recognize the body, eats and drinks judgment against himself. **30** Because of this, many *are* weak and sick among you, and quite a few *have died*³. **31** But if we were evaluating ourselves, we would not be judged. **32** But *if we*⁴ are judged by the Lord, we are being disciplined, in order that we will not be condemned with the world.

33 So then, my brothers, *when you*⁵ come together in order to eat *the Lord’s supper*,⁶ *supper*,⁶ wait for one another. **34** If anyone is hungry, let him eat at home, lest you come together for judgment. And I will give directions about the remaining *matters* whenever I come.

Varieties of Spiritual Gifts

12 **1** Now concerning spiritual *gifts*,⁷ brothers, I do not want you to be ignorant. **2** You know that when you were pagans, you were led astray to the speechless idols, however you were led. **3** Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus *is* accursed,” and no one is able to say “Jesus *is* Lord” except by the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit, **5** and there are varieties of ministries, and the same Lord, **6** and there are varieties of activities, but the same God, who works all *things* in all *people*. **7** But to each one is given the manifestation of the Spirit for what is beneficial *to all*. **8** For to one is given a word of wisdom through the Spirit, and to another a word of knowledge by the same Spirit, **9** to another faith by the same Spirit, and to another gifts of healing by the one Spirit, **10** and to another *miraculous powers*⁸, and to another prophecy, and to another distinguishing of spirits,

¹ Here “*after*” is supplied as a component of the participle (“had given thanks”) which is understood as temporal

² Here “*if*” is supplied as a component of the participle (“recognize”) which is understood as conditional

³ Literally “have fallen asleep”

⁴ Here “*if*” is supplied as a component of the participle (“are judged”) which is understood as conditional

⁵ Here “*when*” is supplied as a component of the participle (“come together”) which is understood as temporal

⁶ Here the direct object (“the Lord’s supper”) is supplied from context in the English translation

⁷ Or “spiritual *things*”; possibly “those who possess spiritual gifts”

⁸ Literally “activities of power”

to another kinds of tongues, and to another interpretation of tongues. **11** But in all these *things* one and the same Spirit is at work, distributing to each one individually just as he wishes.

Unity in the Midst of Diversity

12 For just as the body is one and has many members, but all the members of the body, *although they*¹ are many, are one body, thus also Christ. **13** For by² one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free *persons*, and all were made to drink one Spirit. **14** For the body is not one member, but many. **15** If the foot should say, “Because I am not a hand, I am not *a part* of the body,” not because of this is it not *a part* of the body. **16** And if the ear should say, “Because I am not an eye, I am not *a part* of the body, not because of this is it not *a part* of the body. **17** If the whole body *were* an eye, where *would* the hearing *be*? If the whole *were* hearing, where *would* the sense of smell *be*? **18** But now God has placed the members, each one of them, in the body just as he wanted. **19** And if they all were one member, where *would* the body *be*? **20** But now *there are* many members, but one body.

21 Now the eye is not able to say to the hand, “I do not have need of you,” or again, the head to the feet, “I do not have need of you.” **22** But by much more the members of the body which are thought to be weaker are necessary, **23** and *the parts* of the body which we think to be less honorable, these we clothe with more abundant honor, and our unpresentable *parts* come to have more abundant presentability, **24** but our presentable *parts* do not have need *of this*. Yet God composed the body by giving more abundant honor to the part which lacked *it*, **25** in order that there not be a division in the body, but the members would have the same concern for one another. **26** And if one member suffers, all the members suffer together; if one member is honored, all the members rejoice with *it*.

27 Now you are the body of Christ, and members _{of it individually}³, **28** and whom whom God has appointed in the church: first, apostles, second, prophets, third, teachers, then miracles, then gifts of healing, helps, administrations, kinds of tongues. **29** Not all *are* apostles, *are they*?⁴ Not all *are* prophets, *are they*?⁵ Not all *are* teachers, *are they*?⁶ Not all *are* workers of miracles, *are they*?⁷ **30** Not all have gifts of healing, *do they*?⁸ Not all speak with tongues, *do they*?⁹ Not all interpret, *do they*?¹⁰ **31** But strive¹¹ for the greater gifts. And I will show you a still more excellent way.

¹ Here “*although*” is supplied as a component of the participle (“are”) which is understood as concessive

² Or “in”

³ Literally “by part”

⁴ The negative construction in Greek anticipates a negative answer here

⁵ The negative construction in Greek anticipates a negative answer here

⁶ The negative construction in Greek anticipates a negative answer here

⁷ The negative construction in Greek anticipates a negative answer here

⁸ The negative construction in Greek anticipates a negative answer here

⁹ The negative construction in Greek anticipates a negative answer here

¹⁰ The negative construction in Greek anticipates a negative answer here

¹¹ Or “you are striving” (some understand the form of this verb to be indicative mood rather than imperative mood)

13 **1** If I speak with the tongues of men and of angels, but do not have love, I have become a ringing brass gong or a clashing cymbal. **2** And if I have *the gift of prophecy* and I know all mysteries and all knowledge, and if I have all faith so that *I can* remove mountains, but do not have love, I am nothing. **3** And if I parcel out all my possessions, and if I hand over my body in order that I may boast, but do not have love, it benefits *me* nothing.

4 Love is patient, love is kind, love is not jealous, *it* does not boast, *it* does not become conceited, **5** *it* does not behave dishonorably, *it* is not selfish¹, *it* does not become angry, *it* does not keep a record of wrongs, **6** *it* does not rejoice at unrighteousness, but rejoices with the truth, **7** bears all *things*, believes all *things*, hopes all *things*, endures all *things*.

8 Love never ends. But if *there are* prophecies, they will pass away. If *there are* tongues, they will cease. If *there is* knowledge, it will pass away. **9** For we know in part and we prophesy in part, **10** but whenever the perfect comes, the partial will pass away. **11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside the things of a child. **12** For now we see through a mirror indirectly², but then face to face. Now I know in part, but then I will know completely, just as I have also been completely known. **13** And now these three *things* remain: faith, hope, *and* love. But the greatest of these *is* love.

Appropriate Use of Prophecy and Tongues

14 **1** Pursue love, and strive for spiritual *gifts*, but especially that you may prophesy. **2** For the one who speaks in a tongue does not speak to people but to God, because no one understands, but by the Spirit³ he speaks mysteries. **3** But the one who prophesies speaks to people edification and encouragement and consolation. **4** The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church. **5** Now I want you all to speak with tongues, but even more that you may prophesy. The one who prophesies *is* greater than the one who speaks with tongues, unless he interprets, in order that the church may receive edification.

6 But now, brothers, if I come to you speaking with tongues, how do I benefit you, unless I speak to you either with a revelation or with knowledge or with a prophecy or with a teaching? **7** Likewise, the inanimate things which produce a sound, whether flute or lyre, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the lyre? **8** For indeed, if the trumpet produces an indistinct sound, who will prepare for battle? **9** And so you through the tongue, unless you produce a clear message, how will it be known what is spoken? For you will be speaking into the air. **10** There are probably so many kinds of languages in the world, and none without meaning. **11** Therefore, if I do not know the meaning of the language, I will be a barbarian to the one who is speaking, and the one who is speaking *will be* a barbarian in

¹ Literally “does not seek the things of itself”

² Literally “in an indirect image”

³ Or “in the Spirit”; or “in *his* spirit”

my *judgment*. **12** In this way also you, since you are zealous of spiritual *gifts*, seek for the edification of the church, in order that you may abound.

13 Therefore the one who speaks in a tongue must pray that he may interpret. **14** For if I pray in a tongue, my spirit prays but my mind is unproductive. **15** \perp Therefore what should I do \perp ¹? I will pray with my spirit, but I will also pray with my mind. I will sing praise with my spirit, but I will also sing praise with my mind. **16** For otherwise, if you praise in *your* spirit, how will the one who fills the place of the outsider say the “amen” at your thanksgiving, because he does not know what you are saying? **17** For indeed you are giving thanks well, but the other person is not edified. **18** I give thanks to God *that* I speak with tongues more than all of you, **19** but in the church I prefer to speak five words with my mind, in order that I may instruct other *people*, than ten thousand words in a tongue.

20 Brothers, do not become children in *your* understanding, but with respect to wickedness be as a child, and in *your* understanding be mature. **21** In the law it is written:

“By those who speak a foreign language
and by the lips of others

I will speak to this people,

and not even in this way will they obey me,”²

says the Lord. **22** So then, tongues are for a sign not to those who believe, but to unbelievers, but prophecy *is* not for unbelievers, but for those who believe. **23** Therefore, if the whole church comes together at the same *time* and all speak with tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? **24** But if all prophesy, and some unbeliever or outsider enters, he is convicted by all, he is judged by all, **25** the secret things of his heart become evident, and so, falling on *his* face, he will worship God, proclaiming, “God is truly among you!”

Specific Instructions for Orderly Worship Services

26 \perp Therefore what should you do \perp ³, brothers? Whenever you come together, each one of you has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. All *things* must be *done* for edification. **27** If anyone speaks in a tongue, *it must be* on one occasion two or at most three, and \perp one after the other \perp ⁴, and one must interpret. **28** But if there is no interpreter, he must be silent in the church, but let him speak to himself and to God. **29** Let two or three prophets speak, and the others evaluate. **30** And if *something* is revealed to another who is seated, the first must be silent. **31** For you are all able to prophesy \perp in turn \perp ⁵, in order that all may learn and all may be encouraged, **32** and the spirits of prophets are subject to prophets. **33** For God is not *a God of* disorder but of peace.

As in all the churches of the saints, **34** the women must be silent in the churches, for it is not permitted for them to speak, but they must be in submission, just as the law also says. **35** But if they want to learn something, let them ask their own husbands at home,

¹ Literally “what therefore is it”

² A quotation from Isa 28:11-12

³ Literally “what therefore is it”

⁴ Literally “in turn”

⁵ Literally “one at a time”

for it is shameful for a woman to speak in church. **36** Or has the word of God gone out from you, or has it come to you only?

37 If anyone thinks he is a prophet or spiritual,¹ he should recognize that *the things* which I am writing to you are a command of the Lord. **38** But if anyone ignores *this*, he is ignored.² **39** So then, my brothers, desire to prophesy, and do not prevent speaking with tongues. **40** But let all *things* be *done* decently and according to proper procedure.

Paul's Gospel and the Resurrection of Christ

15 **1** Now I make known to you, brothers, the gospel which I proclaimed to you, which you have also received, in which you also stand, **2** by which you are also being saved, if you hold fast to the message I proclaimed to you, unless you believed to no purpose. **3** For I passed on to you *as of first importance*,³ what I also received, that Christ died for our sins according to the scriptures, **4** and that he was buried, and that he was raised up on the third day according to the scriptures, **5** and that he appeared to Cephas, then to the twelve, **6** then he appeared to more than five hundred brothers at once, the majority of whom remain until now, but some have fallen asleep. **7** Then he appeared to James, then to all the apostles, **8** and last of all, as it were to one born at the wrong time, he appeared also to me. **9** For I am the least of the apostles, not worthy to be called an apostle, because I persecuted the church of God. **10** But by the grace of God I am what I am, and his grace to me has not been in vain, but I labored even more than all of them, and not I, but the grace of God with me. **11** Therefore whether I or those, in this way we preached, and in this way you believed.

Concerning the Resurrection of the Dead

12 Now if Christ is preached as raised up from the dead, how do some among you say that *there* is no resurrection of the dead? **13** But if *there* is no resurrection of the dead, Christ has not been raised *either*. **14** But if Christ has not been raised, then both our preaching *is* in vain, and your faith *is* in vain. **15** And also we are found *to be* false witnesses of God, because we testified against God that he raised Christ, whom he did not raise if after all, then, the dead are not raised. **16** For if the dead are not raised, Christ has not been raised *either*. **17** But if Christ has not been raised, your faith *is* empty; you are still in your sins. **18** And as a further result, those who have fallen asleep in Christ have perished. **19** If *we* have put our hope⁴ in Christ in this life only, we are of all people most pitiable.

20 But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. **21** For since through a man *came* death, also through a man *came* the resurrection of the dead. **22** For just as in Adam all die, so also in Christ all will be made alive. **23** But each in his own group: Christ the first fruits, then those *who are* Christ's at his coming, **24** then the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power. **25** For it is necessary for him

¹ Or "or one who possesses the Spirit"

² Or "if anyone is ignorant, let him be ignorant"

³ Literally "among the first *things*"

⁴ Literally "we are having put our hope"

to reign until he has put all his enemies under his feet. **26** The last enemy to be abolished is death. **27** For “he subjected all *things* under his feet.”¹ But when it says “all *things*” are subjected, *it is* clear that the one who subjected all *things* to him *is* not included. **28** But whenever all *things* are subjected to him, then the Son himself also will be subjected to the one who subjected all *things* to him, in order that God may be all in all.

29 Otherwise, why do they do *it*, those who are being baptized on behalf of the dead? If the dead are not raised at all, why indeed are they being baptized on behalf of them? **30** And why are we in danger every hour? **31** I die every day – yes indeed, by my boasting in you, brothers, which I have in Christ Jesus our Lord! **32** If according to a human perspective I fought wild beasts at Ephesus, what benefit *is it* to me? If the dead are not raised, let us eat and drink, for tomorrow we die.² **33** Do not be deceived! “Bad company corrupts good morals.”³ **34** Sober up correctly and stop sinning,⁴ for some have no knowledge of God – I say *this* to your shame.

Questions Concerning the Resurrection Body

35 But someone will say, “How are the dead raised? And with what sort of body do they come?” **36** Foolish person! What you sow does not come to life unless it dies. **37** And what you sow *is* not the body which it will become, but you sow the bare seed, whether perhaps of wheat or of some of the rest. **38** But God gives to it a body just as he wishes, and to each one of the seeds its own body. **39** Not all flesh *is* the same, but *there is* one flesh of human beings, and another flesh of animals, and another flesh of birds, and another of fish, **40** and heavenly bodies and earthly bodies. But the glory of the heavenly *bodies is* of one kind, and the *glory* of the earthly *bodies is* of another kind. **41** *There is* one glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

42 Thus also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility. **43** It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. **44** It is sown a natural body, it is raised a spiritual body. If *there is* a natural body, *there is* also a spiritual *body*. **45** Thus also it is written, “The first man, Adam, became a living soul”;⁵ the last Adam *became* a life-giving spirit. **46** But the spiritual *is* not first, but the natural; then the spiritual. **47** The first man *is* from the earth, made of earth; the second man *is* from heaven. **48** As the one *who is* made of earth, so also *are* those *who are* made of earth, and as the heavenly, so also *are* those *who are* heavenly. **49** And just as we have borne the image of the *one who is* made of earth, we will also bear the image of the heavenly.

50 But I say this, brothers, that flesh and blood is not able to inherit the kingdom of God, nor can corruption inherit incorruptibility. **51** Behold, I tell you a mystery: we will not all fall asleep, but we will all be changed, **52** in a moment, in the blink of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. **53** For it is necessary *for* this perishable *body* to put on

¹ A quotation from Ps 8:6

² An allusion to Isa 22:13; 56:12

³ A quotation from the Greek poet Menander's comedy *Thais*, 218

⁴ Literally “do not sin”

⁵ A quotation from Gen 2:7

incorruptibility, and this mortal *body* to put on immortality. **54** But whenever this perishable *body* puts on incorruptibility and this mortal *body* puts on immortality, then the saying that is written will take place:

“Death is swallowed up in victory.

55 Where, O death, *is* your victory?

Where, O death, *is* your sting?

56 Now the sting of death *is* sin, and the power of sin *is* the law. **57** But thanks *be* to God, who gives us the victory through our Lord Jesus Christ! **58** So then, my dear brothers, be steadfast, immovable, always abounding in the work of the Lord, *because you*¹ know that your labor is not *in* vain in the Lord.

Concerning the Collection for the Saints

16 **1** Now concerning the collection for the saints: just as I gave directions about *it* to the churches of Galatia, so you do also. **2** On the first *day* of the week, each one of you *put aside*² *something*, saving up *to* whatever extent he has prospered³, in order that whenever I come, at that time collections do not take place. **3** And whenever I arrive, whomever you approve by letters, I will send these to take your gift to Jerusalem. **4** And if it is worthwhile for me to go also, they will travel with me.

Travel Plans for Paul and Associates

5 But I will come to you whenever I go through Macedonia (for I am going through Macedonia), **6** and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. **7** For I do not want to see you now in passing, for I hope to remain some time with you, if the Lord allows *it*. **8** But I will remain in Ephesus until Pentecost, **9** for a great and effective door has opened for me, and *there are* many opponents.

10 But if Timothy comes, see that he is with you without cause to fear, for he is carrying out the Lord’s work, as I also *am*. **11** Therefore do not let anyone disdain him, but send him *on his way* in peace in order that he may come to me, for I am expecting him with the brothers.

12 Now concerning Apollos our brother, I urged him many *times* that he should come to you with the brothers, and he was not at all willing that he should come now, but he will come whenever he has *an* opportunity.

Concluding Exhortations

13 Be on the alert, stand firm in the faith, act courageously, be strong. **14** All your *actions* must be done in love.

15 Now I urge you, brothers – you know about the household of Stephanas, that they are the first fruits of Achaia, and they have devoted themselves to the ministry for the saints – **16** that you also be subject to such people, and to all those who work together

¹ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

² Literally “put from himself”

³ Literally “whatever if anything he has been prospered”

and labor. **17** Now I rejoice over the arrival of Stephanas and Fortunatus and Achaicus, because these make up for your absence, **18** for they have refreshed my spirit and yours. Therefore recognize such people.

Final Greetings and Benediction

19 The churches of *the province of Asia*¹ greet you. Aquila and Prisca greet you in the Lord many *times*, together with the church in their house. **20** All the brothers greet you. Greet one another with a holy kiss.

21 The greeting *is* by my hand – Paul’s. **22** If anyone does not love the Lord, let him be accursed. O Lord, come!²

23 The grace of the Lord Jesus *be* with you. **24** My love *be* with all of you in Christ Jesus.

¹ That is, the Roman province of Asia, known today as Asia Minor

² The Aramaic expression *marana tha* (“O Lord, come!”) can also be rendered *maran atha* (“our Lord has come”); it is used here by Paul without explanation

The Second Letter of Paul to the Corinthians

Greeting

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the church of God that is in Corinth, together with all the saints who are in all Achaia. **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving for God's Compassion and Comfort

3 Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, **4** who comforts us in all our affliction, so that we may be able to comfort those *who are* in all affliction with the comfort with which *we* ourselves are comforted by God. **5** For just as the sufferings of Christ overflow to us, thus through Christ our comfort overflows also. **6** But if we are afflicted, *it is* for your comfort and salvation; if we are comforted, *it is* for your comfort that is at work in the patient endurance of the same sufferings that we also suffer. **7** And our hope for you *is* firm, *because we*¹ know that as you are sharers in the sufferings, so also *you will be sharers* in the comfort.

8 For we do not want you to be ignorant, brothers, concerning our affliction that happened in the *province of Asia*,² that we were burdened to an extraordinary degree, beyond *our* strength, so that we were in despair even of living. **9** But *we* ourselves had the sentence of death in ourselves, so that we would not be putting confidence in ourselves, but in God who raises the dead, **10** who delivered us from so great *a risk* of death, and will deliver *us*, in whom we have put our hope that he will also deliver *us* again, **11** *while*³ you also join in helping _┘ on our behalf _┘⁴ by prayer, so that thanks may be given _┘ on our behalf _┘⁵ by many persons for this gracious gift *given* to us through *the help* of many.

Paul's Clear Conscience

12 For our reason for boasting is this: the testimony of our conscience that we conducted ourselves in the world, and especially toward you, in sincerity and purity of motive from God and not in merely human wisdom, but by the grace of God. **13** For we are not writing *anything* else to you except what you can read or also understand. But I hope that you will understand _┘ completely _┘⁶, **14** just as you have also understood us in

¹ Here “*because*” is supplied as a component of the participle (“*is*”) which is understood as causal

² A reference to the Roman province of Asia (modern Asia Minor)

³ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“*join in helping*”)

⁴ Literally “on behalf of us”

⁵ Literally “on behalf of us”

⁶ Literally “to the end”

part, that we are your reason for boasting, just as you *are* also ours in the day of our Lord Jesus.

Paul Delays His Visit to Corinth

15 And with this confidence, I was wanting to come to you previously, in order that you may have a second proof of my goodwill, **16** and through you to go to Macedonia, and to come to you again from Macedonia, and to be sent on my way by you to Judea. **17** Therefore, *when*¹ I was wanting *to do* this, perhaps then was I making use of vacillation? Or was I deciding what I was deciding according to the flesh, in order that with me my “yes” may be “yes” and my “no” *may be* “no” *at the same time*?² **18** But God *is* faithful, so that our word to you is not “yes” and “no.” **19** For the Son of God, Jesus Christ, the one who was proclaimed among you by us, by me and Silvanus and Timothy, did not become “yes” and “no,” but has become “yes” in him. **20** For as many as *are the* promises of God, in him *they are* “yes”; therefore also through him *is* the “amen” to the glory of God through us. **21** Now the one who establishes us together with you in Christ and who anoints us *is* God, **22** *who* also sealed us and gave the down payment of the Spirit in our hearts.

23 But I call upon God *as* witness against my life, that *in order to*³ spare you, I did not come again to Corinth. **24** Not that we lord it over your faith, but we are fellow workers for your joy, because by faith you stand firm.

2 **1** For I have decided this for myself, not to come to you again in sorrow. **2** For if I *cause* you sorrow, then who will make me glad except the one who is caused to be sad by me? **3** And I wrote this very *thing* in order that *when* *I*⁴ came, I would not experience sorrow from those who ought to have made me glad, *because* *I*⁵ have confidence about you all, that my joy _⌋ belongs to all of you _⌋⁶. **4** For out of great distress and anguish of heart I wrote to you through many tears, not so that you may be caused to be sad, but so that you may know the love that I have especially for you.

Forgive and Comfort the Offender

5 But if anyone has caused sorrow, he has not caused me sorrow, but _⌋ to some degree _⌋⁷ – _⌋ in order not to say too much _⌋⁸ – *to* all of you. **6** This punishment by the majority *is* sufficient for such a person. **7** So then, you should rather forgive and comfort him, lest somehow this person should be overwhelmed by excessive sorrow. **8** Therefore I urge you to confirm *your* love for him. **9** Because for this *reason* also I wrote, in order that I could know your proven character, whether you are obedient in everything. **10** Now

¹ Here “*when*” is supplied as a component of the participle (“was wanting”) which is understood as temporal

² The words “at the same time” are supplied for clarity

³ Here “*in order to*” is supplied as a component of the participle (“spare”) which is understood as purpose

⁴ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

⁵ Here “*because*” is supplied as a component of the participle (“have confidence”) which is understood as causal

⁶ Literally “is of all of you”

⁷ Literally “in part”

⁸ Literally “in order not to burden”

to whomever you forgive anything, I also *do*; for indeed, whatever I have forgiven, if I have forgiven anything, *it is* _└ for your sake _┘¹ in the presence of Christ, **11** in order that we may not be exploited by Satan (for we are not ignorant of his schemes).

Triumphant Ministry in Christ

12 Now *when I*² arrived in Troas for the gospel of Christ and a door was opened for me by the Lord, **13** I did not experience rest in my spirit, *because*³ I did not find Titus my brother, but saying farewell to them, I departed for Macedonia. **14** But thanks *be* to God, who always leads us in triumphal procession in Christ, and who reveals the fragrance of the knowledge of him through us in every place. **15** For we are the aroma of Christ to God among those who are being saved and among those who are perishing, **16** to those on the one hand an odor from death to death, *and* to those on the other hand a fragrance from life to life. And who *is* qualified for these *things*? **17** For we are not like the majority who peddle the word of God, but as from pure motives – but as from God – we speak before God in Christ.

New Covenant Ministry

3 **1** Are we beginning to commend ourselves again? Or *do we*, like some, need letters of recommendation to you or from you? **2** You are our letter, inscribed on our hearts, known and read by all people, **3** revealing that you are a letter of Christ, delivered by us, inscribed not with ink but with the Spirit of the living God, not on stone tablets but on tablets of human hearts.

4 Now we possess such confidence through Christ toward God. **5** Not that we are adequate in ourselves to consider anything as from ourselves, but our adequacy *is* from God, **6** who also makes us adequate *as* servants of a new covenant, not of the letter, but of the Spirit, for the letter kills, but the Spirit gives life.

7 But if the ministry of death in letters carved on stone came with glory, so that the sons of Israel were not able to look intently into the face of Moses because of the glory of his face, which was transitory, **8** how will the ministry of the Spirit not be even more with glory? **9** For if *there was* glory in the ministry of condemnation, by much more will the ministry of righteousness overflow with glory. **10** For indeed what had been glorified has not been glorified in this case, on account of the glory that surpasses *it*. **11** For if what was transitory *came* with glory, by much more what remains *is* with glory.

12 Therefore, *because we*⁴ have such a hope, we use much boldness, **13** and not as Moses used to place a veil over his face, in order that the sons of Israel would not stare at the end of what was transitory. **14** But their minds were hardened. For until this very day, the same veil remains upon the reading of the old covenant, not being uncovered, because it is done away with in Christ. **15** But until today, whenever Moses is read aloud, a veil lies upon their heart, **16** but whenever one turns to the Lord, the veil is removed. **17** Now the Lord is the Spirit, and where the Spirit of the Lord *is*, *there is* freedom. **18** And we all,

¹ Literally “for the sake of you”

² Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

³ This infinitive (“find”) is understood as causal

⁴ Here “*because*” is supplied as a component of the participle (“have”) which is understood as causal

with unveiled face, reflecting¹ the glory of the Lord, are being transformed into the same image from glory into glory, just as from the Lord, the Spirit.

Proclaiming Jesus Christ as Lord

4 **1** Because of this, *since* we² have this ministry, just as we have been shown mercy, we do not lose heart, **2** but we have renounced shameful hidden things, not behaving with craftiness or adulterating the word of God, but with the open proclamation of the truth commending ourselves to every person's conscience before God. **3** But if indeed our gospel is veiled, it is veiled among those who are perishing, **4** among whom the god of this age has blinded the minds of the unbelievers, so that they would not see the light of the gospel of the glory of Christ, who is the image of God. **5** For we do not proclaim ourselves, but Jesus Christ *as* Lord, and ourselves *as* your slaves for the sake of Jesus. **6** For God who said, "Light will shine out of darkness,"³ *is the one* who has shined in our hearts for the enlightenment of the knowledge of the glory of God in the face of Jesus Christ.

Treasure in Earthenware Jars

7 But we have this treasure in earthenware jars, in order that the extraordinary degree of the power may be from God and not from us. **8** We are afflicted in every *way*, but not crushed; perplexed, but not despairing; **9** persecuted, but not abandoned; struck down, but not destroyed; **10** always carrying around the death of Jesus in our body, in order that the life of Jesus may also be revealed in our body. **11** For we who are alive *are* continually being handed over to death because of Jesus, in order that the life of Jesus may also be revealed in our mortal flesh. **12** So then, death is at work in us, but life in you. **13** But *because* we⁴ have the same spirit of faith in accordance with *what is* written, "I believed, therefore I spoke,"⁵ we also believe, therefore we also speak, **14** *because* we⁶ know that the one who raised the Lord Jesus will also raise us together with Jesus and present *us* together with you. **15** For all *these things* _⌋ are for your sake _⌋⁷, in order that the grace that that is increasing through the many may cause thanksgiving to abound to the glory of God.

16 Therefore we do not lose heart, but even if our outer person is being destroyed, yet our inner *person* is being renewed day after day. **17** For our momentary light affliction is producing in us an eternal weight of glory _⌋ beyond all measure and proportion _⌋⁸, **18** *because*⁹ we are not looking at what is seen, but what is not seen. For what is seen *is* temporary, but what is not seen *is* eternal.

¹ Or "contemplating"

² Here "*since*" is supplied as a component of the participle ("have") which is understood as causal

³ An allusion to Gen 1:3

⁴ Here "*because*" is supplied as a component of the participle ("have") which is understood as causal

⁵ A quotation from Ps 116:10

⁶ Here "*because*" is supplied as a component of the participle ("know") which is understood as causal

⁷ Literally "for the sake of you"

⁸ Literally "according to an extraordinary degree to an extraordinary degree"

⁹ Here "*because*" is supplied as a component of the causal genitive absolute participle ("looking at")

Absent from the Body and at Home with the Lord

5 For we know that if our earthly house, the tent, is destroyed, we have a building from God, a house not made by hands, eternal in the heavens. **2** For indeed, in this *house* we groan, *because we*¹ desire to put on our dwelling from heaven, **3** if indeed, even *after we*² have taken *it* off,³ we will not be found naked. **4** For indeed we who are in this tent groan, being burdened $_$ for this reason, that $_$ ⁴ we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life. **5** Now the one who has prepared us for this very *thing is* God, who has given us the down payment, the Spirit.

6 Therefore, *although we are*⁵ always confident and know that *while we*⁶ are at home home in the body we are absent from the Lord – **7** for we live by faith, not by sight – **8** so we are confident and prefer rather to be absent from the body and to be at home with the Lord. **9** Therefore indeed we have as our ambition, whether at home *in the body* or absent *from the body*, to be acceptable to him. **10** For we must all appear before the judgment seat of Christ, in order that each one may receive back the *things* through the body according to what he has done, whether good or bad.

Controlled by the Love of Christ

11 Therefore, *because we*⁷ know the fear of the Lord, we are attempting to persuade people, but we are revealed to God, and I hope to be revealed in your consciences. **12** We are not commending ourselves to you again, but are giving you an opportunity to boast about us, in order that you may have *an answer* for those who boast in appearance and not in heart. **13** For if we are out of our senses, *it is* for God; if we are of sound mind, *it is* for you. **14** For the love of Christ controls us, *because we*⁸ have concluded this: that one died for all; as a result all died. **15** And he died for all, in order that those who live should no longer live for themselves, but for the one who died for them and was raised.

16 So then, from now on we know no one $_$ from a human point of view $_$ ⁹, if indeed we have known Christ $_$ from a human point of view $_$ ¹⁰, but now we know *him this way* no longer. **17** Therefore if anyone *is* in Christ, *he is* a new creation; the old *things* have passed away; behold, new *things* have come. **18** And all these *things are* from God, who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation, **19** namely, that God was in Christ reconciling the world to himself, not

¹ Here “*because*” is supplied as a component of the participle (“desire”) which is understood as causal

² Here “*after*” is supplied as a component of the participle (“have taken off”) which is understood as temporal

³ A number of important early manuscripts read “have put *it* on” here

⁴ Literally “in that”

⁵ Here “*although*” is supplied as a component of the participle (“confident”) which is understood as concessive

⁶ Here “*while*” is supplied as a component of the participle (“are at home”) which is understood as temporal

⁷ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

⁸ Here “*because*” is supplied as a component of the participle (“have concluded”) which is understood as causal

⁹ Literally “according to the flesh”

¹⁰ Literally “according to the flesh”

counting their trespasses against them, and entrusting to us the message of reconciliation. **20** Therefore we are ambassadors on behalf of Christ, as *if*¹ God were imploring *you* through us. We beg *you* on behalf of Christ, be reconciled to God. **21** He made the one who did not know sin *to be* sin on our behalf, in order that we could become the righteousness of God in him.

Afflictions of God's Servants

6 **1** Now *because we*² are fellow workers, we also urge you not to receive the grace of God in vain. **2** For he says,
“At the acceptable time I heard you,
and in the day of salvation I helped you.”³

Behold, now *is* the acceptable time; behold, now *is* the day of salvation! **3** *We are* giving no one an occasion for taking offense in anything, in order that our ministry will not have fault found *with it*, **4** but commending ourselves as servants of God in every *way*, in much endurance, in afflictions, in distresses, in difficulties, **5** in beatings, in prisons, in disturbances, in troubles, in sleepless nights, in going hungry, **6** in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love without hypocrisy, **7** in the word of truth, in the power of God, with the weapons of righteousness for the right hand and left hand, **8** through glory and dishonor, through slander and good repute, *regarded* as deceivers and *yet* truthful, **9** as unknown and *yet* known completely, as dying, and behold, we go on living, as disciplined, and *yet* not put to death, **10** as grieving, but always rejoicing, as poor, but making many rich, as having nothing, and possessing everything.

11 *□* We have spoken freely and openly *□*⁴ to you, Corinthians; our heart is open wide. **12** You are not restricted by us, but you are restricted in your affections. **13** Now the same *way in* exchange (I am speaking as to children), you open wide *your hearts* also.

Do Not Become Unevenly Yoked with Unbelievers

14 Do not become unevenly yoked with unbelievers, for what participation *is there between* righteousness and lawlessness? Or what fellowship *does* light have with darkness? **15** And what agreement *does* Christ have with Beliar? Or what share *does* a believer have with an unbeliever? **16** And what agreement *does the* temple of God have with idols? For we are the temple of the living God, just as God said,

“I will live in⁵ them and will walk about *among them*,
and I will be their God and they will be my people.”⁶

17 Therefore “come out from their midst
and be separate,” says the Lord,
“and do not touch what is unclean,”¹

¹ Here “*if*” is supplied as a component of the participle (“were imploring”) which is understood as conditional

² Here “*because*” is supplied as a component of the participle (“are fellow workers”) which is understood as causal

³ A quotation from Isa 49:8

⁴ Literally “the mouth of us has opened”

⁵ Or “with”

⁶ A quotation from Lev 26:12 (also similar to Jer 32:38, Ezek 37:27)

and I will welcome you,²
18 and I will be a father to you,
and you will be sons and daughters to me,³
says the all-powerful Lord.

Paul's Joy at the Corinthians' Repentance

7 **1** Therefore *since*⁴ we have these promises, dear friends, let us cleanse ourselves from all defilement of body and spirit, accomplishing holiness in the fear of God. **2** *Make room for us in your hearts*.⁵ We have wronged no one, we have ruined no one, we have defrauded no one. **3** I do not say *this* *to condemn you*,⁶ because I have already said that you are in our hearts, so that we die together and we live together. **4** Great *is* my confidence toward you; great *is* my boasting on your behalf; I am filled with encouragement; I am overflowing with joy in all our affliction.

5 For even *when*⁷ we arrived in Macedonia, our body had no rest, but we were afflicted in every way – quarrels outside, fears within. **6** But God, who comforts the humble, comforted us by the coming of Titus, **7** and not only by his coming, but also by the comfort *with* which he was comforted among you, *because he*⁸ reported to us your longing, your mourning, your zeal for me, so that I rejoiced even more. **8** For if indeed I grieved you by my letter, I do not regret *it* (even if I did regret *it*), for I see that that letter grieved you, even though for *a short time*.⁹ **9** Now I do not rejoice that you were grieved, but that you were grieved to repentance. For you were grieved according to *the will of God*, so that you suffered loss in no way through us. **10** For grief according to *the will of God* brings about a repentance *leading* to salvation, not to be regretted, but worldly grief brings about death. **11** For behold how much diligence this very *thing*, being grieved according to *the will of God*, has brought about in you: what defense of yourselves, what indignation, what fear, what longing, what zeal, what punishment! In everything you have demonstrated yourselves to be innocent in this matter. **12** Consequently, even if I wrote to you, it was not because of the one who did wrong or because of the one who had been wronged, but in order that your diligence *on our behalf*,¹⁰ might be revealed to you before God. **13** Because of this we have been encouraged, and in addition to our encouragement, we rejoiced much more over the joy of Titus, because his spirit had been refreshed by all of you. **14** For if I have boasted anything to him about you, I have not been put to shame, but as I have spoken everything to you in truth, thus also our boasting to Titus *has proven to be true*.¹¹ **15** And his

¹ A quotation from Isa 52:11

² A paraphrased quotation from Ezek 20:41

³ A paraphrased quotation from 2 Sam 7:14 and Isa 43:6

⁴ Here “*since*” is supplied as a component of the participle (“have”) which is understood as causal

⁵ Literally “make room for us”

⁶ Literally “for condemnation”

⁷ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“arrived”)

⁸ Here “*because*” is supplied as a component of the participle (“reported”) which is understood as causal

⁹ Literally “an hour”

¹⁰ Literally “on behalf of us”

¹¹ Literally “has become truth”

affection for you is all the more *when he*¹ remembers the obedience of all of you as you welcomed him with fear and trembling. **16** I rejoice, because in everything I am completely confident in you.

Generosity in Giving

8 **1** Now we make known to you, brothers, the grace of God that has been given among the churches of Macedonia, **2** that with a great ordeal of affliction, the abundance of their joy and the extreme depth of their poverty have overflowed to the wealth of their generosity. **3** I testify that *they gave*² according to *their* ability, and beyond *their* ability, by their own choice, **4** requesting of us with much exhortation the favor and the fellowship of the ministry to the saints, **5** and not just as we had hoped, but they gave themselves first to the Lord and *then* to us, by the will of God. **6** So we urged Titus that, just as he had previously begun *it*, thus he would also complete for you this *act of grace*. **7** But just as you excel in everything – in faith and in speaking and in knowledge and with all diligence and in the love from us *that is* in you – so may you excel in this grace also. **8** I am not saying *this* as a command, but proving the genuineness of your love by means of the diligence of others. **9** For you know the grace of our Lord Jesus Christ, that *although he*³ was rich, for your sake he became poor, in order that you, by his poverty, may become rich. **10** And I am giving an opinion in this *matter*, because this is profitable for you who not only began previously, a year ago, to do *something*, but also to want *to do it*. **11** So now also complete the doing *of it*, in order that just as you *have* the eagerness to want *to do it*, thus also *you may* complete *it* from *what you* have. **12** For if the eagerness is present \perp according to what one has \perp ⁴, *it is* acceptable not \perp according to what one does not have \perp ⁵. **13** For *this is* not that for others *there may be* relief, *and* for you difficult circumstances, but *as a matter* of equality. **14** At the present time your abundance *will be* for their need, in order that their abundance may also be for your need, so that there may be equality, **15** just as it is written, “The *one* who *gathered* much did not have too much, and the *one* who *gathered* little did not have too little.”⁶

Arrangements for Administering the Corinthians' Gift

16 But thanks *be* to God, who has put in the heart of Titus the same devotion \perp on your behalf \perp ⁷, **17** because he not only welcomed our request, but being very earnest, by his own choice he went out⁸ to you. **18** And we have sent at the same time with him the brother whose praise in the gospel *has become known* throughout all the churches. **19** And not only *this*, but he was also chosen by the churches *as* our traveling companion together with this gift that is being administered by us to the glory of the Lord himself and *to show* our readiness *to help*. **20** *We are* trying to avoid this, lest anyone should find

¹ Here “*when*” is supplied as a component of the participle (“remembers”) which is understood as temporal

² The words “*they gave*” are not in the Greek text, but are implied

³ Here “*although*” is supplied as a component of the participle (“was”) which is understood as concessive

⁴ Literally “to the degree that if he might have”

⁵ Literally “to the degree that he might not have”

⁶ A quotation from Exod 16:18

⁷ Literally “on behalf of you”

⁸ Or “he is going out” (if this verb is understood as an epistolary aorist)

fault with us in this abundant gift that is being administered by us. **21** For we are taking into consideration what is honorable not only before the Lord, but also before people. **22** And we are sending with them our brother whom we have tested many times in many *things* that he is diligent, but now much more diligent *because of his* great confidence in you. **23** *If there is a question* concerning Titus, *he is* my partner and fellow worker for you. *If there is a question concerning* our brothers, *they are* messengers of the churches, the glory of Christ. **24** Therefore show to them the proof of your love and our boasting about you ₁ openly before ₁ the churches.

God Loves a Cheerful Giver

9 **1** For it is unnecessary for me to write to you concerning the ministry to the saints, **2** because I know your readiness *to help, concerning* which I keep on boasting to the Macedonians about you, that Achaia has been ready *to help* since last year, and your zeal has stirred up the majority *of them*. **3** But I am sending the brothers in order that our boasting about you would not prove to be empty in this case, so that you may be prepared just as I was saying, **4** lest somehow if Macedonians should come with me and find you unprepared, we – ₂ not to speak of you ₂ – would be humiliated in connection with this project. **5** Therefore I considered *it* necessary to urge the brothers that they should go on ahead to you and make arrangements in advance for your generous gift that was promised previously, so this would be prepared as a generous gift and not as grudgingly granted.

6 Now *the point is* this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. **7** Each one *should give* as he has decided in his heart, not ₃ reluctantly ₃ or from compulsion, for God loves a cheerful giver. **8** And God is able to cause all grace to abound to you, so that in everything at all times, *because you*⁴ have enough of everything, you may overflow in every good work. **9** Just as it is written,

“He scattered widely, he gave to the poor;
his righteousness remains ₅ forever ₅.”⁶

10 Now the one who supplies seed to the sower and bread for food will provide and multiply your seed, and will cause the harvest of your righteousness to grow, **11** being made rich in every *way* for all generosity, which is producing through us thanksgiving to God, **12** because the service of this ministry is not only supplying the needs of the saints, but also is overflowing through many *expressions of* thanksgiving to God. **13** Through the proven character of this service *they will* glorify God because of the submission of your confession to the gospel of Christ and the generosity of *your* participation toward them and toward everyone, **14** and *they are* longing for you in their prayers for you, because of the surpassing grace of God to you. **15** Thanks *be* to God for his indescribable gift!

¹ Literally “to the face of”

² Literally “so that I do not speak about you”

³ Literally “out of sorrow”

⁴ Here “*because*” is supplied as a component of the participle (“have”) which is understood as causal

⁵ Literally “for the age”

⁶ A quotation from Ps 112:9

10 **1** Now I, Paul, appeal to you myself by the humility and gentleness of Christ, who ₁ when I am present in person ₁ *am* humble among you, but *when I*² *am* absent *am* bold toward you – **2** now I ask *when I*³ *am* present *that I will* not *need* to be bold with the confidence *with* which I propose to show boldness toward some who consider us as behaving according to the flesh. **3** For *although we*⁴ are living in the flesh, we do not wage war according to the flesh, **4** for the weapons of our warfare *are* not merely human, but powerful to God for the tearing down of fortresses, tearing down arguments **5** and all pride that is raised up against the knowledge of God, and taking every thought captive to the obedience of Christ. **6** And ₁ we are ready ₁⁵ to punish all disobedience, whenever your obedience is completed.

7 You are looking at things according to appearance. If anyone is convinced he himself is Christ's, he should consider this concerning himself again: that just as Christ himself *is*, so also *are we*. **8** For even if I boast somewhat more about our authority that the Lord gave *us* ₁ for building you up and not for tearing you down ₁⁶, I will not be put to shame, **9** so that I do not want to appear as if I were terrifying you by my letters, **10** because it is said, "His letters *are* severe and powerful, but his bodily presence *is* weak and his speech is of no account." **11** Let such a person consider this: that what we are in word by letters *when we*⁷ are absent, *we will also be* in ₁ actions ₁⁸ *when we*⁹ are present. present.

12 For we do not dare to classify or to compare ourselves with some who commend themselves, but *they* themselves, *when they* measure themselves by themselves and compare themselves with themselves, do not understand. **13** But we will not boast ₁ beyond limits ₁¹⁰, but according to the measure of the assignment that God has assigned to us as a measure to reach even as far as you. **14** For we are not overextending ourselves, as *if we*¹¹ had not reached you, because we have reached even as far as you with the gospel of Christ, **15** not boasting ₁ beyond limits ₁¹² in the labors of others, but having hope *that as* your faith is growing to be enlarged greatly by you according to our assignment, **16** so that we may proclaim the gospel in the regions that lie beyond you, *and* not boast in the things accomplished in the *area* assigned to someone else. **17** But "the one who boasts, let him boast in the Lord."¹³ **18** For it is not the one commending himself who is approved, but *the one* whom the Lord commends.

¹ Literally "to the face"

² Here "when" is supplied as a component of the participle ("am absent") which is understood as temporal

³ Here "when" is supplied as a component of the participle ("am present") which is understood as temporal

⁴ Here "although" is supplied as a component of the participle ("are living") which is understood as concessive

⁵ Literally "having with ready"

⁶ Literally "for building up and not for tearing down of you"

⁷ Here "when" is supplied as a component of the participle ("are absent") which is understood as temporal

⁸ Literally "deed"

⁹ Here "when" is supplied as a component of the participle ("are present") which is understood as temporal

¹⁰ Literally "to the things immeasurable"

¹¹ Here "if" is supplied as a component of the participle ("reached") which is understood as conditional

¹² Literally "to the things immeasurable"

¹³ A quotation from Jer 9:24

Paul Defends His Apostleship

11 I wish that you would put up with me ₁ in something a little foolish ₁ – but but indeed you are putting up with me. **2** For I am jealous *for* you with a godly jealousy, because I promised you *in marriage* to one husband, to present *you as* a pure virgin to Christ. **3** But I am afraid lest somehow, as the serpent deceived Eve by his craftiness, your minds may be led astray from the sincerity and the purity of *devotion* to Christ. **4** For if the one who comes proclaims another Jesus whom we have not proclaimed, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you put up with *it well enough!* **5** For I consider myself in no way to be inferior to the preeminent apostles.² **6** But even if *I am* unskilled in speech, yet *I am* not in knowledge; certainly in everything *we* have made this clear to you in every *way*. **7** Or did I commit a sin *by*³ humbling myself in order that you may be exalted, because I proclaimed the gospel of God to you without payment? **8** I robbed other churches *by*⁴ accepting support *from them* for the ministry to you. **9** And *when*⁵ was present with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need, and in everything I kept myself from being a burden to you, and will keep *myself from being a burden*. **10** As *the* truth of Christ is in me, this boasting ₂ of mine ₂ will not be stopped in the regions of Achaia. **11** ₃ Why ₃? Because I do not love you? God knows *I do!* **12** But what I am doing, I will also do, in order that I may remove the opportunity of those who want an opportunity, that they may be found just as also we *are* in what they are boasting about. **13** For such people *are* false apostles, deceitful workers, disguising themselves as apostles of Christ. **14** And no wonder, for Satan himself disguises himself as an angel of light. **15** Therefore *it is* not a great thing if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

Paul Boasts in His Sufferings

16 Again I say, do not let anyone think I am foolish. But indeed, if *you do*, accept me even as foolish, in order that I also may boast a little. **17** What I am saying in this project of boasting, I am not saying as the Lord *would say*, but as in foolishness. **18** Since many are boasting according to human standards, I also will boast. **19** For *because you*⁸ are wise, you put up with foolish people gladly! **20** For you put up with *it* if someone enslaves you, if someone devours *you*, if someone takes advantage of *you*, if someone is presumptuous *toward you*, if someone strikes you in the face. **21** I say *this* to *my* shame, namely, that we have been weak.

¹ Literally “a little something of foolishness”

² Some interpreters take this to refer to the original apostles in Jerusalem; others take Paul to be referring sarcastically to his opponents in Corinth.

³ Here “*by*” is supplied as a component of the participle (“humbling”) which is understood as means

⁴ Here “*by*” is supplied as a component of the participle (“accepting”) which is understood as means

⁵ Here “*when*” is supplied as a component of the participle (“was present”) which is understood as temporal

⁶ Literally “to me”

⁷ Literally “because of what”

⁸ Here “*because*” is supplied as a component of the participle (“are”) which is understood as causal

But in whatever anyone dares to *boast* – I am speaking in foolishness – I also dare to *boast*. **22** Are they Hebrews? I *am* also! Are they Israelites? I *am* also! Are they descendants of Abraham? I *am* also! **23** Are they servants of Christ? – I am speaking as though I were beside myself – I *am* more so, with far greater labors, with far more imprisonments, with beatings to a much greater degree, in *danger of* death many times. **24** Five times I received at the hands of the Jews forty *lashes* less one. **25** Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked. A day and a night I have spent in the deep water. **26** I *have been* on journeys many times, in dangers from rivers, in dangers from robbers, in dangers from *my own* people, in dangers from the Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers because of false brothers, **27** with toil and hardship, often in sleepless nights, with hunger and thirst, often going hungry, in cold and poorly clothed. **28** Apart from these external things, *there is* the pressure on me every day of the anxiety about all the churches. **29** Who is weak, and I *am* not weak? Who is caused to sin, and I do not burn *with indignation*? **30** If it is necessary to boast, I will boast *about* ₁ the things related to my weakness ₁. **31** The God and Father of the Lord Jesus, who is blessed ₂ forever ₂, knows that I am not lying. **32** In Damascus, the governor under King Aretas was guarding the city of the Damascenes in order to take me into custody, **33** and I was lowered through a window through the wall in a rope-basket, and I escaped his hands.

A Vision of Paradise

12 **1** It is necessary to boast; *it is* not profitable, but I will proceed to visions and revelations of the Lord. **2** I know a man in Christ fourteen years ago – whether in the body I do not know, or outside the body I do not know, God knows – such a man was caught up to the third heaven, **3** and I know this man – whether in the body or apart from the body I do not know, God knows – **4** that he was caught up to paradise and heard words not to be spoken, which *it is* not permitted for a person to speak. **5** On behalf of such a person I will boast, but on behalf of myself I will not boast, except in my weaknesses. **6** For if I want to boast, I will not be foolish, because I will be telling the truth, but I am refraining, so that no one can credit to me more than what he sees *in* me or hears anything from me, **7** even because of the extraordinary degree of the revelations. Therefore, so that I would not exalt myself, a thorn in the flesh was given to me, a messenger of Satan, in order that it would torment me so that I would not exalt myself. **8** Three times I appealed to the Lord about this, that it would depart from me. **9** And he said to me, “My grace is sufficient for you, because the³ power is perfected in weakness.” Therefore rather I will boast most gladly in my weaknesses, in order that the power of Christ may reside in me. **10** Therefore I delight in weaknesses, in insults, in calamities, in persecutions and difficulties for the sake of Christ, for whenever I am weak, then I am strong.

¹ Literally “the things of my weakness”

² Literally “to the ages”

³ A majority of later manuscripts read “my”

Paul's Concern for the Christians at Corinth

11 I have become a fool! You compelled me, for I ought to have been commended by you, for *I am* in no way inferior to the preeminent apostles,¹ even if I am nothing. **12** Indeed, the signs of an apostle have been done among you with all patient endurance, both signs and wonders and deeds of power. **13** $_$ For in what respect are you made worse off $_$ ² more than the rest of the churches, except that I myself was not a burden to you? Forgive me this wrong! **14** Behold, this third *time* I am ready to come to you, and I will not be a burden *to you*. For I am not seeking your possessions, but you. For children are not obligated to save up for their parents, but parents for their children. **15** But I will spend and be expended most gladly for your lives. If I love you much more, am I to be loved less? **16** But let *it* be. I have not been a burden to you, but *because I*³ was crafty, I took you by cunning. **17** I have not taken advantage of you $_$ through anyone whom I sent to you $_$ ⁴, *have I?*⁵ **18** I urged Titus *to go*, and I sent the brother *with him*. Titus did not take advantage of you, *did he?*⁶ Did we not conduct ourselves in the same spirit?⁷ Did we not walk in the same footsteps?⁸ **19** Have you been thinking all this time that we are defending ourselves to you? We are speaking in Christ before God, and all *these things*, dear friends, *are* for your edification. **20** For I am afraid lest somehow *when I*⁹ arrive, I will not find you as I want, and I may be found by you as you do not want. *I am afraid*¹⁰ lest somehow *there will be* strife, jealousy, outbursts of anger, selfish ambition, slander, gossip, pride, disorder. **21** *I am afraid* lest *when I*¹¹ come again my God will humiliate me $_$ in your presence $_$ ¹², and I will grieve over many of those who sinned previously and have not repented because of their impurity and sexual immorality and licentiousness that they have practiced.

Final Warnings to the Church at Corinth

13 **1** This *is* the third *time* I am coming to you. $_$ By the testimony $_$ ¹³ of two or three witnesses every word¹⁴ will be established. **2** I have already said when *I* was present the second time, and *although I*¹⁵ am absent now *I* also say in

¹ Some interpreters take this to refer to the original apostles in Jerusalem; others take Paul to be referring sarcastically to his opponents in Corinth.

² Literally “for what is it *with respect to* which you are made worse off”

³ Here “*because*” is supplied as a component of the participle (“was”) which is understood as causal

⁴ Literally “anyone whom I sent to you, through him”

⁵ The negative construction in Greek anticipates a negative answer here

⁶ The negative construction in Greek anticipates a negative answer here

⁷ The negative construction in Greek anticipates a positive answer here

⁸ The negative construction in Greek anticipates a positive answer here

⁹ Here “*when*” is supplied as a component of the participle (“arrive”) which is understood as temporal

¹⁰ The words “I am afraid” are not in the Greek text, but are an understood repetition from the previous clause

¹¹ Here “*when*” is supplied as a component of the participle (“come”) which is understood as temporal

¹² Literally “with you”

¹³ Literally “from the mouth”

¹⁴ Or “matter”

¹⁵ Here “*although*” is supplied as a component of the participle (“am absent”) which is understood as concessive

advance to those who sinned previously and to all the rest, that if I come again I will not spare *anyone*, **3** since you are demanding proof that Christ, who *is* not weak toward you, but is powerful among you, is speaking in me. **4** For indeed, he was crucified because of weakness, but he lives because of the power of God. For we also are weak in him, but we will live together with him because of the power of God toward you.

5 Test yourselves *to see* if you are in the faith. Examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ *is* in you, unless you are unqualified? **6** And I hope that you will recognize that we are not unqualified! **7** Now we pray to God that you not do wrong in any way, not that we are seen as approved, but that you do what is good, even *though* we are *seen* as though unqualified. **8** For we are not able *to do* anything against the truth, but rather *only* for the truth. **9** For we rejoice whenever we are weak, but you are strong, and we pray for this: your maturity. **10** Because of this, I am writing these *things although I*¹ am absent, in order that *when I*² am present I may not have to act severely according to the authority that the Lord has given me for building up and not for tearing down.

Final Greetings and Benediction

11 Finally, brothers, rejoice, be restored, be encouraged, *be in agreement*³, be at peace, and the God of love and peace will be with you. **12** Greet one another with a holy kiss. All the saints greet you. **13** The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit *be* with all of you.

¹ Here “*although*” is supplied as a component of the participle (“am absent”) which is understood as concessive

² Here “*when*” is supplied as a component of the participle (“am present”) which is understood as temporal

³ Literally “think the same thing”

The Letter of Paul to the Galatians

Greeting

1 Paul, an apostle not from men nor by men but through Jesus Christ and God the Father who raised him from the dead, **2** and all the brothers with me, to the churches of Galatia. **3** Grace to you and peace from God our Father and the Lord Jesus Christ, **4** who gave himself for our sins in order to rescue us from the present evil age, according to the will of our God and Father, **5** to whom *be* the glory forever and ever. Amen.

A Different Gospel

6 I am astonished that you are turning away so quickly from the one who called you by the grace of Christ to a different gospel, **7** not that *there* is a different *gospel*, except there are some who are disturbing you and wanting to distort the gospel of Christ. **8** But even if we or an angel from heaven should proclaim a gospel to you contrary to what we proclaimed to you, let him be accursed! **9** As we said before, and now I say again, if anyone is proclaiming a gospel *to* you contrary to what you have received, let him be accursed! **10** For am I now making an appeal to people or *to* God? Or am I seeking to please people? If I were still trying to please people, I would not be a slave of Christ.

Paul's Defense of His Apostleship

11 For I make known to you, brothers, the gospel that has been proclaimed by me, that it is not *of* human origin¹. **12** For neither did I receive it from man, nor was I taught *it*, but *I received it* through a revelation of Jesus Christ. **13** For you have heard about my former way of life in Judaism, that to an extraordinary degree I was persecuting the church of God, and trying to destroy it, **14** and was progressing in Judaism beyond many contemporaries in my nation, *because*² I was a far more zealous adherent of the traditions handed down by my forefathers.

15 But when God, who set me apart from my mother's womb and called *me* by his grace, was pleased **16** to reveal his Son in me, in order that I would proclaim the gospel *about* him among the Gentiles, immediately I did not consult with flesh and blood, **17** nor did I go up to Jerusalem to those *who were* apostles before me, but I went away to Arabia and I returned again to Damascus. **18** Then after three years I went up to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days, **19** but I did not see *any* others of the apostles except James, the brother of the Lord. **20** (Now *the things* which I am writing to you, behold, *I assure you* before God that I am not lying.) **21** Then I came to the regions of Syria and of Cilicia, **22** but I was unknown *in person*³ to the churches of Judea *that are* in Christ, **23** and they were only hearing, "The one formerly

¹ Literally "according to man"

² Here "*because*" is supplied as a component of the participle ("was") which is understood as causal

³ Literally "by face"

persecuting us is now proclaiming the faith that formerly he was attempting to destroy,”
24 and they were glorifying God because of me.

Paul’s Ministry Recognized by the Jerusalem Apostles

2 **1** Then after fourteen years I went up again to Jerusalem with Barnabas, taking along Titus also. **2** Now I went up *there* because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain. **3** But not even Titus *who was* with me, *although*¹ he was a Greek, was compelled to be circumcised. **4** Now *this was* because of the false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, in order that they might enslave us, **5** to whom not even for an hour did we yield in subjection, in order that the truth of the gospel might remain continually with you. **6** But from those _⌋ who were influential _⌋² (whatever they were, *it makes* no difference to me, _⌋ God does not show partiality _⌋³) – for those who were influential added nothing to me. **7** But these, *when they*⁴ saw that I had been entrusted *with* the gospel to the uncircumcision, just as Peter to the circumcision **8** (for the one who was at work through Peter for *his* apostleship to the circumcision was at work also through me for the Gentiles), **9** and *when* James and Cephas and John – those thought to be pillars – acknowledged the grace given to me, they gave to me and Barnabas the right *hand* of fellowship, in order that we *should go* to the Gentiles and they to the circumcision. **10** *They asked* only that we should remember the poor, the very thing I was also eager to do.

Paul Confronts Peter at Antioch

11 But when Cephas came to Antioch, I opposed *him* to his face, because he was condemned. **12** For before certain people came from James, he used to eat with the Gentiles, but when they came, he withdrew and separated himself, *because he*⁵ was afraid of those *who were* of the circumcision, **13** and the rest of the Jews also joined in *this* hypocrisy with him, so that even Barnabas was carried away with them in *their* hypocrisy. **14** But when I saw that they were not being straightforward with the truth of the gospel, I said to Cephas in the presence of *them* all, “If you, *although you*⁶ are a Jew, live like a Gentile and not like a Jew, how can you try to compel the Gentiles to live like Jews?”

¹ Here “*although*” is supplied as a component of the participle (“was”) which is understood as concessive

² Literally “who were thought to be something”

³ Literally “God does not receive the face of man”

⁴ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

⁵ Here “*because*” is supplied as a component of the participle (“was afraid of”) which is understood as causal

⁶ Here “*although*” is supplied as a component of the participle (“are”) which is understood as concessive

Justified by Faith in Christ

15 We are Jews by nature and not sinners from among the Gentiles, **16** but knowing that a person is not justified by the works of the law, if not by faith in Jesus Christ,¹ and we have believed in Christ Jesus so that we may be justified by faith in Christ² and not by the works of the law, because by the works of the law *no* human being will be justified³. **17** But if *while* seeking to be justified by Christ, *we* ourselves also have been found *to be* sinners, then *is* Christ an agent of sin? May it never be! **18** For if I build up again these *things* which I destroyed, I show myself *to be* a transgressor. **19** For through the law I died to the law, in order that I might live to God. I have been crucified with Christ, **20** and I no longer live, but Christ lives in me, and that *life* I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not declare invalid the grace of God, for if righteousness *is* through the law, then Christ died to no purpose.

Justified by the Law, or Justified by Faith?

3 **1** O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* having been crucified? **2** I want only to learn this from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? **3** Are you so foolish? Having begun by the Spirit, are you now trying to be made complete by the flesh? **4** Have you suffered so many *things* for nothing – if indeed also *it was* for nothing? **5** Therefore does the one who gives you the Spirit and who works miracles among you *do so* by the works of the law, or by the hearing of faith?

6 Just as Abraham believed God, and it was credited to him for righteousness, **7** then understand that the ones *who have faith*⁴, these are sons of Abraham. **8** And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news in advance to Abraham: “In you all the nations⁵ will be blessed.”⁶ **9** So then, the ones *who have faith* are blessed together with Abraham who believed. **10** For as many as are of the works of the law are under a curse, for it is written, “Cursed *is* everyone who does not abide by all *the things* that are written in the book of the law to do them.”⁷ **11** Now *it is* clear that no one is justified in the sight of God by the law, because “the one who is righteous will live by faith.”⁸ **12** But the law is not from faith, but “the one who does these *things* will live by them.”⁹

13 Christ redeemed us from the curse of the law *by*¹⁰ becoming a curse for us, because it is written, “Cursed *is* everyone who hangs on a tree,”¹¹ **14** in order that the

¹ Or “by the faithfulness of Jesus Christ”

² Or “by the faithfulness of Christ”

³ Literally “all flesh will not be justified”

⁴ Literally “of faith”

⁵ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁶ A quotation from Gen 12:3; 18:18

⁷ A quotation from Deut 27:26

⁸ Or “the one who is righteous by faith will live,” a quotation from Hab 2:4

⁹ A quotation from Lev 18:5

¹⁰ Here “*by*” is supplied as a component of the participle (“becoming”) which is understood as means

¹¹ A quotation from Deut 21:23

blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.

The Promise to Abraham and His Descendant

15 Brothers, I am speaking according to a human perspective. Nevertheless, *when*¹ the covenant of a man has been ratified, no one declares *it* invalid or adds additional provisions *to it*. **16** Now to Abraham and to his descendant the promises were spoken. It does not say, “and to descendants,” as concerning many, but as concerning one, “and to your descendant,”² who is Christ. **17** Now I am saying this: the law, that came after four hundred and thirty years, does not revoke a covenant previously ratified by God, in order to nullify the promise. **18** For if the inheritance *is* from the law, *it is* no longer from the promise, but God graciously gave *it* to Abraham through the promise.

The Addition of the Law

19 Why then the law? It was added on account of transgressions, until the descendant should come to whom it had been promised, having been ordered through angels by the hand of a mediator. **20** Now the mediator is not for one, but God is one.

21 Therefore *is* the law opposed to the promises of God? May it never be! For if a law had been given that was able to give life, certainly righteousness would have been from the law. **22** But the scripture imprisoned all under sin, in order that the promise could be given by faith³ in Jesus Christ to those who believe.

23 But before faith came, we were detained under the law, imprisoned until the coming faith was revealed. **24** So then, the law became our guardian until Christ, in order that we could be justified by faith. **25** But *after*⁴ faith has come, we are no longer under a guardian. **26** For you are all sons of God through faith in Christ Jesus,⁵ **27** for as many *of you* as were baptized into Christ have put on Christ. **28** There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in Christ Jesus. **29** And if you *are* Christ's, then you are descendants of Abraham, heirs according to the promise.

No Longer Slaves But Sons and Heirs

4 **1** Now I say, for as long a time *as* the heir is a child, *he is* no different from a slave, *although he*⁶ is master of everything, **2** but he is under guardians and managers until the time set by *his* father. **3** So also we, when we were children, we were enslaved under the elemental spirits of the world. **4** But when the fullness of time came, God sent out his Son, born of a woman, born under the law, **5** in order that he might redeem those under the law, in order that we might receive the adoption. **6** And

¹ Here “*when*” is supplied as a component of the participle (“has been ratified”) which is understood as temporal

² A quotation from Gen 12:7; 13:15; 17:7; 24:7

³ Or “through the faithfulness of Jesus Christ”

⁴ Here “*after*” is supplied as a component of the participle (“has come”) which is understood as temporal

⁵ Or “For in Christ Jesus you are all sons of God through faith”

⁶ Here “*although*” is supplied as a component of the participle (“is”) which is understood as concessive

because you are sons, God sent out the Spirit of his Son into our hearts, crying out, “Abba!¹ (Father!),” **7** so that you are no longer a slave but a son, and if a son, also an heir through God.

Do Not Be Enslaved Again

8 But at that time *when you*² did not know God, you were enslaved to the things which by nature are not gods. **9** But now, *because you* have come to know God, or rather have come to be known by God, how can you turn back again to the weak and miserable elemental spirits? Do you want to be enslaved to them³ all over again? **10** You carefully observe days and months and seasons and years. **11** I am afraid *for you*, lest perhaps I have labored for you in vain! **12** I ask you, brothers, become like me, because I also *have become* like you. You have done me no *wrong*!

Paul's Personal Appeal

13 But you know that because of an illness of the flesh I proclaimed the gospel to you the first time. **14** And you did not despise or disdain *what was* a trial for you in my flesh, but you welcomed me like an angel of God, like Christ Jesus. **15** So where *is* your blessing? For I testify to you that, if possible, you would have torn out your eyes *and* given *them* to me! **16** So then, have I become your enemy *by*⁴ being truthful to you? **17** They zealously seek you, not commendably, but they want to exclude you, in order that you may seek them *zealously*. **18** But *it is* good to be sought zealously in good at all times, and not only when I am present with you. **19** My children, for whom I am having birth pains again, until Christ is formed in you! **20** But I could wish to be present with you now, and to change my tone because I am perplexed about you.

Hagar and Sarah Represent Two Covenants

21 Tell me, *you* who are wanting to be under the law, do you not understand⁵ the law? **22** For it is written that Abraham had two sons, one by the female slave and one by the free woman. **23** But the one by the female slave was born according to human descent, and the one by the free woman through the promise, **24** which *things* are spoken allegorically, for these *women* are two covenants, one from Mount Sinai, bearing *children* for slavery, who is Hagar. **25** Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is a slave with her children. **26** But the Jerusalem above is free, which is our mother. **27** For it is written,

“Rejoice, O barren woman, who does not give birth to *children*;
burst out and shout, *you* who do not have birth pains,
because many *are* the children of the desolate *woman*,
even more than *those of* the one who has a husband.”⁶

¹ “Abba” is Aramaic for “father”

² Here “*when*” is supplied as a component of the participle (“know”) which is understood as temporal

³ Literally “to whom”

⁴ Here “*by*” is supplied as a component of the participle (“being truthful”) which is understood as means

⁵ Literally “hear”

⁶ A quotation from Isa 54:1

28 But you, brothers, are children of the promise, just as Isaac. **29** But just as at that time the *child* born according to human descent persecuted the *child born* according to the Spirit, so also now. **30** But what does the scripture say? “Drive out the female slave and her son, for the son of the female slave will never inherit with the son”¹ of the free woman. **31** Therefore, brothers, we are not children of the female slave but of the free woman.

Live in Freedom and Love One Another

5 **1** For freedom Christ has set us free. Stand firm, therefore, and do not be subject again to a yoke of slavery. **2** Look! I, Paul, tell you that if you become circumcised, Christ will profit you nothing! **3** And again I testify to every man who becomes circumcised, that he is under obligation to keep the whole law. **4** You are estranged from Christ, *you* who are attempting to be justified² by the law; you have fallen from grace. **5** For through the Spirit by faith we eagerly await the hope of righteousness. **6** For in Christ Jesus neither circumcision counts for anything nor uncircumcision, but faith working through love.

7 You were running well. Who hindered you from obeying the truth? **8** This persuasion *is* not from the one who calls you! **9** A little leaven leavens the whole batch of dough. **10** I have confidence in you in the Lord that you will think nothing different, but the one who is confusing you _└ will pay the penalty _└³, whoever he may be. **11** Now, brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been abolished. **12** I wish that the ones who are disturbing you would also _└ castrate themselves _└⁴!

13 For you were called to freedom, brothers. Only do not let your freedom *become* an opportunity for the flesh, but through love serve one another. **14** For the whole law is fulfilled in one statement, namely, “You shall love your neighbor as yourself.”⁵ **15** But if you bite and devour one another, watch out *that* you are not consumed by one another.

Live by the Spirit and Reject the Deeds of the Flesh

16 But I say, live by the Spirit, and you will never carry out the desire of the flesh. **17** For the flesh desires against the Spirit, and the Spirit against the flesh, for these are in opposition to one another, so that whatever you want, you may not do these *things*. **18** But if you are led by the Spirit, you are not under the law.

19 Now the deeds of the flesh are evident, which are sexual immorality, impurity, licentiousness, **20** idolatry, sorcery, enmity, strife, jealousy, outbursts of anger, selfish ambition, dissension, factions, **21** envy, drunkenness, carousing, and things like these, *things* which I am telling you *in advance*, just as I said before, that the ones who practice such things will not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness, self control. Against

¹ A quotation from Gen 21:10, which does not include the words “of the free woman”

² The present tense has been translated as conative here (“are attempting”)

³ Literally “will bear the = *his* condemnation”

⁴ Literally “cut themselves off”

⁵ A quotation from Lev 19:18

such things *there* is no law. **24** Now those ₁ who belong to Christ Jesus ₁ have crucified the flesh together with its feelings and its desires.

25 If we live by the Spirit, we must also follow the Spirit. **26** We must not become conceited, provoking one another, envying one another.

Carry One Another's Burdens

6 **1** Brothers, even if a person is caught in some trespass, you *who are* spiritual restore such a person in a spirit of humility, looking out for yourself, lest you also be tempted. **2** Carry the burdens of one another, and so fulfill the law of Christ. **3** For if anyone thinks he is something *although he*² is nothing, he is deceiving himself. **4** But let each one examine his own work, and then he will have a reason for boasting in himself alone, and not in someone else. **5** For each one will carry his own burden.

Do Good to All People

6 Now the one who is taught the word must share in all good *things* with the one who teaches. **7** Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap, **8** because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit. **9** And let us not grow weary in doing good, for at the proper time we will reap, *if we*³ do not give up. **10** So then, as we have opportunity, let us do good to all *people*, and especially to those who belong to the household of faith.

A Final Warning

11 See with what large letters I am writing to you with my *own* hand. **12** As many as are wanting to make a good showing in the flesh, these are attempting to compel⁴ you to be circumcised, only so that they will not be persecuted for the cross of Christ. **13** For not even those who are circumcised observe the law themselves, but they want you to be circumcised in order that they may boast in your flesh. **14** But *as* for me, may it never be *that I* boast, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world. **15** For neither is circumcision anything nor uncircumcision, but a new creation. **16** And all those who follow this rule, peace and mercy *be* on them and on the Israel of God.

Conclusion and Benediction

17 Finally, let no one cause me trouble, for I carry on my body the marks of Jesus. **18** The grace of our Lord Jesus Christ *be* with your spirit, brothers. Amen.

¹ Literally "of Christ Jesus"

² Here "*although*" is supplied as a component of the participle ("is") which is understood as concessive

³ Here "*if*" is supplied as a component of the participle ("give up") which is understood as conditional

⁴ The present tense has been translated as conative here ("are attempting")

The Letter of Paul to the Ephesians

Greeting

1 Paul, an apostle of Christ Jesus by the will of God, to the saints who are in Ephesus¹ and faithful in Christ Jesus: **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

Praise to God for Spiritual Blessings

3 Blessed *is*² the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, **4** just as he chose us in him before the foundation of the world, *that* we should be holy and blameless before him in love,³ **5** having predestined us to adoption through Jesus Christ to himself according to the good pleasure of his will, **6** to the praise of the glory of his grace that he bestowed on us in the beloved, **7** in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, **8** that he caused to abound to us in all wisdom and insight, **9** making known to us the mystery of his will, according to his good pleasure that he purposed in him, **10** for the administration of the fullness of times, to bring together all things in Christ, the things in the heavens and the things on the earth, in him **11** in whom also we were chosen, having been predestined according to the purpose of the One who works all *things* according to the counsel of his will, **12** *that* we who hoped beforehand in Christ should be for the praise of his glory, **13** in whom also you, when you heard⁴ the word of truth, the gospel of your salvation, in whom also when you believed you were sealed with the promised Holy Spirit, **14** who is the down payment of our inheritance, until the redemption of the possession, to the praise of his glory.

Prayer for Spiritual Wisdom

15 Because of this I also, hearing of $_$ your faith $_$ ⁵ in the Lord Jesus and your love for all the saints, **16** do not cease giving thanks for you, making mention in my prayers, **17** that the God of our Lord Jesus Christ, $_$ the glorious Father $_$ ^{6,7} may give you a spirit of wisdom⁸ and revelation in the knowledge of him **18** (the eyes of your hearts having been enlightened), so that you may know what is the hope of his calling, what *are* the riches of the glory of his inheritance among the saints, **19** and what *is* the surpassing greatness of his power toward us who believe, according to the working of his mighty

¹ A number of the earliest and most important manuscripts omit “in Ephesus,” though it is hard to make sense of the line without this phrase (cf. RSV, “to the saints who are also faithful”)

² Or “blessed *be*”

³ Or “before him, having predestined us in love” (the phrase “in love” could go either with v. 4 or v. 5)

⁴ This participle (“hearing”) and the following one (“believing”) are understood as temporal

⁵ Literally “the according to you faith”

⁶ Literally “the Father of glory”

⁷ Here “glorious” is an attributive genitive

⁸ Or “spiritual wisdom” (with “wisdom” is an attributive genitive)

strength **20** which he worked in Christ, raising¹ him from the dead and seating *him*² at his right hand in the heavenly *places*, **21** above all rule and authority and power and lordship and every name named, not only in this age but also in the coming one, **22** and he subjected all *things* under his feet³ and gave him *as* head over all *things* to the church, **23** which is his body, the fullness of the one who fills all *things* in every way.

Made Alive in Christ

2 **1** And you, *and* although you were dead⁴ in your trespasses and sins, **2** in which you formerly walked according to the course of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience, **3** among whom also we all formerly lived in the desires of our flesh, doing the will⁶ of the flesh and of the mind, and we were children of wrath⁷ by nature, as also the rest of *them* were.

4 But God, being rich in mercy, because of his great love *with* which he loved us, **5** and we being dead in trespasses, he made *us* alive together with Christ (by grace you are saved), **6** and raised *us* together and seated *us* together in the heavenly *places* in Christ Jesus, **7** in order that he might show in the coming ages the surpassing riches of his grace in kindness upon us in Christ Jesus. **8** For by grace you are saved through faith, and this *is* not from yourselves, *it is* the gift of God; **9** *it is* not from works, so that no one can boast. **10** For we are his creation, created in Christ Jesus for good works, which God prepared beforehand, so that we may walk in them.

Jewish and Gentile Believers United in Christ

11 Therefore remember that formerly you, the Gentiles in *the* flesh, the so-called uncircumcision by the so-called circumcision in *the* flesh, made by hands, **12** that you were at that time apart from Christ, alienated from the citizenship of Israel, and strangers to the covenants of promise, not having hope, and without God in the world. **13** But now in Christ Jesus you, the ones who once were far away, have become near by the blood of Christ. **14** For he himself is our peace, who made both one and broke down the dividing wall of the partition, the enmity, in his flesh, **15** invalidating the law of commandments in ordinances, in order that he might create the two in himself into one new man, *thus*⁸ making peace, **16** and might reconcile both in one body to God through the cross, killing the enmity in himself.⁹ **17** And coming, he proclaimed the good news of peace to you who were far away and peace to the ones who were near, **18** because through him *we*

¹ These participles are either means (“by raising...and seating”) or temporal (“when he raised...and seated”)

² Here the direct object is supplied from context in the English translation

³ An allusion to Ps 8:6

⁴ Literally “and you being dead”

⁵ Here the participle (“being”) is understood as concessive

⁶ Or “desires”

⁷ This phrase is a Semitic idiom which can mean either (1) “children characterized by wrath” or (2) “children destined for wrath”

⁸ Here “*thus*” is supplied as a component of the participle (“making”) which is understood as result

⁹ Or “by it” (referring to the cross)

both have access in one Spirit to the Father. **19** Consequently, therefore, you are no longer strangers and foreigners, but you are fellow citizens of the saints and members of the household of God, **20** built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,¹ **21** in whom the whole building, joined together, grows into a holy temple in the Lord, **22** in whom you also are built up together into a dwelling place of God in *the Spirit*.²

The Mystery of Christ Revealed

3 **1** On account of this I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles **2** – if indeed you have heard *about* the stewardship of God’s grace given to me for you, **3** that according to revelation the mystery was made known to me, just as I wrote beforehand in brief, **4** so that you may be able when you read³ to understand my insight into the mystery of Christ **5** (which in other generations was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by the Spirit): **6** *that* the Gentiles are fellow heirs, and fellow members of the body, and fellow sharers of the promise in Christ Jesus through the gospel, **7** of which I became a servant, according to the gift of God’s grace given to me, according to the working of his power.

8 To me, the least of all the saints, was given this grace: to proclaim the good news of the fathomless riches of Christ to the Gentiles, **9** and to enlighten everyone *as to* what *is* the administration of the mystery hidden from the ages by God, who created all *things*, **10** in order that the many-sided wisdom of God might be made known now to the rulers and the authorities in the heavenly *places* through the church, **11** according to the purpose of the ages which he carried out in Christ Jesus our Lord, **12** in whom we have boldness and access in confidence through faith in him.⁴ **13** Therefore I ask *you*⁵ not to be discouraged at my afflictions on behalf of you, which are your glory.

Prayer for Spiritual Strength

14 On account of this, I bend my knees before the Father, **15** from whom every⁶ family in heaven and on earth is named, **16** that he may grant you according to the riches of his glory to be strengthened with power through his Spirit in the inner person, **17** *that* Christ may dwell in your hearts through faith (you having been firmly rooted and established in love), **18** in order that you may be strong enough to grasp together with all the saints what *is* the breadth, and length, and height, and depth, **19** and to know the love of Christ that surpasses knowledge, in order that you may be filled up to all the fullness of God.

¹ Or perhaps “capstone”

² Or “are built up together in spirit = *spiritually* into a dwelling place of God” (cf. NRSV)

³ Or “by reading”

⁴ Or “through his *i.e.*, *Christ’s* faithfulness”

⁵ Here the direct object is supplied from context in the English translation

⁶ Or “the whole”

20 Now to the one who is able to do beyond all measure more than all that we ask or think, according to the power that is at work in us, **21** to him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Christians Should Live in Unity

4 **1** Therefore I, the prisoner in the Lord, exhort you to live in a manner worthy of the calling with which you were called: **2** with all humility and gentleness, with patience, putting up with one another in love, **3** being eager to keep the unity of the Spirit in the bond of peace; **4** one body and one Spirit (just as also you were called with one hope of your calling), **5** one Lord, one faith, one baptism, **6** one God and Father of all, who *is* over all, and through all, and in all.

Gifted Leaders Bring the Church to Maturity

7 Now to each one of us was given this grace, according to the measure of Christ's gift. **8** Therefore it says,

“Ascending on high he led captivity captive;
he gave gifts to men.”¹

9 Now “he ascended,” what is *it*, except that he also descended² to the lower regions of the earth? **10** The one who descended himself is also the one who ascended above all the heavens, in order that he might fill all *things*.

11 And he himself gave some *as* apostles and some *as* prophets and some *as* evangelists and some *as* pastors and teachers **12** for the equipping of the saints, for the work of the ministry, for building up the body of Christ, **13** until we all reach the unity of the faith and the knowledge of the Son of God, to a mature man, to a measure of the maturity of the fullness of Christ, **14** so that we may no longer be infants, tossed about by waves and carried about by every wind of teaching, by the trickery of people, by craftiness with reference to the scheming of deceit. **15** But speaking the truth in love, we are to grow into him *with reference to all things*, who is the head, Christ, **16** from whom the whole body, joined together and held together by every supporting ligament, according to the working by measure of each single part, the growth of the body makes for the building up of itself in love.

Appeal for New Behavior

17 This therefore I say and testify in the Lord, *that* you no longer walk as the Gentiles walk: in the futility of their mind, **18** being darkened in understanding, alienated from the life of God, because of the ignorance *that* is in them, because of the hardness of their heart, **19** who, becoming callous, gave themselves over to licentiousness, for the pursuit of all uncleanness in greediness.

20 But you did not learn Christ in this way, **21** if indeed you have heard *about* him, and you were taught by him (just as truth is in Jesus), **22** *that* you take off, according to your former way of life, the old man, who is being destroyed according to deceitful

¹ A quotation from Ps 68:18

² Some secondary manuscripts add “first”

desires, **23** be renewed in the spirit of your mind, **24** and put on the new man (in accordance with God), who is created in righteousness and holiness from the truth.

Old Behavior, New Behavior, and Motivation

25 Therefore, putting aside the lie, speak truth each one of you with his neighbor,¹ because we are members of one another. **26** Be angry and do not sin;² do not let the sun set on your anger, **27** nor give place to the devil. **28** The one who steals must steal no longer, but instead must labor, working with his own hands *what is* good, so that he may have *something* to share with the one who has need. **29** ³No rotten word must proceed ³from your mouth, but only something good for the building up of the need, in order that it may give grace to those who hear, **30** and do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. **31** All bitterness, and rage, and wrath, and clamor, and abusive speech, must be removed from you, together with all wickedness. **32** But become kind toward one another, compassionate, forgiving one another, just as also God in Christ has forgiven you.

Imitators of God

5 **1** Therefore become imitators of God, as beloved children, **2** and live in love, just as also Christ loved us, and gave himself for us an offering and sacrifice to God for a fragrant smell.⁴ **3** But sexual immorality, and all uncleanness, or greediness, must not even be named among you (as is fitting for saints), **4** and obscenity, and foolish talk, or coarse jesting (which *are* not proper), but rather thanksgiving. **5** For this you know ⁵for certain ⁵, that every sexually immoral *person*, or unclean *person*, or greedy *person* (who is an idolater), does not have an inheritance in the kingdom of Christ and God. **6** Let no one deceive you with empty words, for because of these *things* the wrath of God is coming on the sons of disobedience.

Walk Like Children of Light

7 Therefore do not be sharers⁶ with them, **8** for you were formerly darkness, but now *you are* light in the Lord. Live like children of light **9** (for the fruit of the light *is* in all goodness and righteousness and truth), **10** trying to learn what is well-pleasing to the Lord. **11** And do not participate in the unfruitful deeds of darkness, but rather even expose *them*. **12** For it is shameful even to speak *about* the things being *done* by them in secret, **13** but all *things* exposed by the light are made visible, **14** for everything made visible is light. Therefore it says,

Wake up, sleeper,
and rise from the dead,

¹ An allusion to Zech 8:16

² An allusion to Ps 4:4

³ Literally "Every rotten word must not proceed"

⁴ Or "a fragrant offering"

⁵ Literally "for this you know, knowing"

⁶ Or "partners"

and Christ will shine on you.¹
15 Therefore, consider carefully how you live, not as unwise but as wise, **16** making the most of the time because the days are evil.

Being Filled by the Spirit

17 Because of this do not become foolish, but understand what the will of the Lord is. **18** And do not be drunk with wine (in which is dissipation), but be filled by the Spirit, **19** speaking to one another in psalms and hymns and spiritual songs, singing and singing praise in your heart to the Lord, **20** giving thanks always for all *things* in the name of our Lord Jesus Christ to the God and Father, **21** being subject to one another \perp out of reverence for \perp ² Christ **22** – wives to their own husbands as to the Lord, **23** because *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). **24** But as the church is subject to Christ, thus also wives *should be subject*³ to their husbands in everything.

Husbands and Wives

25 Husbands, love your wives, just as Christ also loved the church, and gave himself for her; **26** in order that he might sanctify her by cleansing *her*⁴ with the washing of water by the word; **27** in order that he might present to himself the church glorious, not having a spot or wrinkle or any such *thing*, but that she may be holy and blameless. **28** Thus also husbands ought to love their own wives as their own bodies. The one who loves his own wife loves himself. **29** For no one ever hated his own flesh, but nourishes and cherishes it, just as also Christ *does* the church, **30** because we are members of his body. **31** “For this *reason* a man will leave his father and mother and be joined to his wife, and the two will become one flesh.”⁵ **32** (This mystery is great, but I am speaking with reference to Christ and the church.) **33** Only you also, each one *of you*, must thus love his own wife as himself, and the wife \perp must respect \perp ⁶ her husband.

Children and Parents

6 **1** Children, obey your parents in the Lord, for this is right. **2** “Honor your father and mother” (which is the first⁷ commandment with a promise), **3** “in order that it may be well with you, and you may \perp live a long time \perp ⁸ on the earth.”⁹ **4** And fathers, do not make your children angry, but bring them up in the discipline and instruction of the Lord.

¹ A quotation of unknown origin with possible allusions to Isa 26:19, 51:17, 52:1, 60:1

² Literally “in *the* fear of”

³ The words “should be subject” are not in the Greek text, but are an understood repetition from the previous clause

⁴ Here the direct object is supplied from context in the English translation

⁵ A quotation from Gen 2:24

⁶ Literally “that she fear”

⁷ Or “is a very important”

⁸ Literally “be long-lived”

⁹ A quotation from Exod 20:12 and/or Deut 5:16

Slaves and Masters

5 Slaves, obey your earthly masters with fear and trembling, in the sincerity of your heart, as to Christ, **6** not $_$ while being watched $_$ ¹, as people pleasers, but as slaves of Christ doing the will of God from the heart, **7** serving with goodwill as to the Lord and not to people, **8** knowing that each one of you, if he should do anything good, this he will receive back from the Lord, whether slave or free. **9** And masters, do the same *things* to them, giving up threats, knowing that both their Lord and yours is in heaven, and there is no partiality with him.

Spiritual Warfare

10 Finally, become strong in the Lord and in the might of his strength. **11** Put on the full armor of God, so that you may be able to stand against the strategems of the devil, **12** because our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world rulers of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. **13** Because of this, take up the full armor of God, in order that you may be able to resist in the evil day, and having done everything, to stand. **14** Stand therefore, girding your waist with truth, and putting on the breastplate of righteousness, **15** and binding *shoes* under your feet with the preparation of the good news of peace, **16** in everything taking up the shield of faith, with which you are able to quench all the flaming arrows of the evil one, **17** and receive the helmet of salvation, and the sword of the Spirit, which is the word of God, **18** with all prayer and supplication praying at all times in the Spirit, and to this *end* being alert with all perseverance and supplication for all the saints, **19** and for me, that a word may be given to me at the opening of my mouth, to make known with boldness the mystery of the gospel, **20** for the sake of which I am an ambassador in chains, that $_$ in them $_$ ² I may speak freely, as it is necessary for me to speak.

Conclusion and Benediction

21 Now, so that you also may know $_$ my circumstances $_$ ³, what I am doing, Tychicus, my dear brother and faithful servant in the Lord, will make known to you all *things*, **22** whom I have sent⁴ to you for this very *reason*, that you may know $_$ our circumstances $_$ ⁵, and he may encourage your hearts.

23 Peace to the brothers and love with faith, from God the Father and the Lord Jesus Christ. **24** Grace *be* with all who love our Lord Jesus Christ in incorruptibility.⁶

¹ Literally “with eye service”

² Literally “in it” since “chain” is singular in the Greek text

³ Literally “the things with me”

⁴ Or “whom I am sending”

⁵ Literally “the things concerning us”

⁶ Or “with undying love”

The Letter of Paul to the Philippians

Greeting

1 Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the overseers and deacons. **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

3 I give thanks to my God upon my every remembrance of you,¹ **4** always in my every prayer for all of you, making the prayer with joy, **5** because of your participation in the gospel from the first day until now, **6** convinced of this same *thing*, that the one who began a good work in you will finish *it*² until the day of Christ Jesus, **7** just as it is right for me to think this about all of you, because I have you in my heart, *since*³ both in my imprisonment and in the defense and confirmation of the gospel all of you are sharers of grace with me. **8** For God *is* my witness, that I long for all of you with the affection of Christ Jesus.

Prayer for Spiritual Maturity

9 And this I pray: that your love may abound still more and more in knowledge and all discernment, **10** so that you may approve what is superior, in order that you may be sincere and blameless in⁴ the day of Christ, **11** having been filled *with the* fruit of righteousness which *comes* through Jesus Christ to the glory and praise of God.

The Progress of the Gospel

12 Now I want you to know, brothers, that *my circumstances*⁵ have happened instead for the progress of the gospel, **13** so that my imprisonment in Christ has become known in the whole praetorium⁶ and to all the rest, **14** and most of the brothers, trusting in the Lord because of my imprisonment, dare *even* more to speak the word without fear. **15** Some even because of envy and strife preach Christ, but some also because of good will. **16** The latter *do so* from love, knowing that I am appointed for the defense of the gospel. **17** The former proclaim Christ from selfish ambition, not sincerely, thinking to raise up affliction in my imprisonment. **18** *What is the result?*⁷ Only that in every way, way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice. But also I will rejoice, **19** for I know that this will turn out to me for deliverance through your

¹ Or “upon your every remembrance *of me*”

² Here the direct object is supplied from context in the English translation

³ Here “since” is supplied as a component of the participle (“are”) which is understood as causal

⁴ Or “for,” or “until”

⁵ Literally “the things with me”

⁶ Or “praetorian guard,” or “imperial guard”

⁷ Literally “for what”

prayer and the support of the Spirit of Jesus Christ, **20** according to my eager expectation and hope, that I will be put to shame in nothing, but with all boldness, even now as always Christ will be exalted in my body, whether through life or through death. **21** For to me to live *is* Christ and to die *is* gain. **22** But if *it is* to live in the flesh, this *is* fruitful work for me, and which I will prefer *I do* not know. **23** But I am hard pressed ₁ between the two options ₁, having the desire to depart and to be with Christ, ₂ for this is very much better ₂. **24** But to stay on in the flesh *is* more necessary for your sake. **25** And because I am ₃ convinced of this, I know that I will remain and continue with all of you for your progress and joy in the faith, **26** so that *what* you can be proud of may increase in Christ Jesus because of me through my return again to you.

Stand Firm for the Gospel

27 Only lead your lives in a manner worthy of the gospel of Christ, so that whether I come and see you or am absent I hear ₄ your circumstances ₄, that you are standing firm in one spirit, with one soul contending side by side for the faith of the gospel, **28** and not letting yourselves be intimidated in anything by your opponents, which is a sign of destruction to them, but of your salvation, and this from God, **29** because to you has been graciously granted on behalf of Christ not only to believe in him, but also to suffer on behalf of him, **30** having the same struggle which you saw in me and now hear about in me.

Humility and Unity

2 **1** Therefore, if *there is* any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any affection and compassion, **2** complete my joy, so that ₅ you are in agreement ₅, having the same love, united in spirit, ₆ having one purpose ₆. **3** *Do* nothing according to selfish ambition or according to empty empty conceit, but in humility considering one another better than yourselves, **4** each one of you not looking out for ₇ his own interests ₇, but also each of you *looking out for* ₈ the interests ₈ of others.

Christ's Humiliation and Exaltation

5 Think this in⁹ yourselves which *was* also in Christ Jesus,
6 who, existing in the form of God,
did not consider being equal with God something to be grasped,
7 but emptied himself

¹ Literally “by the two”

² Literally “for *this is* more better by much”

³ Here “because” is supplied as a component of the participle (“convinced”) which is understood as causal

⁴ Literally “the things concerning you”

⁵ Literally “you think the same *thing*”

⁶ Literally “thinking the one *thing*”

⁷ Literally “the things of himself”

⁸ Literally “the things”

⁹ Or “among”

*by*¹ taking the form of a slave,
*by*² becoming in the likeness of people.
And being found in appearance like a man,
8 he humbled himself
*by*³ becoming obedient to the point of death,
that is, death on a cross.
9 Therefore also God exalted him
and graciously granted him the name above every name,
10 so that at the name of Jesus
every knee should bow,
of *those* in heaven and of *those* on earth and of *those* under the earth,
11 and every tongue confess
that Jesus Christ *is* Lord,
to the glory of God the Father.

Holding Fast to the Word of Life

12 Therefore my dear friends, just as you have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling. **13** For the one at work in you, both to will and to work for his good pleasure, is God. **14** Do all *things* without grumbling and disputing, **15** in order that you may become blameless and innocent, children of God without fault⁴ in the midst of a crooked and perverted generation, among whom you shine as stars in the world,⁵ **16** holding fast to the word of life, for a source of pride⁶ to me in the day of Christ, that I did not run in vain or labor in vain. **17** But even if I am being poured out as a drink offering on the sacrifice and service of your faith, I rejoice and rejoice with all of you. **18** And *in* the same *way* also you rejoice and rejoice with me.

Timothy's Proven Character

19 But I hope in the Lord Jesus to send Timothy to you soon, so that I also may be encouraged *when I*⁷ know *your circumstances*⁸. **20** For I have no one like-minded who *will* sincerely be concerned about *your circumstances*⁹. **21** For they all seek *their own interests*¹⁰, not those of Jesus Christ. **22** But you know his proven character, that like a child with a father he served with me for the gospel. **23** Therefore I hope to

¹ Here “by” is supplied as a component of the participle (“taking”) which is understood as means

² Here “by” is supplied as a component of the participle (“becoming”) which is understood as means

³ Here “by” is supplied as a component of the participle (“becoming”) which is understood as means

⁴ Or “blameless”

⁵ Or possibly “in the universe”

⁶ Or “for a cause of boasting”

⁷ Here “when” is supplied as a component of the participle (“know”) which is understood as temporal

⁸ Literally “the things concerning you”

⁹ Literally “the things concerning you”

¹⁰ Literally “the things of themselves”

send him at once, as soon as I see ₁ my circumstances ₁. **24** And I am convinced in the Lord that I myself will arrive shortly also.

Epaphroditus' Mission

25 But I considered *it*² necessary to send to you Epaphroditus, my brother and fellow fellow worker and fellow soldier, but your messenger and servant of my need, **26** because he was longing for all of you and was distressed because you had heard that he was sick. **27** For indeed he was sick, coming near to death, but God had mercy on him and not *on* him only, but also *on* me, so that I would not have grief upon grief. **28** Therefore I am sending him with special urgency, in order that *when*³ you see him again you may rejoice, rejoice, and I may be less anxious. **29** Therefore welcome him in the Lord with all joy, and consider such *people* highly honored, **30** because on account of the work of Christ he came near to the point of death, risking his life in order that ₄ he might make up for your inability to serve me ₄.

Warning Against Evil Workers

3 **1** Finally, my brothers, rejoice in the Lord. To write the same *things* to you *is* not troublesome to me, but *is* a safeguard for you. **2** Beware of the dogs, beware of the evil workers, beware of the mutilation.⁵ **3** For we are the circumcision, the ones who worship⁶ by the Spirit⁷ of God and boast in Christ Jesus and do not *put* confidence in the flesh, **4** although I *could* have confidence even in the flesh.

Righteousness Through Christ

If anyone else thinks to put confidence in the flesh, I *can do so* more: **5** ₈ circumcised on the eighth day ₈, from the nation of Israel, of the tribe of Benjamin, a Hebrew *born* from Hebrews, according to the law a Pharisee, **6** according to zeal persecuting the church, according to the righteousness in the law being blameless. **7** But whatever *things* were gain to me, these *things* I have considered loss because of Christ. **8** ₉ More than that ₉, I even consider all *things* to be loss because of the surpassing greatness of the knowledge of Christ Jesus my Lord, for the sake of whom I have suffered the loss of all *things*, and consider *them*¹⁰ dung, in order that I may gain Christ **9** and may be found in him, not having my righteousness *which is* from the law, but *which is* through faith in Christ,¹¹ the righteousness from God on the basis of faith,¹² **10** so that I may know him

¹ Literally “the things concerning me”

² Here the direct object is supplied from context in the English translation

³ Here “when” is supplied as a component of the participle (“see”) which is understood as temporal

⁴ Literally “he might fill up your lack of service to me”

⁵ This term is a wordplay on the Greek word “circumcision”

⁶ Or “who serve”

⁷ Or “in the Spirit”

⁸ Literally “with respect to circumcision it was on the eighth day”

⁹ Literally “but on the contrary”

¹⁰ Here the direct object is supplied from context in the English translation

¹¹ Or “through Christ’s faithfulness”

¹² Or “on the basis of *his* faithfulness”

and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, **11** if somehow I may attain to the resurrection from the dead. **12** Not that I have already received *this*,¹ or *have* already been made perfect, but I press on if indeed I may lay hold of *that* for which also I was laid hold of by Christ Jesus. **13** Brothers, I do not consider myself to have laid hold of *it*.² But *I do one thing*, forgetting the things behind and straining toward the things ahead, **14** I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Imitate Paul

15 Therefore as many as *are* perfect, *let us hold this opinion*,³ and if you think anything differently, God will reveal this also to you. **16** Only to what we have attained, to the same hold on. **17** Become fellow imitators of me, brothers, and observe those who walk in this way, just as you have us *as* an example. **18** For many live, of whom I spoke about to you many times, but now speak about even weeping, *as* the enemies of the cross of Christ, **19** whose end *is* destruction, whose God *is* the stomach, and *whose* glory *is* in their shame, the ones who think on earthly things. **20** For our commonwealth exists in heaven, from which also we eagerly await a savior, the Lord Jesus Christ, **21** who will transform our humble body *to be* conformed to his glorious body, in accordance with the power that enables him even to subject all *things* to himself.

Appeal for Unity

4 **1** So then, my beloved and greatly desired brothers, my joy and crown, thus stand firm in the Lord, dear friends. **2** I appeal to Euodia and I appeal to Syntyche *to be in agreement*,⁴ in the Lord. **3** Yes, I ask also you, true yokefellow, help them, who struggled along with me in the gospel with both Clement and the rest of my fellow workers whose names *are* in the book of life.

Be Anxious for Nothing

4 Rejoice in the Lord always; again I say, rejoice. **5** Let your gentleness be made known to all people. The Lord *is* near. **6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. **7** And the peace of God that surpasses all understanding will guard your hearts and your minds⁵ in Christ Jesus. **8** Finally, brothers, whatever *things* are true, whatever *things are* honorable, whatever *things are* right, whatever *things are* pure, whatever *things are* pleasing, whatever *things are* commendable, if *there is* any excellence of character and if anything praiseworthy, think about these *things*. **9** And *the things* which you have learned and received and heard about and seen in me, practice these *things*, and the God of peace will be with you.

¹ Here the direct object is supplied from context in the English translation

² Here the direct object is supplied from context in the English translation

³ Literally “let us think this”

⁴ Literally “to think the same *thing*”

⁵ Or “thoughts”

Support for Paul's Ministry

10 But I rejoiced in the Lord greatly that now at last $_$ you have renewed your concern for me $_$ ¹, for whom also you were thinking, but you had no opportunity *to express it*. **11** Not that I speak from need, for I have learned to be content in whatever *circumstances* I am. **12** I know *how* both $_$ to make do with little $_$ ² and I know *how* $_$ to have an abundance $_$ ³. In everything and in all *things* I have learned the secret both to be filled and to be hungry, both $_$ to have an abundance $_$ ⁴ and to go without. **13** I am able *to do all things* by the one who strengthens me. **14** Nevertheless you have done well by sharing⁵ with me in my affliction. **15** Now you also know, Philippians, that at the beginning of the gospel, when I departed from Macedonia, no church shared with me in the matter of giving and receiving except you alone, **16** because even in Thessalonica $_$ on more than one occasion $_$ ⁶ you sent for my need. **17** Not that I seek the gift, but I seek for the profit that increases to your account. **18** But I have received everything *in full* and have an abundance; $_$ I am well supplied $_$ ⁷ *because*⁸ I received from Epaphroditus $_$ what $_$ what you had sent $_$ ⁹, a fragrant offering, an acceptable sacrifice, well-pleasing to God. **19** And my God will fulfill your every need according to his riches in glory in Christ Jesus. **20** Now to our God and Father *be* the glory $_$ forever and ever $_$ ¹⁰. Amen.

Final Greetings and Benediction

21 Greet every saint in Christ Jesus. The brothers with me greet you. **22** All the saints greet you, and especially those of Caesar's household. **23** The grace of the Lord Jesus Christ *be* with your spirit.

¹ Literally "you have revived to think on behalf of me"

² Literally "to be humbled"

³ Literally "to abound"

⁴ Literally "to abound"

⁵ Here "by" is supplied as a component of the participle ("sharing") which is understood as means

⁶ Literally "both once and twice"

⁷ Literally "I have been made full"

⁸ Here "because" is supplied as a component of the participle ("received") which is understood as causal

⁹ Literally "the things from you"

¹⁰ Literally "to the ages of the ages"

The Letter of Paul to the Colossians

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 in Colossae. Grace to you and peace from God our Father.

Thanksgiving for the Colossian Believers

3 We give thanks always to God the Father of our Lord Jesus Christ *when we*¹ pray for you, **4** *since we*² heard about your faith in Christ Jesus and the love that you have for all the saints, **5** because of the hope reserved for you in heaven, which you have heard about beforehand in the word of truth, the gospel, **6** that has come to you, just as also in all the world it is bearing fruit and increasing, just as also among you from the day you heard about and understood the grace of God in truth, **7** just as you learned *it*³ from Epaphras, our dear fellow slave who is a faithful minister of Christ *on your behalf*, **8** *who* also made clear to us your love in the Spirit.

Prayer for Maturity Based on Christ's Preeminence

9 Because of this also we, from the day we heard about *it*,⁴ did not cease praying for you, and asking that you may be filled *with* the knowledge of his will in all wisdom and spiritual insight, **10** so that you may live in a manner worthy of the Lord, *to please him* in all respects *to*⁵, bearing fruit in every good deed and increasing in the knowledge of God, **11** enabled with all power, according to his glorious might, for all steadfastness and patience with joy, **12** giving thanks to the Father who has qualified you for a share of the inheritance of the saints in light, **13** who has rescued us from the domain of darkness and transferred *us*⁶ to the kingdom of the Son *to whom he loves*⁷, **14** in whom we have the redemption, the forgiveness of sins, **15** who is the image of the invisible God, the firstborn over all⁸ creation, **16** because all *things* in the heavens and on the earth were created by him, things visible and things invisible, whether thrones or dominions or rulers or powers, all *things* were created through him and for him, **17** and he himself is before all *things*, and in him all *things* are held together, **18** and he himself is the head of the body, the church, who is the beginning, the firstborn from the dead, so that he himself may become first in everything, **19** because he was well pleased *for* all the fullness to

¹ Here “*when*” is supplied as a component of the participle (“pray”) which is understood as temporal

² Here “*since*” is supplied as a component of the participle (“heard about”) which is understood as causal

³ Here the direct object is supplied from context in the English translation

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally “to all pleasing”

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “of his love”

⁸ Translated as a genitive of subordination (Wallace, *GGBB*, 104)

dwell in him, **20** and through him to reconcile all *things* to himself, *by*¹ making peace through the blood of his cross, through him, whether things on earth or things in heaven.

21 And ² although you were formerly alienated ³ and enemies in attitude, because of your evil deeds, **22** but now he has reconciled *you*⁴ by ⁵ his physical body through death, to present you holy and blameless and above reproach before him, **23** if indeed you remain in the faith, established and steadfast and not shifted away from the hope of the gospel that you heard, which was proclaimed in all creation under heaven, of which I, Paul, became a minister.

Paul's Suffering and Stewardship

24 Now I rejoice in my sufferings on behalf of you, and I fill up in my flesh what is lacking of the afflictions of Christ, on behalf of his body which is the church, **25** of which I became a minister, according to God's stewardship which was given to me for you, to complete the word of God, **26** the mystery *which* has been hidden from the ages and from the generations, but has now been revealed to his saints, **27** to whom God wanted to make known what *is* the glorious wealth of this mystery among the Gentiles, which is Christ in you, the hope of glory, **28** whom we proclaim, *by*⁶ admonishing every person⁷ and teaching every person⁸ with all wisdom, in order that we may present every person⁹ mature in Christ, **29** for which *purpose* also I labor, striving according to his working which is at work powerfully in me.

Christ, the Mystery of God

2 **1** For I want you to know how great a struggle I have on behalf of you, and those in Laodicea, and all those who have not seen my face ¹⁰ in person, **2** so that their hearts may be encouraged, united in love and into all the wealth of the full assurance of insight into the knowledge of the mystery of God, Christ, **3** in whom all the treasures of wisdom and knowledge are hidden. **4** I say this in order that no one will deceive you with persuasive speech, **5** for even if I am absent in the flesh, yet I am with you in spirit, rejoicing and seeing your good order and the steadfastness of your faith in Christ.

Made Alive in Christ

6 Therefore as you have received Christ Jesus the Lord, live in him, **7** firmly rooted and built up in him and established in the faith, just as you were taught, abounding with

¹ Here "by" is supplied as a component of the participle ("making peace") which is understood as means

² Literally "and you formerly being alienated"

³ Here the participle ("being") is understood as concessive

⁴ Here the direct object is supplied from context in the English translation

⁵ Literally "the body of his flesh"

⁶ Here "by" is supplied as a component of the participle ("admonishing") which is understood as means

⁷ Literally "man," used here in a generic sense to refer to persons of either gender

⁸ Literally "man," used here in a generic sense to refer to persons of either gender

⁹ Literally "man," used here in a generic sense to refer to persons of either gender

¹⁰ Literally "in the flesh"

thankfulness. **8** Beware lest anyone take you captive¹ through philosophy and empty deceit, according to human tradition², according to the elemental spirits of the world and not according to Christ, **9** because in him all the fullness of deity dwells bodily, **10** and you are filled in him, who is the head over every ruler and authority, **11** in whom also you were circumcised with a circumcision not made by hands, by the removal of the body of the flesh, by the circumcision of Christ, **12** having been buried with him in baptism, in which also you were raised together with *him* through faith in the working of God, who raised him from the dead. **13** And although you were dead³ in the trespasses and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our trespasses, **14** having destroyed the certificate of indebtedness in ordinances against us, which was hostile to us, and removed it out of the way *by*⁵ nailing it to the cross. **15** *When he*⁶ had disarmed the rulers and the authorities, he made a display of *them* in public, triumphing over them by it.⁷

Do Not Be Judged by Human Religious Rules

16 Therefore do not let anyone judge you with reference to eating and drinking or participation in a feast or a new moon or a sabbath, **17** which are a shadow of what is to come, but the reality *is* Christ. **18** Let no one condemn you, taking pleasure in humility and the worship of angels, going into detail *about the things* which he has seen, inflated without cause by his fleshly mind, **19** and not holding fast to the head, from whom the whole body, supported and held together by the ligaments and sinews, grows with the growth of God.

20 If you have died with Christ to the elemental spirits of the world, why do you submit *to them* as if living in the world? **21** “Do not handle, do not taste, do not touch,” **22** which *things* are all *meant* for destruction by consuming according to human commandments and teachings, **23** which *things* although they have^{8,9} to be sure, an appearance of wisdom in self-made religion and humility and unsparing treatment of the body, do not have any value¹⁰ against the indulgence of the flesh.

Seek the Things Above

3 **1** Therefore, if you have been raised together with Christ, seek the things above, where Christ is, seated at the right hand of God. **2** Set your mind on the things above, not *on* the things on earth. **3** For you have died, and your life is hidden

¹ Literally “anyone be the one who takes captive you”

² Literally “the tradition of men”

³ Literally “and you being dead”

⁴ Here the participle (“being”) is understood as concessive

⁵ Here “by” is supplied as a component of the participle (“nailing”) which is understood as means

⁶ Here “*when*” is supplied as a component of the participle (“had disarmed”) which is understood as temporal

⁷ Or “in him”

⁸ Literally “having”

⁹ Here the participle (“having”) is understood as concessive

¹⁰ Literally “are not with any value”

with Christ in God. **4** When Christ, *who is* your life, is revealed, then you also will be revealed with him in glory.

Put Off the Old Behavior

5 Therefore put to death \perp what is earthly in you \perp ¹: sexual immorality, uncleanness, lustful passion, evil desire, and greediness, which is idolatry, **6** because of which the wrath of God is coming upon the sons of disobedience, **7** in which also you once lived, when you used to live in them.² **8** But now you also lay aside all *these* things: anger, rage, rage, wickedness, slander, abusive language from your mouth. **9** Do not lie to one another, *because you*³ have taken off the old man together with his deeds, **10** and have put on the new *man* that is being renewed in knowledge according to the image of the one who created him, **11** where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, *or* free, but Christ *is* all, and in all.

Appeal for New Behavior

12 Therefore, as *the* chosen of God, holy and *dearly* loved, put on affection, compassion, kindness, humility, gentleness, patience, **13** putting up with one another and forgiving one another. If anyone should have a complaint against anyone, just as also the Lord forgave you, thus also you *do the same*. **14** And to all these *things add* love, which is *the* bond of perfection. **15** And the peace of Christ must rule in your hearts, to which also you were called in one body, and be thankful. **16** Let the word of Christ dwell in you richly, teaching and admonishing one another with all wisdom, with psalms, hymns, *and* spiritual songs, singing with thankfulness in your hearts to God, **17** and everything \perp whatever \perp ⁴ you do in word or in deed, giving thanks *for* all *things* in the name of the Lord Jesus to God the Father through him.

Mutual Responsibilities in Christian Relationships

18 Wives, be subject to your husbands, as is fitting in the Lord. **19** Husbands, love your wives and do not be embittered against them. **20** Children, obey your parents in everything, for this is pleasing in the Lord. **21** Fathers, do not provoke your children, so that they will not become discouraged. **22** Slaves, obey your \perp human \perp ⁵ masters in everything, not \perp while being watched \perp ⁶, as people pleasers, but with sincerity of heart, fearing the Lord. **23** Whatever you do, accomplish *it* from the soul, as to the Lord, and not to people, **24** *because you*⁷ know that from the Lord you will receive the reward of

¹ Literally “the members on the earth”

² Or “among them” (the pronoun may refer either to people or to sins)

³ Here “*because*” is supplied as a component of the participle (“have taken off”) which is understood as causal

⁴ Literally “if anything that”

⁵ Literally “according to the flesh”

⁶ Literally “with eye-service”

⁷ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

the inheritance. Serve¹ the Lord Christ. **25** For the one who does wrong will receive back whatever wrong he has done, and there is no partiality.

4 **1** Masters, grant your slaves justice and fairness, knowing that you also have a master in heaven.

Further Advice for the Christian Life

2 Be devoted to prayer, keeping alert in it with thanksgiving, **3** praying at the same time for us also, that God may open for us a door of the message, to speak the mystery of Christ, for which also *“I am a prisoner”*², **4** so that I may reveal³ it, as it is necessary for me to speak. **5** Live with wisdom toward those outside, making the most of the time. **6** Let your speech always *be* with grace, seasoned with salt, so that *you* may know how it is necessary for you to answer each one.

Exhortations Regarding Fellow Workers

7 Tychicus, my dear brother and faithful servant and fellow slave in the Lord, will make known to you all *“my circumstances”*⁴, **8** whom I have sent to you for this very *reason*, in order that you may know *“our circumstances”*⁵ and he may encourage your hearts, **9** together with Onesimus, my faithful and dear brother, who is *one* of you. They will make known to you all *“the circumstances”*⁶ here.

10 Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (about whom you received instructions – if he should come to you, welcome him), **11** and Jesus who is called Justus. These *are* the only ones who are fellow workers for the kingdom of God from the circumcision, who have been a comfort to me. **12** Epaphras, who is *one* of you, greets you, a slave of Christ Jesus always struggling on behalf of you in his prayers, that you may stand mature and fully assured⁷ in all the will of God. **13** For I testify to him that *“he is working hard”*⁸ on behalf of you and those in Laodicea and those in Hierapolis. **14** Luke the physician, our dear friend, greets you, *as does* Demas. **15** Greet the brothers in Laodicea, and Nympha and the church in her⁹ house. **16** And whenever this letter is read among you, *“see to it”*¹⁰ that it is read also among the Laodicean church, and that you also read the *letter* from Laodicea. **17** And tell Archippus, “Direct your attention to the ministry that you received in the Lord, in order that you may complete it.”

¹ Or “You serve”; the same Greek verb form can be understood as either imperative (“serve”) or indicative (“you serve”), so that commentators and Bible translations differ

² Literally “I have been bound”

³ Or “may make it clear”

⁴ Literally “the things according to me”

⁵ Literally “the things concerning us”

⁶ Literally “the things”

⁷ Or “and filled”

⁸ Literally “he has much labor”

⁹ Some manuscripts, including the majority of Byzantine minuscules, read the masculine form of the pronoun here (“his”), understanding the form of the name “Nympha” earlier in the verse to be masculine

¹⁰ Literally “cause”

Final Greeting and Benediction

18 The greeting *is* by my hand, Paul's. Remember my \square imprisonment \square ¹. Grace *be* with you.

¹ Literally "bonds"

The First Letter of Paul to the Thessalonians

Greeting

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

Thanksgiving for the Thessalonian Believers

2 We give thanks to God always concerning all of you, making mention constantly in our prayers, **3** *because we*¹ remember your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, **4** knowing, brothers *dearly* loved by God, _□ that he has chosen you _□², **5** because our gospel did not come to you with word only, but also with power and with the Holy Spirit and with much certainty, just as you know what sort of *people* we became among you for your sake. **6** And you became imitators of us and of the Lord, receiving the word in much affliction, with the joy of the Holy Spirit, **7** so that you became an example to all those who believe in Macedonia and in Achaia, **8** for from you the word of the Lord has sounded forth, not only in Macedonia and in Achaia, but in every place your faith toward God has gone out, so that we have no need to say anything. **9** For *they* themselves report about us, what sort of welcome we had with you, and how you turned to God from idols to serve *the* living and true God, **10** and to await his Son from heaven, whom he raised from the dead, Jesus, the one who delivers us from the coming wrath.

Paul's Approach to Ministry in Thessalonica

2 **1** For *you* yourselves know, brothers, our reception with you, that it was not in vain, **2** but *after we* had already suffered and been mistreated in Philippi, just as you know, we had the courage in our God to speak to you the gospel of God amid much opposition. **3** For our exhortation *is* not from error or from impurity or with deceit, **4** but just as we have been approved by God to be entrusted with the gospel, thus we speak, not as pleasing people but God, who examines our hearts. **5** _□ For never _□³ did we come with a word of flattery, just as you know, nor with a pretext of greediness (God *is* witness), **6** nor seeking glory from people, neither from you nor from others. **7** _□ Although we could have insisted on our own importance _□⁴ as apostles of Christ, yet we became infants in your midst, like a nursing mother cherishes her own children. **8** Longing for you in this way, we determined to share with you not only the gospel of God but also our own souls, because you had become dear to us.

¹ Here “*because*” is supplied as a component of the participle (“remember”) which is understood as causal

² Literally “the choice of you”

³ Literally “for neither ever”

⁴ Literally “being able to be with a claim of importance”

⁵ Here the participle (“being able”) is understood as concessive

9 For you remember, brothers, our labor and hardship: working by night and day in order not to be a burden to any of you, we proclaimed to you the gospel of God. **10** You are witnesses, and *so is* God, how devoutly and righteously and blamelessly we became to you who believe, **11** just as you know how *we treated* each one of you, like a father his own children, **12** exhorting and consoling you and insisting that you live in a manner worthy of God, who calls you to his own kingdom and glory.

The Thessalonians' Response to Paul's Message

13 And because of this we also give thanks to God constantly, that *when you*¹ received God's word — that you heard² from us, you accepted *it not as the* word of men, but as *it truly is, the* word of God, which also is at work in you who believe. **14** For you became imitators, brothers, of the churches of God *which* are in Judea in Christ Jesus, because you also suffered the same *things* at the hands of your own people, just as *they* themselves *did* also at the hands of the Jews, **15** who killed both the Lord Jesus and the prophets, and who persecuted us, and *who are* not pleasing to God and *are* opposed to all people, **16** hindering us from speaking to the Gentiles in order that they may be saved, so that *they* always fill up their sins. But wrath has come upon them to the end.³

Paul's Desire to Revisit the Thessalonians

17 But *when*⁴ we were made orphans by separation from you, brothers, for — a short time⁵ (in face, not in heart), *we were* even more eager with great desire to see your face, face, **18** because we wanted to come to you — I, Paul, — on more than one occasion⁶ — and Satan hindered us. **19** For who *is* our hope or joy or crown of boasting? *Is it* not even you, in the presence of our Lord Jesus at his coming? **20** For you are our glory and joy.

Paul Sends Timothy to Thessalonica

3 **1** Therefore *when we*⁷ could bear *it* no longer, we determined to be left behind in Athens alone, **2** and we sent Timothy, our brother and fellow worker for God in the gospel of Christ, in order to strengthen and to encourage you about your faith, **3** *so that* no one would be shaken by these afflictions. For *you* yourselves know that we are appointed for this, **4** for indeed when we were with you we told you beforehand that we were about to be afflicted, just as indeed it happened, and you know. **5** Because of this, I also, *when I*⁸ could endure *it* no longer, sent in order to know your faith, lest somehow the tempter tempted you and our labor should be in vain.

¹ Here “*when*” is supplied as a component of the participle (“received”) which is understood as temporal

² Literally “of hearing”

³ Or “has come upon them at last”

⁴ Here “*when*” is supplied as a component of the participle (“were made orphans by separation”) which is understood as temporal

⁵ Literally “the time of an hour”

⁶ Literally “both once and twice”

⁷ Here “*when*” is supplied as a component of the participle (“could bear”) which is understood as temporal

⁸ Here “*when*” is supplied as a component of the participle (“could endure”) which is understood as temporal

Timothy's Positive Report

6 But now, *because*¹ Timothy has come to us from you and has brought good news to us of your faith and love, and that *you* always think kindly of us², desiring to see us just as also we *desire to see* you, **7** because of this, brothers, we have been comforted because of you in all our distress and affliction through your faith, **8** because now we live, if you stand firm in the Lord. **9** For what thanks can we repay to God concerning you, because of all the joy *with* which we rejoice because of you before our God, **10** night and day praying beyond all measure that *we* may see your face and complete what is lacking in your faith?

11 Now *may* our God and Father himself and our Lord Jesus direct our way to you, **12** and *may* the Lord *cause* you to increase and to abound in love for one another and for all, just as also we *do* for you, **13** so that your hearts may be established blameless in holiness before our God and Father at the coming of our Lord Jesus with all his saints. Amen.

Appeal for Continuing Sanctification

4 **1** Finally therefore, brothers, we ask you and appeal to *you* in the Lord Jesus that, just as you have received from us how it is necessary for you to live and to please God, just as indeed you are living, that you progress even more. **2** For you know what commands we gave to you through the Lord Jesus. **3** For this is the will of God, your sanctification: *that* you abstain from sexual immorality; **4** *that* each of you know how to possess his own vessel in sanctification and honor, **5** not in lustful passion, just as also the Gentiles who do not know God; **6** not to transgress and to exploit his brother in the matter, because the Lord *is* the one who avenges concerning all these *things*, just as also we told you beforehand and testified solemnly. **7** For God did not call us to impurity, but in holiness. **8** Therefore the one who rejects *this* is not rejecting man, but God, *who* also gives his Holy Spirit to you.

Affirmation of Continuing Love

9 But concerning brotherly love, I do not have need to write to you, for you yourselves are taught by God to love one another, **10** for indeed you are practicing it toward all the brothers in all of Macedonia. But we urge you, brothers, to progress even more, **11** and to aspire to live a quiet life, and to attend to *your* own business³, and to work with your own hands, just as we commanded you, **12** so that you may live decently toward those outside, and may have need of nothing.

The Comfort of the Lord's Return

13 Now we do not want you to be ignorant, brothers, concerning those who have fallen asleep, so that you will not grieve as also the rest, who have no hope. **14** For if we

¹ Here “*because*” is supplied as a component of the participle (“has come”) which is understood as causal

² Literally “that you have kindly remembrance of us always”

³ Literally “your own things”

believe that Jesus died and rose *again*, thus also God will bring those who have fallen asleep through Jesus together with him. **15** For this we say to you by the word of the Lord, that we who are alive, who remain until the Lord's coming, will not possibly precede those who have fallen asleep. **16** For the Lord himself will descend from heaven with a shout of command, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. **17** Then we who are alive, who remain, will be snatched away at the same time together with them in the clouds for a meeting with the Lord in the air, and thus we will be together with the Lord always. **18** Therefore comfort one another with these words.

The Sudden Arrival of the Day of the Lord

5 **1** Now concerning the times and the seasons, brothers, you have no need of *anything* to be written to you, **2** for *you* yourselves well know that the day of the Lord is coming in the *same* way as a thief in the night. **3** Whenever they say "Peace and security," then sudden destruction will overtake them like the birth pains of a pregnant woman¹, and they will not possibly escape. **4** But you, brothers, are not in the darkness, so that the day should catch you like a thief, **5** for you are all sons of light and sons of day. We are not of the night nor of darkness.

6 So then, we must not sleep like the rest, but must be on the alert and be self-controlled. **7** For those who sleep, sleep at night, and those who get drunk, are drunk at night. **8** But *because*² we are of the day, we must be sober, *by*³ putting on the breastplate of faith and love and *as* a helmet the hope of salvation, **9** because God did not appoint us for wrath, but for the obtaining of salvation through our Lord Jesus Christ, **10** who died for us, so that whether we are awake or asleep, we will live at the same time with him. **11** Therefore encourage one another and build up *each other*⁴, just as indeed you are doing.

Final Exhortations and Benediction

12 Now we ask you, brothers, to respect those who labor among you and rule over you in the Lord and admonish you, **13** and to esteem them beyond all measure in love, because of their work. Be at peace among yourselves.

14 And we urge you, brothers, admonish the disorderly, console the discouraged, help the sick, be patient toward all *people*. **15** See to it that no one pays back evil for evil to anyone, but always pursue good, both toward one another and toward all *people*.

16 Rejoice always, **17** pray constantly, **18** give thanks in everything; for this *is* the will of God for you in Christ Jesus. **19** Do not quench the Spirit. **20** Do not despise prophecies, **21** but examine all *things*; hold fast to *what is* good. **22** Abstain from every form of evil. **23** Now may the God of peace himself sanctify you completely, and may your spirit and soul and body be kept complete, blameless at the coming of our Lord Jesus Christ. **24** The one who calls you *is* faithful, who also will do *this*.

¹ Literally "one who has in the belly"

² Here "*because*" is supplied as a component of the participle ("are") which is understood as causal

³ Here "*by*" is supplied as a component of the participle ("putting on") which is understood as means

⁴ Literally "one the one," i.e., "one the other"

25 Brothers, pray for us also. **26** Greet all the brothers with a holy kiss. **27** I adjure you by the Lord, have this letter read aloud to all the brothers. **28** The grace of our Lord Jesus Christ *be* with you.

The Second Letter of Paul to the Thessalonians

Greeting

1 Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ. **2** Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving for the Thessalonian Believers

3 We ought to give thanks to God always concerning you, brothers, just as it is fitting, because your faith is flourishing and the love of each one of you all toward one another is increasing **4** so that we ourselves boast in you in the churches of God about your patient endurance and faith in all your persecutions and the afflictions that you are enduring, **5** a proof of the righteous judgment of God, so that you may be considered worthy of the kingdom of God, on behalf of which also you are suffering, **6** since *it is* righteous in the sight of God to pay back those who are afflicting you with affliction, **7** and to you who are being afflicted, rest with us at the revelation of the Lord Jesus from heaven with his powerful angels, **8** with flaming fire giving punishment to those who do not know God and who do not obey the gospel of our Lord Jesus, **9** who will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of his strength, **10** whenever he should come to be glorified on that day by his saints and to be marveled at by all who believe, because our testimony was believed among you, **11** for which *purpose* we also pray always for you, that you may be considered worthy of the calling of our God, and he might fulfill every desire for goodness and work of faith with power,¹ **12** in order that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

The Man of Lawlessness Will Be Revealed

2 Now we ask you, brothers, concerning the coming of our Lord Jesus Christ and our assembling to him, **2** that you not be easily shaken from your composure, nor be troubled either by a spirit or by a message or by a letter alleged to be from us,² to the effect that the day of the Lord has arrived. **3** Do not let anyone deceive you in any way, for *that day will not come* unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, **4** who opposes and who exalts himself over every so-called god or object of worship, so that he sits down in the temple of God, proclaiming that he himself is God.

5 Do you not remember that *while*³ we were still with you, we were saying these *things* to you? **6** And you know that which restrains *him* now, so that he will be revealed in his own time. **7** For the mystery of lawlessness is at work already; only the one who

¹ Or “by *his* power”

² Literally “as *if* by us”

³ Here “*while*” is supplied as a component of the participle (“were”) which is understood as temporal

now restrains¹ *will do so* until he is out of the way,² **8** and then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of his mouth, and wipe out by the appearance of his coming, **9** whose coming is in accordance with the working of Satan, with all power and signs and lying wonders, **10** and with every unrighteous deception against those who are perishing, in place of which they did not accept the love of the truth, so that they would be saved. **11** And because of this, God sends them *⌋* a powerful delusion³ so that they will believe the lie, **12** in order that all may be condemned who did not believe the truth, but delighted in unrighteousness.

Stand Firm and Hold Fast

13 But we ought to give thanks to God always concerning you, brothers *dearly* loved by the Lord, because God has chosen you *as* first fruits for salvation by the sanctification of the Spirit and faith in the truth, **14** for which *purpose* also he called you through our gospel for the obtaining of the glory of our Lord Jesus Christ. **15** So then, brothers, stand firm and hold fast to the traditions which you were taught, whether by *spoken* word or by letter from us. **16** Now may our Lord Jesus Christ himself and God our Father, who has loved us and given *us* eternal encouragement and good hope by grace, **17** encourage your hearts and strengthen *you* in every good work and word.

Paul's Prayer Request

3 **1** Finally, brothers, pray for us, that the word of the Lord may progress and be honored, just as also *it was* with you, **2** and that we may be delivered from evil and wicked people, *⌋* for not all have the faith⁴. **3** But the Lord is faithful, who will strengthen you and guard *you* from the evil one. **4** And we have confidence in the Lord about you, that you are both doing and you will do *the things* that we are commanding. **5** Now may the Lord direct your hearts toward the love of God and toward the patient endurance of Christ.

Warning Against Lazy, Irresponsible Behavior

6 But we command you, brothers, in the name of our Lord Jesus Christ, *that* you keep away from every brother who lives irresponsibly and not according to the tradition that they received from us. **7** For you yourselves know how it is necessary to imitate us, that we did not behave irresponsibly among you, **8** nor did we eat bread from anyone without paying, but with toil and labor, *we were* working night and day in order not to be a burden to any of you, **9** not that we do not have the right, but so that we may give ourselves *as* an example to you, so that *you* may imitate us. **10** For even when we were with you, we used to command this to you: that if anyone does not want to work, neither should he eat. **11** For we hear *that* some among you are living irresponsibly, working *at* nothing, but being busybodies. **12** Now we command and we exhort such people in the

¹ Or “restrains it” (referring to the “mystery of lawlessness”; or “restrains him” (referring to the “man of lawlessness” in v. 3)

² Literally “out of the midst”

³ Literally “a working of deceit”

⁴ Literally “for not of all *is* the faith”

Lord Jesus Christ that, working with quietness, they eat their own bread. **13** But *as for* you, brothers, do not be discouraged *while*¹ doing what is right. **14** But if anyone does not obey our message through this letter, take note not to associate with him, in order that he may be put to shame. **15** And do not consider *him* as an enemy, but admonish *him* as a brother.

Final Greeting and Benediction

16 Now may the Lord of peace himself grant you peace through everything in every way. *May the Lord be* with all of you. **17** The greeting *is* by my hand, Paul's, which is *□* a sign of genuineness *□*² in every letter: *□* this is how I write *□*³. **18** The grace of our Lord Jesus Christ *be* with all of you.

¹ Here "*while*" is supplied as a component of the participle ("doing what is right") which is understood as temporal

² Literally "a sign"

³ Literally "in this way I write"

The First Letter of Paul to Timothy

Greeting

1 Paul, an apostle of Christ Jesus according to the command of God our Savior and of Christ Jesus our hope, **2** to Timothy, *my* true child in the faith. Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

Instructions for Timothy in Ephesus

3 Just as I urged you *when I*¹ traveled to Macedonia, remain in Ephesus, so that you may instruct certain people not to teach other doctrine, **4** and not to pay attention to myths and endless genealogies, which cause useless speculations rather than God's plan *that is* by faith. **5** But the goal of our instruction is love from a pure heart and a good conscience and a faith without hypocrisy, **6** from which some have deviated, *and* have turned away into fruitless discussion, **7** wanting to be teachers of the law, *although they*² do not understand either *the things* which they are saying or *the things* concerning which they are speaking confidently.

8 But we know that the law *is* good, if anyone makes use of it lawfully, **9** knowing this, that the law *is* not given for a righteous *person* but for the lawless and rebellious, for the ungodly and sinners, for the unholy and totally worldly, for the one who kills his father and the one who kills his mother, for murderers, **10** sexually immoral people, homosexuals, kidnappers, liars, perjurers, and *whatever*³ else is opposed to sound teaching, **11** according to the glorious gospel of the blessed God that I was entrusted with.

Paul's Thankfulness for the Mercy Shown to Him

12 *I*⁴ give thanks *to*⁴ the one who strengthens me, Christ Jesus our Lord, because he considered me faithful, placing *me* into ministry,⁵ **13** *although I*⁶ was formerly a blasphemer and a persecutor and a violent man, but I was shown mercy because I acted ignorantly in unbelief, **14** and the grace of our Lord abounded with the faith and love *that are* in Christ Jesus. **15** The saying *is* trustworthy and worthy of all acceptance: Christ Jesus came into the world to save sinners, of whom I am the foremost. **16** But because of this I was shown mercy, in order that in me foremost, Christ Jesus might demonstrate his total patience, for an example for those who are going to believe in him for eternal life.

¹ Here "*when*" is supplied as a component of the participle ("traveled") which is understood as temporal

² Here "*although*" is supplied as a component of the participle ("understand") which is understood as concessive

³ Literally "if anything"

⁴ Literally "I have thankfulness"

⁵ Or "service"

⁶ Here "*although*" is supplied as a component of the participle ("was") which is understood as concessive

17 Now to the King of the ages, immortal, invisible, to the only God, *be* honor and glory
_ forever and ever _¹. Amen.

Paul's Charge to Timothy

18 I am setting before you this instruction, Timothy *my* child, in accordance with the prophecies spoken long ago about you, in order that by them you may fight the good fight, **19** having faith and a good conscience, which some, *because they*² have rejected *these*, have suffered shipwreck concerning their faith, **20** among whom are Hymenaeus and Alexander, whom I have handed over to Satan, in order that they may be taught not to blaspheme.

Instructions to Pray for All People

2 **1** Therefore, I urge first of all *that* petitions, prayers, requests, *and* thanksgiving be made on behalf of all people, **2** on behalf of kings and all those who are in authority, in order that we may live a tranquil and quiet life in all godliness and dignity. **3** This *is* good and acceptable before God our Savior, **4** who wants all people to be saved and to come to a knowledge of the truth. **5** For *there is* one God and one mediator between God and human beings, the man Christ Jesus, **6** who gave himself a ransom for all, the testimony at the proper time, **7** for which I was appointed a herald and an apostle – I am speaking the truth, *I am* not lying – a teacher of the Gentiles in faith and truth. **8** Therefore I want the men in every place to pray, lifting up holy hands without anger and dispute.

Instructions for Women

9 Likewise also the women should adorn themselves in appropriate clothing, with modesty and self-control, not with braided hair and gold jewelry or pearls or expensive clothing, **10** but with good deeds which are fitting for women who profess godliness. **11** A woman must learn in quietness with all submission. **12** But I do not permit a woman to teach or to exercise authority over a man, but _ to remain quiet _³. **13** For Adam was formed first, then Eve, **14** and Adam was not deceived, but the woman, *because she*⁴ was deceived, came into transgression. **15** But she will be saved through the bearing of children, if she continues in faith and love and holiness with self-control.

Qualifications for Overseers

3 **1** The saying *is* trustworthy: if anyone aspires to supervision, he desires a good work. **2** Therefore the overseer must be irreproachable, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in teaching, **3** not

¹ Literally “to the ages of the ages”

² Here “*because*” is supplied as a component of the participle (“have rejected”) which is understood as causal

³ Literally “to be in quietness”

⁴ Here “*because*” is supplied as a component of the participle (“was deceived”) which is understood as causal

addicted to wine, not a violent person, but gentle, peaceable, not loving money, **4** managing his own household well, having children in submission with all dignity **5** (but if someone does not know how to manage his own household, how will he take care of the church of God?), **6** not newly converted, lest he become conceited *and* fall into the condemnation of the devil. **7** But *he* must also have a good testimony from those outside, in order that he may not fall into disgrace and the trap of the devil.

Qualifications for Deacons

8 Deacons likewise *must be* dignified, not insincere, not devoted to much wine, not fond of dishonest gain, **9** holding the mystery of the faith with a clear conscience, **10** and these also must be tested first; then let them serve *if they*¹ are above reproach. **11** The wives² likewise *must be* dignified, not slanderous, temperate, faithful in all *things*. **12** Deacons must be husbands of one wife, managing *their* children and their own households well. **13** For those who have served well acquire a good standing for themselves, and great boldness in the faith *that is* in Christ Jesus.

The Mystery of Godliness Described

14 I am writing these *things* to you, hoping to come to you in a short time. **15** But if I am delayed, *I am writing*³ in order that you may know how one must conduct oneself in the household of God, which is the church of the living God, the pillar and mainstay⁴ of the truth. **16** And most certainly, great is the mystery of godliness:

Who was revealed in the flesh,
was vindicated by⁵ the Spirit,
was seen by angels,
was proclaimed among the Gentiles⁶,
was believed on in the world,
was taken up in glory.

The Coming Apostasy

4 **1** Now the Spirit explicitly says that in the last times some will depart from the faith, paying attention to deceitful spirits and teachings of demons, by the hypocrisy of liars, who are seared in their own conscience, **3** who forbid marrying *and insist on* abstaining from foods that God created for sharing in with thankfulness by those who believe and who know the truth, **4** because everything created by God *is* good and nothing *is to be* rejected *if it is*⁷ received with thankfulness, **5** for it is made holy by the word of God and prayer.

¹ Here “*if*” is supplied as a component of the participle (“are”) which is understood as conditional

² Or “The women”

³ The words “I am writing” are not in the Greek text, but are an understood repetition from the previous clause

⁴ Or “basis”; or “support”

⁵ Or perhaps “in”

⁶ Or “nations”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

⁷ Here “*if*” is supplied as a component of the participle (“received”) which is understood as conditional

The Good Servant of Christ

6 By¹ teaching these *things* to the brothers, you will be a good servant of Christ Jesus, trained in the words of the faith and of the good teaching that you have followed faithfully. **7** But reject those *worthless myths* told by elderly women², and train yourself for godliness. **8** For the training of the body is *somewhat*³ profitable, but godliness is profitable for everything, *because it*⁴ holds promise for the present life and for the *life* to come. **9** The statement *is* trustworthy and deserving of complete acceptance. **10** For to this *end* we labor and strive, because we have put our hope in *the* living God, who is the Savior of all people, especially of believers.

11 Command these *things* and teach *them*. **12** Let no one look down on your youth, but be an example for the believers in word, in conduct, in love, in faith, in purity. **13** Until I come, pay attention to the *public* reading,⁵ to exhortation, to teaching. **14** Do not neglect the gift *that is* in you, that was granted to you through prophecy with the laying on of hands by the council of elders. **15** Practice these *things*. Be *diligent*⁶ in these *things*, *things*, in order that your progress may be evident to everyone. **16** Fix *your* attention on yourself and on your teaching. Continue in them, for *by*⁷ doing this you will save both yourself and those who hear you.

Instructions About Widows

5 **1** Do not rebuke an older man, but appeal to *him* as a father, younger men as brothers, **2** older women as mothers, younger women as sisters, with all purity. **3** Honor widows *who are* truly widows. **4** But if any widow has children or grandchildren, they must learn to show profound respect for their own household first, and to pay back recompense to their parents, for this is pleasing in the sight of God. **5** But the widow *who is one* truly, and is left alone, has put her hope in God and continues in her petitions and prayers night and day. **6** But the one who lives for sensual pleasure is dead *even though she*⁸ lives. **7** And command these *things*, in order that they may be irreproachable. **8** But if someone does not provide for his own *relatives*, and especially the members of his household, he has denied the faith and is worse than an unbeliever.

9 Let a widow be put on the list *if she*⁹ is not less than sixty years *old*, the wife of one one husband, **10** being well-attested by good works, if she has brought up children, if she has shown hospitality, if she has washed the feet of the saints, if she has helped those who are oppressed, if she has devoted herself to every good work. **11** But refuse younger widows, for whenever their physical desires lead them away from Christ, they want to marry, **12** *thus* incurring condemnation because they have broken their former pledge. **13**

¹ Here “by” is supplied as a component of the participle (“teaching”) which is understood as means

² Literally “worthless and characteristic of an elderly woman myths”

³ Literally “for a little”

⁴ Here “because” is supplied as a component of the participle (“holds”) which is understood as causal

⁵ Many English translations supply “of scripture” here to clarify what is to be read aloud

⁶ Literally “be in these *things*,” though most English versions supply a predicate here

⁷ Here “by” is supplied as a component of the participle (“doing”) which is understood as means

⁸ Here “even though” is supplied as a component of the participle (“lives”) which is understood as concessive

⁹ Here “if” is supplied as a component of the participle (“is”) which is understood as conditional

And at the same time also, going around from house to house, they learn *to be* idle, and not only idle, but also gossipy and busybodies, saying the things *that are* not necessary. **14** Therefore I want younger *widows* to marry, to bear children, to manage a household, to give the adversary no opportunity for reproach. **15** For already some have turned away *and followed* after Satan. **16** If any believing woman has widows, she must help them, and the church must not be burdened, in order that it may help those *who are* truly widows.

Honoring Worthy Elders and Dealing With Sinners

17 The elders who lead well must be considered worthy of double honor, especially those who labor by speaking and teaching. **18** For the scripture says, “You must not muzzle an ox *while it*¹ is threshing,”² and “The worker *is* worthy of his wages.”³ **19** Do not accept an accusation against an elder except on the evidence of two or three witnesses. **20** Reprove those who sin in the presence of all, in order that the rest also may experience fear. **21** I testify solemnly before God and Christ Jesus and the elect angels that you observe these *things* without prejudice, doing nothing according to partiality. **22** Lay hands on no one hastily, and do not participate in the sins of others. Keep yourself pure. **23** (No longer drink only water, but use a little wine for your stomach and your frequent illnesses.) **24** The sins of some people are evident, preceding *them* to judgment, but for some also they follow after *them*. **25** Likewise also good works *are* evident, and those considered otherwise are not able to be hidden.

Slaves and Masters

6 **1** All those who are under the yoke as slaves must regard their own masters as worthy of all honor, lest the name of God and the teaching be slandered. **2** And those who have believing masters must not look down on *them* because they are brothers, but rather they must serve, because those who benefit by their service are believers and dearly loved.

False Teachers and the Love of Money

Teach and encourage these *things*. **3** If anyone teaches other doctrine and does not devote himself to the sound words of our Lord Jesus Christ and the teaching *that is* in accordance with godliness, **4** he is conceited, understanding nothing, but having a morbid interest concerning controversies and disputes about words, from which come envy, strife, slanders, evil suspicions, **5** constant wrangling by people of depraved mind and deprived of the truth, who consider godliness to be a means of gain. **6** But godliness with contentment is a great means of gain. **7** For we have brought nothing into the world, so that neither can we bring anything out. **8** But *if we*⁴ have food and clothing, with these *things* we will be content. **9** But those who want to be rich fall into temptation and a trap

¹ Here “*while*” is supplied as a component of the participle (“threshing”) which is understood as temporal

² A quotation from Deut 25:4

³ A quotation from Luke 10:7

⁴ Here “*if*” is supplied as a component of the participle (“having”) which is understood as conditional

and many foolish and harmful desires, which plunge those people into ruin and destruction. **10** For the love of money is a root of all evil, by which some, *because they*¹ desire *it*, have gone astray from the faith and have pierced themselves with many pains.

Renewed Charge to Timothy

11 But you, O man of God, flee from these *things*, and pursue righteousness, godliness, faith, love, patient endurance, gentleness. **12** Fight the good fight of the faith; take hold of the eternal life to which you were called, and confessed the good confession in the presence of many witnesses. **13** I command you, in the sight of God who gives life to all *things* and Christ Jesus who testified the good confession before Pontius Pilate, **14** *that* you observe the commandment without fault, irreproachable until the appearing of our Lord Jesus Christ, **15** which he will make known in his own time, the blessed and only Sovereign, the King of those who reign as kings and Lord of those who rule as lords, **16** the *one who* alone possesses immortality, who lives *in* unapproachable light, whom no human being has seen nor is able to see, to whom *be* honor and eternal power. Amen.

Instructions to the Rich

17 Command those *who are* rich in this present age not to be proud and not to put their hope in the uncertainty of riches, but in God, who provides us all *things* richly for enjoyment, **18** to do good, to be rich in good works, to be generous, sharing freely, **19** storing up for themselves a good foundation for the future, in order that they may take hold of *what is* truly life.

Final Charge and Benediction

20 O Timothy, guard what has been entrusted *to you*. Turn away from pointless empty talk and contradictions of *what is* falsely called knowledge, **21** which some, *by*² professing *it*, have deviated concerning the faith. Grace *be* with you *all*.

¹ Here “*because*” is supplied as a component of the participle (“desire”) which is understood as causal

² Here “*by*” is supplied as a component of the participle (“professing”) which is understood as means

The Second Letter of Paul
to
Timothy

Greeting

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of life which *is* in Christ Jesus, **2** to Timothy, *my* dear child. Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Timothy's Spiritual Heritage

3 I am thankful¹ to God, whom I have served with a clear conscience as my ancestors did², when I remember you constantly³ in my prayers night and day, **4** longing to see you *as I*⁴ remember your tears, so that I may be filled with joy, **5** remembering the⁵ sincere faith in you, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that *is* in you also, **6** for which reason I remind you to rekindle the gift of God that is in you through the laying on of my hands. **7** For God has not given us a spirit of cowardice, but of power and love and self-discipline.

Exhortation to Share Paul's Suffering

8 Therefore, do not be ashamed of the testimony about our Lord, nor me his prisoner, but suffer along with *me* for the gospel, according to the power of God, **9** who saved us and called *us* with a holy calling, not according to our works but according to his own purpose and grace that was given to us in Christ Jesus before time began⁶, **10** but has now been disclosed by the appearing of our Savior Christ Jesus, who has abolished death and brought to light life and immortality through the gospel, **11** for which I was appointed a proclaimer and an apostle and a teacher, **12** for which reason also I suffer these *things*. But *I am* not ashamed, because I know in whom I have believed, and I am convinced that he is able to guard *what* I have entrusted until that day. **13** Hold fast to the pattern of sound words which you heard from me, in the faith and love *that are* in Christ Jesus. **14** Guard the good deposit through the Holy Spirit who lives in us.

15 You know this, that all those in Asia turned away from me, among whom are Phygelus and Hermogenes. **16** May the Lord grant mercy to the household of Onesiphorus, because he refreshed me many times, and was not ashamed of my imprisonment, **17** but *when he*⁷ was in Rome, he diligently sought me and found *me*. **18** May the Lord grant him to find mercy from the Lord in that day! And how much he served *me* in Ephesus you know very well.

¹ Literally "I have thankfulness"

² Literally "from ancestors"

³ Literally "I have remembrance concerning you constantly"

⁴ Here "*as*" is supplied as a component of the participle ("remember") which is understood as temporal

⁵ Literally "receiving a remembrance of the"

⁶ Literally "before times eternal"

⁷ Here "*when*" is supplied as a component of the participle ("was") which is understood as temporal

Exhortation to Be Strong in Grace

2 **1** You, therefore, my child, be strong in the grace *that is* in Christ Jesus, **2** and *the things* which you have heard from me in the presence of many witnesses, entrust these *things* to faithful people who will be competent to teach others also. **3** Suffer together with *me* as a good soldier of Christ Jesus. **4** No one who serves as a soldier is entangled in the activities of *everyday* life, so that he may please the one who enlisted *him*. **5** And also if anyone competes he is not crowned unless he competes according to the rules. **6** The farmer who works hard must *be* the first to receive a share of the crops. **7** Consider what I am saying, for the Lord will grant you understanding in all *these things*.

A Trustworthy Saying

8 Remember Jesus Christ, raised from the dead, a descendant of David according to my gospel, **9** in connection with which I suffer misfortune to the point of *imprisonment*¹ as a criminal, but the word of God is not bound. **10** Because of this, I endure all *things* for the sake of the chosen, in order that they also may obtain salvation *which is* in Christ Jesus with eternal glory. **11** The saying *is* trustworthy:

For if we died with *him*, we will also live with *him*;

12 if we endure, we will also reign with *him*;

if we deny *him*, he also will deny us;

13 if we are unfaithful, he remains faithful, *because* he cannot deny himself².

A Worker Approved to God and Not Ashamed

14 Remind *people* of these *things*, solemnly urging *them* before God not to dispute about words. *This is* in no way beneficial *and leads to* the ruin of the hearers. **15** Make every effort to present yourself approved to God, a worker having no need to be ashamed, guiding the word of truth along a straight path. **16** But avoid pointless chatter, for it will progress to greater ungodliness, **17** and their message *will spread*³ like gangrene, among whom are Hymenaeus and Philetus, **18** who have deviated concerning the truth *by*⁴ saying the resurrection has already taken place, and they are upsetting the faith of some. **19** However, the solid foundation of God stands firm, having this seal: “The Lord knows those who are his,”⁵ and “Everyone who names the name of the Lord must abstain from unrighteousness.”

20 Now in a great house *there* are not only gold and silver vessels, but also wooden and earthenware *ones*, some of which *are* for honorable use, and some of which *are* for ordinary use. **21** Therefore, if someone cleanses himself from these *things*, he will be a vessel for honorable use, set apart, useful to the Master, prepared for every good work.

¹ Literally “bonds”

² Literally “because he is not able to deny himself”

³ Literally “will experience spreading”

⁴ Here “*by*” is supplied as a component of the participle (“saying”) which is understood as means

⁵ A quotation from Num 16:5

22 But flee from youthful desires, and pursue righteousness, faith, love, *and* peace, in company with those who call upon the Lord from a pure heart. **23** But avoid foolish and uninformed controversies, *because you*¹ know that they produce quarrels. **24** And the slave of the Lord must not quarrel, but be kind toward everyone, skillful in teaching, tolerant, **25** correcting those who are opposed with gentleness, *seeing* whether perhaps God may grant them repentance to a knowledge of the truth, **26** and they will come to their senses again *and escape* from the trap of the devil, being held captive by him to *do* his will.

Difficult Times Ahead in the Last Days

3 **1** But know this, that in the last days difficult times will come, **2** for people will be lovers of themselves, lovers of money, boasters, arrogant, slanderers, disobedient to parents, ungrateful, unholy, **3** hardhearted, irreconcilable, slanderous, without self-control, savage, with no interest for what is good, **4** traitors, reckless, conceited, loving pleasure rather than loving God, **5** maintaining a form of godliness, but denying its power. Avoid these *people*. **6** For from these are those who slip into houses and captivate foolish women loaded down with sins, led by various kinds of desires, **7** always learning and never able to come to a knowledge of the truth. **8** And *just as*² Jannes and Jambres opposed Moses, so also these oppose the truth, people corrupted in mind, disqualified concerning the faith. **9** But they will not progress to a greater extent, for their folly will be quite evident to everyone, as also the *folly* of those *two* was.

The Value of the Scriptures

10 But you have faithfully followed my teaching, way of life, purpose, faith, patience, love, endurance, **11** persecutions, *and* sufferings that happened to me in Antioch, in Iconium, *and* in Lystra, what sort of persecutions I endured, and the Lord delivered me from all *of them*. **12** And indeed, all those who want to live in a godly manner in Christ Jesus will be persecuted. **13** But evil people and imposters will progress to the worse, deceiving and being deceived. **14** But you continue in *the things* which you have learned and are convinced *of, because you*³ know from whom you learned *them*, **15** and that from childhood you have known the holy writings that are able *to make* you wise for salvation through faith in Christ Jesus. **16** All scripture *is* inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, **17** in order that the person of God may be competent, equipped for every good work.

Paul's Charge to Timothy

4 **1** I solemnly charge *you* before God and Christ Jesus, who is going to judge the living and the dead, and by his appearing and his kingdom, **2** preach the word, be ready in season *and* out of season, reprove, rebuke, exhort, with all patience

¹ Here "*because*" is supplied as a component of the participle ("know") which is understood as causal

² Literally "in the manner in which"

³ Here "*because*" is supplied as a component of the participle ("know") which is understood as causal

and instruction. **3** For there will be a time when they will not put up with sound teaching, but in accordance with their own desires, they will accumulate for themselves teachers, because they have an insatiable curiosity¹, **4** and they will turn away from the hearing of the truth, but will turn to myths. **5** But you, be self-controlled in all *things*, bear hardship patiently, do the work of an evangelist, fulfill your ministry.

6 For I am already being poured out as a drink offering, and the time of my departure is imminent. **7** I have fought the good fight, I have completed the race, I have kept the faith. **8** Finally, the crown of righteousness is reserved for me, that the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who have loved his appearing.

Final Instructions to Timothy

9 Make haste to come to me quickly. **10** For Demas deserted me, *because he*² loved the present age, and went to Thessalonica. Crescens *went* to Galatia; Titus *went* to Dalmatia. **11** Luke alone is with me. Take along Mark *and*³ bring *him* with you, because he is useful to me for ministry. **12** But I have sent Tychicus to Ephesus. **13** *When you*⁴ come, bring the cloak that I left behind in Troas with Carpus, and the scrolls, especially the parchments. **14** Alexander the metalworker did me much harm; may the Lord pay back to him according to his deeds, **15** against whom you also be on guard, because he vehemently opposed our words. **16** At my first defense, no one came to my *aid*, but *they* all deserted me; may it not be counted against them. **17** But the Lord helped me and strengthened me, so that through me the proclamation might be fulfilled and all the Gentiles might hear, and he rescued *me* from the lion's mouth. **18** The Lord will rescue me from every evil deed, and will save *me* for his heavenly kingdom, to whom *be* the glory forever and ever⁵. Amen.

Final Greetings and Benediction

19 Greet Prisca and Aquila and the household of Onesiphorus. **20** Erastus remained in Corinth, but Trophimus I left behind in Miletus *because he*⁶ was sick. **21** Make haste to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you. **22** The Lord *be* with your spirit. Grace *be* with you.

¹ Literally “feeling an itching in the ear”; “because” is supplied as a component of the participle (“feeling an itching”) which is understood as causal

² Here “*because*” is supplied as a component of the participle (“loved”) which is understood as causal

³ Here “*and*” is supplied because the previous participle (“take along”) has been translated as a finite verb

⁴ Here “*when*” is supplied as a component of the participle (“come”) which is understood as temporal

⁵ Literally “to the ages of the ages”

⁶ Here “*because*” is supplied as a component of the participle (“was sick”) which is understood as causal

The Letter of Paul to Titus

Greeting

1 Paul, a slave of God and an apostle of Jesus Christ for the faith of the chosen of God and the knowledge of the truth that *is* according to godliness, **2** in the hope of eternal life which God, who does not lie, promised before eternal ages, **3** but at the proper time has disclosed his message in the proclamation *with* which I was entrusted according to the command of God our Savior, **4** to Titus, *my* true child according to a common faith. Grace and peace from God the Father and Christ Jesus our Savior.

Instructions to Titus in Crete

5 On account of this, I left you behind in Crete, in order that what remains may be set in order and you may appoint elders in every town, as I ordered you. **6** If anyone is blameless, *the* husband of one wife, having faithful¹ children, not \perp accused of dissipation \perp ² or rebellious. **7** For it is necessary *for* the overseer to be blameless as God's steward, not self-willed, not quick-tempered, not addicted to wine, not violent, not greedy for dishonest gain, **8** but hospitable, loving what is good, prudent, just, devout, self-controlled, **9** holding fast to the faithful message according to the teaching, in order that he may be able both to exhort with sound instruction and to reprove those who speak against *it*.

10 For there are many rebellious *people*, idle talkers and deceivers, especially those of the circumcision, **11** whom it is necessary to silence, whoever are ruining whole families *by*³ teaching *things* which must not be *taught* for the sake of dishonest gain. **12** A certain one of them, *one of* their own prophets, has said, "Cretans *are* always liars, evil beasts, lazy gluttons." **13** This testimony is true, for which reason reprove them severely, in order that they may be sound in the faith, **14** not paying attention to Jewish myths and commandments of people who turn away from the truth. **15** To the pure all *things are* pure, but to those who are defiled and unbelieving nothing *is* pure, but both their mind and conscience are defiled. **16** They profess to know God, but by their deeds they deny *him, because they*⁴ are detestable and disobedient, and unfit for every good deed.

Sound Instruction and Consistent Behavior

2 **1** But you, speak *the things* which are fitting for sound instruction. **2** Older men are to be temperate, worthy of respect, self-controlled, sound in faith, in love, *and* in endurance. **3** Older women likewise *are to be* reverent in *their* behavior, not slanderous, not enslaved to much wine, teaching what is good, **4** in order that they

¹ Or "believing"

² Literally "with an accusation of dissipation"

³ Here "by" is supplied as a component of the participle ("teaching") which is understood as means

⁴ Here "because" is supplied as a component of the participle ("are") which is understood as causal

may encourage the young women to love their husbands *and to love their children*, **5** *to be* self-controlled, pure, busy at home, good, being subject to their own husbands, in order that the word of God may not be slandered. **6** Likewise, exhort the young men to be self-controlled, **7** concerning everything showing yourself *to be* an example of good deeds, in your teaching *demonstrating* soundness, dignity, **8** *a* sound message beyond reproach, in order that *an opponent*¹ may be put to shame, *because he*² has nothing bad to say concerning us.

9 Slaves must be subject to their own masters in everything, to be well-pleasing, not to talk back, **10** not stealing, but demonstrating all good faith, in order that they may do credit to the teaching of God our Savior in everything. **11** For the grace of God has appeared, bringing salvation to all people, **12** training us in order that, denying impiety and worldly desires, we may live self-controlled and righteously and godly in the present age, **13** looking forward to the blessed hope and the glorious appearing of our great God and Savior Jesus Christ, **14** who gave himself for us, in order that he might redeem us from all lawlessness and purify for himself a people for his own possession, zealous for good deeds. **15** Speak these *things* and exhort and reprove with all authority. Let no one disregard you.

Conduct Toward All People

3 **1** Remind them to be subject to the rulers *and* to the authorities, to obey, to be prepared for every good work, **2** to speak evil of no one, to be peaceable, gentle, showing all courtesy to all people. **3** For we also were once foolish, disobedient, led astray, enslaved to various desires and pleasures, spending our lives in wickedness and envy, despicable, hating one another. **4** But when the kindness and love for mankind of God our Savior appeared, **5** he saved us, not by deeds of righteousness that we have done, but because of his mercy, through the washing of regeneration and renewal by the Holy Spirit, **6** whom he poured out on us abundantly through Jesus Christ our Savior, **7** so that, having been justified by his grace, we may become heirs according to the hope of eternal life.

Final Instructions to Titus

8 The saying *is* trustworthy, and I want you to insist concerning these *things*, so that those who have believed in God may be careful to engage in good deeds. These things are good and beneficial for people. **9** But avoid foolish controversies and genealogies and contentions and quarrels about the law, for they are useless and fruitless. **10** Reject a divisive person after a first and second admonition, **11** knowing that such a person is perverted and is sinning, being self-condemned.

12 When I send Artemas or Tychicus to you, make haste to come to me in Nicopolis, for I have decided to spend the winter there. **13** Diligently send on their way Zenas the lawyer and Apollos, so that *they may lack nothing*³. **14** But also our *people* must learn

¹ Literally “one from *the* opposed”

² Here “*because*” is supplied as a component of the participle (“has”) which is understood as causal

³ Literally “nothing may lack to them”

to engage in good deeds for necessary needs, so that they will not be unfruitful. **15** All those with me greet you. Greet those who love us in the faith. Grace *be* with all of you.

**The Letter of Paul
to
Philemon**

Greeting

1 Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our dear friend and fellow worker, **2** and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house. **3** Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer for Philemon

4 I thank my God, always making mention of you in my prayers, **5** *because I¹* hear about your love and faith which you have toward the Lord Jesus and for all the saints. **6** *I pray* that the fellowship of your faith may become effective in the knowledge of every good *thing* that *is* in us for Christ. **7** For I have great joy and encouragement from your love, because the hearts of the saints have been refreshed through you, brother.

Paul's Appeal for Onesimus

8 Therefore, *although I²* have great confidence in Christ to order you *to do what* is proper, **9** instead I appeal to *you* because of love, *since I³* am such a one as Paul, now an old man and also a prisoner of Christ Jesus. **10** I am appealing to you concerning my child whom I became the father of during my imprisonment, Onesimus. **11** Once he *was* useless to you, but now *he is* useful both to you and to me, **12** whom I have sent back to you himself, that is, my heart, **13** whom I wanted to keep with me, in order that he might serve me on behalf of you during my imprisonment for the gospel. **14** But apart from your consent, I wanted to do nothing, in order that your good *deed* might be not as according to necessity, but according to *your own* free will. **15** For perhaps because of this, he was separated *from you* for a time, in order that you might have him back forever, **16** no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

Paul's Request to Philemon

17 If therefore you consider me a partner, receive him as *you would* me. **18** But if in anything he has caused you loss or owes *you anything*, \perp charge this to my account \perp . **19** I, Paul, write *this* with my *own* hand: I will pay it back, lest I mention to you that \perp you owe me even your very self besides \perp . **20** Yes, brother, I ought to have some benefit of you in the Lord; refresh my heart in Christ.

¹ Here “*because*” is supplied as a component of the participle (“hear about”) which is understood as causal

² Here “*although*” is supplied as a component of the participle (“have”) which is understood as concessive

³ Here “*since*” is supplied as a component of the participle (“am”) which is understood as causal

⁴ Literally “this to me charge to *my* account”

⁵ Literally “even yourself to me you owe besides”

21 Confident of your obedience, I am writing to you *because I*¹ know that you will do even beyond what I say. **22** At the same time also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

Final Greetings and Benediction

23 Epaphras, my fellow prisoner in Christ Jesus, greets you, **24** *and so do* Mark, Aristarchus, Demas, *and* Luke, my fellow workers. **25** The grace of the Lord Jesus Christ *be* with your spirit.

¹ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

The Letter to the Hebrews

God's Full and Final Revelation in the Son

1 **1** Although¹ God spoke long ago in many parts² and in many ways to the fathers by the prophets, **2** in these last days he has spoken to us by a Son, whom he appointed heir of all *things*, through whom also he made the world,³ **3** who is the radiance of his glory and the representation of his essence, sustaining all *things* by the word of his power. *When he*⁴ had made purification for sins, he sat down at the right hand of the Majesty on high, **4** having become by so much better than the angels, by as much as he has inherited a more excellent name than theirs.

The Son Superior to the Angels

5 For to which of the angels did he ever say,
“You are my son,
today I have fathered you,”⁵
and again,
“I will be _{to} his father _{to},”⁶
and he will be _{to} my son _{to},”⁷”⁸
6 And again, when he brings the firstborn into the world, he says,
“And let all *the* angels of God worship him.”⁹
7 And concerning the angels he says,
“The one who makes his angels winds,
and his servants a flame of fire,”¹⁰
8 but concerning the Son,
“Your throne, O God, *is* _{to} forever and ever _{to},”¹¹
and the scepter of righteous *is the* scepter of your kingdom.
9 You have loved righteousness and hated lawlessness;
because of this God, your God, has anointed you
with the olive oil of joy more than your companions.¹²
10 And,
“You, Lord, laid the foundation of the earth in the beginning,

¹ Here “*although*” is supplied as a component of the participle (“spoke”) which is understood as concessive

² Or “portions”

³ Or “the universe”; literally “the ages”

⁴ Here “*when*” is supplied as a component of the participle (“had made”) which is understood as temporal

⁵ A quotation from Ps 2:7

⁶ Literally “to him for a father”

⁷ Literally “to me for a son”

⁸ A quotation from 2 Sam 7:14 (cf. 1 Chr 17:13)

⁹ A quotation from Deut 32:43 and Ps 97:7

¹⁰ A quotation from Ps 104:4

¹¹ Literally “for the age of the age”

¹² A quotation from Ps 45:6-7

and the heavens are the works of your hands;
11 they will perish, but you continue,
 and they will all become old like a garment,
12 and like a robe you will roll them up,
 and like a garment they will be changed;
 but you are the same, and your years will not run out.”¹
13 But to which of the angels has he ever said,
 “Sit down at my right hand,
 until I make your enemies a footstool for your feet.”²
14 Are they not all spirits engaged in special service, sent on assignment for the sake of
 those who are going to inherit salvation?

Warning Not to Neglect Salvation

2 **1** Because of this, *it is* all the more necessary *that* we pay attention to the *things*
 we have heard, lest we drift away. **2** For if the word spoken through angels was
 binding and every transgression and act of disobedience received a just penalty,
3 how will we escape *if we*³ neglect so great a salvation which had *its* beginning *when it*⁴
*it*⁴ was spoken through the Lord *and* was confirmed to us by those who heard, **4** *while*⁵
 God was testifying at the same time by signs and wonders and various miracles and
 distributions of the Holy Spirit according to his will.

The Son's Humiliation and Suffering

5 For he did not subject to angels the world to come, about which we are speaking. **6**
 But someone testified somewhere, saying,
 “What is man, that you remember him,
 or the son of man, that you care for him?
7 You made him for a short *time* lower than the angels;
 you crowned him with glory and honor;⁶
8 you subjected all *things* under his feet.⁷
 For in subjecting all *things* to him, he left nothing *that was* not subject to him. But now
 we do not yet see all *things* subjected to him, **9** but we see Jesus, for a short *time* made
 lower than the angels, because of the suffering of death crowned with glory and honor, so
 that by the grace of God he might taste death on behalf of everyone. **10** For it was fitting
 for him for whom *are* all *things* and through whom *are* all *things* in bringing many sons
 to glory to perfect the originator of their salvation through sufferings. **11** For both the one
 who sanctifies and the ones who are sanctified *are* all from one, for which reason he is
 not ashamed to call them brothers, **12** saying,

¹ A quotation from Ps 102:25-27

² A quotation from Ps 110:1

³ Here “*if*” is supplied as a component of the participle (“neglect”) which is understood as conditional

⁴ Here “*when*” is supplied as a component of the temporal infinitive (“was spoken”)

⁵ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was testifying at the same time”)

⁶ Several important manuscripts add “and placed him over the works of your hands” to the end of v. 7

⁷ A quotation from Ps 8:4-6

“ I will proclaim your name to my brothers;
in the midst of the assembly I will sing in praise of you.”¹

13 And again,

“I will trust in him.”²

And again,

“Behold, I and the children God has given me.”³

14 Therefore, since the children share in blood and flesh, he also in like manner shared in these *same things*, in order that through death he could destroy the one who has the power of death, that is, the devil, **15** and could set free these who through fear of death were subject to slavery throughout all their lives. **16** For surely he is not concerned with angels, but he is concerned with the descendants of Abraham. **17** Therefore he was obligated to be made like his brothers in all *respects*, in order that he could become a merciful and faithful high priest in the things relating to God, in order to make atonement for the sins of the people. **18** For in that which he himself suffered *when he*⁴ was tempted, tempted, he is able to help those who are tempted.

The Superiority of Jesus to Moses

3 **1** Therefore, holy brothers, sharers in a heavenly calling, consider Jesus, the apostle and high priest of our confession, **2** who was faithful to the one who appointed him, as Moses also *was* in all his household. **3** For this one is considered worthy of greater glory than Moses, inasmuch as the one who builds it has greater honor than the house. **4** For every house is built by someone, but the one who built all *things is* God. **5** And Moses *was* faithful in all his house as a servant, for a testimony to the things that would be spoken, **6** but Christ *was faithful*⁵ as a son over his house, whose house we are, if indeed we hold fast to our confidence and the hope we can be proud of.

A Serious Warning Against Unbelief

7 Therefore, just as the Holy Spirit says,
“Today, if you hear his voice,
8 do not harden your hearts as in the rebellion,
in the day of testing in the wilderness,
9 where your fathers tested *me* by trial
and saw my works **10** *for* forty years.
Therefore I was angry with this generation,
and I said, ‘They always go astray in their heart,
and they do not know my ways.’
11 As I swore in my anger,

¹ A quotation from Ps 22:22

² A quotation from Isa 8:17

³ A quotation from Isa 8:18

⁴ Here “*when*” is supplied as a component of the participle (“was tempted”) which is understood as temporal

⁵ The words “*was faithful*” are not in the Greek text, but are an understood repetition from the previous verse and v. 2

‘₁ They will never enter ₁ into my rest.’”²

12 Watch out, brothers, lest there be in some of you an evil, unbelieving heart, *with the result that you fall away*³ from the living God. **13** But encourage one another ₄ day by day ₄, as long as it is called “today,” so that ₅ none of you become hardened ₅ by the deception of sin. **14** For we have become partners of Christ, if indeed we hold fast the beginning of *our* commitment steadfast until the end, **15** ₆ while it is said ₆,

“Today, if you hear his voice,
do not harden your hearts as in the rebellion.”⁷

16 For who, *when they*⁸ heard *it*, were disobedient? Surely *it was* not all who went out from Egypt through Moses? **17** And with whom was he angry *for* forty years? *Was it* not with those who sinned, whose dead bodies fell in the wilderness? **18** And to whom did he swear *they would* not enter into his rest, except those who were disobedient? **19** And *so* we see that they were not able to enter because of unbelief.

The Rest that Remains for the People of God

4 **1** Therefore let us fear, *while there*⁹ remains a promise of entering into his rest, that none of you appear to fall short of *it*. **2** ₁₀ For we also have had the good news proclaimed to us ₁₀, just as those also *did*, but the message ₁₁ they heard ₁₁ did not benefit them, *because they*¹² were not united with those who heard *it* in faith. **3** For we who have believed enter into that rest, just as he has said,

“As I swore in my anger,
‘₁₃ They will never enter ₁₃ into my rest.’”¹⁴

And yet these works have been accomplished from the foundation of the world. **4** For he has spoken somewhere about the seventh *day* in this way: “And God rested on the seventh day from all his works,”¹⁵ **5** and in this *passage* again, ‘₁₆ They will never enter ₁₆ into my rest.’”¹⁷ **6** Since therefore it remains *for* some to enter into it, and the ones to whom the good news was proclaimed previously did not enter because of disobedience, **7** again he ordains a certain day, today, speaking by David after so long a time, just as had been said before,

¹ Literally “if they will enter”

² A quotation from Ps 95:7b-11

³ Here “*with the result that*” is supplied as a component of the infinitive (“fall away”) which is understood as result

⁴ Literally “by each day”

⁵ Literally “not anyone of you be hardened”

⁶ Literally “in the saying”

⁷ A quotation from Ps 95:7b-8

⁸ Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

⁹ Here “*while*” is supplied as a component of the participle (“remains”) which is understood as temporal

¹⁰ Literally “for we are also having had the good news proclaimed”

¹¹ Literally “of hearing”

¹² Here “*because*” is supplied as a component of the participle (“united”) which is understood as causal

¹³ Literally “if they will enter”

¹⁴ A quotation from Ps 95:11

¹⁵ A quotation from Gen 2:2

¹⁶ Literally “if they will enter”

¹⁷ A quotation from Ps 95:11

“Today, if you hear his voice,
do not harden your hearts.”¹

8 For if Joshua had caused them to rest, he would not have spoken about another day after these *things*. **9** Consequently a sabbath rest remains for the people of God. **10** For the one who has entered into his rest has also himself rested from his works, just as God *did* from his own *works*.

11 Therefore, let us make every effort to enter into that rest, in order that no one may fall in the same pattern of disobedience. **12** For the word of God *is* living and active and sharper than any double-edged sword, and piercing as far as the division of soul and spirit, both joints and marrow, and able to judge the reflections and thoughts of the heart. **13** And no creature is hidden in the sight of him, but all *things are* naked and laid bare to the eyes of him to whom $_$ we must give our account $_$.²

Jesus Our Great High Priest

14 Therefore, *because we* have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold fast to our confession. **15** For we do not have a high priest who is not able to sympathize with our weaknesses, but who has been tempted in all *things* in the same way, without sin. **16** Therefore let us approach with confidence to the throne of grace, in order that we may receive mercy and find grace to help in time of need.

A High Priest Like Melchizedek

5 **1** For every high priest taken from among men is appointed on behalf of people in the things relating to God, in order that he can offer both gifts and sacrifices on behalf of sins, **2** being able to deal gently with those who are ignorant and led astray, since he himself also is surrounded by weakness, **3** and because of it he is obligated to offer *sacrifices* for sins $_$ for himself also, as well as for the people $_$.³ **4** And someone does not take for himself the honor, but is called by God, just as Aaron also *was*. **5** Thus also Christ did not glorify himself to become high priest, but the one who said to him,

“You are my Son, today I have fathered you,”⁴

6 just as also in another *place* he says,

“You *are* a priest $_$ forever $_$ ”⁵ according to the order of Melchizedek,”⁶

7 who in the days of his flesh offered up both prayers and supplications, with loud crying and tears, to the one who was able to save him from death, and he was heard as a result of his reverence. **8** Although he was a son, he learned obedience from what he suffered, **9** and being perfected, he became the source of eternal salvation to all those who obey him, **10** being designated by God a high priest according to the order of Melchizedek.

¹ A quotation from Ps 95:7b-8 (see also Heb 3:7-8, 15)

² Literally “our account”

³ Literally “as for the people so also for himself”

⁴ A quotation from Ps 2:7

⁵ Literally “for the age”

⁶ A quotation from Ps 110:4

Advanced Teaching Hindered by Immaturity

11 Concerning this¹ we have much to say and it is difficult to explain², since you have become sluggish in hearing. **12** For indeed, *although you*³ ought to be teachers by this time⁴, you have need of someone to teach you again the beginning elements of the oracles of God, and you have need of⁵ milk and not solid food. **13** For everyone who partakes of milk is unacquainted with the message of righteousness, because he is an infant. **14** But solid food is for the mature, who because of practice have trained their faculties for the distinguishing of both good and evil.

A Serious Warning Against Falling Away

6 **1** Therefore, leaving behind the elementary message about Christ, let us move on to maturity, not laying again a foundation of repentance from dead works and faith in God, **2** teaching about baptisms and laying on of hands, and resurrection of the dead and eternal judgment. **3** And this we will do, if God permits. **4** For *it is impossible concerning* those who have once been enlightened, and have tasted the heavenly gift, and become sharers of the Holy Spirit, **5** and have tasted the good word of God and the powers of the coming age, **6** and having fallen away, to renew *them* again to repentance, *because they*⁶ have crucified again for themselves the Son of God and held him up to contempt. **7** For ground that drinks the rain that comes often upon it, and brings forth vegetation usable to those *people* for whose sake⁷ *it is* also cultivated, shares a blessing from God. **8** But *if it*⁸ produces thorns and thistles, *it is* worthless and near to a curse, whose end *is* for burning.

9 But even if we are speaking in this way, dear friends, we are convinced of better *things* concerning you, and belonging to salvation. **10** For *God is* not unjust, *so as* to forget your work and the love which you demonstrated for his name *by*⁹ having served the saints, and continuing to serve *them*. **11** And we desire each one of you to demonstrate the same diligence for the full assurance of *your* hope until the end, **12** in order that you may not be sluggish, but imitators of those who inherit the promises through faith and patience.

The Reliability of God's Promise

13 For *when*¹⁰ God made a promise to Abraham, since he had no one greater to swear by, he swore by himself, **14** saying,

¹ Literally “which”

² Literally “great for us the message and hard to explain to say”

³ Here “*although*” is supplied as a component of the participle (“ought”) which is understood as concessive

⁴ Literally “because of the time”

⁵ Literally “you are having need of”

⁶ Here “*because*” is supplied as a component of the participle (“have crucified again”) which is understood as causal

⁷ Literally “for the sake of whom”

⁸ Here “*if*” is supplied as a component of the participle (“produces”) which is understood as conditional

⁹ Here “*by*” is supplied as a component of the participle (“having served”) which is understood as means

¹⁰ Here “*when*” is supplied as a component of the temporal participle (“made a promise”)

“Surely I will greatly bless¹ you, and I will greatly multiply² you.”
15 And so, *by*³ persevering, he obtained the promise. **16** For people swear by what is greater *than themselves*, and the oath for confirmation *is the* end of all dispute for them. **17** In the same way God, *because he*⁴ wanted to show even more to the heirs of the promise the unchangeableness of his resolve, guaranteed *it* with an oath, **18** in order that through two unchangeable things, in which *it is* impossible for God to lie, we who have taken refuge may have powerful encouragement to hold fast to the hope set before *us*, **19** which we have like an anchor of the soul, both firm and steadfast, and entering into the inside of the curtain, **20** where Jesus, the forerunner for us, entered, *because he*⁵ became a high priest I forever⁶ according to the order of Melchizedek.

The Greatness of Melchizedek

7 **1** For this Melchizedek, king of Salem, priest of the most high God, who met Abraham *as he*⁷ was returning from the slaughter of the kings and blessed him,⁸ him,⁸ **2** to whom also Abraham apportioned a tenth of everything⁹ – in the first place, *his name* is translated “king of righteousness,” and then also “king of Salem,” that is, “king of peace”; **3** without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God – he remains a priest for all time.

4 But see how great this man *was*, to whom even Abraham the patriarch gave a tenth from the spoils! **5** And indeed those of the sons of Levi who receive the priesthood have a commandment to collect a tenth from the people according to the law, that is, from their brothers, although I they are descended from Abraham¹⁰. **6** But the one who did not trace *his* descent from them collected tithes from Abraham and blessed the one who had the promises. **7** Now without any dispute the inferior is blessed by the more prominent. **8** And in this case mortal men receive tithes, but in that case it is testified that he lives. **9** And, I so to speak¹¹, even Levi, the one who receives tithes, has paid tithes through Abraham. **10** For he was still in the loins of his father when Melchizedek met him.

The Superiority of Jesus to Melchizedek

11 Thus if perfection was through the Levitical priesthood, for on the basis of it the people received the law, what further need *is there* for another priest to arise according to the order of Melchizedek and not said to be according to the order of Aaron? **12** For *when*¹² the priesthood changes, of necessity there is a change of the law also. **13** For the

¹ Literally “blessing I will bless”

² Literally “multiplying I will multiply”

³ Here “*by*” is supplied as a component of the participle (“persevering”) which is understood as means

⁴ Here “*because*” is supplied as a component of the participle (“wanted”) which is understood as causal

⁵ Here “*because*” is supplied as a component of the participle (“became”) which is understood as causal

⁶ Literally “to the age”

⁷ Here “*as*” is supplied as a component of the participle (“was returning”) which is understood as temporal

⁸ This verse contains a number of quotations from Gen 14:17-19

⁹ A quotation from Gen 14:20

¹⁰ Literally “coming forth from the loins of Abraham”

¹¹ Literally “as if to say a word”

¹² Here “*when*” is supplied as a component of the temporal genitive absolute participle (“changes”)

one about whom these *things* are spoken belongs to another tribe from which no one has officiated at the altar. **14** For *it is* evident that our Lord is a descendant of Judah, a tribe *with reference* to which Moses said nothing concerning priests. **15** And it is still more clear, if another priest according to the likeness of Melchizedek arises, **16** who has become *a priest* not according to a law of physical requirement, but according to the power of an indestructible life. **17** For it is testified,

“You *are* a priest \perp forever \perp ¹ according to the order of Melchizedek.”²

18 For on the one hand a preceding commandment is set aside because of its weakness and uselessness **19** (for the law *made* nothing perfect), but on the other hand *there is* the introduction of a better hope through which we draw near to God. **20** And by as much as *this was* not without an oath (for these on the one hand \perp have become priests \perp ³ without an oath, **21** but he with an oath by the one who said to him,

“The Lord has sworn and will not change his mind,
‘You *are* a priest \perp forever \perp ^{4”5}),

22 by so much more also Jesus has become the guarantee of a better covenant.

23 And indeed many \perp have become \perp ⁶ priests, because they were prevented by death from continuing *in office*, **24** but he, because he continues \perp forever \perp ⁷, holds the priesthood permanently. **25** Therefore also he is able to save completely those who draw near to God through him, *because he*⁸ always lives in order to intercede on their behalf.

26 For a high priest such as this indeed is fitting for us, holy, innocent, undefiled, separated from sinners, and having become exalted *above* the heavens, **27** who does not \perp need every day \perp ⁹ like the former high priests to offer up sacrifices for his own sins *and* then for the *sins* of the people, because he did this once for all *when he*¹⁰ offered up himself. **28** For the law appoints men *as* high priests who have weakness, but the statement of the oath, after the law, *appoints* a Son, who is made perfect \perp forever \perp ¹¹.

The Mediator of a New and Better Covenant

8 **1** Now *this is* the main point in what has been said: we have a high priest such as this, who sat down at the right hand of the throne of the Majesty in heaven, **2** a minister of the sanctuary and of the true tabernacle which the Lord set up, not man. **3** For every high priest is appointed in order to offer both gifts and sacrifices; therefore *it was*¹² necessary *for* this one also to have something that he offers. **4** Now if he were on earth, he would not even be a priest, *because there*¹³ are those who offer the

¹ Literally “for the age”

² A quotation from Ps 110:4 (see also Heb 5:6; 6:20)

³ Literally “are having become priests”

⁴ Literally “for the age”

⁵ A quotation from Ps 110:4 (see also Heb 5:6; 6:20; 7:17)

⁶ Literally “are having become”

⁷ Literally “for the age”

⁸ Here “*because*” is supplied as a component of the participle (“lives”) which is understood as causal

⁹ Literally “have necessity every day”

¹⁰ Here “*when*” is supplied as a component of the temporal participle (“offered up”)

¹¹ Literally “for the age”

¹² Or “*it is*”; either a present or a past tense verb may be supplied here

¹³ Here “*because*” is supplied as a component of the participle (“are”) which is understood as causal

gifts according to the law, **5** who serve a sketch and shadow of the heavenly *things*, just as Moses was warned *when he*¹ was about to complete the tabernacle, for he says, “See to it that you make everything according to the pattern which was shown to you on the mountain.”² **6** But now he has attained a more excellent ministry, by as much as he is also also mediator of a better covenant which has been enacted upon better promises. **7** For if that first *covenant* had been faultless, occasion would not have been sought for a second. **8** For in finding fault with them he says,

“Behold, days are coming, says the Lord,
when I will complete a new covenant with the house of Israel
and with the house of Judah,

9 not like the covenant which I made with their fathers
on the day I took hold of them by my hand
to lead them out of the land of Egypt,
because they did not continue in my covenant
and I disregarded them, says the Lord.

10 For this *is* the covenant that I will decree with the house of Israel
after those days, says the Lord:
I am putting my laws in their minds
and I will write them on their hearts,
and I will be *to* their³ God
and they will be *to* my⁴ people.

11 And they will not teach each one his fellow citizen
and each one his brother, saying, ‘Know the Lord,’
because they will all know me,
from the least of them to the greatest.

12 For I will be merciful toward their wrongdoings,
and I will not remember their sins *any* longer.”

13 In calling *it* new, he has declared the former *to be old*. Now what is becoming obsolete and growing old *is* near to disappearing.

The Earthly Ministry of the Old Covenant

9 **1** Now even the first *covenant* had regulations for worship and the earthly sanctuary. **2** For a tent was prepared, the first *one*, in which *were* the lampstand and the table and the presentation of the loaves, which is called the holy place. **3** And after the second curtain *was* a tent called the holy of holies, **4** containing the golden incense altar and the ark of the covenant covered on all sides with gold, in which *were* a golden jar containing the manna and the rod of Aaron that budded and the tablets of the covenant. **5** And above it *were* the cherubim of glory overshadowing the mercy seat, about which it is not now *possible* to speak in detail.

6 Now these things having been prepared in this way, the priests enter into the first tent *to* continually¹ *as they*² accomplish their service, **7** but only the high priest *enters*

¹ Here “*when*” is supplied as a component of the temporal participle (“about”)

² A quotation from Exod 25:40

³ Literally “to them for”

⁴ Literally “to me for”

into the second *tent* once a year, not without blood, which he offers on behalf of himself and the *sins* of the people committed in ignorance. **8** The Holy Spirit *was* making this clear, *that* the way *into* the holy place *was* not yet revealed, *while*³ the first tent was still in existence, **9** which *was* a symbol for the present time, in which both the gifts and sacrifices which were offered were not able to perfect the worshiper with respect to the conscience, **10** concerning *instead* only food and drink and different washings, regulations of outward things imposed until the time of setting *things* right.

The Heavenly Ministry of the New Covenant

11 But Christ has arrived *as* a high priest of the good *things* to come. Through the greater and more perfect tent not made by hands, that is, not of this creation, **12** and not by the blood of goats and calves, but by his own blood, he entered once for all into the *most* holy place, obtaining eternal redemption. **13** For if the blood of goats and bulls and the ashes of a young cow sprinkled on those who are defiled sanctify *them* for the ritual purity of the flesh, **14** how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works to serve *the* living God?

15 And because of this, he is the mediator of a new covenant, in order that, *because*⁴ a death has taken place for the redemption of transgressions *committed* during the first covenant, those who are the called may receive the promise of the eternal inheritance. **16** For where *there is* a will, *it is* a necessity *for* the death of the one who made the will to be established. **17** For a will *is* in force concerning those who are dead, since *it is* never in force when the one who made the will is alive. **18** Therefore not even the first *covenant* was ratified without blood. **19** For *when*⁵ every commandment had been spoken by Moses to all the people according to the law, *he* took the blood of calves and goats with water and scarlet wool and hyssop *and* sprinkled both the scroll itself and all the people, **20** saying,

“This *is* the blood of the covenant that God has commanded for you.”⁶

21 And likewise he sprinkled both the tabernacle and all the utensils of service with the blood. **22** Indeed, nearly everything is purified with blood according to the law, and apart from the shedding of blood there is no forgiveness.

23 Therefore *it was* necessary *for* the sketches of the *things* in heaven to be purified with these *sacrifices*, but the heavenly *things* themselves *to be purified* with better sacrifices than these. **24** For Christ did not enter into a sanctuary made by hands, a *mere* copy of the true *one*, but into heaven itself, now to appear in the presence of God on our behalf, **25** and not in order that he can offer himself many times, as the high priest enters into the sanctuary *year by year*,⁷ with blood not his own, **26** since it would have been necessary for him to suffer many times from the foundation of the world, but now he has

¹ Literally “throughout all”

² Here “*as*” is supplied as a component of the temporal participle (“accomplish”)

³ Here “*while*” is supplied as a component of the temporal participle (“was”)

⁴ Here “*because*” is supplied as a component of the participle (“has taken place”) which is understood as causal

⁵ Here “*when*” is supplied as a component of the temporal participle (“had been spoken”)

⁶ A quotation from Exod 24:8

⁷ Literally “according to year”

appeared once at the end of the ages for the removal of sin by the sacrifice of himself. **27** And *just as*¹ it is destined for people to die once, and after this, judgment, **28** thus also Christ, having been offered once in order to bear the sins of many, will appear for the second time without reference to sin to those who eagerly await him for salvation.

Christ's One Sacrifice for Sin

10 **1** For the law, possessing a shadow of the good *things* that are about to come, not the form of things itself, *is* never able *year by year*² by means of the same sacrifices which they offer without interruption to make perfect those who draw near. **2** For otherwise, would they not have ceased to be offered, because the ones who worship, having been purified once and for all, would no longer have any consciousness of sins? **3** But in them *there is* a reminder of sins *year by year*³. **4** For *it is* impossible for the blood of bulls and goats to take away sins.

5 Therefore, *when he*⁴ came into the world, he said,

“Sacrifice and offering you did not want,
but a body you prepared for me;

6 you did not delight in whole burnt offerings and *offerings* for sins.

7 Then I said, ‘Behold, I have come –
in the roll of the book it is written about me –
to do your will, O God.’

8 *When he* says above,

“Sacrifices and offerings and whole burnt offerings and *offerings* for sin
you did not want, nor did you delight in,”⁵

which are offered according to the law, **9** then he has said,

“Behold, I have come to do your will.”⁶

He takes away the first in order to establish the second, **10** by which will we are made holy through the offering of the body of Jesus Christ once for all.

11 And every priest stands every day serving and offering the same sacrifices many times, which are never able to take away sins. **12** But this one, *after he*⁷ had offered one sacrifice for sins for all time, sat down at the right hand of God, **13** from now on waiting until his enemies are made a footstool for his feet. **14** For by one offering he has perfected for all time those who are made holy. **15** And the Holy Spirit also testifies to us, for after saying,

16 “This *is* the covenant that I will decree for them
after those days, says the Lord:

I am putting my laws on their hearts,
and I will write them on their minds.”⁸

¹ Literally “in as much as”

² Literally “according to year”

³ Literally “according to year”

⁴ Here “*when*” is supplied as a component of the temporal participle (“came”)

⁵ Various phrases from the quotation of Ps 40:6 in Heb 10:5-6 are repeated here

⁶ A repetition of Ps 40:8 from Heb 10:7; many later manuscripts add “O God,” making the quotation conform to Heb 10:7 more closely

⁷ Here “*after*” is supplied as a component of the temporal participle (“had offered”)

⁸ A quotation from Jer 31:33

17 *He* also says,

“Their sins and their lawless deeds I will never remember again.”¹

18 Now where *there is* forgiveness of these, *there is* no longer an offering for sin.

Hold Fast the Confession of Our Hope

19 Therefore, brothers, *since we*² have confidence for the entrance into the sanctuary sanctuary by the blood of Jesus, **20** *by the* new and living way which he inaugurated for us through the curtain, that is, his flesh, **21** and *since we have*³ a great priest over the house of God, **22** let us approach with a true heart in the full assurance of faith, our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water. **23** Let us hold fast to the confession of *our* hope without wavering, for the one who promised *is* faithful. **24** And let us think about *how* to stir one another up to love *and*⁴ and good works, **25** not abandoning *our* meeting together⁵, as *is* the habit of some, but encouraging *each other*, and by so much more as you see the day drawing near.

A Serious Warning Against Continuing Deliberate Sin

26 For *if*⁶ we keep on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, **27** but a certain fearful expectation of judgment and a fury of fire that is about to consume the adversaries. **28** Anyone who rejected the law of Moses dies without mercy on *the testimony of* two or three witnesses. **29** How much worse punishment do you think the person will be considered worthy of who treats with disdain the Son of God and who considers ordinary the blood of the covenant by which he was made holy and who insults the Spirit of grace? **30** For we know the one who said,

“Vengeance *is* mine, I will repay,”⁷

and again,

“The Lord will judge his people.”⁸

31 *It is* a terrifying *thing* to fall into the hands of the living God.

32 But remember the former days in which, *after you*⁹ were enlightened, you endured a great struggle with sufferings, **33** sometimes being publicly exposed both to insults and to afflictions, and sometimes becoming sharers with those who were treated in this way. **34** For you both sympathized with the prisoners and put up with the seizure of your belongings with joy *because you*¹⁰ knew that you yourselves had a better and permanent possession. **35** Therefore do not throw away your confidence, which has great

¹ A quotation from Jer 31:34

² Here “*since*” is supplied as a component of the participle (“have”) which is understood as causal

³ These words are an implied repetition from v. 19 for clarity

⁴ Literally “one another for the stirring up of love”

⁵ Literally “the meeting of ourselves”

⁶ Here “*if*” is supplied as a component of the conditional genitive absolute participle (“keep on sinning”)

⁷ A quotation from Deut 32:35

⁸ A quotation from Deut 32:36

⁹ Here “*after*” is supplied as a component of the temporal participle (“were enlightened”)

¹⁰ Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

reward. **36** For you have need of endurance, in order that *after you*¹ have done the will of God, you may receive what was promised. **37** For yet

“a very, very little *while*,

and the one who is coming will come and will not delay.

38 But my righteous one will live by faith,

and if he shrinks back, my soul is not well pleased with him.”²

39 But we are not among those who shrink back to destruction, but among those who have faith to the preservation of *our* souls.

Examples of Faith in Action

11 **1** Now faith is the realization of what is hoped for, the proof of things not seen. **2** For by this the people of old were approved. **3** By faith we understand the worlds were created by the word of God, in order that what is seen did not come into existence from what is visible.

4 By faith Abel offered to God a greater sacrifice than Cain, by which he was approved that he was righteous, *because*³ God approved *him* for his gifts, and through it⁴ it⁴ he still speaks, *although he*⁵ is dead. **5** By faith Enoch was taken up, so that he did not experience death, and he was not found, because God took him up. For before his removal, he had been approved _□ as having been pleasing _□⁶ to God. **6** Now without faith *it is* impossible to please *him*, for the one who approaches God must believe that he exists and is a rewarder of those who seek him. **7** By faith Noah, having been warned about things not yet seen, out of reverence constructed an ark for the deliverance of his family, by which he pronounced sentence on the world and became an heir of the righteousness that comes by faith.

8 By faith Abraham, *when he*⁷ was called, obeyed to go out to a place that he was going to receive for an inheritance, and he went out, not knowing where he was going. **9** By faith he lived in the land of promise as a stranger, living in tents with Isaac and Jacob, the fellow heirs of the same promise. **10** For he was expecting the city that has foundations, whose architect and builder *is* God. **11** By faith, even *though* Sarah herself *was* barren, he received _□ the ability to procreate _□⁸ even _□ past the normal age _□⁹, because because he regarded the one who had promised *to be* faithful. **12** And therefore these were fathered from one man, and *he* being as good as dead, as the stars of heaven in number and like the innumerable sand by the shore of the sea.

13 These all died in faith without receiving the promises, but seeing them from a distance and welcoming *them*, and admitting that they were strangers and temporary residents on the earth. **14** For those who say such *things* make clear that they are seeking

¹ Here “*after*” is supplied as a component of the temporal participle (“have done”)

² A quotation from Hab 2:3-4

³ Here “*when*” is supplied as a component of the temporal participle (“was”)

⁴ I.e., his faith

⁵ Here “*although*” is supplied as a component of the participle (“is dead”) which is understood as concessive

⁶ Literally “to be pleasing”

⁷ Here “*when*” is supplied as a component of the temporal participle (“was called”)

⁸ Literally “power to deposit seed”

⁹ Literally “beyond the time of maturity”

a homeland. **15** And if they had been remembering that *land* from which they had gone out, they would have had opportunity to return. **16** But now they aspire to a better *land*, that is, a heavenly *one*. Therefore God is not ashamed of them, to be called their God, for he has prepared for them a city.

17 By faith Abraham, *when he* was tested, offered Isaac, and the one who received the promises was ready to offer his one and only *son*, **18** with reference to whom it was said, “In Isaac your descendants will be named,”¹ **19** having reasoned that God *was* able even to raise *him* from the dead, from which he received him back also as a symbol. **20** By faith also Isaac blessed Jacob and Esau concerning things that were going to happen. **21** By faith Jacob, *as he*² was dying, blessed each of the sons of Joseph and worshiped, *leaning* on the top of his staff. **22** By faith Joseph, *as he*³ was dying, mentioned about the exodus of the sons of Israel and gave instructions about his bones.

23 By faith Moses, *when he*⁴ was born, was hidden for three months by his parents, because they saw the child *was* handsome, and they were not afraid of the edict of the king. **24** By faith Moses, *when he*⁵ was grown up, refused to be called the son of Pharaoh's daughter, **25** choosing instead to be mistreated with the people of God *rather* than to experience the transitory enjoyment of sin, **26** considering \perp reproach endured for the sake of Christ \perp ⁶ greater wealth than the treasures of Egypt, for he was looking to the reward. **27** By faith he left Egypt, not fearing the anger of the king, for he persevered as *if he*⁷ saw the invisible one. **28** By faith he kept the Passover and the sprinkling of blood, in order that the one who destroyed the firstborn would not touch them. **29** By faith they crossed the Red Sea as if on dry land; the Egyptians, \perp when they made the attempt \perp ⁸, were drowned. **30** By faith the walls of Jericho fell down *after they*⁹ had been marched around for seven days. **31** By faith Rahab the prostitute did not perish with those who were disobedient, *because she*¹⁰ welcomed the spies in peace.

32 And what more shall I say? For time would fail me to tell about Gideon, Barak, Samson, Jephthah, David, and Samuel and the prophets, **33** who through faith conquered kingdoms, accomplished justice, obtained what was promised, shut the mouths of lions, **34** extinguished the effectiveness of fire, escaped the edge of the sword, were made strong from weakness, became mighty in battle, put to flight enemy battle lines. **35** Women received back their dead by resurrection. But others were tortured, not accepting release, in order that they might gain a better resurrection. **36** And others \perp experienced mocking and flogging \perp ¹¹, and in addition bonds and imprisonment. **37** They were stoned, they were sawed in two, they died by murder with a sword, they wandered about in sheepskins, in goatskins, impoverished, afflicted, mistreated, **38** of whom the world was not worthy, wandering about on deserts and mountains and in caves and in holes in the

¹ A quotation from Gen 21:12

² Here “*as*” is supplied as a component of the temporal participle (“was dying”)

³ Here “*as*” is supplied as a component of the temporal participle (“was dying”)

⁴ Here “*when*” is supplied as a component of the temporal participle (“afraid of”)

⁵ Here “*when*” is supplied as a component of the temporal participle (“was”)

⁶ Literally “the reproach of Christ”

⁷ Here “*if*” is supplied as a component of the participle (“saw”) which is understood as conditional

⁸ Literally “of which attempt making”

⁹ Here “*after*” is supplied as a component of the temporal participle (“had been marched around”)

¹⁰ Here “*because*” is supplied as a component of the participle (“welcomed”) which is understood as causal

¹¹ Literally “received experience of mocking and flogging”

ground. **39** And all these, *although they*¹ were approved through their faith, did not receive what was promised, **40** *because*² God had provided something better for us, so that they would not be made perfect without us.

The Example of Jesus' Suffering

12 **1** Therefore, *since*³ we also have such a great cloud of witnesses surrounding us, putting aside every weight and \perp the sin that so easily ensnares us \perp ⁴, let us run with patient endurance the race that has been set before us, **2** fixing our eyes on Jesus, the originator and perfecter of faith, who for the joy that was set before him endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God. **3** For consider the one who endured such hostility against himself by sinners, so that you will not grow weary in your souls *and* give up. **4** You have not yet resisted to the point of *shedding your*⁵ blood *as you*⁶ struggle against sin. **5** And have you completely forgotten the exhortation which instructs you as sons?

“My son, do not make light of the Lord’s discipline,
or give up *when you* are corrected by him.

6 For the Lord disciplines the one whom he loves,
and punishes every son whom he accepts.”⁷

7 Endure *it* for discipline. God is dealing with you as sons. For what son *is there* whom a father does not discipline? **8** But if you are without discipline, in which all *legitimate sons*⁸ have become participants, then you are illegitimate and not sons. **9** Furthermore, we we have had \perp our earthly fathers \perp ⁹ who disciplined *us*, and we respected *them*. Will we not much rather subject ourselves to the Father of spirits and live? **10** For they disciplined *us* for a few days according to what seemed *appropriate* to them, but he *does so* for our benefit, in order that *we* can have a share in his holiness. **11** Now all discipline seems for the moment not to be joyful but painful, but later it yields the peaceful fruit of righteousness for those who are trained by it.

A Serious Warning Against Refusing God

12 Therefore strengthen your slackened hands and your weakened knees, **13** and make straight paths for your feet, so that what is lame will not be dislocated, but rather be healed. **14** Pursue peace with everyone, and holiness, without which no one will see the Lord. **15** Take care *that* no one falls short of the grace of God; *that* no one growing up *like* a root of bitterness causes trouble, and by it many become defiled; **16** *that* no one *be* a sexually immoral or totally worldly *person* like Esau, who for one meal traded his own

¹ Here “*although*” is supplied as a component of the participle (“were approved”) which is understood as concessive

² Here “*because*” is supplied as a component of the causal genitive absolute participle (“had provided”)

³ Here “*since*” is supplied as a component of the participle (“have”) which is understood as causal

⁴ Literally “the easily ensnaring sin”

⁵ The words “shedding your” are not in the Greek text but are supplied for clarity

⁶ Here “*as*” is supplied as a component of the temporal participle (“struggle”)

⁷ A quotation from Prov 3:11-12

⁸ The phrase “legitimate sons” is not in the Greek text but is implied

⁹ Literally “the flesh of our fathers”

birthright. **17** For you know that also afterwards, *when he*¹ wanted to inherit the blessing, he was rejected, because he did not find an occasion for repentance, although he sought it with tears.

18 For you have not come to something that can be touched, and to a burning fire, and to darkness, and to gloom, and to a whirlwind, **19** and to the noise of a trumpet, and to the sound of words which those who heard begged *that not another* word be spoken to them. **20** For they could not endure what was commanded: “If even an animal touches the mountain, it must be stoned.”² **21** And the spectacle was so terrifying *that* Moses said, “I am terrified and trembling.”³ **22** But you have come to Mount Zion, and to the city of the living God, to the heavenly Jerusalem, and to tens of thousands of angels, to the festal gathering **23** and assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of righteous *people* made perfect, **24** and to Jesus, the mediator of a new covenant, and *to the sprinkled blood*⁴ that speaks better than Abel’s *does*.

25 Watch out that you do not refuse the one who is speaking! For if those did not escape *when they*⁵ refused the one who warned *them* on earth, much less *will we escape*,⁶ *escape*,⁶ *if we*⁷ reject the *one who warns* from heaven, **26** whose voice shook the earth at that time, but now he has promised, saying,

“Yet once *more* I will shake not only the earth but also heaven.”⁸

27 Now the *phrase* “yet once *more*” indicates the removal of what is shaken, namely, things that have been created, in order that the things that are not shaken may remain. **28** Therefore, *since we*⁹ are receiving an unshakable kingdom, let us be thankful, through which let us serve God acceptably, with awe and reverence. **29** For indeed our God *is* a consuming fire.

Concluding Ethical Instructions

13 **1** Brotherly love must continue. **2** Do not neglect hospitality, because through this some have received angels as guests without knowing *it*. **3** Remember the prisoners, as *though you were* fellow-prisoners; *remember*¹⁰ the mistreated, as *though you* yourselves also are being *mistreated*¹¹ in the body. **4** Marriage *must be* held in honor by all, and the marriage bed *be* undefiled, because God will judge sexually immoral people and adulterers. **5** Your lifestyle *must be* free from the love of money, being content with what you have. For he himself has said, “I will never desert you, and I will never abandon you.”¹² **6** So then, we can say with confidence,

¹ Here “*when*” is supplied as a component of the temporal participle (“wanted”)

² A quotation from Exod 19:12-13

³ A quotation from Deut 9:19

⁴ Literally “to the blood of sprinkling”

⁵ Here “*when*” is supplied as a component of the temporal participle (“refused”)

⁶ Here the verb “will...escape” is an understood repetition from the previous clause

⁷ Here “*if*” is supplied as a component of the participle (“reject”) which is understood as conditional

⁸ A quotation from Hag 2:6

⁹ Here “*since*” is supplied as a component of the participle (“are receiving”) which is understood as causal

¹⁰ This is an understood repetition of the verb from the previous clause

¹¹ This is an understood repetition of the participle from the previous clause

¹² A quotation from Deut 31:6, 8

“The Lord *is* my helper, and I will not be afraid.
What will man do to me?”¹

7 Remember your leaders, who spoke the word of God to you; \perp considering the outcome of their way of life \perp ², imitate their faith. **8** Jesus Christ *is* the same yesterday and today and \perp forever \perp ³. **9** Do not be carried away by various and strange teachings, for for *it is good for* the heart to be strengthened by grace, not by foods by which those who participate have not benefited. **10** We have an altar from which those who serve in the tabernacle do not have the right to eat. **11** For the bodies of those animals whose blood is brought into the sanctuary by the high priest for sins are burned up outside the camp. **12** Therefore Jesus also suffered outside the gate, in order that he might sanctify the people by his own blood. **13** So we must go out to him outside the camp, bearing his reproach. **14** For here we do not have a permanent city, but we seek the *city* that is to come. **15** Therefore through him let us offer up a sacrifice of praise \perp continually \perp ⁴ to God, that is, the fruit of lips that confess his name. **16** And do not neglect doing good and generosity, for God is pleased with such sacrifices.

17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account, so that they can do this with joy and not *with* groaning, for this *would be* unprofitable for you.

18 Pray for us, for we are convinced that we have a good conscience, *and* want to conduct ourselves commendably in every *way*. **19** And I especially urge *you* to do this, so that I may be restored to you more quickly.

Benediction

20 Now may the God of peace, who brought up from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, **21** equip you with every good *thing* to do his will, carrying out in us *what is* pleasing before him through Jesus Christ, to whom *be* the glory \perp forever and ever \perp ⁵. Amen.

Conclusion

22 Now I urge you, brothers, bear with my word of exhortation, for indeed I have written to you \perp briefly \perp ⁶. **23** Know *that* our brother Timothy has been released, with whom I will see you, if he comes quickly *enough*. **24** Greet all your leaders and all the saints. Those from Italy greet you. **25** Grace *be* with all of you.

¹ A quotation from Ps 118:6

² Literally “of whom considering the outcome of the way of life”

³ Literally “to the ages”

⁴ Literally “through all”

⁵ Literally “to the ages of the ages”

⁶ Literally “through few words”

The Letter of James

Greeting

1 James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion. Greetings!

Trials, Testing, and Faith

2 Consider *it* all joy, my brothers, whenever you encounter various trials, **3** *because you*¹ know that the testing of your faith produces endurance. **4** And let endurance have *its* perfect effect, so that you may be mature and complete, lacking in nothing.

5 Now if any of you lacks wisdom, let him ask for *it* from God, who gives to all without reservation and not reproaching, and it will be given to him. **6** But let him ask for *it* in faith, without any doubting, for the one who doubts is like the surf of the sea, driven by the wind and tossed about. **7** For that person must not suppose that he will receive anything from the Lord; **8** *he is* a double-minded man, unstable in all his ways.

9 Now let the brother of humble circumstances boast in his high position, **10** but the rich person in his humiliation, because he will pass away like a flower of the grass. **11** For the sun rises with its burning heat and dries up the grass, and its flower falls off, and the beauty of its appearance is lost. So also the rich person in his pursuits² will wither away.

12 Blessed *is* the person³ who endures testing, because *when he*⁴ is approved he will receive the crown of life that he⁵ has promised to those who love him. **13** No one who is being tempted should say, “I am being tempted by God,” for God *cannot* be tempted⁶ by evil, and he himself tempts no one. **14** But each one is tempted *when he*⁷ is dragged away and enticed by his own desires. **15** Then desire, *after it*⁸ has conceived, gives birth to sin, and sin, *when it*⁹ is brought to completion, gives birth to death.

16 Do not be deceived, my dear brothers. **17** Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of change. **18** *By his*¹⁰ will he gave birth to us through the message of truth, so that we should be a kind of first fruits of his creatures.

¹ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

² Or “on his (business) journeys”; or “in his ways”

³ Literally “the man,” but clearly in a generic sense here meaning “someone, a person”

⁴ Here “*when*” is supplied as a component of the participle (“is”) which is understood as temporal

⁵ Most manuscripts read “the Lord” here, while others read “God”

⁶ Literally “is without temptation”

⁷ Here “*when*” is supplied as a component of the participle (“is dragged away”) which is understood as temporal

⁸ Here “*after*” is supplied as a component of the participle (“has conceived”) which is understood as temporal

⁹ Here “*when*” is supplied as a component of the participle (“is brought to completion”) which is understood as temporal

¹⁰ Here “*by*” is supplied as a component of the participle (“will”) which is understood as means

Doers of the Message, Not Just Hearers

19 Understand *this*, my dear brothers: every person must be quick to hear, slow to speak, slow to anger, **20** for human¹ anger does not accomplish the righteousness of God. God. **21** Therefore, putting aside all moral uncleanness and wicked excess, welcome² with humility the implanted message which is able to save your souls.

22 But be doers of the message and not only hearers, deceiving yourselves, **23** because if anyone is a hearer of the message and not a doer, this one is like someone³ staring at *his own face*⁴ in a mirror, **24** for he looks at himself and goes away and immediately forgets what sort of *person* he was. **25** But the one who looks into the perfect law of liberty and continues *to do it*, not being a forgetful hearer but a doer who acts, this one will be blessed *in what he does*⁵.

26 If anyone thinks he is religious, *although he*⁶ does not bridle his tongue but deceives his heart, this person's religion *is* worthless. **27** Pure and undefiled religion in the sight of our⁷ God and Father is this: to look after orphans and widows in their affliction, *and* to keep oneself unstained by the world.

Partiality Forbidden

2 **1** My brothers, do not hold your faith in our glorious Lord Jesus Christ with partiality. **2** For if someone⁸ enters into your assembly⁹ in fine clothing with a gold ring on his finger, and a poor person in filthy clothing also enters, **3** and you look favorably on the one wearing the fine clothing and you say, "Be seated here in a good place," and to the poor person you say, "You stand there or be seated by my footstool," **4** have you not made distinctions among yourselves and become judges with evil thoughts? **5** Listen, my dear brothers! Did not God choose the poor of the world *to be* rich in faith, and heirs of the kingdom that he has promised to those who love him? **6** But you have dishonored the poor! Are not the rich exploiting you and they themselves dragging you into the courts? **7** Do they themselves not blaspheme the good name *of* the one to whom you belong¹⁰?

8 However, if you carry out the royal law according to the scripture, "You shall love your neighbor as yourself,"¹¹ you are doing well. **9** But if you show partiality, you commit sin, *and thus*¹² are convicted by the law as transgressors. **10** For whoever keeps the whole law but stumbles in one *point only* has become guilty of all *of it*. **11** For the one

¹ Literally "man's"

² Or "receive"

³ Literally "a man," but clearly in a generic sense here meaning "someone, a person"

⁴ Literally "the face of his existence"

⁵ Literally "in his doing"

⁶ Here "*although*" is supplied as a component of the participle ("bridle") which is understood as concessive

⁷ Literally "the"; the Greek article is used here as a possessive pronoun

⁸ Literally "a man," but clearly in a generic sense here meaning "someone, a person"

⁹ Literally "synagogue," but here probably referring to a Christian assembly

¹⁰ Literally "that was called over you"

¹¹ A quotation from Lev 19:18

¹² Here "*and thus*" is supplied as a component of the participle ("are convicted") which is understood as result

who said “Do not commit adultery”¹ also said “Do not murder.”² Now if you do not commit adultery but you do murder, you have become a transgressor of the law. **12** Thus speak and thus act as those who are going to be judged by the law of liberty. **13** For judgment *is* merciless to the one who has not practiced mercy. Mercy triumphs over judgment.

Faith and Works

14 What *is* the benefit, my brothers, if someone says *that he* has faith but does not have works? That faith *is* not able to save him, *is it?*³ **15** If a brother or a sister is poorly clothed and lacking food for the day, **16** and one of you should say to them, “Go in peace, keep warm and eat well,”⁴ but does not give them what is necessary for the body, what *is* the benefit? **17** Thus also faith, if it does not have works, is dead by itself.

18 But someone will say, “You have faith and I have works.”⁵ Show me your faith apart from your⁶ works, and I will show you my⁷ faith by my works. **19** You believe that that God is one; you do well. Even the demons believe, and shudder! **20** But do you want to know, O foolish person, that faith apart from works is useless? **21** Was not Abraham our father justified by works *when he*⁸ offered up his son Isaac on the altar? **22** You see that faith was working together with his works, and by the works the faith was perfected. **23** And the scripture was fulfilled that says, “And Abraham believed God, and it was credited to him for righteousness,”⁹ and he was called God’s friend. **24** You see that a person is justified by works and not by faith alone. **25** And likewise was not Rahab the prostitute also justified by works *when she*¹⁰ welcomed the messengers and sent *them* out by a different route? **26** For just as the body without the spirit is dead, so also faith without works is dead.

Restraining the Tongue

3 **1** Not many should become teachers, my brothers, *because you*¹¹ know that we will receive a greater judgment.¹² **2** For we all stumble *in many ways*. If anyone does not stumble in what he says, he *is* a perfect individual,¹³ able to hold in check his whole body also. **3** And if we put bits in the mouths of horses so that they obey us, we also guide their whole bodies. **4** Behold also ships: *although they* are so large and are driven by strong winds, they are guided by a very small rudder wherever the

¹ A quotation from Exod 20:14; Deut 5:18

² A quotation from Exod 20:13; Deut 5:17

³ The negative construction in Greek anticipates a negative answer here

⁴ Literally, “be satisfied”

⁵ Some see the quotation by “someone” extending to the end of v. 18, while others see it extending through v. 19

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Literally “the”; the Greek article is used here as a possessive pronoun

⁸ Here “*when*” is supplied as a component of the participle (“offered up”) which is understood as temporal

⁹ A quotation from Gen 15:6

¹⁰ Here “*when*” is supplied as a component of the participle (“welcomed”) which is understood as temporal

¹¹ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

¹² Or “greater condemnation”

¹³ Literally “man,” but clearly in a generic sense here meaning “someone, a person”

inclination of the pilot wishes. **5** So also the tongue is a small member *of the body*¹ and boasts great *things*. Behold how small a fire sets ablaze how great a forest! **6** And the tongue *is* a fire! The world of unrighteousness,² the tongue, is set among our members, defiling the whole body and setting on fire *the* course of human existence³, being set on fire by hell.

7 For every species of animals and birds, of reptiles and sea creatures, is being tamed and has been tamed by the human species, **8** but no human being is able to tame the tongue. *It is* a restless evil, full of deadly poison. **9** With it we bless the⁴ Lord and Father, and with it we curse people who are made in the likeness of God. **10** From the same mouth come blessing and cursing. My brothers, these *things* ought not to be so! **11** A spring does not pour forth from the same opening fresh and bitter *water, does it?*⁵ **12** A fig tree is not able, my brothers, to produce olives, or a grapevine figs. Neither can a saltwater spring produce fresh water.

The Wisdom That Comes Down from Above

13 Who *is* wise and understanding among you? Let him show by his⁶ good behavior his works, with the humility of wisdom. **14** But if you have bitter jealousy and selfish ambition in your hearts, do not boast and tell lies against the truth. **15** This is not the wisdom that comes down from above, but *is* earthly, unspiritual, demonic. **16** For where *there is* jealousy and selfish ambition, there *is* disorder and every evil practice. **17** But the wisdom from above is first pure, then peaceful, gentle, obedient, full of mercy and good fruits, nonjudgmental, without hypocrisy, **18** And the fruit of righteousness is sown in peace among⁷ those who make peace.

Subject Yourselves to God

4 **1** From where *are* conflicts and from where *are* quarrels among you? *Is it not* from this, from your pleasures that wage war among your members? **2** You desire and do not have; you murder and are filled with envy, and are not able to obtain; you fight and quarrel. You do not have because you do not ask. **3** You ask and do not receive, because you ask with wrong motives, in order that you may spend *it* on your pleasures.

4 Adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wants to be a friend of the world makes *himself* an enemy of God. **5** Or do you think that in vain the scripture says, “The spirit which he caused to dwell in us desires jealously”⁸ **6** But he gives greater grace. Therefore it says,

¹ The words “of the body” are not in the Greek text but are supplied for clarity

² Or “a fire, the world of unrighteousness! The tongue is set among our members”

³ Literally “the wheel of origin”

⁴ Or possibly “our,” if the Greek article is understood as a possessive pronoun

⁵ The negative construction in Greek anticipates a negative answer here

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Or “for”; or possibly “by”

⁸ This translation takes “spirit” to be the capacity within people that produces a divided mind and conflicts regarding God; other translations take this to refer to the Holy Spirit: “He (God) jealously desires the Spirit which he caused to dwell in us”

“God opposes the proud,
but gives grace to the humble.”¹

7 Therefore subject yourselves to God. But resist the devil, and he will flee from you. **8** Draw near to God, and he will draw near to you. Cleanse *your* hands, *you* sinners, and purify *your* hearts, *you* double-minded! **9** Lament and mourn and weep! Let your laughter be turned to mourning, and your² joy to gloominess. **10** Humble yourselves before the Lord, and he will exalt you.

11 Do not speak evil of one another, brothers. The one who speaks evil of a brother or judges his brother speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge *of the law*.³ **12** There is one lawgiver and judge who is able to save and to destroy. But who are you to judge your⁴ neighbor?

Arrogant Boasting About the Future

13 Come now, you who say, “Today or tomorrow we will travel to such and such a city and spend a year there, and carry on business and make a profit,” **14** you who do not know *what will happen tomorrow*⁵, *what your life will be like*⁶. For you are a smoky smoky vapor that appears for a short time and then disappears. **15** Instead you should say, “If the Lord wills, we will live and do this or that.” **16** But now you boast in your arrogance. All such boasting is evil. **17** Therefore, to the one who knows to do good and does not do *it*, to him it is sin.

Woes on the Rich Who Oppress Others

5 **1** Come now, you rich people, weep *and* cry aloud over the miseries that are coming upon you! **2** Your wealth has rotted, and your clothing has become moth-eaten. **3** Your gold and silver have become corroded, and their corrosion will be a witness against you, and it will consume your flesh like fire. You have stored up treasure in the last days. **4** Behold, the wages that were held back by you from the workers who reap your fields cry out, and the cries of the reapers have come to the ears of the Lord of hosts. **5** You have lived self-indulgently on the earth⁷ and have lived luxuriously. You have fattened your hearts in the day of slaughter. **6** You have condemned, you have murdered the righteous *person*; he does not resist you.

Exhortation to Patience

7 Therefore be patient, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the soil, being patient concerning it until it receives the early and late rains. **8** You also be patient. Strengthen your hearts, because the coming of

¹ A quotation from Prov 3:34

² Literally “the”; the Greek article is used here as a possessive pronoun

³ The words “of the law” are not in the Greek text, but are an understood repetition from the previous clause

⁴ Literally “the”; the Greek article is used here as a possessive pronoun

⁵ Literally “the *circumstance* of tomorrow”

⁶ Literally “of what sort your life”

⁷ Or “land”

the Lord is near. **9** Brothers, do not complain against one another, in order that you may not be judged. Behold, the judge stands before the doors! **10** Brothers, take *as an* example of perseverance and endurance the prophets who spoke in the name of the Lord. **11** Behold, we consider blessed those who have endured. You have heard about the patient endurance of Job, and you saw the outcome from the Lord, that the Lord is compassionate and merciful. **12** Now above all, my brothers, do not swear either by heaven or by earth or by any other oath, but let your yes be yes and your no, no, in order that you may not fall under judgment.

The Effective Prayer of Faith

13 Is anyone among you suffering misfortune? He should pray. Is anyone cheerful? He should sing praise. **14** Is anyone among you sick? He should summon the elders of the church and they should pray over him, anointing him with olive oil in the name of the Lord. **15** And the prayer of faith will save the one who is sick, and the Lord will raise him up, and if he has committed sins *he will be forgiven*¹. **16** Therefore confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous person accomplishes much. **17** Elijah was a human being² with the same nature as us, and *he prayed fervently*³ for *it* not to rain, and it did not rain on the land *for* three years and six months. **18** And he prayed again, and the sky gave rain and the earth produced its fruit.

19 My brothers, if anyone among you should wander away from the truth and someone turns him back, **20** he should know that the one who turns a sinner back from the error of his way will save that person's⁴ soul from death, and will cover over a great number of sins.

¹ Literally "it will be forgiven him"

² Literally "man," but in a generic sense; the emphasis is not on Elijah's masculine gender but his shared humanity

³ Literally "he prayed with prayer"

⁴ Literally "his," but in context this refers to the sinner, not the person who turns the sinner back

The First Letter of Peter

Greeting

1 Peter, an apostle of Jesus Christ, to the chosen¹ who are residing temporarily in the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** according to the foreknowledge of God the Father, by the sanctification of the Spirit, for obedience and *for* sprinkling with the blood of Jesus Christ. May grace and peace be multiplied to you.

A New Birth to a Living Hope

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, **4** into an inheritance imperishable and undefiled and unfading, reserved in heaven for you **5** who are being protected by the power of God through faith for a salvation ready to be revealed in the last time, **6** in which you rejoice greatly, *although*² now for a short time, if it is necessary, you are distressed by various trials, **7** so that the genuineness of your faith, more valuable than gold that is passing away, but is tested by fire, may be found to *result in* praise and glory and honor at the revelation of Jesus Christ, **8** whom, *although you*³ have not seen, you love; in whom now you believe, *although you*⁴ do not see *him*, and you rejoice greatly with joy inexpressible and full of glory, **9** obtaining the goal of your faith, the salvation of *your*⁵ souls.

10 Concerning this⁶ salvation, the prophets who prophesied about the grace meant for you sought and made careful inquiry, **11** investigating for what *person* or which time the Spirit of Christ in them was indicating *when he*⁷ testified beforehand to the sufferings with reference to Christ and the glories after these *things*, **12** to whom it was revealed that they were serving not themselves but you with reference to the same *things* which now have been announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven, *things* into which⁸ angels desire to look.

Be Holy in All Your Conduct

13 Therefore, *when* you have prepared your minds for action⁹ *by*¹ being self-controlled, put your hope completely in the grace that will be brought to you at the

¹ Or “elect”

² Here “*although*” is supplied as a component of the participle (“are distressed”) which is understood as concessive

³ Here “*although*” is supplied as a component of the participle (“seen”) which is understood as concessive

⁴ Here “*although*” is supplied as a component of the participle (“see”) which is understood as concessive

⁵ This is an understood repetition of the previous “your”

⁶ Literally “which”

⁷ Here “*when*” is supplied as a component of the participle (“testified beforehand”) which is understood as temporal

⁸ Literally “into which *things*”

⁹ Literally “having girded up the loins of your mind”

revelation of Jesus Christ. **14** As obedient children, do not be conformed to the former desires *you used to conform to*² in your ignorance, **15** but as the one who called you *is* holy, *you* yourselves be holy in all *your* conduct, **16** for it is written, “You will be holy, because I am holy.”³ **17** And if you call on *him as* Father who judges impartially according to each one’s work, conduct yourselves with fear during the time of your temporary residence, **18** *because you*⁴ know that you were redeemed from your futile way of life inherited from your ancestors not with perishable things like silver or gold, **19** but with the precious blood of Christ, like *that of* an unblemished and spotless lamb **20** who was foreknown before the foundation of the world, but has been revealed in these last times for you **21** who through him *are* believing in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

22 Having purified your souls by your obedience to the truth for sincere brotherly love, love one another fervently from a pure heart, **23** *because you*⁵ have been born again, not from perishable seed but imperishable, through the living and enduring word of God.

24 For

“all flesh *is* like grass,

and all its glory like the flower of the grass.

The grass withers and the flower falls off,

25 but the word of the Lord endures *forever* .”^{6,7}

And this is the word that has been proclaimed to you.

Chosen as Living Stones

2 **1** Therefore, ridding yourselves of all malice and all deceit and hypocrisy and envy and all slander, **2** like newborn infants long for the unadulterated spiritual milk, so that by it you may grow up to salvation, **3** if you have tasted that the Lord *is* kind,⁸ **4** to whom you are drawing near, a living stone rejected by men but chosen *and* precious in the sight of God. **5** And *you* yourselves, as living stones, are being built up *as* a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. **6** For it stands in scripture,

“Behold, I am laying in Zion a stone, a chosen *and* precious cornerstone, and the one who believes in him will never be put to shame.”⁹

7 Therefore the honor *is* for you who believe, but for those who refuse to believe,

“The stone that the builders rejected, this one has become *the* cornerstone”¹⁰,

¹ Here “*by*” is supplied as a component of the participle (“being self-controlled”) which is understood as means

² This is an understood repetition of the earlier verb “be conformed to”

³ A quotation from Lev 19:2

⁴ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

⁵ Here “*because*” is supplied as a component of the participle (“have been born again”) which is understood as causal

⁶ Literally “for the age”

⁷ A quotation from Isa 40:6, 8

⁸ A quotation from Ps 34:8

⁹ A quotation from Isa 28:16

¹⁰ Literally “into the head of the corner”

8 and

“A stone of stumbling and a rock of offense,”¹
who stumble *because they*² disobey the word to which also they were consigned. **9** But you *are* a chosen race,³ a royal priesthood, a holy nation, a people for *God’s* possession, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light, **10** who once *were* not a people, but now *are* the people of God, the ones *who were* not shown mercy, but now are shown mercy.⁴

11 Dear friends, I urge *you* as foreigners and temporary residents to abstain from fleshly desires which wage war against your⁵ soul, **12** maintaining your good conduct among the Gentiles, so that in *the things* in which they slander you as evildoers, by seeing your good deeds they may glorify God on the day of visitation.

Submission to Established Authority

13 Subject yourselves to every human authority for the sake of the Lord, whether to a king⁶ as having supreme authority, **14** or to governors as those sent out by him for the punishment of those who do evil and the praise of those who do good. **15** For the will of God is as follows: *by*⁷ doing good to silence the ignorance of foolish people. **16** *Live* as free *persons*, and not using your⁸ freedom as a covering for evil, but as slaves of God. **17** Honor all *people*, love the community of believers, fear God, honor the king.⁹

18 Domestic slaves, be subject to your¹⁰ masters with all respect, not only to those *who are* good and gentle, but also to those *who are* unjust. **19** For this *finds* favor, if because of consciousness of God someone endures sorrows *while*¹¹ suffering unjustly. **20** For what credit *is it* if, *when you*¹² sin and are beaten *for it*, you endure? But if you endure *when you*¹³ do good and suffer *for it*, this *finds* favor with God. **21** For to this you were called, because Christ also suffered for you, leaving you an example, so that you should follow in his footsteps, **22** who did not commit sin, nor was deceit found in his mouth,¹⁴ **23** who *when he*¹⁵ was reviled, did not revile in return; *when*¹⁶ suffering, he did not threaten, but entrusted *himself* to the one who judges justly, **24** who himself bore our sins in his body on the tree, so that *we* may die to sins *and* live to righteousness, by

¹ A quotation from Isa 8:14

² Here “*because*” is supplied as a component of the participle (“disobey”) which is understood as causal

³ Or “people,” or “generation,” or “nation”

⁴ This verse contains quotations from Hos 1:6, 9; 2:23

⁵ Literally “the”; the Greek article is used here as a possessive pronoun

⁶ Or “to the emperor”

⁷ Here “*by*” is supplied as a component of the participle (“doing good”) which is understood as means

⁸ Literally “the”; the Greek article is used here as a possessive pronoun

⁹ Or “the emperor”

¹⁰ Literally “the”; the Greek article is used here as a possessive pronoun

¹¹ Here “*while*” is supplied as a component of the participle (“suffering”) which is understood as temporal

¹² Here “*when*” is supplied as a component of the participle (“sin”) which is understood as temporal

¹³ Here “*when*” is supplied as a component of the participle (“do good”) which is understood as temporal

¹⁴ This verse contains quotations from Isa 53:9

¹⁵ Here “*when*” is supplied as a component of the participle (“was reviled”) which is understood as temporal

¹⁶ Here “*when*” is supplied as a component of the participle (“suffering”) which is understood as temporal

whose wounds you were healed. **25** For you were going astray like sheep, but you have turned back now to the shepherd and guardian of your souls.

Wives and Husbands

3 **1** In the same way, wives, be subject to your own husbands, so that even if some are disobedient to the word, they may be won over without a word by the conduct of their wives, **2** *when they*¹ see your respectful, pure conduct. **3** Let your² adornment not be the external *kind*, braiding hair and putting on gold jewelry or putting on *fine* clothing, **4** but the hidden person of the heart, with the imperishable *quality* of a gentle and quiet spirit, which is highly valuable in the sight of God. **5** For in the *same* way formerly the holy women also, who hoped in God, used to adorn themselves *by*³ being subject to their own husbands, **6** like Sarah obeyed Abraham, calling him lord, whose children you have become *when you*⁴ do good and are not frightened with respect to any terror.

7 Husbands, in the same way live with *your wives* _└ knowledgeably _┘⁵, as with the weaker female vessel, showing *them* honor as fellow heirs also of the grace of life, so that your prayers will not be hindered.

Called to Inherit a Blessing

8 And finally, all *of you be* harmonious, sympathetic, showing mutual affection, compassionate, humble, **9** not repaying evil for evil or insult for insult, but on the other hand blessing *others*, because for this *reason* you were called, so that you could inherit a blessing. **10** For

“The one who wants to love life
and see good days
must keep his⁶ tongue from evil
and *his* lips must not speak deceit.

11 And he must turn away from evil and do good;
he must seek peace and pursue it.

12 For the eyes of the Lord *are* on the righteous,
and his ears *are open to* their prayer.

But the face of the Lord *is* against those who do evil.⁷

Suffer for Doing What is Good

13 And who *is* the one who will harm you if you are a zealous adherent for what is good? **14** But even if you might suffer for the sake of righteousness, *you are* blessed. And

¹ Here “*when*” is supplied as a component of the participle (“see”) which is understood as temporal

² Literally “of whom,” referring to the wives

³ Here “*by*” is supplied as a component of the participle (“being subject”) which is understood as means

⁴ Here “*when*” is supplied as a component of the participle (“do good”) which is understood as temporal

⁵ Literally “according to knowledge”

⁶ Literally “the”; the Greek article is used here as a possessive pronoun

⁷ Verses 10-12 are a quotation from Ps 34:12-16

do not be afraid of their intimidation or be disturbed,¹ **15** but set Christ apart *as* Lord in your hearts, always ready to *make* a defense to anyone who asks you *for* an accounting concerning the hope *that is* in you. **16** But *do so* with courtesy and respect, having a good conscience, so that in *the things* in which you are slandered, the ones who malign your good conduct in Christ may be put to shame. **17** For *it is* better to suffer for doing good, _└if God wills it _┘², than for doing evil.

18 For Christ also suffered once for sins,
the just for the unjust,
in order that he could bring you to God,
being put to death in the flesh,
but made alive in the spirit,

19 in which also he went *and* proclaimed to the spirits in prison,
20 who were formerly disobedient, when the patience of God waited in the days of Noah, *while*³ an ark was being constructed, in which a few – that is, eight souls – were rescued through water. **21** And⁴ also, corresponding to *this*, baptism now saves you, not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ, **22** who is at the right hand of God, having gone into heaven, with angels and authorities and powers having been subjected to him.

The Time for Behaving Like the Gentiles is Past

4 **1** Therefore, *because*⁵ Christ suffered in the flesh, you also equip yourselves with the same way of thinking, because the one who has suffered in the flesh has ceased from sin, **2** in order to live the remaining time in the flesh no longer for human desires, but for the will of God. **3** For the time that has passed *was* sufficient _└to do what the Gentiles desire to do _┘⁶, having lived in licentiousness, *evil* desires, drunkenness, carousing, drinking parties, and wanton idolatries, **4** with respect to which they are surprised *when*⁷ you do not run with *them* into the same flood of dissipation, *and and so they*⁸ revile you. **5** They⁹ will give an account to the one who is ready to judge the the living and the dead. **6** Because for this reason also the gospel was preached to those who are dead, so that they were judged _└by human standards _┘¹⁰ in the flesh, but they may live in the spirit _└by God's standards _┘¹¹.

¹ The second half of this verse contains a quotation from Isa 8:12

² Literally “if the will of God wills”

³ Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was being constructed”)

⁴ Literally “which”

⁵ Here “*because*” is supplied as a component of the participle (“suffered”) which is understood as causal

⁶ Literally “to do the intention of the Gentiles”

⁷ Here “*when*” is supplied as a component of the participle (“run with”) which is understood as temporal

⁸ Here “*and so*” is supplied as a component of the participle (“revile”) which is understood as result

⁹ Literally “who”

¹⁰ Literally “according to men”

¹¹ Literally “according to God”

Serving to the Glory of God

7 Now the end of all *things* draws near. Therefore be self-controlled and sober-minded for *your* prayers. **8** Above all, keep¹ your love for one another constant, because love covers a large number of sins. **9** Be hospitable to one another without complaining. **10** Just as each one has received a gift, *use* it for serving one another, as good stewards of the varied grace of God. **11** If anyone speaks, *let it be* as the oracles of God; if anyone serves, *let it be* as by the strength that God provides, so that in all *things* God will be glorified through Jesus Christ, to whom is the glory and the power *forever and ever* ². Amen.

Sharing the Sufferings of Christ

12 Dear friends, do not be surprised at the fiery ordeal among you, *when it*³ takes place to test you, as *if something* strange were happening to you. **13** But to the degree that you share in the sufferings of Christ, rejoice, so that also at the revelation of his glory you may rejoice *and* be glad. **14** If you are reviled on account of the name of Christ, *you are* blessed, because the Spirit of glory and of God rests on you. **15** By all means do not let anyone of you suffer as a murderer or a thief or an evildoer or as a meddler. **16** But if *someone suffers* as a Christian, he must not be ashamed, but must glorify God with this name. **17** For *it is* the time for the judgment to begin out from the household of God. But if *it begins* out from us first, what will be the outcome for those who are disobedient to the gospel of God? **18** And if the righteous are saved with difficulty, *what will become of the ungodly and the sinner* ^{4?5} **19** So then also those who suffer according to the will of God must entrust their souls to a faithful Creator in doing good.

Leadership and Humility

5 **1** Therefore *I, your* fellow elder and a witness of the sufferings of Christ, *and*⁶ also a sharer of the glory that is going to be revealed, exhort the elders among you: **2** shepherd the flock of God among you, exercising oversight not by compulsion but willingly, in accordance with God, and not greedily but eagerly, **3** and not as lording it over *those under your care* ⁷, but being examples for the flock. **4** And *when*⁸ the chief Shepherd appears, you will receive the unfading crown of glory.

5 In the same way, younger men, be subject to the elders, and all *of you* clothe yourselves with humility toward one another, because God opposes the proud, but gives grace to the humble. **6** Humble yourselves therefore under the mighty hand of God, so

¹ Literally “having”

² Literally “for the ages of the ages”

³ Here “*when*” is supplied as a component of the participle (“takes place”) which is understood as temporal

⁴ Literally “the ungodly and sinner where will he appear”

⁵ This verse contains a quotation from Prov 11:31

⁶ The conjunction “*and*” is supplied here to make it clear that the following phrase refers also to the author of the letter and not to Christ

⁷ Literally “the portion”

⁸ Here “*when*” is supplied as a component of the temporal genitive absolute participle (“appears”)

that he may exalt you at the *right* time, **7** casting all your cares on him, because ₁ he cares ₁ for you.

8 Be sober; be on the alert. Your adversary the devil walks around like a roaring lion, looking for someone to devour. **9** ₂ Resist him ₂, steadfast in your³ faith, *because you*⁴ know the same *kinds* of sufferings are being accomplished by your community of believers in the world. **10** And the God of all grace, who called you to his eternal glory in Christ Jesus, *after you*⁵ have suffered for a short time, will himself restore, confirm, strengthen, *and* establish you. **11** To him *be* the power ₆ forever ₆. Amen.

Conclusion and Final Greetings

12 Through Silvanus, the faithful brother (as I consider *him*), I have written to you ₇ briefly ₇ to encourage you and to attest that this is the true grace of God. Stand firm in it. **13** She *who is* in Babylon, chosen the same as you, greets you, and *so does* my son Mark. **14** Greet one another with a loving kiss. Peace to all of you who are in Christ.

¹ Literally “it is a care to him”

² Literally “to whom resist”

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

⁵ Here “*after*” is supplied as a component of the participle (“have suffered”) which is understood as temporal

⁶ Literally “for the ages”

⁷ Literally “by a few”

The Second Letter of Peter

Greeting

1 Simeon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith equal in value to ours by the righteousness of our God and Savior Jesus Christ. **2** May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, **3** because his divine power has bestowed on us all *things that are* necessary for life and godliness, through the knowledge of the one who called us by his own glory and excellence of character, **4** through which things he has bestowed on us his precious and very great promises, so that through these you may become sharers of the divine nature *after*¹ escaping from the corruption *that is* in the world because of evil desire, **5** and *for* this same *reason*, and *by*² applying all diligence, supply with your faith excellence of character, and with excellence of character, knowledge, **6** and with knowledge, self-control, and with self-control, patient endurance, and with patient endurance, godliness, **7** and with godliness, brotherly love, and with brotherly love, love.

Make Your Calling and Election Secure

8 For *if*³ these *things* are yours and are increasing, this does not make *you* useless or unproductive in the knowledge of our Lord Jesus Christ. **9** For *the one* for whom these *things are* not present is blind, being nearsighted, _□ having forgotten the cleansing _□⁴ of his former sins. **10** Therefore, brothers, be zealous even more to make your calling and election secure, because *if you*⁵ do these *things*, you will never ever stumble. **11** For in this way entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied for you.

12 Therefore I intend to remind you continually concerning these *things*, although *you* know *them* and are established in the truth that you have. **13** But I consider *it* right, for as long as I am in this habitation, to stir you up by a reminder, **14** *because I*⁶ know that the removal of my habitation is imminent, as indeed our Lord Jesus Christ made clear to me. **15** And I will also make every effort *that* you are able at any time, after my departure, _□ to recall these things to mind _□⁷.

The Reliable Prophetic Word of Testimony

16 For we did not make known to you the power and coming of our Lord Jesus Christ *by*⁸ following ingeniously concocted myths, but *by*¹ being eyewitnesses of that

¹ Here “*after*” is supplied as a component of the participle (“escaping from”) which is understood as temporal

² Here “*by*” is supplied as a component of the participle (“applying”) which is understood as means

³ Here “*if*” is supplied as a component of the participle (“are”) which is understood as conditional

⁴ Literally “receiving forgetfulness of the cleansing”

⁵ Here “*if*” is supplied as a component of the participle (“do”) which is understood as conditional

⁶ Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

⁷ Literally “to make recollection of these”

⁸ Here “*by*” is supplied as a component of the participle (“following”) which is understood as means

one's majesty. **17** For *he* received honor and glory from God the Father *when*² a voice such as this was brought to him by the Majestic Glory, "This is my beloved Son, in whom I am well pleased." **18** And *we* ourselves heard this voice brought from heaven *when we*³ were with him on the holy mountain, **19** and we possess *as* more reliable the prophetic word, to which you do well *if you*⁴ pay attention to *it* as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, **20** recognizing this above all, that every prophecy of scripture does not come about from one's own interpretation, **21** for no prophecy was ever produced by the will of man, but men carried along by the Holy Spirit spoke from God.

The Rise and Fall of the False Teachers

2 **1** But there were also false prophets among the people, as there will be false teachers among you also, who will bring in *destructive heresies*⁵, even denying the Master who bought them, *thus*⁶ bringing on themselves swift destruction. **2** And many will follow their licentious ways, because of whom the way of truth will be reviled. **3** And in greediness they will exploit you with false words, whose condemnation *from* long ago is not idle, and their destruction is not asleep.

4 For if God did not spare the angels who sinned, but held *them* captive in Tartarus with chains of darkness *and* handed *them* over to be kept for judgment, **5** and did not spare the ancient world, but preserved Noah, a proclaimer of righteousness, *and* seven others⁷ *when he*⁸ brought a flood on the world of the ungodly, **6** and condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, having appointed *them as* an example for those who are going to be ungodly, **7** and rescued righteous Lot, worn down by the way of life of lawless persons in licentiousness **8** (for that righteous man, *as he*⁹ lived among them day after day, was tormenting *his* righteous soul by the lawless deeds *he was* seeing and hearing), **9** *then* the Lord knows how to rescue the godly from trials and to reserve the unrighteous to be punished at¹⁰ the day of judgment, **10** and especially those who go after the flesh in defiling lust¹¹ and who despise authority.

Bold *and* arrogant, they do not tremble in awe *as they*¹² blaspheme majestic beings, **11** whereas angels, who are greater in strength and power, do not bring against them a demeaning judgment from the Lord.¹³ **12** But these persons, like irrational animals born *only with* natural *instincts* for capture and killing, blaspheming *about things*¹⁴ they do

¹ Here "by" is supplied as a component of the participle ("being") which is understood as means

² Here "when" is supplied as a component of the temporal genitive absolute participle ("was brought")

³ Here "when" is supplied as a component of the participle ("were") which is understood as temporal

⁴ Here "if" is supplied as a component of the participle ("pay attention to") which is understood as conditional

⁵ Literally "heresies of destruction"

⁶ Here "thus" is supplied as a component of the participle ("bringing on") which is understood as result

⁷ Literally "eighth"

⁸ Here "when" is supplied as a component of the participle ("brought") which is understood as temporal

⁹ Here "as" is supplied as a component of the participle ("lived") which is understood as temporal

¹⁰ Or "until"

¹¹ Literally "in lust of defilement," translated here as an attributive genitive

¹² Here "as" is supplied as a component of the participle ("blaspheme") which is understood as temporal

¹³ Some manuscripts read "before the Lord"

¹⁴ Literally "with reference to which"

not understand, in their destruction will also be destroyed, **13** being harmed *as the wages* of unrighteousness. Considering reveling in the daytime a pleasure, *they are* stains and blemishes, carousing in their deceitful pleasures *when they*¹ feast together with you, **14** having eyes full of *desire for* an adulteress and unceasing from sin, enticing unstable persons, *and*² having hearts trained for greediness. Accursed children! **15** *By*³ leaving the straight path, they have gone astray, *because they*⁴ followed the way of Balaam the son of Bosor,⁵ who loved the wages of unrighteousness, **16** but received a rebuke for his own lawlessness: a speechless donkey, speaking with a human voice, restrained \perp the prophet's madness \perp ⁶.

17 These *people* are waterless springs and mists driven by a hurricane, for whom the gloom of darkness has been reserved. **18** \perp For by speaking high-sounding but empty words \perp ⁷, they entice with desires of the flesh *and* with licentiousness those who are scarcely escaping from those who live in error, **19** promising them freedom *although they*⁸ themselves are slaves of depravity. For to whatever someone succumbs, by this he is enslaved. **20** For if, *after they*⁹ have escaped from the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, and they are again entangled in these *things and* succumb to *them*, the last *state* has become worse for them than the first. **21** For it would have been better for them not to have known the way of righteousness than having known *it*, to turn back from the holy commandment that had been delivered to them. **22** The *statement* of the true proverb has happened to them, "A dog returns to its own vomit,"¹⁰ and "A sow, *after*¹¹ washing herself, *returns*¹² to wallowing in the mud."¹³

The Coming Day of the Lord

3 **1** Dear friends, this *is* already the second letter I am writing to you, in *both of* which I am attempting to stir up your sincere mind by a reminder, **2** to remember the words proclaimed beforehand by the holy prophets and the commandment of the Lord and Savior through your apostles, **3** above all knowing this, that in the last days scoffers will come with scoffing, following according to their own desires **4** and saying,

¹ Here "*when*" is supplied as a component of the participle ("feast together") which is understood as temporal

² Here "*and*" is supplied in keeping with English style

³ Here "*by*" is supplied as a component of the participle ("leaving") which is understood as means

⁴ Here "*because*" is supplied as a component of the participle ("followed") which is understood as causal

⁵ Although some English versions use "Beor" here, this is due to harmonization with the Old Testament; the vast majority of Greek manuscripts read "Bosor" here

⁶ Literally "the of the prophet madness"

⁷ Literally "for speaking pompous *words* of emptiness"

⁸ Here "*although*" is supplied as a component of the participle ("are") which is understood as concessive

⁹ Here "*after*" is supplied as a component of the participle ("have escaped from") which is understood as temporal

¹⁰ A paraphrased quotation from Prov 26:11

¹¹ Here "*after*" is supplied as a component of the participle ("washing herself") which is understood as temporal

¹² The verb "*returns*" is not in the Greek text, but is an understood repetition from the previous clause

¹³ The source of this quotation is uncertain

“Where is the promise of his coming? For ever since¹ the fathers fell asleep, all *things* have continued just as they have been from the beginning of creation.” **5** For *when*² they maintain this, it escapes *their* notice that the heavens existed long ago and the earth held together out of water and through water by the word of God, **6** by means of which things the world that existed at that time was destroyed *by*³ being inundated with water. **7** But by the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly people.

8 Now, dear friends, do not let this one thing escape your *notice*, that one day with the Lord *is* like a thousand years, and a thousand years *is* like one day. **9** The Lord is not delaying the promise, as some consider slowness, but is being patient toward you, *because he*⁴ does not want any to perish, but all to come to repentance. **10** But the day of the Lord will come like a thief, in which the heavens will disappear with a rushing noise, and the celestial bodies will be destroyed *by*⁵ being burned up, and the earth and the deeds *done* on it will be disclosed. **11** *Because*⁶ all these things are being destroyed in this way, what sort of *people* must you be in holy behavior and godliness, **12** *while*⁷ waiting for and hastening the coming of the day of God, because of which the heavens will be destroyed *by*⁸ being burned up and the celestial bodies will melt *as they*⁹ are consumed by heat! **13** But according to his promise, we are waiting for new heavens and a new earth in which righteousness resides.

Final Exhortations and Conclusion

14 Therefore, dear friends, *because you*¹⁰ are waiting for these *things*, make every effort to be found at peace, spotless and unblemished in him. **15** And regard the patience of our Lord as salvation, just as also our dear brother Paul wrote to you, according to the wisdom that was given to him, **16** as *he does* also in all *his* letters, speaking in them about these *things*, in which there are some *things* hard to understand, which the ignorant and unstable distort to their own destruction, as *they* also *do* the rest of the scriptures. **17** Therefore, dear friends, *because you*¹¹ know *this* beforehand, guard yourselves so that you do not lose your own safe position *because you*¹² have been led away by the error of

¹ Literally “from which *time*”

² Here “*when*” is supplied as a component of the participle (“maintain”) which is understood as temporal

³ Here “*by*” is supplied as a component of the participle (“being inundated”) which is understood as means

⁴ Here “*because*” is supplied as a component of the participle (“want”) which is understood as causal

⁵ Here “*by*” is supplied as a component of the participle (“being burned up”) which is understood as means

⁶ Here “*because*” is supplied as a component of the participle (“are being destroyed”) which is understood as causal

⁷ Here “*while*” is supplied as a component of the participle (“waiting for”) which is understood as temporal

⁸ Here “*by*” is supplied as a component of the participle (“being burned up”) which is understood as means

⁹ Here “*as*” is supplied as a component of the participle (“are consumed by heat”) which is understood as temporal

¹⁰ Here “*because*” is supplied as a component of the participle (“are waiting for”) which is understood as causal

¹¹ Here “*because*” is supplied as a component of the participle (“know beforehand”) which is understood as causal

¹² Here “*because*” is supplied as a component of the participle (“have been led away”) which is understood as causal

lawless persons. **18** But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him *be* the glory, both now and to the day of eternity. Amen.

The First Letter of John

Prologue

1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched, concerning the word of life – **2** and the life was revealed, and we have seen and testify and announce to you the eternal life which was with the Father and was revealed to us – **3** what we have seen and heard, we announce to you also, in order that you also may have fellowship with us, and indeed our fellowship *is* with the Father and with his Son Jesus Christ. **4** And these *things* we write, in order that our joy may be complete.

God is Light, so Walk in the Light

5 And this is the message which we have heard from him and announce to you, that God is light and there *is* no darkness in him at all. **6** If we say that we have fellowship with him and walk in the darkness, we lie and do not practice the truth.¹ **7** But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say that we do not have sin, we deceive ourselves and the truth is not in us. **9** If we confess our sins, he is faithful and just, so that he will forgive us *our*² sins and will cleanse us from all unrighteousness. **10** If we say that that we have not sinned, we make him a liar, and his word is not in us.

Keeping the New Commandment

2 My little children, I am writing these *things* to you in order that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous *one*, **2** and he³ is the propitiation⁴ for our sins, and not for ours only, but also for *the sins of* the whole world. **3** And by this we know that we have come to know him, if we keep his commandments. **4** The one who says “I have come to know him,” and does not keep his commandments is a liar, and the truth is not in this person. **5** But whoever keeps his word, truly in this person the love of God has been perfected. By this we know that we are in him. **6** The one who says *that he* resides in him ought also to walk in this way: just as that one walked.

7 Dear friends, I am not writing a new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the message which you have heard. **8** Again, I am writing a new commandment to you, which is true in him and in you, because⁵ the darkness is passing away and the true light already is shining. **9** The one who says *he* is in the light and hates his brother is in the darkness until now. **10** The one who loves his brother resides in the light, and *there* is no

¹ Or “we are lying and are not practicing the truth”

² Literally “the”; the Greek article is used here as a possessive pronoun

³ Or “he himself” (emphatic)

⁴ Or “expiation”; or “atoning sacrifice”

⁵ Or perhaps “that”

cause for stumbling in him. **11** But the one who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

Encouragement and Assurance

12 I am writing to you, little children, because¹ your sins have been forgiven you on account of his name. **13** I am writing to you, fathers, because² you have known the *One who is* from the beginning. I am writing to you, young men, because³ you have conquered the evil one. **14** I have written to you, children, because⁴ you have known the Father. I have written to you, fathers, because⁵ you have known the *One who is* from the beginning. I have written to you, young men, because⁶ you are strong, and the word of God resides in you, and you have conquered the evil one.

Do Not Love the World

15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him, **16** because everything *that is* in the world – the desire of the flesh and the desire of the eyes and the arrogance of material possessions – is not from the Father, but is from the world. **17** And the world is passing away, and its desire,⁷ but the one who does the will of God remains *forever*.⁸

Departure of the False Teachers

18 Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen, by which we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But *they went out*⁹, in order that it might be shown that all of them are not of us.

20 And you have an anointing from the Holy One, and you all know. **21** I have not written to you because¹⁰ you do not know the truth, but because¹¹ you do know it, and because¹² every lie is not of the truth. **22** Who is the liar except the one who denies that Jesus is the Christ? This person is the antichrist, the one who denies the Father and the Son. **23** Everyone who denies the Son does not have the Father *either*; the one who confesses the Son has the Father also.

¹ Or “that”

² Or “that”

³ Or “that”

⁴ Or “that”

⁵ Or “that”

⁶ Or “that”

⁷ Or “and the desire for it”

⁸ Literally “for the age”

⁹ This is an understood repetition of the phrase “they went out” from the beginning of v. 19

¹⁰ Or “that”

¹¹ Or “that”

¹² Or “that”

24 *As for* you, what you have heard from the beginning must remain in you. If what you have heard from the beginning remains in you, you also will remain in the Son and in the Father. **25** And this is the promise which he himself promised us: eternal life. **26** These *things* I have written to you concerning the ones who are trying to deceive you.

27 And *as for* you, the anointing which you received from him remains in you, and you do not have need that anyone teach you. But as his anointing teaches you about all *things*, and is true and is not a lie, and just as it has taught you, you reside¹ in him.

God's Children

28 And now, little children, remain in him, so that whenever he is revealed we may have confidence and not be put to shame before him at his coming. **29** If you know that he is righteous, you know that everyone also who practices righteousness has been fathered by him.

3 **1** See what sort of love the Father has given to us: that we should be called children of God, and we are! Because of this the world does not know us: because it did not know him. **2** Dear friends, now we are children of God, and what we will be has not yet been revealed. We know that whenever he is revealed we will be like him, because we will see him just as he is. **3** And everyone who has this hope in him purifies himself, just as that one is pure.

4 Everyone who practices sin also practices lawlessness, and sin is lawlessness. **5** And you know that that one was revealed in order that he might take away sins, and in him *there* is no sin. **6** Everyone who resides in him does not sin. Everyone who sins has neither seen him nor known him. **7** Little children, let no one deceive you: the one who practices righteousness is righteous, just as that one is righteous. **8** The one who practices sin is of the devil, because the devil has been sinning from the beginning. For this *reason* the Son of God was revealed: in order to destroy the works of the devil. **9** Everyone who is fathered by God does not practice sin, because his seed resides in him, and *he* is not able to sin, because he has been fathered by God. **10** By this the children of God and the children of the devil are evident: everyone who does not practice righteousness is not of God, namely, the one who does not love his brother.

God is Love, so Love One Another

11 For this is the message that you have heard from the beginning: that we should love one another, **12** not as Cain, who was of the evil one and violently murdered his brother. And ₁for what reason₂ did he violently murder him? Because his deeds were evil and the *deeds* of his brother *were* righteous.

13 And do not marvel, brothers, if the world hates you. **14** We know that we have passed over from death to life because we love the brothers. The one who does not love remains in death. **15** Everyone who hates his brother is a murderer, and you know that every murderer does not have eternal life residing in him. **16** We have come to know love by this: that ₁he₃ laid down his life on behalf of us, and we ought to lay down our lives

¹ By form the verb could also be imperative: "just as it has taught you, reside in him"

² Literally "on account of what"

³ Literally "that one" (referring to Jesus Christ)

on behalf of the brothers. **17** But whoever has the world's material possessions and observes his brother $_$ in need $_$ ¹ and shuts his heart against him, how does the love of God reside in him?

18 Little children, let us not love with word or with tongue, but in deed and truth. **19** And by this we know that we are of the truth and will convince our heart before him, **20** that² if our heart condemns us, that God is greater than our heart and knows all *things*. **21** Dear friends, if our heart does not condemn *us*, we have confidence before God, **22** and whatever we ask we receive from him, because we keep his commandments and do *what is pleasing $_$ in his sight*³. **23** And this is his commandment: that we believe in the name of his Son Jesus Christ and love one another, just as $_$ he commanded us $_$ ⁴. **24** And the one who keeps his commandments resides in him, and he in him. And by this we know that he resides in us: by the Spirit whom he has given to us.

How to Recognize the Spirit of God

4 **1** Dear friends, do not believe every spirit, but test the spirits *to determine* if they are from God, because many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit that confesses Jesus Christ⁵ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God, and this is the *spirit* of the antichrist, *of* which you have heard that it is coming, and now it is already in the world.

4 You are from God, little children, and have conquered them, because the one *who is* in you is greater than the one *who is* in the world. **5** They are from the world; $_$ therefore $_$ ⁶ they speak from the world and the world listens to them. **6** We are from God. The one who knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of deceit.

God's Love Revealed

7 Dear friends, let us love one another, because love is from God, and everyone who loves has been fathered by God and knows God. **8** The one who does not love does not know God, because God is love. **9** By this the love of God is revealed in us: that God sent his one and only Son into the world in order that we may live through him. **10** In this is love: not that we have loved God, but that he loved us and sent his Son *to be the propitiation*⁷ for our sins.

11 Dear friends, if God loved us in this way, we also ought to love one another. **12** No one has seen God at any time. If we love one another, God resides in us and his love is perfected in us. **13** By this we know that we reside in him and he in us: that⁸ he has

¹ Literally "having need"

² Or "because"

³ Literally "in the sight of him"

⁴ Literally "he gave us commandment"

⁵ Or "confesses Jesus *as* Christ who has come in the flesh" (see also 2 John 7)

⁶ Literally "because of this"

⁷ Or "expiation"; or "atoning sacrifice"

⁸ Or "because"

given us of his Spirit. **14** And we have seen and testify that the Father has sent the Son *to be the Savior* of the world.

15 Whoever confesses that Jesus is the Son of God, God resides in him and he in God. **16** And we have come to know and have believed the love that God has in us. God is love, and the one who resides in love resides in God, and God resides in him. **17** By this love is perfected with us, so that we may have confidence in the day of judgment, because just as that one is, *so* also are we in this world. **18** *There* is no fear in love, but perfect love drives out fear, because fear includes punishment, and the one who is afraid has not been perfected in love. **19** We love, because he first loved us.

20 If anyone says, “I love God,” and hates his brother, he is a liar, for the one who does not love his brother whom he has seen is not able to love God whom he has not seen. **21** And this *is* the commandment we have from him: that the one who loves God should love his brother also.

5 **1** Everyone who believes that Jesus is the Christ has been fathered by God, and everyone who loves *the father*¹ also loves the *child* fathered by him. **2** By this we know that we love the children of God: whenever we love God and keep his commandments. **3** For this is the love of God: that we keep his commandments. And his commandments are not burdensome, **4** because everyone who is fathered by God conquers the world.

God Has Given Us Eternal Life in the Son

And this is the victory which has conquered the world: our faith. **5** Now who is the one who conquers the world except the one who believes that Jesus is the Son of God? **6** This is the one who came by water and blood – Jesus Christ, not with the water only, but with the water and with the blood. And the Spirit is the one who testifies, because the Spirit is the truth. **7** For *there* are three that testify,² **8** the Spirit and the water and the blood, and the three are *in agreement*³.

9 If we receive the testimony of people, the testimony of God is greater, because this is the testimony of God that he has testified concerning his Son. **10** (The one who believes in the Son of God has the testimony in himself. The one who does not believe God has made him a liar, because he has not believed in the testimony that God has testified concerning his Son.) **11** And this is the testimony: that God has given us eternal life, and this life is in his Son. **12** The one who has the Son has the life; the one who does not have the Son of God does not have the life.

Our Assurance of Eternal Life

13 These *things* I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

14 And this is the confidence that we have before him: that if we ask anything according to his will, he hears us. And if we know that he hears us *in* whatever we ask,

¹ Literally “the one who fathers”

² Later Latin manuscripts add the following words to v. 7 and v. 8: “in heaven, the Father, the Word, and the Holy Spirit, and these three are one. **8** And there are three that testify on earth”

³ Literally “for the one”

we know that we have the requests that we have asked from him. **16** If anyone should see his brother sinning a sin not *leading* to death, he should ask, and he will grant life to him, to those who sin not *leading* to death. (*There is a sin leading to death; I do not say that he should ask about that.* **17** All unrighteousness is sin, and *there is a sin not leading to death.*)

18 We know that everyone who is fathered by God does not sin, but the one fathered by God, he protects him, and the evil one does not touch him. **19** We know that we are from God, and the whole world lies in *the power of* the evil one. **20** And we know that the Son of God has come and has given us understanding, in order that we may know the one who is true, and we are in the one who is true, in his Son Jesus Christ. This one is the true God and eternal life. **21** Little children, guard yourselves from idols.

The Second Letter of John

Greeting

1 The elder, to the elect lady and her children, whom I love in truth – and not I alone, but also all those who know the truth – **2** because of the truth that resides in us and will be with us _{⌋ forever ⌋}¹. **3** Grace, mercy, peace will be with us from God the Father and from Jesus Christ the Son of the Father in truth and love.

4 _{⌋ I was very glad ⌋}² because I found *some* of your children walking in *the* truth, just as _{⌋ the Father commanded us ⌋}³.

Watch Out for False Teachers

5 And now I ask you, lady (not as *if I were* writing a new commandment to you, but *one* that we have had from the beginning), that we should love one another. **6** And this is love: that we walk according to his commandments. This is the commandment, just as you have heard from the beginning, so that you should walk in it. **7** For many deceivers have gone out into the world, those who do not confess Jesus Christ⁴ coming in *the* flesh. This person is the deceiver and the antichrist! **8** Watch yourselves that you do not lose what we have worked for, but receive a full reward.

9 Everyone who goes too far and does not remain in the teaching of Christ does not have God. The one who remains in the teaching – this person has both the Father and the Son. **10** If anyone comes to you and does not bring this teaching, do not receive him into *your* house and do not speak a greeting to him, **11** because the one who speaks a greeting to him shares in his evil deeds.

Conclusion and Final Greeting

12 *Although*⁵ I have many *things* to write to you, I do not want *to do so* by means of paper and ink, but I hope to be with you and to speak _{⌋ face to face ⌋}⁶, so that our joy may be complete. **13** The children of your elect sister greet you.

¹ Or “in perpetuity”; literally “for the age”

² Literally “I rejoiced exceedingly”

³ Literally “we received commandment from the Father”

⁴ Or “confess Jesus *as* Christ coming in *the* flesh” (see 1 John 4:2)

⁵ Here “*although*” is supplied as a component of the participle (“have”) which is understood as concessive

⁶ Literally “mouth to mouth”

The Third Letter of John

Greeting

1 The elder, to Gaius the beloved, whom I love in *the* truth. **2** Dear friend, I pray you may prosper concerning everything and be healthy, just as your soul prospers. **3** For I rejoiced exceedingly *when the*¹ brothers came and testified *to* your truth, just as you are walking in *the* truth. **4** I have no greater joy than this: that I hear my children are walking in the truth.

Instructions to Gaius

5 Dear friend, you act faithfully² *in* whatever you do for the brothers, *and* even though they are strangers³. **6** They have testified *to* your love before the church; you will do well to send them⁴ on their way in a manner worthy of God. **7** For they have gone out on behalf of the name, accepting nothing from the pagans.⁵ **8** Therefore we ought to support such *people*, so that we become fellow workers with *the* truth.

Diotrephes Causes Trouble

9 I wrote something to the church, but Diotrephes, who wants to be first *among* them, does not acknowledge us. **10** Therefore, if I come, I will call attention to *and* the deeds he is doing⁶, disparaging us with evil words. And not being content with these, he does not receive the brothers himself, and he hinders those wanting *to do so* and throws *them* out of the church. **11** Dear friend, do not imitate *what is* evil, but *what is* good. The one who does good is of God; the one who does evil has not seen God.

Demetrius Commended

12 Demetrius has been testified to by all, even by the truth itself. And we also testify *to him*, and you know that our testimony is true.

Conclusion and Final Greeting

13 I have many things to write to you, but I do not want to write to you by means of ink and pen. **14** But I hope to see you right away, and to speak *and* face to face⁷. **15** Peace *be* to you. The friends greet you. Greet the friends by name.

¹ Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

² Or “you act loyally”

³ Literally “and this strangers”

⁴ Literally “whom”

⁵ That is, Gentile unbelievers (as opposed to Gentile Christians)

⁶ Literally “his deeds which he is doing”

⁷ Literally “mouth to mouth”

The Letter of Jude

Greeting

1 Jude,¹ a slave of Jesus Christ and brother of James, to *those who are* called, loved in God the Father and kept for² Jesus Christ. **2** May mercy and peace and love be multiplied to you.

Contend for the Faith

3 Dear friends, *although* I³ was making every effort to write to you concerning our common salvation, I considered *it* a necessity to write to you to encourage *you* to contend for the faith delivered once and for all to the saints. **4** For certain men⁴ have slipped in stealthily, who were designated long ago for this condemnation, ungodly ones, who change the grace of our God into licentiousness and who deny our only Master and Lord Jesus Christ.

Condemnation of the Ungodly False Teachers

5 Now I want to remind you, *although* you know everything once and for all,⁵ that the Lord, having saved the people out of the land of Egypt, the second time destroyed those who did not believe. **6** And *the* angels who did not keep to their own domain but deserted their proper dwelling place, he has kept in eternal bonds under deep gloom for the judgment of the great day, **7** as Sodom and Gomorrah and the towns around them indulged in sexual immorality and *per* pursued unnatural desire,⁶ *in* the same way as these, are exhibited as an example *by*⁷ undergoing the punishment of eternal fire.

8 Despite that, in the same way also these *men*, *because of their*⁸ dreams, defile the flesh and reject authority and blaspheme majestic beings. **9** But Michael the archangel, when he argued with the devil, disputing concerning the body of Moses, did not dare to pronounce a blasphemous judgment, but said, “The Lord rebuke you!” **10** But these persons blaspheme all that they do not understand, and all that they understand by instinct like the irrational animals, by these *things* they are being destroyed. **11** Woe to them! For they have traveled in the way of Cain, and have given themselves up to the error of Balaam for gain, and have perished⁹ in the rebellion of Korah. **12** These are the ones feasting together without reverence, hidden reefs at your love feasts, caring for

¹ “Jude” is the traditional form of the name introducing the letter, but the Greek form is the same as “Judas”

² Or perhaps “by”

³ Here “*although*” is supplied as a component of the participle (“was making”) which is understood as concessive

⁴ Or “people,” since the Greek term can be used in a generic sense, but if this statement is related to 2 Peter 2:12, it is more likely men are in view

⁵ Some manuscripts place this word in the following clause

⁶ Literally “went after other flesh”

⁷ Here “*by*” is supplied as a component of the participle (“undergoing”) which is understood as means

⁸ Here “*because*” is supplied as a component of the participle (“dreams”) which is understood as causal

⁹ Or possibly “will perish”

themselves, waterless clouds carried away by winds, late autumn trees without fruit, twice dead, uprooted, **13** wild waves of the sea foaming up their own shameful deeds, wandering stars, for whom the deep gloom of darkness has been reserved for eternity.

14 And Enoch, the seventh from Adam, also prophesied about¹ these *people*, saying, “Behold, the Lord came with tens of thousands of his holy ones **15** to execute judgment against all, and to convict every soul concerning all their ungodly deeds that they have committed in an ungodly way, and concerning all the harsh things that ungodly sinners have spoken against him. **16** These *people* are grumblers, discontented, proceeding according to their own desires, and their mouths speaking pompous *words*, _□ showing partiality to gain an advantage_□².

Persevere in the Love of God

17 But you, dear friends, remember the words proclaimed beforehand by the apostles of our Lord Jesus Christ, **18** for they said to you that in the end time there will be scoffers following according to their own ungodly desires. **19** These are the ones who cause divisions, worldly, not having the Spirit. **20** But you, dear friends, *by*³ building yourselves yourselves up in your most holy faith, *by*⁴ praying in the Holy Spirit, **21** keep yourselves in the love of God, looking forward to the mercy of our Lord Jesus Christ to eternal life. **22** And have mercy on those who doubt, **23** and save others *by*⁵ snatching *them* from the fire, and have mercy on others with fear, hating even the tunic stained by the flesh.

Benediction

24 Now to the one who is able to protect you from stumbling and make *you* to stand before his glory blameless⁶ with exultation, **25** to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, power, and authority before all time and now and for all eternity. Amen.

¹ Or “against”

² Literally “respecting faces for the sake of advantage”

³ Here “*by*” is supplied as a component of the participle (“building up”) which is understood as means

⁴ Here “*by*” is supplied as a component of the participle (“praying”) which is understood as means

⁵ Here “*by*” is supplied as a component of the participle (“snatching”) which is understood as means

⁶ Or “without blemish”

The Revelation to John

Prologue

1 The revelation of Jesus Christ, which God gave him to show to his slaves *the things* which must take place in a short time, and communicated *it by*¹ sending *it* through his angel to his slave John, **2** who testified about the word of God and the testimony of Jesus Christ, all that he saw. **3** Blessed *is* the one who reads aloud and *blessed are*² those who hear the words of the prophecy and observe the things written in it, because the time *is* near!

Greetings to the Churches

4 John, to the seven churches in Asia:³ grace to you and peace from the one who is and the one who was and the one who is coming, and from the seven spirits who *are* before his throne, **5** and from Jesus Christ the faithful witness, the firstborn from the dead and the ruler of the kings of the earth.

To the one who loves us and released us from our sins by his blood **6** and made us a kingdom, priests to his God and Father – to him *be* the glory and the power *forever and ever*⁴. Amen.

7 Behold, he is coming with the clouds,
and every eye will see him,
even every one who pierced him,
and all the tribes of the earth will mourn over him.

Yes, amen.

8 I am the Alpha and the Omega, says the Lord God, the one who is and the one who was and the one who is coming, the All-Powerful.

John's Vision of the Son of Man

9 I, John, your brother and co-sharer in the affliction and kingdom and steadfastness in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus. **10** I was in the Spirit on the Lord's day, and I heard behind me a great sound like a trumpet **11** saying, "What you see, write in a book 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."

12 And I turned to see the voice which was speaking with me, and *when I*⁵ turned, I saw seven gold lampstands, **13** and in the midst of the lampstands *one* like a son of man,

¹ Here "by" is supplied as a component of the participle ("sending") which is understood as means

² The phrase "*blessed are*" is an understood repetition from the beginning of the verse

³ A reference to the Roman province of Asia (modern Asia Minor)

⁴ Literally "for the ages of the ages"

⁵ Here "*when*" is supplied as a component of the participle ("turned") which is understood as temporal

dressed in *a robe* reaching to the feet and girded around his¹ chest *with* a golden belt, **14** and his head and hair *were* white like wool, white as snow, and his eyes *were* like a fiery flame, **15** and his feet *were* like fine bronze when it has been fired in a furnace, and his voice *was* like the sound of many waters, **16** and *he* had in his right hand seven stars, and a sharp double-edged sword coming out of his mouth, and his face *was* like the sun shining in its strength.

17 And when I saw him, I fell at his feet like a dead person, and he placed his right hand on me, saying, “Do not be afraid! I am the first and the last, **18** and the one who lives, and I was dead, and behold, I am living *forever and ever*”², and I hold the keys of death and of Hades. **19** Therefore, write *the things* which you saw, and *the things* which are, and *the things* which are about to take place after these *things*. **20** *As for* the mystery of the seven stars which you saw in my right hand and the seven gold lampstands – the seven stars are *the* angels of the seven churches, and the seven lampstands are *the* seven churches.

The Letter to the Church in Ephesus

2 **1** “To the angel of the church in Ephesus write:
“This is what the one who holds the seven stars in his right hand says, the one who walks in the midst of the seven gold lampstands: ‘I know your works, and your labor and patient endurance, and that you are not able to tolerate evil, and you put to the test those who call themselves apostles and are not, and you found them *to be* false. **3** And you have patient endurance, and have endured *many things* because of my name, and have not become weary. **4** But I have *this* against you: that you have left your first love. **5** Remember therefore from where you have fallen, and repent and do *the works you did at first*”³. But if you do not, I am coming to you, and I will remove your lampstand from its place, unless you repent. **6** But you do have this: that you hate the deeds of the Nicolaitans, *things* which I also hate. **7** The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers, I will grant to him to eat from the tree of life which is in the paradise of God.’

The Letter to the Church in Smyrna

8 “And to the angel of the church in Smyrna write:
“This is what the first and the last says, who was dead and came to life: **9** ‘I know your affliction and poverty (but you are rich), and the slander of those *who call themselves Jews*”⁴ and are not, but *are* a synagogue of Satan. **10** Do not be afraid of *the things* which you are about to suffer. Behold, the devil is about to throw *some* of you into prison so that you may be tested, and you will experience affliction ten days. Be faithful until death, and I will give you the crown of life. **11** The one who has an ear, let him hear what the Spirit says to the churches. The one who conquers will never be harmed by the second death.’

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “for the ages of the ages”

³ Literally “the first works”

⁴ Literally “who say themselves to be Jews”

The Letter to the Church in Pergamum

12 “And to the angel of the church in Pergamum write:

“This is what the one who has the sharp double-edged sword says: **13** ‘I know where you live, where the throne of Satan *is*. And you hold fast to my name and did not deny your¹ faith in me, even in the days of Antipas my faithful witness, who was killed among you, where Satan lives. **14** But I have a few *things* against you: that you have there those who hold fast to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and to commit sexual immorality. **15** So likewise you also have those who hold fast to the teaching of the Nicolaitans. **16** Therefore repent! But if you do not, I am coming to you quickly, and I will make war with them with the sword from my mouth. **17** The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers, I will give to him *some* of the hidden manna, and I will give to him a white stone, and on the stone a new name written, that no one knows except the one who receives *it*.’

The Letter to the Church in Thyatira

18 “And to the angel of the church in Thyatira write:

“This is what the Son of God says, the one who has his eyes like a fiery flame and his feet like fine bronze: **19** ‘I know your works, and your love, and faith, and service, and patient endurance – and your last works *are* greater than the first. **20** But I have against you that you tolerate the woman Jezebel, the one who calls herself a prophetess, and teaches and deceives my slaves to commit sexual immorality and to eat food sacrificed to idols. **21** And I have given her time in order to repent, and she did not want to repent from her sexual immorality. **22** Behold, I am throwing her into a sickbed and those who committed adultery with her into great affliction, unless they repent from her deeds. **23** And I will kill her children with deadly disease, and all the churches will know that I am the one who searches minds and hearts, and I will give to each one of you according to your deeds. **24** But I say to you, to the rest *who are* in Thyatira, all those who do not hold this teaching, who have not known the deep *things* of Satan, as they say, I do not put upon you any other burden. **25** Nevertheless, hold fast to what you have until I come. **26** And the one who conquers and who keeps my works until the end, I will give him authority over the nations, **27** and “he will shepherd them with an iron rod; he will break *them* in pieces like jars made of clay,”² **28** as I also have received from my Father, and I will give him the morning star. **29** The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Sardis

3 **1** “And to the angel of the church in Sardis write:

“This is what the one who has the seven spirits of God and the seven stars says: ‘I know your works, that you have a name that you are alive, and you are dead. **2** Be on the alert and strengthen the remaining *things* that are about to die, for I

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² A quotation from Ps 2:9

have not found your works completed before my God. **3** Therefore remember how you have received and heard, and observe *it*, and repent. If therefore you are not on the alert, I will come like a thief, and you will never know *at* what hour I will come against you. **4** But you have a few *people*¹ in Sardis who have not defiled their clothing, and they will walk with me in white, because they are worthy. **5** The one who conquers in this way will be dressed in white clothing, and I will never erase his name from the book of life, and I will declare his name before my Father and before his angels. **6** The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Philadelphia

7 “And to the angel of the church in Philadelphia write:

“This is what the holy one, the true one, the one who has the key of David, the one who opens and no one can shut, and who shuts and no one can open, says: **8** ‘I know your works (behold, I have put before you an opened door that no one is able to shut²) that you have a little strength, and have kept my word, and did not deny my name. **9** Behold, I am causing *those* of the synagogue of Satan, the ones who call themselves Jews and are not, but are lying – behold, I will make them *come*³ and kneel down before your feet and acknowledge that I have loved you. **10** Because you have kept the word of my patient endurance, I also will keep you from the hour of testing that is about to come upon the whole inhabited world, to put to the test those who live on the earth. **11** I am coming quickly! Hold fast to what you have, so that no one may take away your crown. **12** The one who conquers, I will make him a pillar in the temple of my God, and he will never go outside again, and I will write on him the name of my God and the name of the city of my God, the new Jerusalem that comes down from heaven from my God, and my new name. **13** The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Laodicea

14 “And to the angel of the church in Laodicea write:

“This is what the Amen, the faithful and true witness, the originator⁴ of God’s creation, says: **15** ‘I know your works, that you are neither cold nor hot. Would that you were cold or hot! **16** Thus, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth! **17** Because you are saying, “I am rich, and have become rich, and I have need of nothing,” and you do not know that you are wretched and pitiable and poor and blind and naked, **18** I advise you to buy from me gold refined by fire, in order that you may become rich, and white clothing, in order that you may be clothed and the shame of your nakedness may not be revealed, and eye salve to smear on your eyes, in order that you may see. **19** As many as I love, I reprove and discipline. Be zealous, therefore, and repent! **20** Behold, I stand at the door and knock! If anyone hears my voice and opens the door, indeed I will come in to him and dine with him, and he with me. **21** The one who conquers, I will grant to him to sit down with me on my throne,

¹ Literally “names”

² Literally “to shut it,” but the direct object is not translated here in keeping with English style

³ Literally “that they will come”

⁴ Or “the ruler”; or “the beginning”; or “the source”

as I also have conquered and have sat down with my Father on his throne. **22** The one who has an ear, let him hear what the Spirit says to the churches.”

The Heavenly Throne

4 **1** After these *things* I looked, and behold, an open door in heaven, and the former voice that I had heard like a trumpet speaking with me was saying, “Come up here and I will show you *the things* which must take place after these *things*.” **2** Immediately I was in the Spirit, and behold, a throne was set in heaven, and one was seated on the throne. **3** And the one seated *was* similar in appearance to jasper and carnelian stone, and a rainbow *was* around the throne similar in appearance to emerald. **4** And around the throne *were* twenty-four thrones, and seated on the thrones *were* twenty-four elders dressed in white clothing, and on their heads *were* gold crowns. **5** And from the throne came out lightnings and sounds and thunders, and seven torches of fire *were* burning before the throne, which are the seven spirits of God. **6** And before the throne *was something* like a sea of glass, like crystal, and in the midst of the throne and around the throne *were* four living creatures full of eyes in front and in back. **7** And the first living creature *was* similar to a lion, and the second living creature *was* similar to an ox, and the third living creature had a face like a man’s, and the fourth living creature *was* similar to an eagle flying. **8** And the four living creatures, *each one*¹ of them, had six wings apiece, full of eyes around and inside, and they do not have rest day and night, saying,

“Holy, holy, holy *is* the Lord God All-Powerful,²

the one who was and the one who is and the one who is coming!”

9 And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, the one who lives *forever and ever*³, **10** the twenty-four elders fall down before the one who is seated on the throne and worship the one who lives *forever and ever*⁴, and put down their crowns before the throne, saying,

“You are worthy, our Lord and God,

to receive glory and honor and power,

because you have created all *things*,

and because of your will they existed and were created.”

The Scroll with Seven Seals and the Lamb

5 **1** And I saw in the right hand of the one who is seated on the throne a scroll, written inside and on the back, sealed up with seven seals. **2** And I saw a powerful angel proclaiming with a loud voice, “Who *is* worthy to open the scroll and to break its seals?” **3** And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. **4** And I began to weep loudly because no one was found worthy to open the scroll or to look into it. **5** And one of the elders said to me, “Do not

¹ Literally “one by one”

² A quotation from (or an allusion to) Isa 6:3

³ Literally “for the ages of the ages”

⁴ Literally “for the ages of the ages”

weep! Behold, the lion of the tribe of Judah, the root of David, has conquered, so that he can open the scroll and its seven seals.

6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as though slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth. **7** And he came and took *the scroll*¹ from the right hand of the one who was seated on the throne. **8** And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one of whom had a harp and golden bowls full of incense, which are the prayers of the saints. **9** And they were singing a new song, saying,

“You are worthy to take the scroll
and to open its seals,
because you were slaughtered,
and bought *people* for God by your blood
from every tribe and language and people and nation,
10 and made them a kingdom and priests to our God,
and they will reign on the earth.”

11 And I looked, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousand times ten thousand and thousands times thousands, **12** saying with a loud voice,

“Worthy is the Lamb who was slaughtered
to receive power and riches
and wisdom and strength
and honor and glory and praise!”

13 And I heard every creature that *is* in heaven and on the earth and under the earth and in the sea and everything in them saying,

“To the one who is seated on the throne and to the Lamb
be praise and honor and glory and power²
forever and ever³.”

14 And the four living creatures were saying, “Amen!” and the elders fell down and worshiped.

The Opening of the First Six Seals

6 **1** And I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying like the sound of thunder, “Come!” **2** And I looked, and behold, a white horse, and the one seated on it had a bow, and a crown was given to him, and he went out conquering and in order that he might conquer.

3 And when he opened the second seal, I heard the second living creature saying, “Come!” **4** And another horse came out, fiery red, and it was granted to the one seated on it to take peace from the earth, and that they would slaughter one another, and a large sword was given to him.

¹ A very few less important manuscripts supply the words “the scroll” here; in Greek the direct object (“the scroll”) is frequently understood anyway and must be supplied in the English translation

² Or “sovereignty”

³ Literally “for the ages of the ages”

5 And when he opened the third seal, I heard the third living creature saying, “Come!” And I looked, and behold, a black horse, and the one seated on it had a balance scale in his hand. **6** And I heard *something* like a voice in the midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not damage the olive oil and the wine!”

7 And when he opened the fourth seal, I heard a voice from the fourth living creature saying, “Come!” **8** And I looked, and behold, a pale green horse, and the one seated on it was named ¹ Death, and Hades followed after him. And authority was granted to them over a fourth of the earth, to kill by the sword and by famine and by pestilence and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered because of the word of God and because of the testimony which they had, **10** and they cried out with a loud voice, saying, “² How long, holy and true Lord, will you not judge and avenge our blood from those who live on the earth?” **11** And to each one of them a white robe was given, and it was said to them that they should rest yet a short time, until *the number of* their fellow slaves and their brothers who were about to be killed as they *had been* were completed also.

12 And I watched when he opened the sixth seal, and a great earthquake took place, and the sun became black like sackcloth made of hair, and the whole moon became like blood, **13** and the stars of heaven ³ fell to the earth like a fig tree throws down its unripe figs *when* ⁴ shaken by a great wind. **14** And the sky was split apart like a scroll that is rolled up, and every mountain and island were moved from their place. **15** And the kings of the earth, and the most important people, and the military leaders, and the rich, and the powerful, and every slave and free person hid themselves in the caves and among the rocks of the mountains, **16** And they said to the mountains and to the rocks, “Fall on us and hide us from the face of the one who is seated on the throne, and from the wrath of the Lamb, **17** because the great day of their wrath has come, and who is able to stand?”

The Sealing of the 144,000

7 **1** 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. **2** And I saw another angel ascending ⁵ from the east, holding the seal of the living God, and he cried out with a loud voice to the four angels ⁶ who were given permission to damage the earth and the sea, **3** saying, “Do not damage the earth or the sea or the trees until we have sealed the slaves of our God on their foreheads.” **4** And I heard the number of the ones who were sealed, one hundred forty-four thousand sealed from every tribe of the sons of Israel:

5 from the tribe of Judah, twelve thousand sealed,
from the tribe of Reuben, twelve thousand,

¹ Literally “name to him”

² Literally “until when”

³ Or “of the sky”

⁴ Here “*when*” is supplied as a component of the participle (“shaken”) which is understood as temporal

⁵ Literally “from the rising of the sun”

⁶ Literally “to whom was granted to them”

from the tribe of Gad, twelve thousand,
6 from the tribe of Asher, twelve thousand,
from the tribe of Naphtali, twelve thousand,
from the tribe of Manasseh, twelve thousand,
7 from the tribe of Simeon,¹ twelve thousand,
from the tribe of Levi, twelve thousand,
from the tribe of Issachar, twelve thousand,
8 from the tribe of Zebulun, twelve thousand,
from the tribe of Joseph, twelve thousand,
from the tribe of Benjamin, twelve thousand were sealed.

The Great Crowd before the Throne

9 After these *things* I looked, and behold, a great crowd that no one was able to number, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed *in* white robes and *with* palm branches in their hands. **10** And they were crying out with a loud voice, saying,

“Salvation to our God
who is seated on the throne,
and to the Lamb!”

11 And all the angels stood around the throne and the elders and the four living creatures, and they fell down on their faces before the throne and worshiped God, **12** saying,

“Amen! Praise and glory,
and wisdom and thanksgiving,
and honor and power and strength
be to our God *forever and ever* ². Amen!”

13 And one of the elders answered, saying to me, “These who are dressed *in* the white robes – who are *they*, and from where have they come?” **14** And I said to him, “My lord, you know.” And he said to me,

“These are the ones who have come out of the great tribulation,
and have washed their robes
and made them white in the blood of the Lamb.

15 Because of this, they are before the throne of God,
and they serve³ him day and night in his temple,
and the one who is seated on the throne *will shelter* ⁴ them.

16 They will not be hungry *any* longer or be thirsty *any* longer,
nor will the sun ever beat down on them, nor any heat,⁵

17 because the Lamb *who is* in the midst of the throne will shepherd them
and will lead them to springs of living waters,
and God will wipe away every tear from their eyes.”¹

¹ Or “Symeon,” an alternate spelling of the Greek form of the name

² Literally “for the ages of the ages”

³ Or “worship”

⁴ Literally “will take up residence over”

⁵ An allusion to Isa 49:10

The Opening of the Seventh Seal

8 **1** And when he opened the seventh seal, there was silence in heaven *for* about half an hour. **2** And I saw the seven angels who stand before God, and seven trumpets were given to them. **3** And another angel who had a golden censer came and stood at the altar, and a large amount of incense was given to him, in order that he could offer the prayers of all the saints on the golden altar that *is* before the throne. **4** And the smoke of the incense went up before God with the prayers of the saints from the hand of the angel. **5** And the angel took the censer and filled it with the fire from the altar and threw *it* to the earth, and there were thunders and sounds and lightnings and an earthquake.

The Blowing of the Trumpets

6 And the seven angels who had the seven trumpets prepared themselves in order to blow them.

7 And the first blew the trumpet, and there was hail and fire mixed with blood, and it was thrown to the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.

8 And the second angel blew the trumpet, and *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood, **9** and a third of the creatures in the sea – the ones which had life – died, and a third of the ships were destroyed.

10 And the third angel blew the trumpet, and a great star burning like a torch fell from heaven, and it fell on a third of the rivers and on the springs of water. **11** And the name of the star was called Wormwood, and a third of the waters became wormwood, and many people died from the waters because they were made bitter.

12 And the fourth angel blew the trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them were darkened, and the day did not shine *with respect to* a third of it, and the night likewise.

13 And I looked, and I heard one eagle flying ₁ directly overhead ², saying with a loud voice, “Woe, woe, woe to those who live on the earth, from the remaining sounds of the trumpets of the three angels who are about to blow the trumpet!”

Tormenting Locusts from the Abyss

9 **1** And the fifth angel blew the trumpet, and I saw a star that had fallen from heaven to the earth, and the key of the shaft of the abyss was given to him. **2** And he opened the shaft of the abyss, and smoke went up from the shaft like smoke from a great furnace, and the sun and the air were darkened by the smoke from the shaft. **3** And out of the smoke locusts came to the earth, and power was given to them like the scorpions of the earth have power. **4** And it was told to them that they should not damage the grass of the earth or any green *plant* or any tree, except those people who do

¹ An allusion to Isa 25:8

² Literally “in midheaven,” i.e., “at the zenith”

not have the seal of God on their¹ foreheads. **5** And it was granted to them that they should not kill them, but that they would be tormented five months, and their torment *is* like the torment of a scorpion when it stings a person. **6** And in those days people will seek death and will never find it, and they will long to die, and death will flee from them.

7 And the appearance of the locusts *was* like horses prepared for battle, and on their heads *were something* like crowns similar in appearance to gold, and their faces *were* like men's faces, **8** and they had hair like the hair of women, and their teeth were like *the teeth* of lions, **9** and they had breastplates like iron breastplates, and the sound of their wings *was* like the sound of many horse-drawn chariots² running into battle. **10** And they have tails similar in appearance to scorpions, and stings, and their power to injure people *for* five months *is* in their tails. **11** They have *as* king over them the angel of the abyss, whose name³ in Hebrew *is* Abbadon, and in Greek he has the name Apollyon.

12 The first woe has passed. Behold, two woes are still coming after these *things*.

A Third of Humanity Killed by Plagues

13 And the sixth angel blew the trumpet, and I heard one voice from the four horns of the golden altar *that is* before God **14** saying to the sixth angel, the one who had the trumpet, "Release the four angels who have been bound at the great river Euphrates!" **15** And the four angels who had been prepared for the hour and day and month and year were released, in order that they should kill a third of humanity. **16** And the number of the troops of the cavalry *was* two hundred million⁴; I heard the number of them. **17** And in this way I saw the horses in the vision, and those seated on them, who had fiery *red* and hyacinth-colored and sulphurous *yellow* breastplates, and the heads of the horses *were* like the heads of lions, and out of their mouths came fire and smoke and sulphur. **18** By these three plagues a third of humanity was killed – by the fire and the smoke and the sulphur that came out of their mouths. **19** For the power of the horses is in their mouths and in their tails, for their tails *are* similar in appearance to snakes, having heads, and with them they cause injury.⁵

20 And the rest of humanity who were not killed by these plagues did not repent of the works of their hands, in order not to worship⁶ the demons and the gold and silver and bronze and stone and wooden idols, which are able neither to see nor to hear nor to walk, **21** and they did not repent of their murders or of their magic spells or of their sexual immorality or of their thefts.

The Angel and the Little Scroll

10 **1** And I saw another powerful angel descending from heaven, wrapped in a cloud, and a rainbow over his head, and his face *was* like the sun, and his feet *were* like pillars of fire,⁷ **2** and holding in his hand a little scroll that was

¹ Literally "the"; the Greek article is used here as a possessive pronoun

² Literally "chariots of horses"

³ Literally "the name to him"

⁴ Literally "twenty thousands of ten thousands"

⁵ Literally "they injure"

⁶ Literally "so that they did not worship"

⁷ Or "like fiery pillars"

opened. And he put his right foot on the sea and his¹ left on the land. **3** And he cried out with a loud voice like a lion roars, and when he cried out, the seven thunders sounded² their own voices. **4** And when the seven thunders spoke,³ I was about to write, and I heard a voice from heaven saying, “Seal up *the things* which the seven thunders spoke, and do not write them!”

5 And the angel whom I saw standing on the sea and on the land raised his right hand to heaven **6** and swore by the one who lives \perp forever and ever \perp ⁴, who created heaven and and the *things* in it, and the earth and the *things* in it, and the sea and the *things* in it, “There will be no more delay! **7** But in the days of the sound of the seventh angel, whenever he is about to blow the trumpet, then⁵ the mystery of God is completed, as he announced to his own slaves the prophets.”

8 And the voice that I had heard from heaven *was* speaking with me again and saying, “Go, take the opened scroll in the hand of the angel who is standing on the sea and on the land.” **9** And I went to the angel and told him to give me the little scroll, and he said to me, “Take and eat it up, and it will make your stomach bitter, but in your mouth it will be sweet as honey.” **10** And I took the little scroll from the hand of the angel and ate it up, and it was sweet as honey in my mouth, and when I had eaten it, my stomach was made bitter. **11** And they said to me, “It is necessary for you to prophesy again about many peoples and nations and languages and kings.”

The Two Witnesses

11 **1** And a measuring rod similar in appearance to a staff was given to me, saying, “Get up and measure the temple of God and the altar and those who worship in it. **2** And leave out the courtyard outside of the temple, and do not measure it, because it has been given to the Gentiles, and they will trample the holy city *for* forty two months. **3** And I will grant *authority*⁶ to my two witnesses, and they will prophesy *for* one thousand two hundred sixty days, dressed in sackcloth.” **4** These are the two olive trees and the two lampstands that stand before the Lord of the earth. **5** And if anyone wants to harm them, fire comes out of their mouth and consumes their enemies. And if anyone wants to harm them, in this way he must be killed. **6** These have the authority to shut the sky, so that \perp it does not rain \perp ⁷ during the days of their prophecy. And they have authority over the waters, to turn them to blood, and to strike the earth with every plague as often as they wish.

7 And when they have completed their testimony, the beast that comes up from the abyss will make war with them and will conquer them and will kill them. **8** And their dead bodies *will lie* in the street of the great city which is called symbolically Sodom and Egypt, where also their Lord was crucified. **9** And *those* from peoples and tribes and languages and nations will see their dead bodies three and a half days, and they will not

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Or “spoke”

³ Or “sounded”

⁴ Literally “for the ages of the ages”

⁵ Literally “and”

⁶ Here the direct object is supplied from context in the English translation

⁷ Literally “it does not rain rain”; the redundancy is removed in the translation

allow their dead bodies to be placed in a tomb. **10** And those who live on the earth will rejoice over them, and will celebrate and will send gifts to one another, because these two prophets tormented those who live on the earth.

11 And after the three and a half days, the breath of life from God entered into them, and they stood on their feet, and great fear fell on those who saw them. **12** And they heard a loud voice from heaven saying to them, “Come up here,” and they went up into heaven in a cloud, and their enemies watched them. **13** And at that hour a great earthquake took place, and a tenth of the city collapsed, and seven thousand _⌋people_⌋¹ were killed by the earthquake, and the rest became terrified and gave glory to the God of heaven. **14** The second woe has passed. Behold, the third woe is coming quickly!

The Blowing of the Seventh Trumpet

15 And the seventh angel blew the trumpet, and there was a loud voice in heaven saying,

“The kingdom of the world has become *the kingdom* of our Lord
and of his Christ,
and he will reign _⌋forever and ever_⌋.²”

16 And the twenty-four elders *who are* seated on their thrones before God fell down on their faces and worshiped God, **17** saying,

“We give thanks to you, Lord God All-Powerful,
the one who is and the one who was,
because you have taken your great power
and have begun to reign.

18 And the nations were angry,
and your wrath has come,
and the time for the dead to be judged,
and to give their³ reward to your slaves the prophets
and to the saints and to the ones who fear your name,
the small and the great,
and to destroy those who destroy the earth.”

19 And the temple of God in heaven was opened, and the ark of his covenant appeared in his temple, and there were lightnings and sounds and thunders and an earthquake and large hail.⁴

The Woman and Her Son Versus the Dragon

12 **1** And a great sign appeared in heaven: a woman clothed with the sun and *with* the moon under her feet, and on her head a crown of twelve stars, **2** and _⌋who was pregnant_⌋⁵ and was crying out *because she*⁶ was having birth

¹ Literally “names of men”

² Literally “for the ages of the ages”

³ Literally “the”; the Greek article is used here as a possessive pronoun

⁴ Or “a great hailstorm”

⁵ Literally “who was having in the belly”

⁶ Here “*because*” is supplied as a component of the participle (“was having birth pains”) which is understood as causal

pains, and was in torment to give birth. **3** And another sign appeared in heaven, and behold, a great fiery red dragon, having seven heads and ten horns, and on his heads *were* seven royal headbands.¹ **4** And his tail swept away a third of the stars from heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, in order that whenever she gave birth to her child he could devour *it*. **5** And she gave birth to a son, a male *child*, who is going to shepherd all the nations with an iron rod,² and her child was snatched away to God and to his throne. **6** And the woman fled into the wilderness, where she had a place prepared there by God, so that they could feed her there *for one* thousand two hundred sixty days.

Satan Thrown Down from Heaven to Earth

7 And there was war in heaven; Michael and his angels *⌋* fought against *⌋*³ the dragon, and the dragon and his angels *⌋* fought back *⌋*⁴. **8** And they did not prevail, nor was a place found for them *any* longer in heaven. **9** And the great dragon was thrown down, the ancient serpent, who is called the devil and Satan, who deceives the whole world. He was thrown down to the earth, and his angels were thrown down with him.

10 And 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,
because the accuser of our brothers has been thrown down,
the one who accuses them before our God day and night.

11 And they conquered him by the blood of the Lamb
and by the word of their testimony,
and they did not love their lives until death.

12 Because of this, rejoice, you heavens,
and those who live in them!

Woe *to* the earth and *to* the sea,
because the devil has come down to you,
having great anger,
*because he*⁵ knows that he has little time!”

13 And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male *child*. **14** And the two wings of a great eagle were given to the woman, in order that she could fly into the wilderness, to her place where she is fed there *for* a time, and times, and half a time, from the presence of the serpent. **15** And from his mouth the serpent spouted water like a river after the woman, in order that he could make her swept away by a river. **16** And the earth came to the aid of the woman, and the earth opened its mouth and swallowed up the river that the dragon had spouted out of his mouth. **17** And the dragon was angry at the woman, and went

¹ Or “diadem crowns”

² An allusion to Ps 2:9

³ Literally “made war with”

⁴ Literally “made war”

⁵ Here “*because*” is supplied as a component of the participle (“knows”) which is understood as causal

away to fight against¹ the rest of her children, those who keep the commandments of God and who hold to the testimony about Jesus. **18** And he stood on the sand of the sea.

The First Beast from the Sea

13 **1** And I saw coming up out of the sea a beast that had ten horns and seven heads, and on its horns ten royal headbands,² and on its heads a blasphemous name.³ **2** And the beast that I saw was similar to a leopard, and its feet *were* like a bear's, and its mouth *was* like the mouth of a lion, and the dragon gave it his power and his throne and great authority. **3** And one of its heads *appeared* as though slaughtered to death, and its fatal wound⁴ had been healed. And the whole earth was astonished and followed after the beast. **4** And they worshiped the dragon because he had given authority to the beast, and they worshiped the beast, saying, "Who *is* like the beast, and who is able to make war with him?"

5 And a mouth was given to him speaking great *things* and blasphemies, and authority to act was given to him *for* forty-two months. **6** And he opened his mouth for blasphemies toward God, to blaspheme his name and his dwelling, those who live in heaven. **7** And it was given to him to make war with the saints and to conquer them. And authority was given to him over every tribe and people and language and nation. **8** And all those who live on the earth will worship him, everyone whose name is not written⁵ from the foundation of the world in the book of life of the Lamb who was slaughtered. **9** If anyone has an ear, let him hear!

10 If anyone *is going* into captivity, into captivity he goes.

If anyone *is* to be killed by the sword, by the sword he *is* to be killed.
Here is the patient endurance and the faith of the saints.

The Second Beast from the Earth

11 And I saw another beast coming up from the earth, and he had two horns like a lamb, and he was speaking like a dragon. **12** And he exercises all the authority of the first beast on behalf of him, and he causes the earth and those who live in it to worship the first beast whose fatal wound had been healed⁶. **13** And he performs great signs, so that he even causes fire from heaven to come down to the earth before people. **14** And he deceives those who live on the earth because of the signs that it has been granted to him to perform on behalf of the beast, telling those who live on the earth to make an image to the beast who has the wound of the sword and *yet* lived. **15** And it was given to him to put breath into the image of the beast, in order that the image of the beast both spoke and caused that all those, unless they worshiped the image of the beast, should be killed. **16** And he causes all *people*, the small and the great, and the rich and the poor, and the free and the slave, that they give them a mark on their right hand or on their forehead, **17** and

¹ Literally "to make war with"

² Or "ten diadem crowns"

³ Some manuscripts read "blasphemous names"

⁴ Literally "wound of death"

⁵ Literally "of whom his name is not written"

⁶ Literally "of whom the wound of his death had been healed"

that no one was able to buy or to sell except the one who had the mark – the name of the beast or the number of his name. **18** Here is wisdom: the one who has understanding, let him calculate the number of the beast, for it is man's number,¹ and his number *is* six hundred sixty-six.²

The Lamb and the 144,000 on Mount Zion

14 **1** And I looked, and behold, the Lamb standing on Mount Zion, and with him one hundred forty-four thousand who had his name and the name of his Father written on their foreheads. **2** And I heard a sound from heaven like the sound of many waters and like the sound of loud thunder, and the sound that I heard *was* like harpists playing on their harps. **3** And they were singing *something* like 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 one hundred forty-four thousand who had been bought from the earth.

4 These are those who have not been defiled with women, for they are virgins. These *are* the ones who follow the Lamb wherever he goes. These were bought from humanity *as* first fruits to God and to the Lamb, **5** and in their mouth a lie was not found; they are blameless.

The Three Angels and Their Messages

6 And I saw another angel flying _↓ directly overhead_↑³, having an eternal gospel to proclaim to those who reside on the earth, and to every nation and tribe and language and people, **7** saying with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship the one who made the heaven and the earth and the sea and the springs of water!”

8 And another second angel followed, saying, “Fallen, fallen *is* Babylon the great, who caused all the nations to drink from the wine of the passion of her sexual immorality.”

9 And another third angel followed them, saying with a loud voice, “If anyone worships the beast and his image and receives a mark on his forehead or on his hand, **10** he himself also will drink of the wine of the anger of God that has been mixed full strength in the cup of his wrath, and will be tortured with fire and sulphur in the presence of the holy angels and in the presence of the Lamb. **11** And the smoke of their torture went up _↓ forever and ever_↑⁴, and those who worshiped the beast and his image did not have rest day and night, _↓ along with anyone who received_↑⁵ the mark of his name. **12** Here is the patient endurance of the saints, those who keep the commandments of God and the faith in Jesus.

13 And I heard a voice from heaven saying, “Write: ‘Blessed *are* the dead who die in the Lord from now on!’”

¹ Or “it is *the* number of a man”

² A few significant manuscripts read “six hundred sixteen”

³ Literally, “in midheaven”

⁴ Literally “for the ages of the ages”

⁵ Literally “and if anyone received”

“Yes,” says the Spirit, “in order that they may rest from their labors, for their deeds follow after them.”

The Earth is Harvested

14 And I looked, and behold, a white cloud, and on the cloud was seated *one* like a son of man, having on his head a golden crown, and in his hand a sharp sickle. **15** And another angel came out of the temple, crying out with a loud voice to the one seated on the cloud, “Send out your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe!” **16** And the one seated on the cloud swung his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple *that is* in heaven; he also had a sharp sickle. **18** And another angel who had authority over the fire went out from the altar, and he called out with a loud voice to the one who had the sharp sickle, saying, “Send out your sharp sickle and harvest the clusters of grapes from the vine of the earth, because its grapes are at their prime!” **19** And the angel swung his sickle into the earth and harvested the vine of the earth, and threw *the grapes*¹ into the great winepress of the wrath of God. **20** And the winepress was stomped outside the city, and blood went out from the winepress up to the bridles of the horses, about one thousand six hundred stadia.²

Seven Angels with Seven Last Plagues

15 **1** And I saw another great and marvelous sign in heaven: seven angels having seven plagues *that are* the last *ones*, because with them the wrath of God is completed. **2** And I saw *something* like a sea of glass mixed with fire, and those who had conquered the beast and his image and the number of his name were standing by³ the glassy sea, holding harps from God. **3** And they were singing the song of Moses, the slave of God, and the song of the Lamb, saying:

“Great and marvelous *are* your works,
Lord God All-Powerful;
righteous and true *are* your ways,
King of the nations!⁴

4 Who would never fear, Lord,
and glorify your name?
For only you *are* holy,
because all the nations⁵ will come
and worship before you,
because your righteous deeds have been revealed.”

5 And after these *things* I looked, and the temple, the tent of the testimony in heaven, was opened, **6** and the seven angels who had the seven plagues came out from the temple,

¹ Here the direct object is supplied from context in the English translation

² That is, about 300 km (200 mi); a *stade* (plural *stadia*) was a measure of distance about 192 m (607 ft)

³ Or “on”; or “at”; or “near”

⁴ Some early and important manuscripts read “ages”

⁵ Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

dressed *in* clean, bright linen garments, and girded with golden belts around their¹ chests. **7** And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives *forever and ever*,² **8** and the temple was filled with smoke from the glory of God and from his power, and no one was able to enter into the temple until the seven plagues of the seven angels were completed.

The Seven Bowls of the Wrath of God

16 **1** And I heard a loud voice from the temple saying to the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.” **2** And the first went and poured out his bowl on the earth, and there was an evil and painful sore on the people who had the mark of the beast and who worshiped his image.

3 And the second poured out his bowl on the sea, and it became blood, like *that* of a dead person, and every living thing *that was* in the sea died.

4 And the third poured out his bowl on the rivers and the springs of water, and they became blood. **5** And I heard the angel of the waters saying,

“You are righteous, the one who is and the one who was, the Holy One,
because you have judged these *things*,

6 because they have poured out the blood of the saints and prophets,
and you have given them blood to drink;
they are deserving!”

7 And I heard the altar saying,

“Yes, Lord God All-Powerful,
true and righteous *are* your judgments.”

8 And the fourth poured out his bowl on the sun, and it was granted to it to burn up people with fire. **9** And people were burned up *by the* great heat, and they blasphemed the name of God who has the authority over these plagues, and they did not repent to give him glory.

10 And the fifth poured out his bowl on the throne of the beast, and his kingdom became darkened, and they began chewing their tongues because of the pain. **11** And they blasphemed the God of heaven because of their pain and because of their sores, and they did not repent of their deeds.

12 And the sixth poured out his bowl on the great river Euphrates, and its water was dried up, in order that the way would be prepared for the kings from *the east*.³ **13** And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet three unclean spirits like frogs. **14** For they are the spirits of demons performing signs that go out to the kings of the whole inhabited world, to gather them for the battle of the great day of God the All-Powerful. **15** (Behold, I am coming like a thief. Blessed *is* the one who is on the alert and who keeps his clothing, so that he does not walk around naked and they see his shamefulness!) **16** And he gathered them to the place called in Hebrew Armageddon.

17 And the seventh poured out his bowl on the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” **18** And there were lightnings and sounds

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “for the ages of the ages”

³ Literally “the rising of the sun”

and thunders, and there was a great earthquake, as has not happened from the *time* humanity has been on the earth – so great in this way *was* the earthquake. **19** And the great city was *split* into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his furious wrath.¹ **20** And every island fled, and mountains were not found. **21** And large hailstones, weighing about a hundred pounds,² came down from the sky upon people, and the people blasphemed God because of the plague of hail, because the plague of it was very great.

The Judgment of the Great Prostitute Babylon

17 **1** And one of the seven angels who had the seven bowls came and spoke with me, saying, “Come, I will show you the judgment of the great prostitute who is seated on many waters, **2** with whom the kings of the earth committed sexual immorality, and those who live on the earth became drunk with the wine of her sexual immorality.” **3** And he carried me away into the wilderness in the Spirit,³ and I saw a woman seated on a scarlet beast that was full of blasphemous names, having seven heads and ten horns. **4** And the woman was dressed in purple and scarlet and adorned with gold and precious stones and pearls, holding a golden cup in her hand full of detestable things and the unclean things of her sexual immorality. **5** And on her forehead a name *was* written, a mystery: “Babylon the great, the mother of prostitutes and of the detestable things of the earth.” **6** And I saw the woman drunk with the blood of the saints and with the blood of the witnesses to Jesus.

And I was greatly astonished when I saw her.⁴ **7** And the angel said to me, “Why are you astonished? I will tell you the mystery of the woman and of the beast that has the seven heads and the ten horns that carries her. **8** The beast that you saw was, and is not, and is going to come up from the abyss, and he is going to destruction. And those who live on the earth, whose names are not written in the book of life from the foundation of the world, will be astonished *when they*⁵ see the beast that was, and is not, and will be present. **9** Here *is* the mind that has wisdom: the seven heads are seven mountains on which the woman sits,⁶ and they are seven kings. **10** Five have fallen, one is, the other has not yet come, and whenever he comes it is necessary *for* him to remain a short time. **11** And the beast that was, and is not, is also himself an eighth, and is of the seven, and he is going to destruction. **12** And the ten horns that you saw are ten kings, who have not yet received a kingdom, but they will receive authority as kings *for* one hour with the beast. **13** These have one opinion, and they will give their power and authority to the beast. **14** These will make war with the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings, and those with him *are* called and chosen and faithful.”

15 And he said to me, “The waters that you saw, where the prostitute is seated, are peoples and crowds and nations and languages. **16** And the ten horns that you saw and

¹ Literally “of the anger of the wrath of him”

² Literally “weighing a talent”; a talent was 125 Roman pounds (of 12 ounces each), so this is just under 100 lbs or 43 kg

³ Or “in the spirit,” referring to the human spirit

⁴ Literally “I marveled a great marvel seeing her”

⁵ Here “*when*” is supplied as a component of the participle (“see”) which is understood as temporal

⁶ Literally “where the woman is seated on them”

the beast, these will hate the prostitute and will make her desolate and naked, and they will eat her flesh and will burn her up with fire. **17** For God put into their hearts to carry out his purpose and to make *⌋* a unanimous decision *⌋*¹ and to give their kingdom to the beast, until the words of God are fulfilled. **18** And the woman that you saw is the great city that has sovereignty over the kings of the earth.

Lament Over Babylon the Great

18 **1** After these *things* I saw another angel descending from heaven, who had great authority, and the earth was illuminated by his splendor. **2** And he cried out with a powerful voice, saying,

“Fallen, fallen *is* Babylon the great,
and it has become a dwelling place of demons
and a haunt of every unclean spirit
and a haunt of every unclean bird
and a haunt of every unclean and detested animal.

3 For all the nations have drunk²
from the wine of the passion of her sexual immorality,
and the kings of the earth have committed sexual immorality with her,
and the merchants of the earth have become rich
from the power of her sensuality.”

4 And I heard another voice from heaven saying,

“Come out from her, my people,
so that you will not participate in her sins,
and so that you will not receive her plagues,
5 because her sins have reached up to heaven,
and God has remembered her crimes.

6 Pay back to her as she herself also paid out,
and *⌋* pay back double *⌋*³ according to her deeds;
in the cup that she mixed, mix double for her.

7 As much as she glorified herself and lived in luxury,
give to her so much torment and mourning,
because in her heart she said,

‘I sit as a queen, and am not a widow,
and I will never see mourning!’

8 Because of this her plagues will come in one day –
death and mourning and famine –
and she will be burned up with fire,
because the Lord God who passes judgment on her *is* powerful!”

9 And the kings of the earth will weep and mourn over her, those who committed sexual immorality and lived sensually with her, when they see the smoke of her burning,
10 standing *⌋* far off *⌋*⁴ because of the fear of her torment, saying,

¹ Literally “to make one decision”

² Some of the best manuscripts read “have fallen”

³ Literally “double twofold”

⁴ Literally “from afar”

“Woe, woe, the great city,
Babylon the powerful city,
because in one hour your judgment has come!”

11 And the merchants of the earth weep and mourn over her, because no one buys their cargo any more – **12** cargo of gold and silver and precious stones and pearls and fine linen and purple cloth and silk and scarlet cloth and all kinds of scented wood and all kinds of ivory goods and all kinds of goods of precious wood and bronze and iron and marble **13** and cinnamon and amomum¹ and incense and ointment and frankincense and wine and olive oil and fine wheat flour and wheat and domesticated animals and sheep and horses and carriages and ₁ slaves ₂ and human lives.

14 “And ₁ the fruit your soul desires ₃ has departed from you,
and all the luxury and the splendor has perished from you,
and they will never find them any more.”

15 The merchants of these *things*, who became rich from them, will stand ₁ far off ₄, weeping and mourning because of the fear of her torment, **16** saying,

“Woe, woe, the great city,
dressed in fine linen and purple cloth and scarlet cloth,
and adorned with gold and precious stones and pearls,

17 because in one hour such great wealth has been laid waste!”

And every shipmaster and ₁ every sefarer ₅ and sailors and all those who labor on the sea stood ₁ far off ₆ **18** and began to cry out *when they*⁷ saw the smoke of her burning, saying, “Who *is* like the great city?” **19** And they threw dust on their heads and were crying out, weeping and mourning, saying,

“Woe, woe, the great city,
in which all those who had ships on the sea
became rich from her prosperity,
because in one hour she has been laid waste!”

20 Rejoice over her, heaven
and the saints and the apostles and the prophets,
because God has pronounced your judgment on her!”

21 And one powerful angel picked up a stone like a great millstone and threw *it* into the sea, saying,

“In this way Babylon the great city will be thrown down with violence,
and will never be found again!

22 And the sound of harpists and muscians and flute players and trumpeters
will never be heard in you again!

And every craftsman of every trade
will never be found in you again!

And the sound of a mill

¹ Or “spice”; the term can refer to “spice” in general, or specifically to *amomum*, a spice from India

² Literally “bodies”

³ Literally “your fruit of desire”

⁴ Literally “from afar”

⁵ Literally “everyone who sails to a place”

⁶ Literally “from afar”

⁷ Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

will never be heard in you again!
23 And the light of a lamp
will never shine in you again!
And the sound of a bridegroom and bride
will never be heard in you again!
For your merchants were the most important people of the earth,
because with your sorcery they deceived all the nations.
24 And in her was found the blood of prophets and saints
and all those who had been slaughtered on the earth.

Rejoicing in Heaven

19 **1** After these *things* I heard *something* like the loud sound of a great crowd in heaven saying,
“Hallelujah!
Salvation and glory and power belong to our God,
2 because his judgments *are* true and righteous,
because he has passed judgment on the great prostitute
who corrupted the earth with her sexual immorality,
and has avenged the blood of his slaves ₁ shed by ₁ her hand!”
3 And a second time they said,
“Hallelujah!”
And her smoke goes up ₂ forever and ever ₂. **4** And the twenty-four elders and the four living creatures fell down and worshiped God who is seated on the throne, saying,
“Amen! Hallelujah!”
5 And a voice came out from the throne, saying,
“Praise our God
all his slaves,
and those who fear him,
the small and the great!”

The Wedding Celebration of the Lamb

6 And I heard *something* like the sound of a great crowd and *something* like the sound of many waters and *something* like the sound of powerful thunder, saying,
“Hallelujah!
For the Lord our God the All-Powerful reigns!
7 Let us rejoice and be glad
and give him the glory,
because the wedding celebration of the Lamb has come,
and his bride has prepared herself.
8 And it has been granted to her that she be dressed in bright, clean fine linen (for the fine linen is the righteous deeds of the saints).

¹ Literally “from”

² Literally “for the ages of the ages”

9 And he said to me, “Write: Blessed *are* those who are invited to the banquet of the wedding celebration of the Lamb!” And he said to me, “These are the true words of God.” **10** And I fell down before his feet to worship him, and he said to me, “_┘ Do not do that! _┘¹ I am a fellow slave of you and of your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

The Warrior on the White Horse

11 And I saw heaven opened, and behold, a white horse, and the one seated on it was called “Faithful” and “True,” and with justice² he judges and makes war. **12** Now his eyes *were* like a flame of fire, and on his head *were* many royal headbands having a name written that no one except he himself knows. **13** And *he was* dressed in an outer garment dipped in blood, and his name is called the Word of God. **14** And the armies *that are* in heaven, dressed in clean, white fine linen, were following him on white horses. **15** And out of his mouth came a sharp sword, so that with it he could strike the nations. And he will shepherd them with an iron rod,³ and he stomps the winepress of the wine of the furious wrath of God, the All-Powerful. **16** And he has a name written on his outer garment and on his thigh: “King of kings and Lord of lords.”

17 And I saw one angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly _┘ directly overhead _┘⁴,

“Come! Assemble for the great banquet of God,

18 in order that you may eat the flesh of kings,

and the flesh of military tribunes,

and the flesh of the powerful,

and the flesh of horses and those seated on them,

and the flesh of all *people*,

both free and slave,

and small and great!”

19 And I saw the beast and the kings of the earth and their armies assembled to make war with the one who is seated on the horse and with his army. **20** And the beast was seized, and with him the false prophet who performed the signs before him, by which he deceived those who received the mark of the beast and those who had worshiped his image. The two were thrown alive into the lake of fire that burns with sulphur. **21** And the rest were killed by the sword of the one who is seated on the horse – the *sword* that comes out of his mouth – and all the birds gorged themselves on their flesh.

Satan Bound for a Thousand Years

20 **1** And I saw an angel descending from heaven, holding the key of the abyss and a great chain in his hand. **2** And he seized the dragon – the ancient serpent, who is the devil and Satan – and bound him *for* a thousand years, **3** and threw him into the abyss, and shut *it* and sealed *it* above him, in order that he could

¹ Literally “do not see to it”

² Or “in righteousness”

³ An allusion to Ps 2:9

⁴ Literally, “in midheaven”

not deceive the nations again until the thousand years are completed. After these *things* it is necessary *for* him to be released *for* a short time.

4 And I saw thrones, and they sat down on them, and authority to judge was granted to them. And *I saw* the souls of those who had been beheaded because of the testimony about Jesus and because of the word of God, and who had not worshiped the beast or his image, and did not receive the mark on their¹ forehead and on their hand, and they came to life and reigned with Christ *for* a thousand years. **5** (The rest of the dead did not come to life until the thousand years were completed.) This *is* the first resurrection. **6** Blessed and holy *is* the one who has a part in the first resurrection. Over this person the second death has no authority, but they will be priests of God and of Christ, and they will reign with him *for* the thousand years.

Satan's Release and Defeat

7 And when the thousand years are completed, Satan will be released from his prison **8** and he will go out to deceive the nations *that are* at the four corners of the earth, Gog and Magog, to assemble them for battle, *whose number*² *is* like the sand of the sea. **9** And they went up on the broad plain of the earth and surrounded the fortified camp of the saints and the beloved city, and fire came down from heaven and consumed them. **10** And the devil who deceived them was thrown into the lake of fire and sulphur, where the beast and the false prophet also *are*, and they will be tormented day and night *forever and ever*³.

The Judgment at the Great White Throne

11 And I saw a great white throne and the one who was seated on it, *from whose presence*⁴ earth and heaven fled, and a place was not found for them. **12** And I saw the dead – the great and the small – standing before the throne, and books were opened. And another book was opened, which is the *book* of life, and the dead were judged by what was written in the books, according to their deeds. **13** And the sea gave up the dead *who were* in it, and Death and Hades gave up the dead *who were* in them, and each one was judged according to their deeds. **14** And Death and Hades were thrown into the lake of fire. This is the second death – the lake of fire. **15** And if anyone was not found written in the book of life, he was thrown into the lake of fire.

The New Heaven, New Earth, and New Jerusalem

21 **1** And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea did not exist *any* longer. **2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. **3** And I heard a loud voice from the throne saying, “Behold, the dwelling of God *is* with humanity,

¹ Literally “the”; the Greek article is used here as a possessive pronoun

² Literally “of whom the number of them”

³ Literally “for the ages of the ages”

⁴ Literally “from the presence of whom”

and he will take up residence with them,
and they will be his people
and God himself will be with them *as* their God.
4 And he will wipe away every tear from their eyes,
and death will not exist *any* longer,
and¹ mourning or wailing or pain will not exist *any* longer,
because the former *things* have passed away.”

5 And the one seated on the throne said, “Behold, I am making all *things* new!” And he said, “Write, because these words are faithful and true.” **6** And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the one who is thirsty I will give *water* from the spring of the water of life freely.² **7** The one who conquers will inherit these *things*, and I will be *his* God³ and he will be *my* son⁴. **8** But *as* for the cowards and unbelievers and detestable persons and murderers and sexually immoral people and sorcerers and idolaters and all liars, their share *is* in the lake that burns with fire and sulphur, which is the second death.

A Description of the New Jerusalem

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.” **10** And he carried me away in the Spirit to a great and lofty mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, **11** that has the glory of God. Its radiance *is* like a precious stone, *something* like a jasper stone, shining like crystal. **12** It has⁵ a great and high wall that has twelve gates, and at the gates twelve angels, and names written on *the gates* which are the names of the twelve tribes of the sons of Israel – **13** on the east, three gates, and on the north, three gates, and on the south, three gates, and on the west, three gates. **14** And the wall of the city has twelve foundations, and on them *are* twelve names of the twelve apostles of the Lamb.

15 And the one who spoke with me was holding a golden measuring rod in order that he could measure the city and its gates and its wall. **16** And the city is laid out as a square, and its length is the same as *its* width. And he measured the city with the measuring rod at twelve thousand stadia;⁶ the length and the width and the height of it are equal. **17** And he measured its wall, one hundred forty-four cubits⁷ *according to* human measure⁸, which is the angel’s. **18** And the material of its wall *is* jasper, and the city *is* pure gold, similar in appearance to pure glass. **19** The foundations of the wall of the city are adorned with every kind of precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysopease,

¹ Literally “or”

² Or “without charge”

³ Literally “to him God”

⁴ Literally “to me a son”

⁵ Literally “having,” referring back to the city mentioned in v. 11

⁶ Or “two thousand two hundred kilometers”; or “fourteen hundred miles” (a *stade* was a unit of length about 185 meters or 607 feet)

⁷ This number in cubits amounts to 12 times 12; it would be about 65 meters (216 feet)

⁸ Literally “according to the measure of a man”

the eleventh jacinth, the twelfth amethyst. **21** And the twelve gates *are* twelve pearls, each one of the gates was from a single pearl. And the street of the city *is* pure gold, like transparent glass.

22 And I did not see a temple in it, for the Lord God All-Powerful is its temple, and the Lamb. **23** And the city has no need of the sun or of the moon, that they shine on it, for the glory of God illuminates it, and its lamp *is* the Lamb. **24** And the nations will walk by its light, and the kings of the earth will bring their glory into it. **25** And its gates will never be shut by day (for there will be no night there), **26** and they will bring the glory and the honor of the nations into it. **27** And every unclean person and the one who practices detestable things and falsehood will never enter into it, except those who are written in the book of life of the Lamb.

Paradise Restored

22 **1** And he showed me the river of the water of life, clear as crystal, coming out from the throne of God and of the Lamb **2** in the middle of its street, and _⌋ on both sides of the river _⌋¹ *is* the tree of life, producing twelve fruits – yielding its fruit according to every month – and the leaves of the tree *are* for the healing of the nations. **3** And there will not be any curse *any* longer, and the throne of God and of the Lamb will be in it, and his slaves will serve² him, **4** and they will see his face, and his his name *will be* on their foreheads. **5** And night will not exist *any* longer, and they will not have need of the light of a lamp and of the light of the sun, because the Lord God will give light to them. And they will reign _⌋ forever and ever _⌋³.

The Time of Fulfillment is Near

6 And he said to me, “These words *are* faithful and true, and the Lord, the God of the spirits of the prophets, has sent his angel to show his slaves *the things* which must take place in a short time.”

7 “And behold, I am coming quickly! Blessed *is* the one who keeps the words of the prophecy of this book.”

8 And I, John, *am* the one who heard and who saw these *things*. And when I heard and saw *them*, I fell down to worship before the feet of the angel who showed these *things* to me. **9** And he said to me, “_⌋ Do not do that! _⌋⁴ I am your fellow slave, and of your brothers the prophets, and of those who keep the words of this book. Worship God!” **10** And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near! **11** The one who does evil, let him do evil still, and the defiled, let him be defiled still, and the righteous, let him practice righteousness still, and the holy, let him be holy still.”

12 “Behold, I am coming quickly, and my reward *is* with me, to repay each one according to *what* his deeds are! **13** I *am* the Alpha and the Omega, the first and the last, the beginning and the end.”

¹ Literally “of the river from here and from there”

² Or “will worship”

³ Literally “for the ages of the ages”

⁴ Literally “do not see to it”

14 Blessed *are* the ones who wash their robes, so that their authority will be over the tree of life and they may enter into the city through the gates. **15** Outside *are* the dogs and the sorcerers and the sexually immoral people and the murderers and the idolaters and everyone who loves and who practices falsehood.

16 “I, Jesus, sent my angel to testify to you about these *things* for the churches. I am the root and the descendant of David, the bright morning star.”

An Invitation to Respond

17 And the Spirit and the bride say, “Come!” And the one who hears, let him say, “Come!” And the one who is thirsty, let him come. The one who wants, let him take the water of life freely.¹

A Final Warning

18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues written in this book. **19** And if anyone takes away from the words of this book of prophecy, God will take away his share of the tree of life and from the holy city that are written in this book.

20 The one who testifies about these *things* says, “Yes, I am coming quickly!” Amen! Come, Lord Jesus!

21 The grace of the Lord Jesus *be* with all.²

¹ Or “without cost”

² Many manuscripts add “Amen”; some manuscripts add “the saints. Amen”