

THE EASTERN / GREEK
ORTHODOX BIBLE:
NEW TESTAMENT

THE EASTERN / GREEK
ORTHODOX BIBLE

BASED ON THE SEPTUAGINT
AND THE PATRIARCHAL TEXT



NEW TESTAMENT
ALSO KNOWN AS
THE CHRISTIAN GREEK
SCRIPTURES

With extensive introductory and supplemental material

(The EOB or) Eastern / Greek Orthodox Bible or The Holy Bible of the Eastern / Greek Orthodox Churches, based on the Septuagint and Patriarchal Text

ISBN

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- Volume 3: New Testament and Appendices

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The EOB is presented in honor of

His Eminence, Archbishop Vsevolod of Scopelos

Ukrainian Orthodox Church of the USA
Ecumenical Patriarchate of Constantinople



ABBREVIATIONS AND CODES

The official ecclesiastical Greek text of the Ecumenical Patriarchate of Constantinople published in 1904 is indicated by **PT**.

The Textus Receptus is indicated as **TR**.

The Majority Text is indicated as **MT**. Please note that in the context of the Old Testament, MT means Masoretic Text.

Modern “eclectic” texts or reconstructed "critical texts" (United Bible Societies Text (UBS) or the Nestle-Aland Text (NA) are indicated as **CT** (Critical Text).

LXX refers to the Greek translation of the Old Testament known as the Septuagint which is the basis for the English text of the EOB.

[] indicates words added for clarity and accuracy but which may not be in the Greek text. For public reading, these words can be included or skipped.

{ } indicates words added for theological clarity and accuracy. For public reading, these words should be skipped. John 1:1 is the only instance of { } use in the EOB.

<> indicates words that may have been added in the Byzantine textual tradition for the purpose of clarification, harmonization or liturgical use and which are present in PT, but which may not have been part of the original manuscripts.

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THE GREEK ALPHABET

Letter Name	Lower Case	Upper Case	Transliteration
alpha	α	A	a
beta	β	B	b
gamma	γ	Γ	g
delta	δ	Δ	d
epsilon	ε	E	e
zêta	ζ	Z	z
êta	η	H	ê or ē
thêta	θ, ϑ	Θ	th
iota	ι	I	i
kappa	κ	K	k
lambda	λ	Λ	l
mu	μ	M	m
nu	ν	N	n
xi	ξ	Ξ	ks
omicron	ο	O	o
pi	π	Π	p
rho	ρ	P	r
sigma	σ, ς	Σ	s
tau	τ	T	t
upsilon	υ	Υ	u (sometimes v or y)
phi	φ, ϕ	Φ	ph
chi	χ	X	ch
psi	ψ	Ψ	ps
omega	ω	Ω	ô or ô

ABOUT THE EOB NEW TESTAMENT

PURPOSE

The EOB was prepared for personal study and liturgical use in English-speaking Orthodox Christian communities. Its format and font are designed to make both activities accessible and rewarding. Another intention of this translation is to foster interest in learning the Greek language, which is why many footnotes make reference to the underlying Greek vocabulary.



Until the publication of the EOB, the King James and New King James versions have been the preferred translations, partly because they are based on the **Textus Receptus** (TR) which is a Byzantine text that is close to the normative ecclesiastical text of the Greek-speaking Orthodox Churches.

Several versions of the **King James Version** (KJV) currently exist, but all suffer from the imperfections of the Textus Receptus prepared by Erasmus (1522, third edition) from a small number of manuscripts and revised by Stephanus (1550). Moreover, the Old Testament of the KJV is based on the **Masoretic text** and fails to include significant Septuagintal variants. Also, even though the original 1611 edition of the KJV included the so-called ‘apocryphal’ books, these were removed in subsequent editions, thus preventing proper ecclesiastical use in an Orthodox context.

In North America, most parishes of the Orthodox Church in America and of the Antiochian Archdiocese still use Elizabethan English in the liturgy, in which case the KJV does provide linguistic continuity, although at the expense of universal accessibility. In practice however, it seems that the majority of Orthodox parishes read the Scriptures in formal but contemporary English, often from the **New King James Version** (NKJV). This particular modern-language translation is also based on the Textus Receptus and follows the formal-equivalency approach and general style of the KJV. In addition, the NKJV provides comprehensive footnotes which discuss significant variant readings. One major limitation with the NKJV is that it is a commercial, copyrighted translation which lies completely outside the control of the Orthodox Christian community. Like the KJV, its Old Testament is based on the Masoretic Text, not the Septuagint.

Moreover, certain issues of translation and terminology (discussed below) also called for revisions within an Orthodox context.

The **EOB (Eastern / Greek Orthodox Bible or Holy Bible of the [Eastern / Greek] Orthodox Churches)** addresses these limitations, both in the Old and New Testament. A limited copyright (see inner front page) is held by the publisher but the text is non-commercial, held within the Orthodox community and made available almost without constraints to the Standing Conference of Orthodox Canonical Bishops, both for revisions and for liturgical use. Moreover, Orthodox Christians are invited to submit their suggestions so that the published text may be regularly updated and improved.

PRIMARY GREEK TEXT(S)

The translation of the New Testament included in the EOB is based on the official Greek text published by the Ecumenical Patriarchate of Constantinople in 1904 (**Patriarchal Text or PT**). During the Turkish occupation of the Greek lands, various editions of the NT had been published with significant variants. In 1902, in order to ensure ecclesiastical harmony, the Ecumenical Patriarchate appointed a committee whose task was to publish a common and official text. This committee retired to Mount Athos and studied about 20 major Byzantine manuscripts from which they adopted one, yet taking into consideration significant variants from other manuscripts. This text, which is very close to the so-called **Majority Text (MT)**, was published for the first time in 1904. It has been since then adopted by all Greek-speaking Orthodox Churches (Constantinople, Alexandria, Jerusalem, Greece, Cyprus, and Crete). Its purpose is not to offer an always speculative reconstruction of the original autographs but to provide a **uniform ecclesiastical text** which is a reliable and accurate witness to the truth of the Christian faith.

This Greek text was prepared more than a hundred years ago, hence before the discovery of new manuscripts and before the development of textual criticism. For this reason, even though the Patriarchal text is primary for the main body of the EOB/NT, constant reference has been made to so-called **Critical Text (CT)** published by the United Bible Society (UBS/NA27 4th edition). In the process of comparing the differences between the Patriarchal Text and the Critical Text, special attention has been given to **patristic quotations**. All significant variants between PT/MT/TR and CT have been studied and footnotes provided to provide variant readings.

Orthodox Christians should be aware that the main Greek text used by most modern translations such as the **New International Version** and

(New) **Revised Standard Version** is the Critical Text. Moreover, many use the **dynamic-equivalency** translation approach as opposed to **formal-equivalency**. Due to doctrinal bias and other aberrations, these translations are generally prohibited for ecclesiastical use by Orthodox hierarchs.

The EOB/NT was translated using the formal-equivalency approach, although like the King James Version, it sometimes adopts dynamic-equivalent readings. Also, and for the purpose of easier readability and comprehension, long Greek sentences have been broken down into smaller units, yet without significant alterations of the intended meaning or of the original word-flow^a.

UNDERSTANDING TEXTS AND VARIANTS

Most scholars recognize the existence of four families of New Testament manuscripts: **Byzantine, Alexandrian, Western and Caesarean**. Obviously, all of these are part of the historical heritage of Orthodox Christianity.

The majority of all (Greek) manuscripts available today belong to the Byzantine type. They are all very close to the **Textus Receptus** which underlies the KJV/NKJV, to the **Majority Text** which is reconstructed based on the majority^b of manuscripts, and to the **Patriarchal Text**.

The Patriarchal Text of 1904 is indeed extremely close to modern editions of the Majority Text, such as the Hodges & Farstad of 1982 and Pierpont & Robinson of 1991.

On the other hand, there are significant variants between TR/MT/PT and the Critical Text. These variants are documented in the EOB footnotes. The reason for these “alternative readings” should be known and understood by all Orthodox Christians.

Based on the discovery of new manuscripts, especially Sinaiticus, Vaticanus and ancient Egyptian papyri, modern textual critics analyze the relative value of each manuscript with the laudable intention of recovering the original reading of the New Testament autographs.

Codex Sinaiticus (Gregory-Aland n^o Ⲱ (Aleph) or 01) was discovered in 1859 by Constantin von Tischendorf when he was staying at the Greek

^a New Testament Greek does not include punctuation marks.

^b The approach used by the Majority Text is that all manuscripts are given the same weight and counted. The most frequent reading (which can have a large or small majority) is the one that is chosen.

Orthodox Monastery of St. Catherine of Sinai. During his first visit to the Monastery, Tischendorf had noticed what appeared to be very ancient manuscripts in the wastebasket used for fire kindling. His excitement and alarm at the content of the monastic wastebasket was noticed by the monks, but the German visitor was still able to consult ancient texts of great value. When he returned to the Monastery several years later to present as a gift his recently published edition of the Septuagint, his monastic guests expressed interest and appreciation. Tischendorf writes:

On the afternoon of this day, I was taking a walk with the steward of the convent in the neighborhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Septuagint"—i.e. a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas.

Tsar Alexander II who had commissioned Tischendorf's expedition sent the monastery 9,000 rubles to compensate the monastery for the 'loss' of the manuscript. It should be noted that Tischendorf had promised that the codex would be returned to the monastery, but this never materialized. Instead, this ancient treasure was long kept by Russian National Library and in 1933, the Soviet Union sold it to the British Library for £100,000.

Hence, Codex Sinaiticus is not only one of the oldest manuscripts available today (330-350), it is also Orthodox in origin and was not itself 'discovered in a trash can' as many mistakenly believe. On the other hand, the codex is heavily corrected and may not be as reliable as modern textual critics often claim.

Codex Vaticanus (The Vatican, Bibl. Vat., Vat. gr. 1209; Gregory-Aland no. B or 03) is also one of the oldest extant manuscripts of the Bible. Its origins are not known, but it has been suggested that Codex Vaticanus was among the fifty bibles commissioned by Emperor St. Constantine I to Eusebius of Caesarea. The EOB/OT (and Brenton's LXX) are primarily based on this manuscript (except for 1-4 Maccabees and the Prayer of Manasseh).

Codex Alexandrinus (London, British Library, MS Royal 1. D. V-VIII; Gregory-Aland no. A or 02) is a 5th century manuscript containing the majority of the Septuagint and the New Testament. It is also considered as one of the earliest and most complete manuscripts of the Bible. It is named

after the See of Alexandria where it resided for a number of years until the 17th century when Patriarch Cyril Lukaris offered it to the British Crown.

In general, the **Critical Text** follows Sinaiticus and Vaticanus when they agree, which is rarer than one would expect. The Critical Text also tends to follow Sinaiticus or Vaticanus when either one agrees with ancient papyri and pre-Nicene quotations.

Inasmuch as the debate still rages among biblical scholars regarding the relative merits of the Majority/Byzantine Text versus the Critical/Alexandrian Text, the EOB always follows the Patriarchal Text with textual signs such as footnotes, [], <>, and {}.

Although there are good scholarly arguments both for and against using the Byzantine Majority Text over the Critical Text, many Orthodox hierarchs and theologians take the following into consideration:

- When a scribe had a choice of manuscripts to copy, he would normally copy the one that he trusted the most, thus causing the most trusted text to be copied more often;
- The Holy Spirit takes an active interest in preserving what He has inspired and in what the Church has used for her liturgical life. At the very least, the Byzantine textual tradition reflects ‘the life of the Spirit in the Church’ and can be considered ‘the ecclesiastical text’ and an assured witness.

It is important to note that *no doctrine is ever at stake* on account of these variant readings. Moreover, if ancient writers such as Origen, Irenaeus, Basil or Chrysostom supported a non-Byzantine variant reading, this will be mentioned in a footnote. Again, it is important to note that the main in-page wording of the EOB follows the Patriarchal/ecclesiastical text.

FOUNDATIONAL ENGLISH TEXT

The EOB/NT project began as a revision of the WEB (**Word English Bible**) which is an accurate, easy-to-read and well-respected public-domain translation based on the Majority Text. The WEB does not suffer from the constraints and occasional biases of other translations such as NIV (New International Version). It is primarily an update of the 1901 edition of the ASV (American Standard Version) using the *Biblia Hebraica Stuttgartensia*, also called The Stuttgart Bible, in the Old Testament^a, and the Byzantine Majority Text (MT).

^a For the EOB, this only applies to the including of Job and Jeremiah according to the Masoretic text.

During the process of verifying, correcting and retranslating the ASV/WEB text for the EOB/NT edition, the Patriarchal Text of 1904 and the UBS/NA Critical Text were systematically consulted. In addition, recent scholarly studies have been taken into consideration, notably *Jesus as God: "The New Testament Use of Theos in Reference to Jesus"* (Murray J. Harris) and *"Truth in Translation - Accuracy and Bias in English Translations of the New Testament"* (Jason DeBuhn).

Indeed, the revision and retranslation work is so extensive as to make the EOB/NT an entirely new translation prepared to ensure accuracy and harmony with Orthodox theology and terminology.

Compared to the NKJV and the WEB, the following differences are noteworthy:

CHURCH OFFICES

The Greek words διάκονος (*diaconos*), πρεσβύτερος (*presbyteros*) and ἐπίσκοπος (*episkopos*), are translated "deacon" (instead of "servant" or "minister"), "presbyter" (instead of "elder") and "overseer".

The modern English word "priest" is derived from "presbyter" but in a confused manner: it actually conveys the idea of "one who offers a sacrifice", which is in Greek ἱερεὺς (*hierews*) and כֹּהֵן (*kohen*) in Hebrew. The Greek Orthodox tradition has properly retained the distinction between πρεσβύτερος and ἱερεὺς: the latter is applied to the Christian minister of the altar in his function as offerer of the Eucharistic gifts on behalf of the priestly people, which is why the Christian "priest" (Greek: ἱερεὺς Latin: *sacerdos*) *par excellence* originally was and still is the bishop. It is only with the development of the presbyter-led parish that the term "priest" (ἱερεὺς) came to be applied to the presbyter.

In the New Testament, presbyter and overseer are interchangeable and synonymous, which is why the EOB/NT translates ἐπίσκοπος (*episkopos*) as "overseer", not "bishop".

For more information on the meaning of these terms and the biblical-apostolic origins of the so-called Monarchic episcopate, please refer to Appendix A.

TEMPLE AND SANCTUARY

Most translations fail to properly distinguish between ἱερῶ (*hieron*) and ναὸς (*naos*) which are both rendered as "temple". In the context of heavenly and Jewish Temple worship which finds its fulfillment in the Divine Liturgy of the Orthodox Churches, this difference is quite significant.

Temple (ἱερω) usually refers to the overall structure, whereas (ναὸς) (“place of divine dwelling”) normally refers to the sanctuary, either the Holy or Holy of Holies.

HELL AND HADES

The King James Version caused confusion by translating both Greek words ᾗδου (*hades*) and γέενναν (*gehenna*) as “hell”. This is often reflected in older Orthodox liturgical texts which say that “Christ descended into hell”. Properly speaking, “hell” is theologically equivalent to *gehenna* or to “the lake of fire” of the “second death” (Rev. 20:14; 21:8). On the other hand, *hades* is the Greek equivalent of the Hebrew שְׁאוֹל (*sheol*) – the common place or state of the reposed. Paradise (Luke 23:43) or Abraham’s bosom (Luke 16:22) were understood as places or conditions within *hades-sheol*. Hence, the spirits of the righteous of old, as well as that of the repentant thief and of our Lord went into *hades*, but not into hell (*gehenna* or “the lake of fire”). The EOB makes this important distinction.

WORSHIP AND DIVINE SERVICE

In modern English, “worship” (like prayer) has mainly taken on the meaning of an act (invocation, prostration) offered exclusively to God. However, the original and official semantic range of this word used to be much wider, as was the case of the Greek word προσκυνῆω (*proskuneo*) which is normatively applied to God but also to men^a. The idea conveyed by *proskuneo* is that of “offering obeisance”, “making a physical demonstration of veneration and respect” or “prostrating oneself”. With this in mind, the New American Bible sometimes translates *proskuneo* as “to do homage”, including when applied to Jesus.

In contemporary Eastern Orthodox terminology, the equivalent of *proskuneo* is often “venerate”.

The Merriam-Webster dictionary offers the following definition for ‘worship’:

Function: verb; Inflected Form(s): -shipped also -shiped; -ship·ping also -ship·ing

1 : to honor or reverence as a divine being or supernatural power

2 : to regard with great or extravagant respect, honor, or devotion...

synonym see REVERE

^a Genesis 27:29; 1 Kings 1:16; Revelation 3:9

As a result, some scholars have decided to translate *proskuneo* consistently as “worship”, but many do not use “worship” in contexts where *proskuneo* is properly offered to a creature^a. Indeed, there are instances when *proskuneo* is reserved for God (Exodus 20:5 LXX, Acts 10:25, Rev. 22:9) and others when *proskuneo* can be properly offered to creatures as derivative icons of God^b. Hence, although ‘all honor, glory and worship and due to God’, a relative honor, glory and worship is due to parents, rulers, bishops, angels, saints, etc.

In the development of the Eastern Orthodox dogmatic framework and at the time of the iconoclastic controversy, St. John of Damascus and the Seventh Ecumenical Council specifically narrowed down the definition of *proskuneo* as “derivative or relative worship” or “veneration”. On this basis, the Council declared such acts of reverence to be proper if the intention is to ultimately honor the ‘the true God and Father’^c by honoring his icons, primarily the Son who is the perfect icon^d, “True God of True God” and who shares the uncreated nature of the Father^e, but also created icons, such as rulers and saints^f. For clarity’s sake, the Council also declared that the highest form of worship would be associated with the unambiguous word *latruo/latreia*, a semantic adjustment comparable with the one that took place with the words *episkopos* and *ousia/hypostasis*^g. Indeed, *latreia* is never used in the Scriptures in reference to anyone but God. As the editor of the Acts of the Seventh Ecumenical Council for the Post-Nicene Father series observed:

The Council was most explicit in declaring that this was merely a veneration of honor and affection, such as can be given to the creature, and that under no circumstances could the adoration of divine worship be given to them but to God alone.

The Greek language has in this respect a great advantage over the Hebrew, the Latin and the English; it has a word which is a general word and is properly used of the affectionate regard and veneration shown to any person or thing, whether to the divine Creator or to any of his creatures, this word is *proskunesis*; it has also another word which can properly be used to denote only the worship due to the most high, God, this word is *latreia*. When then the Council defined that the worship of “latria” was never to be given to any but God alone, it cut off all possibility for idolatry, mariolatry,

^a Some translations then use “bow down”, as NRS in Revelation 3:9

^b Especially in the OT (LXX), as in 1 Chronicles 29:20

^c John 17:3

^d Colossians 1:15 (ἔστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου)

^e Hebrews 1:1-4

^f For more information on the concept of “derivation” and “relative worship” in Orthodox Theology, please refer to the Appendix article on the Filioque

^g See Appendix article “Presbyters and Bishops”

iconolatry, or any other “latry” except “theo-latry.” If therefore any of these other “latrines” exist or ever have existed, they exist or have existed not in accordance with, but in defiance of, the decree of the Second Council of Nicea.

But unfortunately (...), we have neither in Hebrew, Latin, nor English any word with this restricted meaning, and therefore when it became necessary to translate the Greek acts and the decree, great difficulty was experienced, and by the use of “adoro” as the equivalent of *proskuneo* many were scandalized, thinking that it was divine adoration which they were to give to the sacred images, which they knew would be idolatry. The same trouble is found in rendering into English the acts and decrees; for while indeed properly speaking “worship” no more means necessarily divine worship in English than “adoratio” does in Latin (e.g. I. Chr. xxix. 20, “All the congregation bowed down their heads and worshiped the Lord and the King” [i.e. Solomon]; Luke xiv. 10, “Then shalt thou have worship in the presence of them that sit at meat with thee”), yet to the popular mind “the worship of images” is the equivalent of idolatry. In the following translations I have uniformly translated as follows and the reader from the English will know what the word is in the original.

Proskuneo, to venerate; timao, to honour; latreuo, to adore; aspazomai, to salute; douleuo, to serve; eikon, an image.

The relative force of *proskunesis* and *latreia* cannot better be set forth than by Archbishop Trench’s illustration of two circles having the same centre, the larger including the less.

To make this matter still clearer I must ask the reader’s attention to the use of the words *abadh* and *shachah* in the Hebrew; the one *abadh*, which finds, when used with reference to God or to false gods its equivalent in *latreuo*; the other *shachah*, which is represented by *proskuneo*. Now in the Old Testament no distinction in the Hebrew is drawn between these words when applied to creator or creature. The one denotes service primarily for hire; the other bowing down and kissing the hand to any in salutation. Both words are constantly used and sometimes refer to the Creator and sometimes to the creature—e.g., we read that Jacob served (*abadh*) Laban (Gen. xxix. 20); and that Joshua commanded the people not to serve the gods of their fathers but to serve (*abadh*) the Lord (Josh. xxiv. 14). And for the use of *shachah* the following may suffice: “And all the congregation blessed the Lord God of their fathers and bowed down their heads and worshiped (Hebrew, *shachah*; Greek, *proskuneo*; Latin, *adoro*) the Lord and the King” (I. Chr. xxix. 20). But while it is true of the Hebrew of the Old Testament that there is no word which refers alone to Divine Worship this is not true of the Septuagint Greek nor of the Greek of the New Testament, for in both *proskuneo* has always its general meaning, sometimes applying to the creature and sometimes to the Creator; but *latreuo* is used to denote divine worship alone, as St. Augustine pointed out long ago.

This distinction comes out very clearly in the inspired translation of the Hebrew found in Matthew iv. 10, “Thou shalt worship (*proskuneseis*) the Lord thy God, and him only shalt thou serve (*latreuseis*).” “Worship” was due indeed to God above all but not exclusively to him, but latria is to be given to “him only.” [514]

With this background in mind, the EOB always translates προσκυνῶ (*proskuneo*) as “worship” with explicative footnotes (“fall down in reverence” or “venerate”).

Latreia is always rendered by the expression “to offer divine service”.

PRONOUNS

New Testament Greek can be confusing if subjects and pronouns are translated literally, as in “He said to him”. The EOB NT often replaces “he” with “Jesus” and “them” with “the disciples” or “the Pharisees”, as dictated by the context. If a replacement is potentially problematic, a footnote indicates the Greek original.

PROPER NOUNS

Hebrew names follow the now usual Masoretic style, except for Elias/Elijah, Isaias/Isaiah and Zacharias/Zachariah which are rendered in the EOB/NT as Elias (Elijah), Isaias (Isaiah) and Zacharias (Zachariah). Public readers may choose either pronunciation.

GENDER FORMS

Many recent translations have gone to great length to introduce questionable translations techniques in order to avoid any reference to “him”, “he”, “man”, etc. In many cases, these translations render singular constructions such as “he who loves” into a plural, gender-neutral form “they who love”. On the other hand, the original Greek is often gender-neutral (“the one believing”) whereas the English may in fact introduce a gender element, as in “he who believes”, for the sake of common usage.

As can be expected, the EOB/NT does not attempt to artificially avoid the traditional forms of expression and the personal-singular emphasis of the original Greek. Singular constructions are always maintained, except in rare instances (James 5:13-20) where the context does call for such a translation. In this case, an appropriate footnote is placed to indicate the fact that the underlying Greek is singular.

“He who calls his brother...” is often translated “Whoever calls his brother” or “The one who calls his brother” because this rendition is both reasonably inclusive and faithful to the text and intention of the inspired writer.

The EOB translates *adelphoi* as “brethren” when the word denotes a spiritual relationship. This is a traditional and well-understood way to include all the members of the family of Christ. In most cases, *adelphoi* does

convey the meaning of “brothers and sisters”, but not always^a, as the context may indicate.

For an in-depth discussion of the meaning of ἀδελφοί when applied to the family of the Lord ‘according to the flesh’, please consult the Appendix.

CAPITALIZATIONS

Greek manuscripts do not have any capitalization. Hence, the introduction of capitalized forms is arbitrary and should be clarified.

The EOB does not currently capitalize pronouns that refer to divinity. Specific nouns such as ‘Lord’, ‘Spirit’, ‘Lamb’, ‘Son of Man’ and ‘God’ are capitalized.

‘Name’ is capitalized when it refers to the divine Name(s).

‘Good News’ (in reference to the Gospel) is capitalized. This expression was normatively favored over the more traditional word ‘gospel’. The Greek word εὐαγγέλιον often conveyed the idea of ‘royal news delivered with authority’.

PUNCTUATION

The punctuation approach followed in the EOB/NT may seem inconsistent and at odds with strict rules. The reason for this approach is to use punctuation marks primarily to make both personal and public reading easy to follow.

AMEN, AMEN

After due consideration, it was decided that the Lord’s form of emphatic introduction, either “Amen” or “Amen, Amen”, should be transliterated into English rather than translated as “Most certainly”, “Truly, truly”, etc.

^a James 3:1. Note that James 2:15 specifically says “brother or sister” (ἀδελφός ἢ ἀδελφή) to make sure that the application is for everyone.

INTRODUCTION TO THE SYNOPTIC GOSPELS AND ACTS

The synoptic gospels are so-called because they can be placed in parallel columns and compared “together in one glance” (syn-optic).

MATTHEW

Authorship / Date

Matthew is probably a translation or edition of a Hebrew or Aramaic original. This proto-Matthew may have been written by the apostle during and immediately after the ministry of Christ, especially if Matthew-Levi functioned as the ‘scribe’ of the apostolic band. Hence, there may have been an early recording of the Lord’s sayings which became a foundation for the gospel as we have it now in a Greek edition. Papias of Hierapolis is a very early witness to this tradition:

Matthew composed the Logia (or “oracles / sayings (of the Lord)” in the Hebrew tongue and everyone interpreted them as he was able. (Papias quoted in Eusebius – *Ecclesiastical History*, 3.39.16)

Both Irenaeus of Lyons and Origen concurred with Papias:

Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the Church. (Irenaeus quoted by Eusebius – *Ecclesiastical History*, 3.39.16 and 5.25 for Origen’s confirmation)

Although modern scholarship sees Mark as the earliest gospel and as a major source used by the other evangelists, it is Matthew (or perhaps an earlier form of Matthew) which was considered as the earliest gospel by the early Fathers. Significantly, the existence of a Hebrew (or Aramaic) Matthew is attested by Eusebius.

[Pantaenus] was sent to preach the Gospel of Christ to people in the East and went as far as India (possibly a reference to Arabia or Ethiopia). He found that the Gospel of Matthew had preceded him there among some who had come to know Christ. Bartholomew, on the apostles, had preached to them and had left them Matthew’s account in Hebrew letters which was preserved until that time. (Eusebius – *Ecclesiastical History*, 5.10)

St. Jerome also states that the Gospel of Matthew was originally written in Hebrew:

Matthew, also called Levi, apostle and previously a publican composed a gospel of Christ. It was at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Caesarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea, a city of Syria, who use it. In this, it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Savior quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. This is why these two forms exist 'Out of Egypt have I called my son,' and 'for he shall be called a Nazarene... Pantaenus was sent to India by Demetrius bishop of Alexandria, where he found that Bartholomew, one of the twelve apostles, had preached the advent of the Lord Jesus according to the gospel of Matthew, and on his return to Alexandria he brought this with him written in Hebrew characters (Jerome - *Lives of Illustrious Men*, chapter 3 and 36).

However, only the Greek Matthew has survived and it is our only canonical text. It seems to have originated in Antioch in the second half of the first century.

Theme(s)

The gospel of Matthew is clearly addressed to a Jewish readership. Its theological purpose is to present Jesus as 'the Christ' or 'Messiah' ('anointed') who is the new Moses and the fulfillment of the Old Testament prophecies and typologies. Among the central themes developed in Matthew's gospel are the issue observance of the Law and commandments, the Sabbath, the universal Messianic Kingdom and the Church.

MARK

Authorship / Date

Our earliest witness to the authorship and origins of Mark's gospel is found in fragments from Papias' writings preserved by Eusebius:

And the presbyter [John – not the apostle] said this. Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said and done by the Lord. For he had not heard the Lord, nor had followed him, but later on, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them. (Eusebius – *Ecclesiastical History*, 3.39)

Relying on Papias and other ancient testimonies, notably Clement of Alexandria, Eusebius and Jerome agree on the remarkable origins of Mark's gospel:

So brightly shone the light of true religion on the minds of Peter's hearers that, not satisfied with a single hearing or with the oral teaching of the divine message, they resorted to appeals of every kind to induce Mark (whose gospel we have), as he was a follower of Peter, to leave them in writing a summary of the instruction they had received by word of mouth, nor did they let him go till they had persuaded him, and thus became responsible for the writing of what is known as the Gospel according to Mark. It is said that, on learning by divine revelation of the spirit what had happened, the apostle was delighted at their enthusiasm and authorized the reading of the book in the Churches." (Eusebius – *Ecclesiastical History*, 2.15.1-2)

Mark the disciple and interpreter of Peter wrote a short gospel at the request of the brethren at Rome embodying what he had heard Peter tell. When Peter had heard this, he approved it and published it to the Churches to be read by his authority as Clemens in the sixth book of his *Hypotyposes* and Papias, bishop of Hierapolis, record. (Jerome - *Lives of Illustrious Men*, chapter 8)

Hence, it is well established that Mark's gospel was written in Rome before 70 AD, almost certainly in Greek, although some scholars have suggested a Latin original or immediate translation. The author, known as John Mark, was Barnabas' cousin and his parents seemed to have owned properties used by the Lord and the early Church in Jerusalem. He is mentioned in Acts 12:12, 25; 13:13; 15:37-39; 2 Timothy 4:11; Colossians 4:10; Philemon 24; 1 Peter 5:13.

Mark's original manuscript seems to have ended with 16:8, thus omitting the account of the Lord's resurrection, perhaps because Mark was unable to complete his work. However, the resurrection is unambiguously foretold in 9:31 and 10:34.

Theme(s)

Mark is written for a Gentile audience unfamiliar with Jewish customs. The evangelist offers a fast moving account that focuses on the person and actions of Jesus Christ: the Lord's emotions such as pity, anger and sadness are portrayed with unaffected naturalness. The Lord's inability to perform miracles in his hometown (6:5) and his two-phased healing of the blind man (8:22-26) indicate the complete absence of any intention to 'polish' or embellish the narrative. Commentators have often noticed the theme of mystery throughout the gospel – the mystery of the Kingdom (4:11) and that of Jesus' identity. That he was "the holy one of God" was known by the demons (1:24) but Jesus also warned against reporting his miracles and revealing his identity.

Interestingly, the gospel begins and end with two parallel events: the tearing open of the heavens at the Lord's baptism and the tearing of the

temple curtain (which had an embroidered image of the heavens) at his death.

LUKE AND ACTS

Authorship / Date

Luke and Acts form two volumes of a single work. Tradition and internal evidence leave doubt that Luke, a companion of Paul, was the author of this highly historical and polished account. Hence, the gospel was not written by an eyewitness but by an associate of St. Paul who admitted his reliance on the work and testimony of others (Luke 1:1-3). On the other hand, the book of Acts contains many “we” passages (beginning with 16:11) which indicate Luke’s presence in the events being reported.

Based on the fact that Acts ends somewhat abruptly and without any information concerning the death of James of Jerusalem or the outcome of Paul’s trial, we may conclude that both Luke and Acts were composed between 60 and 66 AD. Modern scholarship suggest later dates, mostly because the accuracy of Jesus’ prophecies (21:20) regarding Jerusalem’s destruction are a challenge for rationalistic minds.

Theme(s)

Luke’s overarching theme is the universal salvation brought about by Christ and the fact that the outcasts and neglected are embraced by it. This salvation extends into the life of Church which is the very “I” of Christ (Acts 9:4,5) and the place of the Spirit.

This economy of salvation begins in Bethlehem and even reaches “the end of the world”, Rome (Acts 1:8; 23:11). This meeting of Word and Spirit which brings about a testimony or witness to Jesus as Christ and Savior is therefore a major thread in Luke’s writings. It is expressed in John the Baptist (1:15; 35) Mary as Theotokos and new ark, in the incarnate Word of God who is often seen in prayer (notably 3:21;9:29), and in the Church whose very life is an *anaphora* and *epiclesis*, an encounter of Word and Spirit.

Thus, the book of the ‘Acts of the Apostles’ could also be called ‘the Acts of the Holy Spirit’ who enables seemingly weak disciples to become powerful witnesses to “a savior who is Christ, the Lord” (Luke 2:11).

MATTHEW
(KATA MATΘAION)

1

The Genealogy of Jesus

The book of the origins^a of Jesus Christ^b, the son of David, the son of Abraham. ²Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. ³Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. ⁴Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. ⁵Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. ⁶Jesse became the father of King David. David became the father of Solomon by her who had been the wife of Uriah. ⁷Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa^c. ⁸Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. ⁹Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. ¹⁰Hezekiah became the father of Manasseh. Manasseh became the father of Amon^d. Amon became the father of Josiah. ¹¹Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon. ¹²After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. ¹³Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. ¹⁴Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. ¹⁵Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. ¹⁶Jacob became the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called Christ. ¹⁷And so, all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the exile to Babylon until the Christ, fourteen generations.

^a Or “history”, “generations”

^b Messiah (Hebrew) and Christ (Greek) both mean “Anointed One”

^c CT reads “Asaph”

^d CT reads “Amos”

The Birth of Jesus

¹⁸Now, the birth of Jesus Christ happened like this: after his mother, Mary, was promised in marriage to Joseph but before they came together, she was found pregnant by the Holy Spirit. ¹⁹Joseph, her betrothed^a who was a righteous man did not want to make her a public spectacle and so intended to put her away secretly. ²⁰But as he was thinking about 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 your wife home, for what is conceived in her is by the Holy Spirit. ²¹She shall bring forth a son and you shall give him the name Jesus^b because he shall be the one to save his people from their sins.”

²²Now, all this happened so that what had been spoken by the Lord through the prophet might be fulfilled:

²³Behold, the virgin shall be with child and bring forth a son.

They shall call his name Emmanuel; which means, With us [is] God:

²⁴Joseph arose from his sleep and did as the angel of the Lord had commanded him: he took his wife to [live with] him, ²⁵and had no relations with her before^d she had brought forth her firstborn son; and he named him Jesus.

2

The visit of the wise men (magi)

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, wise men^e from the east came to Jerusalem, saying: ²“Where is he who is born King of the Jews? For we saw his star in the east and we have come to worship^f him.” ³When King Herod heard about this, he was troubled, and all Jerusalem with him. ⁴Gathering together all the chief priests and scribes of the people, he asked them where the Christ^g would be born. ⁵They replied, “In Bethlehem of Judea, for this is written through the prophet:

^a Or “husband”

^b “Jesus” (Yeshua) means “God saves” or in short “salvation.”

^c Isaias (Isaiah) 7:14 LXX

^d Literally, “until”, which was not understood by the Greek fathers as necessarily indicating a change after the event. See the Appendix on ‘the brothers of the Lord’

^e The word for “wise men” (*magoi*) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

^f *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^g Or “Messiah”

“You Bethlehem, land of Judah, are in no way least among the princes of Judah:

*for out of you shall come forth a ruler, who shall shepherd my people Israel.”*⁷

⁷Then Herod secretly called the wise men, and learned from them exactly what time the star had appeared. ⁸He sent them to Bethlehem, and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship^b him.”

⁹After listening to the king, they continued on their journey and behold, the star which they had seen in the east was going ahead of them, until it came and stood over the place where the young child was^c. ¹⁰And when they saw the star, they were filled with tremendous joy. ¹¹Entering the house, they saw the young child with Mary, his mother, and they fell down and worshiped^d him. Opening their treasures, they offered him gifts of gold, frankincense and myrrh. ¹²But having been warned in a dream that they should not return to Herod, they returned to their own country using another way.

The sojourn in Egypt - The massacre of the infants

¹³After they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise! Take the young child and his mother, and flee into Egypt. Stay there until I tell you, for Herod will seek the young child to destroy him.” ¹⁴So Joseph arose and took the young child and his mother by night, and departed into Egypt. ¹⁵They remained there until the death of Herod, so what had been spoken by the Lord through the prophet might be fulfilled:

Out of Egypt I have called my son.”^e

¹⁶When Herod saw that he had been outwitted by the wise men, he became extremely angry. He dispatched [his men] and killed all the male children who lived in Bethlehem and all the surrounding countryside, two years old and under, according to the exact time which he had learned from the wise men. ¹⁷And so, what had been spoken by the prophet Jeremiah was fulfilled:

“A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children. She would not be comforted, because they are no more.”^a

^a Micah 5:2

^b See 2:2

^c Quoted in the preparation of the gifts (*proskomide*) in the Liturgy of St. John Chrysostom

^d See 2:2

^e Hosea 11:1 (a typological application of Christ as Israel)

¹⁹But when Herod died, behold, an angel of the Lord appeared to Joseph in a dream when he was in Egypt, saying: ²⁰“Arise! Take the young child and his mother, and return the land of Israel; those who were trying to kill the young child’s are dead.”

²¹Joseph arose and took the young child and his mother, and they came into the land of Israel. ²²However, when Joseph heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee. ²³He thus arrived and lived in a city called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazarene.”^b

3

The ministry of John the Baptist

In those days, John the Baptizer was preaching in the wilderness of Judea, saying: ²“Repent, for the Kingdom of Heaven is at hand!” ³This is the one whom Isaias (Isaiah) the prophet had spoken about in these words:

The voice of one crying in the wilderness:

Make ready the way of the Lord!

Make his paths straight.^c

⁴It was peculiar about John that he wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. ⁵Soon, people from Jerusalem, all of Judea and the entire region around the Jordan river went out to [listen to] him. ⁶They were baptized^d by John in the Jordan, confessing their sins. ⁷But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he told them, “You offspring of vipers, who warned you to flee from the wrath to come?² ⁸Therefore, bring forth fruit worthy of repentance! ⁹Do not think [that you can say] to yourselves: ‘We have Abraham as our father!’ For I tell you that from these stones, God is able to raise up children to Abraham! ¹⁰Even now the axe lies at the root of the trees^e! Therefore, every tree that does not produce good fruit is to be cut down and cast into the fire. ¹¹I indeed baptize you in water for repentance, but he who comes after me is more powerful than I, and I am not worthy to carry his sandals! He will baptize

^a Jeremiah 31:15

^b No exact match in the Old Testament. Three possible figurative antecedents for the name Nazarene in Matt 2:23 are the Hebrew words *nazir* (set apart, consecrated), *nezer* (crown), and *netser* (flower, branch, from the root) which have corresponding Old Testament passages.

^c Isaias (Isaiah) 40:3

^d Or “immersed”

^e See the traditional icon of the Lord’s baptism

you in the Holy Spirit and with fire.^a ¹²His winnowing fork is in his hand, and he will thoroughly clear his threshing floor. He will gather his wheat into the barn, but the chaff, he will burn up with unquenchable fire!

Theophany: The Lord's Baptism

¹³Then, Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴But John would have prevented him, saying, "I need to be baptized by you, and [it is] you who come to me?"

¹⁵But Jesus answered and said to him, "Allow it for now, for it is fitting that in this way, we should fulfill all righteousness." Then John allowed Jesus [to be baptized]. ¹⁶After he had been baptized, Jesus immediately came out of the water and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove and coming down on him. ¹⁷And behold, a voice from heaven said^b:

"This is my beloved Son, with whom I am well pleased!"

4

The temptation in the desert wilderness

Jesus was then led by the Spirit [to go] into the wilderness to be tempted by the devil. ²When he had fasted forty days and forty nights, Jesus^c was hungry. ³The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

⁴But Jesus answered, "It is written:

'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'^d

⁵Then the devil took him to the holy city. He placed him on the pinnacle of the temple ⁶and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you' and [also],

*On their hands they will bear you up,
And so, that you do not dash your foot against a stone.'*^e

⁷Jesus replied^a, "But it is also written, 'You shall not put the Lord, your God to the test.'"^b

^a Some ancient manuscripts omit "and with fire"

^b Compare the account of the Lord's baptism with Genesis 1:1-4

^c Greek "he"

^d Deuteronomy 8:3

^e Psalm 91:11-12 / 90 LXX

⁸The devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory. ⁹The devil said to Jesus, “I will give you all of these things if you will fall down and worship^c me.”

¹⁰Then Jesus said to him, “Get behind me,^d Satan! For it is written, ‘You shall worship the Lord your God, and to him only shall you offer divine service^e.’”^f

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

The beginning of the Lord’s ministry in Galilee – First disciples

¹²Now, when Jesus heard that John had been arrested, he withdrew into Galilee. ¹³Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, ¹⁴so that what had been spoken through Isaias (Isaiah) the prophet might be fulfilled:

*The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan, Galilee of the Gentiles,
the people who sat in darkness saw a great light,
to those who sat in the region and shadow of death,
to them light has dawned.^g*

¹⁷From that time on, Jesus began to preach and to say, “Repent! For the Kingdom of Heaven is at hand.”

¹⁸Walking by the sea of Galilee, Jesus saw two brothers: Simon who is called Peter, and Andrew his brother. They were casting a net into the sea as they were fishermen. ¹⁹He said to them, “Come after me, and I will make you fish for people!”

²⁰Immediately, they left their nets and followed him. ²¹Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother. They were in a boat with their father Zebedee, mending their nets. Jesus called them. ²²At once, they left the boat and their father, and followed him.

²³Jesus traveled throughout Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing all kinds of diseases

^a Greek “said to the devil”

^b Deuteronomy 6:16

^c *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^d TR and CT read “Go away” instead of “Get behind me”

^e Greek λατρεύσεις (“service of worship”, reserved to God only)

^f Deuteronomy 6:13

^g Isaias (Isaiah) 9:1-2

and sickness among the people. ²⁴His fame spread into all Syria, and they brought him all who were sick, afflicted with various diseases and torments, people possessed with demons, epileptics, and paralytics; and he healed them. ²⁵Great crowds from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

5

The sermon on the mount

Seeing the crowds, Jesus^a went up to the mountain and when he had sat down, his disciples came to him. ²He began to speak and to teach them, saying:

³*Blessed are the poor in spirit,
for theirs is the Kingdom of Heaven.^b*

⁴*Blessed are those who mourn,
for they shall be comforted.^c*

⁵*Blessed are the meek,
for they shall inherit the earth.^d*

⁶*Blessed are those who hunger and thirst after righteousness,
for they shall be filled.*

⁷*Blessed are the merciful,
for they shall obtain mercy.*

⁸*Blessed are the pure in heart,
for they shall see God.*

⁹*Blessed are the peacemakers,
for they shall be called children of God.*

¹⁰*Blessed are those who are persecuted for righteousness' sake,
for theirs is the Kingdom of Heaven.*

¹¹*Blessed are you when people revile you, persecute you,
and say all kinds of evil against you falsely for my sake.*

¹²*Rejoice, and be extremely glad, for great is your reward in heaven.*

For that is how they persecuted the prophets who were before you.

¹³You are the salt of the earth, but if the salt has lost its saltiness, how can it be made salty again? It is then good for nothing, only to be cast out and trampled under foot. ¹⁴You are the light of the world! A city located on a hill cannot be hidden. ¹⁵Neither do you light a lamp and place it under a

^a Greek "he"

^b Isaias (Isaiah) 57:15; 66:2

^c Isaias (Isaiah) 61:2; 66:10,13

^d Or "land" (Psalm 37:11)

measuring basket, but on a stand. And so it shines to all who are in the house. ¹⁶Likewise, let your light shine before all, so that they may see your good works and glorify your Father who is in heaven.

The Law

¹⁷Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill! ¹⁸Amen, I tell you: until heaven and earth pass away, not even one smallest letter^a or one tiny pen stroke^b shall in any way pass away from the law, until all things are accomplished. ¹⁹Whoever, therefore, shall break one of these least commandments and teach others to do so shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. ²⁰Indeed, I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will by no means enter into the Kingdom of Heaven.

Anger

²¹You have heard that it was said of old, ‘You shall not murder;’^c and ‘Whoever commits murder shall be in danger of the judgment.’ ²²But I tell you, whoever is angry with his brother without a cause^d shall be in danger of the judgment. Whoever calls his brother ‘Raca!’^e shall be answerable to the Sanhedrin; and whoever shall say, ‘You fool!’ shall be in danger of the fire of Gehenna.^f

²³If therefore you are offering your gift at the altar and there remember that your brother has anything against you, ²⁴leave your gift there, before the altar. First, go your way and be reconciled to your brother, and then offer your gift. ²⁵Find an agreement with your adversary as soon as possible, even as you are on your way to court, fearing that perhaps the prosecutor will deliver you to the judge, the judge to the officer, and you may be thrown into prison. ²⁶Amen, I tell you: you will not get out of there until you have paid the last penny.^g

^a Literally, iota

^b Or “serif”

^c Exodus 20:13

^d CT omits “without cause”

^e “Raca” is an Aramaic insult, related to the word for “empty” and conveying the idea of empty-headedness.

^f Or “hell”

^g literally, *kodrantēs*. A *kodrantēs* was a small copper coin worth about 2 lepta (widow’s mites) - not enough to buy very much of anything

Adultery and divorce

²⁷You have heard that it was said to the ancients,^a ‘You shall not commit adultery;’^b ²⁸but I tell you that everyone who gazes at a woman to lust after her has already committed adultery with her in his heart. ²⁹If your right eye causes you to stumble, pluck it out and throw it away from you! Indeed, it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. ³⁰If your right hand causes you to stumble, cut it off, and throw it away from you! It is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

³¹It was also said, ‘Whoever shall divorce^c his wife, let him give her a writing of divorce,’^d ³²but I tell you that whoever divorces his wife, (except for the cause of sexual immorality), makes her an adulteress; and whoever marries a woman put away in this manner commits adultery.

About swearing and oaths

³³Again, you have heard that it was said to the people long ago, ‘You shall not swear falsely; you must fulfill your vows to the Lord.’ ³⁴But I tell you: do not swear at all! Neither by heaven, for it is the throne of God; ³⁵nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. ³⁶Do not even swear by your head because you cannot make a single hair white or black. ³⁷But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever goes beyond these is from the evil one.

Retaliation and love for one’s enemies

³⁸You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’^e ³⁹But I tell you: do not resist one who is evil, but to whoever strikes you on your right cheek, present the other cheek as well. ⁴⁰If anyone sues you to take away your tunic, let him have your cloak also. ⁴¹Whoever compels you to go one mile, go with him for two. ⁴²Give to whoever asks you, and do not deny whoever desires to borrow from you.

⁴³You have heard that it was said, ‘You shall love your neighbor,^f and hate your enemy.’^g ⁴⁴But I tell you: love your enemies, bless those who curse you, do good to those who hate you! Pray for those who mistreat you and

^a CT omits “to the ancients”

^b Exodus 20:14

^c Or “put away”

^d Deuteronomy 24:1

^e Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

^f Leviticus 19:18

^g Not in the Bible, but see Qumran Manual of Discipline LX, 21-26

persecute you, ⁴⁵so that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and he sends rain on the just and the unjust. ⁴⁶And so, if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷If you only greet your friends, what more do you do than others? Do not even the tax collectors^a do the same? ⁴⁸Therefore, be perfect, just as your Father in heaven is perfect.

6

Almsgiving

Be careful not to make your charitable giving^b before other people, with the intention to be seen by them. If you do so, you have no reward from your Father who is in heaven. ²Therefore, when you do merciful deeds^c, do not sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets in order to receive glory from men. Amen, I tell you: they have [already] received their reward. ³But when you do merciful deeds, do not let your left hand know what your right hand is doing, ⁴so that your merciful deeds may be in secret. Then your Father, who sees in secret, will reward you openly.

Prayer – ‘The Lord’s prayer’

⁵When you pray, do not be like the hypocrites who love to stand and pray in the synagogues and in the street corners, in order to be seen by men. Amen, I tell you: they have [already] received their reward! ⁶But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret. Then your Father who sees in secret will reward you openly. ⁷When you pray, do not use vain repetitions as the Gentiles^d do, for they think that they will be heard on account of their many words. ⁸Therefore, do not be like them, for your Father knows what things you need even before you ask him. ⁹Pray like this:

‘Our Father who are in heaven, hallowed be your Name.

¹⁰Your Kingdom come,

Your will be done on earth as it is in heaven.

¹¹Give us this day our daily bread

^a CT reads “Gentiles” instead of “tax collectors”.

^b Or “to give alms”

^c Or “when you practice righteousness”

^d Or “nations, heathen, pagans”

^e Or “may your name be kept holy”

^f Greek ἐπιούσιον (or also “supersubstantial”)

and¹² forgive us our debts as we also forgive our debtors.

¹³ And lead us not into temptation,

but deliver us from the evil one.

For yours is the Kingdom, the power, and the glory,

now and unto ages of ages. Amen.^a

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

About fasting – Treasures in heaven – The light of the body

¹⁶Moreover, when you fast, do not be like the hypocrites with their gloomy faces. For they disfigure their faces so that people may see that they are fasting. Amen, I tell you: they have received their reward. ¹⁷But you, when you fast, anoint your head and wash your face ¹⁸so that people may not see that you are fasting. Only your Father who is in secret will see, and your Father, who sees in secret, will reward you.

¹⁹Do not store up treasures for yourselves on the earth, where moth and rust consume and where thieves break in and steal. ²⁰Instead, store for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²The lamp of the body is the eye! If therefore your eye is sound^b, your whole body will be full of light. ²³But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

Two masters - Dependence on God's providence

²⁴No one can serve two masters. Either he will hate the one and love the other; or else he will be devoted to one and despise the other. You cannot serve both God and Mammon^c. ²⁵Therefore, I tell you, do not be anxious for your life: wondering what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothing? ²⁶See the birds of the sky: they do not sow, or reap, or gather into barns. Your heavenly Father feeds them. Are you not of much more value than they?

^a CT omits "For yours is the Kingdom, the power, and the glory forever. Amen."

^b Or "healthy"

^c Or "Money"

²⁷Which of you, by being anxious, can add one moment^a to his lifespan?
²⁸Why then are you anxious about clothing?² Consider the lilies of the field, how they grow. They do not toil or spin,²⁹yet I tell you that even Solomon in all his glory was not dressed like one of these!³⁰But if God so clothes the grass of the field, which today exists and tomorrow is thrown into the oven, will he not much more clothe you, you of little faith?

³¹Therefore, do not be anxious, saying: ‘What will we eat?’, ‘What will we drink?’ or, ‘What will we wear?’³²It is the Gentiles^b who seek after all these things, but your heavenly Father knows that you need them all.
³³Seek first the Kingdom of God and his righteousness and all these things will be given to you as well.³⁴Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

7

Judging others – ‘Pearls offered to swine’

Do not judge in order not to be judged.²For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.³Why do you see the speck that is in someone^c else’s eye, but do not consider the beam that is in your own eye?⁴How can you tell someone^d, ‘Let me remove the speck from your eye;’ and behold, there is a beam in your own eye?⁵You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother’s eye.

⁶Do not give what is holy to the dogs and do not throw your pearls before pigs, for fear that they might trample them under their feet, and then turn [against you] and tear you to pieces.

Perseverance in prayer – The Golden Rule

⁷Ask, and it will be given you! Seek, and you will find! Knock, and it will be opened for you!⁸For everyone who asks receives. He who seeks finds. To the one who knocks it will be opened.⁹Who is there among you, who, if his son asks him for bread, will give him a stone?¹⁰Or if he asks for a fish, who will give him a snake?¹¹If you then who are evil [still] 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!¹²Therefore, whatever you

^a Literally, cubit

^b Or “nations, heathen, pagans”

^c Greek “your brother”

^d Greek “your brother”

desire other people to do for you, you shall also do for them! This is the law and the prophets.

¹³Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter by it. ¹⁴How^a narrow is the gate, and how pressing^b is the way that leads to life! Few are those who find it.

False prophets and true disciples

¹⁵Beware of false prophets who come to you in sheep's clothing. Inwardly they are ravenous wolves! ¹⁶By their fruits you will recognize them. Do you gather grapes from thorns, or figs from thistles? ¹⁷Likewise, every good tree produces good fruit, but the corrupt tree produces evil fruit. ¹⁸A good tree cannot produce evil fruit, and neither can a corrupt tree produce good fruit. ¹⁹Every tree that does not grow good fruit is cut down, and thrown into the fire. ²⁰Therefore, by their fruits you will know them. ²¹It is not everyone who tells me, 'Lord, Lord' who will enter into the Kingdom of Heaven, but the one who does the will of my Father who is in heaven. ²²Many will tell me in that Day, 'Lord, Lord, did not we prophesy in your Name, cast out demons in your Name and do many deeds of power in your Name?' ²³Then I will tell them, 'I never knew you! Depart from me, you who work iniquity.'

Foundations on rock or sand

²⁴Everyone therefore who hears my words and does them, I will compare with a wise person who built his house on a rock. ²⁵The rain came down, the floods came, and the winds blew, beating hard on that house. Yet, it did not collapse, because it was founded on the rock. ²⁶But everyone who hears my words and does not do them will be like a foolish man who built his house on the sand. ²⁷The rain came down, the floods came, and the winds blew, beating hard on that house; and it collapsed - and great was its fall."

²⁸It happened, when Jesus had finished saying these things, that the crowds were astonished at his teaching, ²⁹for he taught them with authority, not like the scribes.

^a TR reads "Because" instead of "How"

^b Or "hard, difficult"

8

Healing of a leper

When Jesus came down from the mountain, great multitudes followed him. ²Behold, a leper came to him and worshiped^a him, saying, “Lord, if you want to, you can make me clean.”

³Jesus stretched out his hand, and touched him, saying, “I want to. Be made clean.” Immediately this man’s leprosy was cleansed. ⁴Jesus then said to him, “Do not tell anyone, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

Healing of the centurion’s servant – The centurion’s faith

⁵When Jesus came into Capernaum, a centurion came to him, asking ⁶and saying, “Lord, my servant lies in the house paralyzed, grievously tormented.” ⁷Jesus answered, “I will come and heal him.” ⁸But the centurion replied, “Lord, I am not worthy that you should come under my roof! Only say the word and my servant shall be healed. ⁹For I am also a man under authority, having soldiers under my own authority. I tell this one, ‘Go,’ and he goes; and if I tell another, ‘Come,’ he comes. Or if I tell my servant, ‘Do this,’ he does it!”

¹⁰When Jesus heard this, he marveled and said to those who followed, “Amen, I tell you that I have never found so great a faith, not even in Israel! ¹¹I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. ¹²But the children of the Kingdom will be thrown out into the outer darkness and there will be weeping and gnashing of teeth.” ¹³Jesus said to the centurion, “Go your way. Let it be done for you as you have believed.” And his servant was healed in that hour.

The healing of Peter’s mother in law and other healings

¹⁴When Jesus came into Peter’s house, he saw Peter’s mother-in-law lying sick with a fever. ¹⁵He touched her hand, and the fever left her. She got up and served him.^b ¹⁶When evening came, many who were possessed with demons were brought to him. He cast out the spirits with a word, and healed all who were sick. ¹⁷Thus, what had been spoken through Isaias (Isaiah) the prophet was fulfilled,

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b TR reads “them” instead of “him”

He took our infirmities, and bore our diseases.^a

¹⁸Now, when Jesus saw great crowds around him, he gave the order to depart to the other side.

Requirements for discipleship – The calming of the storm

¹⁹A scribe came and said to him, “Teacher, I will follow you wherever you go.” ²⁰Jesus replied, “The foxes have holes and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

²¹Another of his disciples said to him, “Lord, allow me first to go and bury my father.” ²²But Jesus said to him, “Follow me, and leave the dead to bury their own dead.”

²³When he got into a boat, his disciples followed him. ²⁴Behold, a violent storm came up on the sea, so much that the waves swept over the boat, but he was asleep. ²⁵They came to him and woke him up, saying, “Save us, Lord! We are dying!”

²⁶He said to them, “Why are you fearful, O you of little faith?” Then he stood up, rebuked the wind and the sea, and there was a great calm.

²⁷The men marveled, saying, “What kind of man is this, that even the wind and the sea obey him?”

The healing of the demoniacs - The expulsion of the demons into pigs

²⁸When Jesus^b came to the other side, into the country of the Gergesenes,^c two men possessed by demons met him there, coming out of the tombs. They were extremely violent, so much that nobody could pass that way. ²⁹Behold, they cried out, saying, “What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?” ³⁰Now, there was a herd of many pigs feeding at some distance from them. ³¹The demons begged him, saying, “If you cast us out, allow us to go away into the herd of pigs.”

³²He said to them, “Go!”

The demons^d came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. ³³Those who fed them fled and went into the city where they told everything, including what happened to those who were possessed with

^a Isaiah (Isaiah) 53:4

^b Greek “he”

^c CT reads “Gadarenes”

^d Greek “they”

demons. ³⁴Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

9

The healing of a paralytic

Jesus entered into a boat, crossed over [the lake] and came into his own city. ²Behold, some people brought him a man who was paralyzed, lying on a bed. Seeing their faith, Jesus said to the paralytic, “Son, be of good cheer! Your sins are forgiven!”

³At this, some of the scribes said to themselves, “This man blasphemes!”

⁴Jesus, knowing their thoughts, said, “Why do you think evil [thoughts] in your hearts? ⁵Which is easier, to say, ‘Your sins are forgiven’ or, ‘Get up, and walk?’ ⁶But so that you may know that the Son of Man has authority on earth to forgive sins” (then he said to the paralytic), “Get up, take up your mat, and go up to your house.”

⁷The man got up and departed to his house. ⁸But when the crowds saw this, they marveled and glorified God, who had given such authority to men.

The calling of Matthew

⁹As Jesus was passing by from there, he saw a man called Matthew sitting at the tax collection office. Jesus said to him, “Follow me”, and the man got up and followed him. ¹⁰It so happened that as Jesus was sitting in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. ¹¹When the Pharisees saw it, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”

¹²When Jesus heard it, he told them, “Those who are healthy have no need for a physician, but those who are sick do. ¹³But go and learn what this means: ‘I desire mercy, and not sacrifice,’^a for I did not come to call the righteous but sinners to repentance.^b”

About fasting – The old and new

¹⁴Then, John’s disciples came to Jesus^c, asking, “Why do we and the Pharisees fast often, but your disciples do not fast?”

¹⁵Jesus said to them, “Can the friends of the bridegroom mourn, as long as the bridegroom is with them? The days will come when the bridegroom

^a Hosea 6:6

^b CT omits “to repentance”.

^c Greek “him”

will be taken away from them, and then, they will fast. ¹⁶No one puts a piece of new cloth on an old garment because the patch would [shrink and] tear away from the garment, and a worse hole would be made. ¹⁷Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved.”

The resurrection of a ruler’s daughter – The healing of a woman’s bleeding

¹⁸While he told these things to them, behold, a ruler came and worshiped^a him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”

¹⁹Jesus got up and followed him, as did his disciples. ²⁰Behold, a woman who had had an issue of blood for twelve years came behind him and touched the fringe^b of his garment. ²¹[She did this because] she said within herself, “If I only touch his garment, I will be made well.”

²²But Jesus, turning around and seeing her, said, “Daughter, rejoice! Your faith has made you well.” And the woman was made well from that very hour.

²³When Jesus came into the ruler’s house, he saw the flute players and the crowd making a commotion. ²⁴He said to them, “Make room, because the girl is not dead, but sleeping,” and they started to ridicule him. ²⁵But when the crowd was put out, he entered in, took the girl by the hand and she arose. ²⁶The report of this spread into the entire region.

The healing of two blind men and of a mute – The Lord’s compassion

²⁷As Jesus passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!”

²⁸When he entered the house, the blind men came to him. Jesus asked them, “Do you believe that I am able to do this?”

They replied, “Yes, Lord.”

²⁹He then touched their eyes, saying, “According to your faith, let it be done to you!” ³⁰And their eyes were opened. Jesus strictly commanded them, saying, “See that no one knows about this.” ³¹However, they went out and spread abroad his fame in all that land.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “tassel”

³²As they were leaving out, behold, a mute man who was demon-possessed was brought to him. ³³When the demon was cast out, the mute began to speak. The multitudes marveled, saying, “Nothing like this has ever been seen in Israel!”

³⁴But the Pharisees said, “It is by the prince of the demons that he casts out demons.”

³⁵Jesus went about all the cities and the villages, teaching in their synagogues and preaching the Good News of the Kingdom. He also healed every kind of disease and sickness among the people. ³⁶But when he saw the crowds, he was moved with compassion for them, because they were distressed and scattered, like sheep without a shepherd. ³⁷He then said to his disciples, “The harvest indeed is plentiful, but the workers are few! ³⁸Pray therefore that the Lord of the harvest will send out workers into his harvest.”

10

The commission of the Twelve

He called to himself his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and sickness. ²The names of the Twelve apostles are: first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; ³Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was^a Thaddaeus; ⁴Simon the Canaanite^b; and Judas Iscariot, who also betrayed him.

⁵Jesus sent these twelve out, and gave them this instruction, “Do not go among the Gentiles and do not enter into any city of the Samaritans. ⁶Rather, go to the lost sheep of the house of Israel. ⁷As you go, preach and say: ‘The Kingdom of Heaven is at hand!’ ⁸Heal the sick, cleanse the lepers^c, and cast out demons. Freely you have received, give freely as well. ⁹Do not take any gold, silver or brass in your money belts. ¹⁰Do not take a bag for your journey, or two coats, or shoes, or staff: the one who works is worthy of his food. ¹¹As you enter any city or village, find out who is worthy and stay there until you go on. ¹²As you enter into the household, greet it. ¹³If the household is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴If some place does not receive you and does not hear your words, shake off the dust from your feet as you

^a CT omits “Lebbaeus, whose surname was”

^b Or “the Zealot”

^c TR adds “, raise the dead”

depart from that house or that city. ¹⁵Amen, I tell you: in the day of judgment, it will be more tolerable for the land of Sodom and Gomorrah than for that city.

Persecutions – Sheep among wolves

¹⁶Behold, I send you out as sheep among wolves! Therefore, be wise as serpents, and yet innocent as doves. ¹⁷But beware of men: they will hand you over to councils and in their synagogues, they will flog you. ¹⁸Yes, you will be brought before governors and kings for my sake, as witnesses to them and to the nations. ¹⁹But when they arrest you, do not worry about what you will say; what you will say will be given you in that hour. ²⁰Indeed, it is not you who [shall] speak, but the Spirit of your Father who speaks in you.

²¹Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ²²You will be hated by all for my Name's sake, but the one who endures to the end will be saved. ²³Nevertheless, when they persecute you in this city, flee into the next. Amen, I tell you: you will not have finished going through the cities of Israel until the Son of Man comes.

²⁴A disciple is not above his teacher, nor a servant above his lord. ²⁵It is enough for the disciple to be like his teacher and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household! ²⁶Therefore, do not be afraid of them, for there is nothing covered that will not be revealed and nothing hidden that will not be known. ²⁷What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. ²⁸Do not be afraid of those who [can] kill the body but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna.^a

²⁹Are not two sparrows sold for a small coin^b? Not one of them falls on the ground apart from your Father's will, ³⁰but the very hairs of your head are all numbered. ³¹Therefore, do not be afraid! You are of more value than many sparrows! ³²Whoever confesses me before men I will also confess before my Father who is in heaven. ³³But whoever denies me before men I will also deny before my Father who is in heaven.

^a Or "hell"

^b An assarion was a small coin worth one tenth of a drachma or a sixteenth of a denarius. It was approximately the wages of one half hour of agricultural labor.

Not peace but the sword

³⁴Do not think that I came to bring peace on the earth! I did not come to bring peace, but a sword. ³⁵Indeed, I came to set a son against his father, a daughter against her mother and a daughter-in-law against her mother-in-law. ³⁶A man's enemies will be members^a of his own household.^b

Requirements for discipleship - Rewards

³⁷Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. ³⁸Whoever does not take his cross and follow after me is not worthy of me. ³⁹The one who saves^c his life will lose it, but whoever loses his life for my sake will obtain it. ⁴⁰Whoever receives you receives me, and whoever receives me receives the one who sent me. ⁴¹Whoever receives a prophet because he is a prophet will receive a prophet's reward. Whoever receives a righteous person because of this person's righteousness will receive the reward of the righteous. ⁴²Amen, I tell you that whoever gives one of these little ones even just a cup of cold water to drink because he is a disciple will in no way lose his reward."

11***Message from John the Baptist – The Lord bears witness to John***

When Jesus had finished giving instructions to his twelve disciples, he left that place to teach and preach in their cities.

²Now, when John heard about the works of Christ from his prison, he sent two of his disciples ³to ask him, "Are you the one who comes or should we look for another?"

⁴Jesus replied to them, "Go and tell John about the things you hear and see: ⁵the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,^d the dead are raised up and the poor have Good News preached to them.^e ⁶Blessed is he who finds no occasion for stumbling in me."

⁷As they went their way, Jesus began to speak to the multitudes concerning John; "What did you go out into the wilderness to see? A reed shaken by the wind? ⁸But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses! ⁹But why did you go

^a Or "people"

^b Micah 7:6

^c Or "secures"

^d Isaias (Isaiah) 35:5

^e Isaias (Isaiah) 61:1-4

out? To see a prophet? Yes, I tell you, and much more than a prophet!
¹⁰For he is the one of whom it is written:

‘Behold, I send my messenger before your face, who will prepare your way before you.’^a

¹¹Amen, I tell you: among those born of women, there has not arisen anyone greater than John the Baptizer! Yet the least in the Kingdom of Heaven is greater than he. ¹²From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.^b
¹³For all the prophets and the law prophesied until John [came]. ¹⁴If you are willing to accept it, this [John] is Elias (Elijah) who was to come. ¹⁵Let anyone with ears listen!

¹⁶But to what shall I compare this generation? It is like children sitting in the marketplaces who call to their friends ¹⁷and say, ‘We played the flute for you and you did not dance. We mourned for you and you did not lament!’ ¹⁸As it is, John came neither eating nor drinking, and so they say, ‘He has a demon!’ ¹⁹The Son of Man came eating and drinking, and so they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ But Wisdom is justified by her children.^c”

Woe on Chorazin and Bethsaida

²⁰He then began to rebuke the cities in which most of his deeds of power had been done, because they did not repent.

²¹“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes! ²²But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you! ²³You, Capernaum, who [thought that you] were exalted to heaven, you will go down to hades! For if the deeds of power which were done in you had been done in Sodom, it would have remained until this [very] day. ²⁴But I tell you: on the day of judgment, it will be more tolerable for the land of Sodom, than for you.”

Jesus prays to God the Father – Finding rest in Christ

²⁵At that time, Jesus exclaimed, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to infants! ²⁶Yes, Father, this was well-pleasing in your sight. ²⁷All things have been delivered to me by my Father. No one knows

^a Malachi 3:1

^b Or “plunder it”

^c CT reads “actions” instead of “children”

the Son except the Father, and no one knows the Father except the Son and the one to whom the Son desires to reveal him.

²⁸Come to me, all of you who labor and are heavily burdened, and I will give you rest! ²⁹Take my yoke upon you, and learn from me, for I am gentle and humble of heart, and you will find rest for your souls. ³⁰Indeed, my yoke is easy, and my burden is light.”

12

About the Sabbath – The Lord of the Sabbath

At that time, on the Sabbath day, Jesus went through grain fields. Being hungry, his disciples began to pluck heads of grain and to eat them. ²When the Pharisees saw it, they said to him, “Behold, your disciples are doing what is not lawful to do on the Sabbath!”

³But Jesus replied, “Have not you read what David did, when he and those who were with him were hungry? ⁴He entered into the house of God and ate the showbread^a, which it was not lawful for him and those with him to eat, but only for the priests?^b ⁵Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and yet remain without guilt?^c ⁶But I tell you that someone greater than the temple is here! ⁷If you had known what this means, ‘I desire mercy, and not sacrifice,’^d you would not have condemned the innocent. ⁸For the Son of Man is Lord of the Sabbath.”

The healing of the man with the withered hand

⁹Going from that place, he went into their synagogue. ¹⁰And behold, there was a man with a withered hand. Looking for reason to accuse Jesus^e, the Pharisees^f asked him, “Is it lawful to heal on the Sabbath day?”

¹¹Jesus replied, “Who among you, having one sheep, and if this one falls into a pit on the Sabbath day, will not take hold of it and lift it out? ¹²Of how much more value is a man compared to a sheep! Therefore, it is lawful to do what is good on the Sabbath day.” ¹³Then he told the man, “Stretch out your hand.” The man stretched it out, and it was restored whole, just like the other hand! ¹⁴But the Pharisees went out and began to conspire

^a Or “bread of the presence”

^b 1 Samuel 21:3-6

^c Compare Leviticus 24:5-9

^d Hosea 6:6

^e Greek “him”

^f Greek “they”. May also refer to the people in general (verse 2)

against him, [discussing] how they might destroy him. ¹⁵Jesus, perceiving that, withdrew from that place. Many [people] followed him and he healed them all, ¹⁶commanding them not to reveal who he was, ¹⁷so that what was spoken through Isaias (Isaiah) the prophet might be fulfilled:

*Behold, my servant whom I have chosen;
my beloved in whom my soul is well pleased:
I will put my Spirit on him.
He will proclaim justice to the nations.
He will not quarrel or shout;
No one will hear his voice in the streets.
He will not break a bruised reed,
He will not put out a smoking wick,
until he leads justice to victory.
In his Name, the nations^a will hope.^b*

The Lord accused of casting out demons by Beelzebul – The unforgivable sin

²²Then, a person possessed by a demon, blind and mute, was brought to him. Jesus healed him, so that the blind and mute man was now able to speak and to see. ²³The crowds were amazed and exclaimed, “Can this be the son of David?” ²⁴However, when the Pharisees heard this, they said, “This man can only cast out demons by {the authority of} Beelzebul, the prince of the demons!”

²⁵Knowing their thoughts, Jesus told them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ²⁶If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷If it is by Beelzebul that I cast out demons, by whom do your children cast them out? Therefore, they will be your judges. ²⁸But if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you. ²⁹Or how can someone enter into the house of the strong man, and plunder his goods, unless he first bind^c the strong man? Then he will [be able to] plunder his house.

³⁰Whoever is not with me is against me! Whoever does not gather with me scatters! ³¹Therefore, I tell you, every sin and blasphemy will be forgiven, but the blasphemy against the Spirit will not be forgiven. ³²Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, neither in this age, nor in the one which is to come.

^a Or “Gentiles”

^b Isaias (Isaiah) 42:1-4

^c Compare Revelation 20:1-3

The tree and its fruits

³³Make the tree good and its fruit [will be] good, or make the tree corrupt and its fruit corrupt, for the tree is known by its fruit. ³⁴You offspring of vipers, how can you, being evil, speak good things? Indeed, words flow out of what fills the heart^a. ³⁵The good man brings out good things out of his good treasure, and the evil man brings out evil things out of his evil treasure^b. ³⁶I tell you that for every idle word that people speak, they will give an account of it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned.”

Asking for a sign – The sign of Jonah

³⁸Then some of the scribes and Pharisees said, “Teacher, we want to see a sign from you.”

³⁹But Jesus answered, “An evil and adulterous generation seeks after a sign, but no sign will be given to this generation except for the sign of Jonah the prophet. ⁴⁰For just as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹The people of Nineveh will stand up in the judgment with this generation and will condemn it because they repented at the preaching of Jonah. And behold, someone greater than Jonah is here! ⁴²The queen of the south will stand up in the judgment with this generation and she will condemn it because she came from the ends of the earth to hear the wisdom of Solomon. And behold, someone greater than Solomon is here!

An unclean spirit leaves and returns

⁴³After an^c unclean spirit has gone out of a man, he wanders through dry places seeking rest and does not find it. ⁴⁴He then says, ‘I will return into my house from which I came out,’ and when he has come back, he finds it empty, swept, and put in order! ⁴⁵Then, he goes [around] and brings with himself seven other spirits more evil than he, and they enter in and dwell there. And so, the last state of that person becomes worse than the first. This is how it will be with this evil generation.”

The Lord’s true family

⁴⁶While Jesus^d was still speaking to the multitudes, behold, his mother and his brothers stood outside, desiring to speak to him. ⁴⁷Someone said to him,

^a Or “For out of the abundance of the heart the mouth speaks”

^b TR adds “of the heart”

^c Greek “the”

^d Greek “he”

“Behold, your mother and your brothers stand outside, seeking to speak to you.”^a

⁴⁸But to the person who had spoken, Jesus^b answered, “Who is my mother? Who are my brothers?” ⁴⁹He then stretched out his hand towards his disciples and said, “Behold, my mother and my brothers! ⁵⁰As it is, whoever does the will of my Father who is in heaven is my brother, and sister, and mother.”

13

The parable of the sower

On that day, Jesus went out of the house and sat down by the seaside. ²As great crowds gathered to [listen to] him, he entered into a boat and sat while the people stood on the beach. ³He told them many things in parables, saying, “Behold, a farmer went out to sow. ⁴As he sowed, some seeds fell by the roadside, and the birds came and devoured them. ⁵Others fell on rocky ground, where they did not have much soil, and immediately they sprang up. But because they had no depth of soil, ⁶when the sun rose, they were [quickly] scorched, and since they had no root, they withered away. ⁷Others fell among thorns, and the thorns grew up and choked them. ⁸Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. ⁹Anyone who has ears should listen!”

Parables - The mysteries of the Kingdom of Heaven

¹⁰The disciples came and asked him, “Why do you speak to them in parables?”

¹¹He answered them, “To you it is given to know the mysteries of the Kingdom of Heaven, but to them, it is not given. ¹² Anyone who has will be given more and will have in abundance; but anyone who has not will be deprived even of what he has. ¹³Therefore, I speak to them in parables, because ‘seeing, they do not see’, and ‘hearing, they do not hear’, and neither do they understand. ¹⁴In them the prophecy of Isaias (Isaiah) is fulfilled, which says:

*By hearing you will hear,
and will in no way understand;
Seeing you will see,
and will in no way perceive:
for this people’s heart has grown callous;*

^a CT brackets this verse

^b Greek “he”

*their ears are dull of hearing,
they have closed their eyes;
or else perhaps they might perceive with their eyes,
hear with their ears,
understand with their heart,
and should turn again;
and I would heal them.^a*

The parable of the sower explained

¹⁶But blessed are your eyes, because they see; and [blessed are] your ears, because they hear! ¹⁷Amen, I tell you that many among the prophets and the righteous desired to see what you see and they did not see them; and to hear what you hear, and [yet they] did not hear them.

¹⁸Hear, then, the parable of the farmer. ¹⁹When someone hears the word of the Kingdom and does not understand it, the evil one comes, and snatches away what has been sown in this person's heart. This is what was sown by the roadside. ²⁰The seed sown on the rocky places is when someone hears the word, and immediately receives it with joy. ²¹Yet, this person has no root but endures only for a while. When oppression or persecution comes because of the word, this one immediately stumbles. ²²What was sown among the thorns is when someone hears the word, but the anxieties of this age and the deceitfulness of wealth choke the word, and so it produces nothing. ²³What was sown on the good ground is when someone hears the word, understands it, and truly bears fruit, bringing forth, some a hundred times as much, some sixty, and some thirty times as much."

The parable of the good wheat and the weed grass

²⁴He also presented them another parable in these words, "The Kingdom of Heaven is like a man who sowed good seed in his field. ²⁵While people slept, his enemy came and also sowed weed grass^b among the wheat, and went away. ²⁶But when the wheat sprang up and brought forth fruit, the weeds also appeared. ²⁷The servants of the householder came and said to him, 'Sir^c, did you not sow good seed in your field? Where did this darnel come from?'

²⁸The man said to them, 'An enemy has done this.'

The servants then asked him, 'Do you want us to go and gather them up?'

^a Isaias (Isaiah) 6:9-10

^b Darnel is a weed grass (probably bearded darnel or *lolium temulentum*) that looks very much like wheat until it is mature, when the difference becomes very apparent.

^c Or "Lord"

²⁹But the man replied, 'No, in fear that while you gather up the darnel weeds, you might also uproot the wheat along with them. ³⁰Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn."'"

The parable of the mustard seed, of the yeast – The Lord's us of parables

³¹Jesus also presented another parable to them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field. ³²It is indeed smaller than all seeds, but when it is grown, it is the biggest of shrubs and becomes a tree, so that the birds of the air can come and find shelter in its branches."

³³He told them another parable: "The kingdom of Heaven is like the yeast that a woman took and mixed in with three measures of flour, until it was all leavened."

³⁴Jesus spoke all these things in parables to the crowds; and without a parable, he did not speak to them, ³⁵so that that had been spoken through the prophet might be fulfilled:

I will open my mouth in parables;

I will utter things hidden from the foundation of the world.^a

The parable of the good seed and weeds explained

³⁶Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the grass weeds of the field."

³⁷He answered them, "The one who sows the good seed is the Son of Man. ³⁸The field is the world, the good seed are the children of the Kingdom and the darnel weeds are the children of the evil one. ³⁹The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰As the weeds are gathered up and burned with fire, so will it be at the end of this age. ⁴¹The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do evil, ⁴²and he will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. ⁴³Then the righteous will shine forth like the sun in the Kingdom of their Father. Anyone who has ears should listen!

^a Psalm 78:2 / 77 LXX

Other illustrations of the Kingdom – Old and new treasures

⁴⁴The Kingdom of Heaven is like a treasure hidden in the field. When a man found it, he hid it again. In his joy, he then goes and sells all that he has, and buys that field!

⁴⁵The Kingdom of Heaven is also like a man who is a merchant seeking fine pearls. ⁴⁶Having found one pearl of great price, he went and sold all that he had and bought it.

⁴⁷The Kingdom of Heaven is like a dragnet cast into the sea which gathered fish of every kind. ⁴⁸When the net was filled, people drew it up on the beach. They sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹This is how it will be in the end of the age. The angels will come forth and separate the wicked from the righteous, ⁵⁰and they will cast them into the furnace of fire where there will be the weeping and the gnashing of teeth.”

⁵¹Jesus said to them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

⁵²He said to them, “Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like the owner of a house who brings out of his storeroom new and old things.”

Rejected in Nazareth

⁵³When Jesus had finished [speaking] these parables, he departed from there. ⁵⁴Coming into his own country, he taught the people in their synagogue and they were astonished, saying, “Where did this man get this wisdom and these deeds of power? ⁵⁵Is this not the carpenter’s son? Is not his mother called Mary, and his brothers^a, James, Joses, Simon, and Judas^b? ⁵⁶Are not all of his sisters with us? Where then did this man get all of these things?” ⁵⁷And they stumbled^c because of him.

But Jesus said to them, “A prophet is not without honor, except in his own country and in his own house!” ⁵⁸He did not do many deeds of power there because of their unbelief.

^a See Appendix

^b Or “Judah”

^c Or “were scandalized” (ἐσκανδαλίζοντες)

Herod and the beheading of John the Baptist

At that time, Herod the tetrarch heard the report concerning Jesus, ²and he said to his servants, “This is John the Baptist! He is risen from the dead! That is why these powers work in him.” ³As it is, Herod had arrested John, bound him, and put him in prison for the sake of Herodias, the wife of his brother Philip. ⁴For John had told him, “It is not lawful for you to have her.” ⁵Even though Herod desired to have John put to death, he feared the crowds because they considered him to be a prophet. ⁶But when Herod’s birthday came, Herodias’ daughter danced among them and pleased Herod, ⁷so much that he promised with an oath to give her whatever she would ask. ⁸She, prompted by her mother, said, “Give me here, on a platter, the head of John the Baptist.”

⁹The king was grieved, but for the sake of his oaths and because of those who sat at the table with him, he commanded that it be brought. ¹⁰Herod gave orders and had John beheaded in the prison. ¹¹His head was brought on a platter, given to the young woman, and she brought it to her mother. ¹²John’s disciples came, took the body, and buried it; and they went and told Jesus. ¹³When Jesus heard this, he withdrew from that place in a boat and went to a deserted place apart. When the crowds heard about this, they followed him on foot from the cities.

The feeding of the five thousand

¹⁴Jesus went out and saw that there was a great crowd. He had compassion on them and healed their sick. ¹⁵When evening came, his disciples came to him and said, “This place is deserted, and the hour is already late. Send the crowds away so that they may go into the villages and buy food for themselves.”

¹⁶But Jesus said to them, “They do not need to go away. You give them something to eat.”

¹⁷They replied, “We only have here five loaves and two fish!”

¹⁸Jesus said, “Bring them to me.” ¹⁹Having instructed the crowds to sit down on the grass, he took the five loaves and the two fish. Looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples distributed it to the multitudes. ²⁰And so, everyone ate and was satisfied. His disciples gathered up twelve baskets full of what remained left over from the broken pieces. ²¹Those who ate were about five thousand men, besides women and children.

The Lord and Peter walk on water

²²Immediately after this, Jesus made the disciples get into the boat and told them to go ahead of him to the other side, while he would send the crowds away. ²³After he had sent the people away, he went up into the mountain by himself in order to pray. When evening came, he was there alone. ²⁴But the boat was now in the middle of the sea, distressed by the waves, because the wind was against it. ²⁵In the fourth watch of the night,^a Jesus came to them, walking on the sea.^b ²⁶When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost!" and they cried out in fear. ²⁷But immediately, Jesus spoke to them, saying "Take heart! It is I!^c Do not be afraid."

²⁸Peter answered him and said, "Lord, if it is you, tell me to come to you upon the waters."

²⁹And Jesus said, "Come!"

Peter stepped down from the boat and walked on the waters to come to Jesus. ³⁰But when he saw that the wind was strong, he became afraid and beginning to sink, he cried out, saying, "Lord, save me!"

³¹Immediately, Jesus stretched out his hand, took hold of Peter^d, and said, "You of little faith, why did you doubt?" ³²When they got up into the boat, the wind ceased. ³³Those who were in the boat came and worshiped^e him, saying, "You are truly the Son of God!"

Healings in Gennesaret

³⁴When they had crossed over [the lake], they arrived in the land of Gennesaret. ³⁵When the people of that place recognized him, they sent word into all that surrounding region and people brought him all who were sick. ³⁶They begged him to be able to just touch the fringe of his garment, and all those who touched it were healed.

^a The night was equally divided into four watches, so the fourth watch is approximately 3:00 A. M. to sunrise.

^b See Job 9:8

^c Or "I AM!" (ἐγώ εἰμι)

^d Greek "him"

^e *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

15

About tradition(s) that nullify the word of God

Pharisees and scribes then came to Jesus from Jerusalem, saying: ²“Why do your disciples disobey the tradition of the presbyters? For they do not wash their hands when they eat bread.”

³Jesus answered them, “Why do you also disobey the commandment of God because of your tradition? ⁴For God commanded, ‘Honor your father and your mother,’^a and, ‘Whoever speaks evil of father or mother should be put to death.’^b ⁵But you say, ‘Whoever may tell his father or his mother, “Whatever support^c you might otherwise have received from me is now a gift devoted to God,” is not bound to honor his father or mother^d.’ ⁶Thus, you have made the commandment of God void because of your tradition. ⁷You hypocrites! Isaias (Isaiah) prophesied about you quite well when he said:

*“These people draw near to me with their mouth,
and honor me with their lips;
but their heart is far from me.
And in vain do they worship me,
teaching as doctrine rules made by men.”⁷*

¹⁰Jesus^g gathered the crowds and said to them, “Hear, and understand.

¹¹What enters into the mouth does not defile a person, but what comes out of the mouth, this is what defiles a person.”

¹²Then, the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?”

¹³But Jesus answered, “Every plant which my heavenly Father did not plant will be uprooted. ¹⁴Leave them alone! They are blind guides of the blind; and if the blind guide the blind, both will fall into a pit.”

¹⁵Peter said to him, “Explain the parable to us.”

¹⁶And so, Jesus answered, “Do you still fail to understand? ¹⁷Do not you understand that whatever goes into the mouth passes into the belly and

^a Exodus 20:12; Deuteronomy 5:16

^b Exodus 21:17; Leviticus 20:9

^c Or “help, assistance”

^d CT omits “or mother”

^e *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^f Isaias (Isaiah) 29:13

^g Greek “he”

then out of the body? ¹⁸But the things which come out of the mouth come from the heart, and they defile the person. ¹⁹Indeed, it is from the heart that evil thoughts, murders, adulteries, sexual sins, thefts, false witness, and blasphemies come forth. ²⁰These are the things which defile a person; but to eat with unwashed hands does not make anyone impure.”

The faith of a Canaanite woman - Crumbs from their masters' table

²¹Jesus then left that area and withdrew into the region of Tyre and Sidon.

²²Behold, a Canaanite woman came out from those borders, and cried out, “Have mercy on me, Lord, you son of David! My daughter is severely demonized!”

²³But Jesus did not answer her a word.

His disciples came and begged him, saying, “Send her away! She is shouting after us!”

²⁴However, Jesus answered, “I was not sent to anyone but the lost sheep of the house of Israel.”

²⁵Still, the woman^a came forward and worshiped^b him, saying, “Lord, help me.”

²⁶But he answered, “It is not right^c to take the children’s bread and throw it to the little dogs.”

²⁷But she replied, “Yes, Lord, but even the little dogs eat the crumbs which fall from their masters’ table.”

²⁸Then Jesus answered her, “Woman, great is your faith! Let it be it done to you even as you desire.” And her daughter was healed from that hour.

Other healings – Feeding of the four thousand

²⁹Jesus departed and came near the sea of Galilee. He went up into the mountain and sat there. ³⁰Great crowds came to him, bringing with them the lame, blind, mute, crippled, and many others; and they put them down at his feet. He healed them, ³¹and the crowds were amazed when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

³²Jesus called his disciples and said, “I have compassion on the crowd, because they have remained with me for three days now and they have

^a Greek “she”

^b *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^c Or “appropriate”

nothing to eat. I do not want to send them away hungry, or they might faint on the way.”

³³The disciples said to him, “But where should we get so many loaves in a deserted place as to satisfy so great a multitude?” ³⁴Jesus asked them, “How many loaves do you have?”

They replied, “Seven, and a few small fish.”

³⁵Jesus then told the crowd to sit down on the ground ³⁶and took the seven loaves and the fish. He gave thanks, broke them, and gave them to the disciples, and the disciples distributed [the food] to the multitudes. ³⁷Everyone ate and was satisfied. They gathered up seven baskets full of the broken pieces that were left over. ³⁸Those who ate were four thousand men, besides women and children. ³⁹Then, Jesus sent the people away, got into the boat, and came to the borders of Magdala.

16

Seeking after a sign - The yeast or leaven of the Pharisees and Sadducees

The Pharisees and Sadducees came and put Jesus to the test by asking him to show them a sign^a from heaven. ²But he answered them^b, “When it is evening, you say, ‘The weather will be pleasant because the sky is red.’ ³In the morning, you say, ‘The weather will be bad today because the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you cannot discern the signs of the times! ⁴An evil and adulterous generation seeks after a sign, but no sign will be given to this generation, except the sign of the prophet Jonah.”

He left them and moved on. ⁵The disciples came to the other side and had forgotten to take bread. ⁶Jesus then said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees!”

⁷At this, they reasoned among themselves, saying, “We brought no bread!”

⁸Perceiving this, Jesus said, “Why do you reason among yourselves, you of little faith, ‘because you have brought no bread?’ ⁹Do you still not understand or remember the five loaves that fed the five thousand and how many baskets you gathered up? ¹⁰Or do you not remember the seven loaves for the four thousand and how many baskets you took up? ¹¹How is it that you do not understand that I was not speaking to you about {physical} bread? But beware of the yeast of the Pharisees and Sadducees!”

^a Greek σημεῖον

^b CT brackets verse 2 and 3 after “them”

¹²Then, they understood that he had not told them to beware of the yeast of bread but of the teaching of the Pharisees and Sadducees.

Peter's confession – "I will build my Church"

¹³Now, when Jesus arrived in the area of Caesarea Philippi, he asked a question to his disciples, saying, "Who do people say that I, the Son of Man, am?"

¹⁴They replied, "Some say John the Baptist, some say Elias (Elijah), and others say Jeremiah or one of the prophets."

¹⁵Jesus then said to them, "But [you], who do you say that I am?"

¹⁶Simon Peter answered, "You are the Christ, the Son of the living God!"

¹⁷And Jesus answered him, "Blessed are you^a, Simon Bar^b Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. ¹⁸I also tell you that you are Peter,^c and upon this rock I will build my Church, and the gates of hades^d will not prevail against it. ¹⁹I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you loose on earth will have been loosed in heaven." ²⁰Then, he commanded the disciples not to tell anyone that he was Jesus, the Christ^e.

The passion announced – The Lord rebukes Peter - Discipleship

²¹From that time, Jesus began to explain to his disciples that he had to go to Jerusalem and suffer many things from the presbyters, the chief priests, and the scribes, and be killed, and the third day be raised up.

²²Peter then took him aside and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you!"

²³But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God but on the things of men." ²⁴Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. ²⁵For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. ²⁶Indeed, what will it profit a man, if he gains the whole world, and loses his life? Or what will a person give in exchange for his life? ²⁷For the Son of Man will come in the

^a Singular "you" in verses 17-19

^b "Son of"

^c Peter's name is (Πέτρος) Petros (Rock) in Greek, Kepha in Aramaic (also Kephas / Κηφᾶς in the NT)

^d That is "the power of death" (see Hebrews 2:15 and Psalm 24 / 23 LXX)

^e Or "Messiah" (Χριστός)

glory of his Father with his angels, and then, he will render to everyone according to their deeds. ²⁸Amen, I tell you: there are some standing here who will not have tasted death until they see the Son of Man coming in his Kingdom^a.”

17

The Lord's transfiguration – Elijah's coming

Six days later, Jesus took with him Peter, James, and John his brother, and he brought them up into a high mountain by themselves. ²[There], he was transfigured before them. His face shone like the sun, and his garments became as white as the light. ³And behold, Moses and Elias (Elijah) appeared to them, talking with him.

⁴Peter then said to Jesus, “Lord, it is good for us to be here! If you want, let us make three tents here: one for you, one for Moses, and one for Elias (Elijah).”

⁵While Peter was still speaking, behold, a bright cloud overshadowed them. And behold, a voice came out of the cloud, saying, “This is my beloved Son in whom I am well pleased. Listen to him.”

⁶When the disciples heard it, they fell on their faces and were very afraid.

⁷Jesus came and touched them, saying, “Get up, and do not be afraid.”

⁸Lifting up their eyes, they saw no one, except Jesus alone. ⁹As they were coming down from the mountain, Jesus gave them this order, “Do not tell anyone what you saw, until the Son of Man has risen from the dead.”

¹⁰His disciples asked him, “Why then is it that the scribes say that Elias (Elijah) must come first?”

¹¹Jesus answered them, “Elias (Elijah) indeed comes first, and he will restore all things. ¹²But I tell you that Elias (Elijah) has already come, and they did not recognize him. Instead, they did to him whatever they wanted to. Likewise, the Son of Man will also suffer at their hands.” ¹³Then, the disciples understood that he was speaking about John the Baptist.

The healing of a possessed boy

¹⁴When they came to the crowd, a man came to him who knelt down before him and said: ¹⁵“Lord, have mercy on my son! He is epileptic and suffers terribly as he often falls into the fire and in the water. ¹⁶And so, I brought him to your disciples, but they could not cure him.”

^a Generally understood as a reference to the Transfiguration (following chapter)

¹⁷Jesus answered, “Faithless and perverse generation! how much longer must I be with you? How long must I bear with you? Bring him to me.”

¹⁸When Jesus rebuked it, the demon went out of the boy and he was cured from that hour.

¹⁹Then, the disciples came to Jesus in private and asked, “Why were not we able to cast it out?”

²⁰He replied, “Because of your unbelief! Amen, I tell you that if you have faith [even] like a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you! ²¹But this kind [of spirit] does not go out except by prayer and fasting.”^a

The passion announced again – The payment of the temple tax

²²While they were staying in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men. ²³They will kill him, and the third day, he will be raised up.”

They were extremely distressed. ²⁴When they arrived in Capernaum, those who collected the temple tax^b came to Peter, and said, “Does not your teacher pay the temple tax?” ²⁵He replied, “Yes.”

When he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from foreigners?”

²⁶Peter said to him, “From strangers!”

Jesus said to him, “Therefore, the children are exempt. ²⁷But in order not to cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin.^d Take it, and give it to them for me and you.”

^a CT omits this verse

^b A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days’ wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.

^c Or “strangers”

^d A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

Like a child – Greatest in the Kingdom – Causing little ones to sin

At that time, the disciples came to Jesus and asked, “Who then is greatest in the Kingdom of Heaven?”

²Jesus called a little child to himself and set him in their midst. ³He then said, “Amen, I tell you that unless you change and become as little children, you will in no way enter into the Kingdom of Heaven. ⁴But whoever humbles himself as this little child is the greatest in the Kingdom of Heaven. ⁵Whoever receives such a little child in my Name receives me, ⁶but whoever causes one of these little ones who believe in me to stumble, it would be better for such a person that a huge millstone be hung around his neck and to be drowned in the depths of the sea.

⁷Woe to the world because of occasions of stumbling! Such occasions are bound to come, but woe to the one through whom the occasion does come! ⁸If your hand or your foot causes you to stumble, cut it off, and throw it away from you! It is better for you to enter into life maimed or crippled rather than to have two hands or two feet and yet be cast into eternal fire. ⁹If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than to be cast into the Gehenna^a of fire having two eyes. ¹⁰Do not despise any of these little ones, for I tell you that in heaven, their angels always see the face of my Father who is in heaven. ¹¹For the Son of Man came to save what was lost.^b

The parable of the lost sheep

¹²What do you think? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine to go into the mountains and look for the one that has gone astray? ¹³Amen, I tell you: if he finds it, he rejoices over this one more than over the ninety-nine which did not go astray. ¹⁴Likewise, it is not the will of your Father who is in heaven that any of these little ones should perish.

Dealing with a brother who has sinned – The authority of the Church

¹⁵If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother! ¹⁶But if he does not listen, take one or two more with you, so that at the mouth of two or three witnesses every word may be established.^c ¹⁷If he refuses to

^a Or “hell”

^b CT omits this verse

^c Deuteronomy 19:15

listen to them, tell it to the Church. If he refuses to hear the Church also, let him be to you as a Gentile or a tax collector. ¹⁸Amen, I tell you^a that whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven. ¹⁹Again, I tell you that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. ²⁰Indeed, where two or three are gathered together in my Name, there I am among them^b.”

The parable of the unforgiving servant

²¹Then Peter came forward and asked Jesus^c, “Lord, how often shall I forgive my brother who sins against me? Until seven times?”

²²Jesus said to him, “I do not tell you until seven times, but, until seventy times seven! ²³Therefore, the Kingdom of Heaven is like a king who wanted to settle his accounts with his servants. ²⁴When he began the settlement, someone was brought who owed him ten thousand talents.^d ²⁵But because the servant^e could not pay, his lord gave orders that he be sold, with his wife, children, and all that he had, so that payment may be made. ²⁶At this, the servant fell down on his knees before him, saying: ‘Lord, have patience with me, and I will repay you all!’ ²⁷The lord of that servant, moved with compassion, released him, and forgave him the debt.

²⁸But that servant went out, and found one of his fellow-servants who owed him one hundred denarii.^f He grabbed him and took him by the throat, saying: ‘Pay me what you owe!’

²⁹And so, his fellow-servant fell down at his feet and begged him, saying: ‘Have patience with me, and I will repay you!’ ³⁰But the first man would not [have compassion] but went off and had him cast into prison, until he should pay back what was due. ³¹When his [other] fellow-servants saw what had been done, they were extremely distressed and came to their lord to report all that had taken place. ³²Then, his lord summoned the [first] servant and said to him, ‘You wicked servant! I forgave you all that debt because you begged me. ³³Should not you also have had mercy on your fellow-servant, even as I had mercy on you?’ ³⁴His lord was angry and delivered him to the jailers^g until he would pay all that was due. ³⁵This is

^a Plural “you” in verses 18-19

^b Or “in their midst”

^c Greek “him”

^d Ten thousand talents represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day’s wages for agricultural labor.

^e Greek “he”

^f 100 denarii was about one sixtieth of a talent.

^g Or “tormentors”

how my heavenly Father will also treat you if you do not each forgive each other from your hearts.”

19

About marriage and divorce – Eunuchs for the sake of the Kingdom

When Jesus had finished [speaking] these words, he departed from Galilee and arrived at the borders of Judea, beyond the Jordan. ²Great crowds followed him, and he healed them there. ³Pharisees came to him to test him, asking, “Is it lawful for a man to divorce his wife for any reason?”

⁴Jesus answered, “Have not you read that he who made them from the beginning made them male and female,^a ⁵and said, ‘For this reason, a man shall leave his father and mother and shall be attached to his wife; and the two shall become one flesh?’^b ⁶And so, they are no longer two, but one flesh! Therefore, what God has joined together, let no one tear apart.”

⁷They asked him, “Why then did Moses command us to give our wife^c a bill of divorce and send her away?”

⁸Jesus replied, “Because of the hardness of your hearts, Moses allowed you to divorce your wives, but from the beginning it has not been so. ⁹I tell you that whoever divorces his wife, (except for reason of sexual immorality,) and marries another, commits adultery; ¹⁰and he who marries a divorced woman commits adultery.”

¹⁰His disciples said to him, “If this is the situation of the man with his wife, it is not advantageous to marry!”

¹¹But Jesus said to them, “Not all men can receive this saying; only those to whom it is given. ¹²For there are eunuchs who were born that way from their mother’s womb, there are also eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven. He who is able to receive this saying, let him receive it.”

The Lord blesses little children

¹³Then, little children were brought to him so that he may lay his hands on them and pray. The disciples began to rebuke the people, ¹⁴but Jesus said, “Allow the little children and do not forbid them to come to me, for the

^a Genesis 1:27

^b Genesis 2:24

^c Greek “her”

^d CT omits the end of verse (“and he who marries a divorced women commits adultery”)

Kingdom of Heaven belongs to ones like these.”¹⁵ He laid his hands on them, and departed from that place.

The rich young man – How to enter into eternal life

¹⁶Behold, a man came to him and asked, “Good teacher, what good thing shall I do in order to have eternal life?”

¹⁷Jesus said to him, “Why do you call me good?^a No one is good but one, that is, God. But if you want to enter into life, keep the commandments.”

¹⁸The man said to him, “Which ones?”

Jesus replied, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not bear false witness.’¹⁹ ‘Honor your father and mother;’^b and, ‘You shall love your neighbor as yourself.’”^c

²⁰The young man then said to him, “All these things I have observed from my youth! What do I still lack?”

²¹Jesus replied, “If you want to be perfect, go, sell what you have, give it to the poor, and you will have treasure in heaven. Then come, and follow me!”

²²But when the young man heard these words, he went away sad because he was a person with great possessions. ²³Jesus said to his disciples, “Amen I say to you, it will be hard for someone who is rich to enter into the Kingdom of Heaven! ²⁴Indeed, I tell you that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.”

²⁵When the disciples heard this, they were extremely astonished and said, “Who then can be saved?”

²⁶Looking at them, Jesus answered, “With men this is impossible, but with God all things are possible!”

²⁷Then Peter said, “Behold, we have left everything and followed you. What then will we have?”

²⁸Jesus said to them, “Amen, I tell you that you who have followed me, at the regeneration,^d when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the Twelve tribes of Israel.

²⁹Everyone who has left houses, brothers, sisters, father, mother, wife, children, or lands for my Name’s sake will receive a hundred times [more]

^a MT and TR. CT reads “Why do you ask me about what is good? [There] is [only] One [who] is good.”

^b Exodus 20:12-16; Deuteronomy 5:16-20

^c Leviticus 19:18

^d Or “recreation, renewal of all things” (παλιγγενεσία)

and will inherit eternal life. ³⁰But many who are first will be last, and many who are last will be first!”

20

Laborers in the vineyard

“The Kingdom of Heaven is like a man who was the master of a household and who went out early in the morning to hire laborers for his vineyard. ²After agreeing with the laborers for a [salary of one] denarius^a a day, he sent them into his vineyard. ³[Later], he went out when it was about the third hour^b and saw other men standing idle in the marketplace. ⁴He told them, ‘You too should go into the vineyard, and I will pay you whatever is right.’ And so, they went their way. ⁵Again, he went out when it was about the sixth and the ninth hour,^c and did the same thing. ⁶About the eleventh hour,^d he went out and still found others standing idle. He told them, ‘Why do you stand here all day, doing nothing?’

⁷They said to him, ‘Because no one has hired us!’

The master told them, ‘You too should go into the vineyard, and you will receive whatever is right.’ ⁸When evening came, the lord of the vineyard said to his manager, ‘Call the laborers and pay them their wages, beginning from the last to the first.’

⁹When those who were hired at about the eleventh hour came, they each received a denarius. ¹⁰Now, when the first came, they supposed that they would receive more, but they each likewise received one denarius. ¹¹When they received it, they grumbled against the master of the household, ¹²saying: ‘These last [workers] have spent one hour, and yet you have made them equal to us, who have borne the burden of the day and the scorching heat!’

¹³But the master answered to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for one denarius?’ ¹⁴Take what is yours, and go your way. It is my desire to give to this last one just as much as to you! ¹⁵Is not it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?’ ¹⁶And so, the last will be first, and the first last!^e Indeed, many are called, but few are chosen.”

^a A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

^b Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

^c Noon and 3:00 P. M.

^d 5:00 PM

^e CT omits this last clause.

The passion announced for the third time

¹⁷As Jesus was going up to Jerusalem, he took the Twelve disciples aside, and on the way he said to them, ¹⁸“Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, ¹⁹and they will hand him over to the Gentiles to mock, scourge and crucify him. And on the third day, he will be raised up.”

Request from James and John – The great shall be the servant

²⁰Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. ²¹He said to her, “What do you want?”

She said to him, “Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom.”

²²But Jesus answered, “You do not know what you are asking! Are you able to drink the cup that I am about to drink, ²³and be baptized with the baptism that I am baptized with?”

They said to him, “We are able!”

²³Jesus answered, “You will indeed drink my cup and be baptized with the baptism that I am baptized with, but to sit on my right and on left hand is not mine to give! It is [reserved] for whom it has been prepared by my Father.”

²⁴When the ten heard [about] this, they were upset^b with the two brothers.

²⁵However, Jesus called them together, and said, “You know that the rulers of the nations lord it over them, and great ones make their authority felt.

²⁶But it shall not be so among you! Instead, whoever desires to become great among you shall be^c your servant. ²⁷Whoever desires to be first^d among you shall be your servant^e, ²⁸even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.”

^a CT omits the end of the verse

^b Or “indignant”

^c TR reads “let him be” instead of “shall be”

^d Greek πρῶτος

^e Or “slave”

The healing of two blind men

²⁹As they were leaving Jericho, a great crowd was following Jesus^a.

³⁰Behold, two blind men were sitting by the road, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, you son of David!” ³¹The crowd rebuked them and told them to be quiet, but the blind men cried out even more, “Lord, have mercy on us, you son of David!”

³²Jesus stood still and called them, asking, “What do you want me to do for you?”

³³They told him, “Lord, that our eyes may be opened!”

³⁴Moved with compassion, Jesus touched their eyes, and immediately their eyes received their sight, and they began to follow him.

21***The Lord's entrance into Jerusalem***

As they were approaching Jerusalem and came to Bethsphage,^b to the Mount of Olives, Jesus sent two disciples [ahead of the group]. ²He told them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. ³If anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately, he will let them go.”

⁴All this was done so what had been spoken through the prophet might be fulfilled:

*Tell the daughter of Zion,
behold, your King comes to you,
humble, and riding on a donkey,
on a colt, the foal of a donkey.^c*

⁶The disciples went and did exactly what Jesus had instructed them. ⁷They brought the donkey and the colt, laid their clothes on them, and Jesus sat on them. ⁸A very great crowd spread their clothes on the road while others cut branches from the trees and spread them on the road. ⁹Many people went before him and those who followed kept shouting, “Hosanna^d to the

^a Greek “him”

^b TR & CT read “Bethphage” instead of “Bethsphage”

^c Zechariah 9:9

^d “Hosanna” means “save us” or “help us, we pray.”

son of David! Blessed is he who comes in the Name of the Lord! Hosanna in the highest!”^a

¹⁰When he had come into Jerusalem, the entire city was stirred up and people were saying, “Who is this?” ¹¹And the multitude answered, “This is the prophet, Jesus, from Nazareth of Galilee!”

The cleansing of the temple

¹²Jesus entered into the temple of God and drove out all of those who did business there^b. He overthrew the table of the money changers and the seats of those who sold doves. ¹³He said to them, “It is written, ‘My house shall be called a house of prayer,’^c but you have made it a den of robbers!”^d

¹⁴The blind and the lame came to him in the temple, and he healed them. ¹⁵But when the chief priests and the scribes saw the wonderful things that he did and that children were shouting in the temple and saying “Hosanna to the son of David!”, they were very displeased. ¹⁶They asked him, “Do you hear what these [children] are saying?”

Jesus replied, “Yes! Have you never read, ‘Out of the mouth of babes and nursing babies you have prepared praise?’”^e

The cursing of the fig tree

¹⁷He left them, went out of the city to Bethany and spent the night there. ¹⁸In the morning, as he was returning to the city, he was hungry. ¹⁹Seeing a fig tree by the roadside, he came to it, and found nothing on it but leaves. He said to it, “Let there be no fruit from you, unto the ages!”

Immediately the fig tree withered away! ²⁰When the disciples saw it, they marveled and asked, “How did the fig tree wither away at once?”

²¹Jesus answered them, “Amen, I tell you that if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you told this mountain ‘Be taken up and cast into the sea,’ it would be done! ²²Whatever you ask in prayer, if you believe, you will receive them all!”

^a Psalm 118:26 / LXX 117

^b Or “sold and bought in the temple”

^c Isaiah (Isaiah) 56:7

^d Jeremiah 7:11

^e Psalm 8:2

By what authority

²³When he had come into the temple, the chief priests and the presbyters of the people came to him as he was teaching. They asked, “By what authority do you do these things? Who gave you this authority?”

²⁴Jesus answered them, “I also will ask you one question and if you answer me, I will also tell you by what authority I do these things. ²⁵The baptism of John, where was it from? From heaven or from men?”

They reasoned among themselves, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’ ²⁶But if we say, ‘From men,’ we fear the crowd because everyone considers John as a prophet.” ²⁷So they answered Jesus: “We do not know.”

He also said to them, “Then neither will I tell you by what authority I do these things.”

The parable of the two sons – The parable of the vineyard tenants

²⁸“But what do you think? A man had two sons. He came to the first and said, ‘Son, go work today in my vineyard.’ ²⁹The son answered, ‘I will not,’ but afterward he changed his mind, and went. ³⁰The father came to his second son, and said the same thing. The son answered, ‘I will go, sir^a,’ but he did not go. ³¹Which one of the two sons did the will of his father?”

They replied, “The first.”

Jesus said to them, “Amen, I tell you that tax collectors and prostitutes are entering into the Kingdom of God before you! ³²For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him. After seeing this, you did not even repent and you did not believe him.

³³Hear another parable. There was a man who was the owner^b of a household. He planted a vineyard, put a fence around it, dug a winepress in it, built a tower and leased it out to farmers. He then left for another country. ³⁴When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit. ³⁵But the farmers took his servants, beat one, killed another, and stoned yet another. ³⁶Again, the owner sent other servants, even more than the first time; and they treated them in the same way. ³⁷Then, he sent his son to them, saying: ‘They will respect my son!’ ³⁸But the farmers, when they saw the son, said to each other, ‘This is the heir! Come, let us kill him and seize his inheritance.’ ³⁹And so, they seized

^a Or “Lord” (κύριε)

^b Or “master”

him, threw him out of the vineyard and killed him. ⁴⁰Therefore, when the lord of the vineyard returns, what will he do with those farmers?"

⁴¹They told him, "He will bring those wretches to a wretched end and he will lease out the vineyard to other farmers who will give him the fruit in its season."

⁴²Jesus said to them, "Have you never read in the Scriptures:

*'The [very] stone which the builders rejected
was made the head of the corner.
This was from the Lord and
it is marvelous in our eyes?'*^a

⁴³Therefore, I tell you that the Kingdom of God will be taken away from you, and it will be given to a people^b bringing forth its fruit. ⁴⁴Whoever falls on this stone will be broken to pieces, and whoever it will fall on will be scattered as dust."^c

⁴⁵When the chief priests and the Pharisees heard his parables, they perceived that he had spoken about them. ⁴⁶They began to look for a way to arrest him, but they feared the crowds because the people considered him to be a prophet.

22

The parable of the wedding feast – The wedding garment

Jesus now addressed them with another parable, saying: ²"The Kingdom of Heaven is like a king who planned a wedding feast for his son. ³He then sent out his servants to call those who were invited to the wedding feast, but they refused to come. ⁴Again, the king sent out other servants, saying: 'Tell those who are invited, "Behold, I have prepared my dinner! My cattle and my fatted calves have been killed and everything is ready. Come to the wedding feast!"' ⁵But those who were invited made light of it and went off, one to his own farm, another to his merchandise, ⁶and the others seized the king's servants, treated them shamefully, and killed them. ⁷When the king heard about it, he was furious. He sent out his soldiers to destroy those murderers and to burn their city.

⁸Then, the king said to his servants, 'The wedding is ready, but those who were invited were not worthy. ⁹Go therefore to the crossroads of the highways, and as many people as you may find, invite to the wedding feast.'

^a Psalm 118:22-23 / 117 LXX

^b Greek ἔθνη

^c CT brackets this verse

¹⁰Those servants went out into the highways and gathered as many people as they could find, both good and bad. Thus, the wedding [hall] was filled with guests. ¹¹But when the king came in to see the guests, he saw a man who was not wearing a wedding garment. ¹²He asked him, 'Friend, how did you come in here, not wearing a wedding garment?' And the man was speechless. ¹³Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness where there will be weeping and grinding of teeth.' ¹⁴For many are called, but few chosen."

Paying taxes to Caesar

¹⁵Then the Pharisees went off and took counsel on how they might ensnare Jesus^a in his talk. ¹⁶They sent their own disciples to Jesus, along with the Herodians, and asked, "Teacher, we know that you are honest and that you teach the way of God in truth. You are not swayed by men because you pay no attention to who they are. ¹⁷Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

¹⁸But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites? ¹⁹Show me the tax money."

They brought him a denarius.

²⁰Jesus asked them, "Whose image and inscription is this?"

²¹They answered, "Caesar's."

Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."

²²When they heard it, they marveled, and leaving him, they went away.

The Sadducees question the resurrection

²³On that day, Sadducees (those who say that there is no resurrection,) came to him. They asked him [a question], ²⁴saying, "Teacher, Moses said, 'If a man dies having no children, his brother shall marry his wife and have a posterity for his brother.' ²⁵Now there were with us seven brothers. The first married and died, and having no descendant he left his wife to his brother. ²⁶In the same way, the second also, and the third, to the seventh. ²⁷After them all, the woman also died. ²⁸In the resurrection therefore, which one of the seven brothers will have her as wife, for they all had her as wife?"

^a Greek "him"

²⁹But Jesus answered them, “You are mistaken, not knowing the Scriptures or the power of God. ³⁰For in the resurrection, people^a neither marry nor are given in marriage, but they are like God’s angels in heaven. ³¹However, concerning the resurrection of the dead, have not you read what was spoken to you by God, saying: ³²‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’^b God is not the God of the dead, but of the living!”

³³When the crowds heard it, they were astonished at his teaching. ³⁴But the Pharisees, when they heard that he had silenced the Sadducees, gathered together.

The greatest commandment

³⁵One of them, a lawyer, then asked him a question in order to test him.

³⁶“Teacher, which is the greatest commandment in the law?”

³⁷Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’^c ³⁸This is the first and great commandment. ³⁹The second is likewise^d, ‘You shall love your neighbor as yourself.’^e ⁴⁰The entire law and the prophets depend on these two commandments.”

About Messiah, Son of David

⁴¹Now while the Pharisees were assembled, Jesus asked them a question, ⁴²saying, “What do you think of the Messiah?^f Whose son is he?”

They answered, “[He is the son] of David.”

⁴³Jesus said to them, “How, then, does David, in the Spirit, call him ‘Lord’, saying:

*‘The Lord^g said to my Lord^g,
sit at my right hand,
until I make your enemies a footstool for your feet?’^h*

⁴⁵If then David calls him Lord, how is he his son?”

^a Greek “they”

^b Exodus 3:6

^c Deuteronomy 6:5

^d Or “similar, like unto it”

^e Leviticus 19:18

^f Or “Christ”

^g Greek ὁ κύριος – Hebrew Yahweh (יהוה)

^h Greek κυρίῳ μου

ⁱ Psalm 110:1 / 109 LXX

⁴⁶No one was able to answer him a word, and from that day on, no one dared to ask him any more questions.

23

Woe on the Scribes and Pharisees

Jesus then spoke to the crowds and to his disciples, ²saying, “The scribes and the Pharisees have seated themselves in the chair of Moses. ³Therefore, whatever they tell you to observe, observe and do, but do not imitate their works; for they preach and [yet] do not act accordingly. ⁴Indeed, they bind heavy burdens that are dreadful to bear and put them on people’s shoulders; but they themselves will not lift a finger to help them. ⁵Instead, they do all their works be seen by men. They make their phylacteries^a broad, they enlarge the fringes^b of their garments, ⁶and love the place of honor at feasts. They love the best seats in the synagogues, ⁷the greetings in the marketplaces, and to be called ‘Rabbi, Rabbi’ by people. ⁸But you are not to be called ‘Rabbi,’ for one is your teacher, the Christ, and all of you are brothers. ⁹Call no man on the earth ‘your father’, for one is your Father, he who is in heaven. ¹⁰And do not be called ‘teacher’, for one is your teacher, the Christ. ¹¹But the one who is the greatest among you shall be your servant. ¹²Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore, you will receive a greater condemnation.

¹⁴Woe to you, scribes and Pharisees, hypocrites! Because you shut the Kingdom of Heaven in the face of people and you yourselves do not enter! And those who would enter, you prevent from doing so.^d ¹⁵Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one convert; and when one is converted, you make him twice as much of a son of Gehenna^e as yourselves.

¹⁶Woe to you, you blind guides, who say, ‘If someone swears by the sanctuary, it is nothing; but whoever swears by the gold of the sanctuary is

^a Phylacteries (*tefillin* in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. Jews would reverently kiss them before and after use. See Deuteronomy 6:8.

^b Or “tassels”

^c Or “leader, professor, master” (Greek καθηγηται)

^d Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

^e Or “hell”

bound.’¹⁷You blind fools! Which is greater, the gold, or the sanctuary that sanctifies the gold? ¹⁸You say, ‘If someone swears by the altar, it is nothing; but if someone swears by the gift that is placed on it, he is bound?’ ¹⁹You blind fools! Which is greater, the gift, or the altar that sanctifies the gift? ²⁰Therefore, whoever swears by the altar swears by it and by everything on it. ²¹Whoever swears by the sanctuary swears by it and by the one who was living in it. ²²Whoever swears by heaven swears by the throne of God and by the one who sits on it.

²³Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,^a but you have not fulfilled the truly significant matters of the law: justice, mercy, and faith. It is these you should have practiced, without neglecting the others. ²⁴You are blind guides who filter out a fly and yet swallow a camel!

²⁵Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the platter, but inside, they are full of greed and excess.^b ²⁶You blind Pharisees, first clean the inside of the cup and platter, so that the outside may also become clean.

²⁷Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which appear beautiful on the outside, but inside, they are full of dead bones and all [kinds of] impurity. ²⁸Likewise, you also appear righteous to men in appearance^c, but inside, you are full of hypocrisy and wickedness.

²⁹Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous, ³⁰saying, ‘If we had lived in the days of our forefathers, we would not have partaken with them in the blood of the prophets.’ ³¹Therefore, you testify to yourselves that you are children of those who killed the prophets! ³²Fill up, then, the measure [of sin] of your forefathers. ³³You serpents, offspring of vipers, how will you escape the judgment of Gehenna^d? ³⁴Therefore, behold, I send you prophets, wise men, and scribes. Some of them, you will kill and crucify; others you will flog in your synagogues and persecute from city to city. ³⁵Thus all the righteous blood shed on the earth will come upon you, from the blood of righteous Abel to the blood of Zachariah son of Barachiah whom you killed between the sanctuary and the altar. ³⁶Amen, I tell you: all these things will come upon this generation.

^a Cumin is an aromatic seed resembling caraway in flavor and appearance. It is used as a spice.

^b Other texts (TR/CT) read “unrighteousness”

^c Or “outwardly”

^d Or “hell”

The Lord laments over Jerusalem

³⁷Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often have I desired to gather your children, just as a hen gathers her brood under her wings; but you were not willing! ³⁸Behold, your house is left to you in a desolate state. ³⁹For I tell you, you will not see me from now on until [the day when] you are saying, 'Blessed is he who comes in the Name of the Lord!'"^a

24***Questions about the Lord's coming – Prophecies of calamities***

Jesus went out from the temple and was going on his way. His disciples came to him and showed him the buildings of the temple. ²But he told them, "You see all of these things, do you not? Amen, I tell you that not one stone will be left standing on another; all will be thrown down."

³As Jesus was sitting on the Mount of Olives, the disciples came to him in private, saying, "Tell us, when will these things be? What is the sign of your coming^b and of the end of the age?"

⁴Jesus answered them, "Be careful not to be led astray! ⁵For many will come in my Name, saying: 'I am the Christ,' and they will lead many people astray. ⁶You will hear of wars and rumors of wars. Do not be troubled; all of this must take place, but the end is not yet. ⁷For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. ⁸But all these things are [only] the beginning of the birth pains. ⁹Then, they will deliver you up to oppression and they will kill you. You will be hated by all the nations for my Name's sake. ¹⁰Many will stumble and will betray and hate each other. ¹¹Many false prophets will arise and they will lead many astray. ¹²Because wickedness will be multiplied, the love of many will grow cold. ¹³But the one who endures to the end will be saved. ¹⁴This Good News of the Kingdom will be preached in the whole world as a witness to all the nations, and then the end will come.

The abomination of desolation – The great tribulation

¹⁵Therefore, when you see the abomination of desolation^c which was spoken about by the prophet Daniel standing in the holy place (let the reader understand), ¹⁶let those who are in Judea flee to the mountains. ¹⁷The one

^a Psalm 118:26 / 117 LXX

^b Greek παρουσίας

^c Daniel 9:27; 11:31; 12:11

who is on the housetop should not [even] go down to carry out the things that are in the house. ¹⁸The one who is in the field should not [even] return to get his clothes. ¹⁹But woe to those who are with child and to nursing mothers in those days! ²⁰Pray that your flight will not be in the winter or a Sabbath day. ²¹For then, there will be great oppression, such as has not been from the beginning of the world until now, and such as will never be again. ²²Unless those days were cut short, no flesh would be saved. But for the sake of the elect, those days will be shortened.

²³Then, if any one tells you, ‘Behold, here is the Christ,’ or, ‘There,’ do not believe it! ²⁴For false messiahs and false prophets will arise, and they will show great signs and wonders in order to lead many astray, and if possible, even the elect.

²⁵Behold, I have told you this in advance. ²⁶If therefore people tell you, ‘Behold, he is in the wilderness,’ do not go out; or ‘Behold, he is in the inner rooms,’ do not believe it! ²⁷For as the lightning flashes from the east and is seen even to the west, this is how the coming of the Son of Man will be.

The sign of the Son of Man – The glorious coming

²⁸For wherever the body^a is, there the eagles^b will be gathered together. ²⁹But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, the powers of the heavens will be shaken;^c ³⁰and then the sign of the Son of Man will appear in the sky^d. All the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven^e with power and great glory. ³¹He will send out his angels with a great sound of a trumpet^f and they will gather his elect from the four winds, from one end of the sky to the other.

Learning from the fig tree – The days of Noah – Hour and day unknown

³²Now, learn this parable from the fig tree. When its branch has become tender and puts forth its leaves, you know that the summer is near. ³³Likewise, when you see all these things, know that the time is near, even at the doors. ³⁴Amen, I tell you that this generation^g will not pass away,

^a An obscure verse, perhaps a reference to the Church as the Eucharistic gathering. May also convey the idea of “corpse”

^b According to St. John Chrysostom “meaning the multitude of the angels, of the martyrs, of all the saints”. Some translators prefer “where the corpse is, there the vultures will gather”

^c See Isaias (Isaiah) 13:10; 34:4

^d Or “in heaven”

^e Or “the sky”

^f Compare 1 Thessalonians 4:16

^g The word for “generation” (*genea*) can also be translated as “race.”

until all these things are accomplished. ³⁵Heaven and earth will pass away^a, but my words will not pass away. ³⁶No one knows that day and hour, not even the angels of heaven,^b but only my Father.

³⁷As in the days of Noah, so will it be at the coming of the Son of Man. ³⁸Just as in those days which were before the flood, people were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship. ³⁹They did not understand until the flood came and took them all away, so will it be at the coming of the Son of Man. ⁴⁰Then, two men will be in the field: one will be taken and one will be left; ⁴¹two women will be grinding at the mill: one will be taken and one will be left! ⁴²Watch therefore, for you do not know in what hour your Lord is coming. ⁴³But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into. ⁴⁴Therefore, be ready, for it is at an hour which you do not expect that the Son of Man will come.

The faithful and wise servant

⁴⁵Who then is the faithful and wise servant whom his lord has set over his household, to give them their food in due season? ⁴⁶Blessed is that servant whom his lord finds doing so when he comes. ⁴⁷Amen, I tell you that he will set him over all that he has. ⁴⁸But if that evil servant should say in his heart, 'My lord is delaying his return,' ⁴⁹and if he should begin to beat his fellow-servants and eat and drink with the drunkards, ⁵⁰the lord of that servant will come in a day when he does not expect it and in an hour when he does not know, ⁵¹and he will cut him into pieces and appoint his portion with the hypocrites. And there will be weeping and gnashing^c of teeth.

25

The parable of the ten wise and foolish virgins

Then, the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. ²Five of them were foolish, and five were wise. ³Those who were foolish took their lamps but brought no oil along with them ⁴whereas the wise ones brought oil in their vessels along with their lamps. ⁵Now, since the bridegroom was late, they all became tired and fell asleep. ⁶But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' ⁷Then all those virgins

^a See Hebrews 1:10-13

^b CT adds "nor the son". The reading of the parallel passage (Mark 13:32) is not disputed.

^c Or "grinding"

arose and trimmed their lamps.^a ⁸The foolish virgins said to the wise ones, 'Give us some of your oil because our lamps are going out.' ⁹But the wise virgins answered: 'What if there is not enough for us and you? You should rather go to those who sell [oil] and buy some for yourselves.' ¹⁰While they went away to buy [oil], the bridegroom came, and those who were ready went in with him to the marriage feast, and then the door was shut. ¹¹Afterwards, the other virgins also arrived and said: 'Lord, Lord, open to us!' ¹²But he answered, 'Amen, I tell you that I do not know you!' ¹³Watch therefore, for you do not know on what day or hour the Son of Man is coming.

The parable of the talents

¹⁴Indeed, the Kingdom^b is like a man who was leaving for another country. He called his own servants^c and entrusted his goods to them. ¹⁵To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. ¹⁶Immediately, the one who received five talents went off, did business with them and earned another five talents. ¹⁷In the same way, the one who had received two gained another two. ¹⁸But the servant who received one talent went off, dug [a hole] in the ground and hid his lord's money.

¹⁹After a long time, the lord of those servants returned and settled accounts with them. ²⁰The one who had received the five talents came forward and brought another five talents, saying: 'Lord, you delivered to me five talents. Behold, I have gained another five!'

²¹The lord said to the servant, 'Well done, good and faithful servant! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!'

²²The one who had received the two talents also came forward and said, 'Lord, you entrusted me with two talents. Behold, I have gained another two talents!'

²³The lord said to this servant, 'Well done, good and faithful servant! You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord!'

^a The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

^b Greek "it"

^c Or "slaves"

²⁴The one who had received one talent now came forward and said, 'Lord, I knew^a you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. ²⁵I was afraid, went away and hid your talent in the earth. Behold, you have what is yours!'

²⁶But his lord answered, 'You wicked and lazy servant! You understood that I reap where I did not sow, and that I gather where I did not scatter. ²⁷And so, you should have deposited my money with the bankers, and at my coming, I would have received it back with interest. ²⁸Therefore, take away the talent from this one, and give it to the one who has the ten talents. ²⁹For to everyone who has [more] will be given and he will have in abundance. But from the one who does not have, even what he has will be taken away. ³⁰Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

The judgment – The sheep and the goats

³¹But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. ³²Before him, all the nations will be gathered and he will separate them one from another, just as a shepherd separates the sheep from the goats. ³³He will place the sheep on his right hand, but the goats on the left. ³⁴Then, the King will tell those on his right hand, 'Come, you blessed of my Father! Inherit the Kingdom prepared for you since the foundation of the world! ³⁵For I was hungry and you gave me food to eat; I was thirsty and you gave me drink; I was a stranger and you took me in. ³⁶I was naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me.'

³⁷Then the righteous will answer him, saying: 'Lord, when did we see you hungry and feed you; or thirsty and give you a drink? ³⁸When did we see you as a stranger and take you in; or naked, and clothe you? ³⁹When did we see you sick, or in prison, and visited you?'

⁴⁰The King will answer them, 'Amen, I tell you: as much as you did it to one of the least of these my brothers, you did it to me.' ⁴¹Then, he will also say to those on his left hand, 'Depart from me, you accursed, into the eternal fire which is prepared for the devil and his angels! ⁴²For I was hungry and you gave me no food; I was thirsty and you gave me no drink; ⁴³I was a stranger and you did not receive me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.'

⁴⁴Then, they will answer, saying: 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?'

^a Or "perceived"

⁴⁵Then he will answer them, saying: ‘Amen, I tell you: as much as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶These [ones on the left] will go away into eternal punishment, but the righteous into eternal life.”

26

The passion announced again - The plot against Jesus

When Jesus had finished speaking, he said to his disciples, ²“You know that in two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

³Then, the chief priests, the scribes, and the presbyters of the people were assembled in the court of the high priest who was called Caiaphas. ⁴They were taking counsel together in order to take Jesus by deceit and kill him. ⁵But they were saying, “Not during the feast, for fear that the people may cause a riot.”

A woman anoints the Lord

⁶Now, when Jesus was in Bethany, in the house of Simon the leper, ⁷a woman came to him with an alabaster jar containing very expensive fragrant oil. And she poured it on his head as he sat at the table. ⁸But when his disciples saw this, they were upset and said, “Why this waste? ⁹For this oil could have been sold for a good amount and given to the poor.”

¹⁰However, knowing this, Jesus said to them, “Why do you trouble the woman? She has done a good deed for me! ¹¹For you always have the poor with you, but you do not always have me. ¹²But by pouring this oil on my body, she did it to prepare me for burial. ¹³Amen, I tell you: wherever this Good News is preached in the whole world, what this woman has done will also be told, in memory of her.”

Judas betrays the Lord – Preparations for the Passover

¹⁴Then one of the Twelve who was called Judas Iscariot went to the chief priests ¹⁵and said, “What are you willing to give me in order for me to hand him over to you?” They weighed out for him thirty pieces of silver. ¹⁶From that time on, Judas^a looked for an opportunity to betray Jesus^b.

¹⁷Now, on the first day of unleavened bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?”

^a Greek “he”

^b Greek “him”

¹⁸He replied, “Go into the city to a certain person and tell him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.”’”

¹⁹The disciples did as Jesus instructed them and they prepared the Passover. ²⁰When evening had come, he was reclining at the table with the Twelve disciples. ²¹As they were eating, he said, “Amen, I tell you that one of you will betray me.”

²²They were extremely distressed, and each one began to ask him, “Surely not I, Lord?”

²³He answered, “He who dipped his hand with me in the dish is the one who will betray me. ²⁴The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born.”

²⁵Judas, who betrayed him, said, “Surely not I, Rabbi?”

And Jesus replied, “You said it.”

²⁶As they were eating, Jesus took bread, blessed^a it, and broke it. He gave it to his disciples, saying, “Take, eat; this is my body.” ²⁷He took the cup, gave thanks, and gave it to them, saying, “Drink [from] it all of you, ²⁸for this is my blood of the new^b covenant which is shed for many, for the remission of sins. ²⁹But I tell you that from now on, I will not drink of this fruit of the vine, until that day when I drink it anew with you in my Father’s Kingdom.” ³⁰After singing [the psalms], they went out to the Mount of Olives.

Peter’s denial foretold – The agony in the Garden

³¹Then Jesus said to them, “All of you will stumble because of me tonight, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’^c ³²But after I am raised up, I will go before you into Galilee.”

³³But Peter replied, “Even if all [others] will stumble because of you, I never will!”

³⁴Jesus said to him, “Amen, I tell you that tonight, before the rooster crows, you will deny me three times.”

³⁵Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said likewise.

^a Other manuscripts read “gave thanks for” instead of “blessed”

^b CT omits “new”

^c Zechariah 13:7

³⁶Then Jesus arrived with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go there and pray." ³⁷He took with him Peter and the two sons of Zebedee, and he began to feel sadness and anguish. ³⁸Then, he said to them, "My soul is extremely sorrowful, even to death. Stay here, and watch with me."

³⁹He went a little forward, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I will, but what you will."

⁴⁰When he came to the disciples and found them sleeping, he said to Peter, "Could you not watch with me for one hour?" ⁴¹Watch and pray, so that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."

⁴²Again, a second time he went away, and prayed, saying, "My Father, if this cup cannot pass away from me unless I drink it, let your will be done."

⁴³Again, he came back [to the disciples] and found them asleep because their eyes were heavy. ⁴⁴He left them again, went away, and prayed a third time, saying the same words. ⁴⁵Then, he came to his disciples and told them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners! ⁴⁶Arise, let us go! Behold, he who betrays me is near."

Judas' kiss of betrayal – The Lord is arrested

⁴⁷While he was still speaking, behold, Judas, one of the Twelve, arrived and with him came a great crowd with swords and clubs, sent from the chief priest and presbyters of the people. ⁴⁸Now, he who betrayed Jesus gave them a sign, saying, "Whoever I kiss is the one. Seize him." ⁴⁹Immediately, he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

⁵⁰Jesus said to him, "Friend, why are you here?" Then, they came and laid hands on Jesus, and took him away. ⁵¹But behold, one of those who were with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. ⁵²Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. ⁵³Do you not think that I could ask my Father, and he would even now send me more than twelve legions of angels? ⁵⁴How then would the Scriptures be fulfilled, that it must happen this way?"

⁵⁵In that hour, Jesus said to the crowd, "Have you come out as against a robber with swords and clubs to seize me? I sat every day in the temple, teaching, and you did not arrest me [there]. ⁵⁶But all this has happened so that the writings of the prophets might be fulfilled."

Then, all the disciples left him and fled.

The Lord before the Sanhedrin

⁵⁷Those who had arrested Jesus took him to Caiaphas the high priest where the scribes and the presbyters were assembled. ⁵⁸But Peter followed Jesus from a distance, to the court of the high priest. Having entered in, he sat with the officers to see [what would happen in] the end. ⁵⁹Now, the chief priests, the presbyters, and the whole council^a were looking for a false witness against Jesus, so that they might put him to death, ⁶⁰and they found none. Even though many false witnesses were coming forward, they found none [valid]. But at last, two false witnesses came forward, ⁶¹and they said, “This man said, ‘I am able to destroy the sanctuary of God, and to build it in three days.’”^b

⁶²The high priest stood up and said to Jesus^c, “Have you no answer? What is this that these people testify against you?” ⁶³But Jesus remained quiet. The high priest told him, “I adjure you by the living God, to tell us whether you are the Christ^d, the Son of God.”

⁶⁴Jesus replied, “You have said it! Nevertheless, I tell you that after this, you will see the Son of Man sitting at the right hand of the Power, coming on the clouds of heaven.”

⁶⁵Then the high priest tore his vestment and exclaimed, “He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. ⁶⁶What do you think?”

They answered, “He deserves death!” ⁶⁷Then, they spit in his face and beat him with their fists. And some slapped him, ⁶⁸saying, “Prophecy to us, O Christ! Who hit you?”

Peter’s threefold denial

⁶⁹As Peter was sitting outside in the court, a servant-girl came to him and said, “You too were with Jesus, the Galilean!”

⁷⁰But he denied it before them all, saying, “I do not know what you are talking about.”

⁷¹When he had gone out onto the porch, someone else saw him and said to those who were there, “This man also was with Jesus of Nazareth.”

⁷²Again, Peter denied it with an oath, “I do not know the man!”

^a Or “Sanhedrin”

^b Compare John 2:19

^c Greek “him”

^d Or “Messiah”

⁷³After a little while those who stood by came and said to Peter, “Surely you are also one of them, for your speech reveals that you are [a Galilean].”

⁷⁴Then, he began to curse and swear, “I do not know the man!”

Immediately, the rooster crowed. ⁷⁵Peter then remembered the word which Jesus had said to him, “Before the rooster crows, you will deny me three times.” He went out and wept bitterly.

27

The Lord before Pilate – Judas hangs himself

In the morning, all the chief priests and the presbyters of the people took counsel against Jesus to put him to death: ²and they bound him, led him away, and delivered him up to Pontius Pilate, the governor. ³When Judas, who had betrayed him, saw that Jesus was condemned, he felt remorse and brought back the thirty pieces of silver to the chief priests and presbyters, ⁴saying, “I have sinned by betraying innocent blood.”

But they answered, “What is that to us? You see to it.”

⁵He threw the pieces of silver in the sanctuary, and departed. He then went away and hanged himself. ⁶The chief priests took the pieces of silver, saying, “It is not lawful to put them into the treasury, since it is the price of blood.” ⁷They took counsel and bought the potter’s field with the money, [as a place] to bury strangers. ⁸Therefore, that field was called “The Field of Blood” even to this day. ⁹Thus, what was spoken through Jeremiah^a the prophet was fulfilled:

*They took the thirty pieces of silver,
the price of him upon whom a price had been set,
whom some of the children of Israel priced,
and they gave them for the potter’s field,
as the Lord commanded me.^b*

Pilate questions the Lord – The Lord condemned to be crucified

¹¹Now, Jesus stood before the governor and the governor asked him, “Are you the King of the Jews?”

Jesus answered, “And so, you say.”

^a Some manuscripts omit “Jeremiah”

^b Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9

¹²But when he was accused by the chief priests and the presbyters, he answered nothing. ¹³Pilate then said to him, “Do you not hear how many charges they present against you?”

¹⁴Jesus gave him no answer, not even one word, so that the governor was astonished. ¹⁵Now, on the [occasion of the] feast, the governor had the custom to release one prisoner to the crowd, whoever they desired. ¹⁶At that time, they had a notable prisoner called Barabbas. ¹⁷When they were gathered, Pilate asked them, “Who do you want me to release to you? Barabbas, or Jesus, who is called Christ?” ¹⁸For he knew that it was because of envy that they had arrested him.

¹⁹While Pilate was sitting on the judgment seat, his wife sent a note to him that said, “Have nothing to do with that righteous man, for today, I have suffered many things in a dream because of him.” ²⁰Now, the chief priests and the presbyters convinced the crowds to ask for Barabbas and to destroy Jesus. ²¹But the governor asked them, “Which one of the two do you want me to release to you?”

They said, “Barabbas!”

²²Pilate said to them, “What then shall I do to Jesus, who is called Christ?”

They all replied, “Let him be crucified!”

²³The governor asked, “Why? What evil has he done?”

But they cried out loudly, saying, “Let him be crucified!”

²⁴And so, when Pilate saw that nothing was being gained, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of the blood of this righteous person. You see to it.”

²⁵All the people answered, “May his blood be on us, and on our children!”

²⁶At this, he released Barabbas to them, but had Jesus flogged and delivered to be crucified.

Roman soldiers mock the Lord – The crown of thorns

²⁷Then, the governor’s soldiers took Jesus into the praetorium and gathered the whole garrison against him. ²⁸They stripped him and put a scarlet robe on him. ²⁹They made a crown of thorns and placed it on his head, and a reed in his right hand. They knelt down before him, and mocked him, saying, “Hail, King of the Jews!” ³⁰They spat on him, took the reed and struck him on the head. ³¹When they had mocked him, they removed the robe from him, put his [own] clothes on him and led him away to crucify him.

Simon of Cyrene – The way to Golgotha – The crucifixion of the Lord

³²As they were coming out, the soldiers^a found a man of Cyrene, Simon by name, and they compelled him to go with them and to carry the cross. ³³They arrived to a place called “Golgotha,” which means, “The place of a skull.” ³⁴They gave him sour wine^b to drink mixed with gall, but having tasted it, he would not drink. ³⁵After crucifying him, they divided his clothing among them, casting lots, so that what had been spoken by the prophet might be fulfilled: “They divided my garments among them, and for my clothing they cast lots.”^c ³⁶Then, the soldiers^d sat and watched him. ³⁷They placed above his head the accusation against him in these words, “THIS IS JESUS, THE KING OF THE JEWS.”

³⁸Two rebels were also crucified with him, one on his right hand and one on the left. ³⁹Those who passed by blasphemed him, shaking their heads ⁴⁰and saying, “You who [would] destroy the sanctuary and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!”

⁴¹Likewise the chief priests also mocked him, with the scribes,^e and the presbyters, saying, ⁴²“He saved others, but he cannot save himself! If he is the King of Israel, let him come down from the cross now, and we will believe in him! ⁴³He trusts in God. Let God deliver him now, if he wants him; for he said, ‘I am the Son of God.’”^f ⁴⁴The rebels also who were crucified with him also reviled him in the same way.

The death of Lord – Miraculous signs

⁴⁵From the sixth hour,^g there was darkness over all the land^h until the ninth hour.ⁱ ⁴⁶About the ninth hour, Jesus cried with a loud voice, “Eli, Eli, lama sabachthani?” That is, “My God, my God, why have you forsaken me?”^j

⁴⁷Some of those who stood there heard it and said, “This man is calling Elias (Elijah)!”

^a Greek “they”

^b Or “vinegar”. CT reads “wine”

^c Other manuscripts (CT) do not include this last part of the verse [see Psalm 22:18 / 21 LXX and John 19:24]

^d Greek “they”

^e Other manuscripts add “the Pharisees”

^f See Wisdom 2:12-24

^g Noon

^h Or “earth”

ⁱ 3:00 P. M.

^j Psalm 22:1 / 21 LXX

⁴⁸Immediately, one of them ran to take a sponge; he filled it with vinegar, put it on a reed, and gave him to drink. ⁴⁹But the others said, "Let him be. Let us see whether Elias (Elijah) comes to save him."

⁵⁰Jesus cried again with a loud voice, and yielded up his spirit. ⁵¹Behold, the veil of the sanctuary was torn in two from the top to the bottom. The earth quaked and the rocks were split. ⁵²The tombs were opened, and many bodies of the saints who had fallen asleep were raised ⁵³and came out of the tombs after his resurrection. (They entered into the holy city and appeared to many). ⁵⁴Now, when the centurion and those who were with him watching Jesus saw the earthquake and the things that were taking place, they became extremely fearful and said, "Truly, this was the Son of God."

⁵⁵Many women who had followed Jesus from Galilee to serve him were there, watching from afar. ⁵⁶Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

The burial of the Lord – Joseph of Arimathea – Events at the tomb

⁵⁷When evening came, a rich man from Arimathea, named Joseph, who himself was also a disciple of Jesus arrived. ⁵⁸This man went to Pilate, asked for the body of Jesus and Pilate gave order that the body be delivered [to him]. ⁵⁹Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰and laid it in his own new tomb, which he had carved out in the rock. He then rolled a great stone to the door of the tomb and departed. ⁶¹Mary Magdalene was there, and also the other Mary, sitting opposite the tomb. ⁶²On the next day which was the day after the Preparation^a Day, the chief priests and the Pharisees came together to Pilate ⁶³and said, "Lord, we remember what that deceiver said when he was still alive: 'After three days I will rise again.' ⁶⁴Therefore, give orders that the tomb be made secure until the third day, for fear that his disciples may come at night, steal him away, and then tell the people, 'He is risen from the dead!' This last deception would be worse than the first."

⁶⁵Pilate said to them, "You have a guard. Go, make it as secure as you can."

⁶⁶And so, they went off in order to made the tomb secure, sealing the stone and setting a watch.

^a Greek παρασκευήν

28

The Lord's resurrection

After^a the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ²Behold, there was a great earthquake, for an angel of the Lord descended from heaven and came to roll away the stone from the door, and [the angel] sat on it. ³His appearance was like lightning, and his clothing white as snow. ⁴Out of fear, the guards trembled and became as dead. ⁵The angel told the women, "Do not be afraid, for I know that you seek Jesus who has been crucified. ⁶He is not here, for he is risen, just as he said. Come, see the place where the Lord^b was lying. ⁷Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, this is my message for you."

⁸They departed quickly from the tomb with fear and great joy, and ran to report it to his disciples. ⁹As they went to tell his disciples^c, behold, Jesus met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped^d him.

¹⁰Then Jesus said to them, "Do not be afraid! Go tell my brethren^e that they should go into Galilee, and there they will see me."

The (Jewish) guards make their report

¹¹While they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened. ¹²When they were assembled with the presbyters in order to take counsel, they gave the soldiers a large amount of silver, ¹³with these words, "Say that his disciples came by night and stole him away while we slept. ¹⁴If this comes to the governor's ears, we will persuade him and make you free of worry." ¹⁵And so, they took the money and did as they were told. This story is widespread among the Jews until this day.

The Great Commission

¹⁶The eleven disciples went into Galilee, to the mountain where Jesus had directed them. ¹⁷When they saw him, they worshiped^a him, but some [still]

^a Or "at the end of"

^b Other manuscripts have "he" instead of "the Lord"

^c CT omits "As they went to tell his disciples"

^d *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

^e Or "brothers"

doubted. ¹⁸Jesus came to them and said, “All authority has been given to me in heaven and on earth. ¹⁹Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all the things that I have commanded you. Behold, I am with you always, even to the end of the age.” Amen.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

MARK (KATA MAPKON)

1

The ministry of John the Baptist – The Lord's baptism

The beginning of the Good News of Jesus Christ, the Son of God^a. ²As it is written in the prophets^b:

*Behold, I send my messenger before your face,
who will prepare your way before you.^c*

*The voice of one crying in the wilderness: 'Make ready the way of the Lord!
Make his paths straight!'^d*

⁴John came baptizing in the wilderness and preaching the baptism of repentance for the forgiveness of sins. ⁵All the country of Judea and all those from Jerusalem went out to him. They were baptized by John in the Jordan river, confessing their sins. ⁶John was clothed with camel's hair, a leather belt around his waist and he ate locusts and wild honey. ⁷He preached, saying, "He who comes after me is more powerful than I, and I am not worthy to kneel down and untie the strap of his sandals. ⁸I baptized you in^e water, but he will baptize you in the Holy Spirit."

⁹It happened, in those days, that Jesus came from Nazareth of Galilee, and he was baptized by John in the Jordan. ¹⁰Immediately coming up from the water, he saw the heavens torn open and the Spirit descending on him like a dove. ¹¹A voice came out of the heavens, "You are my beloved Son in whom I am well pleased."

The temptation in the desert – Ministry in Galilee – The first four disciples

¹²At once, the Spirit drove him out into the desert. ¹³He was there, in the desert for forty days, being tempted by Satan. He was with the wild animals and the angels were serving him.

^a CT omits "the Son of God"

^b CT reads "in Isaias (Isaiah) the prophet"

^c Malachi 3:1

^d Isaias (Isaiah) 40:3

^e The Greek word (en) translated here as "in" could also be translated as "with" in some contexts.

¹⁴Now, after John had been arrested, Jesus came into Galilee, preaching the Good News of the Kingdom of God, ¹⁵and saying, “The time is fulfilled! The Kingdom of God is at hand! Repent and believe in the Good News.”

¹⁶Passing along by the sea of Galilee, Jesus saw Simon and Andrew his brother casting a net into the sea, for they were fishermen. ¹⁷Jesus said to them, “Come after me, and I will make you fishers of men.”

¹⁸Immediately, they left their nets and followed him. ¹⁹Going on a little further from there, he saw James the son of Zebedee, and John his brother, who were also in a boat, mending the nets. ²⁰At once, he called them, and they left their father Zebedee in the boat with the hired servants, and they began to follow him. ²¹They went into Capernaum, and on the Sabbath day, Jesus^a entered into the synagogue and taught. ²²The people were astonished at his teaching because he taught them as having authority, not as the scribes. ²³Just then, there was in their synagogue a man with an unclean spirit who cried out, ²⁴“Away! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know who you are: the Holy One of God!”

²⁵Jesus rebuked him, saying, “Be quiet, and come out of him!”

²⁶The unclean spirit, convulsing the man and crying with a loud voice, came out of him. ²⁷The people were all so amazed that they asked each other, “What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!” ²⁸The news about him went out immediately everywhere into all the region of Galilee and its surrounding area.

The healing of Peter’s mother in law – Other healings

²⁹As soon as they left the synagogue, they came into the house of Simon and Andrew, with James and John. ³⁰Now Simon’s mother-in-law lay sick with a fever, and immediately, they told him about her. ³¹Jesus came, took her by the hand, and raised her up. The fever left her and she began to serve them. ³²At evening, when the sun had set, they brought him all who were sick or possessed by demons. ³³The entire city was gathered at the door. ³⁴He healed many who were afflicted with various diseases and cast out many demons. But he did not allow the demons to speak because they knew him.

³⁵Early in the morning, while it was still dark, Jesus arose, left the house, went out into a deserted place and prayed there. ³⁶Simon and those with

^a Greek “he”

him followed Jesus^a. ³⁷When they found him, they told him, “Everyone is looking for you!”

³⁸He replied, “Let us go somewhere else, into the next towns, so that I may preach there also, for this is why I came.” ³⁹He went into their synagogues throughout all of Galilee, preaching and casting out demons.

⁴⁰A leper came to him, begging to him, kneeling down before him, and saying, “If you want to, you can make me clean!”

The healing of a leper

⁴¹Being moved with compassion^b, Jesus stretched out his hand, touched the man, and said to him, “I want to! Be made clean.” ⁴²When Jesus said this, the leprosy immediately departed from the leper^c and he was made clean. ⁴³Jesus strictly warned him, and sent him out at once, ⁴⁴saying, “See that you do not say anything to anyone, but go and show yourself to the priest. Offer for your cleansing what Moses commanded, as a testimony to them.”

⁴⁵However, the man went off and began to proclaim it freely and to spread news about this matter, so that Jesus could no longer enter into a city openly. Instead, he remained outside in deserted places and people came to him from everywhere.

2

The healing of a paralytic

After some time, when Jesus returned to Capernaum, it was heard that he was in the house. ²Immediately, many people gathered so that there was no more room, not even around the door. As Jesus was preaching the word to them, ³four men came, carrying a paralytic to him. ⁴Since they could not come near to Jesus^d because of the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on. ⁵Seeing their faith, Jesus said to the paralytic, “Son, your sins are forgiven you.”

⁶But there were some of the scribes sitting there, and they reasoned in their hearts, ⁷“Why does this man speak blasphemies like that? Who can forgive sins but God alone?”

^a Greek “him”

^b CT also gives a B rating to the following alternative reading “Becoming angry, Jesus...” was mentioned by St. Basil and St. Ambrose (also Mark 3:5; 10:14)

^c Greek “him”

^d Greek “him”

⁸Immediately, Jesus perceived in his spirit that they were reasoning within themselves in this way. He asked them, “Why do you reason these things in your hearts? ⁹Which is easier, to tell the paralytic, ‘Your sins are forgiven;’ or to say, ‘Arise, take up your bed, and walk?’ ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins” - he said to the paralytic - ¹¹“I tell you, arise, take up your mat, and go to your house!”

¹²The man arose, and at once took up the mat, and went out in front of them all. The people were all amazed and glorified God, saying, “We have never seen anything like this!”

The calling of Levi (Matthew) – About fasting

¹³Jesus went out again by the seaside. The crowd came to him and he taught them. ¹⁴As he was passing by, he saw Levi^a, the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me!” And Levi arose and followed Jesus.

¹⁵It then happened that Jesus was reclining at the table in Levi’s house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him. ¹⁶The scribes and the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why is it that he eats and drinks with tax collectors and sinners?”

¹⁷When Jesus heard it, he replied to them, “Those who are healthy have no need for a physician, but those who are sick do. I came not to call the righteous, but sinners to repentance^b.”

¹⁸John’s disciples and the Pharisees were fasting, and they came to ask him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples do not?”

¹⁹Jesus told them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast! ²⁰But the days will come when the bridegroom will be taken away from them, and then, they will they fast in that day. ²¹No one sews a piece of new cloth on an old garment, or else the patch shrinks and tears away from the old, and a worse hole is made. ²²No one puts new wine into old wineskins, or else the new wine will burst the skins, the wine will pour out and the skins will be destroyed! Instead, they put new wine into fresh wineskins.”

^a Also called Matthew

^b CT omits “to repentance”

Plucking grains on the Sabbath – The Lord of the Sabbath

²³Now, it happened that he was going on the Sabbath day through the field of grain, and his disciples began, as they went, to pluck some heads of grain. ²⁴The Pharisees asked Jesus^a, “Behold, why do they do what is not lawful on the Sabbath day?”

²⁵Jesus replied, “Have you never read what David and those with him did, when he had need and was hungry? ²⁶How he entered into the house of God in the days of Abiathar^b the high priest, and ate the bread of the presence^c, which is not lawful [for anyone] except for the priests to eat. And he gave it also to those who were with him?” ²⁷Jesus said to them, “The Sabbath was made for man, not man for the Sabbath! ²⁸Therefore, the Son of Man is lord even of the Sabbath.”

3

The healing of a man with a withered hand – Other healings

Again, Jesus entered into the synagogue, and there was a man who had a withered hand. ²The Pharisees^d were watching him to see if he would heal the man on the Sabbath day, so that they might accuse him. ³Jesus said to the man who had his hand withered, “Stand up!” ⁴He then said to those who were watching, “Is it lawful to do good on the Sabbath day, or [is it lawful] to do harm? Is it lawful to save a life or to kill?” But they remained silent. ⁵After looking around at them with anger and being grieved at the hardening of their hearts, Jesus said to the man, “Stretch out your hand.” The man stretched it out, and his hand was restored as healthy as the other. ⁶The Pharisees went out and immediately began to conspire with the Herodians against Jesus^e, [discussing] how they might destroy him.

⁷Jesus withdrew to the sea with his disciples, and a great crowd followed him from Galilee, Judea, ⁸Jerusalem, Idumaea beyond the Jordan, and also from around Tyre and Sidon. Hearing what great things Jesus was doing, a great multitude of people came to him. ⁹Jesus instructed his disciples to have a little boat stay near him because of the crowd, so that they would not press on him. ¹⁰For he had healed many people, so that as many as had diseases pressed on him in order to touch him. ¹¹The unclean spirits,

^a Greek “him”

^b See “Mark 2:26 and the Problem of Abiathar” by Daniel B. Wallace (Ref. on EOB web site)

^c Or “show bread”

^d Greek “they”

^e Greek “him”

whenever they saw him, fell down before him and cried, “You are the Son of God!”¹² He sternly warned them that they should not make him known.

The commission of the Twelve

¹³Jesus went up into the mountain and called to himself those he wanted and they went to him. ¹⁴He appointed twelve to be with him, to send them out to preach, ¹⁵and to have authority to heal sicknesses and to cast out demons. [They were:] ¹⁶Simon, to whom he gave the name Peter; ¹⁷James the son of Zebedee and John, the brother of James, to whom he gave the name Boanerges which means ‘Sons of Thunder’; ¹⁸Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus^a; Thaddaeus; Simon the Zealot; ¹⁹and Judas Iscariot, who was to betray him.

The Lord accused of casting out demons by Satan – The unforgivable sin

Jesus went home again and ²⁰again, the crowd assembled, so much that they could not even eat bread. ²¹When his own [friends^b] heard it, they came to take charge of him, saying, “He is insane!” ²²The scribes who came down from Jerusalem said, “He is possessed by Beelzebul,” and, “He is casting out demons by the [authority of the] prince of the demons!”

²³Jesus called them and spoke to them in parables: “How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵If a house is divided against itself, that house cannot stand. ²⁶If Satan has risen up against himself and is divided, he cannot stand, but has [come to] an end. ²⁷But no one can enter into the house of a strong man to plunder it, unless he first binds^c the strong man. Then he will plunder his house. ²⁸Amen, all human sins will be forgiven, and all the blasphemies ever uttered; ²⁹but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”.³⁰[He spoke these words] because they had said, “He has an unclean spirit.”

The Lord's true family

³¹His mother and his brothers^d came and, standing outside, sent in a message asking for him. ³²A large group was sitting around him, and they told him, “Behold, your mother and your brothers^e are standing outside, looking for you.”

^a Compare 2:13

^b Or possibly “relatives”

^c Compare Revelation 20:2

^d See Appendix

^e Some manuscripts add “your sisters”. See Appendix

³³He answered them, “Who are my mother and my brothers?” ³⁴Looking around at those who sat around him, he said, “Behold, my mother and my brothers! ³⁵For whoever does the will of God is my brother, and my sister, and mother.”

4

The parable of the sower – About the use of parables

Again he began to teach by the seaside. A great crowd was gathered close to him, so that he got into a boat in the lake and sat down while the people were on the shore. ²He taught them many things in parables, saying, ³“Listen! A farmer went out to sow. ⁴As he sowed, some seed fell by the road and the birds of the air^a came and devoured it. ⁵Others fell on the rocky ground where it had little soil and it sprang up right away. Because the soil was shallow, ⁶when the sun came, it was scorched; and since it had no root, it withered away. ⁷Others fell among the thorns, and the thorns grew up, choked it and it produced no fruit. ⁸Others fell into the good ground and produced fruit, growing up and increasing, some multiplying thirty times, some sixty times, and some a hundred times.” ⁹Then Jesus said, “Anyone who has ears for listening should listen!”

¹⁰When he was alone, those who were around him together with the Twelve asked him about the parables. ¹¹Jesus told them, “The mystery of the Kingdom of God is given to you, but to those who are outside, everything comes in parables, ¹²so that ‘seeing they may [indeed] see, and [yet] not perceive; and hearing they may hear, and [yet] not understand; otherwise they might repent and be forgiven them.’”^b

¹³Jesus asked them, “Do you not understand this parable? How then will you understand all the [other] parables? ¹⁴The farmer sows the word. ¹⁵Some people are like the seed sowed by the edge of the road where the word is sown. As soon as they have heard, Satan comes and takes away the word which had been sown in them. ¹⁶Likewise, those who are sown on the rocky places are those who receive the word with joy as soon as they hear it. ¹⁷But they have no root in themselves and only last for a short while. When oppression or persecution comes because of the word, they immediately stumble. ¹⁸Others are those who are sown among the thorns. These are people who have heard the word, ¹⁹but the worries of this age, the deceit of wealth, and the desire to possess things enter in and choke the word. Thus, it produces no fruit. ²⁰The seeds which were sown on the good

^a Some manuscripts (non TR) lack “of the air”

^b Isaiah (Isaiah) 6:9-10

ground are those who hear the word, accept it, and bear fruit. Some multiply thirty times, some sixty, and some a hundred times!"

The example of the lamp – Nothing hidden

²¹Jesus said to them, "Is a lamp brought in to be placed under a basket^a or under a bed? Is not it placed on a stand? ²²For there is nothing hidden that may not be made manifest, and nothing was made secret that should not come to light. ²³Anyone who has ears for listening should listen!"

²⁴He also told them, "Pay attention to what you hear! With whatever measure you measure, it will be measured to you, and more will be given to those who hear. ²⁵For whoever has will receive even more, but to the one who does not have, even what he has will be taken away from him."

The parable of the growing seed – The mustard seed

²⁶Jesus said, "The Kingdom of God is as if a man would scatter seed on the ground, ²⁷and then go to sleep. Night and day, whether he sleeps or rises, the seed springs up and grows, even if he does not know how. ²⁸For the earth bears fruit: first the blade comes, then the head, then the full grain in the head. ²⁹But when the fruit is ripe, at once the man pulls out his sickle, because the harvest has come."

³⁰Jesus said, "What can we compare the Kingdom of God to? Or with what parable will we illustrate it? ³¹It is like a grain of mustard seed sown in the ground! Even though it is smaller than all the seeds on earth, ³²when it is sown and grows up, it becomes greater than all garden plants! It puts out great branches and the birds of the sky can find shelter under its shade."

³³Using many parables like these, he spoke the word to the people, as much as they were able to hear it. ³⁴He would not speak to them except in parables, but to his own disciples, he explained everything in private.

The calming of the storm

³⁵That day, when evening came, Jesus^b said to them, "Let us cross over to the other side." ³⁶Leaving the crowd behind, his disciples took him with them in the boat, just as he was; and there were also other small boats with him. ³⁷A great windstorm arose, and the waves beat into the boat, so much that the boat was already filling. ³⁸But Jesus was in the stern, asleep on the cushion. They woke him up and told him, "Teacher, do you not care that we are perishing?"

^a Literally, a modion, a dry measuring basket containing about a peck (about 9 litres)

^b Greek "he"

³⁹Jesus^a awoke and rebuked the wind, saying to the sea, “Peace! Be still!” The wind ceased, and there was a great calm. ⁴⁰He then asked his disciples^b, “Why are you so afraid? How is it that you have no faith?”

⁴¹They were greatly afraid and said to one another, “Who then is this, that even the wind and the sea obey him?”

5

The healing of the demoniac – The demons (legion) sent in the pigs

They arrived on the other side of the sea, into the country of the Gadarenes. ²As soon as Jesus came out of the boat, a man with an unclean spirit met him out of the [nearby] tombs. ³This man^c lived in the tombs and no one was able to bind him, not even with chains, ⁴because he had often been chained hand and foot but had torn the chains apart and broken the foot-shackles in pieces. As it is, nobody had the strength to control him. ⁵Night and day, he remained in the tombs and the mountains, howling and cutting himself with stones. ⁶When this man saw Jesus from afar, he ran and worshiped^d him. ⁷He cried out with a loud voice, “What have I to do with you, Jesus, Son of the Most High God? By God’s Name, do not torment me!” ⁸(For Jesus had just said to him, “Come out of the man, you unclean spirit!”)

⁹Jesus asked him, “What is your name?”

He answered, “My name is Legion, for we are many!” ¹⁰He implored Jesus not to expel them from the earth^e. ¹¹Now, there was a great herd of pigs feeding on the mountainside. ¹²All the demons begged him, saying, “Send us into the pigs, so that we may enter into them.”

¹³At once, Jesus gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea. ¹⁴Those who fed them ran away and told the story in the [nearby] town and countryside.

The people then came to see what had taken place. ¹⁵They came to Jesus and saw the man who had been possessed by demons sitting, clothed, and in his right mind. This was the very man who had [been possessed by] the

^a Greek “he”

^b Greek “them”

^c Greek “he”

^d *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^e Or “send them out of the land”

legion [of demons] and they were afraid. ¹⁶The eyewitnesses reported to them what had happened to the man who was possessed by demons and [also] to the pigs. ¹⁷Then they began to beg Jesus to leave their region.

¹⁸As Jesus was entering into the boat, the man who had been possessed by demons begged to be allowed to stay with him. ¹⁹But Jesus did not allow him, saying to him, “Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you.”

Jairus’ daughter is raised – The healing of the woman with the issue of blood

²⁰The man went off on his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone was amazed.

²¹When Jesus had crossed back over in the boat to the other side, a great crowd was gathered to [welcome] him and he remained by the seashore.

²²Behold, one of the rulers of the synagogue whose name was Jairus came forward. Seeing Jesus, he fell at his feet, ²³and profusely begged him, saying, “My little daughter is at the point of death! Please come and lay your hands on her, so that she may be made healthy and live.”

²⁴Jesus went with him, and a great multitude followed him, pressing upon him on all sides. ²⁵There was a certain woman who had an issue of blood for twelve years. ²⁶She had endured much at the hands of many physicians and spent all that she had. Yet, she was not feeling better but worse. ²⁷Having heard about Jesus, she came up behind him in the crowd and touched his clothes. ²⁸For she thought, “If I just touch his clothes, I will be made well!” ²⁹And immediately, the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

³⁰Jesus, perceiving at once in himself that power had gone out from him, turned around in the crowd and asked, “Who touched my clothes?”

³¹His disciples said to him, “You see the multitude pressing against you, and you say, ‘Who touched me?’”

³²Jesus looked around to see the woman who had done this. ³³But she, fearing and trembling, knowing what had been done to her, came forward and fell down before him, and told him all the truth.

³⁴Jesus said to her, “Daughter, your faith has made you well! Go in peace, and be cured of your disease.”

³⁵While he was still speaking, people came from the house of the ruler of the synagogue, saying, “Your daughter is dead! Why bother the Teacher any longer?”

³⁶But when Jesus heard the message, he immediately said to the ruler of the synagogue, “Do not be afraid, only believe!” ³⁷He allowed no one to follow

him, except Peter, James, and John (the brother of James). ³⁸He arrived at the synagogue ruler's house, and saw a commotion with weeping and great wailing. ³⁹When Jesus had entered in [the house], he said to them, "Why do you make a commotion and weep? The child is not dead, but asleep!" ⁴⁰At this, they laughed at him. But Jesus^a, having put them all out, took the father of the child, her mother, and those who were with him, and went into the room where the child was lying. ⁴¹Taking the child by the hand, Jesus said to her, "Talitha cumi!" which means, "Little girl, I tell you, get up!" ⁴²Immediately, the girl (who was twelve years old) rose up and began to walk. At this, they were overcome with amazement. ⁴³He strictly ordered them that no one should know this and told them to give her something to eat.

6

Rejected in Nazareth

Jesus^b left that place and came into his own country, and his disciples followed him. ²When the Sabbath came, he began to teach in the synagogue, and hearing him, many were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such powerful works come about by his hands?" ³Is this not the carpenter, the son of Mary^c, and brother of James, Joses, Judah, and Simon? Are not his sisters here with us?" And they rejected him.

⁴Jesus said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house." ⁵He could not perform any miracles there, except that he laid his hands on a few sick people and healed them. ⁶He was astonished because of their unbelief.

The sending of the Twelve

He went around the villages, teaching. ⁷Calling to himself the Twelve, he began to send them out two by two and gave them authority over the unclean spirits. ⁸He told them to take nothing for their journey, except for a staff: no bread, no wallet, no money in their purse. ⁹He also told them to wear sandals and not put on two tunics. ¹⁰He said to them, "Wherever you enter into a house, stay there until you depart from the area. ¹¹If any place does not welcome you and if people refuse to listen to you, as you walk away, shake off the dust under your feet as a testimony against them."^d

^a Greek "he"

^b Greek "he"

^c See Appendix E

^d The rest of the verse is only found in the Byzantine textual tradition. CT omits this sentence.

Amen, I can tell you that in the day of judgment, things will be more tolerable for Sodom and Gomorrah than for that city!"

¹²They went out and preached that people should repent. ¹³They also cast out many demons and anointed with oil many people who were sick and healed them.

Herod and the death of John the Baptist

¹⁴King Herod heard this report, for Jesus' name had become well-known, and he said, "John the Baptizer has risen from the dead! This is why these powers are at work in him!" ¹⁵But others said, "He is Elias (Elijah)." Others said, "He is a prophet, or like one of the prophet!" ¹⁶But when he heard this, Herod said, "This is John whom I beheaded. He has risen from the dead!" ¹⁷For Herod himself had given order that John be arrested and he had him chained in prison. This was for the sake of Herodias, the [former] wife of his brother Philip, for Herod had married her. ¹⁸John had said to Herod, "It is not lawful for you to have your brother's wife!" ¹⁹Herodias became furious against John and desired to kill him, but she could not ²⁰because Herod feared John. He knew that John was a righteous and holy man, and kept him safe. When he had heard John^a speak, he was greatly perplexed, and yet he liked to listen to him.

²¹An opportunity came when on his birthday Herod gave a banquet for his nobles, high officers, and for the leading figures of Galilee. ²²When the daughter of Herodias came in and danced, she pleased Herod and those sitting with him. The king said to the girl, "Ask me whatever you want, and I will give it to you!" ²³He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom!"

²⁴She went out and said to her mother, "What shall I ask?"

Herodias answered, "The head of John the Baptizer!"

²⁵At once, the girl hurried to the king and said, "I want you to give me right now the head of John the Baptizer on a platter."

²⁶The king was extremely sorry, but for the sake of his oaths and because of his dinner guests, he did not wish to refuse her. ²⁷Immediately, the king sent out a soldier of his guard and commanded to bring John's head. The soldier went off and beheaded John in the prison. ²⁸He brought the Baptist's^b head on a platter and gave it to the girl and she gave it to her mother.

^a Greek "him"

^b Greek "his"

²⁹When his disciples heard this, they came, took John's^a body, and laid it in a tomb.

The report of the Twelve – The feeding of the five thousand

³⁰The apostles came back together around Jesus and told him all that they had done and taught. ³¹Because there were many [people] coming and going, the apostles did not even have time to eat. Jesus then said to them, "You should go away into a deserted place and rest for a while." ³²They went away in the boat to a deserted place by themselves. ³³The multitudes saw them going away and many recognized Jesus. People rushed there on foot from all the [surrounding] cities and arrived before them, arriving there ahead of them. ³⁴Jesus came out, saw a great crowd and had compassion on them, because they were like sheep without a shepherd. He then began to teach them many things. ³⁵When it was late in the day, his disciples came to him and said, "This place is deserted and it is late in the day. ³⁶Send them away so that they may go into the surrounding countryside and villages to buy bread, for they have nothing to eat."

³⁷But Jesus answered them, "You give them something to eat!"

They asked him, "Shall we go and buy two hundred denarii^b worth of bread, and give them something to eat?"

³⁸Jesus replied, "How many loaves do you have? Go and see."

When they had found out, they said, "Five loaves and two fish."

³⁹Jesus gave them instructions that everyone should sit down in groups on the green grass, ⁴⁰and people sat down in groups of hundreds and fifties. ⁴¹He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He then gave it to his disciples to set before the people, and he distributed the two fish among them all. ⁴²Everyone ate and was satisfied, ⁴³and the disciples collected twelve baskets full of broken pieces and of the fish. ⁴⁴Those who ate the loaves numbered about five thousand men.

⁴⁵At once, he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he himself sent the crowd away. ⁴⁶After he had taken leave of them, he went up the mountain to pray.

^a Greek "his"

^b 200 denarii was about 7 or 8 months wages for an agricultural laborer.

The walking on the water – At Gennesaret

⁴⁷When evening came, the boat was in the middle of the sea, and Jesus^a was alone on the shore. ⁴⁸Seeing the disciples hard pressed in their rowing as the wind was against them, he came to them when it was about the fourth watch of the night. He walked on the sea and would have passed by them, ⁴⁹but when they saw him walking on the sea, they thought that it was a ghost and cried out. ⁵⁰They all saw him and were troubled, but immediately, Jesus spoke with them, and said, “Rejoice! It is I!^b Do not be afraid!” ⁵¹He got into the boat with them and the wind ceased. They were utterly astonished and marveled greatly ⁵²because they had not understood about the [miracle of the] loaves, but their hearts were hardened.

⁵³After crossing over, they landed at Gennesaret and moored the boat to the shore. ⁵⁴When they came out of the boat, the people immediately recognized him. ⁵⁵They swarmed that whole region and began to bring the sick on mats to wherever they heard that he was. ⁵⁶Wherever he entered, into villages, cities, or into the country, people laid the sick in the marketplaces and begged him to be able to touch just the fringe of his garment; and as many as touched him were made well.

7***Tradition(s) that nullify the word of God***

Then the Pharisees and some of the scribes came from Jerusalem and gathered to [see] Jesus^c. ²When they saw some of his disciples were eating bread with defiled^d (that is, unwashed) hands,^e they found fault. ³(For the Pharisees and all the Jews hold to the tradition of the presbyters and do not eat unless they wash their hands and forearms. ⁴[Also], they do not eat when they return from the marketplace unless they [first] bathe themselves; and there are many other things which they have received and observe: washings of cups, pitchers, bronze vessels, and couches.) ⁵The Pharisees and the scribes asked him, “Why is it that your disciples do not live by^f the tradition of the presbyters, but eat their bread with unwashed hands?”

^a Greek “he”

^b Or “I AM!”

^c Greek “him”

^d Or “(ritually) impure”

^e The rest of the verse is only found in the TR (Byzantine) tradition

^f Or “walk according to”

⁶Jesus answered them, “Well did Isaias (Isaiah) prophesy of you hypocrites, as it is written,

*‘This people honors me with their lips,
but their heart is far from me.*

*⁷But in vain do they worship^e before me,
teaching as doctrines the commandments of men.’³*

⁸Indeed, you set aside the commandment of God and hold fast to the tradition of men^c—the washing of pitchers and cups, and you do many other such things.” ⁹He said to them, “How ingeniously do you reject the commandment of God in order to keep your tradition! ¹⁰For Moses said, ‘Honor your father and your mother;’^d and, ‘Whoever speaks evil of father or mother should be put to death.’^e ¹¹But you say, ‘If a man tells his father or mother, “Whatever [support] you might have received from me is Corban^f (that is, dedicated to God)”’ ¹²then you no longer allow him to do anything for his father or mother. ¹³Thus, you nullify the word of God by your tradition which you have handed down^g. And you do many [other] things like this.”

¹⁴Jesus called the entire crowd to himself and said to them, “Hear me, all of you, and understand! ¹⁵There is nothing outside a person that by going in can defile; it is what comes out of a person that defile the person. ¹⁶Anyone who has ears for listening should listen!”^h

¹⁷When he had entered into a house away from the crowd, his disciples asked him about the parable. ¹⁸He said to them, “Are you also without understanding? Do you not perceive that whatever goes into someone from the outside cannot defile that person ¹⁹because it does not go into his heart but into the stomach, and then into the sewer (thus he declared all foods to be clean);?” ²⁰He said, “What comes out of a person is what defiles that person. ²¹For it is from within, out of human hearts, that evil thoughts proceed: sexual immorality, theft, murder, ²²adultery, covetousness, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Isaias (Isaiah) 29:13

^c By contrast with the tradition of God.

^d Exodus 20:12; Deuteronomy 5:16

^e Exodus 21:17; Leviticus 20:9

^f Corban is a Hebrew word for an offering devoted to God.

^g Note that the word tradition refers to a content (or teaching) and a process of transmission.

^h This verse is only found in the Byzantine tradition. CT omits this verse.

ⁱ Or “thus purging all foods”

foolishness. ²³All these evil things come from within and make a person unclean.”

The faith of a Canaanite Woman – Crumbs from the table

²⁴From there, he arose and went away to the borders of Tyre and Sidon. He entered a house and did not want anyone to know it, yet he could not escape notice. ²⁵A woman whose little daughter had an unclean spirit, having heard about Jesus^a, came and fell down at his feet. ²⁶Now, this woman was a Greek, of Syro-phoenician descent. She begged him to cast the demon out of her daughter. ²⁷But Jesus said to her, “Let the children be filled first, for it is not right to take the children’s bread and to throw it to the little dogs.”

²⁸But she answered, “Yes, Lord. Yet even the dogs under the table eat the children’s crumbs.”

²⁹Jesus said to her, “For saying this, you may go your way! The demon has gone out of your daughter.”

³⁰She went away to her house and found the child having been laid on the bed, with the demon gone out.

The healing of a deaf man

³¹Again, he departed from the borders of Tyre and Sidon, and came to the sea of Galilee, passing through the region of the Decapolis. ³²People brought him a person who was deaf and had an impediment in his speech, and they begged Jesus to lay his hand on him. ³³He took the man aside from the crowd, in private, put his fingers into his ears, then spat and touched his tongue. ³⁴Looking up to heaven, Jesus^b sighed and said to him, “Ephphatha!” that is, “Be opened!” ³⁵Immediately the man’s ears were opened and the impediment of his tongue was released, and he spoke clearly. ³⁶Jesus told the people to tell no one, but the more he ordered them, the more widely they proclaimed it. ³⁷They were amazed beyond words, saying, “Everything he has done is good! He even makes the deaf hear, and the mute speak!”

8

The feeding of the four thousand

In those days, a very great crowd was there and the people had nothing to eat. Jesus called his disciples to himself and told them, ²“I have compassion

^a Greek “him”

^b Greek “he”

on the people because they have stayed with me for three days now, and they have nothing to eat. ³If I send them away hungry to their homes, they will faint on the way, for some of them came from far away.”

⁴His disciples replied, “From where could we satisfy these people with bread here, in a deserted place?”

⁵Jesus^a asked them, “How many loaves do you have?”

They replied, “Seven.”

⁶Jesus directed the crowd to sit down on the ground, and he took the seven loaves. After giving thanks, he broke them and gave them to his disciples to serve, and they served the people. ⁷They also had a few small fish. After blessing them, Jesus also told them to serve the fish. ⁸The people ate and were satisfied, and the disciples picked up seven baskets of broken pieces that were left over. ⁹Those who had eaten were about four thousand. After this, Jesus sent the people away.

The Pharisees ask for a sign – The yeast of the Pharisees

¹⁰Immediately, he got into the boat with his disciples and arrived into the region of Dalmanutha. ¹¹The Pharisees came out and began to question him, seeking from him a sign from heaven, and putting him to the test. ¹²Jesus sighed deeply in his spirit, and said, “Why is this generation seeking a sign? Amen, I tell you: no sign will be given to this generation!”

¹³He left them, and again entered into the boat and departed to the other side. ¹⁴But the disciples^b forgot to take bread and had only one loaf in the boat with them. ¹⁵Jesus warned them in these words, “Be watchful, beware of the yeast of the Pharisees and Herod.”

¹⁶They reasoned among themselves, saying, “It is because we have no bread!”

¹⁷Jesus, perceiving this, said to them, “Why do you reason that it is because you have no bread [that I have said this]? Do you not yet perceive or understand? Is your heart still hardened? ¹⁸Having eyes, do you not see? Having ears, do not you hear? Do you not remember? ¹⁹When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you gather up?”

They told him, “Twelve!”

^a Greek “he”

^b Greek “they”

²⁰“And after the seven loaves had fed four thousand people, how many baskets full of broken pieces did you gather up?”

They replied, “Seven!”

²¹Jesus asked them, “Do you still not understand?”

The healing of a blind man

²²When he arrived at Bethsaida, people brought a blind man and begged Jesus to touch him. ²³Jesus took hold of the blind man by the hand and brought him out of the village. He spit on his eyes, laid his hands on the man, and asked him if he saw anything.

²⁴The man looked up and said, “I see people! I see them like trees walking!”

²⁵Again, Jesus laid his hands on the man’s eyes who then looked [around] intently. His sight was then restored and he saw everyone clearly. ²⁶Jesus sent him away to his home, saying, “Do not enter into the village and do not tell anyone in the village.”

Peter’s confession about Jesus – First announcement of the passion

²⁷Jesus went out with his disciples into the villages of Caesarea Philippi. On the way, he asked his disciples, “Who do people say that I am?”

²⁸They told him, “John the Baptizer, and others say Elias (Elijah), but others yet [say that you are] one of the prophets.”

²⁹Jesus said to them, “But you, who do you say that I am?”

Peter answered, “You are the Christ^a!”

³⁰Jesus commanded them not to tell anyone who he was^b. ³¹He began to teach them that the Son of Man must suffer many things, and be rejected by the presbyters, the chief priests and the scribes, and be killed, and after three days rise again. ³²He spoke to them openly. Peter took him [aside] and began to rebuke him. ³³But Jesus, turning around and seeing his disciples, rebuked Peter and said, “Get behind me, Satan! For you have in mind not the things of God, but the things of men.”

Requirements for discipleship

³⁴Jesus called the multitude to himself with his disciples and said to them, “Whoever wants to come after me, let him deny himself, take up his cross, and follow me. ³⁵Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News

^a Or “Messiah (Anointed One)”

^b Or “about him”

will save it. ³⁶What does it profit if someone, to gain the whole world, loses^a his life? ³⁷For what will someone give in exchange for his life? ³⁸Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels.”

9

The Lord's transfiguration

Jesus^b said to them, “Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God come with power.”

²After six days Jesus took with him Peter, James, and John, and brought them up to a high mountain in private, by themselves. [There], he was transfigured^c in front of them. ³His clothing became radiant, extremely white like snow, such as no launderer on earth could whiten them. ⁴Elias (Elijah) and Moses appeared to them, and they were talking with Jesus.

⁵Peter told Jesus, “Rabbi, it is good for us to be here! Let us make three tents^d: one for you, one for Moses, and one for Elias (Elijah).” ⁶He did not know what to say, for they were very afraid.

⁷A cloud came which overshadowed them and a voice came out of the cloud, “This is my beloved Son! Listen to him.”

⁸Suddenly, looking around, they saw no one with them any more, except Jesus only.

Question about Elijah's coming

⁹As they were coming down from the mountain, he told them not to tell anyone what they had seen, until after the Son of Man would have risen from the dead. ¹⁰They kept this saying to themselves, wondering what “rising from the dead” meant.

¹¹They asked him, “Why do the scribes say that Elias (Elijah) must come first?”

¹²Jesus answered, “Indeed, Elias (Elijah) comes first and restores all things. Why then is it written about the Son of Man that he must suffer many things and be despised? ¹³But I tell you that Elias (Elijah) has [already]

^a Or “forfeits, gives up”

^b Greek “he”

^c Greek μεταμορφώθη (metamorphosis, “changed into another form”)

^d Or “three tabernacles, booths, shelters”, perhaps a reference to the Jewish feast of the tabernacles.

come, and they have also done to him whatever they wanted to, even as it is written about him.”

The healing of a possessed boy

¹⁴Returning to the [other] disciples, Jesus^a saw a great crowd around them and scribes questioning them. ¹⁵At once, when all the people saw him, they were greatly amazed and rushed to greet him. ¹⁶Jesus asked the scribes, “What are you asking them about?”

¹⁷In the crowd, someone said, “Teacher, I brought you my son who has a mute spirit. ¹⁸Wherever the spirit seizes him, it throws him to the ground and my son foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they were not able.”

¹⁹Jesus answered him, “Unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me.”

²⁰They brought the son to him, and when he saw Jesus, the spirit immediately convulsed the boy who fell to the ground and rolled around, foaming at the mouth.

²¹Jesus asked the boy’s father, “How long has he been like this?”

“From childhood”, he answered. ²²Often, it has thrown him both into the fire and into water, in order to destroy him. But if you are able to do anything, have compassion on us and help us!”

²³Jesus said to the man, “If you are able! All things are possible to the one who believes!”

²⁴Immediately the father of the child cried out with tears, “I believe! Help my unbelief!”

²⁵When Jesus saw that a crowd was running to the scene, he rebuked the unclean spirit, saying to him, “You mute and deaf spirit, I command you, come out of him, and never enter him again!”

²⁶The spirit cried out, convulsed greatly and came out of the boy. He became as dead, so much that most of the people said, “He is dead!” ²⁷But Jesus took him by the hand, raised him up; and the boy arose.

²⁸When Jesus entered into the house, his disciples asked him privately, “Why could we not cast it out?” ²⁹He told them, “This kind can come out by nothing, except by prayer and fasting.”^b

^a Greek “he”

^b CT omits “and fasting” which is found in Byzantine manuscripts including PT

The Lord's passion announced again – The greatest in the Kingdom

³⁰They left that place and passed through Galilee, [and] Jesus did not want anyone to know it. ³¹He was teaching his disciples and told them, “The Son of Man is to be delivered into the hands of men. They will kill him, and when he is killed, he will rise again on the third day.”

³²But they did not understand the saying and were afraid to ask him.

³³Jesus arrived in Capernaum, and when he was in the house, he asked his disciples, “What were you arguing among yourselves on the way?”

³⁴But they remained silent because on the way, they had argued with one another about who was the greatest.

³⁵He sat down, called the Twelve and told them, “If anyone wants to be first, he shall be last of all, and the servant of all.” ³⁶He took a little child and set him in their midst. Taking the child in his arms, he said to them, ³⁷“Whoever receives such a little child in my Name, receives me; and whoever receives me, does not receive me, but the one who sent me.”

The exorcist who uses Jesus' Name

³⁸John said to him, “Teacher, we saw someone who does not follow us casting out demons in your Name; and we forbade him, ³⁹because he does not follow us!”

³⁹But Jesus said, “Do not forbid him, for no one who does a mighty work in my Name will be able to quickly speak evil of me. ⁴⁰For whoever is not against us is on our side. ⁴¹Amen, I tell you that whoever will give you a cup of water to drink in my Name, because you belong to Christ, will not lose his reward. ⁴²But if someone causes one of these little ones who believe in me to stumble, it would be better for such a person to be thrown into the sea with a millstone hung around the neck”.

Radical measures against causes of sin

⁴³“If your hand causes you to stumble, cut it off! It is better for you to enter into life maimed, rather than have your two hands and go into Gehenna,^b the unquenchable fire ⁴⁴‘where their worm does not die, and the fire is not quenched.’ ⁴⁵If your foot causes you to stumble, cut it off! It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna,^d the fire that will never be quenched, ⁴⁶‘where their worm does

^a CT omits the end of this verse

^b Or “hell”

^c CT omits this verse

^d Or “hell”

not die, and the fire is not quenched^a.⁴⁷If your eye causes you to stumble, pluck it out! It is better for you to enter into the Kingdom of God with one eye, rather than with two eyes be cast into the Gehenna^b of fire, ⁴⁸‘where their worm does not die, and the fire is not quenched.’^c

About salt

⁴⁹Indeed, everyone will be salted with fire,^d and every sacrifice will be seasoned with salt. ⁵⁰Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

10

About marriage and divorce

Jesus then left that place and arrived to the borders of Judea and beyond the Jordan. Again, crowds were gathering around him. As he usually did, he taught them again. ²Pharisees came to test him, asking, “Is it lawful for a man to divorce his wife?”

³Jesus answered, “What instructions did Moses give you?”

⁴They replied, “Moses allowed a certificate of divorce to be written, and to divorce her.”

⁵But Jesus said to them, “It was because of your hardness of heart that Moses wrote this law for you. ⁶But from the beginning of creation, God made them male and female.^e ⁷For this reason, a man will leave his father and mother, and will join to his wife, ⁸and the two will become one flesh.^f Thus, they are no longer two, but one flesh. ⁹What therefore God has joined together, let no one tear apart!”

¹⁰In the house, his disciples asked him again about the same matter. ¹¹He told them, “Whoever divorces his wife and marries another commits adultery against her. ¹²And if a woman divorces her husband and marries another, she commits adultery.”

^a CT omits this verse

^b Or “hell”

^c Isaiah (Isaiah) 66:24

^d CT omits “and every sacrifice will be seasoned with salt”

^e Genesis 1:27

^f Genesis 2:24

The Lord blesses little children

¹³People were bringing little children to him so that he might touch them, but the disciples rebuked those who were bringing them. ¹⁴But when Jesus saw this, he was indignant. He said to them, “Let the little children come to me! Do not forbid them, for the Kingdom of God belongs to such as these. ¹⁵Amen, I tell you that whoever will not receive the Kingdom of God like a little child will in no way enter into it!” ¹⁶He took the children in his arms and blessed them, laying his hands on them.

The question of the rich man – How to inherit eternal life

¹⁷As Jesus^a was setting out on his journey, someone ran to him, knelt before him, and asked him, “Good Teacher, what shall I do in order to inherit eternal life?”

¹⁸Jesus replied, “Why do you call me good? No one is good except one: God. ¹⁹You 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.’”^b

²⁰The man said, “Teacher, I have observed all these things since my youth!”

²¹Jesus looked at him and felt love for him. He then said, “You lack one thing. Go, sell whatever you have, and give to the poor. You will have a treasure in heaven; then come, follow me, taking up the cross.”

²²However, the man was distressed when he heard this. He went away sorrowful, for he had great possessions. ²³Jesus looked around and said to his disciples, “How difficult it is for the wealthy to enter into the Kingdom of God!”

²⁴The disciples were amazed at his words. But again, Jesus said, “Children, how hard it is for those who trust in riches to enter into the Kingdom of God! ²⁵It is easier for a camel to go through the eye of a needle than for someone who is rich to enter into the Kingdom of God!”

²⁶They were extremely astonished and said to him, “Who then can be saved?”

²⁷Jesus looked at them and answered, “With men it is impossible, but not with God, for all things are possible with God!”

²⁸Peter began to tell him, “Behold, we have left everything and followed you.”

^a Greek “he”

^b Exodus 20:12-16; Deuteronomy 5:16-20

²⁹Jesus replied, “Amen, I tell you: there is no one who has left house, brothers or sisters, father or mother, or wife, children, or land, for my sake and for the sake of the Good News ³⁰who will not receive a hundred times more in this time: houses, brothers, sisters, mothers, children, and land, (with persecutions); and in the age to come eternal life. ³¹But many who are first will be last; and the last [will be] first.”

Third announcement of the passion

³²They were on their way up to Jerusalem, and as Jesus was going in front of them, they were as stunned; and those who followed were afraid. Again, he took the Twelve [aside] and began to tell them about the things that were going to happen to him. ³³“Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death and deliver him to the Gentiles. ³⁴They will mock him, spit on him, scourge him, and kill him. On the third day, he will rise again.”

The request from James and John – ‘Whoever wishes to be great’

³⁵James and John, the sons of Zebedee, approached him and said, “Teacher, we want you to do for us whatever we will ask!”

³⁶He replied, “What do you want me to do for you?”

³⁷They answered, “Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory.”

³⁸But Jesus said to them, “You do not know what you are asking! Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?”

³⁹They replied, “We are able!”

Jesus said to them, “You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with! ⁴⁰However, to sit at my right hand and at my left hand is not mine to give, but it is for whom it has been prepared.”

⁴¹When the ten heard this, they became upset with James and John.

⁴²Jesus called them, and told them, “You know that those who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. ⁴³But it shall not be so among you! Whoever wants to become great among you shall be your servant.

⁴⁴Whoever of you wants to become first among you shall be slave of all.

⁴⁵For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

The healing of Bartimaeus, a blind beggar

⁴⁶Then, they arrived in Jericho. As Jesus was leaving the city^a with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. ⁴⁷When he heard that it was Jesus the Nazarene, he began to cry out, “Jesus, you son of David, have mercy on me!” ⁴⁸Many rebuked him and told him to be quiet. But Bartimaeus cried out even more, “You son of David, have mercy on me!”

⁴⁹Jesus stood still and said, “Call him.”

They called the blind man and said to him, “Cheer up! Get up! He is calling you!”

⁵⁰Having thrown his cloak aside, he got up and came to Jesus.

⁵¹Jesus asked him, “What do you want me to do for you?”

The blind man replied, “Rabboni,^b that I may see again!”

⁵²Jesus said to him, “Be on your way! Your faith has made you well.” Immediately, the man received his sight and followed him along the way.

11

The Entrance into Jerusalem

As they were approaching Jerusalem, at Bethsphage^c and Bethany near the Mount of Olives, Jesus^d sent two of his disciples ²and said to them, “Go your way into the village that is facing you. Immediately as you enter into it, you will find a young donkey tied, on which no one has ever sat. Untie him, and bring him [to me]. ³If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs him and will send him back right away.’”

⁴They went away and found a young donkey tied by a door outside, in the open street. As they untied him, ⁵some of the bystanders asked them, “What are you doing, untying the young donkey?” ⁶The two disciples replied just as Jesus had said, and the people let them go.

⁷They brought the young donkey to Jesus, threw their garments on it, and Jesus sat on it. ⁸Many spread their garments on the way, while others cut down branches from the trees and spread them on the road. ⁹Those who went in front as well as those who followed cried out,

^a Greek “Jericho”

^b Rabboni is a transliteration of the Hebrew word for “great teacher.”

^c TR & CT read “Bethphage” instead of “Bethsphage”

^d Greek “he”

“Hosanna! Blessed is he who comes in the Name of the Lord!”

¹⁰Blessed is the kingdom of our father David that is coming in the Name of the Lord! Hosanna in the highest!”

¹¹Jesus entered Jerusalem and went into the temple. After looking around at everything, since it was now evening, he went out to Bethany with the Twelve.

The cursing of the fig tree – The cleansing of the temple

¹²The next day, as they were coming out from Bethany, Jesus^d was hungry.

¹³Seeing in the distance a fig tree with leaves, he came to see if perhaps, he might find something on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴Jesus then said to the tree, “May no one ever eat fruit from you again!” and his disciples heard it.

¹⁵They arrived in Jerusalem and Jesus entered into the temple. He began to drive out those who did business^e in the temple and he overthrew the tables of the money changers, as well as the seats of those who sold doves. ¹⁶He would not allow anyone to carry a container through the temple. ¹⁷He taught them, saying, “Is it not written, ‘My house will be called a house of prayer for all the nations?’^f But you have made it a den of thieves!”^g

¹⁸When the chief priests and the scribes heard this, they considered how they might destroy him. As it is, they feared Jesus^h, because the crowd was astonished at his teaching.

¹⁹When evening came, he left the city. ²⁰As they passed by in the morning, the disciples saw the fig tree withered from the roots. ²¹Peter, remembering, said to him, “Rabbi, look! The fig tree which you cursed has withered away.”

²²Jesus answered them, “Have faith in God! ²³For amen, I tell you that if anyone tells this mountain, ‘Be taken up and cast into the sea,’ without doubt in the heart but believing that what he says is happening; he shall have whatever he says. ²⁴Therefore, I tell you, whatever things you pray for and ask for, believe that you have received them, and you shall have them. ²⁵Whenever you stand praying, if you have anything against anyone,

^a “Hosanna” means “save us” or “help us, we pray.”

^b Psalm 118:25-26 / 117 LXX

^c Some manuscripts do not have the clause “in the name of the Lord”

^d Greek “he”

^e Greek “those who sold and those who bought”

^f Isaiah (Isaiah) 56:7

^g Jeremiah 7:11

^h Greek “him”

forgive; so that your Father who is in heaven may also forgive your transgressions. ²⁶But if you do not forgive, neither will your Father in heaven forgive your transgressions.”^a

By what authority

²⁷They returned to Jerusalem, and as Jesus was walking in the temple, the chief priests, the scribes, and the presbyters came to him. ²⁸They began to ask him, “By what authority do you do these things? Who gave you the authority to do such things?”

²⁹Jesus replied, “I will ask you one question. Answer me, and I will tell you by what authority I do these things. ³⁰The baptism of John - was it from heaven, or from men? Answer me.”

³¹They debated among themselves, saying, “If we say, ‘From heaven’ he will reply, ‘Why then did you not believe him?’ ³²But dare we say, ‘From men?’” They feared the people, for all considered that John was indeed a prophet. ³³They answered Jesus, “We do not know!”

Jesus said to them, “Then neither do I tell you by what authority I do these things.”

12

The parable of the tenant farmers of the vineyard

He began to speak to them in parables. “A man planted a vineyard, put a hedge around it, dug a pit for the winepress, and built a tower. He then rented it to tenant farmers and left for another country. ²When it was time, he sent a servant to the farmers to receive his share of the fruit of the vineyard. ³But they took the servant, beat him, and sent him away empty. ⁴Again, the owner sent another servant to them, and they threw stones at him, wounded him in the head, and sent him away shamefully treated. ⁵Again he sent another; and they killed him along with many others, beating some, and killing some. ⁶The man still had one left to send, his beloved son. Finally, he sent him to them, saying: ‘They will respect my son!’ ⁷But the tenants of the vineyard said among themselves, ‘This is the heir! Come, let us kill him, and the inheritance will be ours!’ ⁸They took him, killed him, and threw him out of the vineyard. ⁹What then will the lord^b of the vineyard do? He will come to destroy the farmers, and he will give the vineyard to others. ¹⁰Have you not even read this Scripture:

^a CT omits this verse

^b Or “owner”

*‘The very stone which the builders rejected,
Has become the head of the corner.
‘‘This is the Lord’s doing,
And it is marvelous in our eyes’’^a*

The question of paying taxes to Caesar

¹²They kept trying to arrest Jesus, but they feared the multitude because they understood that he had spoken the parable against them. So they left him and went away. ¹³They sent some of the Pharisees and Herodians to Jesus, in order to trap him in what he said. ¹⁴They came to him and said, “Teacher, we know that you are truthful, and that you are not afraid of anyone because you do not look at human rank but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? ¹⁵Shall we give, or shall we not give?”

But knowing their hypocrisy, Jesus replied, “Why do you test me? Bring me a denarius, so that I may see it.”

¹⁶They brought it.

Jesus then asked them, “Whose image and inscription is this?”

They answered, “Caesar’s.”

¹⁷Jesus then said, “Render to Caesar what belongs to Caesar, and to God what belongs to God.”

And they were amazed at him.

¹⁸Then Sadducees (who say that there is no resurrection) came to him. They asked him, ¹⁹“Teacher, Moses wrote to us, ‘If a man’s brother dies, leaving a wife behind him but no children, his brother should take his wife, and raise up an offspring for his brother.’ ²⁰There were seven brothers. The first took a wife, died, and left no offspring. ²¹The second [brother] took her and [also] died, leaving no children behind him. The third likewise; ²²and so the seven [brothers] married her and left no children. Last of all, the woman also died. ²³In the resurrection, when they rise, whose wife will she be? For the seven [brothers] had her as a wife.”

²⁴Jesus answered them, “Is this not why you are mistaken, by not knowing the Scriptures or the power of God? ²⁵For when people {will} rise from the dead, they do not marry or are given in marriage; instead, they are like angels in heaven. ²⁶But regarding the fact that the dead are raised, have not you read in the book of Moses (in the passage about the Bush), how God spoke to him, saying: ‘I am the God of Abraham, the God of Isaac, and the

^a Psalm 118:22-23 / 117 LXX

God of Jacob'^a? ²⁷He is not the God of the dead, but of the living! This is why you are greatly misled^b.”

The greatest commandment

²⁸One of the scribes came and heard them debating. Knowing that Jesus had answered them well, he asked him, “Which commandment is the greatest of all?”

²⁹Jesus answered, “The greatest is, ‘Hear, Israel, the Lord our God, the Lord is one: ³⁰you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’^c This is the first commandment. ³¹The second is^d this, ‘You shall love your neighbor as yourself.’^e There is no other commandment greater than these.”

³²The scribe said to him, “It is well, teacher, that you have said truly that he is one, and there is none other but he, ³³and to love him with the whole heart, and with the whole mind, with the whole soul, and with the whole strength; and to love one’s neighbor as oneself. It is more important than any whole burnt-offerings and sacrifices.”

³⁴When Jesus saw that the scribe had answered wisely, he said to him, “You are not far from the Kingdom of God!”

No one dared to ask him any [other] question after that.

About David’s son – Warning about the scribes

³⁵As he taught in the temple, Jesus responded, saying, “How is it that the scribes say that the Christ^f is the son of David? ³⁶For David himself said in the Holy Spirit:

*‘The Lord said to my Lord,^g
Sit at my right hand,
until I make your enemies the footstool of your feet.’^h*

³⁷Therefore, David himself calls him Lord, so how can he be his son?”

^a Exodus 3:6

^b Or “badly mistaken, greatly led astray”

^c Deuteronomy 6:4-5

^d Variants convey the idea “the second is like it (the first)”

^e Leviticus 19:18

^f Or “Messiah”. In Matthew which is addressed to a Jewish readership, ‘Messiah’ is used for the particular verse (EOB).

^g Hebrew text: “YHWH said to my Lord (Adonai)”; see comments on parallel text in Matthew

^h Psalm 110:1 / 109 LXX

The large crowd listened to him with delight. ³⁸In his teaching he told them, “Beware of the scribes! They like to walk in long robes, to be greeted in the marketplace, ³⁹and [to have] the best seats in the synagogues and at banquets. ⁴⁰They devour widows’ houses, and for a pretense^a say long prayers. Such men will be punished most severely.”

The gift of the poor widow

⁴¹Jesus sat down opposite the treasury and watched the crowd putting their money into the treasury. Many who were rich gave much. ⁴²A poor widow came, and she put in two small coins,^b which amount to a quadrans coin.^c ⁴³He called his disciples to himself, and told them, “Amen, I tell you that this poor widow gave more than all those [others] who are giving to the treasury. ⁴⁴For they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on.”

13

The destruction of the Kingdom is foretold – The signs of the end

As Jesus went out of the temple, one of his disciples said to him, “Teacher, see! What [wonderful] stones and buildings!”

²Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down.”

³As he sat on the Mount of Olives facing the temple, Peter, James, John, and Andrew asked him in private, ⁴“Tell us, when will these things take place? What is the sign that these things are all about to be fulfilled?”

⁵Then Jesus began to tell them, “Be careful that no one leads you astray. ⁶Many will come in my Name, saying: ‘I am he!’^d and they will lead many astray.

⁷When you hear of wars and rumors of wars, do not be troubled. Those things must take place, but the end is not [there] yet. ⁸Indeed, nation will rise against nation, and kingdom against kingdom! There will be earthquakes in various places, as well as famines and troubles. These things are [only] the beginning of birth pains.

^a Or “for a show, for a false motive”

^b Literally, lepta (or widow’s mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

^c A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day’s wages for an agricultural laborer.

^d Or, “I am!”

Warning about persecutions – The great tribulation and second coming

⁹But be on your guard, for people will hand you over to the courts^a. You will be beaten in the synagogues, you will stand before rulers and kings for my sake, as a testimony to them. ¹⁰The Good News must first be preached to all the nations. ¹¹When they take you away and arrest you, do not worry in advance. Do not think ahead about what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.

¹²Brother will deliver up brother to death, and the father his [own] child. Children will rise up against parents and cause them to be put to death. ¹³You will be hated by all for my Name's sake, but the one who endures to the end will be saved. ¹⁴But when you see the abomination of desolation^b spoken of by Daniel the prophet^c standing where it should not stand (let the reader understand), then those who are in Judea should flee to the mountains. ¹⁵Then whoever is on the housetop should not go down or enter in to take anything out of the house. ¹⁶He who is in the field should not come back to take his cloak. ¹⁷But woe to those who are with child and to those who nurse babies in those days! ¹⁸Pray that your flight will not be in the winter. ¹⁹For in those days, there will be oppression such as there has not been since the beginning of God's creation until now, and never will be. ²⁰If the Lord had not cut those days short, no one would be saved; but for the sake of the elect whom he chose, he has shortened the days. ²¹Then, if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' do not believe it. ²²For false christs and false prophets will arise, and they will show signs and wonders in order to lead astray, if possible, even the elect. ²³You, therefore, must be on your guard.

Behold, I have told you all things beforehand. ²⁴But in those days, after that tribulation, the sun will be darkened, the moon will not give its light, ²⁵the stars will be falling from the sky, and the powers that are in the heavens will be shaken.^d ²⁶Then, people will see the Son of Man coming in the clouds with great power and glory. ²⁷ After that, he will send out his angels and [they] will gather his elect from the four winds, from the ends of the earth to the ends of the sky.

^a Or "local councils", literally "sanhedrins"

^b Daniel 9:17; 11:31; 12:11

^c CT omits "spoken of by Daniel the prophet"

^d Isaias (Isaiah) 13:10; 34:4

Learning from the fig tree – Call to be watchful

²⁸Learn this parable from the fig tree. When the branch has become tender and puts forth its leaves, you know that the summer is near! ²⁹Likewise, when you see these things taking place, know that it is near, at the doors! ³⁰Amen, I tell you: this generation will not pass away until all these things happen. ³¹Heaven and earth will pass away, but my words will not pass away. ³²But no one knows that day or that hour, not even the angels in heaven, nor the Son, but only the Father. ³³Be on guard! Be alert! You do not know when that time is.

³⁴It is like a man who journeyed to another country. He leaves his house, gives authority to his servants and to each one his task. He also commanded the doorkeeper to keep watch. ³⁵Watch therefore, for you do not know when the lord of the house is coming, whether in the evening, or at midnight, or when the rooster crows, or in the morning. ³⁶But fear that coming suddenly, he might find you sleeping. ³⁷What I tell you, I [also] tell everyone: keep watch!"

14***The plot against Jesus – The anointing of the Lord at Bethany***

It was now two days before the feast of the Passover and of the unleavened bread. The chief priests and the scribes were seeking a way to arrest him by deception in order to kill him. ²They said, "Not during the feast, because there might be a riot of the people."

³While Jesus^a was at Bethany, in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar, and poured the oil over his head. ⁴But there were some who were upset and who said, "Why has this ointment been wasted? ⁵It could have been sold for more than three hundred denarii,^b and given to the poor." They grumbled against her, but Jesus said, "Leave her alone! Why do you trouble her? She has done a good work for me. ⁷You always have the poor with you, and whenever you want to, you can do them good; but you will not always have me! ⁸She has done what she could: she has anointed my body in advance for the burial. ⁹Amen, I tell you: wherever this Good News will be preached throughout the whole world, what she has done will also be told, in memory of her."

^a Greek "he"

^b 300 denarii was about a years wages for an agricultural laborer.

Judas' betrayal – Preparations of the Passover meal

¹⁰Judas Iscariot, who was one of the Twelve, went off to [meet] the chief priests, in order to deliver Jesus to them. ¹¹When they heard this, they were glad, and promised to give him money. Judas^a began to seek sought how he might conveniently deliver him. ¹²On the first day of unleavened bread, when the Jews^b sacrificed the Passover, his disciples asked him, “Where do you want us to go and make preparations so that you may eat the Passover?”

¹³He sent two of his disciples and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, ¹⁴and wherever he enters in, tell the master of the house, ‘The Teacher says, “Where is the guest room, where I may eat the Passover with my disciples?’” ¹⁵He will himself show you a large upper room furnished and ready. Make preparations for us there.”

¹⁶His disciples went out, and came into the city, and found things as he had told them, and they prepared the Passover.

¹⁷When it was evening, Jesus came with the Twelve. ¹⁸As they sat and were eating, Jesus said, “Amen, I tell you: one of you will betray me; the one who eats with me.”

¹⁹They began to be distressed and they asked him, one by one, “Surely not I?” And another said, “Surely not I?”

²⁰He answered them, “It is one of the Twelve, he who dips with me in the dish. ²¹For the Son of Man goes just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man not to have been born.”

The institution of the Eucharist – The Lord's supper

²²As they were eating, Jesus took bread, and after saying a blessing, he broke it, and gave it to them, saying, “Take, eat. This is my body.”

²³He took the cup, and after giving thanks, he gave it to them, and they all drank from it. ²⁴He said to them, “This is my blood of the new^c covenant, which is poured out for many. ²⁵Amen, I tell you: I will not drink of the fruit of the vine until that day when I drink it anew in the Kingdom of God.” ²⁶After singing a hymn^d, they went out to the Mount of Olives.

^a Greek “he”

^b Greek “they”

^c CT omits “new”

^d Probably a Psalm

Peter's denial is foretold – The agony in the garden

²⁷Jesus said to them, “All of you will be made to stumble because of me tonight^a, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’^b ²⁸However, after I am raised up, I will go before you into Galilee.”

²⁹But Peter said to him, “Even if all fall away, I will not!”

³⁰Jesus said to him, “Amen, I tell you that today, this very night, before the rooster crows twice, you will deny me three times!”

³¹But Peter insisted, “If I must die with you, I will not deny you!” And they all said the same thing.

³²They arrived at a place which was named Gethsemane. Jesus said to his disciples, “Sit here while I pray.” ³³He took with him Peter, James, and John, and began to be greatly troubled and distressed. ³⁴He said to them, “My soul is extremely sorrowful, even to death. Stay here, and watch.”

³⁵He went forward a little, fell on the ground, and prayed that, if it were possible, the hour might pass away from him. ³⁶He said, “Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire.”

³⁷He came back, found the disciples sleeping, and said to Peter, “Simon, are you sleeping? Could not you watch one hour? ³⁸Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak!”

³⁹Again, he went away, and prayed, saying the same words. ⁴⁰Once more, he returned, and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. ⁴¹He came the third time and said to them, “Sleep on now, and take your rest. It is enough! The hour has come! Behold, the Son of Man is betrayed into the hands of sinners. ⁴²Arise, let us be on our way, for behold, the one who betrays me is near.”

Judas' kiss of betrayal – The Lord is arrested

⁴³Immediately, while he was still speaking, Judas, one of the Twelve, arrived. With him came a crowd with swords and clubs, sent by the chief priests, the scribes, and the presbyters. ⁴⁴Now, the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” ⁴⁵So when the traitor came, he immediately went up to Jesus and said, “Rabbi! Rabbi!” and kissed him. ⁴⁶They laid their hands on

^a CT omits “because of me tonight”

^b Zechariah 13:7

him and arrested him. ⁴⁷But one of those who stood by drew his sword, and struck the servant of the high priest, cutting off his ear.

⁴⁸Jesus told them, “Have you come out as against a robber, with swords and clubs to seize me? ⁴⁹Every day I was with you in the temple, teaching, and you did not arrest me! But this is [taking place] so that the Scriptures might be fulfilled.”

⁵⁰All his disciples^a left him and fled. ⁵¹A certain young man was following Jesus^b, who only wore a linen cloth [as a tunic]. They^c grabbed him, ⁵²but he left the linen cloth [behind], and fled from them naked^d.

Before the Sanhedrin

⁵³They led Jesus away to the high priest and all the chief priests, the presbyters, and the scribes also came with him.

⁵⁴Peter had followed Jesus from a distance, right into the courtyard of the high priest. He was sitting with the officers, warming himself in the light of the fire. ⁵⁵Now, the chief priests and the whole council were seeking witnesses [to testify] against Jesus in order to put him to death. But they could not find any. ⁵⁶Many gave false testimony against him, and their testimony did not agree with each other. ⁵⁷Some stood up, and bore false witness against Jesus^e, saying: ⁵⁸“We heard him say, ‘I will destroy this sanctuary that is made with hands, and in three days; I will build another made without hands.’” ⁵⁹Even so, their testimony did not agree.

⁶⁰The high priest stood up in their midst and asked Jesus, “Do you have no answer? What is this which these testify against you?” ⁶¹But Jesus remained silent and answered nothing. Again, the high priest asked him, “Are you the Christ^g, the Son of the Blessed?”

⁶²Jesus replied, “I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.”

⁶³At this, the high priest tore his robes and said, “What further need do we have for witnesses? ⁶⁴You have heard the blasphemy! What is your decision?” And they all condemned him as deserving death. ⁶⁵Some began

^a Greek “they”

^b Greek “him”

^c TR and PT read “the young men”

^d Or possibly “wearing only an undergarment” (see also John 21:7)

^e Greek “him”

^f Compare John 2:19

^g Or “Messiah”

to spit on him, to blindfold him, and to beat him with fists, saying, "Prophesy!" And the officers struck him with the palms of their hands.

Peter's threefold denial

⁶⁶As Peter was in the courtyard below, one of the maidservants of the high priest came in, ⁶⁷and seeing Peter warming himself, she looked at him, and said, "You were also with Jesus the Nazarene!"

⁶⁸But he denied it, saying, "I neither know or understand what you are talking about!" He went out on the porch, and the rooster crowed.

⁶⁹When the servant girl saw him there, she began to tell those who stood by, "This is one of them!" ⁷⁰But again, he denied it. A little while later, those who stood by again said to Peter, "Surely you are one of them! You are a Galilean, and your speech shows it." ⁷¹But Peter began to invoke a curse on himself and to swear, "I do not know this man of whom you speak!" ⁷²The rooster crowed the second time, and Peter remembered the word Jesus had spoken to him, "Before the rooster crows twice, you will deny me three times." When he thought about that^a, he broke down and cried.

15

Before Pilate – The Lord is condemned to be crucified

As soon as it was the morning, the chief priests, the presbyters, the scribes and the whole council held a consultation. Having bound Jesus, they carried him away and delivered him to Pilate. ²Pilate asked him, "Are you the King of the Jews?"

And Jesus answered, "You have said it."

³The chief priests accused him of many things. ⁴Again, Pilate asked him, "Do you have no answer? See how many charges they bring against you!"

⁵But Jesus made no further answer, so that Pilate was astonished.

⁶Now, he used to release to the Jews^b one prisoner on the occasion of the feast, whichever one they asked of him. ⁷There was one called Barabbas, who was then in prison with the rebels who had committed murder during the uprising. ⁸The multitude, crying aloud, began to ask Pilate to do as he always did for them. ⁹Pilate answered them, "Do you want me to release to you the King of the Jews?" ¹⁰For he understood that it was from envy that the chief priests had delivered Jesus. ¹¹But the chief priests stirred up the

^a CT omits "when he thought about that"

^b Greek "to them"

crowd so that Pilate would release Barabbas to them, instead [of Jesus].¹²Pilate again asked them, “What then should I do to the one whom you call the King of the Jews?”

¹³“Crucify him!”, they shouted

¹⁴Pilate said to them, “Why, what evil has he done?”

But they shouted even louder, “Crucify him!”

¹⁵Wishing to please the crowd, Pilate released Barabbas to them, and after having Jesus flogged, he handed him over to be crucified.

The Roman soldiers mock Christ

¹⁶The soldiers led Jesus away inside the courtyard which is [called] the Praetorium, and they called together the whole cohort. ¹⁷They clothed him with purple, and weaving a crown of thorns, they put it on his head. ¹⁸They began to salute him, “Hail, King of the Jews!” ¹⁹They struck his head with a reed, spat on him, and bowing their knees, worshiped^a him. ²⁰After mocking him, they stripped him of the purple [cloak] and put his own garments on him. Then they led him out to crucify him.

The Lord's death and burial

²¹Simon of Cyrene, the father of Alexander and Rufus was then returning from the countryside and passing by. The soldiers^b compelled him to go with them so that he might bear Jesus' cross. ²²And they brought Jesus to the place called Golgotha, which means, “The place of a skull.” ²³They offered him wine mixed with myrrh to drink, but he did not take it.

²⁴Then they crucified him and shared his garments among them, casting lots for them to see what each one would take. ²⁵It was the third hour^c when they crucified him. ²⁶The written notice of his accusation was written above him^d, “THE KING OF THE JEWS.” ²⁷With him, they also crucified two rebels; one on his right hand, and one on his left. ²⁸The Scripture was fulfilled, which says, “He was numbered with transgressors.”^e

²⁹Those who passed by blasphemed him, shaking their heads and saying, “So! You who would destroy the sanctuary and rebuild it in three days,
³⁰save yourself [now] and come down from the cross!”

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Greek “they”

^c 9:00 A. M.

^d CT omits “above him”

^e CT omits verse 28.

³¹In the same way the chief priests also, along with the scribes, were mocking him among themselves and saying, “He saved others! He cannot save himself! ³²Let the Christ, the King of Israel, now come down from the cross, so that we may see and believe him.”^a Those who were crucified with him also insulted him.

³³When the sixth hour^b came, there was darkness over the whole land^c until the ninth hour.^d ³⁴At the ninth hour, Jesus cried out with a loud voice, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, my God, why have you forsaken me?”^e

³⁵Some of those who stood by, when they heard this, exclaimed, “Behold, he is calling Elias (Elijah)!”

³⁶One [of them] ran to fill a sponge with vinegar. He put it on a reed and gave it to Jesus to drink. Then he said, “Let us leave him alone and see if Elias (Elijah) will come to take him down.”

³⁷But Jesus cried out with a loud voice and gave up the spirit. ³⁸The veil of the sanctuary was torn in two from the top to the bottom. ³⁹When the centurion who stood there in front of Jesus saw that he had cried out like this and breathed his last, he said, “Truly this man was Son of God!”

⁴⁰There were also women watching from afar, among whom were Mary Magdalene, Mary the mother of James the less and of Joses, and Salome.

⁴¹When Jesus was in Galilee, they had followed him and served him; along with many other women who had come up with him to Jerusalem.

⁴²Evening had now come. Because it was the Preparation Day, (the day before the Sabbath), ⁴³Joseph of Arimathea, (a prominent council member who was also looking for the Kingdom of God,) came forward. He boldly went in to Pilate and asked for Jesus’ body. ⁴⁴Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. ⁴⁵Having been assured of this by the centurion, he granted the body to Joseph.

⁴⁶So Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he rolled a stone against the door of the tomb. ⁴⁷Mary Magdalene and Mary, the mother of Joses, saw where Jesus^f was laid.

^a TR omits “him”

^b Or “noon”

^c Or “earth”

^d 3:00 PM

^e Psalm 22:1 / 21 LXX

^f Greek “he”

16

The Lord's resurrection

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. ²Very early on the first day of the week, they arrived at the tomb when the sun had risen. ³They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" ⁴But when they looked up, they saw that the stone was [already] rolled back, although it was extremely large.

⁵Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. ⁶He said to them, "Do not be amazed! You seek Jesus, the Nazarene, who has been crucified. He has risen! He is not here! Behold, the place where they laid him! ⁷But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he told you.'"

⁸They went out quickly^a and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid.

LONGER ENDING^b:

⁹Now, after Jesus^c had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰She went and told [this to] those who had been with him, as they mourned and wept. ¹¹When they heard that he was alive, and had been seen by her, they disbelieved. ¹²After these things, he was revealed in another form^d to two of them, as they walked, on their way into the country. ¹³They went on their way and told it to the rest who did not believe them, either.

The commission of the Apostles

¹⁴Afterward, Jesus^e was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen. ¹⁵He said to them, "Go into all the world, and preach the Good News to the whole

^a CT omits "quickly"

^b Many ancient manuscripts stop at verse 8. The longer ending is generally not considered to have undisputable canonical authority but it is part of the Patriarchal Text (PT) and therefore included in the main text.

^c Greek "he"

^d Greek μορφή, see Luke 24:13-35; also compare with Philippians 2:4-6

^e Greek "he"

creation^a. ¹⁶He who believes and is baptized will be saved^b; but he who disbelieves will be condemned. ¹⁷These signs will accompany those who believe: in my Name they will cast out demons^c; they will speak with new languages^d; ¹⁸they will take up serpents^e; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover.”

The Ascension

¹⁹And so, the Lord^f, after he had spoken to them, was received up into heaven and sat down at the right hand of God. ²⁰They went out and preached everywhere, the Lord working with them and confirming the word by the signs that accompanied [them]^g. Amen.

^a Compare Matthew 28:19

^b Compare 1 Peter 3:21; Acts 16:30-33

^c Compare Acts 16:18

^d Compare Acts 2:6-12; 1 Corinthians 14:2-19

^e Compare Acts 28:1-7

^f CT adds “Jesus”

^g Some manuscripts omit “Amen”

LUKE

(KATA ΛΟΥΚΑΝ)

1

Luke's motivations and methods

Many^a have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, ²even as those who were eyewitnesses and servants of the word from the beginning have delivered them to us. ³For this reason, it has seemed good to me also, after reviewing the course of all things accurately from the beginning, to write an ordered account to you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.

The birth of John (the Baptist) is announced

⁵In the days of Herod king of Judea, there lived a priest named Zacharias who belonged to the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. ⁶Both of them were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. ⁷Yet, they had no child because Elizabeth was barren, and both were well advanced in years. ⁸Now, it came to pass that while Zacharias was performing his priestly office before God in the order of his division, ⁹according to the custom of the priest's office, that his lot was [drawn] to enter into the sanctuary of the Lord and burn incense. ¹⁰Now, at the time of the incense offering, the whole multitude of the people was praying outside.

¹¹Then, an angel of the Lord appeared to him, standing on the right side of the altar of incense. ¹²Zacharias was startled when he saw the angel and was gripped with fear. ¹³But the angel said to him, "Do not be afraid, Zacharias, because your petition has been heard and your wife Elizabeth will bear you a son, and you shall call his name John. ¹⁴You will have joy and gladness, and many will rejoice at his birth. ¹⁵For he will be great in the sight of the Lord! He will drink no wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. ¹⁶He will bring back many of the children of Israel to the Lord, their God. ¹⁷He will go

^a Perhaps a reference to Matthew (or Proto-Matthew) and Mark

before the Lord^a in the spirit and power of Elias (Elijah), ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord.”

¹⁸Zacharias said to the angel, “How can I be sure of this? For I am an old man, and my wife is well advanced in years!”

¹⁹The angel answered him, “I am Gabriel who stands near before God^b. I was sent to speak to you and to bring you this good news^c. ²⁰Behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their proper time.”

²¹The people were waiting for Zacharias and wondering as he delayed in the sanctuary. ²²When he came out, he could not speak to them and they understood that he had seen a vision in the sanctuary. He continued making signs to them and remained mute. ²³When the days of his service were fulfilled, Zacharias returned to his house. ²⁴After these days, his wife Elizabeth conceived, and she hid herself five months, saying: ²⁵“The Lord has done this to me in the days when he looked at me, in order to take away my disgrace among men.”

The Annunciation of the birth of Jesus

²⁶Now, in the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. ²⁸Having come in, the angel said to her, “Hail, full of grace! The Lord is with you! Blessed are you among women^d!”

²⁹But when she saw him, she was greatly troubled at the saying and considered what kind of greeting this might be. ³⁰The angel said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹Behold, you will conceive in your womb and bring forth a son, and you will call his name ‘Jesus.’ ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, ³³and he will reign over the house of Jacob forever. And to his Kingdom there shall be no end^e.”

³⁴Mary said to the angel, “How can this be, since I do not know a man^f?”

^a Greek “him”

^b Greek ἀρεστικῶς ἐνώπιον τοῦ θεοῦ

^c Or indeed “Good News”

^d CT omits “Blessed are you among women”

^e Used in the Creed of Nicea-Constantinople

^f Or “since I am a virgin?”

³⁵The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow^a you. Therefore, the holy one who is born from you will be called the Son of God. ³⁶Behold, your relative Elizabeth has also conceived a son in her old age and this is the sixth month [of her pregnancy] for her who was called barren. ³⁷For everything spoken by God is possible.”

³⁸Mary said, “Behold, the handmaid of the Lord! Be it to me according to your word.”

And the angel departed from her.

Mary, the Theotokos and new Ark, visits Elizabeth

³⁹In those days, Mary arose and went into the hill country with haste, into a city of Judah. ⁴⁰She entered into the house of Zacharias and greeted Elizabeth. ⁴¹And it happened that when Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²In a loud voice, she exclaimed, “Blessed are you among women, and blessed is the fruit of your womb! ⁴³Why am I so favored, that the mother of my Lord^b should come to me? ⁴⁴For behold, when the voice of your greeting came to my ears, the baby leaped in my womb out of joy! ⁴⁵Blessed is she who believed, for the things which have been spoken to her from the Lord will be fulfilled!”

Mary’s canticle or Magnificat

⁴⁶Mary said,

My soul magnifies the Lord

⁴⁷*And my spirit has rejoiced in God my Savior,*

⁴⁸*for he has looked at the humble state of his handmaid.*

For behold, from now on, all generations shall call me blessed.

⁴⁹*For he who is mighty has done great things for me,*

And Holy is his Name!

⁵⁰*His mercy is for generations of generations on those who fear him.*

⁵¹*He has shown strength with his arm,*

He has scattered the proud in the imagination of their hearts,

⁵²*He has put down princes from their thrones.*

And has exalted the lowly.

^a Compare Exodus 40: 33-35 LXX

^b Compare 2 Samuel 6:9. This verse, coupled with John 1:1,14; 20:28 is the basis for the expression *theotokos* applied to the Virgin Mary at the Council of Ephesus in 431. This is a Christological title used to safeguard the unity of the divine hypostasis of the incarnate Word from the point of conception onward. Luke 1:39-50 parallels 2 Samuel 6 (see Introductory Section – Typologies), indicating that Mary is the fulfilment of the Ark of the Covenant.

*⁵³He has filled the hungry with good things,
He has sent the rich away empty.*

*⁵⁴He has given help to Israel, his servant,
So that he might remember mercy,*

*⁵⁵As he spoke to our fathers,
to Abraham and his seed forever.*

⁵⁶Mary stayed with Elizabeth for about three months, and then returned to her house.

The birth of John the Baptist

⁵⁷Now, the time when Elizabeth should give birth was fulfilled, and she gave birth to a son. ⁵⁸Her neighbors and relatives heard that the Lord had shown his great mercy towards her, and they rejoiced with her. ⁵⁹On the eighth day, they came to circumcise the child and they wanted to name him Zacharias after his father. ⁶⁰But his mother answered, "It shall not be! Instead, he will be called John!"

⁶¹They said to her, "But there is no one among your relatives who is called by this name!" ⁶²They made signs to his father so see what he wanted to have his son called.

⁶³Zacharias asked for a writing tablet and wrote, "His name is John."

They were all very surprised. ⁶⁴Suddenly, his mouth was opened and his tongue was freed. He began to speak, blessing God. ⁶⁵Awe came upon all who lived around them, and people talked about these sayings throughout the entire hill country of Judea. ⁶⁶All those who heard these things took them to heart and exclaimed, "What then will this child be?" The hand of the Lord was with him.

The canticle of Zechariah

⁶⁷His father, Zacharias, was filled with the Holy Spirit, and prophesied, saying:

*Blessed be the Lord, the God of Israel,
for he has visited and worked redemption for his people;
and has raised up a horn of salvation for us
in the house of his servant David
(as he spoke by the mouth of his holy prophets who have been from of old),
salvation from our enemies and from the hand of all who hate us;
to show mercy towards our fathers,
to remember his holy covenant,
the oath which he spoke to Abraham, our father,
to grant to us that we, being delivered out of the hand of our enemies,*

*should offer him divine service without fear,
In holiness and righteousness before him all the days of our life.
And you, child, will be called a prophet of the Most High,
for you will go before the face of the Lord to prepare his ways,
to give knowledge of salvation to his people by the remission of their sins,
because of the tender mercy of our God,
by which the dawn from on high will visit us,
to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace.*

⁸⁰The child was growing up and became strong in spirit, and he was in the desert until the day of his public appearance to Israel.

2

The Nativity of our Lord

In those days, Caesar Augustus issued a decree that a census should be taken of the entire [Roman] world. ²This was the first census made when Quirinius was governor of Syria. ³All went to enroll themselves, everyone to his own city. ⁴Because he was of the house and family of David, Joseph left the city of Nazareth in Galilee and went up to Judea, to the city of David which is called Bethlehem. ⁵He did so to enroll himself with Mary who was pledged to be married to him as wife and who was pregnant.

⁶While they were there, the time came for her to deliver her child. ⁷She gave birth to her firstborn^a son and wrapped him in swaddling clothes. She laid him in a manger because there was no room for them in the inn^b. ⁸There were shepherds in the same countryside, staying in the field and keeping watch by night over their flock. ⁹And behold, an angel of the Lord stood by them and the glory of the Lord shone around them, and they were terrified. ¹⁰The angel said to them, "Do not be afraid, for behold, I bring you Good News of great joy which will be for all the people. ¹¹For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord. ¹²This is the sign to you: you will find a baby wrapped in strips of cloth^c, lying in a manger." ¹³Suddenly, there was with the angel a multitude of the heavenly host praising God, and saying:

*¹⁴Glory to God in the highest,
on earth peace and good will toward men^d.*

^a See Appendix

^b Or perhaps "guest room"

^c Or "swaddling clothes"

^d Or "peace among those whom he favors, peace among people of good will" (CT)

The shepherds' visit

¹⁵When the angels went away from them into heaven, the shepherds said one to another, "Let us go to Bethlehem now and see what has taken place, which the Lord has made known to us." ¹⁶They came with haste and found both Mary and Joseph, and the baby was lying in the manger. ¹⁷When they saw it, they widely spread the news which was spoken to them about this child. ¹⁸All who heard it were filled with wonder when they heard what the shepherds were saying. ¹⁹But Mary kept all these sayings, pondering them in her heart. ²⁰The shepherds returned, glorifying and praising God for all the things which they had heard and seen, just as it was told them.

The Circumcision of our Lord – The Presentation in the Temple

²¹When the eight days were fulfilled and time came for the circumcision of the child, he was named Jesus, the name given by the angel before he was conceived in the womb.

²²And when the days of their purification according to the law of Moses were fulfilled, Joseph and Mary brought him up to Jerusalem, to present him to the Lord. ²³(For it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord").^a ²⁴[They also brought him] to offer a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."^b

²⁵Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. ²⁶It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's anointed.^c ²⁷He came in the Spirit into the temple. The parents brought in the child Jesus in order to do according to the custom of the law concerning him. ²⁸Then Simeon took Jesus in his arms and blessed God, saying,

²⁹*Now you let your servant depart in peace, Master,
according to your word,
³⁰for my eyes have seen your salvation,
³¹which you have prepared before the face of all peoples;
³²a light to enlighten the gentiles^d,
and the glory of your people Israel.*

^a Exodus 13:2,12

^b Leviticus 12:8

^c Or "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

^d Or "a light of revelation to the nations"

³³Joseph^a and his mother were wondering at the things which were spoken concerning him. ³⁴Simeon blessed them and said to Mary, his mother,

“Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. ³⁵Yes, a sword will pierce through your own soul, so that the thoughts of many hearts may be revealed.”

³⁶There was a certain Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, ³⁷and she had been a widow for about eighty-four years), who did not depart from the temple, offering divine service with fastings and petitions night and day. ³⁸Coming up at that very hour, she gave thanks to the Lord and spoke of Jesus^b to all those who were looking for redemption in Jerusalem.

Return to Nazareth of Galilee

³⁹When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. ⁴⁰The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him. ⁴¹His parents went every year to Jerusalem at the feast of the Passover.

Jesus as a twelve-year old in the temple

⁴²When he was twelve years old, they went up to Jerusalem according to the custom of the feast, ⁴³and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother did not know it. ⁴⁴Supposing him to be in the company, they went a day’s journey and looked for him among their relatives and acquaintances. ⁴⁵When they did not find him, they returned to Jerusalem, looking for him. ⁴⁶After three days, they found him in the temple, sitting among the teachers, both listening to them and asking them questions. ⁴⁷All who heard him were amazed by his understanding and answers. ⁴⁸When his parents^c saw him, they were astonished, and his mother said to him, “Son, why have you treated us this way? Behold, your father and I were anxiously looking for you.”

⁴⁹He said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?” ⁵⁰They did not understand the saying which he spoke to them. ⁵¹Then he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in

^a CT reads “his father” instead of “Joseph”

^b Greek “him”

^c Greek “they”

her heart. ⁵²And Jesus increased in wisdom and stature, as well as in favor with God and men.

3

The ministry of John the Baptist

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ²during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. ³He came into the entire region around the Jordan, preaching the baptism of repentance for remission of sins. ⁴As it is written in the book of the words of Isaias (Isaiah) the prophet:

*The voice of one crying in the wilderness,
‘Make ready the way of the Lord.
Make his paths straight.
⁵Every valley will be filled.
Every mountain and hill will be brought low.
The crooked will become straight,
and the rough ways smooth.
⁶All flesh will see God’s salvation.’⁷*

⁷To the multitudes who went out to be baptized by him, John said, “You offspring of vipers, who warned you to flee from the wrath to come? ⁸Therefore, bring forth fruits worthy of repentance. Do not begin to say among yourselves, ‘We have Abraham for our father;’ for I tell you that God is able to raise up children to Abraham from these stones! ⁹Even now the axe also lies at the root of the tree, and so every tree that does not bring forth good fruit is [to be] cut down and thrown into the fire.”

¹⁰The multitudes asked him, “What then must we do?”

¹¹John^b answered them, “Whoever has two coats should give to the one who has none. Who has food should do likewise.”

¹²Tax collectors also came to be baptized, and they asked him, “Teacher, what must we do?”

¹³He replied, “Do not collect more than what is appointed to you.”

¹⁴Soldiers also asked him, “What about us? What must we do?”

^a Isaias (Isaiah) 40:3-5

^b Greek “he”

He said to them, “Extort from no one by violence and do not accuse anyone wrongfully. Be satisfied with your wages.”

¹⁵As the people were in expectation, and everyone reasoned in their hearts concerning John, whether perhaps he was the Christ, ¹⁶John answered them all, “I indeed baptize you with water, but he comes who is more powerful than I! I am not worthy to untie the strap of his sandals! He will baptize you in the Holy Spirit and fire! ¹⁷His fan is in his hand, and he will thoroughly cleanse his threshing floor. He will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire.”

¹⁸With many other exhortations, he preached Good News to the people, ¹⁹but Herod the tetrarch, being reproved by him for Herodias, his brother’s^a wife and for all the evil things which he had done, ²⁰added this also to them all, that he shut up John in prison.

Theophany: The Lord’s Baptism

²¹Now it happened, after all the people were baptized, that Jesus was also baptized. As he was praying, the sky^b was opened, ²²and the Holy Spirit descended in a bodily form as a dove on him. A voice came out of heaven^c, saying “You are my beloved Son! In you I am well pleased.”

²³Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, ²⁴the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ²⁵the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, ²⁷the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ²⁸the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, ²⁹the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ³⁰the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, ³¹the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, ³²the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ³³the son of Amminadab, the son of Aram,^d the son of Hezron, the son of Perez, the son of Judah, ³⁴the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ³⁶/the son of

^a TR reads “brother Philip’s” instead of “brother’s”

^b Or “heaven”

^c Or “the sky”

^d CT reads “Admin, the son of Arni” instead of “Aram”

Cainan^a/, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸the son of Enos, the son of Seth, the son of Adam, the son of God.

4

The temptation in the desert

Full of the Holy Spirit, Jesus returned from the Jordan, and was led by the Spirit into the wilderness. ²For forty days, he was tempted by the devil. He ate nothing in those days and afterward, when they were completed, he was hungry. ³The devil said to him, “If you are the Son of God, command this stone to become bread!”

⁴Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’”^b

⁵Leading him up on a high place, the devil showed him all the kingdoms of the world in a moment of time. ⁶The devil said to him, “I will give you all this authority and their glory, for it has been delivered to me and I give it to whomever I want. ⁷If you therefore will worship^c me, it will all be yours.”

⁸Jesus answered him, “Get behind me Satan!^d For it is written, ‘You shall worship the Lord your God, and to him only shall you offer divine service.’”^e

⁹The devil^f led him to Jerusalem, set him on the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here, ¹⁰for it is written,

‘He will put his angels in charge of you, to guard you;’

¹¹and,

*‘On their hands they will bear you up,
lest perhaps you dash your foot against a stone.’^g*

^a This extra Cainan entry may be an transcription error made by an early copyist.

^b Deuteronomy 8:3. CT omits “but by every word of God”

^c *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^d CT omits “Get behind Me, Satan!”

^e Deuteronomy 6:13

^f Greek “he”

^g Psalm 91:11-12 / 90 LXX

¹²In reply, Jesus said to him, “It has been said, ‘You shall not tempt the Lord your God.’”^a

¹³When the devil had completed every temptation, he departed from him until another time.

The Lord’s ministry in Galilee and his rejection in Nazareth

¹⁴Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. ¹⁵He taught in their synagogues, being glorified by all.

¹⁶He came to Nazareth, where he had been brought up. As was his custom, he entered into the synagogue on the Sabbath day and stood up to read. ¹⁷The scroll of the prophet Isaias (Isaiah) was handed to him. He opened the book, and found the place where it was written:

*¹⁸The Spirit of the Lord is on me,
because he has anointed me to preach Good News to the poor.
He has sent me to heal the brokenhearted,^b
to proclaim release to the captives,
recovering of sight to the blind,
to deliver those who are crushed,
¹⁹and to proclaim the acceptable year of the Lord:*

²⁰He closed the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. ²¹He began to tell them, “Today, this Scripture has been fulfilled in your hearing.”

²²All testified about him and marveled at the gracious words which came out of his mouth; and they said, “Is not this Joseph’s son?”

²³He said to them, “With doubt, you will quote me this proverb, ‘Physician, heal yourself! Whatever we have heard was done at Capernaum, do also here in your hometown.’” ²⁴He continued, “Amen, I tell you that no prophet is acceptable in his hometown. ²⁵But I tell you in truth, there were many widows in Israel in the days of Elias (Elijah), when the sky was shut up three years and six months, when a great famine came all over the land. ²⁶Elias (Elijah) was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. ²⁷There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian.”

^a Deuteronomy 6:16

^b CT omits “to heal the brokenhearted”

^c Isaias (Isaiah) 61:1-2

²⁸As they heard these things, all were filled with wrath in the synagogue. ²⁹They rose up, threw him out of the city, and led him to the edge of the hill that their city was built on in order to throw him off the cliff. ³⁰But he, passing through their midst, went his way.

The healing of a demoniac in Capernaum

³¹He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day, ³²and they were astonished at his teaching because his word was with authority. ³³In the synagogue, there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, ³⁴“Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!”

³⁵Jesus rebuked him, saying, “Be silent, and come out of him!” When the demon had thrown the man among them, he came out of him, having done him no harm.

³⁶Amazement came on all, and they spoke together, one with another, saying, “What is this word? For he commands the unclean spirits with authority and power, and they come out!” ³⁷News about him went out into every place of the surrounding region.

The healing of Peter's (Simon's) mother in law – Other healings

³⁸He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. ³⁹He stood over her, rebuked the fever, and it left her. Immediately, she rose up and served them. ⁴⁰When the sun was setting, all those who had anyone sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. ⁴¹Demons also came out from many, crying out, and saying, “You are the Christ, the Son of God!” Rebuking them, Jesus^a did not allow them to speak, because they knew that he was the Christ.

⁴²When it was day, he departed and went into an uninhabited place. The people were looking for him and came to [see] him. They held on to him in order to prevent Jesus from leaving them. ⁴³But he said to them, “I must preach the Good News of the Kingdom of God to the other cities also. I have been sent for this reason!” ⁴⁴And he continued preaching in the synagogues of Galilee.

^a Greek “he”

5

The calling of Simon (Peter), James and John

Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret. ²He saw two boats standing by the lake, but the fishermen had gone out of them and they were washing their nets. ³Jesus^a entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. ⁴When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

⁵Simon answered him, "Master, we worked all night and took nothing! But at your word, I will let down the net." ⁶When they had done this, they caught a great multitude of fish, and their net was breaking. ⁷They beckoned to their partners in the other boat, that they should come and help them. They came and filled both boats, so [much] that they began to sink. ⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord!" ⁹He and all who were with him were amazed at their catch of fish; ¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid! From now on, you will be catching people alive."

¹¹When they had brought their boats to shore, they left everything and followed him.

The healing of a leper

¹²It happened, while he was in one of the cities, that there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

¹³Jesus stretched out his hand and touched him, saying, "I want to! Be made clean."

Immediately the leprosy left him. ¹⁴Jesus commanded him to tell no one, "But go your way, show yourself to the priest, and offer for your cleansing according to what Moses commanded, as a testimony to them." ¹⁵Still, the report concerning him spread much more, and great multitudes came together to hear and to be healed by him of their infirmities. ¹⁶But he withdrew himself into the desert and prayed.

^a Greek "he" (also in verse 13, 15, 17 and 27)

The healing of a paralytic

¹⁷It happened on one of those days, that Jesus was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal the people. ¹⁸Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. ¹⁹Not finding a way to bring him in because of the crowd, they went up to the housetop and let him down through the tiles with his cot, right in the center, in front of Jesus. ²⁰Seeing their faith, he said to him, "Man, your sins are forgiven you."

²¹The scribes and the Pharisees began to wonder, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"

²²But Jesus, perceiving their thoughts, answered them, "Why are you reasoning in your hearts in such a way? ²³Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' ²⁴But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

²⁵Immediately, the man rose up before them and took up what he was laying on, and departed to his house, glorifying God. ²⁶Amazement took hold of all, and they glorified God. They were filled with fear, saying, "We have seen strange things today!"

The calling of Levi (Matthew)

²⁷After these things, Jesus^a went out and saw a tax collector named Levi sitting at the tax office. He said to him, "Follow me!"

²⁸Levi left everything, got up and began to follow Jesus. ²⁹He made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. ³⁰The scribes and the Pharisees murmured against Jesus' disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" ³¹Jesus answered them, "Those who are healthy have no need for a physician, but those who are sick do. ³²I have not come to call the righteous, but sinners to repentance."

About fasting

³³They asked him, "Why do John's disciples often fast and pray, like also the disciples of the Pharisees, but yours eat and drink?"

^a Greek "he"

³⁴Jesus^a said to them, “Can you make the friends of the bridegroom fast, while the bridegroom is with them? ³⁵But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.” ³⁶He also told them a parable: “No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. ³⁷No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. ³⁸But new wine must be put into fresh wineskins, and both are preserved. ³⁹No man having drunk old wine immediately desires new, for he says, ‘The old is better!’”

6

About the Sabbath

On a certain Sabbath day, Jesus was walking through the grain fields. His disciples plucked heads of grain and ate them, rubbing the heads in their hands. ²But some among the Pharisees asked them, “Why do you do what is not lawful on the Sabbath day?”

³Jesus answered them with these words, “Have not you read what David did when he was hungry, along with those who were with him? ⁴How he entered into the house of God, took and ate the show bread^b and also gave it to those who were with him, even though it is not lawful to eat [from it] except for the priests alone?” ⁵He said to them, “The Son of Man is lord of the Sabbath.”

⁶On another Sabbath, Jesus entered into the synagogue and taught. A man was there whose right hand was withered. ⁷The scribes and the Pharisees were watching him, to see if he would heal on the Sabbath, so that they might find an accusation against him. ⁸But Jesus knew their thoughts. He said to the man who had the withered hand, “Rise up, and stand in the midst [of all];” and the man arose and stood up. ⁹Then Jesus said to them, “I will ask you something: Is it lawful to do good on the Sabbath, or to do harm? To save a life, or to kill?” ¹⁰He looked around at all of them and said to the man, “Stretch out your hand!” The man did so, and his hand was restored [and became] as healthy as the other. ¹¹However, the scribes and the Pharisees^c were filled with rage and talked with one another about what they might do to Jesus.

^a Greek “he”

^b Or “bread of the presence”

^c Greek “they”

The Twelve

¹²It happened in these days, that Jesus^a went out into the mountain to pray; and he continued all night, in prayer to God. ¹³When day came, he called his disciples and chose twelve from among them, which he also named ‘apostles’^b: ¹⁴Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; ¹⁵Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; ¹⁶Judas the son of James; and Judas Iscariot, who also became a traitor. ¹⁷He came down with them and stood on a level place. A large number of his disciples and of people from all Judea, Jerusalem, and the sea coast of Tyre and Sidon, came to hear him and to be healed of their diseases. ¹⁸Those who were troubled by unclean spirits also came, and they were healed. ¹⁹The whole multitude desired to touch him because power came out from him and healed them all.

The Lord's sermon

²⁰Jesus looked up to his disciples, and said,

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

²¹*Blessed are you who hunger now,
for you will be filled.*

*Blessed are you who weep now,
for you will laugh.*

²²*Blessed are you when men shall hate you,
and when they shall exclude and mock you,
and throw out your name as evil for the sake 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 did the same thing to the prophets.*

²⁴*But woe to you who are rich!
For you have received your consolation.*

²⁵*Woe to you, you who are full now,
for you will be hungry.*

*Woe to you who laugh now,
for you will mourn and weep.*

²⁶*Woe to you,^c when all^d men speak well of you,*

^a Greek “he”

^b Which means “sent”

^c Other manuscripts omit “to you”

^d Other manuscripts omit adds “all”

for their fathers did the same thing to the false prophets.

Love for one's enemies

²⁷But I tell you who hear: love your enemies, do good to those who hate you, ²⁸bless those who curse you, and pray for those who mistreat you. ²⁹To the one who strikes you on the cheek, offer also the other [cheek]. If someone takes away your cloak, do not refuse your coat also. ³⁰Give to anyone who asks you, and if anyone takes what belongs to you, do not demand it back.

³¹As you would like others to do to you, do the same to them. ³²If you love those who love you, what credit is that to you? Even sinners love those who love them! ³³If you do good to those who do good to you, what credit is that to you? For even sinners do the same! ³⁴If you lend to those from whom you hope to receive [back], what credit is that to you? Even sinners lend to sinners, to receive back as much. ³⁵But love your enemies, and do good, and lend, expecting nothing back. Then your reward will be great and you will be children of the Most High, for he is kind [even] to the ungrateful and evil.

*³⁶Therefore, be merciful,
even as your Father is also merciful.*

*³⁷Do not judge,
and you will not be judged.
Do not condemn,
and you will not be condemned.
Set free,
and you will be set free.*

³⁸Give, and it will be given to you: a good measure, pressed down, shaken together, and overflowing will be given to you.^a For with the same measure you measure, it will be measured back to you.”

The beam and the speck – Judging others – The tree and its fruits

³⁹He spoke a parable to them. “Can the blind guide the blind? Will they not both fall into a pit? ⁴⁰A disciple is not above his teacher, but after being fully trained, everyone will be like their teacher. ⁴¹Why do you see the speck of chaff that is in your brother’s eye but do not consider the beam that is in your own eye? ⁴²Or how can you say to your brother, ‘Brother, let me remove the speck of chaff that is in your eye,’ when you do not see the beam that is in your own eye? You hypocrites! First, remove the beam from your own eye, and then you will be able to see clearly in order to remove

^a Literally “into your bosom.”

the speck of chaff that is in your brother's eye. ⁴³For there is no good tree that brings forth rotten fruit, or any rotten tree that produces good fruit. ⁴⁴Indeed, each tree is known by its own fruit! People do not gather figs from thorns, nor do they pick up grapes from a bramble bush. ⁴⁵Out of the good treasure of his heart, a good person brings out what is good, but out of the evil treasure of his heart, one who is evil brings out what is evil. For out of the overflowing of the heart, the^a mouth speaks.

Those who say 'Lord, Lord' – Building on rock or sand

⁴⁶Why do you call me, 'Lord, Lord,' and do not do what I say? ⁴⁷I will show you what the person is like who comes to me, hears my words and does them. ⁴⁸He is like a man building a house who dug and went deep, and laid a foundation on the rock. When a flood arose, the water^b rushed against that house but could not shake it, because it was founded on the rock. ⁴⁹But the one who hears and does not practice is like a man who built a house on the ground without a foundation. The stream rushed against it, and at once it fell down; and the ruin of that house was great."

7

The healing of the Centurion's servant

When Jesus had finished speaking all that he wanted the people to hear, he entered into Capernaum. ²There was the servant of a certain centurion, a man highly valued by his master who was sick and at the point of death. ³When the centurion heard about Jesus, he sent to him presbyters of the Jews to ask him to come and save his servant. ⁴When they came to Jesus, they pleaded earnestly with him saying, "This man deserves to have you do this ⁵because he loves our nation and [even] built our synagogue for us." ⁶Jesus went along with them, but as he was approaching the house, the centurion sent word to him by some friends to say to him, "Lord, do not trouble yourself, for I am not worthy for you to come under my roof. ⁷Therefore, I did not even think myself worthy to come to you. But [only] say the word and my servant will be healed. ⁸For I am also a man placed under authority, and I have soldiers under my command.^c I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

⁹When Jesus heard these things, he marveled at him. Turning around, he said to the multitude who followed him, "I tell you, I have not found such

^a Greek "his"

^b Greek "stream"

^c Greek "myself"

great faith even in Israel!" ¹⁰And the messengers, returning to the house, found that the servant who had been sick was [now] well.

The raising of the son of the widow of Nain

¹¹Soon afterwards, Jesus went to a city called Nain. Many of his disciples, along with a great multitude, went with him. ¹²Now, when Jesus drew near to the gate of the city, behold, a dead person was being carried out, who was the only son of his mother, and she was a widow. Many people of the city were with her. ¹³When the Lord saw her, he had compassion on her, and said to her, "Do not cry." ¹⁴He came near and touched the coffin, and the bearers stood still. He then said, "Young man, I tell you, arise!" ¹⁵And the dead man sat up, and began to speak. Jesus then gave him to his mother.

¹⁶They were all filled with awe and glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" ¹⁷This news concerning Jesus spread throughout Judea and in all the surrounding countryside.

Messengers from John the Baptist – The Lord's own witness about John

¹⁸John's disciples told the Baptist^a about all these things. ¹⁹John called two of his disciples and sent them to Jesus to ask, "Are you the one who is coming, or should we look for another?" ²⁰When the men had come to Jesus, they said, "John the Baptizer has sent us to you, saying: 'Are you the one who is coming or should we look for another?'"

²¹At that very time, Jesus had been healing many diseases, plagues and evil spirits; and had given sight to many who were blind. ²²Jesus answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have Good News preached to them. ²³Blessed is he who is not offended by me!"

²⁴When John's messengers had departed, Jesus^b began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed and live delicately are in kings' courts. ²⁶But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. ²⁷This is he of whom it is written,

'Behold, I send my messenger before your face,

^a Greek "him" ("Baptist" inserted for clarification)

^b Greek "he"

who will prepare your way before you.^a

²⁸For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer; yet whoever is least in the Kingdom of God is greater than he.”

²⁹When all the people and the tax collectors heard this, they declared God to be just since they had been baptized with John’s baptism. ³⁰However, the Pharisees and the lawyers rejected God’s purpose^b, not being baptized by him themselves.

³¹But the Lord said^c, “to what, then, can I compare the people of this generation? What are they like? ³²They are like children who sit in the marketplace and who call one another, saying: ‘We played the pipes to you, and you did not dance! We mourned, and you did not weep!’ ³³For John the Baptizer came neither eating bread nor drinking wine, and you say, ‘He has a demon!’ ³⁴The Son of Man came eating and drinking, and you say, ‘Behold, a glutton and a drunkard; a friend of tax collectors and sinners!’ ³⁵Yet Wisdom is justified by all her children.”

A sinful woman is forgiven

³⁶One of the Pharisees invited Jesus to eat with him. He entered into the Pharisee’s house, and sat at the table. ³⁷And behold, a woman who was a sinner in the city, when she learned that he was at table in the Pharisee’s house, brought an alabaster jar of perfume. ³⁸Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the perfumed oil. ³⁹Now, when the Pharisee who had invited Jesus saw this, he said to himself, “If this man was a prophet, he would have perceived who is touching him and what kind of woman this is, that she is a sinner.”

⁴⁰Jesus said to him, “Simon, I have something to tell you.”

He said, “Speak, teacher.”

⁴¹“A certain lender had two debtors. One owed five hundred denarii, and the other fifty. ⁴²When they could not pay, he forgave them both. Then, which of them will love him the most?”

⁴³Simon answered, “The one to whom he forgave the most I suppose.”

Jesus said to him, “You have judged correctly.” ⁴⁴Turning to the woman, he said to Simon, “Do you see this woman? I entered into your house, and you

^a Malachi 3:1

^b Or possibly “rejected the counsel (purpose) of God for themselves”

^c Other manuscripts omit “But the Lord said,”

gave me no water for my feet; but she has wet my feet with her tears and wiped them with the her hair. ⁴⁵You gave me no kiss, but since the time I came in, she has not ceased to kiss my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with perfume. ⁴⁷Therefore, I tell you, her sins, which are many, are forgiven because she has loved much. But the one to whom little is forgiven loves little.” ⁴⁸Jesus^a said to her, “Your sins are forgiven.”

⁴⁹Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?”

⁵⁰And Jesus said to the woman, “Your faith has saved you. Go in peace.”

8

The women disciples of the Lord

Soon afterwards, Jesus^b went through cities and villages, preaching and bringing the Good News of the Kingdom of God. With him were the Twelve, ²and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; ³Joanna, the wife of Chuzas, Herod’s steward; Susanna; and many others; who served him^c from their possessions.

The parable of the sower – About parables

⁴When a great multitude came together, and people from every city were coming to him, he spoke by a parable. ⁵“A farmer went out to sow his seed. As he sowed, some fell along the wayside, and it was trampled under foot, and the birds of the sky devoured it. ⁶Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. ⁷Other fell among the thorns, and the thorns grew with it, and choked it. ⁸Other fell into the good ground, grew, and brought forth fruit a hundred times.” As he said this, he called out, “Let anyone with ears to hear listen!”

⁹Then his disciples asked him, “What does this parable mean?”

¹⁰Jesus replied, “To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that ‘seeing they may not see, and hearing they may not understand.’^d ¹¹Now, this what the parable means: The seed is the word of God. ¹²Those along the wayside are those who hear. Then, the devil comes and takes away the word from their

^a Greek “he”

^b Greek “he”

^c Other manuscripts read “them” instead of “him”

^d Isaiah (Isaiah) 6:9

heart, so that they may not believe and be saved. ¹³Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. ¹⁴What fell among the thorns is those who have heard, and as they go on their way they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. ¹⁵As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.

The lamp – Nothing is secret

¹⁶No one who has lit a lamp covers it with a lid, or puts it under a bed. Instead, it is put on a stand so that those who enter in may see the light. ¹⁷Nothing is hidden that will not be revealed. Nothing is secret that will not be known and come to light. ¹⁸Therefore, be careful how you hear. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him.”

The Lord's true family

¹⁹His mother and brothers^a came to him, but they could not come near him because of the crowd. ²⁰It was reported to him, “Your mother and your brothers are standing outside, desiring to see you.”

²¹But Jesus^b answered, “My mother and my brothers are those who hear the word of God and do it.”

The calming of the storm

²²On one of those days, he entered into a boat with his disciples and said to them, “Let us go over to the other side of the lake.” And so, they launched out. ²³But as they sailed, Jesus^c fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. ²⁴His disciples came to him, and awoke him, saying, “Master, master, we are dying!” He awoke, rebuked the wind and the raging of the water, and they ceased, and it was calm.^d ²⁵He said to them, “Where is your faith?” In fear and amazement, they said to one another, “Who is this, then, that he commands even the winds and the water, and they obey him?” ²⁶Then, they reached the country of the Gadarenes, which is opposite Galilee.

^a See Appendix

^b Greek “he”

^c Greek “he”

^d See Psalm 107:29 / 106 LXX

The healing of a demoniac – The demons expelled in the herd of swine

²⁷When Jesus stepped ashore, a man from the town who had had demons for a long time came to meet him. ^aThis man wore no clothes, and he did not live in a house, but in the tombs. ²⁸When he saw Jesus, he cried out and fell down before him. With a loud voice, he said, “What do you want from me^b, Jesus, you Son of the Most High God? I beg you, do not torment me!” ²⁹(For Jesus was commanding the unclean spirit to come out of the man). The unclean spirit had often seized the man and he was [now] kept under guard, bound with chains and fetters. [But he had been] breaking the chains and was driven by the demon into the deserts.

³⁰Jesus asked him, “What is your name?”

He said, “Legion,” for many demons had entered into him. ³¹And they begged him not to command them to go into the abyss. ³²Now, there was a large herd of swine feeding on the mountain, and they begged him that he would allow them to enter into those [pigs]; and Jesus allowed them. ³³The demons came out from the man and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. ³⁴When the people who fed the pigs saw what had happened, they fled and told the story in the city and in the countryside.

³⁵Then, people went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus’ feet, clothed and in his right mind; and they were afraid. ³⁶Those who had seen it told the people how the demon-possessed man had been delivered. ³⁷All the people of the surrounding country of the Gadarenes asked Jesus^d to depart from them, because they were extremely afraid. So he got into the boat and went back. ³⁸The man from whom the demons had gone out begged to go with Jesus, but Jesus sent him away, saying: ³⁹“Return to your house and proclaim what great things God has done for you.” So the man went on his way, proclaiming throughout the whole city what great things Jesus had done for him.

The healing of Jairus’ daughter and of the woman with an issue of blood

⁴⁰When Jesus returned, the multitude welcomed him, for they were all waiting for him. ⁴¹And behold, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus’ feet and begged him to come

^a Some translations connect the “for a long time” clause with the second part of the verse (the fact that the man wore no clothes, etc) instead of the first part (how long he had been possessed)

^b Literally “What do I have to do with you”

^c Greek ἐσώθη (may also mean “saved, rescued, healed”)

^d Greek “him”

to his house ⁴²because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him. ⁴³There was a woman who had a flow of blood for twelve years and who had spent all she had on physicians^a, but she could not be healed by any. ⁴⁴She came behind him and touched the fringe^b of his cloak. Immediately, the flow of her blood stopped. ⁴⁵Jesus said, “Who touched me?”

As everyone was denying it, Peter and those with him said, “Master, the people are crowding and pressing against you^c, and you ask, ‘Who touched me?’”

⁴⁶But Jesus said, “Someone has touched me, for I perceived that power has gone out from me.” ⁴⁷When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, she declared to him in the presence of all the people why she had touched him, and how she had been healed immediately. ⁴⁸He said to her, “Daughter, be of good cheer! Your faith has made you well. Go in peace.”

⁴⁹While Jesus was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.”

⁵⁰But when Jesus heard it, he answered, “Do not be afraid! Only believe, and she will be healed.”

⁵¹When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, James, as well as the father of the child and her mother. ⁵²All were weeping and mourning the girl^d, but Jesus said, “Do not weep! She is not dead, but sleeping.”

⁵³But they mocked him, knowing that she was dead. ⁵⁴Jesus put them all outside, and taking the girl by the hand, he called, “Child, arise!” ⁵⁵Her spirit returned, and she immediately got up. He ordered that something to eat should be given to her. ⁵⁶Her parents were amazed, but he commanded them to tell no one what had been done.

^a Other manuscripts omit “and who had spent all she had on physicians”

^b Or “tassel”

^c Other manuscripts omit “and you say, ‘Who touched me?’”

^d Greek “her”

9

The commission of the Twelve apostles

Calling his twelve disciples^a together, Jesus gave them power and authority over all demons, and [power] to cure diseases. ²He sent them forth to preach the Kingdom of God and to heal the sick. ³Jesus said to them, “Do not take anything for the journey - no staff, no bag, no bread, no money, no extra tunic. ⁴Whatever house you enter, stay there until you leave from there. ⁵Wherever people do not welcome you, shake the dust off your feet when you leave their town, as a testimony against them.”

⁶They departed and went throughout the villages, preaching the Good News, and healing everywhere.

Herod's view of Jesus

⁷Now, Herod the tetrarch heard of all that was done by Jesus. He was very perplexed, because it was said by some that John had risen from the dead. ⁸Some said that Elias (Elijah) had appeared, and others that one of the old prophets had risen again. ⁹Herod said, “I have beheaded John, but who is this about whom I hear such things?” And he desired to see Jesus.

¹⁰When they returned, the apostles told him what things they had done.

Then, Jesus took them with him and they withdrew to a deserted place [which was part] of a city called Bethsaida^b.

The feeding of the five thousand

¹¹But the crowd perceived this and followed him. Jesus welcomed them, spoke to them about the Kingdom of God, and cured those who needed healing. ¹²Late in the afternoon, the Twelve came to him and said, “Send the people away, so that they may go into the surrounding villages and farms to find lodging and get food, for we are here in a deserted place.”

¹³But Jesus said to them, “You give them something to eat.”

They replied, “We have no more than five loaves and two fish, unless we go and buy food for all these people.” ¹⁴(For they were about five thousand men).

Jesus then said to his disciples, “Make them sit down in groups of about fifty each.” ¹⁵They did so, and made them all sit down. ¹⁶He took the five loaves and the two fish, and looking up to heaven, he blessed them, and

^a Other manuscripts read “the Twelve” instead of “his twelve disciples”

^b Other translations “And he took them, and withdrew in private to a city called Bethsaida”

broke them, and gave them to the disciples to set before the multitude. ¹⁷Everybody ate, and all were satisfied. The disciples gathered up twelve baskets of broken pieces that were left over.

Peter's confession of faith – The Lord's passion is announced

¹⁸Once, as Jesus^a was praying alone and the disciples were with him, he asked them, "Who do the multitudes say that I am?"

¹⁹They answered, "John the Baptizer,' but others say, 'Elias (Elijah),' and others, that one of the old prophets is risen again."

²⁰Jesus said to them, "But who do you say that I am?"

Peter answered, "The Christ of God!"

²¹But he warned them, and commanded them to tell this to no one, ²²saying, "The Son of Man must suffer many things and be rejected by the presbyters, the chief priests and the scribes, and be killed, and the third day be raised up."

Requirements for discipleship

²³Jesus said to all, "Anyone who desires to come after me must deny himself, take up his cross daily,^b and follow me. ²⁴For whoever desires to save his life will lose it, but whoever will lose his life for my sake will save it. ²⁵Indeed what profit is there if someone gains the whole world but loses or forfeits his own self? ²⁶If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels. ²⁷But I tell you the truth: There are some who stand here who will in no way taste of death, until they see the Kingdom of God."

The Lord's transfiguration

²⁸About eight days after these sayings, Jesus took with him Peter, John, and James, and went up to the mountain to pray. ²⁹As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. ³⁰And behold, two men were talking with him, who were Moses and Elias (Elijah). ³¹They appeared in glory and spoke of his departure^c, which he was about to accomplish in Jerusalem.

³²Now, Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory and the two men who

^a Greek "he"

^b Some manuscripts omit "daily"

^c Literally, "exodus"

stood with him. ³³As Moses and Elias (Elijah)^a were departing from him, Peter said to Jesus, “Master, it is good for us to be here! Let us make three tents: one for you, one for Moses, and one for Elias (Elijah)”. He did not know what he was saying.

³⁴While Peter was saying these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. ³⁵A voice came out of the cloud, saying, “This is my beloved Son. Listen to him!” ³⁶And after the voice had spoken, Jesus was found alone. They kept silent and told no one in those days of what they had seen.

The healing of a demon-possessed boy

³⁷On the next day, when they had come down from the mountain, a great multitude met him. ³⁸A man from the crowd called out, saying, “Teacher, I beg you to look at my son, for he is my only child. ³⁹Behold, when a spirit seizes him, he suddenly cries out and it convulses him so that he foams [at the mouth]. It scarcely ever leaves him and is breaking him. ⁴⁰I begged your disciples to cast it out, but they could not.”

⁴¹Jesus answered, “Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

⁴²While the boy was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. ⁴³And they were all astonished at the majesty of God.

The Lord announces his passion

But while all were marveling at all that Jesus did, he said to his disciples, ⁴⁴“Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men.” ⁴⁵But they did not understand this saying. It was concealed from them so that they should not perceive it, and they were afraid to ask him about this saying.

Who is greatest in the Kingdom

⁴⁶A dispute sprang up among them about which [one] of them was the greatest. ⁴⁷Jesus, perceiving the reasoning of their hearts, took a little child and set him by his side. ⁴⁸He then said to them, “Whoever receives this little child in my Name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great.”

^a Greek “they”

The exorcist who used the Name of Jesus

⁴⁹John said, “Master, we saw someone casting out demons in your Name, and we tried to stop^a him because he does not follow with us.”

⁵⁰Jesus said to him, “Do not forbid him, for whoever is not against us is for us.”

The journey to Jerusalem

⁵¹It came to pass, when the days were near for him to be taken up, that he resolutely set his face^b to go to Jerusalem, ⁵²and he sent messengers ahead of him^c. They went and entered into a village of the Samaritans in order to make preparation for him. ⁵³But the people did not receive him because he was heading for Jerusalem. ⁵⁴When his disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and destroy^d them, just as Elias (Elijah) did?”

⁵⁵But Jesus turned around and rebuked them, “You do not know of what kind of spirit you are^e. ⁵⁶For the Son of Man did not come to destroy people’s lives but to save them.”

They went on to another village. ⁵⁷As they went on the way, a certain man said to him, “I want to follow you wherever you go, Lord!”

⁵⁸Jesus said to him, “The foxes have holes, and the birds of heaven have nests, but the Son of Man has no place to lay his head.”

⁵⁹He said to another, “Follow me!”

But the man said, “Lord, allow me first to go and bury my father.”

⁶⁰But Jesus replied, “Leave the dead to bury their own dead. But you go and announce the Kingdom of God.”

⁶¹Another also said, “I want to follow you, Lord, but first allow me to say goodbye to those who are at my house!”

⁶²But Jesus said to him, “No one who has put his hand to the plow and looks back is fit for the Kingdom of God.”

^a Or “we forbade him”

^b Or “determined to go”

^c Literally “before his face”

^d Or “consume”

^e Other manuscripts omit “you do not know of what kind of spirit you are”. CT omits verses 55 and 56

10

The seventy apostles

After these things, the Lord also appointed seventy^a others and sent them two by two ahead of him^b into every city and place where he was about to go. ²Jesus said to them, “The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. ³Go on your ways, [but] be aware that I am sending you out as lambs among wolves. ⁴Do not carry a purse, a wallet, or sandals. Do not greet anyone on the way. ⁵Whatever house you enter, first say, ‘Peace be to this house.’ ⁶If a follower^c of peace is there, your peace will rest on him; but if not, it will return to you. ⁷Remain in that house, eating and drinking what they will give [you], for the laborer deserves his wages. Do not go from house to house. ⁸Whatever town you enter and if the people welcome you, eat whatever is set before you. ⁹Heal the sick who are there and tell them, ‘The Kingdom of God has come near to you!’ ¹⁰But if you enter into any town and people there do not welcome you, go out into its streets and say, ¹¹‘Even the dust from your city that clings to us, we wipe off against you. Nevertheless, know this, that the Kingdom of God has come near to you!’ ¹²I tell you, it will be more tolerable in that day for Sodom than for such a city.

Woe to Chorazin and Bethsaida

¹³Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But in the judgment, it will be more tolerable for Tyre and Sidon than for you. ¹⁵You, Capernaum, will you be exalted to heaven? No, you will be brought down to hades^d! ¹⁶Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me.”

^a Other manuscripts read “seventy-two”

^b Literally “before his face”

^c Or “son”

^d Hades is the realm of the dead. The upper part of hades was considered to be luminous and it was called “paradise” or “Abraham’s bosom”. Hades is not to be confused with hell (Gehenna) which is the final place or state of the damned (“the lake of fire”). The KJV translated hades as hell which may have been acceptable at the time but which causes great confusion today, including in liturgical translations.

Return of the seventy – Satan falling like lightning

¹⁷The seventy^a returned with joy, saying, “Lord, even the demons are subject to us in your Name!”

¹⁸Jesus said to them, “I saw Satan having fallen like lightning from heaven!

¹⁹Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you.

²⁰Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.”

The Lord praises the Father

²¹In that same hour, Jesus rejoiced in the Holy Spirit and said, “I confess^b you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for doing so was well-pleasing in your sight.”

²²Turning to the disciples, he said, “All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and those to whom the Son chooses to reveal him.”

²³Turning to the disciples, Jesus said privately, “Blessed are the eyes which see the things that you see! ²⁴For I tell you that many prophets and kings desired to see what you see but they did not see them; and to hear what you hear, but they did not hear them.”

The greatest commandment - The parable of the good samaritan

²⁵Behold, an expert in the law stood up and tested him, saying, “Teacher, what shall I do to inherit eternal life?”

²⁶Jesus answered, “What is written in the law? How do you read it?”

²⁷The man answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind;^c and your neighbor as yourself.”^d

²⁸Jesus said to him, “You have answered correctly. Do this, and you will live.”

²⁹But the lawyer, desiring to justify himself, asked Jesus, “And who is my neighbor?”

^a Other manuscripts (non-TR) read “seventy-two”

^b The Greek Ἐξομολογοῦμαι may also be translated “bless, praise, acknowledge, thank”

^c Deuteronomy 6:5

^d Leviticus 19:18

³⁰Jesus answered, “A certain man was going down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him of his clothes and beat him. Then they went away, leaving him half-dead. ³¹By chance, a certain priest was going down that way. But when the priest saw him, he passed by on the other side. ³²In the same way, a Levite also came to the place, but when he saw the beaten man, he [also] passed by on the other side. ³³Now, a certain Samaritan was traveling and arrived at the spot where the man was. When the Samaritan saw the wounded man^a, he was moved with compassion, ³⁴came to him, and wrapped his wounds, pouring on oil and wine. He placed the man on his own animal and brought him to an inn, and took care of him. ³⁵On the next day, when he was leaving, he took out two denarii and gave them to the host, saying to him, ‘Take care of him. Whatever you spend beyond that, I will repay you when I return.’ ³⁶Now, which one of these three do you think seemed to be a neighbor to the man who fell among the robbers?”

³⁷The lawyer replied, “The one who showed mercy on him!”

Then Jesus said to him, “Go and do likewise.”

Martha and Mary

³⁸As they went on their way, Jesus entered into a village, and a certain woman named Martha received him into her house. ³⁹She had a sister called Mary who also sat at Jesus’ feet and heard his word. ⁴⁰But Martha was distracted with much serving. She came up to Jesus, and said, “Lord, do you not care that my sister has left me to serve alone? Ask her to help me!”

⁴¹But Jesus answered, “Martha, Martha, you are anxious and troubled about many things! ⁴²But one thing is needed! Mary has chosen the good part, and it will not be taken away from her.”

11

‘The Lord’s Prayer’

One day, when Jesus^b had finished praying in a certain place, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”

²Jesus said to them, “When you pray, say:

‘Our Father in heaven,

^a Greek “him”

^b Greek “he”

^c CT omits “in heaven” and “Our” before “Father”

*May your Name be kept holy!
 May your Kingdom come!
 May your will be done on Earth, as it is in heaven.^a
^bGive us day by day our daily bread.
^cForgive us our sins,
 for we ourselves also forgive everyone who is indebted to us;
 and lead^d us not into temptation,
 but deliver us from the evil one.^e*

Persistence in prayer

⁵He said to them, “Suppose one of you has a friend. You go to this friend’s house at midnight and tell him, ‘Friend, lend me three loaves of bread!’ ⁶A friend of mine has come to me from a journey, and I have nothing to set before him. ⁷Then, the one inside answers and says, ‘Do not bother me! The door is now shut and my children are with me in bed. I cannot get up and give you anything!’ ⁸I tell you, although he will not get up and give food to him because they are friends, yet because of the requester’s^d bold persistence, he will get up and give him as much as he needs.

⁹I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. ¹⁰For everyone who asks receives. Whoever seeks finds. To the one who knocks it will be opened.

¹¹Which of you fathers, if your son asks for bread, will give him a stone?^e Or if a son asks for a fish, the father will not give him a snake instead of a fish, will he? ¹²Or if a son asks for an egg, the father will not give him a scorpion, will he? ¹³If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!”

¹⁴Jesus was casting out a demon which was mute, and when the demon had gone out, the mute man spoke and the people were amazed. ¹⁵But some of them said, “He casts out demons by Beelzebul, the prince of the demons!” ¹⁶Others put him to the test and asked from him a sign from heaven. ¹⁷But Jesus, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation. A house divided against itself falls. ¹⁸If Satan is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul! ¹⁹But if I cast out demons by

^a CT omits this clause

^b Or “bring”

^c CT omits this clause

^d Greek “his”

^e CT omit the first part of the verse

Beelzebul, by whom do your children cast them out? Therefore, they will be your judges. ²⁰However, if it is by the finger of God that I cast out demons, then the Kingdom of God has come to you!

²¹When a strong man is fully armed and guards his own house, his goods are safe. ²²But when someone stronger attacks him and overpowers him, he takes away the armor in which the man trusted and divides up the spoils.

²³Whoever is not with me is against me! Whoever does not gather with me scatters!

An evil spirit leaves and returns

²⁴When an unclean spirit has gone out of a person, he passes through dry places, seeking rest. But finding no rest, the unclean spirit says, 'I will return to my house from which I came out.' ²⁵When he returns, he finds it swept and put in order. ²⁶He then goes and brings seven other spirits more evil than himself, and they enter in and dwell there. The last state of that person becomes worse than the first."

Great and greater blessedness

²⁷As Jesus was saying these things, a woman^a called out from the crowd and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

²⁸But Jesus said, "Yes and more than that^b, blessed are those who hear the word of God and keep it."

The sign of Jonah

²⁹When the crowds were increasing, he began to say, "This is an evil generation; it asks for a sign. No sign will be given to this generation except the sign of Jonah the prophet. ³⁰For just as Jonah became a sign to the Ninevites, the Son of Man will also be a sign to this generation. ³¹The Queen of the South will rise up in the judgment along with the people of this generation, and she will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here! ³²The people of Nineveh will stand up in the judgment with this generation and they will condemn it because they repented at the preaching of Jonah, and behold, someone greater than Jonah is here.

^a Or "a certain woman"

^b Greek *μερόν* (compare Romans 9:20; 10:18; Philippians 3:8). The meaning "on the contrary" is extremely unlikely.

The lamp of the body

³³No one who has lit a lamp puts it in a cellar or under a basket! Instead, it is placed on a stand so that those who come in may see the light. ³⁴The lamp of the body is the eye! Therefore, when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. ³⁵And so, see whether the light that is in you is not darkness. ³⁶If your whole body is full of light, having no dark part, it will be completely full of light, as when the lamp with its bright shining gives you light.”

About the Pharisees

³⁷Now, as Jesus was speaking, a certain Pharisee asked him to dine with him. Jesus went in, and sat at the table. ³⁸When the Pharisee saw it, he was astonished that Jesus had not first washed himself before dinner. ³⁹But the Lord said to him, “You Pharisees clean the outside of the cup and platter, but your inside is full of extortion and wickedness. ⁴⁰You fools! Did not the one who made the outside also make the inside? ⁴¹But as for what is inside you, be generous to the needy, and behold, all things will be clean to you. ⁴²But woe to you Pharisees! For you tithe mint and rue and every herb, but you bypass^a justice and the love of God. You should have done these while not leaving the other undone. ⁴³Woe to you Pharisees! For you love the best seats in the synagogues and the greetings in the marketplaces. ⁴⁴Woe to you, scribes and Pharisees, hypocrites!^b You are like hidden graves, and people who walk over them do not [even] know it.”

⁴⁵One of the experts in the law exclaimed, “Teacher, in saying this you insult us also.”

⁴⁶Jesus said, “Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves will not even lift one finger to help carry those burdens! ⁴⁷Woe to you! For you build the tombs of the prophets, and your fathers killed them. ⁴⁸And so, you testify and consent to the works of your fathers! For they killed the prophets^c, and you build their tombs. ⁴⁹Therefore, the wisdom of God also said, ‘I will send them prophets and apostles. Some of them they will kill and persecute, ⁵⁰so that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; ⁵¹from the blood of Abel to the blood of Zachariah^d who perished between the altar and the sanctuary.’ Yes, I tell

^a Or “neglect”

^b CT omits “Woe to you, scribes and Pharisees, hypocrites”

^c Greek “them”

^d Compare *Protoevangelium of James* but also Isaiah (Isaiah) 8.2. The Orthodox tradition normally favors the identification of this Zacharias with the father of John the Baptist.

you that this generation will be charged with this blood^a. ⁵²Woe to you experts of the law! You have taken away the key to knowledge; you yourselves have not entered, and you have hindered those who were entering.”

⁵³As he said these things to them, the scribes and Pharisees began a furious attack on him and tried to force answers from him on many questions.

⁵⁴They were lying in wait for him and seeking to catch him in something he might say,^b in order to accuse him.

12

Warning about the Pharisees – Nothing is hidden

Meanwhile, a crowd of many thousands had gathered, so much so that they trampled on each other. Jesus began to speak, first of all to his disciples, “Beware of the yeast of the Pharisees which is hypocrisy. ²Nothing is covered up that will not be revealed; or hidden, that will not be known. ³Therefore, whatever you have said in the darkness will be heard in the light. What you have whispered in the ear in the inner rooms will be proclaimed on the housetops.

Persecutions – True fear

⁴I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. ⁵But I will warn^c you whom you should fear: fear the one who after he has killed, has [also] power to cast into Gehenna.^d Yes, I tell you, fear him!

⁶Are not five sparrows sold for two small coins^e? Yet not one of them is forgotten by God. ⁷Indeed, the very hairs of your head are all numbered. Therefore, do not be afraid! You are of more value than many sparrows.

⁸I tell you, whoever confesses^f me before men, the Son of Man will also acknowledge before the angels of God. ⁹But whoever denies me in the presence of men will be denied in the presence of the angels of God.

^a Greek “it”

^b Other manuscripts omit “in order to accuse him”

^c Or “show”

^d Or “hell”

^e An assarion was a small copper coin worth about an hour’s wages for an agricultural laborer.

^f Or “acknowledges”

The unforgivable sin

¹⁰Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. ¹¹When they bring you before the synagogues, the rulers, and the authorities, do not be anxious about how you will defend yourselves or what you will say; ¹²for the Holy Spirit will teach you in that same hour what you must say.”

¹³Someone from the crowd said to him, “Teacher, tell my brother to share the inheritance with me!”

¹⁴But Jesus replied, “Friend^a, who made me a judge or arbitrator over you?”

¹⁵He said to them, “Beware! Keep yourselves from covetousness, for a person’s life does not consist in the abundance of his possessions.”

The rich fool man

¹⁶Then Jesus told them a parable, saying, “The ground of a certain rich man produced in abundance. ¹⁷He thought to himself, ‘What will I do? I do not have room to store my crops!’ ¹⁸Then the man said, ‘This is what I will do: I will pull down my barns, build bigger ones, and there I will store all my grain and my goods. ¹⁹Then I will say to my soul, ‘Soul, you have many goods stored up for many years. Take your ease, eat, drink, and be merry!’”

²⁰But God said to him, ‘You fool! Tonight your soul is demanded of you^b. The things which you have prepared - whose will they be?’ ²¹This is how it is when someone amasses treasure for himself but is not rich toward God.”

Anxiety – Reliance on God

²²Jesus said to his disciples, “Therefore, I tell you not to be anxious about your life, what you will eat; or about your body, what you will wear. ²³Life is more than food and the body is more than clothing! ²⁴Consider the ravens: they do not sow, they do not reap, they do not have a warehouse or barn and [yet] God feeds them. And how much more valuable you are than birds! ²⁵Which one of you by worrying can add a single day to his life?^c ²⁶If you are not able to accomplish even the smallest things, why then are you anxious about the rest?[?] ²⁷Consider the lilies, how they grow. They do not toil or spin; yet, I tell you that even Solomon in all his glory was not arrayed like one of these. ²⁸But if this is how God clothes the grass in the field, which today exists and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith?[?] ²⁹Do not set your hearts on what you will eat or drink; do not be apprehensive. ³⁰It is the pagan world

^a Or “man”

^b Literally “they require your soul from you”

^c Or “can add a cubit to his height?”

that runs after all these things, and your Father understands that you need them. ³¹Seek rather the Kingdom of God and all these things will be added to you. ³²Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. ³³Sell your possessions and give to those in need. Make for yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief can reach and where moth cannot destroy. ³⁴For where your treasure is, there will your heart be also.

Well prepared servants

³⁵Be dressed in readiness^a, and keep your lamps burning. ³⁶Be like people waiting for their master^b to return from the wedding feast, ready to open the door as soon as he comes and knocks. ³⁷Blessed are those servants whom the lord will find watching when he comes. Amen, I tell you: he will dress himself [to serve], make them recline, and he will come to serve them! ³⁸They will be blessed if the master comes in the second or third watch, and finds them doing so. ³⁹But know this, that if the master of the house had known when^c the thief was coming, he would have kept watch and not allowed his house to be broken into. ⁴⁰Therefore, be ready also, for the Son of Man is coming in an hour when you do not expect him.”

⁴¹Peter said to him, “Lord, are you telling this parable [only] to us, or to everyone?”

⁴²The Lord replied, “Who, then, is the faithful and wise steward whom his master will set over his household to give [his people] their allowance of food at the proper time? ⁴³Blessed is that servant whom his lord will find doing so when he returns. ⁴⁴Truly I tell you, he will set this servant over all that he has. ⁴⁵But what if the servant says in his heart, ‘My lord is late in returning’ and begins to beat his fellow-servants, both men and women, and also to eat, drink and become drunk? ⁴⁶Then the lord of that servant will come in a day when he is not expecting him, and in an hour that he does not know. He will cut the servant in two and assign him a place with the unbelievers. ⁴⁷Such a servant, who knew his lord’s will and yet did not prepare or do what the master wanted will be beaten with many stripes. ⁴⁸But a servant who did not know and did things worthy of punishment^d will be beaten with few stripes. From everyone to whom much is given, much will be required; and from whoever was entrusted with much, much will be asked.

^a Literally “let your loins be girded”

^b Or “Lord” (κύριος)

^c Literally “in what hour”

^d Literally “stripes”

Fire, division, not peace upon the earth

⁴⁹I have come to bring fire upon the earth, and how I wish it were blazing already! ⁵⁰But now I have a baptism to be baptized with, and how distressed I am until it is accomplished! ⁵¹Do you think that I have come to bring peace on earth? No, I tell you, but rather division. ⁵²For from now on, there will be five in a divided house, three against two, and two against three. ⁵³They will be divided, father against son, son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”^a

Interpreting the signs of the time – Making peace with opponents

⁵⁴Jesus also said to the multitudes, “When you see a cloud rising from the west, you immediately say, ‘A shower is coming,’ and so it happens. ⁵⁵When a south wind blows, you say, ‘There will be a scorching heat,’ and it happens. ⁵⁶You hypocrites! You know how to interpret the appearance of the earth and sky, but how is it that you do not interpret this [present] time? ⁵⁷Why do you not judge for yourselves what is right? ⁵⁸For when you are going with your adversary before the magistrate, as you are on the way, do your utmost to be released from him, for fear that perhaps he will drag you to the judge, and the judge might deliver you to the officer, and the officer might throw you into prison. ⁵⁹I tell you, you will by no means get out of there, until you have paid the very last penny.”^b

13

Call to repentance

At that time, some [Jews] were present who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. ²Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? ³I tell you, no, but unless you repent, you will all perish in the same way! ⁴Or those eighteen who died when the tower in Siloam fell. Do you think that they were worse offenders than all those who live in Jerusalem? ⁵I tell you, no, but, unless you repent, you will all perish as they did!”

^a Micah 7:6

^b Literally “lepton”. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker’s daily wages.

The parable of the unproductive fig tree

⁶He then said this parable. “A certain man had a fig tree planted in his vineyard. He came to look for fruit on it, but found nothing. ⁷He said to the vine dresser, ‘Behold, I have come looking for fruit on this fig tree for three years, and found none. Cut it down! Why does it waste the soil?’ ⁸The gardener^a answered, ‘Lord, let it be for this year also, until I dig around it and fertilize it. ⁹If it bears fruit, fine; but if not, after that, you can cut it down.’”

The healing of crippled woman on the Sabbath

¹⁰Jesus was teaching in one of the synagogues on the Sabbath day. ¹¹Behold, there was a woman who had had a spirit of infirmity for eighteen years. She was bent over and could not straighten herself up. ¹²When Jesus saw her, he called her, and said to her, “Woman, you are freed from your infirmity!” ¹³He laid his hands on her and immediately, she stood up straight and glorified God.

¹⁴But the ruler of the synagogue was indignant because Jesus had healed on the Sabbath. He said to the crowd, “There are six days in which people should work! Therefore, come on those days and be healed, not on the Sabbath day!”

¹⁵Then, the Lord answered him, “You hypocrites! Does not each one of you free his ox or his donkey from the stall on the Sabbath, and lead it out to water? ¹⁶Should not this woman, a daughter of Abraham who was bound by Satan for eighteen years, be freed from this bondage on the Sabbath day?”

¹⁷As he said these things, all his adversaries were put to shame and all the people rejoiced over all the glorious things that were done by him.

The mustard seed – The yeast – The narrow door

¹⁸Jesus said, “What is the Kingdom of God like? To what shall I compare it? ¹⁹It is like a grain of mustard seed which someone picked up and planted in his own garden. It grew and became a large tree, and the birds of the air found shelter in its branches.”

²⁰Again he said, “To what shall I compare the Kingdom of God? ²¹It is like yeast, which a woman took and hid in three measures^b of flour, until it was all leavened.”

^a Greek “he” (a reference to the vine dresser or gardener)

^b Literally, three sata. 3 sata is about 39 litres or a bit more than a bushel

²²Jesus was on his way through cities and villages, teaching and traveling onward to Jerusalem. ²³Someone asked him, “Lord, are those who are saved [only] a few?”

Jesus replied, ²⁴“Do your utmost to enter in by the narrow door! For I tell you that many will try to enter, but they will not be able. ²⁵Once the master of the house has risen up and shut the door, you will stand outside and knock on the door, saying: ‘Lord, Lord, open to us!’ But then, he will answer, ‘I do not know you or where you come from!’ ²⁶Then you will start saying, ‘We ate and drank in your company and you taught in our streets!’ ²⁷But the master^a will reply, ‘I tell you, I do not know where you come from! Depart from me, all you workers of iniquity.’ ²⁸In that place, there will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, and yourselves being thrown outside. ²⁹People^b will come from the east, west, north, and south, and they will have a place^c in the Kingdom of God. ³⁰And behold, some are last who will be first and some are first who will be last.”

Herod wants to kill the Lord – Lament over Jerusalem

³¹On that same day, some Pharisees came and said to Jesus^d, “Leave this place and go somewhere else, for Herod wants to kill you!”

³²Jesus replied, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I fulfill my end. ³³Nevertheless, I must go on my way today and tomorrow and the next day, for it cannot be that a prophet should perish outside of Jerusalem.’

³⁴Jerusalem, Jerusalem, [you] that kills the prophets and stones those who are sent to her! How often have I longed to gather your children together, as a hen gathers her brood under her wings, and you were not willing! ³⁵Behold, your house is left to you desolate! I tell you, you will not see me, until you say, ‘Blessed is he who comes in the Name of the Lord!’”^e

14

The healing of a man with dropsy on the Sabbath day

Now, it happened that Jesus went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, and they were watching him [closely].

^a Greek “he”

^b Greek “they”

^c Literally “sit down”

^d Greek “him”

^e Psalm 118:26 / 117 LXX

²And behold, a certain man who had swollen arms and legs^a was [standing] in front of him. ³Jesus answered and spoke to the experts in the law and to the Pharisees, saying, “Is it lawful to heal on the Sabbath?”

⁴But they remained silent.

So taking hold of the man, Jesus healed him and sent him away. ⁵He answered them, “Which of you, if your donkey^b or ox falls into a well on a Sabbath day, would not immediately pull it out?”

⁶And they could not answer him regarding these things.

Seating at banquets: about self-exaltation

⁷When Jesus noticed how people chose the best seats, he told the guest a parable, saying, ⁸“When you are invited by anyone to a marriage feast, do not sit in the best seat. It could be that someone more honorable than you might have been invited by the host^c, ⁹and he who invited both of you would come and tell you, ‘Make room for this person.’ Then, with shame, you would proceed to take the lowest place. ¹⁰Instead, when you are invited, go and sit in the lowest place. And so, when the host comes, he may tell you, ‘Friend, move up higher!’ Then you will be honored in the presence of all who sit at the table with you. ¹¹For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

¹²Jesus also said to the one who had invited him, “When you make a dinner or a supper, do not call your friends, brothers, kinsmen or rich neighbors because they might return the favor and pay you back. ¹³Instead, when you give a feast, ask the poor, the maimed, the lame, or the blind [to come]. ¹⁴Then, you will be blessed, because they do not have the means to pay you back. For you will be repaid in the resurrection of the righteous.”

The parable of the great feast or banquet

¹⁵When one of those who sat at the table with him heard these things, he said to Jesus, “Blessed is the one who will feast in the Kingdom of God!”

¹⁶But Jesus replied, “A certain man gave a great banquet and invited many people. ¹⁷At supper time, he sent out his servant to tell those who were invited, ‘Come, for everything is ready now!’ ¹⁸But they all began to make excuses.

The first told him, ‘I have bought a field, and I must go and see it. Please have me excused!’

^a Literally “hydropsy”

^b Other manuscripts read “son” instead of “donkey”

^c Greek “him”

¹⁹Another said, 'I have bought five yoke of oxen and I must go try them out. Please have me excused!'

²⁰Another said, 'I have just been married, and therefore I cannot come!'

²¹That servant came back and reported these things to his lord. At this, the master of the house became angry and said to his servant, 'Go out quickly into the streets and alleys of the city, and bring in the poor, the maimed, the blind, and the lame.'

²²The servant said, 'Lord, it is done as you commanded, and there is still room!'

²³The lord then told the servant, 'Go out into the highways and hedges, and compel people to come in, so that my house may be filled! ²⁴For I tell you that none of those who were invited will taste of my supper.'

About discipleship

²⁵Great crowds were now traveling with him. He turned and said to them, ²⁶'Anyone who comes to me and does not disregard^a his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, cannot be my disciple. ²⁷Whoever does not bear his own cross and follow me cannot be my disciple. ²⁸For which of you, desiring to build a tower, does not first sit down and count the cost, to see if he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, everyone who sees would begin to mock him, ³⁰saying: 'This man began to build and he was not able to finish!' ³¹Or what king, as he goes to encounter another king in war, will not first sit down and consider whether he is able with ten thousand [troops] to meet the one who comes against him with twenty thousand [troops]? ³²If he cannot, while the other [king] is still far away, he sends an embassy and asks for the conditions of peace. ³³In the same way, any of you who does not renounce all that he has cannot be my disciple.

About salt

³⁴Salt is good, but if it becomes tasteless, what can make it salty again? ³⁵It is fit neither for the soil nor for the manure pile and it is thrown out! Anyone who has ears for listening should listen!"

^a Or literally "hate"

15

The parable of the lost sheep

Now, all the tax collectors and sinners were coming close to him to hear him. ²But the Pharisees and scribes began to grumble, saying, “This man welcomes sinners and eats with them!”

³So Jesus told them this parable. ⁴“Which one of you, if you had one hundred sheep and lost one of them, would not leave the ninety-nine in the wilderness and go after the one that was lost, until he finds it? ⁵And when he has found it, he carries it on his shoulders, rejoicing! ⁶Coming home, he calls together his friends and neighbors, telling them, ‘Rejoice with me, for I have found my sheep which was lost!’ ⁷I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous who need no repentance.

The parable of the lost coin

⁸Or what woman, if she had ten drachma^a coins and lost one^b, would not light a lamp, sweep the house, and look hard until she finds it? ⁹And when she has found it, she calls together her friends and neighbors, saying: ‘Rejoice with me, for I have found the drachma coin which I had lost!’ ¹⁰Likewise, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

The parable of the prodigal son and the disgruntled brother

¹¹Jesus^c said, “A certain man had two sons. ¹²The younger of them said to his father, ‘Father, give me the share of the estate that will come to me.’ And the father divided his livelihood^d between them. ¹³A few days later, the younger son gathered all that he had and traveled to a far country. There, he squandered his property in dissolute living. ¹⁴When he had spent everything, a severe famine took place in that country, and he began to be in need. ¹⁵He went and hired himself to one of the citizens of that country who sent him into his fields to feed pigs. ¹⁶He wanted to feed himself^e with the husks that the pigs ate, but no one gave him anything. ¹⁷But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough to spare, and I am dying with hunger!’ ¹⁸I will get up, go to my father, and tell him, “Father, I have sinned against heaven and before

^a A drachma coin was worth about 2 days wages for an agricultural laborer.

^b Greek text add “drachma coin”

^c Greek “he”

^d Or “property, substance, wealth”

^e Literally “fill his belly”

you! ¹⁹I am no longer worthy to be called your son. Make me as one of your hired servants.”

²⁰So he set off and went to his father. But while he was still at a distance, his father saw him and was moved with compassion. He ran, and embraced his son^a, and kissed him. ²¹Then the son said, ‘Father, I have sinned against heaven and before you! I am no longer worthy to be called your son.’

²²But the father said to his servants, ‘Bring out the first^b robe and put it on him! Put a ring on his hand and shoes on his feet! ²³Bring the fattened calf, kill it, and let us eat and celebrate; ²⁴for this, my son, was dead, and he is alive again! He was lost and [now he] is found!’ And they began to celebrate.

²⁵Now, his elder son was in the field. As he came near to the house, he heard music and dancing. ²⁶Calling one of the servants, he asked what was going on. ²⁷The servant replied, ‘Your brother has returned! Your father has killed the fattened calf, because he has received him back safe and healthy.’ ²⁸But the elder son became angry and he would not go in. Therefore, his father came out and begged him. ²⁹But he answered his father, ‘Behold, for so many years I have served you, and I have never disobeyed a commandment of yours. But you never gave me a goat so that I might celebrate with my friends. ³⁰But when this, your son, arrived, he who has devoured your living with prostitutes, you killed the fattened calf for him.’

³¹The father said to him, ‘Son, you are always with me, and all that is mine is yours! ³²But it was fitting to celebrate and to rejoice, for this, your brother, was dead, and is alive again. He was lost and is found!’”

16

The parable of the dishonest yet wise manager

Jesus also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. ²He called his manager and told him, ‘What is this that I hear about you? Give an accounting of your stewardship, for you can no longer be [my] steward.’

³The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I do not have strength to dig! I am ashamed to beg! ⁴I know what I will do, so that when I am

^a Greek “him”

^b Greek πρώτην. Perhaps “best” or a reference to the robe that the son used to wear (“former”).

removed from management, people^a may receive me into their houses.’
⁵Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’⁶The man replied, ‘A hundred measures^b of oil.’ The manager said to him, ‘Take your bill, sit down quickly and write fifty.’⁷Then he said to another, ‘How much do you owe?’ That one said, ‘A hundred cors^c of wheat.’ The manager said to him, ‘Take your bill, and write eighty.’

⁸His master^d praised the dishonest manager because he had acted wisely, for the children of this world are wiser than the children of the light in [dealing with] their own kind. ⁹I tell you, make for yourselves friends by means of unrighteous mammon^e, so that when it fails you^f, you may be received into the eternal dwellings. ¹⁰Whoever is faithful in a very little is also faithful in much. Whoever is dishonest in a very little is also dishonest in much. ¹¹Therefore, if you have not been faithful with unrighteous mammon, who will entrust you with true riches? ¹²If you have not been faithful in what belongs to another, who will give you what is your own?² ¹³No servant can serve two masters, for either he will hate one and love the other; or else he will be attached to one and despise the other. You cannot serve God and mammon.”

About the Pharisees – About the Law – About divorce

¹⁴The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. ¹⁵Jesus told them, “You are those who justify yourselves in the sight of people, but God knows your hearts. For what is exalted among men is an abomination in the sight of God. ¹⁶The law and the prophets were [proclaimed] until John [came]. Since then, the Good News of the Kingdom of God is preached, and everyone is forcing their way into it. ¹⁷Yet, it is easier for heaven and earth to pass away than for one tiny stroke of a pen in the law to fall [out]. ¹⁸Everyone who divorces his wife and marries another [woman] commits adultery; and the man who marries a divorced woman commits adultery.

The rich man and Lazarus

¹⁹Now, there was a certain rich man who was clothed in purple and fine linen, feasting in luxury every day. ²⁰A certain beggar named Lazarus was

^a Greek “they”

^b 100 batos is about 395 liters or 104 gallons

^c 100 cors = about 3,910 liters or 600 bushels

^d Or “lord”

^e “Mammon” refers to riches or a false god of wealth

^f Some translations render “when you fail”

laid at his gate, full of sores, ²¹and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even dogs came and licked his sores. ²²It happened that the beggar died and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. ²³In hades^a, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus in his bosom^b. ²⁴He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue! For I am in agony in this flame.'

²⁵But Abraham replied, 'Son, remember that in your lifetime, you received your good things, and Lazarus, in the same way, bad things. But now, he is comforted here and you are in anguish. ²⁶Besides all this, between us and you a great gulf is fixed, so that those who want to pass from here to you cannot [do so], and that no one may cross over from there to us.'

²⁷He said, 'I ask you therefore, father, that you would send Lazarus to my father's house; ²⁸for I have five brothers, that he might bear witness to them, so that they would not also come to this place of torment.'

²⁹But Abraham replied to him, 'They have Moses and the prophets! Let them listen to them!'

³⁰But he said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

³¹Then Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.'"

17

Things that cause sin – About forgiveness

Jesus told the disciples, "It is impossible that no occasions of stumbling should come, but woe to the one through whom they come! ²It would be better for such a person to have a millstone hung around the neck and be thrown into the sea, rather than to cause any of these little ones to stumble. ³Be careful! If your brother sins against you, rebuke him. If he repents, forgive him. ⁴If he sins against you seven times in the day, and comes back seven times, saying: 'I repent!' you must forgive him."

Faith like mustard seed

⁵The apostles also said to the Lord, "Increase our faith!"

^a See note for 10:15

^b Or "in his embrace"

⁶The Lord said, “If you had faith like a grain of mustard seed, you would tell this sycamore tree, ‘Be uprooted and transplanted into the sea,’ and it would obey you!”

The attitude of a servant

⁷But who is there among you, having a servant plowing or shepherding, that will say when that servant^a returns from the field, ‘Come at once and sit down at the table.’ ⁸Instead, will you not tell him, ‘Prepare my supper, clothe yourself properly, and serve me while I eat and drink. Afterwards, you may eat and drink?’ ⁹Does the master^b thank that servant because he did the things that were commanded? I think not!^c ¹⁰So you also, when you have done all those things which you are commanded [to do], say, ‘We are unworthy servants, we have [only] done our duty!’”

The healing of ten lepers

¹¹As Jesus was on his way to Jerusalem, it happened that he was passing between [the borders of] Samaria and Galilee. ¹²As he entered into a certain village, ten men who were lepers met him, and they stood at a distance. ¹³They lifted up their voices, saying, “Jesus, Master, have mercy on us!”

¹⁴When Jesus saw them, he told them, “Go and show yourselves to the priests.” And it happened that as they went, they were cleansed. ¹⁵One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. ¹⁶He fell on his face at Jesus’ feet, giving him thanks; and this man was a Samaritan. ¹⁷Jesus said, “Were not ten cleansed? But where are the nine [others]?” ¹⁸Was no one found who came back to glorify God, except for this foreigner?” ¹⁹Then Jesus said to him, “Get up and go your way. Your faith has healed^d you!”

The coming of the Kingdom – The coming of the Son of Man

²⁰Being asked by the Pharisees when the Kingdom of God would come, Jesus answered them, “The Kingdom of God does not come with observation! ²¹Neither will people say, ‘Look, here!’ or, ‘Look, there!’ for behold, the Kingdom of God is in your midst^e.”

^a Greek “he”

^b Greek “he”

^c οὐ δοκῶ is omitted in some manuscripts (CT)

^d Or “saved you, made you well”

^e Or “within you”. In the context of Jesus addressing the Pharisees, the translation “within you” is less probable than “among you” or “in your midst”

²²Jesus told the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. ²³People will tell you, ‘Look, here!’ or ‘Look, there!’ Do not go away or follow [them], ²⁴for as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. ²⁵But first, he must suffer many things and be rejected by this generation. ²⁶As it happened in the days of Noah, so will it be in the days of the Son of Man. ²⁷People ate, drank, got married, were given in marriage, until the day when Noah entered into the ship; and the flood came, destroying them all. ²⁸Likewise, even as it happened in the days of Lot: people ate, drank, bought, sold, planted and built. ²⁹But in the day that Lot went out from Sodom, it rained fire and sulfur from the sky which destroyed them all. ³⁰It will be the same in the day that the Son of Man is revealed. ³¹In that day, whoever is on the housetop, [having] his goods in the house, should not go down to take them away! Likewise, whoever is in the field should not return. ³²Remember Lot’s wife! ³³Whoever seeks to save his life will lose it, but whoever loses his life will preserve it. ³⁴I tell you that in that night, there will be two people in one bed. One will be taken, and the other will be left. ³⁵There will be two grinding grain together. One will be taken, and the other will be left.” ³⁶<Two will be in the field: one will be taken, and the other left.>^a

³⁷In reply, the disciples asked him, “Where, Lord?”

He said to them, “Where the body is, there the eagles will also be assembled.”^b

18

The parable of the persistent widow

Jesus also told them a parable [illustrating] that they must always pray and not give up, ²saying: “In a certain city, there was a judge who did not fear God and did not care [about anyone]. ³A widow lived in that city, and she often came to him, saying: ‘Defend me from my adversary!’ ⁴For a time, he would not [do anything], but after a while, he said to himself, ‘Although I neither fear God nor care for anyone, ⁵yet because this widow is bothering me, I will defend her, or else she will wear me out^c by her continual visits.’”

⁶The Lord said, “Listen to what the unrighteous judge has to say! ⁷Will not God grant justice to his elect who are crying out to him day and night,

^a This verse (from Matthew 20:40) is included in PT but absent in CT and MT.

^b See notes for Matthew 24:28

^c Literally “blacken the face”, which may also mean “come and attack”

although he exercises patience regarding them? ⁸I tell you that he will avenge them quickly! And yet, when the Son of Man comes, will he find faith on the earth?"

The parable of the Publican and the Pharisee

⁹Jesus also spoke this parable to certain people who were convinced of their own righteousness and who despised everyone else.

¹⁰"Two men went up into the temple to pray; one was a Pharisee, and the other was a Publican^a. ¹¹The Pharisee stood and prayed by himself, like this: 'God, I thank you that I am not like the rest of men, dishonest, unrighteous, adulterers, or even like this tax collector. ¹²I fast twice a week, I give tithes of all that I earn.' ¹³But the tax collector, standing far aside, would not even lift up his eyes to heaven. Instead, he would beat his breast, saying: 'God, be merciful to me, a sinner!' ¹⁴I tell you, this man, rather than the other, went down to his house justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

About children and the Kingdom

¹⁵People were also bringing their infants to him, so that Jesus might touch them. But when the disciples saw this, they rebuked them. ¹⁶Jesus summoned his disciples and told them, "Allow the little children to come to me, and do not hinder them, for the Kingdom of God belongs to such as these. ¹⁷Amen, I tell you: whoever does not receive the Kingdom of God like a little child will in no way enter into it."

The question of the rich ruler – About riches and renunciation

¹⁸A certain ruler^b asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

¹⁹Jesus asked him, "Why do you call me good? No one is good^c, except one - God. ²⁰You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'"^d

²¹The ruler replied, "I have observed all these things from my youth."

^a Or "tax collector". The word "Publican" is used in the opening verse since it is still frequent in Orthodox usage

^b Or "judge, official, member of a Sanhedrin"

^c But compare John 10:14

^d Exodus 20:12-16; Deuteronomy 5:16-20

²²When Jesus heard this, he said, "You still lack one thing. Sell all that you have, distribute it to the poor, and you will have a treasure in heaven. Then come, follow me."

²³But when the man heard these things, he became very distressed because he was very rich.

²⁴Jesus, seeing that he had become very distressed, said, "How hard it is for those who have wealth to enter into the Kingdom of God! ²⁵Indeed, it is easier for a camel to pass through the eye of a needle than for a rich person to enter into the Kingdom of God!"

²⁶Those who heard this exclaimed, "Then, who can be saved?"

²⁷But Jesus replied, "The things which are impossible with men are possible with God."

²⁸Peter said, "Look, we have left everything and followed you!"

²⁹And Jesus said to them, "Amen, I tell you: there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the Kingdom of God, ³⁰who will not receive many times more in this [present] time, and in the age to come, eternal life."

A third announcement of the passion

³¹He took the Twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be fulfilled. ³²For he will be delivered to the Gentiles, mocked, mistreated, and spit upon. ³³Having flogged him, they will kill him, and on the third day, he will rise again."

³⁴But they understood none of these things. What Jesus was saying was concealed from them, and they did not understand the things that were said.

The healing of a blind man

³⁵As he came near Jericho, a certain blind man sat by the road, begging. ³⁶Hearing a crowd going by, he asked what this meant. ³⁷People told him that Jesus of Nazareth was passing by. ³⁸He cried out, "Jesus, you son of David, have mercy on me!" ³⁹Then, those who led the way rebuked him, ordering him to be quiet. But the blind man^a cried out all the more, "You son of David, have mercy on me!"

^a Greek "he"

⁴⁰Standing still, Jesus commanded that the blind man^a be brought to him. When the man had come near, Jesus asked him, ⁴¹“What do you want me to do?”

The man replied, “Lord, that I may see again!”

⁴²Jesus said to him, “Receive your sight. Your faith has healed you.”

⁴³Immediately, the man received his sight and began to follow Jesus, glorifying God. When all the people saw this, they praised God.

19

Zacchaeus the tax collector

Jesus entered Jericho and was passing through town. ²There was a man named Zacchaeus who was a chief tax collector, and he was rich. ³He was trying to see who Jesus was, and could not because of the crowd, because he was short. ⁴He ran on ahead and climbed up into a sycamore tree to see Jesus who was [about] to pass that way. ⁵When Jesus came to the place, he looked up, saw Zacchaeus, and said to him, “Zacchaeus, hurry and come down, for today I must stay at your house!” ⁶He hurried, came down, and received Jesus with joy. ⁷But when the people saw it, they all grumbled, saying, “He has gone in to stay with a man who is a sinner!”

⁸Zacchaeus stood up and said to the Lord, “Behold, Lord, half of my goods I give to the poor. And if I have wrongfully obtained money from anyone, I restore four times as much!”

⁹Then Jesus said to him, “Today, salvation has come to this house, because he, too, is a son of Abraham. ¹⁰For the Son of Man came to seek and to save what was lost.”

The parable of the ten mina coins

¹¹As the people heard these things, he went on to tell [them] a parable because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately. ¹²He said therefore, “A certain nobleman went into a far country to receive a kingdom for himself, and then return. ¹³So he called ten of his slaves^b and gave them ten mina coins,^c and told them, ‘Trade [with these] until I come.’ ¹⁴But his subjects hated him, and they sent a delegation after him, to say: ‘We do not want this man to reign over us.’”

^a Greek “he”

^b Or “servants”

^c 10 minas was more than 3 years’ wages for an agricultural laborer.

¹⁵It so happened that when he returned, after receiving the kingdom, that he commanded these servants to whom he had given the money to be called to him, so that he might know what they had earned by conducting business. ¹⁶The first came before him, saying: 'Lord, your mina has made ten more minas!'

¹⁷The king^a said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.'

¹⁸The second came, saying: 'Your mina, Lord, has made five minas!'

¹⁹And so, the king said to him, 'And you are to be set over five cities.'

²⁰Another came, saying: 'Lord, behold, your mina, which I kept laid away in a piece of cloth. ²¹I was afraid of you, because you are a strict man! You take up what you did not lay down, and you reap what you did not sow.'

²²The king said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I was a severe man, taking up what I did not lay down, and reaping what I did not sow. ²³Why then did you not deposit my money on deposit, and at my coming, I would have collected it with interest on it?' ²⁴He then said to those who stood by, 'Take the mina away from him, and give it to the one who has the ten minas.'

²⁵Now, they said to the master^b, 'Lord, he [already] has ten minas!' ²⁶For I tell you that to everyone who [already] has, more will be given; but from the one who does not have, even what he has will be taken away from him. ²⁷As for those enemies of mine who did not want me to reign over them here, bring them here and kill them before me.'"

The Entrance into Jerusalem

²⁸Having said these things, Jesus went on ahead, going up to Jerusalem. ²⁹It so happened that when he approached Bethsphage^c and Bethany, at the mountain that is called Olivet, he sent two of his disciples, ³⁰saying, "Go your way into the village on the other side. There, as you enter, you will find a colt tied up, on which no man has ever sat. Untie it, and bring it. ³¹If anyone asks you, 'Why are you untying it?' reply, 'The Lord needs it!'"

³²Those who were sent went away found things exactly as Jesus had told them. ³³As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴They replied, "The Lord needs it!" ³⁵They brought it to Jesus, threw their cloaks on the colt, and set Jesus on them. ³⁶As he went, they [also] spread their cloaks in the way. ³⁷As Jesus was now

^a Greek "he"

^b Greek "him"

^c TR, CT read "Bethpage" instead of "Bethsphage"

approaching, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the deeds of power which they had seen. ³⁸[They were] saying, “Blessed is he is coming, a King in the Name of the Lord!^a Peace in heaven, and glory in the highest!”

³⁹And from the multitude, some of the Pharisees said to Jesus, “Teacher, rebuke your disciples!”

⁴⁰But he answered them, “I tell you that if these were silent, the stones would cry out!”

The Lord weeps over Jerusalem

⁴¹As he was drawing near, he saw the city and wept over it, ⁴²saying, “If you, even you, had known today the things which belong to your peace! But now, those things^b are hidden from your eyes! ⁴³For the days will come upon you, when your enemies will throw up a fortification against you, surround you, and hem you in on every side. ⁴⁴They will crush you and your children within you to the ground. They will not leave in you one stone [standing] on another, because you did not know the time of your visitation.”

The cleansing of the temple

⁴⁵Then Jesus entered into the temple, and he began to drive out those who bought and sold in it, ⁴⁶saying to them, “It is written, ‘My house is a house of prayer,’^c but you have made it a ‘den of robbers!’”^d

⁴⁷He was teaching every day in the temple, but the chief priests, the scribes and the leading men among the people were looking for a way to destroy him. ⁴⁸However, they could not find a way to do so because all the people were captured by every word that he said.

20

By what authority

It happened on one of those days, as he was teaching the people in the temple and preaching the Good News, that the “priests and scribes came to

^a Psalm 118:26 / 117 LXX

^b Greek “they”

^c Isaias (Isaiah) 56:7

^d Jeremiah 7:11

^e TR adds “chief”

him with the presbyters. ²They asked him, “Tell us: by what authority do you do these things? Who is giving you this authority?”

³He answered them, “I too will ask you one question. Tell me: ⁴the baptism of John, was it from heaven, or from men?”

⁵They discussed it among themselves, saying, “If we say, ‘From heaven,’ he will reply, ‘Why then did not you believe him?’ ⁶But if we say, ‘From men,’ all the people will stone us, for they are convinced that John was a prophet.” ⁷So they answered that they did not know where it was from.

⁸Then Jesus said to them, “Neither will I tell you by what authority I do these things.”

The parable of the tenant farmers

⁹He began to tell the people this parable. “A certain man planted a vineyard and rented it out to some farmers, and went into another country for a long time. ¹⁰At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat the servant and sent him away empty. ¹¹The owner^a then sent yet another servant, and they also beat him, treated him with contempt, and sent him away empty. ¹²The owner^b sent yet a third [servant], and they also wounded him, and threw him out. ¹³Then, the lord of the vineyard thought, ‘What shall I do? I will send my beloved son! It may be that seeing him, they will respect him.’

¹⁴But when the farmers saw him, they reasoned among themselves, saying: ‘This is the heir! Come, let us kill him, so that the inheritance may be ours.’

¹⁵So, they threw the son^c out of the vineyard, and killed him. Now, what will the lord of the vineyard do to them? ¹⁶He will come and destroy these farmers, and he will give the vineyard to others.”

When the people^d heard this, they exclaimed, “May it never be!”

¹⁷But Jesus looked at them, and said, “Then what is this that is written:

*‘The stone which the builders rejected,
Has become the chief cornerstone?’^e*

*¹⁸Everyone who falls on that stone will be broken to pieces,
and it will crush to dust whoever it falls on.*

^a Greek “he”

^b Greek “he”

^c Greek “him”

^d Greek “they”

^e Psalm 118:22 / 117 LXX

About paying taxes to Caesar

¹⁹The chief priests and the scribes were looking for a way to lay hands on him that very hour, but they feared the people because they knew that he had spoken this parable against them. ²⁰They watched him and sent out spies who pretended to be righteous in order to trap him in something he said, in order to deliver him up to the power and authority of the governor. ²¹They asked him, “Teacher, we know that you say and teach what is right, and that you are not partial to anyone but truly teach the way of God. ²²Is it lawful for us to pay taxes to Caesar, or not?”

²³But Jesus perceived their trickery and said to them, “Why are you testing me?^{a?} ²⁴Show me a denarius! Whose image and inscription are on it?”

They answered, “Caesar’s.”

²⁵So Jesus said to them, “Then, give to Caesar what belongs to Caesar, and [give] to God what belongs to God!”

²⁶And they were not able to ensnare him in his words before the people. They marveled at his answer and remained silent.

The Sadducees question the resurrection

²⁷Some of the Sadducees came to him, people who deny that there is a resurrection. ²⁸They asked him, “Teacher, Moses wrote to us that if a man dies having a wife and without a child, his brother should take the wife and raise up a posterity for his brother. ²⁹There were therefore seven brothers: the first took a wife and died childless. ³⁰The second took her as wife,^b and he [also] died childless. ³¹The third took her, and likewise all seven [brothers] left no children and died. ³²Afterwards, the woman also died. ³³Therefore, in the resurrection, whose wife will she be? For the seven had her as a wife.”

³⁴Jesus replied to them, “The children of this age get married and are given in marriage. ³⁵But those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage. ³⁶For they cannot die any more, because they are like the angels, and they are children of God, being children of the resurrection. ³⁷But that the dead are raised, even Moses showed at the [story of the burning] bush, when he called the Lord ‘The God of Abraham, the God of Isaac, and the God of Jacob.’^c ³⁸Now, he is not the God of the dead, but of the living, for all are alive to him.”

^a CT omits “Why are you testing me?”

^b CT omits the second part of this verse and continues with verse 31

^c Exodus 3:6

³⁹Some of the scribes answered, “Teacher, you speak well!” ⁴⁰Then, they did not dare to ask him any more questions.

About David’s son

⁴¹Jesus asked them, “Why do they say that the Christ is David’s son?”

⁴²David himself says in the book of Psalms,

*‘The Lord^b said to my Lord^b,
Sit at my right hand,
⁴³until I make your enemies the footstool of your feet.’^c*

⁴⁴David therefore calls him Lord, so how is he his son?”

⁴⁵While all the people were listening, Jesus^d said to his disciples, ⁴⁶“Beware of the scribes who like to walk in long robes and who love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts. ⁴⁷They^e devour the houses of widows and for a pretense say long prayers: they will receive greater condemnation!”

21

The gift of the poor widow

Looking up, Jesus saw the rich who were putting their gifts into the treasury. ²Then, he saw a certain poor widow casting in two small brass coins.^f ³He said, “Amen, I tell you that this poor widow has put in more than all of them! ⁴For all these [people] put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on.”

Destruction of the temple foretold – The signs of the end

⁵As some were talking about the temple and how it was adorned with beautiful stones and gifts, Jesus^g said, ⁶“As for these things which you see, the days will come when not one stone will be left here [standing] on another and that will not be thrown down!”

⁷Then, they asked him, “Teacher, so when will these things take place? What is the sign that these things are about to happen?”

^a Hebrew “YHWH”

^b Hebrew “Adonai”

^c Psalm 110:1 / 109 LXX

^d Greek “he”

^e Greek “who”

^f Literally, “two lepta.” 2 lepta was about 1% of a day’s wages for an agricultural laborer

^g Greek “he”

⁸Jesus replied, "Watch out that you do not get led astray, for many will come in my Name, saying: 'I am he^a,' and, 'The time is at hand!' Do not follow them! ⁹When you hear of wars and disturbances, do not be terrified, for these things must happen first, but the end will not come right away." ¹⁰Then he said to them, "Nation will rise against nation, and kingdom against kingdom. ¹¹There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven.

Coming persecutions

¹²But before all these things [happen], they will lay their hands on you and persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my Name's sake. ¹³It will turn out for you as an occasion to bear witness. ¹⁴Therefore, settle it in your hearts not to ponder in advance how to answer, ¹⁵for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or contradict. ¹⁶You will be handed over even by parents, brothers, relatives, and friends. Some of you will be put to death. ¹⁷You will be hated by all for my Name's sake, ¹⁸yet not a hair of your head will perish. ¹⁹By your endurance you will acquire your lives.

The fall of Jerusalem foretold – The time of the Gentiles

²⁰But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. ²¹Then, let those who are in Judea flee to the mountains! Let those who are in the midst of her depart! Let those who are in the countryside not enter in [the city]. ²²For these are days of vengeance^b, so that all things which are written may be fulfilled. ²³Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people. ²⁴They will fall by the edge of the sword and will be taken away as captives into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

The coming of the Son of Man

²⁵There will be signs in the sun, moon, and stars; and on the earth, the anxiety of nations, perplexed over the roaring of the sea and the waves. ²⁶People will faint from fear, apprehensive what is coming upon the world, for the powers of the heavens will be shaken. ²⁷Then, they will see the Son of Man coming in a cloud with power and great glory. ²⁸But when these

^a Or "I AM"

^b Or "retribution"

things begin to happen, look up, and lift up your heads, because your redemption is near.”

Learning from the fig tree – A call to be watchful

²⁹Then he told them a parable: “Look at the fig tree and all the trees.
³⁰When they are already budding, you see it and know on your own that the summer is already near. ³¹Likewise, when you see these things happening, know that the Kingdom of God is near. ³²Amen, I tell you: this generation will not pass away until all [these] things are accomplished.
³³Heaven and earth will pass away, but my words will never pass away.

³⁴And so, be on guard, for fear that your hearts may be weighed down with entertaining distractions, overdrinking, and the worries of this life, and that day will come upon you unexpectedly. ³⁵For it will come like a snare on all those who dwell on the face of the whole earth. ³⁶Therefore, be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man.”

³⁷Every day, Jesus was teaching in the temple, and every evening, he would go out and spend the night on the mountain that is called Olivet. ³⁸Then early in the morning, all the people came to him in the temple in order to listen to him.

22

The plot against Jesus

Now, the feast of unleavened bread, which is called the Passover, was approaching. ²The chief priests and the scribes were looking for a way to do away with Jesus^a by killing him^b, but they feared the people. ³Then Satan entered into Judas, called Iscariot, who was numbered with the Twelve. ⁴So Judas went and talked with the chief priests and officers of the guard about how he might deliver him to them. ⁵They rejoiced and agreed to give him money. ⁶Judas agreed and began to look for an opportunity to deliver him to them when there would be no crowd.

Preparations for the Passover – The Lord’s Supper or Eucharist

⁷Then, the day of unleavened bread came, on which the Passover must be sacrificed. ⁸So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat [the Passover meal]”

⁹They said to him, “Where do you want us to make preparations?”

^a Greek “him”

^b Greek “to death”

¹⁰Jesus replied, “Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. ¹¹Then tell the master of the house, ‘The Teacher says to you, ‘Where is the guest room where I may eat the Passover with my disciples?’” ¹²He will show you a large, furnished upper room. Make preparations there.”

¹³They went, found things as Jesus had told them, and made preparations for the Passover. ¹⁴When the hour had come, he sat down with the Twelve apostles. ¹⁵He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer, ¹⁶for I tell you, I will no longer eat of it until it is fulfilled in the Kingdom of God.” ¹⁷Then, taking a cup and having given thanks, he said, “Take this, and share it among you, ¹⁸for I tell you, I shall never again drink from the fruit of the vine until the Kingdom of God comes.”

¹⁹And having taken bread and given thanks, he broke it and gave [it] to them, saying, “This is my body which is given for you. Do this in memory^a of me.” ²⁰Likewise, he took the cup after supper, saying, “This cup is the new covenant in my blood, which is poured out for you. ²¹But behold, the hand of the one who betrays me is with me on the table. ²²The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!”

²³Then they began to discuss among themselves, which of them it was who would do this thing.

Greatness and servanthood – The Twelve – Simon Peter’s role

²⁴An argument also arose between them about which of them was considered to be the greatest. ²⁵Jesus said to them, “The kings of the nations have lordship over the people, and those who have authority over people^b are called ‘benefactors.’ ²⁶But not so with you! Instead, the one who is the greater among you should become as the younger, and one who is leading as the one who serves. ²⁷For who is greater, the one reclining at the table or the one who serves? Is it not the one at the table? Yet, I am among you as one who serves. ²⁸But you are those who have remained with me in my trials, ²⁹and now I bestow upon you a kingdom, just as my Father bestowed [a kingdom] upon me, ³⁰so that you may eat and drink at my table in my Kingdom; and you will sit on thrones, judging the Twelve tribes of Israel.”

^a The Greek word ἀνάμνησις conveys the idea of memorial sacrifice and invocation in the Septuagint

^b Greek “them”

³¹And the Lord said^a, “Simon, Simon, behold, Satan has asked to have you^b, so that he might sift you^c [all] like wheat! ³²But I have prayed for you^d, that your faith would not fail. And you, when you have turned back, strengthen your brethren.”

³³But Simon said, “Lord, I am ready to go with you both to prison and to death!”

³⁴Then Jesus replied, “I tell you, Peter, by the time the rooster crows today, you will deny three times that you know me!”

³⁵Then Jesus asked them, “When I sent you out without purse, bag, or sandals, did you lack anything?”

They replied, “Nothing.”

³⁶He then said to them, “But now, whoever has a purse should take it, and likewise a bag! Whoever has no sword should sell his cloak and buy one! ³⁷For I tell you that what is written must still be fulfilled in me: ‘He was counted with transgressors.’^e For the things [written] concerning me are [reaching] a completion.”

³⁸And the disciples exclaimed, “Lord, behold, here are two swords!”, but he told them, “That is enough!”

The agony in the garden

³⁹Jesus came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. ⁴⁰Having arrived at the place, he said to them, “Pray that you do not enter into temptation!”

⁴¹He then withdrew from them about a stone’s throw [away], knelt down and prayed, ⁴²saying, “Father, if you are willing, take this cup away from me. Nevertheless, not my will, but yours, be done.”

⁴³And an angel from heaven appeared to him, strengthening him. ⁴⁴Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.^f

⁴⁵When he rose up from his prayer, he came to the disciples and found them sleeping because of sorrow. ⁴⁶He said to them, “Why do you sleep? Rise and pray that you may not enter into temptation!”

^a CT omits “And the Lord said”

^b Singular

^c Plural, a reference to the Twelve

^d Singular

^e Isaiah (Isaiah) 53:12

^f CT considers 43 and 44 as an interpolation and places this section in double brackets.

The Lord's betrayal and arrest in the garden

⁴⁷While he was still speaking, behold, a multitude [came], and he who was called Judas, one of the Twelve, was leading them. He came near to Jesus to kiss him, ⁴⁸but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

⁴⁹When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" ⁵⁰And one of them struck the servant of the high priest, and cut off his right ear.

⁵¹But Jesus said, "Let me at least do this^a"—and he touched the servant's ear, and healed him. ⁵²Then Jesus said to the chief priests, captains of the temple, and presbyters who had come against him, "Have you come out as against one leading a rebellion, with swords and clubs? ⁵³When I was with you in the temple every day, you did not stretch out your hands against me! But this is your hour, and the power of the darkness."

Peter's threefold denial

⁵⁴They arrested him and led him away, and brought him into the high priest's house. But Peter followed from a distance. ⁵⁵When people^b had kindled a fire in the middle of the courtyard and sat down together, Peter also sat among them. ⁵⁶A certain servant girl saw him as he sat in the light, and looking intently at him, she said, "This man also was with him!"

⁵⁷But Peter^c denied Jesus^d, saying, "Woman, I do not know him!"

⁵⁸After a little while, someone else saw him, and said, "You also are one of them!"

But Peter answered, "Sir^e, I am not!"

⁵⁹After about one hour had passed, another insisted, saying, "Truly, this man also was with him, for he is a Galilean!"

⁶⁰But Peter said, "Sir, I do not know what you are talking about!" And immediately, while he was still speaking, a rooster crowed. ⁶¹Then the Lord turned, and looked at Peter, and Peter remembered the Lord's word, how he had said to him, "Before the rooster crows, you will deny me three times." ⁶²So Peter went out and wept bitterly.

^a Or possibly "No more of this!" (literally: "Suffer ye thus far" in YLT)

^b Greek "they"

^c Greek "he"

^d Greek "him"

^e Or "man, friend"

⁶³Now, the men who held Jesus were mocking him and beating him. ⁶⁴Having blindfolded him, they struck him on the face^a and asked him, "Prophecy! Who is the one who struck you?" ⁶⁵They said many other insulting things to him.

Before the Sanhedrin

⁶⁶As soon as it was day, the assembly of the presbyters of the people was gathered together, both chief priests and scribes. They brought Jesus^b into their council, saying: ⁶⁷"If you are the Christ^c, tell us."

But Jesus said to them, "If I tell you, you will not believe, ⁶⁸and if I question [you], you will not answer me or ^drelease me. ⁶⁹But from now on, the Son of Man will be seated at the right hand of the Power of God."

⁷⁰They all asked, "Are you then the Son of God?"

He said to them, "You say it because I am."

⁷¹Then they exclaimed, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

23

Before Pilate – Before Herod

Their whole group arose and brought Jesus before Pilate. ²They began to accuse him, saying, "We found this man perverting the nation, forbidding to pay taxes to Caesar and saying that he himself is Christ, a king."

³So Pilate questioned him, saying, "Are you the King of the Jews?"

Jesus replied, "You say it."

⁴Pilate said to the chief priests and to the crowd, "I find no basis for a charge against this man."

⁵But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee [and] even to this place." ⁶But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. ⁷When he found out that Jesus was from Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

^a CT omits "they struck him on the face"

^b Greek "him"

^c Or "Messiah", "Anointed one"

^d CT omits "or release me"

⁸Now, when Herod saw Jesus, he was extremely glad because he had desired to see him for a long time as he had heard many things about him, and he hoped to see some miracle done by him. ⁹He questioned Jesus with many words, but Jesus gave no reply. ¹⁰[Meanwhile], the chief priests and the scribes stood by, vehemently accusing him. ¹¹Then Herod and his soldiers humiliated him and mocked Jesus^a. Dressing him in a luxurious robe, they sent him back to Pilate. ¹²And Herod and Pilate became friends that very day, [although] before this, they had been enemies.

Pilate condemns the Lord to be crucified

¹³Pilate called together the chief priests, the rulers and the people. ¹⁴He said to them, “You brought this man to me as someone who perverts the people, and behold, I did not find this man guilty of any of your charges against him. ¹⁵Neither has Herod, for he has sent him back. As you can see, this man has done nothing worthy of death! ¹⁶Therefore, I will punish him and [then] release him.”

¹⁷Now, Pilate had to release one prisoner to them at the feast.^b ¹⁸But they all cried out together, saying, “Away with this man! Release Barabbas to us!”¹⁹ This one had been thrown into prison for a certain rebellion in the city, and for murder.

²⁰Then Pilate addressed them once more, desiring to release Jesus. ²¹But they shouted, saying, “Crucify! Crucify him!”

²²For the third time, Pilate said to them, “Why? What evil has this man done? I have found no reason for death in him. I will therefore chastise him and release him.” ²³But they were insistent with loud voices, demanding that Jesus^c be crucified. And their shouts and the shouts of the chief priests prevailed. ²⁴So Pilate decreed that what they were asking for should be done. ²⁵He released the man who had been thrown into prison for insurrection and murder, as the people had requested. But Jesus, he delivered up to their will.

Simon of Cyrene – The way of the cross

²⁶As the soldier were leading Jesus away, they seized Simon, a Cyrenian [who was] coming from the countryside. They laid the cross on him, to carry it after Jesus. ²⁷A great multitude of the people followed him, including women who also mourned and lamented him. ²⁸But Jesus, turning to them, said, “Daughters of Jerusalem, do not weep for me, but

^a Greek “him”

^b CT omit verse 17 which may be an ancient marginal annotation.

^c Greek “he”

weep for yourselves and for your children! ²⁹For behold, the days are coming in which people will say, ‘Blessed are the barren, the wombs that never bore, and the breasts that never nursed.’ ³⁰Then, people will begin to tell the mountains, ‘Fall on us!’ and to tell the hills, ‘Cover us.’^a ³¹For if they do these things when the wood is green, what will be done when it is dry?”

³²There were also others, two criminals, [who were] led with him to be put to death.

The Lord is crucified – Paradise promised to the condemned

³³When they arrived to the place which is called The Skull^b, they crucified him there with the criminals, one on the right and the other on the left.

³⁴Jesus said, “Father, forgive them, for they do not know what they are doing.”^c

Dividing his garments among them, the soldiers^d cast lots. ³⁵The people stood by, watching, and with them the rulers also scoffed at him, saying, “He saved others! Let him save himself, if this is the anointed one^e of God, the chosen one!”

³⁶The soldiers also mocked him, coming up to him, offering him vinegar, ³⁷and saying, “If you are the King of the Jews, save yourself!”

³⁸An inscription was also written over him in letters of Greek, Latin, and Hebrew, “This is the king of the Jews.”

³⁹One of the criminals who hanged there insulted him, saying, “Are you not the Christ? Save yourself and us as well!”

⁴⁰But the other spoke up and rebuked him, saying, “Do you not even fear God, since you are under the same condemnation? ⁴¹We indeed [are punished] justly, because we are receiving the due reward for our deeds, but this man has done nothing wrong.” ⁴²He then said to Jesus, “Lord^f, remember me when you come into your Kingdom.”

⁴³And Jesus said to him, “Amen I tell you: today, you will be with me in Paradise^g.”

^a Hosea 10:8

^b Greek Κρανίον

^c CT places this section in double brackets to indicate its absence from many early manuscripts.

^d Greek “they”

^e That is “Christ”, or “Messiah”

^f CT reads “then he said, “Jesus, remember me...”

^g Compare 16:22; 10:5 and note

The Lord's death and burial

⁴⁴It was now about the sixth hour^a, and darkness came over the whole land^b until the ninth hour.^c ⁴⁵The sun was darkened, and the veil of the sanctuary was torn in two. ⁴⁶Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.

⁴⁷When the centurion saw what had taken place, he glorified God, saying, "Certainly, this was a righteous man." ⁴⁸When all the multitudes that had come together to see this saw what had happened, they returned home beating their breasts. ⁴⁹But all those who knew him and the women who followed with him from Galilee, stood at a distance, watching these things.

⁵⁰And now, there was a man named Joseph, who was a member of the council, a good and righteous man ⁵¹(who had not consented to their counsel and deed). He was from Arimathaea, a city of the Jews, and he was also waiting for the Kingdom of God. ⁵²This man went to Pilate and asked for Jesus' body. ⁵³He took it down and wrapped it in a linen shroud and laid him in a tomb that was cut in stone, where no one had ever been laid. ⁵⁴It was the [day of the] Preparation^d, and the Sabbath was drawing near. ⁵⁵The women who had come with him out of Galilee, followed [Joseph] and saw the tomb, and how his body was laid. ⁵⁶They returned, and prepared spices and ointments. On the Sabbath, they rested according to the commandment.

24

The Lord's resurrection

On the first day of the week^e, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. ²But they found the stone rolled away from the tomb. ³So they entered in and did not find the body of the Lord Jesus. ⁴And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. ⁵Terrified, the women bowed their faces to the ground.

They said to them, "Why do you seek the living among the dead? ⁶He is not here, but he is risen! Remember what he told you when he was still in Galilee, ⁷saying that the Son of Man must be delivered up into the hands of sinful men, be crucified, and [on] the third day rise again?"

^a The day began with sunset and time was counted from sunrise, so the sixth hour was about noon.

^b Or "earth". Confirmed by Thallus and Phlegon of Tralles to extend as far as Asia Minor.

^c 3:00 PM

^d Greek παρασκευής

^e Literally "on the first of the sabbaths" (day is often implied in Greek)

⁸Then they remembered his words. ⁹Returning from the tomb, and told all these things to the eleven, and to all the rest. ¹⁰Now, they were Mary Magdalene, Joanna, and Mary the mother of James. The other women with them told these things to the apostles. ¹¹But these words seemed to be nonsense to them, and they did not believe them. ¹²However, Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves. He returned to his home, wondering what had taken place.

Appearance on the road to Emmaus

¹³It then happened that two of the disciples were going that very day to a village named Emmaus, which was sixty stadia^a from Jerusalem. ¹⁴They were talking with each other about all of these things which had taken place. ¹⁵And as they were talking together and discussing this, Jesus himself came near and went along with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷He asked them, “What are you talking about as you walk?” And they stopped walking, looking sad.”

¹⁸One of them, named Cleopas, answered him, “Are you the only stranger^b in Jerusalem who does not know what has happened there in these days?”

¹⁹He said to them, “What things?”

They replied, “The things concerning Jesus, the Nazarene! He was a prophet mighty in deed and word before God and all the people; ²⁰and how the chief priests and our rulers delivered him up to be condemned to death, and had him crucified. ²¹But we were hoping that he was the one who would redeem Israel. Yes, and besides all this, it is now the third day since these things have taken place. ²²Also, certain women of our company have amazed us: having arrived early at the tomb, ²³they did not find his body. And they came back saying that they had also seen a vision of angels who said that he was alive! ²⁴Some of us went to the tomb, and found it just as the women had said, but they did not see him.”

²⁵He said to them, “Foolish men, and slow of heart to believe in all that the prophets have spoken! ²⁶Did not the Christ have to suffer these things and enter into his glory?” ²⁷And beginning with Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself. ²⁸As they were approaching the village where they were going, he acted like he would continue on his way.

^a 60 stadia = about 11 kilometers or about 7 miles.

^b Or “foreigner”

²⁹But they urged him, saying, “Stay with us, for it is almost evening, and the day is almost over!”

So he went in to stay with them. ³⁰Now, it happened that when he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave it to them. ³¹And their eyes were opened; they recognized him, and he vanished out of their sight. ³²Then they said one to another, “Were not our hearts burning within us while he spoke to us along the way, and while he opened the Scriptures to us?” ³³They rose up that very hour, returned to Jerusalem, and found the eleven gathered together and [also] those who were with them. ³⁴They were saying, “The Lord is risen indeed, and he has appeared to Simon!” ³⁵Then, the two related what had happened along the way, and how they had recognized him in the breaking of the bread.

Appearance to the disciples

³⁶As they were saying these things, Jesus himself stood among them and said to them, “Peace be to you!”

³⁷But they were startled and frightened, supposing that they had seen a spirit.

³⁸He said to them, “Why are you troubled? Why do doubts arise in your hearts? ³⁹See my hands and my feet, that it is truly me. Touch me and see! A spirit does not have flesh and bones, as you see that I have.” ⁴⁰When he had said this, he showed them his hands and his feet. ⁴¹While they still did not believe for joy and were wondering, he said to them, “Do you have anything here to eat?”

⁴²They gave him a piece of a broiled fish and a honeycomb from a beehive^a. ⁴³He took them, and ate in front of them. ⁴⁴He said to them, “This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled.”

⁴⁵He then opened their minds, so that they might understand the Scriptures. ⁴⁶He said to them, “This is what is written, that it was necessary for the Christ^b to suffer and to rise from the dead the third day, ⁴⁷and that repentance and remission of sins should be preached in his Name to all the nations, beginning at Jerusalem. ⁴⁸You are witnesses of these things! ⁴⁹Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high.”

^a CT omits “and a honeycomb from a beehive”

^b Or “Messiah”

The Ascension

⁵⁰He led them out as far as Bethany, lifted up his hands, and blessed them.

⁵¹It happened, while he was blessing them, that he withdrew from them and was carried up into heaven^a. ⁵²They worshiped^b him and returned to Jerusalem with great joy; ⁵³and they were continually in the temple, praising and blessing God. Amen.^c

^a Or “the sky”

^b *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^c CT omits “Amen”

INTRODUCTION TO THE GOSPEL OF JOHN

AUTHORSHIP AND DATE

The gospel itself is anonymous; the author is identified as “the disciple whom Jesus loved” (21:20). In spite of modern speculations to the effect that this “disciple” may have been Lazarus (11:3,36), an entire community or someone else, the consistent and reliable tradition of the early Fathers is that John of Zebedee was in fact the apostolic origin of the Gospel which now bears his name. There are indications that the author may have been a (Jewish) priest, a view which is not incompatible with John’s occupation as a fisherman and which harmonizes well with the focus of the Gospel (Jerusalem, Feasts, Temple). In the late second century, St. Polycrates of Ephesus evoked the not-so-distant memory of the Apostle John with these words:

There is also John, who leaned on the Lord’s breast who was a priest wearing the *petalon* (high-priestly miter or crown), a witness and a teacher, and he sleeps at Ephesus.^a

Early Christians (including Theophilus of Antioch, Irenaeus of Lyons and Clement of Alexandria) have handed down a consistent tradition indicating that John would have written his gospel in Ephesus, around the year 96. Based on internal evidence (such as 5:2 “there *is* in Jerusalem”), some scholars also deem it possible that the fourth gospel was written before the year 70 AD and completed (or published) at a later time.

Linguistic data suggest that the fourth gospel may have been originally written in Aramaic/Hebrew or directly in Greek but with a Aramaic/Hebrew mind.

THEME(S)

This gospel can be called “the High Priestly” Gospel, not only because of the famous prayer known by that name found in chapter 17, but also because this theme and approach runs throughout this unique gospel.

St. John reveals the truth about Christ by “drawing aside the curtain” on the person (*hypostasis*) of the Great High Priest who is the pre-eternal

^a Eusebius – *Ecclesiastical History*, 3.31.2-51

Word (*logos*^a) of God. It is for this reason that the early Churches considered this gospel as reserved for those who are initiated or about to be initiated in the Holy Mysteries: even today it is only read during and after the baptismal season of Holy Pascha. This is consistent with the theme of mystery, initiation and knowledge which is recurrent in the fourth gospel.^b

The manifestation in this world of the High Priest consecrated as the Holy One of God is the fulfillment of God's revelation: the invisible Most High God is made manifest and "explained" or "exegeted" (1:18) by his very Word who shares his divine and uncreated nature. Thus, the God who had no visible form on Mount Sinai (Deut. 4:12,15) is now seen with human eyes: "we have seen his glory" (1:12;12:41).

From the eternal and timeless holy of holies^c, one's perspective is quite different. One comes to Christ if drawn and given by the Father by whom we are "fully known" or 'foreknown' (1 Cor. 13:12). Hence, such passages as John 6:37,44 or 10:36 can only be rightly understood by those who live in the Church and who have experienced the fulfilled eschatology of the Kingdom in the Divine Liturgy (see Introduction to Revelation).

The gospel of John is in many ways 'a different gospel'. Certain themes emphasized in the synoptics (parables, exorcisms, and *parousia*) are absent. Instead, the evangelist focuses on miracles ("signs") not previously included and lengthy theological discourses.

Many biblical scholars see a threefold structure in the book and a parallel between Jewish liturgical feasts and their fulfillment by the Lord of Glory:

- The prologue about the Word
- Book of Signs (Seven Signs)
- Book of Glory, Last Teachings, Death and Resurrection

^a Also meaning "Message"

^b Cf. Jerome H. Neyrey - *The Sociology of Secrecy and the Fourth Gospel*

^c Cf. Margaret Barker - *The Great High Priest* (Continuum, New York, 2003), pp. 212-225

JOHN

JOHN

(TO KATA IQANNHN)

1

Prologue: The Logos / Word of God

In the beginning was the Word, and the Word was with God, and the Word was {what} God^a {was}. ²This one was in the beginning with God. ³All things came into being through him, and without him, nothing came into being that has come into being. ⁴In him was life, and the life was the light of men. ⁵The light shines in the darkness, and the darkness has not overcome^b it. ⁶There came a man, sent from God, whose name was John. ⁷John came as a witness, to bear witness to the light, so that all might believe through him. ⁸He was not the light, but [he was sent] to bear witness to the light. ⁹The true light who enlightens everyone was coming into the world.

¹⁰He was in the world, and the world had come into existence through him, and the world did not recognize^c him. ¹¹He came to his own, and those who were his own did not receive him. ¹²But as many as received him, to them he gave the right to become God's children, to those who believe in his Name. ¹³They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴The Word became flesh and made his dwelling among us. We beheld his glory, glory as a Father's only-begotten^d son, full of grace and truth. ¹⁵John testified about him; he cried out, saying, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'" ¹⁶From his fullness, we have all received grace upon grace^e. ¹⁷For the law was

^a Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely) or the trinity. The point being made is that he is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal)... True God from True God... *homoousion* with the Father".

^b The word translated "overcome" (*katelaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

^c Or "know"

^d Or "one and only", "uniquely loved"

^e Or "grace in the place of the grace given in the past"

given through Moses, [but] grace and truth came through Jesus Christ. ¹⁸No one has seen God at any time! The uniquely loved^a Son^b who is in the bosom of the Father^c, he has explained him.

John bears witness – The lamb of God

¹⁹This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

²⁰He admitted and did not deny [it], [plainly] admitting, "I am not the Christ!"

²¹They asked him, "What then? Are you Elias (Elijah)?"

He said, "I am not!"

"Are you the prophet?"

He answered, "No."

²²Therefore, they asked him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

²³John said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'^d as Isaias (Isaiah) the prophet said."

²⁴Those who had been sent were from the Pharisees. ²⁵They asked him, "Why then do you baptize, if you are not the Christ, nor Elias (Elijah), nor the prophet?"

²⁶John answered them, "I baptize in water, but among you stands one whom you do not know^e. ²⁷He is the one who comes after me^f, who is ranked before me, whose sandal strap I am not worthy to untie." ²⁸These things took place in Bethany beyond the Jordan, where John was baptizing.

²⁹The next day, John^g saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! ³⁰This is the one of whom I said, 'After me comes a man who is ranked before me, because he was before me.' ³¹I did not know him, but for this reason I came baptizing in water: that he would be revealed to Israel." ³²John bore witness, saying, "I beheld the Spirit descending like a dove out of heaven and remain on him.

^a Or "one and only", "unique". The word can also mean "only-begotten" (μονογενής)

^b CT reads "God". 1:18 is sometimes translated "the only-begotten God who is..." or "the unique God"

^c Or "intimate with the Father", "close to the Father's heart"

^d Isaias (Isaiah) 40:3

^e Or "recognize"

^f CT omits "the one who comes after me"

^g Greek "he"

³³I did not know him, but the one who sent me to baptize in water said to me, ‘Upon whom you will see the Spirit descending and remaining, this is he who baptizes in the Holy Spirit.’ ³⁴Moreover, I myself have seen and testified that this is the Son of God.”

³⁵Again, the next day, John was standing with two of his disciples. ³⁶He looked at Jesus as he walked by and said, “Behold, the Lamb of God!” ³⁷The two disciples heard him speak, and they began to follow Jesus. ³⁸Turning and seeing them following, Jesus asked them, “What are you looking for?”

They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

First disciples

³⁹He said to them, “Come, and see!”

They came and saw where he was staying, and they remained with him that day. (It was about the tenth hour).^a ⁴⁰One of the two who heard John and followed Jesus was Andrew, Simon Peter’s brother. ⁴¹He first found his own brother, Simon and said to him, “We have found the Messiah!” (which translated means Christ^b). ⁴²Andrew^c brought him to Jesus who looked at him, and said, “You are Simon the son of Jonah. You shall be called Kephas” (which translated means Peter). ⁴³On the next day, being determined to go out into Galilee, Jesus^d met Philip and said to him, “Follow me!” ⁴⁴Now, Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found Nathaniel and said to him, “We have found the one of whom Moses in the law and the prophets, have written: Jesus of Nazareth, the son of Joseph!”

⁴⁶Nathanael asked him, “Can anything good come out of Nazareth?”

Philip replied, “Come and see!”

⁴⁷As Jesus saw Nathaniel coming to him, he said about him, “Behold, an Israelite indeed, in whom there is no deceit!”

⁴⁸Nathanael asked Jesus, “How do you know me?”

Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”

^a 4:00 PM.

^b “Messiah” (Hebrew) and “Christ” (Greek) both mean “Anointed One”.

^c Greek “he”

^d Greek “he”

⁴⁹Nathanael replied, “Rabbi, you are the Son of God! You are King of Israel!”

⁵⁰Jesus said to him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” ⁵¹He said to Philip, “Amen, amen, I tell you; hereafter, you will see heaven opened, and the angels of God ascending and descending upon^a the Son of Man.”

2

The wedding at Cana – First sign: the water changed into wine

The third day, there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Jesus also was invited, with his disciples, to the wedding. ³When the wine ran out, Jesus’ mother said to him, “They have no wine.”

⁴Jesus said to her, “Woman, is that to you and me? My hour has not yet come.”

⁵His mother said to the servants, “Whatever he tell you to do, do it.” ⁶Now, six water jars made of stone were set there, meant for rites of purification of the Jews, and they each contained two or three measures^b. ⁷Jesus said to them, “Fill the jars with water!” And they filled them up to the brim. ⁸He then said to them, “Now, draw some out, and take it to the chief steward of the feast;” and they did so. ⁹When the chief steward of the feast tasted the water now become wine (not knowing where it had come from, but the servants who had drawn the water knew), he called the bridegroom ¹⁰and said to him, “Everyone serves the good wine first, and after the guests have drunk freely, the inferior one. But you have kept the good wine until now!” ¹¹This, the beginning of his signs^c, Jesus performed in Cana of Galilee. He revealed his glory, and his disciples believed in him.

¹²After this, he went down to Capernaum, he, and his mother, his brothers^d, and his disciples; and they did not stay there [more than] a few days.

A cleansing of the temple

¹³Now, the Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple, he found those who sold oxen, sheep, and doves, as well as the money changers sitting [at their booths]. ¹⁵So, he made a whip of cords and drove [them] all out of the temple, with the sheep and the oxen; he also poured out the changers’ money and overthrew their tables. ¹⁶To those

^a Greek “upon, on, toward”. Perhaps an allusion to a Jewish understanding of Jacob’s vision of angels.

^b 2 to 3 measures (metretes) is about 20 to 30 Gallons, or 75 to 115 liters

^c The Gospel of John uses the word “sign(s)” instead of “miracles”

^d See Appendix

who sold the doves, he said, “Take these things out of here! Do not make my Father’s house a marketplace!” ¹⁷Then, his disciples remembered that it was written:

“Zeal for your house will consume me.”^a

¹⁸Therefore, the Jews declared, “What sign do you show us, since you do these things?”

¹⁹Jesus answered and responded to them, “Destroy this sanctuary, and in three days I will raise it up!”

²⁰The Jews then said, “It took forty-six years to build this sanctuary, and you will raise it up in three days?” ²¹But he was speaking of the sanctuary of his body. ²²When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had said.

²³Now, when he was in Jerusalem at the Passover, during the feast, many believed in his Name, observing the signs which he was performing. ²⁴But Jesus did not trust himself to them, because he knew everyone, ²⁵and because he did not need a witness about human nature, for he himself knew what was in man.

3

Dialogue with Nicodemus – The new birth

Now, there was one of the Pharisees named Nicodemus, a leader of the Jews. ²He came to Jesus by night, and said, “Rabbi, we know that you are a teacher who has come from God because no one can perform the signs which you accomplish unless God is with him.”

³Jesus answered him, “Amen, amen, I tell you; unless one is born anew,^b he cannot see the Kingdom of God.”

⁴Nicodemus asked him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born [anew]?”

⁵Jesus answered, “Amen, amen, I tell you; unless one is born of water and spirit, he cannot enter into the Kingdom of God! ⁶What is born of the flesh is flesh. What is born of the Spirit^c is spirit. ⁷Do not marvel that I said to you, ‘You must be born anew.’ ⁸The wind^d blows where it wants to, and

^a Psalm 69:9 / 68 LXX. Some translators prefer “will eat me up”

^b The word translated “anew” here and in John 3:7 (*anōthen*) also means “again” and “from above”.

^c Or “spirit”

^d The same Greek word (*pneuma*) means wind, breath, and spirit.

you hear its sound, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit.”

⁹Nicodemus said, “How can these things be?”

¹⁰Jesus replied and said, “You are the teacher of Israel and do not understand these things? ¹¹Amen, amen, I tell you; we speak of what we know, and [we] bear witness to what we have seen, and you do not receive our testimony. ¹²If I told you earthly things and you do not believe, how will you believe if I tell you [about] heavenly things? ¹³No one has ascended into heaven, except for the one who came down out of heaven, the Son of Man^a. ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵so that whoever believes in him should not perish but^b have eternal life. ¹⁶For God so loved the world that he gave his only-begotten^c Son, so that everyone who is believing in him should not perish but have eternal life. ¹⁷For God did not send his Son into the world to judge the world, but so that the world should be saved^d through him. ¹⁸The one believing in him is not judged, but whoever does not believe has already been judged, because he has not believed in the Name of the only-begotten^c Son of God. ¹⁹This is the judgment: that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil. ²⁰For everyone who practices evil hates the light and does not come to the light, for fear that his works would be exposed. ²¹But whoever practices the truth comes to the light, so that his works may be revealed as done in God.”

John the Baptist bears witness again – ‘The friend of the bridegroom’

²²After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. ²³John also was baptizing at Enon near Salim, because there was much water there, and people^f came, and [they] were baptized. ²⁴(For John had not yet been thrown into prison). ²⁵Now, there arose a discussion on the part of John’s disciples with some Jews^g about ceremonial washing^h. ²⁶They came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you bore

^a TR adds “who is in heaven” (not present in CT and PT)

^b CT omits “not perish but”

^c Or “one and only” , “uniquely loved”

^d The Greek σωθη also conveys the idea of “to deliver, rescue, cure, make well”

^e Or “one and only” , “uniquely loved”

^f Greek “they”

^g Other manuscripts read “a (certain) Jew”

^h Or “purification (rites)”

witness, behold, this one is [now] baptizing and everyone is coming to him!”

²⁷John answered, “No one can receive anything, unless it has been given him from heaven. ²⁸You yourselves testify that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’ ²⁹He who has the bride is the bridegroom, but the friend of the bridegroom who stands [by] and hears him rejoices greatly because of the bridegroom’s voice. And so my joy is fulfilled. ³⁰He must increase, but I must decrease.”

The one who comes from above^a

³¹He who comes from above is above all. He who is from the earth belongs to the earth, and from the earth he speaks. He who comes from heaven is above all. ³²What he has seen and heard is what he bears witness to, but no one accepts^b his testimony. ³³He who has accepted his testimony has set his seal [to this], that God is true. ³⁴Indeed the one whom God has sent speaks the words of God, for God gives the Spirit without measure. ³⁵The Father loves the Son and has given all things into his hand. ³⁶The one who believes in the Son has eternal life, but whoever does not believe in^c the Son will not see life, but the wrath of God remains on him.

4

The Samaritan woman

Then, when the Lord^d learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” ²(although Jesus himself did not baptize, but his disciples), ³he left Judea and departed into Galilee. ⁴Now, he needed to pass through Samaria. ⁵And so, he arrived at a city of Samaria called Sychar, near the parcel of ground that Jacob had given to his son Joseph; ⁶and Jacob’s well was there. Jesus, tired from his journey, sat down by the well. It was about the sixth hour^e. ⁷A woman of Samaria came to draw water. Jesus said to her, “Give me [something] to drink.” ⁸(For his disciples had gone away into the city to buy food).

⁹The Samaritan woman then said to him, “How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?” (For Jews have no dealings with Samaritans.)

^a Verses 31-36 are either a discourse by John the Baptist or a reflection by the evangelist.

^b Or “receives”

^c Or “disobeys”

^d CT reads “Jesus”

^e Noon

¹⁰Jesus answered her, “If you knew the gift of God, and who it is who says to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water!”

¹¹The woman said to him, “Sir^a, you have nothing to draw [water] with, and the well is deep! Where then do you get that living water? ¹²Are you greater than our father Jacob who gave us the well and drank of it himself, as did his children and his livestock?”

¹³Jesus replied, “Everyone who drinks of this water will be thirsty again! ¹⁴But whoever drinks of the water that I will give him will never be thirsty again. Not only this, the water that I will give him will become in him a well of water springing up to eternal life.”

¹⁵The woman said to him, “Sir, give me this water, so that I may never be thirsty or come all the way here to draw [water]!”

¹⁶Jesus said to her, “Go, call your husband, and come here.”

¹⁷The woman answered, “I have no husband!”

Jesus replied, “You said well, ‘I have no husband,’ ¹⁸for you have had five husbands, and the one whom you now have is not your husband. This you have said truthfully.”

¹⁹The woman said to him, “Sir, I perceive that you are a prophet! ²⁰Our fathers worshiped^b on this mountain^c, and you Jews say that Jerusalem is the place where people should worship.”

²¹Jesus said to her, “Woman, believe me, a time^d is coming when neither in this mountain nor in Jerusalem will you worship the Father. ²²You worship what you do not know. We worship what we know, for salvation is from the Jews. ²³But the hour^e is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such to worship him. ²⁴God is ^fspirit, and those who worship him must worship in spirit and truth.”

²⁵The woman said to him, “I know that Messiah^g is coming,” (he who is called Christ). “When he comes, he will proclaim all things to us.”

^a Greek κύριε (can also mean “Lord”)

^b Verses 19-14: *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^c Mount Gerizim

^d Or “an hour, the hour”

^e Or “an hour, the hour”

^f Or “Spirit”, or also “a Spirit / spirit”

^g Greek Μεσσίας

²⁶Jesus said to her, "I am he, the one who is speaking to you." ²⁷Just then, his disciples arrived. They were astonished that he was speaking with a woman, yet no one said, "What are you looking for?" or, "Why do you speak with her?" ²⁸Then, the woman left her water jar, went away into the city, and said to the people, ²⁹"Come, see a man who told me everything I have done! Could this be the Christ?"

³⁰The people^a [then] went out of the city, and were coming to him.

³¹Meanwhile, the disciples urged him, saying, "Rabbi, eat!"

³²But he told them, "I have food to eat that you do not know about."

³³The disciples then said one to another, "Has anyone brought him something to eat?"

³⁴Jesus said to them, "My food is to do the will of the one who sent me, and to accomplish his work. ³⁵Do you not say, 'There are yet four months until the harvest comes?' Behold, I tell you, lift up your eyes and look at the fields! They are already white for the harvest! ³⁶[Already], he who reaps is receiving his wages and gathering fruit^b to eternal life; so that both the one who sows and the one who reaps may rejoice together! ³⁷For in this, the saying is true, 'One sows, and another reaps.' ³⁸I sent you to reap that for which you have not labored. Others have labored, and you have entered into [the rewards of] their labor."

³⁹Many of the Samaritans from that city believed in him because of the word of the woman who had testified, "He told me everything that I did!"

⁴⁰For this reason, when the Samaritans came to him, they begged him to stay with them. So, he stayed there two days, ⁴¹and many more believed because of his word. ⁴²Then they said to the woman, "Now we believe, not because of what you said, but because we have heard for ourselves and [we] know that this is indeed the Christ, the Savior of the world."

Return to Galilee – Healing of a child: a second sign in Cana

⁴³After the two days, he departed from there and went into Galilee. ⁴⁴(For Jesus himself testified that a prophet has no honor in his own country).

⁴⁵When he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem at the feast, for they also went to the feast.

⁴⁶Therefore, Jesus returned to Cana of Galilee where he had turned the water into wine. Now, there was a certain royal official whose son was sick at Capernaum. ⁴⁷When he heard that Jesus had come out of Judea into Galilee, he went to him and begged him that he would come down and heal

^a Greek "they"

^b Or also "crop, outcome, gain"

his son, for he was at the point of death. ⁴⁸Jesus then said to him, “Unless you see signs and wonders, you will never believe!”

⁴⁹The nobleman said to him, “Sir^a, come down before my child dies.” ⁵⁰Jesus told him, “Go on your way. Your son lives.” The man believed the word that Jesus spoke to him and he went on his way. ⁵¹Even as he was on the way, his servants met him and told him the news: “Your child lives!” ⁵²He asked them the hour when the boy had begun to get better. Then, they told him, “Yesterday at the seventh hour,^b the fever left him!” ⁵³And so, the father learned^c that it was at that [very] hour in which Jesus had said to him, “Your son lives.” And he believed, along with his whole household. ⁵⁴This was the second sign that Jesus performed on his return from Judea into Galilee.

5

The healing at the pool on the Sabbath

After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. ²Now in Jerusalem, by the sheep gate, there is a pool with five porches called in Hebrew “Bethesda”. ³Under these laid a great multitude of people who were sick, blind, lame, or paralyzed, waiting for the moving of the water^d. ⁴<For an angel went down at certain times into the pool, and stirred up the water. Then whoever stepped in first after the stirring of the water was made whole of whatever disease he had>. ⁵A certain man was there, who had been sick for thirty-eight years. ⁶When Jesus saw him lying there and learned^e that the man had been sick for a long time, he asked him, “Do you want to be made well?”

⁷The sick man replied, “Sir^f, I have no one to put me into the pool when the water is stirred up, but while I am coming, someone else steps down before me!”

⁸Jesus said to him, “Arise, take up your mat, and walk!”

⁹Immediately, the man was made well; he took up his mat and began to walk.

^a Greek κύριε (can also mean “Lord”)

^b 1:00 P. M.

^c Or “knew, realized”

^d CT omits “waiting for the moving of the water”

^e Or “knew, realized”

^f Greek κύριε (can also mean “Lord”)

Now, it was the Sabbath on that day. ¹⁰And so, the Jews said to the man who had been cured, "It is the Sabbath! It is not lawful for you to carry the mat!"

¹¹The man answered them, "He who made me well, that one said to me, 'Take up your mat, and walk.'"

¹²Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk?'"

¹³But the man who had been healed did not know who it was, for Jesus had withdrawn in the crowd that was there.

¹⁴Later, Jesus found him in the temple and said to him, "Behold, you have become well. Sin no more, so that nothing worse may happen to you!"

The Jews begin to persecute Jesus

¹⁵The man went away and told the Jews that it was Jesus who had made him well. ¹⁶For this reason, the Jews persecuted Jesus <and sought to kill him^a> because he did these things on the Sabbath. ¹⁷But Jesus answered them, "My Father is still working, and I am also working." ¹⁸Because of this, the Jews were seeking all the more to kill him, not only because he broke the Sabbath, but also because he called God his own Father, making himself equal with God.

The Father and the Son

¹⁹Accordingly, Jesus answered them, "Amen, amen, I tell you; the Son can do nothing of himself, but [only] what he sees the Father doing. Indeed, whatever the Father^b does, the Son also does likewise. ²⁰For the Father has deep affection^c for the Son, and shows him all things that he himself does. And the Father^d will show him greater works than these, so that you may be astonished. ²¹For [just] as the Father raises the dead and gives them life, likewise the Son also gives life to whom he desires. ²²As it is, the Father judges no one, but he has given all judgment to the Son, ²³so that all may honor the Son even as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him!

²⁴Amen, amen, I tell you; the one who hears my word and believes in him who sent me has eternal life and does not come into judgment, but has passed out of death into life. ²⁵Amen, amen, I tell you; the hour is coming

^a CT omits "and sought to kill him"

^b Greek "he"

^c Or "loves" (Greek φιλει)

^d Greek "he"

and now is, when the dead will hear the voice of the Son of God, and those who hear will come to life. ²⁶For as the Father has life in himself, so has he given to the Son to have life in himself. ²⁷He also gave him authority to execute judgment, because he is ^aSon of Man. ²⁸Do not be astonished at this, because the hour is coming when all who are in the tombs will hear his voice ²⁹and come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. ³⁰I can do nothing of myself. As I hear, I judge, and my judgment is righteous because I do not seek my own will, but the will of my Father who sent me.

Witnesses to Jesus – Belief and unbelief

³¹If I bear witness about myself, my testimony is not valid. ³²There is another who bears witness to me, and I know that the testimony by which he bears witness about me is true. ³³You have sent [messengers] to John, and he has testified to the truth. ³⁴But the testimony which I receive is not from man. However, I say these things so that you may be saved. ³⁵John^b was the burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But the testimony which I have is greater than that of John, because the works which the Father has given me to accomplish, the very works that I do, they bear witness about me, that the Father has sent me. ³⁷The Father himself, who sent me, he has testified about me. You have never heard his voice at any time, and you have never seen his outward appearance^c. ³⁸You do not have his word living in you, because you do not believe him whom he sent.

³⁹You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness to me. ⁴⁰Yet, you will not come to me to have life. ⁴¹I do not receive glory from men. ⁴²But I know you, that you do not have God's love in yourselves. ⁴³I have come in my Father's Name, and you do not receive me. If another comes in his own name, you will receive him! ⁴⁴How can you believe, since you receive glory from one another and do not seek the glory that comes from the only God^d?

⁴⁵Do not think that I will accuse you before the Father. The one who accuses you is in fact Moses, on whom you have set your hope. ⁴⁶For if you believed Moses, you would believe me because he wrote about me. ⁴⁷But if you do not believe his writings, how will you believe my words?"

^a The Greek could be translated "a Son of Man", or "the Son of Man".

^b Greek "he"

^c Greek εἶδος ποτ μορφῆ

^d Greek τοῦ μόνου θεου

6

The multiplication of the five loaves

After these things, Jesus went away to the other side of the sea of Galilee (or [also called] of Tiberias). ²A great multitude followed him, because they saw the signs he accomplished on those who were sick. ³Jesus went up into the mountain and sat there with his disciples. ⁴Now, the Passover, the feast of the Jews, was near. ⁵When Jesus looked up and saw that a great crowd was coming to him, he asked Philip, "Where are we to buy bread, so that these [people] may eat?" ⁶But he said this to test Philip^a, for he himself knew what he would do.

⁷Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, so that everyone might receive [even] a little!"

⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹"There is a boy here who has five barley loaves [of bread] and two fish, but what are these among so many?"

¹⁰Jesus said, "Have the people sit down." Now, there was much grass in that place; and so the men sat down, about five thousand in number. ¹¹Then Jesus took the loaves, and having given thanks, he distributed [it] to the disciples, and the disciples to those who were sitting down; and [he did] likewise with the fish, as much as they desired. ¹²When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, so that nothing be lost!" ¹³And so, they gathered them up and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. ¹⁴When the people saw the sign which Jesus had accomplished, they said, "This is truly the prophet who comes into the world!" ¹⁵Jesus therefore, perceiving that they were about to come and take him by force in order to make him king, withdrew again to the mountain by himself.

The walking on water

¹⁶When evening came, his disciples went down to the sea ¹⁷where they got into the boat and headed across the sea to Capernaum. It was now dark, and Jesus had not returned to them. ¹⁸Because a great wind was blowing, the sea became rough. ¹⁹After rowing about three or four miles,^b the disciples^c saw Jesus walking on the sea and approaching the boat. And they

^a Greek "he"

^b 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles

^c Greek "they"

were frightened, ²⁰but Jesus said to them, “It is I!^a Do not be afraid!” ²¹At this, they were willing to receive him into the boat, and immediately, the boat reached the shore where they were going.

In the synagogue of Capernaum - The Bread of Life

²²On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus had not entered with his disciples into the boat, but that his disciples had gone away alone. ²³However, [a few] boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. ²⁴And so, when the multitude noticed that neither Jesus nor his disciples was not there, they got into the boats and went to Capernaum to seek Jesus. ²⁵When they found him on the other side of the sea, they asked him, “Rabbi, when did you arrive here?”

²⁶Jesus answered them, “Amen, amen, I tell you; you seek me, not because you saw signs, but because you ate of the loaves and were satisfied. ²⁷Do not work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For the Father has sealed^b him – [even] God!”

²⁸As a result, they asked him, “What must we do, that we may accomplish the works of God?”

²⁹Jesus answered, “This is the work of God, that you believe in him whom he has sent!”

³⁰So they said to him, “What then do you do for a sign, so that we may see and believe you? What work do you accomplish? ³¹Our fathers ate the manna in the wilderness! As it is written, ‘He gave them bread out of heaven^c to eat.’”^d

³²Jesus therefore said to them, “Amen, amen, I tell you; it was not Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. ³³For the bread of God is what comes down out of heaven, and [it] gives life to the world.”

³⁴Then they said to him, “Lord, always give us this bread!”

³⁵Jesus told them, “I am the bread of life! The one who comes to me will not be hungry, and he who believes in me will never be thirsty. ³⁶But I told you

^a Or “I am”

^b Sealing is connected with anointing (in this case high priestly anointing) as in the Orthodox rite of Chrismation.

^c Greek and Hebrew use the same word for “heaven”, “the heavens”, “the sky”, and “the air”.

^d Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25 / 77 LXX

that you have seen me, and yet, you do not believe. ³⁷All that the Father gives me will come to me, and the one who is coming to me I will in no way reject^a. ³⁸For I have come down from heaven, not to do my own will, but [to do] the will of the one who sent me. ³⁹This is the will of my Father who sent me: that of all he has given me, I should lose nothing, but raise it^b up on the last day. ⁴⁰This is the will of the one who sent me: that everyone who sees the Son and believes in him should have eternal life; and this one^c I will raise up on the last day.”

⁴¹At this, the Jews began to murmur concerning him, because he had said, “I am the bread which came down out of heaven.” ⁴²They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

⁴³Therefore, Jesus answered them, “Do not murmur among yourselves. ⁴⁴No one can come to me unless the Father who sent me draws him, and this one I will raise up on^d the last day. ⁴⁵It is written in the prophets, ‘And they will all be taught by God.’^e Therefore, everyone who hears from the Father and has learned comes to me. ⁴⁶Not that anyone has seen the Father, except he who is from God. He has seen the Father! ⁴⁷Amen, amen, I tell you; the one who is believing in me has eternal life. ⁴⁸I am the bread of life! ⁴⁹Your fathers ate the manna in the wilderness, and they died. ⁵⁰This is the bread which comes down out of heaven, its purpose is that anyone may eat of it and not die. ⁵¹I am the living bread which came down out of heaven. If anyone eats of this bread, this one will live forever! Yes, the bread which I will give for the life of the world is my flesh.”

⁵²At this, the Jews disputed with one another, saying, “How can this man give us his flesh to eat?”

⁵³Jesus therefore said to them, “Amen, amen, I tell you; unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. ⁵⁴The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵For my flesh is food indeed, and my blood is drink indeed. ⁵⁶The one who eats my flesh and drinks my blood dwells^f in me, and I in him. ⁵⁷As the living Father sent me, and I live because of the Father; whoever eats^g me will also live because of me. ⁵⁸This

^a Or “cast out”

^b Or “him” – some looser translations have “them”

^c Or “him” – some looser translations have “them”

^d Or “in”

^e Isaiah (Isaiah) 54:13

^f The Greek μένει is also translated “abide(s)”

^g The Greek τρώγων means “eat, chew”. It is sometimes loosely translated “feed on”.

is the bread which came down out of heaven - not [such] as the fathers [who] ate the manna and died. The one who eats this bread will live forever!" ⁵⁹He said these things in the synagogue, as he taught in Capernaum.

The disciple's reactions – Betrayal foretold

⁶⁰Therefore, many of his disciples, when they heard this, said, "This is a hard^a saying! Who can listen to it?"

⁶¹But knowing in himself that his disciples grumbled at this, Jesus said to them, "Does this cause you to stumble? ⁶²What then if you would see the Son of Man ascending to where he was before? ⁶³It is the spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and [they] are life. ⁶⁴But there are some of you who do not believe." For Jesus knew from the beginning who were those who did not believe, and who it was who would betray him. ⁶⁵He said, "For this reason, I have told you that no one can come to me, unless it is given to him by my Father."

⁶⁶At this, many of his disciples went back and no longer walked with him.

⁶⁷Then Jesus said to the Twelve, "Do you also want to leave?"

⁶⁸Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life! ⁶⁹We have come to believe and know that you are the Christ, the Son of the living God^b."

⁷⁰Jesus told them, "Did I not choose you, the Twelve? And [yet] one of you is a devil!" ⁷¹Now, he was speaking about Judas, the son of Simon Iscariot, for it was he who would betray him, and he was one of the Twelve.

7

The Feast of Tabernacles

After these things, Jesus went about in Galilee; he did not wish to travel around in Judea because the Jews were seeking to kill him. ²Now, the feast of the Jews, the Feast of Tabernacles^c, was at hand. ³So his brothers^d said to him, "Depart from here, and go into Judea, so that your disciples may also see the works which you are accomplishing. ⁴For no one who seeks to be known openly does anything in secret! If you do these things, reveal yourself to the world!" ⁵For even his brothers did not believe in him.

^a Or "an offensive saying"

^b CT reads "the Holy [One] of God"

^c Or "Tents, Booths"

^d See Appendix

⁶Jesus therefore said to them, “My time has not yet come, but your time is always ready. ⁷The world cannot hate you, but it hates me, because I bear witness concerning it, that its works are evil. ⁸You go up to the feast. I am not yet^a going up to this feast, because my time is not yet fulfilled.”

⁹Having said these things to them, he remained in Galilee. ¹⁰However, when his brothers had gone up to the feast, then he also went up, not publicly, but as it were, in private^b. ¹¹As a result, the Jews were looking for him at the feast, and they were asking, “Where is he?” ¹²There was much murmuring among the multitudes concerning him. Some said, “He is a good man!” Others replied, “Not so, but he leads the multitude astray!” ¹³However, no one spoke openly about him for fear of the Jews. ¹⁴But when it was the middle of the feast, Jesus went up into the temple and began to teach. ¹⁵At this, the Jews were amazed and said, “How does this man have such learning^c without having been educated?”

¹⁶Jesus therefore answered them, “My teaching is not mine, but [it comes] from him who sent me. ¹⁷Anyone who desires to do God’s^d will, he will recognize^e the teaching, whether it is from God, or if I am speaking from myself. ¹⁸He who speaks from himself seeks his own glory, but he who seeks the glory of the one who sent him is true, and [there is] no unrighteousness in him. ¹⁹Did not Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?”

²⁰The crowd replied, “You have a demon! Who is seeking to kill you?”

²¹Jesus answered them, “I did one work, and you all marvel because of it. ²²Moses gave you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath, you circumcise a boy. ²³If a boy receives circumcision on the Sabbath so that the law of Moses may not be broken, [why] are you angry with me because I made a man completely healthy on the Sabbath? ²⁴Do not judge according to appearance, but make a right judgment.”

²⁵Then, some people from Jerusalem said, “Is this not the one whom they seek to kill? ²⁶Behold, he is speaking openly, and they say nothing to him! Could it be indeed that the rulers acknowledge that this is truly the Christ? ²⁷However, we know where this man comes from! But when the Christ comes, no one will know where he comes from.”

^a CT omits “yet”

^b Or “in secret”

^c Literally “know letters”

^d Greek “his”

^e Or “know about”

²⁸Then Jesus cried out as he was teaching in the temple, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, and you do not know him. ²⁹I know him, because I am from him, and he sent me.”

Officers are sent to arrest the Lord

³⁰At this, they sought to arrest him, but no one laid a hand on him because his hour had not yet come. ³¹But of the multitude, many believed in him. They said, “When the Christ comes, he will not do more signs than the ones which this man has done, will he?” ³²The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him.

³³Then Jesus said, “I will be with you a little while longer, then I go to him who sent me. ³⁴You will seek me and will not find me; and where I am, you cannot come.”

³⁵The Jews therefore said among themselves, “Where will this man go, so that we will not find him? Will he go to the Dispersion among the Greeks and teach the Greeks? ³⁶What is this word that he said, ‘You will seek me, and will not find me; and where I am, you cannot come?’”

Feast of the Tabernacles: Living Water

³⁷Now, on the last and greatest day of the feast, Jesus stood and spoke loudly, “If anyone is thirsty, let him come to me and drink! ³⁸The who believes in me, as the Scripture has said, from within such a one rivers of living water will flow!” ³⁹But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus was not yet glorified.

About the Messiah/Christ

⁴⁰When they heard these words, some of the people said, “This is truly the prophet!” ⁴¹Others said, “This is the Christ!” But some said, “What? Does the Christ come out of Galilee? ⁴²Has not the Scripture said that the Christ comes from the seed of David^a and from Bethlehem,^b the village where David was?” ⁴³And so, there arose a division^c in the crowd because of him. ⁴⁴Some of them would have arrested him, but no one laid hands on him. ⁴⁵And so, the officers returned to the chief priests and Pharisees; and they asked the officers, “Why did you not bring him?”

^a 2 Samuel 7:12

^b Micah 5:2

^c Greek σχίσμα (schism)

⁴⁶The officers answered, “No one has ever spoken like this man!”

⁴⁷At this, the Pharisees replied, “You are not also led astray, are you?”

⁴⁸Have any of the rulers believed in him, or the Pharisees? ⁴⁹But this multitude that does not know the law is accursed.”

⁵⁰Nicodemus (he who came to him by night, being one of them) said to them, ⁵¹“Does our law judge a man, unless it first hears from him personally and knows what he does?”

⁵²They answered him, “Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee.” ⁵³And so, they went each one to his home.

8

The woman caught in adultery

But Jesus went to the Mount of Olives. ²Now, at daybreak, he appeared again in the temple, and all the people came to him. He sat down and began to teach them. ³Then, the scribes and the Pharisees brought a woman caught in [the act of] adultery. Making her stand before them all, ⁴they told him, “Teacher, we found this woman in adultery, in the very act. ⁵Now in our law, Moses commanded us to stone such [a person].^c ⁶What then do you say?” They said this to test him, in order to have something to accuse him of.

However, Jesus bent down and began to write on the ground with his finger. ⁷But when they continued to ask him, he looked up and said to them, “He who is without sin among you, let him throw the first stone at her.” ⁸Again he stooped down and wrote on the ground with his finger.

⁹When they heard this, being convicted by their conscience^d, they began to leave, one by one, starting from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. ¹⁰Jesus, standing up, saw her and said, “Woman, where are your accusers? Did no one condemn you?”

¹¹She said, “No one, Lorde.”

^a See Isaias (Isaiah) 9:1 and Matthew 4:13-16.

^b Verses 7:53-8:11 are not found in all manuscripts but are part of the Patriarchal Text.

^c Leviticus 20:10; Deuteronomy 22:22

^d CT omits “being convicted by their conscience”

^e Or “Sir”

Jesus replied, “Neither do I condemn you. Go your way! And from now on, sin no more.” ☐☐

The Light of the world – Witnesses to Jesus

¹²Then again, Jesus spoke to them, saying, “I am the light of the world.^a Whoever follows me will not walk in the darkness but will have the light of life.”

¹³At this, the Pharisees said to him, “You bear witness to yourself! Your testimony is not true!”

¹⁴Jesus answered them, “Even if I bear witness to myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I came from or where I am going. ¹⁵You judge according to the flesh. I judge no one. ¹⁶Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. ¹⁷It is also written in your law that the testimony of two people is truthful.^b ¹⁸I am one who testifies about myself, and the Father who sent me [also] bears witness to me.”

¹⁹At this, they asked him, “Where is your Father?”

Jesus answered, “You do not know me nor my Father. If you knew me, you would know my Father also.” ²⁰Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. ²¹Then, Jesus spoke to them again, “I am going away; you will seek me, and you will die in your sins. Where I go, you cannot come.”

²²At this, the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come?’”

²³Jesus said to them, “You are from below; I am from above. You are of this world; I am not of this world. ²⁴I told you therefore that you will die in your sins; for unless you believe that I am^c {he^d}, you will die in your sins.”

²⁵Therefore, they asked him, “Who are you?”

Jesus said to them, “Just what I have been saying to you from the beginning! ²⁶I have much to say concerning you and [much] to condemn^e.

^a Isaiah (Isaiah) 60:1

^b Deuteronomy 17:6; 19:15

^c Or “I am”

^d The Greek is simply ἐγώ γὰρ μὴ πιστεύετε ὅτι ἐγώ εἰμι, but many translators feel that the concluding {he} is implied.

^e Or “judge”

However he who sent me is true; and the things which I heard from him, these [things] I say to the world.”

²⁷They did not understand that he spoke to them about the Father. ²⁸So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am {he}^a. I do nothing of myself, but as my Father taught me, this is what I proclaim. ²⁹He who sent me is with me. The Father has not left me alone because I always do the things that are pleasing to him.”

About Abraham

³⁰As he spoke these things, many believed in him. ³¹Jesus therefore said to those Jews who had believed him, “If you remain in my word, then you are truly my disciples. ³²You will know the truth, and the truth will set you free!”^b

³³They answered him, “We are Abraham’s seed and have never been in bondage to anyone. How can you say, ‘You will be made free?’”

³⁴Jesus answered them, “Amen, amen, I tell you; everyone who commits sin is the slave of sin! ³⁵A slave does not live in the house forever, [but] a son remains forever. ³⁶If therefore the Son makes you free, you will be free indeed! ³⁷I know that you are Abraham’s seed, yet you seek to kill me, because my word finds no place in you. ³⁸I say the things which I have seen with my Father; and you also do the things which you have seen with your father.”

³⁹They answered him, “Our father is Abraham!”

Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. ⁴⁰But now, you seek to kill me, a man who has told you the truth which I heard from God! Abraham did not do this. ⁴¹You do the works of your father.”

They replied to him, “We were not born of sexual immorality! We have one Father, God.”

⁴²Therefore, Jesus said to them, “If God were your father, you would love me, for I came out and have come from God. Indeed, I have not come of myself, but he has sent me. ⁴³Why do you not understand my speech? Because you cannot hear my word! ⁴⁴You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning and he does not stand in the truth, because there is no truth in

^a See verse 24

^b Psalm 119:45 / 118 LXX

him. When he speaks a lie, he speaks of his own^a, for he is a liar, and the father of lies. ⁴⁵But because I tell the truth, you do not believe me. ⁴⁶Which of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷Whoever is of God hears the words of God. For this reason, you do not hear: because you are not of God.”

⁴⁸Then the Jews answered him, “Do we not say well that you are a Samaritan and have a demon?”

⁴⁹Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me. ⁵⁰But I do not seek my own glory. There is one who seeks and judges. ⁵¹Amen, amen, I tell you; whoever keeps my word will never see death.”

⁵²Then the Jews said to him, “Now we know that you have a demon! Abraham died, and [so did] the prophets; and [yet] you say, ‘whoever keeps my word will never see death.’ ⁵³Are you greater than our father, Abraham, who died? The prophets died [too]. Who do you claim to be?”

⁵⁴Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. ⁵⁵You have not known him, but I know him. If I said, ‘I do not know him,’ I would be like you, a liar. But I [do] know him, and I keep his word. ⁵⁶Your father Abraham rejoiced to see my day. He saw it, and was glad!”

⁵⁷At this, the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”

⁵⁸Jesus said to them, “Amen, amen, I tell you; before Abraham came into existence, I am.^b”

⁵⁹Therefore, they took up stones to throw at him, but Jesus was hidden, and <having gone through their midst and so passing by>, he went out of the temple.

9

The healing of the man born blind

As Jesus^d was passing by, he saw a man blind from birth. ²His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

^a Greek ἐκ τῶν ἰδίων λαλεῖ

^b Greek ἐγὼ εἰμι

^c CT omits this clause

^d Greek “he”

³Jesus answered, “Neither did this man sin, nor his parents; but [it was] in order that the works of God might be revealed in him. ⁴I must do the works of him who sent me while it is day. The night is coming, when no one can work. ⁵While I am in the world, I am the light of the world.” ⁶When he had said this, he spat on the ground, made mud with the saliva and anointed the blind man’s eyes with the mud. ⁷He then said to him, “Go, wash in the pool of Siloam” (which means “Sent”). And so, the man went away, washed, and came back seeing. ⁸At this, the neighbors and those who saw that he had been blind before said, “Is this not the man who sat and begged?” ⁹Others were saying, “It is he!” Still others were saying, “He looks like him.”

The man said, “I am he!” ¹⁰Therefore, the people asked him, “How were your eyes opened?”

¹¹He answered, “A man called Jesus made mud, anointed my eyes, and said to me, ‘Go to the pool of Siloam, and wash.’ And so, I went away and washed, and I received sight.”

¹²Then they asked him, “Where is he?”

The man replied, “I do not know.”

¹³They brought the man who had been blind to the Pharisees. ¹⁴It was a Sabbath when Jesus made the mud and opened his eyes. ¹⁵Again, the Pharisees also asked the man how he had received his sight. He said to them, “He put mud on my eyes, I washed, and I see!”

¹⁶At this, some of the Pharisees said, “This man is not from God because he does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” There was division among them. ¹⁷Therefore, they asked the blind man again, “What do you say about him, since he opened your eyes?”

He said, “He is a prophet!”

¹⁸The Jews did not believe [the report] about this man, that he had been blind and had received his sight until they called the parents of this man who had received his sight. ¹⁹They asked the parents, “Is this your son, who you say was born blind? How then does he now see?”

²⁰His parents answered, “We know that this is our son, and that he was born blind. ²¹But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age. Ask him! He will speak for himself.”

^a Greek ἐγὼ εἶμι (which indicates that the expression can be neutral and does not necessarily imply a claim of divinity)

²²His parents said this because they feared the Jews; for the Jews had already agreed that if anyone would confess Jesus as Christ, this person would be expelled from the synagogue. ²³Therefore, his parents said, "He is of age. Ask him!"

²⁴And so, they called the man who had been blind a second time, and they told him, "Give glory to God! We know that this man is a sinner!"

²⁵At this, the man answered, "I do not know if he is a sinner. One thing I do know: that though I was blind, now I see!"

²⁶Again, asked him, "What did he do to you? How did he open your eyes?"

²⁷He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You do not also want to become his disciples, do you?"

²⁸Then they insulted him and said, "You are his disciple, but we are disciples of Moses. ²⁹We know that God has spoken to Moses; but as for this man, we do not know where he comes from."

³⁰The man answered them, "How amazing! You do not know where he comes from, yet he opened my eyes. ³¹We know that God does not listen to sinners; but if anyone is God-fearing and does his will, he listens to him.^a ³²Since the world began, it has never been heard of that anyone opened the eyes of someone born blind. ³³If this man were not from God, he could do nothing."

³⁴They answered him, "You were born completely in sins, and do you teach us?" And they threw him out.

³⁵Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"

³⁶The man answered, "Who is he, Lord^b, that I may believe in him?"

³⁷Jesus said to him, "You have seen him, and it is he who is speaking with you."

³⁸Then the man said, "Lord, I believe!" and he worshiped^c Jesus.

³⁹Jesus said, "I came into this world for judgment, so that those who do not see may see; and so that those who see may become blind."

^a Psalm 66:18 / 65 LXX; Proverbs 15:29; 28:9

^b Or "Sir"

^c *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

⁴⁰The Pharisees who were present heard these things, and they asked Jesus, “Are we also blind?”

⁴¹Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see!’ and therefore, your sin remains.

10

The good shepherd

“Amen, amen, I tell you; he who does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. ²But the one who enters by the gate is the shepherd of the sheep. ³The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd^a calls his own sheep by name and leads them out. ⁴Whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. ⁵They will by no means follow a stranger but flee from him because they do not recognize^b the voice of strangers.” ⁶Jesus spoke this parable to them, but they did not understand what he was telling them.

⁷Jesus therefore said to them again, “Amen, amen, I tell you; I am the gate for the sheep. ⁸All who have come before me are thieves and robbers, but the sheep did not listen to them. ⁹I am the gate! Anyone who enters in by me will be saved, and go in and out, and will find pasture. ¹⁰The thief only comes to steal, kill, and destroy. I came so that people may have life, and have it in abundance. ¹¹I am the good shepherd!^c The good shepherd lays down his life for the sheep. ¹²The one who is a hired hand, not a shepherd, and who does not own the sheep, leaves the sheep and flees when he sees the wolf coming. Then the wolf snatches the sheep and scatters them. ¹³The hired hand flees because he is a hired hand and does not care for the sheep. ¹⁴I am the good shepherd! I know my own, and I am known by my own; ¹⁵even as the Father knows me, and I know the Father. I lay down my life for the sheep. ¹⁶I have other sheep, which are not of this fold.^d I must bring them also, and they will hear my voice. And there will be one flock - one shepherd. ¹⁷Therefore, the Father loves me, because I lay down my life,^e so that I may take it again. ¹⁸No one takes my life^f away from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

^a Or “he”

^b Or “know”

^c Isaias (Isaiah) 40:11; Ezekiel 34:11-12,15,22

^d Isaias (Isaiah) 56:8

^e Isaias (Isaiah) 53:7-8

^f Greek “it”

¹⁹Once again, a division arose among the Jews on account of these words. ²⁰Many of them said, "He has a demon, and is insane! Why do you listen to him?" ²¹Others said, "These are not the sayings of someone possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?"^a

At the Feast of the Dedication

²²At that time, it was the Feast of the Dedication^b in Jerusalem. ²³It was winter, and Jesus was walking in the temple, in Solomon's porch. ²⁴The Jews therefore gathered around him and asked him, "How long will you hold us in suspense? If you are the Christ, tell us plainly."

²⁵Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's Name, these bear witness to me. ²⁶But you do not believe, because you are not of my sheep, as I told you. ²⁷My sheep hear my voice; I know them, and they follow me. ²⁸I give eternal life to them; they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. ³⁰I and the Father are one."

³¹Again, the Jews picked up rocks to stone him. ³²Jesus told them, "I have shown you many good works from my Father. For which of those do you stone me?"

³³The Jews answered him, "We do not stone you for a good work, but for blasphemy: because you, being a man, make yourself God^c."

³⁴Jesus answered them, "Is it not written in your law, 'I said, you are gods?'^d ³⁵If he called them gods, (those to whom the word of God came, and the Scripture cannot be broken), ³⁶do you say of him whom the Father has consecrated^e and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' ³⁷If I do not do the works of my Father, do not believe me. ³⁸But if I do them, even though you do not believe me, believe the works, so that you may recognize^f and believe that the Father is in me, and I in the Father."

³⁹They sought again to seize him, but he escaped out of their hand. ⁴⁰He went away again beyond the Jordan into the place where John was baptizing at first, and he stayed there. ⁴¹Many came to him, saying, "John

^a Exodus 4:11

^b The "Feast of the Dedication" is the Greek name for "Hanukkah," a celebration of the rededication of the Temple (see 1 and 2 Maccabees)

^c Or possibly "a god" (see verses 34-35)

^d Psalm 82:6 / 81 LXX

^e Or "sanctified". This seems to be reference to Christ's consecration as Great High Priest.

^f Or "know"

indeed did no sign, but everything that John said about this man is true!"
 42And many believed in him there.

11

The raising of Lazarus

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister, Martha. 2It was that [same] Mary who had anointed the Lord with ointment and wiped his feet with her hair and whose brother, Lazarus, was sick. 3So the sisters sent [word] to Jesus, saying, "Lord, behold, he whom you love^a is sick!" 4But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it." 5Now, Jesus loved^b Martha, and her sister, and Lazarus. 6Yet, when he heard that Lazarus was sick, he stayed two days in the place where he was. 7After this, he said to the disciples, "Let us go into Judea again."

8The disciples told him, "Rabbi, the Jews were just trying to stone you, and you are going there again?"

9Jesus answered, "Are there not twelve hours of daylight? Someone who walks in the day does not stumble because he sees the light of this world. 10But someone who walks in the night will stumble because the light is not in him." 11He said these things, and then added, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep."

12At this, the disciples said, "Lord, if he has fallen asleep, he will recover."

13Now, Jesus had spoken of his death, but they thought that he had spoken of taking rest in sleep. 14And so, Jesus told them plainly, "Lazarus is dead. 15I am glad for your sake that I was not there, so that you may believe. But, let us go to him."

16Then Thomas (who is called Didymus^c) said to his fellow-disciples, "Let us go also, so that we may die with him."

17And so, when Jesus arrived, he found that Lazarus had been in the tomb four days already. 18Now, Bethany was near Jerusalem, about two miles^d away. 19Many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. 20Then, when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house.

^a Or "him for whom you have great affection". The Greek is φιλεῖς

^b Here, the word is ἠγάπα

^c "Didymus" means "Twin"

^d 15 stadia is about 2.8 kilometers or 1.7 miles

²¹Therefore, Martha said to Jesus, "Lord, if you had been here, my brother would not have died! ²²Even now, I know that whatever you ask of God, God will give you." ²³Jesus said to her, "Your brother will rise again."

²⁴Martha said to him, "I know that he will rise again in the resurrection at the last day."

²⁵Jesus said to her, "I am the resurrection and the life! The one who believes in me, even though he dies, will live! ²⁶Whoever lives and believes in me will never die. Do you believe this?"

²⁷She answered, "Yes, Lord! I have come to believe that you are the Christ, the Son of God, he who comes into the world."

²⁸When she had said this, she went away, and called her sister Mary in private^a, saying, "The Teacher is here, and [he] is calling you."

²⁹When Mary^b heard this, she arose quickly and went to him. ³⁰Now, Jesus had not yet come into the village, but was in the place where Martha had met him. ³¹Then the Jews who were with Mary in the house consoling her saw that she got up quickly and went out. They followed her because they thought, "she is going to the tomb to weep there." ³²Therefore, when Mary came to where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you would have been here, my brother would not have died!"

³³When Jesus saw her weeping, and the Jews who came with her [also] weeping, he groaned in the spirit, and was troubled. ³⁴He asked, "Where have you laid him?"

They told him, "Lord, come and see."

³⁵Jesus wept.

³⁶At this, the Jews said, "See how much affection he had for Lazarus!"

³⁷Some of them said, "Could not the one who opened the eyes of the man who was blind have also kept Lazarus^c from dying?"

³⁸Jesus therefore, being again deeply moved, came to the tomb. Now, it was a cave, and a stone was placed against it. ³⁹Jesus said, "Take away the stone."

Martha, the sister of the dead man, said to him, "Lord, by this time there is a stench, for he has been dead four days!"

^a Or "secretly"

^b Greek "she"

^c Greek "this one"

⁴⁰Jesus said to her, “Did I not tell you that if you believed, you would see God’s glory?”

⁴¹And so, they took away the stone from the place where the dead man was lying.^a Jesus lifted up his eyes, and said, “Father, I thank you that you have listened to me. ⁴²I know that you always listen to me, but because of the multitude that stands around, I said this, so that they may believe that you sent me.” ⁴³After saying this, he cried with a loud voice, “Lazarus, come out!”

⁴⁴Then, he who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, “Unbind him, and let him go.”

The Sanhedrin discusses Jesus – The plot begins

⁴⁵As a result, many of the Jews who had come to Mary and had seen what Jesus had accomplished believed in him. ⁴⁶But some of them went away to the Pharisees and told them what Jesus had done. ⁴⁷Then the chief priests and the Pharisees gathered a council and said, “What are we to do? This man does many signs! ⁴⁸If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.”

⁴⁹But one of them, Caiaphas, who was high priest that year, said to them, “You understand nothing at all! ⁵⁰Do you not consider that it is better for us that one man should die for the people rather than the whole nation should perish.” ⁵¹Now, he did not say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, ⁵²and not for the nation only, but also in order to gather as one the children of God scattered abroad. ⁵³And so, from that day forward, they planned together to put him to death. ⁵⁴For this reason, Jesus no longer walked openly among the Jews. Instead, he left that place [and went] into the countryside near the wilderness, to a city called Ephraim. He stayed there with his disciples.

Passover approaches

⁵⁵Now, the Passover of the Jews was near. Many went up from the countryside to Jerusalem before the Passover in order to perform their purification rites. ⁵⁶Then, they began to look for Jesus and discussed with one another as they stood in the temple, “What do you think? Is he not coming to the feast at all?” ⁵⁷Now, the chief priests and the Pharisees had

^a CT omits “from the place where the dead man was lying.”

given orders that anyone who knew where Jesus was should report it, so that they might arrest him.

12

The anointing at Bethany

Six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. ²Therefore, they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. ³Then Mary took a pound^a of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. ⁴Then Judas Iscariot, Simon's son, one of his disciples and the one who would betray him, said, ⁵"Why was not this ointment sold for three hundred denarii^b and given to the poor?" ⁶Now, Judas said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. ⁷But Jesus said, "Leave her alone! She has kept this for the day of my burial. ⁸For you always have the poor with you, but you do not always have me."

⁹Meanwhile, a large crowd of the Jews learned that Jesus was there. They came, not only for Jesus' sake, but also in order to Lazarus whom he had raised from the dead. ¹⁰The chief priests even conspired to put Lazarus to death as well, ¹¹because on account of him, many of the Jews were going over to Jesus and believed in him.

The Entrance into Jerusalem

¹²On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, ¹³they took branches from palm trees and went out to meet him, crying out, "Hosanna^c! Blessed is he who comes in the Name of the Lord,^d the King of Israel!"

¹⁴Having found a young donkey, Jesus sat on it. As it is written, ¹⁵"Do not be afraid, daughter of Zion! Behold, your King is coming, sitting on a donkey's colt."^e ¹⁶His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. ¹⁷Now, the multitude that had been with him when he had called Lazarus out of the

^a A Roman pound of 12 ounces, or about 340 grams

^b 300 denarii was about a year's wages for an agricultural laborer.

^c "Hosanna" means "save us" or "help us, we pray."

^d Psalm 118:25-26 / 117 LXX

^e Zechariah 9:9

tomb and raised him from the dead continued to testify about it. ¹⁸For this reason also, the crowd went out to meet him, because they heard that he had done this sign. ¹⁹The Pharisees therefore said among themselves, “See how this is accomplishing nothing! Behold, the world has gone after him!”

Greeks inquire about Jesus – The voice from heaven

²⁰Now, among those that went up to worship^a at the feast were some Greeks. ²¹They came to Philip who was from Bethsaida of Galilee and asked him, “Sir, we want to see Jesus.” ²²Philip came and told Andrew, and in turn, Andrew came with Philip and they told Jesus. ²³But Jesus answered them, “The time has come for the Son of Man to be glorified. ²⁴Amen, amen, I tell you; unless a grain of wheat falls into the earth and dies, it remains by itself a single seed. But if it dies, it bears much fruit! ²⁵The one who loves his life will lose it. The one who hates his life in this world will keep it to eternal life. ²⁶Anyone who serves me must follow me! Where I am, there will my servant also be. The Father will honor anyone who serve me.

²⁷Now, my soul is troubled. What shall I say? ‘Father, save me from this time?’ But for this reason, I have come to this time. ²⁸Father, glorify your Name!”

Then, there came a voice out of heaven^b, saying, “I have glorified it and will glorify it again.”

²⁹At this, the multitude who stood by heard it, and they said that it had thundered. Others said, “An angel has spoken to him.”

³⁰Jesus answered, “This voice has not come for my sake, but for your sakes. ³¹Now, judgment is upon this world! Now, the prince of this world will be cast out! ³²And I, if I am lifted up from the earth, will draw all^c [people] to myself.” ³³But he said this to indicate^d by what kind of death he should die. ³⁴The multitude answered him, “We have heard out of the law that the Christ remains forever.^e How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?”

³⁵Jesus therefore said to them, “The light is with you a little while longer. Walk while you have the light, so that darkness may not overtake you. Whoever walks in the darkness does not know where he is going. ³⁶While

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “the sky”

^c Or “all kinds [of people]” (Jews and Gentiles)

^d Or “predict”

^e Isaias (Isaiah) 9:7; Daniel 2:44 (but see also Isaias (Isaiah) 53:8)

you have the light, believe in the light, so that you may become children of light.”

Belief and unbelief

After Jesus had said this, he left and hid from them. ³⁷But even though he had performed so many signs in front of them, they did not believe in him. ³⁸This was to fulfill the word of Isaias (Isaiah) the prophet:

*Lord, who has believed our report?
To whom has the arm of the Lord been revealed?*

³⁹For this reason, they could not believe, for Isaias (Isaiah) said elsewhere:

*⁴⁰He has blinded their eyes and he hardened their heart,
lest they should see with their eyes,
and perceive with their heart,
and would turn,
and I would heal them.⁴¹*

⁴¹Isaias (Isaiah) said these things when he saw his glory and spoke of him.^c

⁴²Still, even many among the rulers believed in him, but because of the Pharisees, they did not confess it [openly], so that they would not be put out of the synagogue, ⁴³for they loved human praise more than God’s praise.

⁴⁴Jesus cried aloud, “Whoever believes in me believes not in me but in the one who sent me! ⁴⁵Whoever sees me sees him who sent me. ⁴⁶I have come as a light into the world, so that whoever believes in me may not remain in the dark. ⁴⁷If anyone listens to my sayings and does not believe^d, I do not judge this person. For I came not to judge the world, but to save the world! ⁴⁸Whoever rejects me and does not receive my sayings has a judge [already]: the word that I spoke is what will judge such a person in the last day. ⁴⁹For I did not speak from myself; instead, the Father who sent me has given me a commandment, what I should say, and what I should speak. ⁵⁰I know that his commandment is eternal life. And therefore what the Father has told me is what I speak.”

^a Isaias (Isaiah) 53:1

^b Isaias (Isaiah) 6:10

^c Isaias (Isaiah) 6:1 ; or possibly 52:13 (δοξασθήσεται σφόδρα) (compare Luke 24:26). The connection between 6 :1 (κος τῆς δόξης αὐτου) and John 12 (εἶδεν τὴν δόξαν αὐτου) is almost certain.

^d CT read “keep them, obey”

13

The washing of the disciples' feet

Now, [it was just] before the feast of the Passover. Jesus knew that his time had come for him to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end. ²During supper, the devil had already put into the heart of Judas Iscariot (Simon's son) to betray him. ³Jesus, knowing that the Father had given all things into his hands and that he had come forth from God and was going to God, ⁴arose from supper and laid aside his outer garments. He took a towel and wrapped it around his waist. ⁵After that, he poured water into the basin and began to wash the disciples' feet, and wiped them with the towel that was wrapped around him. ⁶Then, he came to Simon Peter. Peter said to him, "Lord, are you going to wash my feet?"

⁷Jesus answered him, "You do not know what I am doing now, but you will understand later."

⁸Peter said to him, "You will never wash my feet!"

Jesus replied, "If I do not wash you, you have no part with me."

⁹Simon Peter said to him, "Lord, not only my feet, but also my hands and my head!"

¹⁰Jesus told him, "Someone who has bathed only needs to have his feet washed, apart from that he is completely clean. You are clean, but not all of you." ¹¹For he knew who was going to betray him, and this is why he said, "You are not all clean." ¹²And so, after washing their feet, he put his outer garment back on, and sat down again. He said to them, "Do you know what I have done to you? ¹³You call me, 'Teacher' and 'Lord,' and you say so correctly, for this is what I am. ¹⁴If I then, the Lord and the Teacher, have washed your feet, you should also wash each other's feet. ¹⁵I have given you an example, so that you too would do as I have done to you. ¹⁶Amen, amen, I tell you; a servant is not greater than his master, neither is the one who is sent greater than he who sent him. ¹⁷Now that you know these things, blessed are you if you do them! ¹⁸I do not speak about all of you; I know whom I have chosen. But it is in order that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.'^a ¹⁹From now on, I tell you before it happens, so that when it happens, you may believe that I am he. ²⁰Amen, amen, I tell you; whoever receives one whom I send receives me; and whoever receives me receives the one who sent me."

^a Psalm 41:9 / 40 LXX

Judas' betrayal is announced

²¹After saying this, Jesus^a was troubled in spirit, and testified, "Amen, amen, I tell you that one of you will betray me!"

²²The disciples looked at one another, wondering who he was speaking about. ²³One of his disciples, whom Jesus loved, was at the table, reclining close to Jesus' breast^b. ²⁴Simon Peter then motioned to this disciple and said, "Ask who it is that he is speaking of!"

²⁵Since that disciple was reclining close to Jesus' breast, he asked him, "Lord, who is it?"

²⁶Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it." And so, when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. ²⁷Now, after [Judas received] the piece of bread, Satan entered into him.

Then Jesus said to him, "What you do, do quickly."

²⁸However, no one at the table knew why Jesus had said this to Judas. ²⁹Some thought that because Judas had the money box, Jesus had told him, "Buy what we need for the feast," or that he should give something to the poor. ³⁰And so, having received that piece of bread, Judas immediately went out. It was night.

God is glorified – The new commandment

³¹When he was gone, Jesus said, "Now, the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself, and he will glorify him at once. ³³Children, I will be with you [only] a little longer. You will seek me, and now I tell you just as I told the Jews, 'Where I am going, you cannot come.' ³⁴I give you a new commandment: that you love one another! Just as I have loved you, love also one another. ³⁵This is how everyone will know that you are my disciples: if you have love for one another."

³⁶Simon Peter said to him, "Lord, where are you going?"

Jesus replied, "Where I am going, you cannot follow now, but later you shall follow {me}."

³⁷Peter asked, "Lord, why can I not follow you now? I will lay down my life for you!"

^a Greek "he"

^b This expression may be figurative (reclining close to someone, at the place reserved for an intimate friend or relative) or it may also more literal.

³⁸Jesus answered, “Will you lay down your life for me? Amen, amen, I tell you; before the rooster crows, you will disown me three times!”

14

Discourse at the Last Supper – ‘Many mansions’

“Do not let your heart be troubled. Have faith in God! Have also faith in me! ²In my Father’s house are many mansions^a. If it were not so, I would have told you. I am going to prepare a place for you. ³If I go and prepare a place for you, I will return and receive you to myself, so that where I am, you may be there also. ⁴You know where I am going, and you know the way.”

⁵Thomas asked him, “Lord, we do not know where you are going! How can we know the way?”

⁶Jesus replied to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. ⁷If you had known me, you would have known my Father also. From now on, you know him, and you have seen him.”

⁸Philip said to him, “Lord, show us the Father, and that will be enough for us!”

⁹Jesus answered, “I have been with you for such a long time, and still, do you not know me, Philip? Whoever has seen me has seen the Father! How can you say, ‘Show us the Father?’ ¹⁰Do you not believe that I am in the Father, and that the Father is in me? The words that I tell you, I do not speak from myself, but the Father who lives in me accomplishes his works. ¹¹Believe me that I am in the Father and that the Father is in me; or else believe on account of the works themselves. ¹²Amen, amen, I tell you; whoever believes in me will also accomplish the works that I accomplish and will do [even] greater works than these, because I am going to my Father. ¹³Whatever you will ask in my Name is what I will do, so that the Father may be glorified in the Son. ¹⁴If you will ask anything in my Name, I will accomplish it. ¹⁵If you love me, keep my commandments!

The Counselor (Paraclete) - Peace

¹⁶I will pray to the Father and he will give you another Counselor^b to be with you forever,¹⁷the Spirit of truth. The world cannot receive him because it does not see him and does not know him. You know him, because

^a Or “rooms, homes, dwelling places”

^b Greek *Parakleton*: Counselor, Helper, Intercessor, Advocate, and Comforter.

he lives with you and will be in you. ¹⁸I will not leave you orphans! I will come to you! ¹⁹In a short time, the world will no longer see me but you will see me. Because I live, you also will live! ²⁰In that day, you will know that I am in my Father, and you in me, and I in you. ²¹Whoever has my commandments and keeps them, that person is someone who loves me. Whoever loves me will be loved by my Father, and I will love him and will reveal myself to him.”

²²Judas (not Iscariot) asked him, “Lord, what has happened that you are about to reveal yourself to us, and not to the world?”

²³Jesus answered him, “Anyone who loves me will keep my word; my Father will love him and we shall come to him and make a^a home in him. ²⁴Whoever does not love me does not keep^b my words. The word which you hear is not mine, but it belongs to the Father who sent me. ²⁵I have said these things to you while still living with you. ²⁶But the Counselor, the Holy Spirit whom the Father will send in my Name, will teach you all things and remind you of all that I said to you.

²⁷Peace I leave with you! My peace I give to you! I do not give to you as the world gives. Do not let your heart be troubled and do not let it be afraid. ²⁸You heard me tell you, ‘I am going away, and I [shall] return to you.’ If you loved me, you would have rejoiced because I said ‘I am going to my Father;’ for the Father is greater than I.^c ²⁹Now, I have told you before it happens so that, when it happens, you may believe. ³⁰I will not speak with you much longer because the prince of the world is coming, and he has nothing in me. ³¹But so that the world may know that I love the Father, I do exactly as the Father has commanded me. Arise, let us be on our way!”

15

The vine and the branches

“I am the true vine, and my Father is the vinedresser. ²Every branch in me that does not bear fruit, he takes away; and every branch that bears fruit, he prunes, so that it may bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴Remain^d in me, and I in you. As the branch cannot bear fruit by itself unless it remains in the vine, neither can you, unless you remain in me. ⁵I am the vine, you [are] the branches! Whoever remains in me and I in him bears much fruit, for apart from me,

^a Or “our home”

^b Or “obey”

^c See Appendix D on the Filioque for the patristic understanding of this statement

^d Or “abide”

you can do nothing. ⁶Anyone who does not remain in me is thrown out as a branch and is withered. Such branches^a are gathered, thrown into the fire, and burned! ⁷If you remain in me and if my words remain in you, you may ask whatever you desire and it will be done for you.

⁸In this is my Father glorified: that you bear much fruit; and [this is how] you will be my disciples. ⁹Even as the Father has loved me, I also have loved you! Remain in my love! ¹⁰If you keep my commandments, you will remain in my love, even as I have kept my Father's commandments and remain in his love. ¹¹I have told you these things so that my joy may remain in you, and that your joy may be complete.

¹²This is my commandment: that you love one another, even as I have loved you. ¹³No one has a greater love than this: that someone would lay down his life for his friends. ¹⁴You are my friends, if you do whatever I command you. ¹⁵I no longer call you servants because the servant does not know what his lord is doing. Instead, I have called you friends, because everything that I heard from my Father I have made known to you. ¹⁶You did not choose me, but I chose you, and appointed you, so that you should go and bear fruit, and so that your fruit should remain. And so, whatever you will ask of the Father in my Name, he will give it to you.

¹⁷I command these things to you, so that you may love one another.

About the world's hatred – About the coming of the Paraclete

¹⁸If the world hates you, you know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love its own! But you are not of the world, since I chose you out of the world, and so the world hates you. ²⁰Remember what I told you: 'A servant is not greater than his lord.'^b If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. ²¹But they will do all these things to you on account of my Name, because they do not know the one who sent me. ²²If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin! ²³Whoever hates me also hates my Father. ²⁴If I had not accomplished among them the works which no one else had done [before], they would not have had sin. But now, they have seen [those things] and yet they have hated both me and my Father. ²⁵But this has happened so that the word which was written in their law may be fulfilled: 'They hated me without reason.'^c

^a Greek "they"

^b John 13:16

^c Psalms 35:19 / 34 LXX; 69:4 / 68 LXX

²⁶When the Counselor^a has come, whom I will send^b to you from the Father, the Spirit of truth who proceeds^c from the Father, he will bear witness to me. ²⁷You also will bear witness, because you have been with me from the beginning.”

16

Persecutions – The Lord’s departure announced

“I have told you these things, so that you would not be caused to stumble. ²They will expel you from the synagogues! Yes, the time is coming when whoever kills you will think that he is offering {divine} service to God! ³They will do these things^d because they have not known the Father or me. ⁴But I have told you these things, so that when the time arrives, you may remember that I told you about them. I did not tell you these things from the beginning because I was with you. ⁵But now, I am going to him who sent me, and none of you is asking me, ‘Where are you going?’ ⁶But because I have told you these things, sorrow has filled your heart. ⁷Yet, I tell you the truth; it is to your advantage that I go away because if I do not go away, the Counselor will not come to you. But if I go, I will send him to you. ⁸When he has come, he will convict the world about sin, about righteousness, and about judgment; ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to my Father and you will not see me any more; ¹¹about judgment, because the prince of this world has been judged.

¹²I still have many things to tell you, but you cannot bear them now. ¹³However, when he, the Spirit of truth, has come, he will guide you into all truth because he will not speak from himself, but whatever he hears, he will speak. He will tell you of things that are yet to come. ¹⁴He will glorify me by taking from what is mine, and he will declare it to you. ¹⁵Everything the Father has is mine; therefore I said that he takes^e of [what is] mine and will declare it to you. ¹⁶In a little while, you will no longer see me, and then after a little while you will see me <because I go to the Father^f>.”

¹⁷At this, some of his disciples said to one another, “What is this that he is saying to us, ‘In a little while, you will no longer see me, and then after a little while you will see me’ and, ‘because I go to the Father?’” ¹⁸And so

^a Greek Parakletos: Counselor, Helper, Advocate, Legal Counsel(see 16:8), Intercessor, and Comfortor.

^b Greek πέμψω (see Appendix)

^c Greek ἐκπορεύεται (see Appendix)

^d TR adds “to you”

^e TR reads “will take” instead of “takes”

^f CT omits this clause

they kept asking, “What is this that he says, ‘A little while?’ We do not understand^a what he is saying!”

¹⁹Now, Jesus perceived that they wanted to ask him [about these things], and he said to them, “Are you discussing among yourselves concerning this, that I said, ‘In a little while, you will no longer see me, and then after a little while you will see me?’” ²⁰Amen, amen, I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy! ²¹When a woman gives birth, she has sorrow because her time has come. But when she has delivered the child, she does not remember the anguish any more because of the joy that a human being is born into the world. ²²Therefore, you now have sorrow, but I will see you again; and your heart will rejoice, and no one will take your joy away from you!

²³In that day you will ask me no [more] questions. Amen, amen, I tell you; whatever you may ask of the Father in my Name, he will give it to you. ²⁴Until now, you have asked nothing in my Name. Ask, and you will receive, so that your joy may be complete! ²⁵I have told you these things in figures of speech. But the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. ²⁶In that day, you will ask in my Name. And I do not tell you that I will pray to the Father for you, ²⁷because the Father himself loves you because you have loved me and believed that I came forth from God. ²⁸I came out from the Father, and I have come into the world. Again, I leave the world and return to the Father.”

²⁹His disciples said to him, “Behold, now you speak plainly, not in figures of speech. ³⁰Now we know that you know all things and we do not need for anyone to ask questions from you. By this we believe that you came forth from God.”

³¹Jesus answered them, “Do you now believe? ³²Behold, the time is coming, yes, and it has now come, when you will be scattered, everyone to his own place, and you will desert me. Yet, I am not alone, because the Father is with me. ³³I have told you these things so that in me you may have peace. In the world you have distress^b, but rejoice! I have overcome the world.”

^a Or “know”

^b Or “tribulation”

The 'high-priestly' prayer

Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come! Glorify your Son, so that your Son may also glorify you. ²Even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

³This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ.^a

⁴I have glorified you on the earth! I have accomplished the work which you have given me to do! ⁵Now, Father, glorify me with yourself with the glory I had with you before the world existed. ⁶I revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. ⁷Now, they have known^b that all things you have given me are from you. ⁸The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. ⁹I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. ¹⁰All things that are mine are yours, and yours are mine, and I am glorified in them. ¹¹I am no longer in the world, but these are [still] in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are [one]. ¹²While I was with them in the world, I protected^c them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. ¹³But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves. ¹⁴I have given them your word and the world has hated them because they are not of the world, even as I am not of the world. ¹⁵I do not pray that you would take them from the world, but that you would protect^d them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in your truth; your word is truth!^e ¹⁸As you sent me into the world, I too have sent them into the world. ¹⁹I sanctify myself for their sake, so that they too may be sanctified in truth. ²⁰I do not pray only for these, but also for those who [will] believe in me through their word,

^a It is unclear whether verse 3 is attributed to Jesus or if it is intended as a comment or exclamation by the evangelist.

^b Or "recognized, perceived, understood"

^c Or "kept"

^d Or "kept"

^e Psalm 119:142 / 118 LXX

²¹so that they may all be one; even as you, Father, are in me, and I in you. May they be one in us, so that the world may believe that you sent me. ²²The glory which you have given me, I have given to them, so that they may be one even as we are one; ²³I in them, and you in me. May they be perfected into one, so that the world may know that you sent me, and [that you have] loved them, even as you have loved me. ²⁴Father, I desire that those whom you have given me would be with me where I am, so that they may see my glory which you have given me, for you loved me before the foundation of the world. ²⁵Righteous Father, the world has not known you, but I knew you; and these have known that you have sent me. ²⁶I made your Name known to them, and I will [continue to] make it known; so that the love with which you loved me may be in them, and I in them.”

18

The Lord is arrested in the garden – Peter and his sword

When Jesus had spoken these words, he went out with his disciples over the brook [called] Kidron. A garden^a was there and he and his disciples entered. ²Now Judas, who betrayed him, also knew about the place because Jesus often met there with his disciples. ³Judas then, having taken a band of soldiers and some officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. ⁴Then Jesus, knowing all that was happening to him, went forward and said to them, “Who are you looking for?”

⁵They answered, “Jesus of Nazareth.”

Jesus said to them, “I am he.”^b

Judas (who betrayed him), was also standing with them. ⁶Now, when Jesus said to them, “I am he,” they stepped backward and fell to the ground.

⁷Again, Jesus asked them, “Who are you looking for?”

They replied, “Jesus of Nazareth.”

⁸Jesus answered, “I told you that I am he^c. Therefore, if you are looking for me, let these [my disciples] go their way.” ⁹[He said this] so that the word which he had spoken (“Of those whom you have given me, I have lost none^d”) might be fulfilled.

^a Or perhaps an olive grove

^b Greek Ἐγώ εἰμι

^c Greek Ἐγώ εἰμι

^d John 6:39

¹⁰Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. The servant's name was Malchus. ¹¹Jesus commanded Peter, "Put the sword into its sheath! Shall I not drink the cup the Father has given me?"

¹²At this, the band of soldiers, the commanding officer, and the officers of the Jews seized Jesus and bound him. ¹³They first led him to Annas because he was the father-in-law of Caiaphas who was the high priest^a that year. ¹⁴Now, it was Caiaphas who had advised the Jews that it was better that one man should perish for the [entire] people.

Peter's denial – The Lord before Annas

¹⁵Simon Peter followed Jesus, as did another disciple. Now, that disciple was known to the high priest and entered in with Jesus into the high priest's courtyard. ¹⁶But Peter was standing at the door outside. So, the other disciple, who was known to the high priest, went out and spoke to the woman who guarded the door, and brought Peter in. ¹⁷Then the servant-girl who kept the door asked Peter, "Are you also one of this man's disciples?"

Peter replied, "I am not!"

¹⁸Now, it was cold, and the servants and officers were standing there, around a charcoal fire they had made. As they were warming themselves, Peter was with them, standing and warming himself.

¹⁹Meanwhile, the high priest asked Jesus about his disciples, and about his teaching. ²⁰Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret! ²¹Why do you ask me? Ask those who have heard me what I told them. Behold, these people know what I said."

²²When Jesus had said this, one of the officers standing by slapped him with his hand, saying, "Do you answer the high priest like that?"

²³Jesus replied, "If I have spoken evil, testify to the evil; but if [I have spoken] well, why do you beat me?"

²⁴Annas sent him bound to Caiaphas, the [ruling] high priest. ²⁵Now, while Simon Peter was standing and warming himself, people said to him, "You are not also one of his disciples, are you?"

Peter denied it, and said, "I am not!"

^a Greek ἀρχιερεὺς

²⁶One of the servants of the high priest, being a relative of the man whose ear Peter had cut off, said, "Did not I see you in the garden with him?"

²⁷At this, Peter denied it again, and immediately the rooster crowed.

Before Pilate

²⁸Then, Jesus was taken from Caiaphas to the Praetorium. It was early, and the Jews^a themselves did not enter into the Praetorium in order not to be made ritually impure^b and to be able to eat the Passover. ²⁹For this reason, Pilate went out to them and asked, "What accusation do you bring against this man?"

³⁰"If he were not a criminal," they replied, "we would not have handed him over to you."

³¹At this, Pilate said to them, "Take him yourselves and judge him according to your law."

Then, the Jews told him, "It is not lawful for us to put anyone to death!"
³²(This was to fulfill the word which Jesus had spoken might be fulfilled, by which he had indicated by what kind of death he would die).

³³So Pilate went back into the Praetorium. Having called Jesus, he asked him, "Are you the King of the Jews?"

³⁴Jesus answered, "Do you say this by yourself, or did others tell you about me?"

³⁵Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

³⁶Jesus replied, "My Kingdom is not of this world! If my Kingdom were of this world, my servants would have fought so that I would not be delivered to the Jews. But as it is, my Kingdom is not from here."

³⁷Pilate therefore said to him, "Are you a king then?"

Jesus answered, "You say that I am a king. I was born and I have come into the world for this reason: that I should bear witness to the truth. Everyone who is 'of the truth' listens to my voice."

³⁸Pilate said to him, "What is truth?"

When he had said this, he went out again to the Jews, and said, "I find no basis for a charge against him. ³⁹But you have a custom, that I should

^a Greek "they"

^b Or "defiled"

release someone to you at the Passover. Therefore, do you want me to release to you the King of the Jews?"

⁴⁰Then they all shouted back, "Not this man, but Barabbas!" Now Barabbas was a rebel.

19

The Lord is flogged, mocked, condemned

Then, Pilate took Jesus and had him flogged. ²The soldiers twisted thorns into a crown, placed it on his head, and they dressed him in a purple garment. ³They kept saying, "Hail, King of the Jews!" and they kept slapping him.

⁴Then, Pilate went out again. He said to the Jews^a, "Behold, I bring him out to you, so that you may know that I find no basis for a charge against him."

⁵When Jesus came out, wearing the crown of thorns and the purple garment, Pilate said to them, "Behold, the man!"

⁶But when the chief priests and the officers saw Jesus, they shouted, "Crucify! Crucify!"

Pilate answered, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

⁷The Jews insisted, "We have a law, and according to our law, he should die, because he made himself the Son of God."

⁸But when Pilate heard these words, he was even more afraid. ⁹Returning into the Praetorium, he asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Then Pilate asked him, "Are you not speaking to me? Do you not know that I have power to release you, and the power to crucify you?"

¹¹Jesus answered, "You would have no power at all against me, unless it were given to you from above. Therefore, he who delivered me to you has a greater sin."

¹²From then on, Pilate tried to release Jesus, but the Jews cried out, "If you release this man, you are not Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

¹³When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement," and in Hebrew,

^a Greek "them"

“Gabbatha.”¹⁴ Now it was the Preparation Day of the Passover, at about the sixth hour.^a He said to the Jews, “Behold, your King!”

¹⁵ But they shouted, “Away with him! Away with him! Crucify him!”

Pilate asked them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

The crucifixion – John and the Lord’s mother

¹⁶ And so, Pilate delivered Jesus to them, to be crucified. Accordingly, the guards^b took Jesus and led him away^c. ¹⁷ He went out, bearing his cross, to the place called “The Place of a Skull,” which is called in Hebrew, “Golgotha.” ¹⁸ There, they crucified him, and along with him two other men, one on each side and Jesus in the middle. ¹⁹ Pilate also wrote a notice and had it placed on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and 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 answered, “What I have written, I have written.”

²³ After the soldiers had crucified Jesus, they took his garments and divided it into four parts, to every soldier a part; with the tunic remaining. Now, the tunic was without seam, woven from the top throughout. ²⁴ Then, they said to one another, “Let us not tear it, but cast lots for it to decide whose it will be!” This was to fulfill the Scripture which says:

*They have divided my garments among them and
for my cloak they cast lots.^d*

And this is what the soldiers did. ²⁵ But there were standing by the cross of Jesus his mother, and his mother’s sister^e (Mary the wife of Clopas), and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman, behold your son!” ²⁷ Then he said to the disciple, “Behold, your mother!” And from that hour, the disciple took her to his own home.

^a “the sixth hour” would have been 6:00 AM according to the Roman timekeeping system, or noon for the Jewish timekeeping system.

^b Greek “they”

^c CT omits the second part of this verse.

^d Psalm 22:18 / 21 LXX; Mark 15:24

^e In this case, probably “sister in law” (Clopas may have been Joseph’s brother or a close relative). See Appendix E.

²⁸After this, perceiving that all things were now accomplished^a, and so that the Scripture might be fulfilled, Jesus said, "I am thirsty." ²⁹Now, a vessel full of sour wine had been placed there; so the soldiers put a sponge full of the sour wine on [a stick of] hyssop and held it at his mouth. ³⁰Then, after Jesus received the sour wine, Jesus^b said, "It is accomplished!"^c And he bowed his head and gave up his spirit.

Pierced by a lance: Blood and water

³¹Because it was the Day of Preparation, in order that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a great day), the Jews asked Pilate that the legs [of those crucified] might be broken, and that they might be removed. ³²Therefore, the soldiers came and broke the legs of the first who has been crucified with Jesus, then the legs of the other. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴However, one of the soldiers pierced his side with a spear, and immediately, blood and water came out. ³⁵He who has seen [this] has borne witness, and his testimony is true. He knows that he tells the truth, so that you may believe. ³⁶For these things happened so that the Scripture might be fulfilled, "Not one of his bones will be broken."^d ³⁷Again, another Scripture says, "They will look on him whom they pierced."^e

Joseph of Arimathaea – The Lord's burial

³⁸After these things, Joseph of Arimathaea (who was a disciple of Jesus but secretly for fear of the Jews) asked Pilate for permission to take away the body of Jesus. Pilate gave him permission, and so Joseph came and took away his body. ³⁹Nicodemus (who earlier had come to Jesus by night) also came and brought a mixture of myrrh and aloes, about a hundred Roman pounds.^f ⁴⁰Then, they took Jesus' body and wrapped it in linen cloths with the spices, according to the burial custom of the Jews. ⁴¹Now, there was a garden at the place where Jesus had been crucified. In the garden, there was a new tomb in which no one had ever yet been laid. ⁴²Then, because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

^a Greek τετέλεστα (conveys the idea of reaching an end or purpose)

^b Greek "he"

^c Greek τετέλεστα (conveys the idea of reaching an end or purpose)

^d Exodus 12:46; Numbers 9:12; Psalm 34:20 / 33 LXX

^e Zechariah 12:10 LXX

^f 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

20

The empty tomb – Appearance to Mary Magdalene

Now, on the first [day] of the week^a, Mary Magdalene went to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb. ²At this, she ran [back] and came to Simon Peter and to the other disciple whom Jesus loved, and she told them, “They have taken away the Lord out of the tomb, and we do not know where they have laid him!”

³Then, Peter and the other disciple went out toward the tomb. ⁴Both ran together: the other disciple outran Peter and arrived at the tomb first. ⁵Bending over and looking inside, he saw the linen cloths lying there, but he did not enter in. ⁶Then Simon Peter arrived, following him, and he entered into the tomb. He saw the linen cloths lying, ⁷and the cloth that had been [placed] on Jesus’ head, not lying with the linen cloths but rolled up in a place by itself. ⁸Finally, the other disciple (who had arrived first at the tomb) also entered in, and he saw and believed. ⁹(For as yet, they still did not understand the Scripture: that Jesus had to rise from the dead). ¹⁰After this, the disciples returned to their own homes.

¹¹However, Mary remained standing outside the tomb, weeping. As she was crying, she stooped to look inside the tomb, ¹²and saw two angels in white, sitting where the body of Jesus had been, one at the head, and one at the feet. ¹³They asked her, “Woman, why are you weeping?”

She answered, “Because they have taken away my Lord, and I do not know where they have laid him.” ¹⁴After saying this, she turned around and saw Jesus standing, but she did not know^b that it was Jesus.

¹⁵Jesus said to her, “Woman, why are you weeping? Who are you looking for?”

Supposing him to be the gardener, she answered, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

¹⁶Jesus said to her, “Mary!”

She turned around and said to him in Aramaic, “Rabbouni^d!” (which is to say, “Teacher^e!”)

^a Greek μιᾷ τῶν σαββάτων

^b Or “recognize, perceive”

^c Or “Hebrew”

^d Rabboni is a transliteration of the Hebrew word for “great teacher.”

^e Or “Master”

¹⁷Jesus said to her, “Do not hold me, for I have not yet ascended to my Father. But go to my brethren^a and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

¹⁸Mary Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her.

Appearance to the disciples - Thomas

¹⁹In the evening on that [same] day (the first day of the week), and as the doors [of the place] where the disciples were assembled were locked, for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.”

²⁰When he had said this, he showed them his hands and his side. At this, the disciples rejoiced when they saw the Lord. ²¹Then again, Jesus said, “Peace be with you! As the Father has sent me, I also send you.” ²²When he had said this, he breathed on them and told them, “Receive the Holy Spirit! ²³If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.”

²⁴However, Thomas called ‘the Twin’^c, one of the Twelve, was not with them when Jesus came. ²⁵So the other disciples told him, “We have seen the Lord!”

But Thomas replied, “Unless I see in his hands the print of the nails and put my hand into his side, I will not believe!”

²⁶After eight days, his disciples were inside once again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them, and he said, “Peace be with you.” ²⁷Then, he said to Thomas, “Put your finger here, and see my hands! Place your hand here and put it into my side. Do not be unbelieving, but believing!”

²⁸Thomas answered him, “My Lord and my God!”

²⁹Jesus said to him, “Because you have seen me,^d you have believed! Blessed are those who have not seen, and have believed.”

The Author’s Purpose

³⁰Now, Jesus accomplished many other signs in the presence of his disciples, which are not written in this book. ³¹However, these ones are

^a Here, ἀδελφοὺς is clearly a reference to the spiritual brothers or disciples.

^b Notice that Jesus did not say “our Father and our God”

^c Sometimes simply transliterated as “Didymus”

^d TR adds “ Thomas,”

written, so that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in his Name.

21

Appearance at the Lake

After these things, Jesus manifested himself again to the disciples at the sea of Tiberias. He manifested himself in this way: ²Simon Peter, Thomas called Didymus, Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³Simon Peter said to them, "I am going fishing!"

They replied, "We are also coming with you!" At once, they went out and got into the boat; however, but they caught nothing that night! ⁴Just after daybreak, Jesus stood on the shore, but the disciples did not know that it was Jesus. ⁵Therefore, Jesus asked them, "Children, do you have anything to eat?"

They answered him, "No!"

⁶He said to them, "Cast the net on the right side of the boat, and you will find some."

And so, they cast the net, and now, they were not able to draw it in because of the multitude of fish! ⁷At this, that disciple whom Jesus loved said to Peter, "It is the Lord!"

When Simon Peter heard that it was the Lord, he wrapped his undergarment around him (for he was partly dressed^a) and threw himself into the sea. ⁸But the other disciples came in the little boat dragging the net full of fish (for they were not far from the land, but about a hundred yards^b away). ⁹When they got out on the shore, they saw a fire of coals there, and fish laid on it, and bread. ¹⁰Jesus told them, "Bring some of the fish which you have just caught."

¹¹Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net was not torn.

¹²Jesus said to them, "Come and eat breakfast!"

None of the disciples dared to ask him, "Who are you?" knowing that it was the Lord.

^a The Greek word γυμνός is often translated "naked" but is more likely to mean "wearing only an undergarment"

^b 200 cubits is about 100 yards or about 91 meters

¹³Then, Jesus came and took the bread, gave it to them, and the fish likewise. ¹⁴This was now the third time that Jesus was manifested to his disciples, after he had risen from the dead.

Jesus and Peter

¹⁵When they had eaten their breakfast, Jesus asked Simon Peter, “Simon, son of Jonah^a, do you love^b me more than these^c?”

Peter replied, “Yes, Lord; you know that I have affection^d for you.”

Jesus said to him, “Feed my lambs.” ¹⁶Again, Jesus asked a second time, “Simon, son of Jonah, do you love^e me?”

Peter replied, “Yes, Lord; you know that I have affection for you.”

Jesus said to him, “Tend my sheep.” ¹⁷A third time, Jesus asked, “Simon, son of Jonah, do you have affection^f for me?”

Peter was grieved because Jesus^g asked him the third time, “Do you have affection for me?” He said, “Lord, you know everything! You know that I have affection for you.”

Jesus said to him, “Feed my sheep! ¹⁸Amen, amen, I tell you; when you were young, you dressed yourself, and you walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.”

¹⁹Now, Jesus said this to indicate by what kind of death Peter would glorify God. When he had said this, he said to Peter, “Follow me!”

About the beloved disciple – His Testimony

²⁰Then Peter, turning around, saw that the disciple whom Jesus loved was following [them]. (This was the disciple who had also reclined near Jesus’ breast at the supper and asked, “Lord, who is going to betray you?”)

²¹Peter, seeing him, asked Jesus, “Lord, what about this man?”

²²Jesus answered, “If I desire that he stay until I come, what is that to you? You follow me.” ²³Therefore, this saying went out among the brethren, that

^a CT reads “John”, also in verse 17

^b Greek ἀγαπᾷς

^c “these” is probably a reference to the other disciples, or perhaps to the fish (and fishing)

^d Greek φιλῶ

^e Greek ἀγαπᾷς

^f Greek φιλῶ - the Lord changes from ἀγαπᾷς to φιλῶ

^g Greek “he”

this disciple would not die. Yet, Jesus did not say to Peter^a that he would not die, but, “If I desire that he stay until I come, what is that to you?”²⁴This is the disciple who bears witness about these things and who wrote these things.

We know that his witness is true. ²⁵There are also many other things which Jesus did. If they were all written, I suppose that even the world itself could not contain the books that would be written.

^a Greek “him”

ACTS OF THE APOSTLES

ACTS OF THE APOSTLES
(ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ)

1

The promise of the Spirit – The Lord’s Ascension

The first book I wrote, Theophilus, dealt with all that Jesus did and taught from the beginning, ²until the day in which he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³After he suffered, he also presented himself alive to them by many proofs^a, appearing to them over a period of forty days, and speaking about God’s Kingdom. ⁴And being assembled together^b with them, he commanded them, “Do not depart from Jerusalem, but wait for the promise of the Father, which you heard from me. ⁵For John indeed baptized in water, but not many days from now, you will be baptized in the Holy Spirit.”

⁶Therefore, when they had come together, they asked him, “Lord, are you now restoring the kingdom to Israel?”

⁷Jesus told them, “It is not for you to know the times or seasons which the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

⁹When he had said these things, as they were watching, he was taken up and a cloud took him out of their sight. ¹⁰While they were gazing into the sky^c as he was going, behold, two men in white clothing stood by them. ¹¹They said, “Men of Galilee, why do you stand gazing into the sky? This Jesus, who was taken up from you into the sky will come back in the same way as you saw him going into heaven^d.”

¹²Then, they returned to Jerusalem from the mountain called Olivet^e, which is near Jerusalem, a Sabbath day’s journey away.

^a The Greek word τεκμηρίους may also convey the idea of “decisive, convincing proof”

^b The Greek expression may also convey the idea of “eating with”

^c In verses 9-11, “sky” and “heaven” are equally valid translations of *ouranos*

^d Or “the sky” (see note c)

^e Zechariah 14:4

The disciples in the upper room – Matthias is chosen to replace Judas

¹³After entering the city, they went up into the upper room where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. ¹⁴With one accord, all these were continuing steadfastly in prayer and supplication, together with certain women, including Mary the mother of Jesus and his brothers^a.

¹⁵In those days, Peter stood up among the disciples^b (and the number of names was about one hundred twenty) and said: ¹⁶“Brethren, it was necessary that this Scripture should be fulfilled, which the Holy Spirit had spoken beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷For he was numbered with us and received his portion in this ministry.

¹⁸(Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out^c. ¹⁹It became known to everyone who lived in Jerusalem that in their language that field was called ‘Akeldama,’ that is, ‘The field of blood.’)

²⁰For it is written in the book of Psalms,

*‘Let his habitation be made desolate,
And let no one dwell in it;’^d*

and,

‘Let another take his office of overseer.’^e

²¹Therefore, of the men who have accompanied us all the time that the Lord Jesus went in and out among us, ²²beginning from the baptism of John and to the day that he was taken up from us, of these [men], one must become a witness with us of his resurrection^f.”

²³So, they put forward two [candidates]: Joseph called Barsabbas who was surnamed Justus, and Matthias. ²⁴Then they prayed and said, “You, Lord,

^a See Appendix E

^b CT reads “brethren, brothers”

^c Judas committed suicide by hanging himself (Matthew 27:5) or possibly by throwing himself on a sword. In Matthew, the Greek ἀπήγγατο (generally translated ‘hanged himself’) could also have the general meaning of committing suicide. If Judas did hang himself, it is possible that the branch (or rope) broke and caused the event described in Acts 1:18 to happen.

^d Psalm 69:25 / 68 LXX

^e Or “bishopric” (KJV) (Greek ἐπισκοπήν)

^f Psalm 109:8 / 108 LXX

^g See also 1 Peter 5:1

who know the hearts of all, show which one of these two you have chosen²⁵ to take part in this ministry and apostleship from which Judas fell away to go to his own place.”²⁶ And they cast lots for them, and the lot fell on Matthias, and he was added to the eleven apostles.

2

Pentecost, the coming of the Holy Spirit

Now, when the day of Pentecost came, they were all with one accord [gathered] in the same place.² Suddenly, there came from heaven^a a sound like the rushing of a mighty wind, and it filled the whole house where they were sitting.³ Divided tongues that seemed like fire appeared and one [tongue] rested on each of them.⁴ Then, they were all filled with the Holy Spirit and began to speak in other languages^b, as the Spirit gave them the ability to speak.⁵ At that time {of year}, devout Jews from every nation under heaven were staying in Jerusalem.⁶ When this sound was heard, a crowd formed and people were bewildered because everyone heard the disciples^c speaking in one’s own language.⁷ They were all amazed and marveled, saying to one another, “Behold, are not all these who speak Galileans? ⁸How is it that we hear everyone [speak] in our own native language? ⁹Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, ¹⁰Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, ¹¹Cretans and Arabians: we hear them speaking in our languages [concerning] the deeds of power of God!” ¹²They were all amazed and perplexed, saying one to another, “What does this mean?” ¹³Others, mocking, said, “They are filled with new wine!”

Peter’s sermon

¹⁴But Peter, standing up with the eleven, lifted up his voice, and spoke out to them: “Men of Judea, and all of you who are [now] staying in Jerusalem, let this be explained to you and listen to my words. ¹⁵For these [people] are not drunk, as you suppose. It is only the third hour of the day!^d ¹⁶But this is what has been announced through the prophet Joel:

*¹⁷‘It will be in the last days, says God,
that I will pour out my Spirit on all flesh.
Your sons and your daughters will prophesy.*

^a Or “sky, air”

^b Or “tongues” (Greek γλώσσαις)

^c Greek “them”

^d About 9:00 AM

Your young men will see visions.

Your old men will dream dreams.

¹⁸*Yes, and on my servants and on my handmaidens in those days,
I will pour out my Spirit, and they will prophesy!*

¹⁹*I will show wonders in the sky above,
and signs on the earth beneath;
blood, and fire, and billows of smoke.*

²⁰*The sun will be turned into darkness,
and the moon into blood,
before the great and glorious day of the Lord comes.*

²¹*And it will be that whoever will call on the Name of the Lord will be saved.^a*

²²Men of Israel, listen to these words! Jesus of Nazareth was a man attested to you by God by deeds of power and wonders as well as signs which God accomplished through him in the midst of you, even as you yourselves know. ²³He was handed over by the predetermined counsel and foreknowledge of God, taken by the hand of lawless men, crucified and killed. ²⁴God raised him up, having released him from the pains of death, because it was impossible that he should be held by it. ²⁵For David says concerning him:

*I saw the Lord always before my face,
For he is on my right hand, so that I should not be moved.*

²⁶*Therefore, my heart was glad and my tongue rejoiced.
Moreover, my flesh also will dwell in hope;*

²⁷*because you will not abandon my soul to hades,
neither will you allow your holy one to see decay.*

²⁸*You made known to me the ways of life.*

You will make me full of gladness with your presence.^b

²⁹Brethren, I can tell you with confidence that the patriarch David died and was buried, and his tomb is with us even to this day. ³⁰But he was a prophet and knew that God had sworn with an oath to him that from the fruit of his body, according to the flesh, God would raise up the Christ^c to sit on his throne. ³¹Foreseeing this, David spoke about the resurrection of the Christ, [declaring] that his soul would not be left in hades and that his flesh would not see decay. ³²God has raised this Jesus [back to life], and we are all witnesses of this fact. ³³Being therefore exalted by the right hand of God

^a Joel 2:28-32

^b Psalm 16:8-11 / 16 LXX

^c Or "Messiah" (verses 30-36 in particular and throughout the New Testament). Note that CT omits "according to the flesh, God would raise up the Christ"

and having received from the Father the promise of the Holy Spirit, Jesus^a has poured out what you now see and hear. ³⁴For David did not ascend into the heavens, but as he himself declared:

*‘The Lord said to my Lord: Sit at my right hand,
³⁵until I make your enemies a footstool for your feet.’^b*

³⁶Therefore, let all the house of Israel know with assurance that God has made him both Lord and Christ, this Jesus whom you crucified.”

³⁷Now, when the people^c heard this, they were cut to the heart and asked Peter and the rest of the apostles, “Brethren, what shall we do?”

³⁸Peter said to them, “Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the forgiveness of sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is to you, and to your children, and to all who are far away, even as many as the Lord our God will call to himself.” ⁴⁰With many other words, he was bearing witness and urging them, saying, “Save yourselves from this crooked generation!”

⁴¹Then, those who gladly received his word were baptized, and about three thousand souls were added on that day.

Life in common

⁴²They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread, and to the prayers^d. ⁴³Fear^e came on every soul, and many wonders and signs were accomplished through the apostles. ⁴⁴All who believed were together and had all things in common. ⁴⁵They sold their possessions and goods, and shared them with all, according to everyone’s need. ⁴⁶Day by day, they continued [to meet] with one accord in the temple, and broke bread at home, partaking of their food with gladness and simplicity of heart. ⁴⁷They praised God and were held in esteem by all the people. Every day, the Lord added to the Church those who were being saved.

^a Greek “he”

^b Psalm 110:1 / 109 LXX

^c Greek “they”

^d The Greek expression is probably a reference to a set pattern of liturgical prayers.

^e Or “awe”

3

The healing of a beggar at the temple gate

Peter and John would go up into the temple at the hour of prayer, the ninth hour^a. ²A certain man who was lame from his mother's womb was being carried. Every day, he was laid at the gate of the temple (the one which is called 'Beautiful') to ask alms^b from those entering the temple. ³Seeing Peter and John about to go into the temple, he asked to receive alms. ⁴Then Peter, along with John, fixed his gaze on him and said, "Look at us!" ⁵The man^c gave them attention, expecting to receive something from them. ⁶But Peter said, "I have neither silver nor gold, but what I do have, I give to you. In the Name of Jesus Christ of Nazareth, get up and walk!" ⁷Peter took the man by the right hand and raised him up. At once, his feet and ankles received strength. ⁸Leaping up, the man stood up and began to walk! He entered with them into the temple, walking, leaping, and praising God! ⁹When all the people saw him walking and praising God, ¹⁰they recognized that it was the man who used to sit at the Beautiful Gate of the temple, begging for alms; and they were filled with wonder and amazement at what had happened to him. ¹¹As the lame man who had been healed held on to Peter and John, all the people were greatly astonished and ran together to them in the porch that is called Solomon's [Porch].

Peter's speech

¹²When Peter saw this, he answered to the people, "Men of Israel, why do you marvel at this man? Why do you gaze at us, as though by our own power or godliness we had made him walk? ¹³The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his servant^d Jesus, whom you delivered up and denied in the presence of Pilate, when he had determined to release him. ¹⁴But you denied the Holy and Righteous One and asked for a murderer to be granted to you. ¹⁵Then you killed the Author^e of life, whom God raised from the dead. To this we are witnesses. ¹⁶By faith in his Name, this man whom you see and know was made strong^f. Yes, the faith which comes through Jesus has given him this perfect soundness as you all can see.

^a 3:00 PM

^b Greek ἐλεημοσύνην (gift of mercy offered to those in need)

^c Greek "he"

^d Or in context "child" (Greek παιδός)

^e Greek ἀρχηγόν (sometimes translated "Prince of life")

^f A complex construction which could also be rendered "it is the Name of Jesus which, through faith in him"

¹⁷Now, brethren, I know that you did this in ignorance, as did your leaders.
¹⁸Yet, this is how God fulfilled what he had announced by the mouth of all his prophets, [namely] that Christ should suffer.

¹⁹Repent therefore, and turn back [to God], so that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, ²⁰and that he may send Christ Jesus who was in advanced ordained for you. ²¹He must remained in heaven until the times of restoration of all things, which God announced long ago by the mouth of his holy prophets. ²²Indeed, Moses indeed said to the fathers, ‘The Lord God will raise up for you a prophet like me from among your brethren. You shall listen to him in all that he tells you. ²³And it shall be that every soul that will not listen to that prophet will be utterly cut off from among the people.’^a ²⁴In fact, all the prophets that have spoken, from Samuel to those who followed after [him], have also announced these days. ²⁵You are the children of the prophets, and [children] of the covenant which God made with our fathers when he said to Abraham, ‘In your seed will all the families of the earth be blessed.’^b ²⁶God, having raised up [to life] his servant Jesus, sent him to you first, in order to bless you as everyone of you turns away from his wicked ways.”

4

Peter and John arrested

As they were speaking to the people, the priests, the captain of the temple and the Sadducees came to them. ²They were upset because the apostles^c were teaching the people and proclaiming in Jesus the resurrection from the dead. ³They arrested them and put them in custody until the next day, since it was now the evening. ⁴But many of those who heard the word believed, and their number came to be about five thousand.

⁵In the morning, their leaders, presbyters and scribes were gathered together in Jerusalem. ⁶Annas (the high priest) was there, along with Caiaphas, John, Alexander, and others that were relatives of the high priest. ⁷After placing the apostles^d in the middle of their assembly^e, they inquired, “By what power, or in what Name, have you done this?”

^a Deuteronomy 18:15,18-19

^b Genesis 22:18; 26:4

^c Greek “they”

^d Greek “them”

^e Greek “them”

⁸Then Peter, filled with the Holy Spirit, addressed them: “Rulers of the people and presbyters of Israel; ⁹if we are examined today concerning a good deed done to a crippled man and by what means this man has been healed, ¹⁰let it known to you all and to all the people of Israel that it is in the Name of Jesus Christ of Nazareth (whom you crucified and whom God raised from the dead) that this man stands here before you whole. ¹¹Jesu^a is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’^b ¹²There is salvation in no one else, and there is no other Name under heaven that is given among mortals^c by which we should be saved!”

¹³Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and untrained men, they marveled. They [also] recognized that they had been with Jesus. ¹⁴Seeing the man who was healed standing with them, they could say nothing against it. ¹⁵But when they had commanded them to step aside out of the council, they conferred among themselves, ¹⁶saying, “What shall we do to these men? Indeed, a remarkable miracle has been accomplished through them, as can plainly be seen by all who dwell in Jerusalem, and we cannot deny it. ¹⁷But to prevent this from spreading any further among the people, let us threaten them so that from now on, they will no longer speak to anyone in this Name.” ¹⁸They called the apostles and ordered them not to speak at all or to teach in the Name of Jesus.

¹⁹But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves! ²⁰But we cannot help telling the things which we saw and heard!”

²¹When they had further threatened the apostles, they let them go. They found no way to punish them on account of the people, because everyone glorified God for what had been done. ²²(Moreover, the man on whom this miracle of healing had been performed was more than forty years old).

The prayer of the apostles

²³After being released, the apostles came to their own [company], and reported everything that the chief priests and the presbyters had said to them. ²⁴When they heard it, they lifted up their voice to God with one accord and said, “O Lord, you are God who made the heaven, the earth, the

^a Greek “he”

^b Psalm 118:22 / 117 LXX

^c Greek ἀνθρώποις (in the sense of “men, mankind, human race”)

sea, and all that is in them; ²⁵who by the mouth of your servant^a, David^b, said,

*Why do the nations rage,
and the peoples plot a vain thing?
²⁶The kings of the earth take a stand,
and the rulers take council together,
against the Lord, and against his Christ.^c*

²⁷For truly, in this city, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, were gathered together against your holy servant^e, Jesus, whom you anointed. ²⁸They did whatever your hand and counsel had foreordained to happen. ²⁹And now, Lord, consider their threats and grant your servants^f to speak your word with complete boldness. ³⁰Stretch out your hand to heal, and may signs and wonders may be accomplished through the Name of your holy servant Jesus.”

³¹When they had prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit, and they proclaimed the word of God with boldness.

Sharing in the community

³²The multitude of those who believed were of one heart and [one] soul. Not one of them claimed that anything he possessed was his own, but they had all things in common. ³³With great power, the apostles gave their witness to the resurrection of the Lord Jesus, and abundant grace was upon them all^g. ³⁴No one among them lacked anything because those who owned lands or houses sold them, and they brought the proceeds what was sold ³⁵and laid it at the feet of the apostles. Then, distribution was made to each, according to everyone’s need. ³⁶Jose, who was surnamed Barnabas by the apostles (which means ‘Son of Encouragement’) was a Levite, a man of Cyprus by race. ³⁷He sold a field that he owned and brought the money, laying it at the apostles’ feet.

^a Greek παιδός

^b CT reads “by the Holy Spirit, [through] [the] mouth of David”

^c Christ (Greek) and Messiah (Hebrew) both mean Anointed One.

^d Psalm 2:1-2

^e Greek παῖδα, also meaning “child, boy”

^f Greek τοῖς δούλοις

^g This last clause may also be translated “and they were all accorded great respect”, which is less likely.

5

The death of Ananias and Sapphira

Now, a certain man named Ananias, along with his wife Sapphira, [also] sold a possession. ²He kept back part of the price (of which his wife was also aware) and brought the rest, laying it at the apostles' feet. ³But Peter said, "Ananias, how is it that Satan has filled your heart so as to lie to the Holy Spirit, and to keep back part of the price of the land? ⁴As long as you kept it, was it not still your own? And after it was sold, was it not [still] in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to God!"

⁵Upon hearing these words, Ananias fell to the ground and died. Great fear came on all who heard these things. ⁶The young men got up, wrapped him up, and carried him out to be buried. ⁷About three hours later, his wife, not knowing what had happened, came in. ⁸Peter asked her, "Tell me, was this the price you sold the land for?"

She answered, "Yes, for that price."

⁹But Peter asked her, "How is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out!"

¹⁰At once, she fell down at Peter's feet and died. The young men came in and found her dead; they carried her out and buried her next to her husband. ¹¹Great fear came on the whole Church and on all who heard these things.

Apostolic signs and wonders

¹²Even more, by the hands of the apostles, many signs and wonders were accomplished among the people, and they were all [gathered] with one accord in Solomon's porch. ¹³No one else dared to join them, even though they were honored by the people. ¹⁴More believers were added to the Lord, multitudes of both men and women. ¹⁵People even carried out the sick into the streets, placing them on cots and mattresses, so that as Peter came by, at the least his shadow might fall on some of them. ¹⁶Crowds also formed from the cities around Jerusalem; they brought sick people, and those tormented by unclean spirits, and all were healed.

The apostles arrested - Before the Sanhedrin

¹⁷However, the high priest took action, along with all his associates (which is the sect of the Sadducees). Filled with jealousy, ¹⁸they had the apostles arrested and placed in public custody. ¹⁹But an angel of the Lord opened

the prison doors by night and brought them out, saying, ²⁰“Go, stand in the temple, and speak to the people the whole message about this life.”

²¹When the apostles^a heard this, they went to the temple at about daybreak, and they began to teach. But the high priest arrived, together with his associates, and called the Sanhedrin together, along with the council of the children of Israel. He then sent [word] to the prison to have the apostles brought in. ²²But the officers who came did not find them in the prison. They came back and reported, ²³“We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!”

²⁴Now, when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them, wondering what would come of this. ²⁵One [officer] came forward and told them, “Behold, the men whom you put in prison are [now] in the temple, standing and teaching the people.” ²⁶Then, the captain went with the officers and brought them without using force because they were afraid that the people might stone them.

²⁷Having brought the apostles, they made them appear before the Sanhedrin. The high priest questioned them, ²⁸saying, “Did we not strictly order you not to teach in this Name? Behold, you have filled Jerusalem with your teaching and intend to bring this man’s blood upon us!”

²⁹But Peter and the apostles answered, “We must obey God rather than men! ³⁰The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. ³¹God has exalted him with his right hand to be a Prince and a Savior in order to give repentance to Israel and remission of sins. ³²We are his^b witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.”

³³Hearing this, they were enraged and determined to kill them. ³⁴But someone stood up in the council, a Pharisee named Gamaliel, a teacher of the law who was honored by all the people. He instructed that the apostles be put out for a while. ³⁵He said to them, “Men of Israel, consider carefully what you intend to do to these men. ³⁶Some time ago, Theudas arose, claiming to be someone. A number of men, about four hundred, joined themselves to him. He was [eventually] killed, all those who obeyed him were scattered, and it all came to nothing. ³⁷After this man, Judas of Galilee arose during the days of the census, and he led some people to follow him. He also perished, and all those who obeyed him were scattered abroad.

^a Greek “they”

^b CT lacks “his”

³⁸Now I tell you: stay away from these men and leave them alone. If this plan or work is of human origin, it will be overthrown. ³⁹But if it is of God, you will not be able to overthrow it, and you would find yourselves fighting against God!"

⁴⁰They agreed with him. Summoning the apostles, they had them flogged and ordered them not to speak in the Name of Jesus; then, they released them. ⁴¹The apostles left the Sanhedrin, rejoicing that they had been considered worthy to suffer dishonor for the sake of his^a Name.

⁴²Every day, in the temple and at home, they never stopped teaching and preaching that Jesus is the Christ.

6

The apostles appoint seven assistants – About Stephen

Now, in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists^b against the Hebrews, because their widows were neglected in the daily service [of food distribution]. ²The Twelve summoned the multitude of the disciples and said, "It is not appropriate for us to abandon the word of God in order to serve tables. ³Therefore, select from among you, brethren, seven men of good reputation, full of the Holy Spirit and wisdom. We will appoint them over this necessary task ⁴and devote ourselves to prayer and to the ministry of the word."

⁵These words pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. ⁶They presented these men to the apostles who prayed and laid their hands on them. ⁷Thus, the word of God spread and the number of disciples greatly multiplied in Jerusalem, and a large number of [Levitical] priests became obedient to the faith.

⁸Full of faith and power, Stephen performed great wonders and signs among the people. ⁹But some of those who belonged to the synagogue of the Freedmen (as it was called) along with Cyrenians, Alexandrians, and men from Cilicia and Asia reacted. They began debating with Stephen ¹⁰but were not able to withstand the wisdom and spirit by which he spoke. ¹¹Then, they secretly convinced [some] men to say, "We have heard him speak blasphemous words against Moses and God!" ¹²Having stirred up the

^a Or "the Name"

^b The hellenists were Jewish converts to the Church who used Greek language and culture. They were both proselytes (Greeks who had converted to Judaism, then Christianity) or more probably of Hebrew descent.

people, the presbyters and the scribes came against him and arrested him. They brought Stephen before the Sanhedrin ¹³and produced false witnesses who said, “This man is always uttering blasphemies against this holy place and the law. ¹⁴We have even heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us!” ¹⁵All the members of the council gazed at Stephen^a and saw that his face was like the face of an angel.

7

Stephen’s discourse

The high priest asked, “Are these things so?”

²Stephen answered, “Brothers^b and fathers, hear me! The God of glory appeared to our father Abraham when he was [still] in Mesopotamia, before he lived in Haran. ³And God said to him, ‘Leave your land and your relatives, and come into a land which I will show you.’^c ⁴This is how Abraham came out of the land of the Chaldaeans and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. ⁵He gave Abraham no inheritance in this land, no, not so much as to set his foot on it. But God had promised that he and his descendants^d would possess this land, even when Abraham was still without child. ⁶God spoke in this way: that Abraham’s descendants would live as aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years. ⁷‘I will judge the nation to which they will be in bondage,’ said God, ‘and after that [time], will they come out and offer me divine service in this place.’^e ⁸God also gave Abraham the covenant of circumcision. Then Abraham became the father of Isaac and circumcised him on the eighth day. Isaac became the father of Jacob, and Jacob became the father of the Twelve patriarchs.

⁹Filled with jealousy against Joseph, the patriarchs sold him into Egypt, but God was with him. ¹⁰He delivered him out of all his afflictions and gave him favor and wisdom before Pharaoh, the king of Egypt. Pharaoh appointed him governor over Egypt and his entire house. ¹¹Now, a famine came over all the land of Egypt and Canaan, along with great suffering, and our fathers could not find any food. ¹²But when Jacob heard that there was grain in Egypt, he sent out our fathers on a first visit. ¹³On their

^a Greek “him”

^b Or “brethren”

^c Genesis 12:1

^d Literally “seed”

^e Genesis 15:13-14

second visit, Joseph was revealed to his brothers and Pharaoh learned about Joseph's family. ¹⁴Joseph sent [a message] and called his father Jacob as well as all his relatives (seventy-five souls). ¹⁵So Jacob went down into Egypt where he died, along with our fathers. ¹⁶Later, they were brought back to Shechem and laid in the tomb that Abraham had purchased for a price in silver from the children of Hamor of Shechem.

¹⁷As the time of the promise which God had sworn to Abraham came close, the people were growing and multiplying in Egypt. ¹⁸Then, a different king, one who did not know Joseph, came to power there. ¹⁹This king took advantage of our race and mistreated our fathers, forcing them to throw out their babies, so that they would not stay alive. ²⁰At that time, Moses was born, and he was pleasing to God. For three months, he was nourished in his father's house; ²¹and when he was thrown out, Pharaoh's daughter took him and raised him as her own son. ²²Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words and actions. ²³But when he was forty years old, it came into his heart to visit his brethren, the children of Israel. ²⁴Seeing one of them treated unjustly, he defended and avenged him who was oppressed, striking the Egyptian. ²⁵He supposed that his brethren would understand that God, by his hand, was giving them deliverance^a; but they did not understand.

²⁶The following day, Moses appeared to them as they are quarreling and urged them to be at peace again, saying: 'Men, you are brothers! Why do you wrong each other?' ²⁷But the man who was mistreating the other pushed Moses away, saying: 'Who made you a ruler and a judge over us?' ²⁸Do you want to kill me, as you killed the Egyptian yesterday?'^b ²⁹When he heard this, Moses fled and became a stranger in the land of Midian, where he became the father of two sons.

³⁰When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. ³¹When Moses saw it, he wondered at the sight. As he came close to see, a voice of the Lord came to him, [saying], ³²'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'^c Moses trembled and dared not look. ³³The Lord said to him, 'Take your sandals off of your feet, for the place where you stand is holy ground. ³⁴I have indeed seen the affliction of my people in Egypt and heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'^d

^a The Greek word σωτηρίαν also means "salvation"

^b Exodus 2:14

^c Exodus 3:6

^d Exodus 3:5,7-8,10

³⁵This Moses, whom they had rejected by saying: ‘Who made you a ruler and a judge?’—God sent as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. ³⁶Having worked wonders and signs in Egypt, this man led them out in the Red Sea and in the wilderness for forty years. ³⁷It is that [same] Moses who said to the children of Israel, ‘The Lord our God will raise up for you a prophet like me from among your brothers.’^a ³⁸It is this Moses who was in the assembly^c in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, receiving living oracles to give to us. ³⁹But our fathers would not be obedient to him; they rejected him and in their hearts, turned back to Egypt. ⁴⁰They told Aaron, ‘Make us gods that will go before us! As for this Moses who led us out of the land of Egypt, we do not know what has become of him.’^d ⁴¹They made a calf in those days and brought a sacrifice to the idol, rejoicing in the works of their hands. ⁴²But God turned [away] and gave them up to offer divine service to the host of heaven,^e as it is written in the book of the prophets:

*‘Did you offer to me slain animals and sacrifices
forty years in the wilderness, O house of Israel?
⁴³You took up the tabernacle of Moloch,
the star of your god Rephan,
the figures which you made to worship.
I will carry you away^f beyond Babylon.’*

⁴⁴Our fathers had the tabernacle of the testimony in the wilderness which the one who had spoken to Moses had commanded him to build according to the pattern that he had seen. ⁴⁵It was handed down to our fathers, and in their turn, they brought it with Joshua when they entered into the possession of the nations which God drove out before the face of our fathers. This tabernacle was there to the days of David, ⁴⁶who found favor in the sight of God, and who prayed to find a habitation for the God of Jacob. ⁴⁷But it was Solomon who built him a house. ⁴⁸However, the Most High does not dwell in places made with hands, as the prophet says:

*⁴⁹‘Heaven is my throne,
and the earth is a footstool for my feet.’*

^a TR adds “You shall listen to him.”

^b Deuteronomy 18:15

^c Or “Church”, “congregation”

^d Exodus 32:1

^e This idiom could also be translated “armies of the sky”, “angelic beings,” or “heavenly bodies.”

^f *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^g Amos 5:25-27 LXX

*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?’*

⁵¹You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, you do likewise. ⁵²Which of the prophets did your fathers not persecute? They [even] killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. ⁵³You received the law as it was ordained by angels, and did not keep it!”

Stephen’s martyrdom – His vision

⁵⁴Now, when they heard these things, they were furious and gnashed their teeth at him. ⁵⁵But Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing on the right hand of God. ⁵⁶He exclaimed, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!”

⁵⁷Then, they shouted with a loud voice, blocking their ears, and rushed at him with one accord. ⁵⁸So they threw him out of the city and stoned him. The witnesses placed their garments at the feet of a young man named Saul. ⁵⁹As they were stoning Stephen, he called in prayer, “Lord Jesus, receive my spirit!” ⁶⁰Kneeling down, he cried out with a loud voice, “Lord, do not hold this sin against them!” Having said this, he fell asleep.

8

Persecution against the Church

Now, Saul was in full agreement with his death. In that day, a great persecution arose against the Church which was in Jerusalem. The disciples^c were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. ²Devout men buried Stephen and greatly lamented over him. ³In the meantime, Saul ravaged the Church, entering into every house and dragging both men and women off to prison.

Philip in Samaria – Simon the sorcerer

⁴As a result, those who had been scattered abroad began to travel around, preaching the word. ⁵Philip went down to the city of Samaria and proclaimed Christ to them. ⁶When the people heard and saw the signs

^a Isaias (Isaiah) 66:1-2

^b This may be the first recorded instance of a prayer addressed directly to Jesus Christ as the Risen Lord.

^c Greek “they”

which Philip accomplished, they listened to what he preached with one accord. ⁷Indeed, unclean spirits were expelled from many of those who had them, and they came out shouting with a loud voice. Many who had been paralyzed and lame were healed, ⁸and there was great joy in that city.

⁹But there was a certain man, Simon by name, who used to practice sorcery in the city. He amazed the people of Samaria, claiming to be a great one, ¹⁰and all listened to him, from the least to the greatest. They said, "This man is the power of God, of the great kind!" ¹¹People listened to him because for a long time, he had amazed them with his sorceries. ¹²But when they believed Philip [who was] preaching the Good News concerning the Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women. ¹³Simon himself also believed and after his baptism, he followed Philip closely. Seeing that signs and great miracles were taking place, he was amazed.

¹⁴Now, when the apostles who were at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. ¹⁵When they arrived, they prayed for them, so that they might receive the Holy Spirit, ¹⁶for the Holy Spirit^a had not yet come upon any of them. They had only been baptized in the Name of Christ Jesus. ¹⁷Then, Peter and John^b laid their hands on them, and they received the Holy Spirit. ¹⁸Now, when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹saying, "Give me also this power, so that whoever I lay my hands on may receive the Holy Spirit!" ²⁰But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! ²¹You have no part or share in this {ministry} because your heart is not right before God. ²²Repent of this wickedness of yours and ask God if perhaps the thought of your heart may be forgiven you. ²³For I see that you are in the poison of bitterness and in the bondage of wickedness!"

²⁴Simon answered, "Pray for me to the Lord, that none of the things which you have spoken happen to me."

²⁵After Peter and John had borne witness and spoken the word of the Lord, they returned to Jerusalem and preached the Good News in many villages of the Samaritans.

^a Greek "he" or "it"

^b Greek "they"

Philip and the Ethiopian

²⁶But an angel of the Lord spoke to Philip, saying, “Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza. This is a desert.”

²⁷So Philip arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure and had come to Jerusalem to worship^a. ²⁸He was returning and sitting in his chariot, reading the prophet Isaias (Isaiah).

²⁹The Spirit said to Philip, “Go near, and join yourself to this chariot.”

³⁰Philip ran to the eunuch and heard him reading Isaias (Isaiah) the prophet. He asked, “Do you understand what you are reading?”

³¹The man replied, “How can I, unless someone explains it to me?” He then begged Philip to come up and sit with him. ³²Now, the passage of the Scripture which he was reading was this:

*He was led as a sheep to the slaughter.
As a lamb before his shearer is silent, so he does not open his mouth.
In his humiliation, his judgment was taken away.
Who will declare His generation?
For his life is taken from the earth.^b*

³⁴The eunuch asked Philip, “Who is the prophet talking about? About himself, or about someone else?”

³⁵Then Philip opened his mouth, and beginning from this Scripture, he proclaimed {the Good News about} Jesus to this man. ³⁶As they went on the way, they arrived to [a placed with] some water, and the eunuch said, “Behold, here is water! What is keeping me from being baptized?”

³⁷Philip said, ‘If you believe with all your heart, you may.’ The man answered, ‘I believe that Jesus Christ is the Son of God!’^c ³⁸He commanded the chariot to stand still, and both Philip and the eunuch went down into the water, and Philip baptized him.

³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch did not see him any more and went on his way rejoicing. ⁴⁰But Philip was found at Azotus. Passing through [that area], he preached the Good News to all the cities, until he reached Caesarea.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Isaias (Isaiah) 53:7,8 LXX, read at the Prokomede (preparation of the gifts before Liturgy).

^c CT omits this verse.

Road to Damascus: Saul's conversion and baptism

But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest. ²He asked him for letters to the synagogues of Damascus, [giving permission] that if he found anyone who belonged to 'the Way', whether men or women, he might bring them bound to Jerusalem. ³As Saul was on his journey and approaching Damascus, a light from heaven^a suddenly shone around him. ⁴He fell on the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

⁵He asked, "Who are you, Lord?"

The Lord answered, "I am Jesus, whom you are persecuting.^b ⁶But arise, go into the city, and [there] you will be told what you must do."

⁷The men who traveled with him stood speechless, hearing the sound, but seeing no one. ⁸Saul got up from the ground, and when his eyes were opened, he saw no one. His fellow-travelers led him by the hand and brought him into Damascus. ⁹Saul was without sight for three days, and he neither ate nor drank.

¹⁰Now, a certain disciple named Ananias lived in Damascus. The Lord said to him in a vision, "Ananias!"

Ananias answered, "Behold, it is me, Lord!"

¹¹The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judah^c for someone named Saul, a man of Tarsus. For behold, he is praying, ¹²and in a vision he has seen a man named Ananias coming in and laying his hands on him, so that he might receive his sight."

¹³But Ananias answered, "Lord, I have heard about this man from many [friends], how much evil he has done to your saints at Jerusalem. ¹⁴Here, he has authority from the chief priests to bind all those who call upon your Name!"

¹⁵But the Lord said to him, "Be on your way, for he is my chosen vessel to bear my Name before nations and kings, and to the children of Israel. ¹⁶For I will show him how much he must suffer for my Name's sake."

^a Or "from the sky"

^b TR adds "It is hard for you to kick against the goads"

^c Or "Judas"

¹⁷Ananias departed and entered into the house. Laying his hands on Saul, he said, “Brother Saul, the Lord who appeared to you on the road by which you came has sent me, so that you may receive your sight and be filled with the Holy Spirit!” ¹⁸At once, something like scales fell from Saul’s^a eyes, and he received his sight. He arose and was baptized, ¹⁹and after taking some food, he was strengthened. After staying for several days with the disciples who were at Damascus, ²⁰Saul immediately went in the synagogues to proclaim that Christ is the Son of God. ²¹All who heard him were amazed, and asked, “Is this not the man who did such damage in Jerusalem to those who called on this Name? And had he not come here intending to bring them bound before the chief priests?”

²²But Saul grew even more in strength and confounded the Jews who lived at Damascus by proving that [Jesus^b] is the Christ.

Saul escapes Damascus - In Jerusalem

²³After some time, the Jews conspired to kill him, ²⁴but their plot became known to Saul. Day and night, they watched the gates in order to be able to kill Saul^c, ²⁵but his disciples took him by night, and let him down through the wall, lowering him in a basket. ²⁶When Saul arrived in Jerusalem, he tried to join himself to the disciples, but they were all afraid of him, not believing that he was a disciple. ²⁷But Barnabas took him and brought him to the apostles. Saul told them how he had seen the Lord on the way, that the Lord had spoken to him, and how at Damascus he had boldly preached in the Name of Jesus. ²⁸So Saul stayed with them and moved about freely in Jerusalem, preaching boldly in the name of the Lord Jesus.^d ²⁹He talked and debated with the Hellenists,^e but they tried to kill him. ³⁰When the brethren became aware of this, they brought him down to Caesarea, and sent him off to Tarsus.

Peace – Peter’s miracles: Aeneas and Tabitha/Dorcas

³¹And so, the Churches^f throughout all Judea and Galilee and Samaria had peace and were edified. Walking in the fear of the Lord and in the comfort of the Holy Spirit, they continued to grow.

^a Greek “his”

^b Greek “this”

^c Greek “him”

^d TR and CT omit “Jesus” and reverse the order of verses 28 & 29.

^e The hellenists were Jews who used Greek language and culture.

^f Other ancient manuscripts read “Church” (singular), which has some ecclesiological importance. The reading offered in the main text (TR, MT, PT) is the most consistent with Orthodox ecclesiology and with the second part of the verse.

³²Now, as Peter traveled through all those regions, he also came down to the saints who lived in Lydda. ³³There, he found a certain man named Aeneas, who was paralyzed and who had been bedridden for eight years. ³⁴Peter said to him, "Aeneas, Jesus Christ heals you! Get up and make your bed!" And immediately, he arose. ³⁵All who lived in Lydda and Sharon saw him and turned to the Lord.

³⁶Now, there lived in Joppa a certain disciple named Tabitha, (which, when translated, means Dorcas).^a This woman was full of good works and acts of mercy. ³⁷But it happened that at this time, she became ill and died. She was washed and placed in an upper room. ³⁸As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him, "Do not to delay in coming to help us!" ³⁹So Peter arose and went with them. When he arrived, the disciples led him into the upper room. All the widows stood by him weeping, showing [to Peter] the coats and garments which Dorcas had made while she was with them. ⁴⁰But having put everyone out [of the room], Peter knelt down and prayed. Turning towards the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. ⁴¹Then Peter gave her his hand and raised her up. Calling the saints and widows, he presented her alive. ⁴²This became known all over Joppa, and many people believed in the Lord. ⁴³Then he stayed in Joppa for a while, lodging with Simon, a tanner.

10

Cornelius receives a vision

Now, there was a certain man in Caesarea, whose name was Cornelius. He was a centurion of what was called the Italian Regiment, ²a devout man who feared God with his entire household. He gave generous alms to the people and always prayed to God. ³At about the ninth hour of the day^b, he clearly saw in a vision an angel of God coming to him, and saying to him, "Cornelius!"

⁴Gazing at the angel, and being quite alarmed, Cornelius said, "What is it, Lord?"

The angel replied, "Your prayers and alms have ascended as a memorial before God. ⁵Now, send men to Joppa, and get Simon who is called Peter. ⁶He is staying with a certain Simon, a tanner, whose house is by the seaside."^c

^a "Dorcas" is Greek for "Gazelle."

^b 3:00 PM

^c TR adds "This one will tell you what it is necessary for you to do."

⁷When the angel who had spoken to him had departed, Cornelius called two of his household servants and a devout soldier from among his attendants. ⁸Having explained everything to them, he sent them to Joppa.

Peter receives a vision, travels to Caesarea

⁹Now, on the next day, as they were on their way and approached the city, Peter went up on the housetop to pray at about noon. ¹⁰He became hungry and desired to eat, but while the meal was being prepared, he fell into a trance. ¹¹He saw heaven opened and something like a great sheet let down on the earth by four corners and descending to him. ¹²In it were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. ¹³Then a voice came to him, "Rise, Peter, kill and eat!"

¹⁴But Peter said, "Not so, Lord; for I have never eaten anything that is profane or unclean!"

¹⁵Again, a second time, the voice spoke to him, "What God has cleansed, you must not call unclean." ¹⁶This happened three times, and immediately the vessel was taken up into heaven. ¹⁷As Peter was very perplexed regarding the meaning of the vision, behold, the men who were sent by Cornelius found where Simon's house was and stood at the gate. ¹⁸They called and asked whether Simon, who was called Peter, was lodging there. ¹⁹While Peter was pondering the vision, the Spirit said to him, "Behold, three^a men are looking for you. ²⁰Arise and go downstairs! Accompany them without hesitation, for I have sent them."

²¹Peter went down to [meet] the men, and said, "Behold, I am the one you are looking for! Why have you come?"

²²They replied, "Cornelius, a centurion, a righteous man and one who fears God, someone well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house, and to listen to what you say."

²³Then Peter invited them in and gave them lodging. On the next day, Peter arose and went out with them, and some of the brethren from Joppa accompanied him. ²⁴The following day, they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and close friends. ²⁵When Peter entered, Cornelius met him, fell down at his feet, and worshiped^b him. ²⁶But Peter raised him up, saying, "Stand up! I am also a man!" ²⁷As he talked with Cornelius, he went in and found many people assembled. ²⁸Peter said to them, "You yourselves know that it is unlawful for a Jew to associate with or visit someone of another nation, but

^a MT omits "three"

^b *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

God has shown me that I should not call anyone profane or unclean. ²⁹Therefore, I have come without complaint when I was sent for. And so, I ask, why did you send for me?"

³⁰Cornelius replied, "Four days ago, I was fasting until this hour, and at the ninth hour,^a I was praying in my house. And behold, a man stood before me in bright clothing, ³¹and he said, 'Cornelius, your prayer is heard, and your alms are remembered in the sight of God. ³²Therefore, send [messengers] to Joppa for Simon who is called Peter. He is staying in the house of Simon a tanner, by the seaside. When he comes, he will speak to you.' ³³And so, I sent for you at once, and it was good of you to come! Now, we are all here present in the sight of God to hear everything that God has commanded you."

Peter's speech – Cornelius and his household are baptized

³⁴Peter opened his mouth and said, "Truly, I perceive that God does not show favoritism^b; ³⁵but in every nation, whoever fears him and works righteousness is acceptable to him. ³⁶God sent his word to the children of Israel, and the Good News of peace was preached by Jesus Christ—he is Lord of all. ³⁷You know what happened since the Good News was proclaimed throughout all Judea, beginning from Galilee, after baptism was preached by John. ³⁸You know how God anointed Jesus of Nazareth with the Holy Spirit and with power, how he went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹We are witnesses of everything he did in the country of the Jews and in Jerusalem. They put him to death, hanging him on a tree, ⁴⁰but God raised him up the third day and allowed him to be seen. ⁴¹Yet, he was not manifest to all the people but [only] to witnesses who were chosen beforehand by God, that is to us who ate and drank with him after he rose from the dead. ⁴²He commanded us to preach to the people and to testify that he is the one who is appointed by God as the Judge of the living and the dead. ⁴³It is to him that all the prophets bear witness: that through his Name, everyone who believes in him will receive remission of sins."

⁴⁴While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word. ⁴⁵The believers who had come with Peter and who were of the circumcision were amazed because the gift of the Holy Spirit was also poured out on the Gentiles. ⁴⁶Indeed, they heard them speaking in other languages^c and magnifying God.

^a 3:00 P. M.

^b Or "discrimination, partiality", "God is not a respecter of persons"

^c Or "tongues"

At this, Peter said, ⁴⁷“Can anyone refuse the water to these people, seeing that they have received the Holy Spirit as well as we had, and say that they should not be baptized?” ⁴⁸He then ordered that they be baptized in the Name of Jesus Christ. After this, they asked him to stay for a few days.

11

Peter returns to Jerusalem – He explains his actions in Caesarea

Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the word of God. ²When Peter returned to Jerusalem, those who were of the circumcision criticized him, ³saying, “You went into the house of uncircumcised people and ate with them!”

⁴But Peter began to speak and explained things to them in order: ⁵“I was in the city of Joppa praying, and in a trance I saw a vision: a certain container like a great sheet was let down from heaven by four corners, descending and coming down as far as me. ⁶When I had looked intently at it and examined [it], I saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. ⁷I also heard a voice saying to me, ‘Rise, Peter, kill and eat!’ ⁸But I said, ‘Not so, Lord, for nothing profane or unclean has ever entered into my mouth!’ ⁹But a voice out of heaven answered me the second time, ‘What God has cleansed, do not call unclean.’ ¹⁰This was done three times, and everything was drawn back into heaven. ¹¹At that very moment, three men stood before the house where I was staying, having been sent to me from Caesarea. ¹²The Spirit told me to go with them, without discriminating. These six brothers^a also accompanied me, and we entered into the man’s house. ¹³He told us how he had seen the angel standing in his house, and saying to him, ‘Send [messengers] to Joppa, and get Simon, who is called Peter. ¹⁴He will speak to you the words by which you will be saved, you and your entire household.’ ¹⁵As I began to speak, the Holy Spirit fell upon them, even as on us at the beginning. ¹⁶I remembered the word of the Lord, how he said, ‘John indeed baptized in water, but you will be baptized in the Holy Spirit.’ ¹⁷And so, if God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I to oppose God?”

¹⁸When they heard these things, they held their peace, and glorified God, saying, “Then God has also granted to the Gentiles the repentance [that leads] to life!”

^a Or “brethren”

In Antioch – Agabus announces a famine

¹⁹Now, those who had been scattered abroad by the oppression that arose about Stephen had traveled as far as Phoenicia, Cyprus, and Antioch, and they were only proclaiming the word to Jews. ²⁰But some of them, men of Cyprus and Cyrene, spoke to the Greeks and preached the Lord Jesus when they arrived in Antioch. ²¹The hand of the Lord was with them, and a great number believed and turned to the Lord. ²²News of these things came to the ears of the Church which was in Jerusalem. So, they sent out Barnabas to go as far as Antioch. ²³When he arrived and saw the grace of God, he rejoiced. He encouraged them all to remain close to the Lord with a resolute heart. ²⁴For Barnabas was a good man, full of the Holy Spirit and faith, and many people were added to the Lord.

²⁵Then Barnabas went out to Tarsus to look for Saul, ²⁶and when he found him, he brought him to Antioch. So it was that for a whole year, they assembled with the Church and taught many people. The disciples were first called Christians in Antioch.

²⁷Now, in these days, prophets came down from Jerusalem to Antioch. ²⁸One of them, named Agabus, stood up and predicted through the Spirit that a great famine would take place all over the world, and it happened in the days of Claudius. ²⁹According to their ability, each one of the disciples determined to send relief to the brethren who lived in Judea. ³⁰This is indeed what they did, sending their gift to the presbyters through the hands of Barnabas and Saul.

12***Herod's persecution – James is martyred***

About that time, King Herod took actions to oppress some of the [members of the] Church. ²He had James, the brother of John, killed with the sword. ³When he saw that it pleased the Jews, he proceeded to arrest Peter as well. (This was during the days of unleavened bread). ⁴After arresting Peter, he put him in prison and delivered him to four squads of four soldiers to guard him, intending to bring him out to the people after the Passover. ⁵And so, Peter was kept in the prison, but constant prayer was made by the Church to God for him. ⁶The same night, when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison.

⁷And behold, an angel of the Lord stood by him, and a light shone in the cell. Striking Peter on the side, he woke Peter up, saying, "Stand up quickly!", and Peter's chains fell off from his hands. ⁸The angel said to him,

“Get dressed and put on your sandals!” and Peter^a did so. Then the angel said, “Put on your cloak, and follow me!”⁹ And Peter went out and followed the angel, but he did not realize that what was being done by the angel was real, thinking that he was seeing a vision.¹⁰ When they were past the first and the second guard, they came to the iron gate that leads into the city, and it opened to them by itself. Having gone through, they went down one street, and immediately the angel departed from him.

¹¹When Peter came to himself, he exclaimed, “Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod and from all that the Jewish people were expecting.”¹² After pondering on this, he went to the house of Mary, the mother of John whose surname was Mark, where many were gathered together and praying.¹³ When Peter knocked at the outer gate, a servant girl named Rhoda came to answer.¹⁴ When she recognized Peter’s voice, she was so overjoyed that she did not open the door. Instead, she ran in and announced that Peter was standing in front of the gate.

¹⁵But they said to her, “You are crazy!” When she insisted that it was so, they said, “It is his angel!”¹⁶ Meanwhile Peter continued knocking. When they opened [the door], they saw him and were amazed.¹⁷ But he motioned them with his hand to be silent and told them how the Lord had brought him out of the prison. He said, “Tell these things to James, and to the brethren.” Then he departed, and went to another place.

¹⁸As soon as day came, there was no small commotion among the soldiers over what had become of Peter.¹⁹ When Herod had Peter looked for and could not find him, he examined the guards and ordered that they should be put to death. Meanwhile, Peter went down from Judea to Caesarea and stayed there.

Herod’s death

²⁰At that time, Herod was very angry with the people of Tyre and Sidon. With one accord, they came to him, and, having befriended Blastus (the king’s personal aide), they asked for peace because their country depended on the king’s country for food.²¹ On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them.²² The people shouted, “The voice of a god, not of a man!”²³ Immediately, an angel of the Lord struck him, because he did not give God the glory, and he was eaten by worms and died.

^a Greek “he”

Barnabas and Saul – First travels

²⁴But the word of God grew and multiplied. ²⁵Barnabas and Saul returned to^a Jerusalem when they had fulfilled their service, and they also took with them John whose surname was Mark.

13

Now, in the Church that was at Antioch, there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. ²As they were liturgizing to the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”

³Then, when they had fasted and prayed and laid their hands on them, they sent them on their way. ⁴Being sent out by the Holy Spirit, they went down to Seleucia and from there sailed to Cyprus. ⁵When they were at Salamis, they proclaimed the word of God in the Jewish synagogues, with John as their attendant. ⁶After going through the island to Paphos, they encountered a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus. ⁷He was with the proconsul, Sergius Paulus. Being an intelligent man, the proconsul called Barnabas and Saul in order to hear the word of God. ⁸However, Elymas the sorcerer (for such is his name when translated) opposed them, seeking to turn the proconsul away from the faith. ⁹But filled with the Holy Spirit, Saul (who is also called Paul), fixed his eyes on him ¹⁰and said, “You are full of all [kinds of] deceit and cunning, you son of the devil and enemy of all righteousness! Will you not stop perverting the right ways of the Lord? ¹¹And now, behold, the hand of the Lord is against you, and you will be blind, unable to see the sun for a season!”

At once, mist and darkness fell upon Elymas^b, and he groped around seeking someone to lead him by the hand. ¹²When the proconsul saw what had taken place, he believed and was amazed by the teaching of the Lord.

¹³Now, Paul and his company set sail from Paphos to Perga in Pamphylia where John left them to return to Jerusalem. ¹⁴Continuing from Perga, they came to Antioch of Pisidia. There, they went into the synagogue on the Sabbath day and sat down [to listen]. ¹⁵After the reading of the law and the prophets, the rulers of the synagogue sent them a message, “Brethren, if you have any word of exhortation for the people, speak!”

^a TR reads “from” instead of “to”

^b Greek “him”

Paul speaks in a synagogue

¹⁶So Paul stood up, motioned with his hand, and said, “Men of Israel and you [Gentiles] who fear God, listen! ¹⁷The God of this people Israel chose our fathers and made the people prosper when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. ¹⁸For a period of about forty years, he put up with them in the wilderness. ¹⁹After destroying seven nations in the land of Canaan, God^a gave them their land as an inheritance, and this took about four hundred fifty years. ²⁰After this, he gave them judges until Samuel the prophet. ²¹Then they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin [who ruled] for forty years. ²²After removing him, he raised up David to be their king, even bearing witness to him, ‘I have found David the son of Jesse, a man after my heart, who will do all my will.’ ²³From this man’s seed, God has brought salvation^b to Israel, according to his promise. ²⁴This was before the coming of Jesus^c, when John first preached the baptism of repentance to all the people of Israel. ²⁵As John was completing his work, he said, ‘Who do you suppose that I am? I am not he! But behold, one comes after me whose sandals^d I am unworthy to untie.’ ²⁶Brethren, children of the line of Abraham, and those among you [Gentiles] who fear God, this message^e of salvation has been sent to you! ²⁷Indeed, those who dwell in Jerusalem and their rulers did not recognize him or the voices of the prophets which are read every Sabbath. But by condemning him, they fulfilled the prophets! ²⁸Although they could find no cause for his execution, they still asked Pilate to have Jesus^f killed. ²⁹After fulfilling all the things that were written about him, they took him down from the tree, and laid him in a tomb. ³⁰But God raised him from the dead, ³¹and he was seen for many days by those who came up with him from Galilee to Jerusalem. They are his witnesses to the people. ³²And now, we bring you the Good News that the promise made to the fathers as come about: ³³God has fulfilled it for us, their children, by raising up Jesus. As it is also written in the second psalm:

‘You are my Son.

Today I have become your father.’^g

^a Greek “he”

^b Some manuscripts (MT) read “Jesus Christ” instead of “salvation”.

^c Greek “his coming”

^d Greek “the sandal of {his} feet”

^e Or “word”

^f Greek “him”

^g Psalm 2:7

³⁴That God raised him up from the dead to never again return to corruption, he has declared in these words: ‘I will give you the holy and sure blessings of David.’^a ³⁵Therefore, he also says in another psalm, ‘You will not allow your holy one to see decay.’^b ³⁶Now David, after he had in his own generation served the counsel of God, fell asleep. He was laid with his fathers and saw decay. ³⁷But he whom God raised up did not see decay! ³⁸Therefore, may you know, brethren, that through this man the remission of sins is proclaimed to you! ³⁹By him, everyone who believes is justified from all things, things from which you could not be justified by the law of Moses. ⁴⁰Beware therefore, for fear that what is spoken in the prophets may come on you:

*‘Behold, you scoffers, wonder, and perish!
For in your days I [shall] accomplish a work,
which you will not believe, even if one would proclaim it to you.’^c*

⁴²And so, when they were leaving the synagogue of the Jews, the Gentiles begged that these words might be preached to them the next Sabbath^d. ⁴³Now, when the congregation was dismissed, many Jews and devout proselytes followed Paul and Barnabas who spoke to them and encouraged them to persevere in the grace of God. ⁴⁴The next Sabbath, almost the entire city was gathered to hear the word of God! ⁴⁵But when the Jews saw the multitudes, they were filled with jealousy and contradicted what Paul said with insults^e.

Turning to the Gentiles

⁴⁶Then Paul and Barnabas spoke out boldly, saying, “It was necessary that God’s word should be spoken to you first. But since you are rejecting it and consider yourselves unworthy of eternal life, behold, we turn to the Gentiles! ⁴⁷For this is what the Lord has commanded us, saying:

*‘I have set you as a light for the Gentiles,
that you should bring salvation to the uttermost parts of the earth.’^f*

⁴⁸When the Gentiles heard this, they rejoiced and glorified the word of God, and as many as were appointed to eternal life believed. ⁴⁹Thus, the Lord’s word was spread throughout the entire region. ⁵⁰But the Jews

^a Isaias (Isaiah) 55:3

^b Psalm 16:10 / 15 LXX

^c Habakkuk 1:5

^d Text is uncertain – another possible reading is “As they went out, the people begged that these things might be told them the next Sabbath” (RSV).

^e Or “and blasphemed”

^f Isaias (Isaiah) 49:6

stirred up the devout and prominent women and the chief men of the city. They instigated a persecution against Paul and Barnabas and expelled them from their borders. ⁵¹So they shook off the dust of their feet against these people and went to Iconium. ⁵²And the disciples were filled with joy with the Holy Spirit.

14

In Iconium and Lystra

In Iconium, both Paul and Barnabas entered into the synagogue of the Jews. They spoke in such a way that a great multitude of both Jews and Greeks believed. ²But the Jews who refused to believe stirred up and poisoned the souls of the Gentiles against the brethren. ³Therefore, Paul and Barnabas stayed there for a long time, speaking boldly in the Lord. Moreover, the Lord bore witness to the word of his grace, granting that signs and wonders be done by their hands. ⁴However, the city was divided. Some sided with the Jews, and some with the apostles. ⁵Then, a group of Gentiles and Jews, along with their leaders, plotted to attack and stone them. ⁶But Paul and Barnabas became aware of it and fled to the cities of Lycaonia, Lystra, Derbe, and to the surrounding region. ⁷There, they continued to preach the Good News.

⁸At Lystra, there was a certain man sitting without strength in his feet. He was a cripple from his mother's womb and he had never walked. ⁹He was listening to Paul speak when Paul fixed his eyes on him. Seeing that the man had faith to be healed, ¹⁰Paul said with a loud voice, "Stand up on your feet!" And the man jumped up and began to walk. ¹¹When the people saw what Paul had done, they lifted up their voice, shouting in the language of Lycaonia, "The gods have come down to us in the likeness of men!" ¹²They called Barnabas "Jupiter," and Paul "Mercury," because he was the chief speaker. ¹³The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and they wanted to offer a sacrifice along with the crowd. ¹⁴But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed into the crowd, crying out, ¹⁵"Friends, why are you doing these things? We are men just like you, bringing you the Good News that you should turn away from these vain things toward the living God who made the heaven^a, the earth and the sea, and all that is in them. ¹⁶In past generations, he allowed all the nations to walk in their own ways. ¹⁷However, he did not leave himself without witness: he did good and gave you rains from the sky as well as fruitful seasons, filling our hearts with food and gladness."

^a Or "sky"

¹⁸Even by saying these things, they could hardly prevent the multitudes from offering a sacrifice to them. ¹⁹Then, some Jews from Antioch and Iconium arrived and won the crowd over. They stoned Paul and dragged him out of the city, thinking that he was dead. ²⁰But as the disciples stood around him, he got up and returned into the city. On the next day, he and Barnabas left for Derbe.

Return to Antioch

²¹After preaching the Good News to that city and having made many disciples, they returned to Lystra, Iconium, and Antioch. ²²They strengthened the souls of the disciples and exhorted them to continue in the faith, [saying] that “we must go through many afflictions to enter the Kingdom of God.” ²³After appointing presbyters for them in every Church, with prayer and fasting, Paul and Barnabas entrusted them to the Lord in whom they placed their trust.

²⁴They passed through Pisidia and arrived in Pamphylia. ²⁵After preaching the word in Perga, they went down to Attalia. ²⁶From there, they sailed to Antioch, from where they had been committed to the grace of God for the work which they had now fulfilled. ²⁷When they arrived, they gathered the Church and reported all that God had accomplished with them, and that he had opened a door of faith to the Gentiles. ²⁸They stayed there with the disciples for some time.

15

The council in Jerusalem

Then, certain men came down from Judea and taught the brothers^a, “Unless you are circumcised according to the custom of Moses, you cannot be saved!” ²As a result, Paul and Barnabas had no small dispute and controversy with them. Therefore, the brethren appointed Paul, Barnabas and some of their own to go up to Jerusalem to the apostles and presbyters about this question. ³Having been sent on their way by the Church^b, they passed through Phoenicia and Samaria, relating the conversion of the Gentiles and causing great joy to all the brethren. ⁴When they arrived in Jerusalem, they were received by the Church, the apostles and the presbyters, and they reported all that God had accomplished with them.

⁵But some believers from the sect of the Pharisees arose and said, “It is necessary to circumcise them, and to command them to keep the law of Moses!”

^a Or “brethren”, but in this context addressed to men only

^b The Church of Antioch

⁶The apostles and the presbyters gathered together to discuss this matter. ⁷When there had been much discussion, Peter stood up and said to them, “Brethren, you know that some time ago, God made a choice among you, that by my mouth the nations should hear the word of the Good News and believe. ⁸God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as he had done to us. ⁹He made no distinction between us and them, purifying their hearts by faith. ¹⁰And now, why do you put God to the test by putting a yoke on the neck of the disciples, one which neither our fathers nor we were able to bear? ¹¹But we believe that we are saved through the grace of the Lord Jesus,^a just as they are.”

¹²At this, the whole multitude kept silence. They listened to Barnabas and Paul report what signs and wonders God had accomplished among the nations through them. ¹³When they had finished, James said, “Brethren, listen to me! ¹⁴Simeon has reported how God first showed concern towards the Gentiles in order to take from them a people for his Name. ¹⁵This agrees with the words of the prophets. As it is written:

*‘After these things I will return.
I will again build the tabernacle of David, which has fallen.
I will again build its ruins.
I will set it up,
That the rest of men may seek after the Lord;
All the Gentiles who are called by my Name,
Says the Lord, who does all these things.^b
All his works are known to God from eternity.’*

¹⁹Therefore, I judge^c that we should not trouble those who turn to God from among the Gentiles. ²⁰Instead, we should write to them to abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. ²¹For from generations of old, Moses has had in every city those who preach him, being read every Sabbath in the synagogues.”

The letter from Jerusalem – Envoys are sent to Antioch

²²Then it seemed good to the apostles and the presbyters, along with the whole Church, to choose some of their own men and to send them to Antioch with Paul and Barnabas: Judas (called Barsabbas) and Silas, leading men among the brethren. ²³Through their hands^d, they wrote:

^a TR adds “Christ”

^b Amos 9:11-12

^c The Greek ἐγὼ κρίνω can have a strong sense (“I decree”) or a mild one (“I think”, “I consider”)

^d It is unclear whether the delivery or redaction of the letter was done through the hands of the envoys.

“The apostles, the presbyters, and the brethren; to the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: greetings! ²⁴We have heard that some who went out from us have troubled you with words and unsettled your souls by saying: ‘You must be circumcised and keep the law’, although they had no such commission from us. ²⁵Having assembled with one accord, it has seemed good to us to select men and to send them to you with our beloved Barnabas and Paul, ²⁶men who have risked their lives for the Name of our Lord Jesus Christ. ²⁷Therefore, we have sent Judas and Silas, who will also tell you the same things by word of mouth. ²⁸It has seemed good to the Holy Spirit and to us to impose no greater burden on you than what is necessary: ²⁹that you abstain from things sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. If you abstain from these things, it will be well with you. Farewell!”

³⁰Accordingly, the men were sent off and arrived in Antioch where they gathered the community and delivered the letter. ³¹The people read it and rejoiced over the encouragement. ³²Judas and Silas (who were also prophets) encouraged the brethren with many words and strengthened them. ³³After spending some time there, they were sent back with greetings from the brethren to the apostles. ³⁴(But it seemed good to Silas to remain there). ³⁵Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others.

Parting of ways between Paul and Barnabas

³⁶After some time, Paul said to Barnabas, “Let us revisit our brethren in every city where we proclaimed the word of the Lord, to see how they are doing!” ³⁷Barnabas planned to take John (who was called Mark) along with them. ³⁸But Paul did not think that it was a good idea to take with them someone who had deserted them in Pamphylia and had not continued with them in the work. ³⁹Then, the disagreement became so intense that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus. ⁴⁰But Paul chose Silas and having been entrusted by the brethren to the grace of God, they departed. ⁴¹Paul went through Syria and Cilicia, strengthening the Churches.

16

About Timothy

Paul then came to Derbe and Lystra. And behold, a certain disciple named Timothy lived there. He was the son of a Jewish woman who was a believer, but his father was a Greek. ²This disciple was well spoken of by the brethren who were at Lystra and Iconium. ³Paul wanted to have Timothy along on the journey, so he took and circumcised him because of

the Jews who were in those parts, since all knew that his father was a Greek. ⁴As they went on their way through the cities, they delivered to them the decisions which had been ordained by the apostles and presbyters who were at Jerusalem, so that they might obey. ⁵As a result, the Churches were strengthened in the faith and increased in number every day.

Paul's vision – To Macedonia

⁶After going through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷When they arrived to the border of Mysia, they tried to go into Bithynia but the Spirit did not allow them. ⁸So they passed by Mysia and came down to Troas. ⁹During the night, a vision appeared to Paul: a man of Macedonia was standing, begging him, and saying, "Come over into Macedonia and help us!" ¹⁰After Paul had seen the vision, we immediately tried to cross over to Macedonia, concluding that the Lord had called us to preach the Good News to them.

To Greece

¹¹Having set sail from Troas, we made a straight course to Samothrace, and the following day to Neapolis. ¹²From there, we sailed to Philippi which is a city of Macedonia, the foremost of the district and a Roman colony. We stayed for some time in this city.

¹³On the Sabbath day, we went outside the city by a riverside where we expected that there would be a place of prayer. We sat down and spoke to the women who had gathered there. ¹⁴A certain woman heard us: one named Lydia, a seller of purple, from the city of Thyatira. She feared^a God and the Lord opened her heart to listen to what Paul was saying. ¹⁵When she and her household were baptized, she begged us, "If you have judged me to be faithful to the Lord, come into my house and stay!" And so, she persuaded us.

An exorcism – Paul and Silas arrested

¹⁶As we were going to prayer, it happened that we encountered a certain girl who had a spirit of divination and who brought much gain to her masters by fortune telling. ¹⁷As she followed Paul and us, she cried out, "These men are servants of the Most High God, who proclaim to us a way of salvation!" ¹⁸And she did this for many days. But Paul, becoming greatly annoyed, turned back and said to the spirit, "In the Name of Jesus Christ, I order you to come out of her!" And the spirit came out that very moment. ¹⁹But when her masters saw that the hope of their gain was gone, they

^a Greek σεβομένη

seized Paul and Silas, and dragged them into the marketplace to face the authorities. ²⁰When they had brought them to the magistrates, they said, “These Jewish men are causing disturbance in our city! ²¹They teach customs which it is not lawful for us Romans to accept or observe!”

²²When the crowd also rose up against them, the magistrates had them stripped and flogged. ²³After giving them a severe flogging, the magistrates had them thrown into prison, ordering the jailer to keep them securely. ²⁴Having received such a command, he threw them in the inner cell and fastened their feet in the stocks.

²⁵But when it was about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly, there was a great earthquake, so violent that the foundations of the prison were shaken. At once, all the doors were opened, and everyone’s bonds were loosened. ²⁷The jailer, awoken from sleep and seeing the prison doors open, began to draw his sword and he was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, “Do not harm yourself, for we are all here!”

²⁹Having asked for lights, the jailer rushed in and fell down trembling before Paul and Silas. ³⁰He brought them out and asked, “Sirs, what must I do to be saved?”

³¹They answered, “Believe in the Lord Jesus Christ and you will be saved, you and your household!” ³²Then they spoke the word of the Lord to him and to all those who were in his household.

³³Late as it was, the jailer washed their wounds and was immediately baptized, he and his entire household. ³⁴He took them into his house and set food before them. He was filled with joy for believing in God, along with his entire household.

³⁵But when day came, the magistrates sent the sergeants with the order, “Let those men go.”

³⁶The jailer reported these words to Paul, saying, “The magistrates have sent word to let you go! Now you may come out and go in peace.”

³⁷But Paul said to the sergeants^a, “They have beaten us in public, without a trial, even though we are Roman citizens, and you have thrown us into prison! And now they want to release us in secret? No indeed! Let them come themselves and bring us out!”

^a Greek “them”

³⁸The sergeants reported these words to the magistrates, and they became afraid when they heard that they were Romans. ³⁹Therefore, they came and pleaded with them. When they had escorted them out, the officials asked them to depart from the city. ⁴⁰So, they went out of the prison and went to Lydia's house where they met the brethren and encouraged them. Then, they departed.

17

Paul in Thessalonica

After passing through Amphipolis and Apollonia, Paul and Silas arrived in Thessalonica where there was a Jewish synagogue. ²As was his custom, Paul gave them his attention and for three Sabbath days, he reasoned with them from the Scriptures. ³He explained and showed that the Christ had to suffer and rise again from the dead, and said, "This Jesus whom I proclaim to you is the Christ."

⁴Some of the Jews^a were convinced and joined Paul and Silas, as a large number of God-fearing Greeks and not a few of the leading women. ⁵But the unconvinced Jews took along^b some wicked men from the marketplace, gathered a crowd and set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. ⁶But when they did not find them, they dragged Jason and some of the brethren before the city officials, shouting, "These people who have turned the world upside down have also come here, ⁷and Jason has received them! All of them act in opposition to the decrees of Caesar, saying that there is another king, Jesus!" ⁸The multitude and the city officials were troubled when they heard these things. ⁹After receiving a bond from Jason and the others, they let them go.

In Beroea – Praise of the Beroeans

¹⁰At once, the brethren sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

¹¹Now, the Beroeans^c were more open-minded^d than the people in Thessalonica: they received the word with great eagerness of the mind and examined the Scriptures daily to see whether these things were true. ¹²As a result, many of them believed, as well as some Greek women of high

^a Greek "them"

^b TR reads "And the Jews who were unconvinced, becoming envious and taking along" instead of "But the unconvinced Jews took along"

^c Greek "these"

^d Or "noble", "noble-minded"

standing, and a fair number of Greek men. ¹³But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Beroea, they came there to stir up the crowds. ¹⁴Then, the brethren immediately led Paul away to the coast^a, while Silas and Timothy remained there. ¹⁵But those who escorted Paul took him as far as Athens, and they left instructions for Silas and Timothy that they should join Paul very quickly. Then, they departed.

In Athens – Paul’s speech at the Areopagus

¹⁶Now, as Paul was in Athens, waiting for them, his spirit was greatly distressed to see that the city was full of idols. ¹⁷And so, he reasoned in the synagogue with the Jews and the [Gentile] God-fearers, and every day in the marketplace with the people that he met. ¹⁸Some of the Epicurean and Stoic philosophers also had discussions with him. Some said, “What is this babbling trying to say?”

Others suggested, “He seems to be advocating foreign deities,” because he was preaching Jesus and [Anastasin] ‘the resurrection’^b.

¹⁹So they took him [by the arm] and brought him to the Areopagus, saying, “May we know what this new teaching that you proclaim is all about? ²⁰For you bring some strange things to our ears! Therefore we want to know what these things mean.” ²¹Now, all the Athenians and the strangers living there spent their time doing nothing else, but either to tell or to hear some new thing.

²²So Paul stood in the middle of the Areopagus, and said, “Athenians! I perceive that you are very religious^c in all things. ²³For as I passed along and observed your sacred monuments, I also found an altar with this inscription: ‘To an unknown God.’ What therefore you revere^d in ignorance, this is what I announce to you! ²⁴The God who made the world and all things in it, being Lord of heaven and earth, does not dwell in sanctuaries made with hands! ²⁵Neither is he served by human hands, as though he needed anything, since he himself gives to all life, breath, and everything else. ²⁶From one, he has made every nation to dwell on the entire surface of the earth (having determined the times and boundaries of their habitation). ²⁷God did this so that people should seek the Lord^e and perhaps reach out for him and find him, although he is not far from each

^a Greek “to go as far as to the sea”

^b The Greek word for resurrection (ἀνάστασις) may be misunderstood as a proper feminine noun

^c Or “fearful of the gods”. The word may have a negative meaning (“superstitious” as in KJV) but it is very unlikely in context.

^d Greek εὐσεβείτε (conveys the idea of fulfilling religious duties or rites)

^e Other manuscripts read “seek God”

one of us. ²⁸‘For in him we live, and move, and have our being!’ As some of your own poets have said, ‘For we are also his offspring^a.’ ²⁹Since we are God’s offspring, we should not think that the divinity is like gold, silver, or stone, engraved by human art and imagination. ³⁰In the past, God overlooked such ignorance, but now, he commands that all people everywhere should repent, ³¹because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all by raising him from the dead.”

³²Now, when they heard of the resurrection of the dead, some mocked; but others said, “We want to hear you again on this matter.”

³³Then Paul left their company. ³⁴But certain men joined with him and believed. Among them was Dionysius the Areopagite, a woman named Damaris, and others with them.

18

Paul in Corinth

After this, Paul left Athens and went to Corinth. ²There, he met a certain Jew named Aquila, a man of Pontus by race. He and his wife Priscilla had recently arrived from Italy because Claudius had ordered all the Jews to leave Rome. Paul went to see them, ³and since he practiced the same trade (they were tent makers), he lived and worked with them. ⁴Every Sabbath, he reasoned in the synagogue and persuaded both Jews and Greeks. ⁵When Silas and Timothy came down from Macedonia, Paul was dedicated to preaching, bearing witness to the Jews that Jesus was the Christ. ⁶Then, when the Jews opposed Paul and blasphemed, he shook out his clothing and told them, “Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!”

⁷He departed and went into the house of a man named Titus Justus, a [Gentile] devoted to God, whose house was next door to the synagogue. ⁸Now, Crispus, the ruler of the synagogue, believed in the Lord with his entire household; and many Corinthians, when they heard, believed and were baptized. ⁹One night, the Lord said to Paul by a vision, “Do not be afraid! Speak out and do not be silent. ¹⁰I am with you, and no one will attack you to harm you, for I have many people in this city.”

^a The Greek γένος also means “family”, “nation”, “people”

Paul accused

¹¹Paul lived there for a year and six months, teaching the word of God among the people of Corinth^a. ¹²But when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and brought him before the judgment seat, ¹³saying, “This man convinces people to worship^b God in opposition to the law.”

¹⁴But when Paul was about to open his mouth, Gallio said to the Jews, “If you Jews were complaining about a matter of wrongdoing or about a wicked crime, it would be reasonable that I should bear with you. ¹⁵However, if these are questions about words and names and your own law, deal with it yourselves, for I do not want to be a judge of these matters.” ¹⁶And he had them removed from the court.

¹⁷Then, they turned on Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal, but Gallio did not care about any of these things.

Return to Antioch

¹⁸After this, Paul stayed some time longer. He then took his leave of the brethren and set sail from Corinth to Syria, together with Priscilla and Aquila. In Cenchreae, he shaved his head on account of a vow which he had made. ¹⁹Arriving in Ephesus, he left Priscilla and Aquila there, but he himself entered into the synagogue and debated with the Jews. ²⁰When they asked him to stay with them a longer time, he declined. ²¹However, taking his leave of them, he saying, “I must by all means keep this coming feast in Jerusalem, but I will come back to you if God wills.” He then set sail from Ephesus.

²²After landing at Caesarea, he went to greet the Church, and then traveled down to Antioch. ²³Having spent some time there, he departed and went through the region of Galatia, and Phrygia, in order, strengthening all the disciples.

Apollos

²⁴Now, a certain Jew named Apollos who was an Alexandrian by race and an eloquent man arrived in Ephesus, and he was powerful with the Scriptures. ²⁵He had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately about Jesus, although he had only experienced the baptism of John. ²⁶Apollos began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

^a Greek “them”

^b Here, “worship” is used to translate *σέβασθαι*, not *prokuneo*

²⁷When Apollos had determined to cross over into Achaia, the brethren encouraged him and wrote to the disciples to receive him. When he arrived there, he greatly helped those who had believed through grace, ²⁸for he powerfully refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

19

Paul in Ephesus – Baptism and the Holy Spirit - Miracles

It happened that, while Apollos was in Corinth, Paul had passed through the upper country and arrived in Ephesus. There, he found some disciples ²and asked them, “Did you receive the Holy Spirit when you believed?”

They replied, “No, we have not even heard that there is a Holy Spirit!”

³Paul asked, “Then, into what were you baptized?”

They answered, “Into John’s baptism.”

⁴Paul said, “John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Jesus.”

⁵After hearing this, they were baptized in the Name of the Lord Jesus.

⁶When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues^a and prophesied. ⁷They were about twelve men in all. ⁸Then Paul visited the synagogue and spoke boldly for a period of three months, debating and presenting arguments concerning the Kingdom of God.

⁹But when some became hardened and disobedient, they began to speak evil of the Way in public. Then Paul departed from them and took the disciples apart; he gave daily lectures in the school of Tyrannus. ¹⁰This continued for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

¹¹God worked remarkable miracles by the hands of Paul, ¹²so [much] that even handkerchiefs or aprons that had touched him were taken to the sick, and the evil spirits were expelled.

Jewish exorcists

¹³But some of the itinerant Jews who were exorcists took it on themselves to invoke the Name of the Lord Jesus over those who had the evil spirits.

^a Or “languages”

They said, “We adjure you by Jesus whom Paul preaches.” ¹⁴There were seven sons of a certain Sceva, a Jewish chief priest, who did this.

¹⁵But the evil spirit answered, “Jesus I know, and Paul I know, but who are you?” ¹⁶The man in whom the evil spirit was leaped on them and overpowered them. He gave them such a beating that they escaped from that house naked and wounded. ¹⁷This became known to all who lived at Ephesus, both Jews and Greeks. Fear fell on them all, and the Name of the Lord Jesus was magnified. ¹⁸Many also of those who had believed came forward to confess and reveal their [evil] deeds. ¹⁹Many of those who practiced magical arts brought their books and burned them in the sight of all. Their price was counted and found to be fifty thousand pieces of silver.^a ²⁰In this way, the word of the Lord was growing and becoming powerful.

Paul’s intentions – The silversmiths in Ephesus

²¹Now, after these things had ended and after passing through Macedonia and Achaia, Paul firmly decided to go to Jerusalem, saying, “After going there, I must also see Rome!”

²²Having sent into Macedonia two of his attendants, Timothy and Erastus, Paul stayed in Asia for a while longer. ²³About that time, there arose a serious disturbance concerning the Way. ²⁴A certain man named Demetrius, a silversmith who made silver shrines of Artemis, brought much business to the craftsmen. ²⁵He held a meeting with craftsmen of the same occupation and said, “Men, you know that we obtain our wealth through this business. ²⁶As you can see and hear, not in Ephesus alone, but almost throughout all Asia, this Paul has convinced and turned away many people, saying that our gods^b are no gods and that they are made with [human] hands. ²⁷Not only is there danger that our trade will lose its credit, but also that the temple of the great goddess Artemis whom all Asia and the world revere^c will be considered as nothing, and that her majesty will be destroyed!”

²⁸When they heard this, they were filled with anger, and shouted, “Great is Artemis of the Ephesians!” ²⁹The whole city was filled with confusion. The people rushed with one accord into the theater and arrested Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel. ³⁰But when Paul desired to enter in to [speak to] the people, the disciples did not allow him. ³¹Some of the officials of the province^d who were his friends sent word

^a The 50,000 pieces of silver here probably referred to 50,000 drachmas. If so, the value of the burned books was equivalent to about 160 man-years of wages for agricultural laborers

^b Greek “they”

^c Here, “reveres” is used to translate σέβασθαι, not *prokuneo*

^d Or “Asiarchs”

to him and begged him not to venture into the theater. ³²Some people shouted one thing, and some another as the assembly was in turmoil. Most of them did not [even] know why they had come together. ³³The Jews pushed Alexander and he was brought out of the multitude. He motioned his hand in order to present a defense to the people, ³⁴but when they realized that he was a Jew, they all with one voice shouted, "Great is Artemis of the Ephesians!" And they did this for about two hours.

³⁵When the town clerk had quieted the multitude, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great goddess Artemis and of the image which fell down from Zeus? ³⁶Since these things cannot be denied, you should be quiet, and to do nothing rash. ³⁷For you have brought these men here, who are neither temple-robbers nor blasphemers of your goddess. ³⁸If therefore Demetrius and the craftsmen who are with him have a case against anyone, the courts are open, and there are proconsuls. Let them press charges against one another. ³⁹But if you seek anything about other matters, it will be settled in the lawful assembly. ⁴⁰For indeed, we are in danger of being accused concerning today's riot since there was no reason [for it]. Concerning it, we would not be able to give an account of this commotion." ⁴¹After speaking these words, he dismissed the assembly.

20

In Greece – Troas – Eutychus falls from a window

When the uproar had ended, Paul sent for the disciples. He then took leave of them and left for Macedonia. ²As he traveled through those parts, he encouraged the disciples with many words and arrived into Greece. ³When Paul had spent three months there, the Jews began to plot against him as he was about to set sail for Syria. He then determined to return through Macedonia. ⁴The following disciples accompanied him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia. ⁵Then men went on ahead and waited for us at Troas. ⁶But we sailed away from Philippi after the days of Unleavened Bread and five days later, we met them at Troas where we stayed for seven days.

⁷On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them. Since he intended to depart on the next day, he continued his speech until midnight. ⁸There were many lights in the upper room where we had assembled. ⁹A certain young man named Eutychus was sitting in the window, becoming drowsy. As Paul spoke still longer, the young man was overcome by sleep and fell down from the third floor. He was taken up dead. ¹⁰But Paul went down, fell down on him and

took him in his arms, saying, “Do not be distressed! His life is [still] in him!”

¹¹Paul went back upstairs, broke bread, ate, and talked with them a long while, even until daybreak. Then, he departed. ¹²The people brought the boy [home] alive, greatly comforted.

To Miletus – Paul’s address to the presbyters

¹³But we who went ahead to the ship set sail for Assos, intending to take Paul aboard there. This is what Paul had arranged since he intended to go there by land. ¹⁴When he met us at Assos, we took him aboard and headed to Mitylene. ¹⁵The next day, we sailed from there and arrived opposite Chios. The following day, we touched at Samos and stayed at Trogyllium, and the day after we arrived in Miletus. ¹⁶Paul had determined to sail past Ephesus in order not to spend time in Asia, for he was in a hurry: if possible he wanted to be in Jerusalem on the day of Pentecost.

¹⁷From Miletus, Paul sent a message to Ephesus and called to himself the presbyters of the Church. ¹⁸When they arrived, he told them, “You yourselves know, from the first day that I set foot in Asia, how I was with you all the time. ¹⁹I served the Lord with all humility, with many tears, and with trials which happened to me by the plotting of the Jews. ²⁰I did not shrink from declaring to you anything that was profitable, teaching you publicly and from house to house. ²¹To both Jews and to Greek, I bore witness to repentance before God and faith toward our Lord Jesus Christ.^a ²²Now, behold, I go to Jerusalem bound by the Spirit. I do not know what will happen to me there, ²³except that the Holy Spirit testifies in every city, saying that bonds and afflictions wait for me. ²⁴But these things do not count, and I do not hold my life dear to myself, so that I may finish my race with joy and [fulfill] the ministry which I received from the Lord Jesus, to fully bear witness to the Good News of the grace of God.

²⁵Now, behold, I know that none of you among whom I have gone about preaching the kingdom will ever see my face again. ²⁶And so, I testify to you today that I am clean from the blood of all men, ²⁷for I did not hesitate to proclaim to you the whole counsel of God. ²⁸Therefore, keep watch over yourselves and over the flock in which the Holy Spirit has made you overseers! Be shepherds of the Church of God which he has purchased with the blood of his own [son]^b. ²⁹For I know that after my departure, vicious wolves will enter in among you and they will not spare the flock. ³⁰From among your own group, men will arise who will speak perverse things in

^a CT omits “Christ”

^b Or “with his own blood”

order to draw away the disciples after them. ³¹Therefore, keep watch! Remember that for a period of three years, I did not cease night and day to warn everyone with tears. ³²Now, brethren, I entrust you to God, and to the word of his grace which is able to build up and to give you the inheritance among all those who are sanctified. ³³I coveted no one's silver, or gold, or clothing. ³⁴You yourselves know that these [my] hands served my needs and those who were with me. ³⁵In all things, I have given you an example, that by this kind of hard work you should support the weak and remember the words of the Lord Jesus, as he himself said, 'It is more blessed to give than to receive!'"^a

³⁶After saying these things, Paul knelt down and prayed with them all. ³⁷They were all in tears, embracing Paul and kissing him. ³⁸Most of all, they were sorrowful because of what he had said, that they should never again see his face. Then, they accompanied him to the ship.

21

In Tyre, Ptolemais and Caesarea

After departing from them, we set sail and made a straight course to Cos. The next day, [we sailed] to Rhodes and from there to Patara. ²Having found a ship crossing over to Phoenicia, we went aboard and continued our journey. ³When we came in sight of Cyprus, we left it on the left hand, sailed to Syria and landed at Tyre where the ship was to unload her cargo. ⁴Since we found some disciples there, we stayed for seven days. Through the Spirit, these disciples told Paul that he should not go up to Jerusalem. ⁵When our time there was completed, we departed and went on our journey. All the disciples, with wives and children, escorted us on our way until we were out of the city. Kneeling down on the beach, we prayed. ⁶After saying goodbye to each other, we boarded the ship and they returned home.

⁷We continued the voyage from Tyre and arrived in Ptolemais. There, we greeted the brethren and spent the day with them. ⁸The following day, we, Paul's companions, left and arrived in Caesarea.

We went to the house of Philip the evangelist, who was one of the seven, and stayed with him. ⁹Now, this man had four virgin daughters who prophesied. ¹⁰As we stayed there for a few days, a prophet named Agabus came down from Judea. ¹¹Coming to us and taking Paul's belt, he bound his own feet and hands, and said, "Thus says the Holy Spirit: 'Likewise, in

^a An 'agrapha' not found in the Gospels but preserved by oral tradition.

Jerusalem, the Jews will bind the man who owns this belt and they will deliver him into the hands of the Gentiles.”

¹²When we heard these things, both we and the disciples who lived there begged Paul not to go up to Jerusalem. ¹³Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready, not only to be bound, but also to die in Jerusalem for the Name of the Lord Jesus.”

¹⁴Since he would not be persuaded, we became silent, except to say, “The Lord’s will be done!”

Paul visits James in Jerusalem

¹⁵After these days, we took up our baggage and went up to Jerusalem. ¹⁶Some of the disciples from Caesarea also went with us, bringing an early disciple [named] Mnason of Cyprus, with whom we would be staying.

¹⁷When we arrived in Jerusalem, the brethren received us gladly. ¹⁸The next day, Paul went with us to visit James, and all the presbyters were present. ¹⁹After greeting them, Paul reported in detail what God had worked among the Gentiles through his ministry. ²⁰When they heard it, they glorified God. They told him, “You see, brother, that there are many thousands among the Jews who have believed, and they are all zealous for the law. ²¹They have been informed about you, that you teach all the Jews who are among the Gentiles to abandon Moses and that you tell them not to circumcise their children or to preserve the customs. ²²What then? The Church must certainly meet, for they will hear that you have come! ²³Therefore, do what we tell you. We have four men who have taken a vow. ²⁴Take them, join in their purification rites, and pay for their expenses, so that they may shave their heads. Then all will know that there is no truth in these reports about you, but that you yourself also live in observance of the law. ²⁵But concerning the Gentiles who believe, we have written our decision that they should observe no such thing^a, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality.”

²⁶So Paul took the men, and the next day, he purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. ²⁷When the seven days were almost completed, Jews from Asia saw Paul in the temple. They stirred up the entire crowd and laid hands on him, ²⁸shouting, “Men of Israel, help! This is the man who teaches all men everywhere against the {chosen} people, the law, and this place. Moreover, he also brought Greeks

^a CT reads “judged [for them] to be” instead of “written our decision that they should observe no such thing, except”

into the temple and defiled this holy place!" ²⁹["They said this"] because they had seen Trophimus, the Ephesian, with Paul in the city, and they supposed that Paul had brought him into the temple.

Paul is arrested

³⁰The entire city was in turmoil and the people came running. They seized Paul and dragged him out of the temple, and at once the doors were shut.

³¹As they were trying to kill him, news came up to the commanding officer^a of the [Roman] troops that all Jerusalem was in an uproar. ³²Immediately, he took soldiers and centurions, and ran down to the crowd. When they saw the chief captain and the soldiers, the Jews^b stopped beating Paul.

³³Then, the commanding officer came near and arrested him. He gave orders that Paul should be bound with two chains, and inquired who he was and what he had done. ³⁴From the crowd, some shouted one thing and some another. Since the commander could not find out the truth because of the noise, he commanded that Paul be taken into the barracks.

³⁵When Paul reached the steps, he was carried by the soldiers because of the violence of the crowd. ³⁶The whole mob followed them and shouted, "Away with him!" ³⁷As Paul was about to be brought into the barracks, he asked the commanding officer, "May I speak to you?"

The man said, "Do you know Greek? ³⁸Then, are you not the Egyptian who recently stirred people up to rebellion and led the four thousand Assassins into the wilderness?"

³⁹But Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

⁴⁰When the commander had given him permission, Paul, stood on the steps and motioned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew^c language, saying:

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Paul's defense

"Brothers and fathers, listen to the defense which I now make to you."

²When the people heard that he was addressing them in the Hebrew language, they were even more quiet.

^a Technically, a tribune

^b Greek "they"

^c Or possibly Aramaic

Paul continued, ³“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel. I was instructed according to the strict tradition of the law of our fathers, being zealous for God, even as you all are this day. ⁴I persecuted this Way to death, binding and delivering into prisons both men and women, as ⁵the high priest and the entire council of the presbyters can testify. I even received letters for their brethren in Damascus and traveled there to bring these people in chains to Jerusalem to be punished. ⁶It happened that, suddenly, as I was on my journey and approaching Damascus, at about noon, a great light shone from the sky^a around me. ⁷I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ ⁸I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you persecute.’

⁹Indeed, those who were with me saw the light and were afraid, but they did not understand the voice of him who spoke to me. ¹⁰I asked, ‘What shall I do, Lord?’ The Lord said to me, ‘Arise, and go into Damascus. There, you will be told about what you are directed to do.’ ¹¹Since I could not see because of the glory of that light, I was led by the hand of those who were with me and arrived in Damascus. ¹²Someone named Ananias, a devout man according to the law, well-spoken of by all the Jews who lived in Damascus, ¹³came to me. Standing by me, he said, ‘Brother Saul, receive your sight!’ At that very moment, I was able to see him! ¹⁴He 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. ¹⁵For you will be a witness for him to all men, testifying to what you have seen and heard. ¹⁶Now why do you wait? Arise, be baptized, and wash away your sins, calling on the Name of the Lord.’

¹⁷It happened that, when I had returned to Jerusalem, and while I was praying in the temple, I fell into a trance. ¹⁸I saw the Lord^b saying to me, ‘Hurry and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.’ ¹⁹I said, ‘Lord, they themselves know that I imprisoned and beat in every synagogue those who believed in you. ²⁰When the blood of your martyr^c Stephen was shed, I too was standing by, consenting to his death and guarding the garment of those who killed him.’

²¹Then he said to me, ‘Depart, for I will send you out far from here to the Gentiles.’”

²²They listened to him until he said that; then they lifted up their voice, and shouted, “Rid the earth of this fellow, for he is not fit to live!”

^a Or “heaven”

^b Greek “him”

^c Or “witness”

Paul is arrested – His Roman citizenship

²³As they cried out, throwing off their cloaks and dust into the air, ²⁴the commanding officer ordered him to be brought into the barracks. He commanded that Paul should be examined under scourging, so that he might find out for what crime the people shouted against him in such a way. ²⁵When they had tied him up with straps, Paul asked the centurion who stood by, “Is it lawful for you to flog a man who is a Roman [citizen] and uncondemned?”

²⁶When the centurion heard this, he went to the commanding officer and told him, “Do you realize what you are about to do? This man is a Roman [citizen]!”

²⁷Then the commanding officer came and asked Paul, “Tell me, are you a Roman?”

Paul replied, “Yes!”

²⁸The commanding officer answered, “I bought my citizenship for a great price!”

“But I was born a Roman,” Paul replied.

²⁹Immediately those who were about to examine him left him, and even the commanding officer was afraid when he realized that he had bound Paul, a Roman [citizen], in chains. ³⁰But on the next day, desiring to know the truth about why he was accused by the Jews, he freed him from the bonds, and commanded the chief priests and all the Sanhedrin to come together. He then brought Paul down and set him before them.

23

Paul before the Sanhedrin

Looking straight at the Sanhedrin, Paul said, “Brothers, I have lived before God in all good conscience until this day.” ²Then Ananias, the high priest, ordered those who stood by him to strike Paul on the mouth.

³At this, Paul said to him, “God will strike you, you whitewashed wall! Do you sit to judge me according to the law, and [yet] command me to be struck contrary to the law?”

⁴Those who stood by said, “Do you insult God’s high priest?”

⁵Paul said, “I did not know, brothers, that he was high priest. For it is written, ‘You shall not speak evil of a ruler of your people.’”^a ⁶But when Paul realized that some were Sadducees and the others Pharisees, he cried out in the council, “Men and brothers, I am a Pharisee, a son of Pharisees! And I am being judged concerning the hope and resurrection of the dead!”

⁷When he said this, an argument arose between the Pharisees and Sadducees, and the assembly was divided. ⁸For the Sadducees say that there is no resurrection, angel, or spirit; but the Pharisees believe in all of these things. ⁹A great uproar began, and some of the teachers of the law who belonged to the party of the Pharisees stood up. They strongly argued, “We find no evil in this man! But if a spirit or angel^b has spoken to him, let us not fight against God!”

¹⁰The dispute became so fierce that the commanding officer feared that they would tear Paul to pieces. He then ordered the soldiers to go down and to forcefully remove Paul from the assembly, and to bring him into the barracks.

¹¹The following night, the Lord stood by him, and said, “Rejoice, Paul! For as you have borne witness to me at Jerusalem, you must also bear witness in Rome.”

Conspiracy exposed – Paul is taken to Caesarea

¹²When day came, some of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. ¹³There were more than forty people who joined this conspiracy. ¹⁴They came to the chief priests and the presbyters, and said, “We have bound ourselves under a great curse, to eat nothing until we have killed Paul. ¹⁵Now then, you with the Sanhedrin should petition the commanding officer to bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near!”

¹⁶But Paul’s nephew^c heard of their ambush. He came and entered into the fortress and told Paul. ¹⁷Calling one of the centurions, Paul said, “Bring this young man to the commanding officer, for he has something to tell him.”

^a Exodus 22:28

^b CT omits “or angel”

^c Literally “sister’s son”

¹⁸Accordingly, the centurion took Paul's nephew^a and brought him to the commanding officer, saying, "Paul, the prisoner, called me and asked me to bring this young man to you. He has something to tell you."

¹⁹The commanding officer took Paul's nephew by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

²⁰He replied, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him. ²¹But to not give in to their request, for more than forty men lie in wait for Paul, and they have bound themselves under a curse neither to eat nor to drink until they have killed him. They are ready now, waiting for you to grant their request."

²²And so, the commanding officer let the young man go with this instruction, "Tell no one that you have revealed these things to me." ²³He called to himself two of the centurions, and said, "Prepare two hundred soldiers to leave at the third hour of the night^b for Caesarea, along with seventy horsemen, and two hundred men armed with spears." ²⁴He asked them to provide animals in order set Paul on one, and to bring him safely to Felix the governor. ²⁵He wrote a letter like this:

²⁶*"Claudius Lysias to the most excellent governor Felix: Greetings!*

²⁷This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman [citizen]. ²⁸Desiring to know why they accused him, I brought him to their council. ²⁹I found him to be accused about questions of their law, but not to be charged with anything worthy of death or imprisonment. ³⁰When I was told that the Jews were about to ambush this man, I immediately sent him to you. I also instructed his accusers to bring their accusations against him before you. Farewell."

³¹And so, the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris. ³²But on the next day, they left the horsemen to continue with him and returned to the barracks. ³³When they arrived in Caesarea, they delivered the letter to the governor and also presented Paul to him. ³⁴After reading the letter, the governor asked what province Paul was from. Having learned that he was from Cilicia, he said, ³⁵"I will hear you fully when your accusers also arrive." He then commanded that Paul should be held in Herod's palace.

^a Greek "him"

^b About 9:00 PM

Paul before Felix

Five days later, the high priest, Ananias, came down with a group of presbyters and a professional speaker^a named Tertullus, and they informed the governor of their charges against Paul. ²Paul was then called in and Tertullus began to accuse him, saying, “We have enjoyed much peace under you, and we see that excellent reforms are being carried out for this nation. ³Most Excellent Felix, we acknowledge this always and everywhere, with utmost gratitude. ⁴But, that I may not delay you, I entreat you to bear with us and hear a few words. ⁵As it is, we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. ⁶He even tried to profane the temple, and we arrested him, ^bdesiring to judge him according to our own laws. ⁷However, the commanding officer, Lysias, arrived and with much violence took him out of our hands, ⁸commanding his accusers to come to you. By examining him yourself, you will be able to verify for yourself the truth of our accusations.”

⁹The Jews also joined in the deposition, affirming that these things were true. ¹⁰When the governor had motioned for him to speak, Paul answered, “Because I know that you have been a judge of this nation for many years, I gladly make my defense. ¹¹As you can see, it has been no more than twelve days since I went up to worship^d at Jerusalem. ¹²In the temple, they did not find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. ¹³Moreover, they cannot prove to you the accusations they are making against me now. ¹⁴But I do admit this to you, that after the Way which they call a sect, so do I offer divine service to the God of our fathers. I believe all things which are according to the law and which are written in the prophets. ¹⁵I have the same hope in God as these men, that there will be a resurrection of the dead, both upright and wicked. ¹⁶And so, I strive to always have a conscience without offense toward God and men. ¹⁷Now, after some years, I came to bring to my people gifts for the needy, and to present offerings. ¹⁸This is how certain Jews from Asia found me in the temple, ritually purified, with no mob or turmoil. But there are some Jews from Asia ¹⁹who should have been here before you to present their accusations if they had anything against me. ²⁰Otherwise, let these men explain what injustice they found in me when I stood before the

^a Or “orator”

^b CT omits the second clause of verse 6

^c CT omits this verse

^d Here, “worship” is used to translate *σέβασθαι*, not *prokuneo*

Sanhedrin. ²¹Or perhaps it is for what I cried out while standing among them, ‘I am being judged before you today regarding the resurrection of the dead!’”

²²But Felix, being better informed concerning the Way, adjourned the case, stating, “When Lysias, the commanding officer, comes down, I will decide your case.”

Paul’s years in Caesarea

²³He ordered the centurion that Paul should be kept in custody and that he should have some privileges: none of his friends should be forbidden from serving him or visiting him. ²⁴A few days later, Felix came with his wife Drusilla who was Jewish. He sent for Paul and granted him a hearing concerning the faith in Christ Jesus. ²⁵As Paul discoursed about righteousness, self-control, and the judgment to come, Felix became alarmed and said, “Go your way for this time. When it is convenient for me, I will summon you [again].” ²⁶Meanwhile, he also hoped that Paul would offer him money for his release. For this reason too, he sent for him more often and discussed with him. ²⁷But after two years had elapsed, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul imprisoned.

25

Paul appeals to Caesar

Three days after arriving in the province, Festus went up to Jerusalem from Caesarea. ²Then the high priest and the leaders of the Jewish people presented to him an [accusatory] report against Paul. They begged him ³and asked for his support against Paul, asking that he would transfer the prisoner^a [back] to Jerusalem, plotting to kill him on the way. ⁴However, Festus replied that Paul would be kept in custody at Caesarea, and that he himself would leave shortly. ⁵He said, “Those who have authority among you should go down with me! And if the man has done anything wrong, let them accuse him.”

⁶Having stayed among them more than ten days, Festus returned^b to Caesarea. The following day, he sat on the judgment seat and ordered that Paul be brought in. ⁷When Paul arrived, the Jews who had traveled from Jerusalem stood around him and hurled against him many grave accusations which they could not prove. ⁸Paul then said in his [own]

^a Greek “him”

^b Or “went down”

defense, “I have not sinned in any way, against the law of the Jews, or against the temple, or against Caesar!”

⁹Then, desiring to gain favor with the Jews, Festus asked Paul, “Are you willing to go up to Jerusalem in order to be judged by me there concerning these matters?”

¹⁰But Paul replied, “I am standing before Caesar’s judgment seat, where I should be tried. I have done no wrong to the Jews, as you also know very well. ¹¹Now, if I have done wrong and committed anything worthy of death, I do not refuse to die! But if none of those things they accuse me of are true, then no one can hand me over to them. I appeal to Caesar!”

¹²At this, and after conferring with his advisers, Festus answered, “You have appealed to Caesar. To Caesar you shall go!”

Paul before King Agrippa

¹³A few days later, King Agrippa and Bernice arrived in Caesarea and greeted Festus. ¹⁴Since Agrippa was spending some time there, Festus presented Paul’s case before the king, saying, “There is a certain man who was left as a prisoner by Felix. ¹⁵When I was in Jerusalem, the chief priests and the presbyters of the Jews presented an [accusatory] report about this man, asking me to condemn him. ¹⁶I answered them that it is not the custom of the Romans to condemn anyone to death^a before the accused has met his accusers face to face and has had opportunity to make his defense in the case against him. ¹⁷Then, since they had come together here, I did not delay. On the following day, I sat on the judgment seat and commanded the man to be brought in. ¹⁸When the accusers stood up, they did not bring any of the charges I was expecting. ¹⁹Instead, they had some dispute against him dealing with their own religion, and about a certain Jesus who was dead, and who Paul affirms to be alive. ²⁰I was puzzled as how to investigate such things and asked whether he was willing to go to Jerusalem and there be judged concerning these matters. ²¹But Paul appealed that his case be reserved for the decision of the emperor, and so I gave orders that he be detained until I could send him to Caesar.”

²²Agrippa said to Festus, “I too would like to hear this man!”

“Tomorrow,” Festus replied, “you shall hear him.”

²³On the next day, after Agrippa and Bernice had made their entry with great pomp, they went to the place of hearing with the commanding officers and the leaders of the city. At the command of Festus, Paul was brought in. ²⁴Festus said, “King Agrippa, and all who are here present with

^a Or “destruction”

us, you see this man. The entire Jewish community, both in Jerusalem and here, petitioned me about him, clamoring that he should not live any longer. ²⁵But when I found that he had committed nothing worthy of death, and as he himself had appealed to his Imperial Majesty, I decided to send him {to Rome}. ²⁶I have nothing certain to write to my lord concerning this man! Therefore, I have brought him forth before you [all], and especially before you, King Agrippa, so that after examination, I may have something to write. ²⁷For it seems unreasonable to me to send a prisoner without also specifying the charges against him.”

26

Agrippa said to Paul, “You may speak for yourself.”

Then Paul held up his hand and made his defense. ²“I consider myself blessed, King Agrippa, that today, I am able to make my defense before you in response to all the accusations of the Jews, ³especially because you are an expert in all customs and debates which take place among the Jews. Therefore, I beg you to hear me patiently.

⁴Indeed, all the Jews know about my way of life from my youth up, which was from the beginning among my own nation and in Jerusalem. ⁵Since they have known me from the beginning, they could testify that I lived as a Pharisee according to the strictest sect of our religion. ⁶And now, I stand here on trial because of the hope of the promise made by God to our fathers! ⁷This is what our twelve tribes hope to attain as they constantly offer divine service night and day. It is concerning this hope that I am accused by the Jews, King Agrippa! ⁸Why is it judged incredible that God raises the dead?

⁹As for myself, I certainly thought that it was my duty to oppose the Name of Jesus of Nazareth. ¹⁰I also did this in Jerusalem: having received authority from the chief priests, I had many of the saints imprisoned, and when they were put to death, I cast my vote against them. ¹¹Often I went to all the synagogues to have them punished and I tried to make them blaspheme. Filled with rage against them, I even persecuted them in foreign cities.

¹²Then, as I was traveling to Damascus with the authority and commission from the chief priests, ¹³at noon, O king, I saw on the way a light from the sky^a. It was brighter than the sun and shone around me and those who were traveling with me. ¹⁴We all fell to the ground, and I heard a voice

^a Or “heaven”

saying to me in the Hebrew^a language, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads!’

¹⁵I asked, ‘Who are you, Lord?’

He replied, ‘I am Jesus, whom you are persecuting!’ ¹⁶But arise and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of what you have seen and of what I will reveal to you. ¹⁷I will rescue you from the [Jewish] people and from the Gentiles. I am sending you to them ¹⁸to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, and receive remission of sins as well as an inheritance among those who are sanctified by faith in me.’

¹⁹Therefore, King Agrippa, I was not disobedient to the heavenly vision. ²⁰I first proclaimed this to the people of Damascus, Jerusalem, and throughout all the country of Judea. Then, I also proclaimed it to the Gentiles; that they should repent, turn to God, and do works worthy of [their] repentance. ²¹For this reason, the Jews arrested me in the temple and tried to kill me. ²²Yet, having obtained God’s help, I stand to this day and bear witness to small and great alike. I only say what the prophets and Moses said would happen, ²³how the Christ must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to the [Jewish] people and to the Gentiles.”

²⁴As Paul was presenting this defense, Festus exclaimed with a loud voice, “Paul, you are crazy! Your great learning is driving you insane!”

²⁵But Paul replied, “I am not crazy, Most Excellent Festus, but boldly declare words of truth and good sense. ²⁶Indeed, the king is aware of these things and I will also speak freely to him. For I am convinced that none of this is hidden from him, for this has not been done in a corner. ²⁷King Agrippa, do you believe the prophets? I know that you believe!”

²⁸Agrippa then said to Paul, “With a little persuasion, are you trying to make me a Christian?”

²⁹Paul answered, “I pray to God, that whether with little or with much, not only you but also all that hear me today might become as I am, except for these chains.”

³⁰The king rose up with the governor, along with Bernice and those who sat with them. ³¹After retiring, they talked together and agreed, “This man has done nothing worthy of death or imprisonment.” ³²Agrippa said to

^a Or “Aramaic”

Festus, "This man might have been set free if he had not appealed to Caesar."

27

Paul is sent to Rome – Shipwrecked in Malta

When it was determined that we should sail for Italy, the authorities^a delivered Paul and other prisoners to a centurion named Julius, of the Imperial regiment. ²We boarded a ship from Adramyttium which was about to sail to various places on the coast of Asia and put to sea. Aristarchus, a Macedonian of Thessalonica, traveled with us. ³The next day, we landed at Sidon. Julius treated Paul with kindness and gave him permission to visit his friends and to be cared for. ⁴Putting to sea from there, we sailed under [the shelter of] Cyprus because the winds were contrary. ⁵After sailing across the open sea off [the coasts of] Cilicia and Pamphylia, we arrived in Myra^b, a city of Lycia. ⁶There, the centurion found a ship sailing from Alexandria to Italy, and he put us on board. ⁷After sailing slowly for many days, we arrived with difficulty near Cnidus. The wind did not allow us to go further [on course], we sailed under the shelter of Crete, off Salmone. ⁸We sailed along the coast and arrived at a place called 'Fair Havens', near the city of Lasea.

⁹A great deal of time had been lost and the voyage was now dangerous because the Fast was now already passed. Paul gave them this warning: ¹⁰"Sirs, I perceive that the voyage will result in injuries and much loss, not only of the cargo and ship, but also of our lives!" ¹¹However, the centurion gave more heed to the master and to the owner of the ship than to what Paul was saying. ¹²Since the haven was not suitable to spend the winter, the majority was in favor of continuing and to do our utmost to reach Phoenix and winter there. This is a port of Crete which faces both the northeast and the southeast.

¹³When the south wind began to blow softly, they thought that their goal was within reach. Having lifted the anchor, they sailed along [the coast of] Crete, close to shore. ¹⁴But before long, a violent wind called 'the northeastern^c' rushed down from the island!^d ¹⁵The ship was caught and could not face the wind. We had to yield to the wind and the ship was driven along. ¹⁶Sailing under the shelter of a small island called Clauda, we were able, with difficulty, to secure the lifeboat. ¹⁷After the crew had

^a Greek "they"

^b This city would later become the see of St. Nicholas

^c Or literally, "Euroclydon"

^d Or, "a northeaster"

hoisted it up, they used it to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor and let the ship drift along. ¹⁸We were so battered by the storm that the next day, the men began to throw things overboard. ¹⁹On the third day, they threw out the ship's tackle with their own hands. ²⁰When neither sun nor stars had shone on us for many days, and with a major storm pressing on us, all hope that we would be saved was now taken away.

²¹As the men had been for a long time without food, Paul stood up among them and said, "Sirs, you should have listened to me and not have set sail from Crete; then you would have avoided this injury and loss. ²²Now, I encourage you to keep your courage, for there will be no loss of life among you, but only of the ship. ²³For last night, an angel of the God to whom I belong and to whom I offer divine service stood by me. ²⁴He said: 'Do not be afraid, Paul! You must stand before Caesar. Behold, God has granted you [the life] all those who sail with you.' ²⁵Therefore, sirs, be of good cheer! For I believe God, that it will be just as it has been spoken to me. ²⁶However, we must run aground on some island."

²⁷On the fourteenth night, at about midnight, as we were driven back and forth in the Adriatic Sea, the sailors surmised that they were approaching some land. ²⁸They measured the depth of water and found twenty fathoms.^a A little while later, they took soundings again and found fifteen fathoms.^b ²⁹Fearing that we would run aground on rocky ground, they let down four anchors from the stern, hoping to hold steady until daylight. ³⁰Trying to escape from the ship, sailors lowered the lifeboat into the sea, pretending that they would lay out anchors from the bow. ³¹Paul then said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved!" ³²So the soldiers cut away the ropes of the lifeboat and let it fall off.

³³As the day was coming on, Paul begged them all to take some food, saying, "This day is the fourteenth day that you wait and continue fasting, taking nothing. ³⁴Now, I urge you to take some food! This is for your safety, and not a hair will perish from any of your heads." ³⁵When he had said this and taken bread, he gave thanks to God in the presence of all. Then he broke it and began to eat. ³⁶At this, they all cheered up and also took food. ³⁷In all, we were two hundred seventy-six souls on the ship. ³⁸When they had eaten enough, they lightened the ship by throwing out the wheat into the sea. ³⁹When day came, they did not recognize the land but noticed a cove with a beach, and they decided to try to drive the ship

^a 20 fathoms = 120 feet = 36.6 meters

^b 15 fathoms = 90 feet = 27.4 meters

onto it. ⁴⁰Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach. ⁴¹But coming to a place with cross-currents^a, they beached the vessel. The front of the ship struck and remained immovable while the stern began to break up by the violence of the waves.

⁴²The soldiers' advice was to kill the prisoners, so that none of them would swim out and escape. ⁴³But the centurion, desiring to save Paul, kept them from carrying out their plan. He gave orders that those who could swim should throw themselves overboard first and go to shore. ⁴⁴The rest should follow, some on planks, and some on other things from the ship. And so it was that they all escaped safely to the land.

28

In Malta – Paul bitten by a snake

Once safe on the shore, we learned that the island was called Malta. ²The natives showed us unusual kindness; they kindled a fire and welcomed us all because it was raining and cold. ³But as Paul was gathering a bundle of sticks and placing them on the fire, a viper came out because of the heat and fastened itself on his hand. ⁴When the natives saw the creature hanging from his hand, they said one to another, “There is no doubt that this man is a murderer! He has escaped from the sea but Justice has not allowed him to live.” ⁵However, Paul shook off the creature into the fire and remained unharmed ⁶Nevertheless, they expected that he would have swollen or suddenly fallen down dead. After watching for a long time and seeing nothing bad happen to him, they changed their minds and said that he was a god!

⁷Now, in the vicinity of that place were lands belonging to the leader of the island, [a man] named Publius who welcomed us and courteously entertained us for three days. ⁸It also happened that Publius' father was bedridden, sick with fever and dysentery. Paul went to see him, prayed, and laying his hands on him, healed him. ⁹After this had taken place, the rest of the people who had diseases in the island also came, and they were cured. ¹⁰They honored us in many ways, and when we sailed off, put on board the things that we needed.

¹¹Three months later, we set sail in a ship from Alexandria which had wintered in the island, whose figurehead was “The Twin Brothers^b.” ¹²Touching at Syracuse, we stayed there three days. ¹³From there, we

^a That is, a sand bar

^b The Greek Διοσκούροις refers to the twin gods Castor and Pollux

circled around [the coastline] and arrived at Rhegium. The following day, a south wind sprang up and on the second day, we arrived in Puteoli. ¹⁴There, we found brethren who entreated us to stay with them for seven days. And so, we approached Rome.

Arrival in Rome

¹⁵From there, having heard of us, the brethren came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God and took courage. ¹⁶When we reached Rome, the centurion delivered the prisoners to the captain of the guard^a, but Paul was allowed to stay by himself with the soldier who guarded him.

¹⁷Three days later, Paul called together those who were the leaders of the Jews. When they had assembled, he said to them, “Brothers, although I have done nothing against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans.

¹⁸After putting me on trial, the Romans wanted to release me because there was no grounds to put me to death. ¹⁹But when the Jews spoke against it, I was forced to appeal to Caesar, not that I had anything about which to accuse my nation. ²⁰For this reason, therefore, I asked to see you and to speak with you, for it is because of the hope of Israel that I am bound with this chain.”

²¹They answered him, “We have not received letters from Judea concerning you, and no brother has come here to make a report or speak any evil of you. ²²But we desire to hear from you what you think because it is known to us that everywhere, people speak against this sect.”

²³After making an appointment with Paul for a certain day, many more people visited him at his place of residence. From morning until evening, he explained and bore witness about [the things of] the Kingdom of God. He also tried to convince the Jews^b concerning Jesus, [quoting] both from the law of Moses and from the prophets. ²⁴Some believed what was spoken, and others did not. ²⁵Although disagreeing among themselves, they left after Paul had spoken one [last] word, “Rightly did the Holy Spirit speak to our fathers through Isaias (Isaiah) the prophet, ²⁶saying:

*‘Go to this people, and say:
You will keep on hearing but never understand!
You will keep on seeing but never perceive!
For this people’s heart has grown callous,
Their ears are dull of hearing,*

^a CT omits “the centurion delivered the prisoners to the captain of the guard”

^b Greek “them”

*And they have closed their eyes,
For fear that should see with their eyes, hear with their ears,
Understand with their heart, and would repent,
And I would heal them.^a*

²⁸Therefore, you should know that God's salvation is sent to the nations; they will listen!"

²⁹After Paul said these words, the Jews departed with a great dispute among themselves^b.

³⁰So Paul stayed two whole years in his own rented house, receiving everyone who came to visit him. ³¹With all boldness and without hindrance, he proclaimed the Kingdom of God and taught about the Lord Jesus Christ.

^a Isaias (Isaiah) 6:9-10

^b CT omits this verse.

INTRODUCTION TO THE PAULINE EPISTLES

AUTHORSHIP AND DATES

Orthodox tradition affirms the Pauline authorship of all the letters and writings ascribed to the great missionary apostle and recognizes that Paul worked with an *amanuensis* or secretary, a fact which accounts for variations in style.

Hebrews is also considered Pauline in the sense that it is directly connected with the apostle, although it is acknowledged that others (Luke, Sylvanus, Clement, Barnabas and Apollos have been suggested) were involved in the writing of this epistle which has a unique place in the Pauline corpus. Origen's views on this matter are certainly as reliable as those of modern scholars:

Everyone who is able to discern differences of style will admit that the character of the diction of the epistle entitled *To the Hebrews* has not the apostle's rudeness in speech, who confessed himself rude in speech, that is, in style, but that the epistle is better Greek in the framing of its diction. On the other hand, that the thoughts of the epistle are admirable, and not inferior to the acknowledged writings of the apostle, to this also everyone will consent as true who has given attention to reading the apostle. As for myself, if I were to state my own opinion, I should say that the thoughts are the apostle's, but that the style and composition belonged to one who called to mind the apostle's teachings and, as it were, made short notes of what his master said. If any Church, therefore, holds this epistle as Paul's, let it be commended for this also. For not without reason have the men of old handed it down as Paul's. But who wrote the epistle, in truth God knows. Yet the account which has reached us [is twofold], some saying that Clement, who was bishop of the Romans, wrote the epistle, others, that it was Luke, he who wrote the Gospel and the Acts. (Origen quoted by Eusebius – *Ecclesiastical History*, 6.25)

However, Origen always publicly ascribed Hebrews to Saint Paul^a, which is also the position and liturgical practice of Eastern Orthodoxy in this matter.

The chart below presents an outline of Paul's life with dates and other items added. The date and place where the letters were written are indicated by the bold letter titles, e.g., **ROMANS**.

^a *De Principiis* 1, 2.7.7, 3.2.4, 2.3.5, 4.1.13, 4.1.24, *Against Celsus* 3.52, 7.29, *To Africanus* 9

	Pauline Letters	Acts
mid - late 33	<i>Conversion</i> near Damascus (implied in Gal 1.17c)	Damascus (9.1-22)
	To Arabia (Gal 1.17b)	
	Return to Damascus (1.17c): 3 yrs.	
	Flight from Damascus (2Cor 11.32-33)	Flight from Damascus (9.23-25)
	To Jerusalem (Gal 1.18-20)	To Jerusalem (9.26-29)
late 36	"The regions of Syria and Cilicia" (Gal 1.21-22)	Caesarea and Tarsus (9.30)
		Antioch (11.26a)
		(Jerusalem [11.29-30; 12.25])
		Mission I: Antioch (13.1-4)
		Seleucia, Salamis, Cyprus (13.4b-12)
mid 37	Churches evangelized before Macedonian Philippi (Php 4.15)	South Galatia (13.13-15.25)
		Antioch (14.26-28)
spr 51	"Once again during 14 years I went up to Jerusalem (for "Council," Gal 2.1)	Jerusalem (15.1-2)
	Antioch Incident (Gal 2.11-14)	Antioch (15.35); Mission II
		Syria and Cilicia (15.41)
		South Galatia (16.1-5)

INTRODUCTION TO THE PAULINE EPISTLES

	Pauline Letters	Acts
sum 51	Galatia (1Cor 16.1) evangelized for the first time (Gal 4.13)	Phrygia and North Galatia (16.6)
		Mysia and Troas (16.7-10)
aut 51	Philippi (1Th 2.2 [=Macedonia, 2Cor 11.9])	Philippi (16.11-40)
	Thessalonica (1Th 2.2; cf. 3.6; Php 4.15-16)	Amphipolis, Apollonia, Thessalonica (17.1-9)
		Beroea (17.10-14)
early 52	Athens (1Th 3.1; cf. 2.17-18)	Athens (17.15-34)
early 52- spr 53	Corinth evangelized (cf. 1Cor 1.19; 11.7-9)	Corinth for 18 months (18.1-18a) 1 & 2 THESSALONIANS
	Timothy arrives in Corinth (1Th 3.6), probably accompanied by Silvanus (1Th 1.1)	Silas and Timothy come from Macedonia (18.5)
spr 53		Paul leaves from Cenchreae (18.18b)
		1 CORINTHIANS Leaves Priscilla and Aquila at Ephesus (18.19-21)
	Apollos (in Ephesus) urged by Paul to go to Corinth (1Cor 16.12)	Apollos dispatched to Achaia by Priscilla and Aquila (18.17)
		Paul to Caesarea Maritima (18.22a)
		Paul to Jerusalem (18.22b)
		In Antioch for a certain amount of time (18.22c)
	Northern Galatia, second visit (Gal 4.13)	Mission III: North Galatia and Phrygia (18.23)
aut 53 - sum 56	Ephesus (1Cor 16.1-8)	Ephesus for 3 yrs or 2 yrs, 3 mos (19.1-20; cf. 20.31) GALATIANS, 2 CORINTHIANS
	Visit of Chloe, Stephanas, <i>et al.</i> to Paul in Ephesus (1Cor 1.11; 16.17), bringing letter (7.1)	

	Pauline Letters	Acts
	Paul imprisoned (? cf. 1Cor 15.32; 2Cor 1.8)	
	Timothy sent to Corinth (1Cor 4.17; 16.10)	
	Paul's 2nd "painful" visit to Corinth (2Cor 13.2); return to Ephesus	
	Titus sent to Corinth with letter "written in tears" (2Cor 2.13)	
	(Paul's plans to visit Macedonia, Corinth, and Jerusalem/Judea, 1Cor 16.3-8; cf. 2Cor 1.15-16)	(Paul's plans to visit Macedonia, Achaia, Jerusalem, Rome, 19.21)
	Ministry in Troas (2Cor 2.12)	
	To Macedonia (2Cor 2.13; 7.5; 9.2b-4); arrival of Titus (2Cor 7.6)	Macedonia (20.1b)
	Titus sent on ahead to Corinth (2Cor 7.16-17), with part of 2Cor	
	Illyricum (Rom 15.19)?	
late 56 - early 57	Achaia (Rom 15.26; 16.1); Paul's third visit to Corinth (2Cor 13.1)	3 mos. in Greece (Achaia) (20.2-3) ROMANS
Passover 57		Paul starts to return to Syria (20.3), but goes via Macedonia and Philippi (20.3b-6a)
		Troas (20.6b)
		Miletus (20.15c-38)
		Tyre, Ptolemais, Caesarea (21.7-14)
Pentecost 57	(Plans to visit Jerusalem, Rome, Spain [Rom 15.22-27])	Jerusalem (21.15-23.30)
sum 57 - sum 59		Caesarea (23.31-26.32)
sum 59 - early 60		Journey to Rome (27.1-28.14)

INTRODUCTION TO THE PAULINE EPISTLES

	Pauline Letters	Acts
spr 60 - spr 62		Rome (28.15-31) EPHESIANS, PHILIPPIANS, COLOSSIANS, PHILEMON
spr 62		Release from Roman imprisonment (28.30)
spr 62?	Possible trip to Spain (Rom 15.24, 28)	
sum 62?	Crete (Tit 1.5)	
late 62?	Ephesus (2Tim 4.9-19)	
early 63?	Miletus (2Tim 4.20)	
	Troas (2Tim 4.13)	
wint 63?	Greece; winter in Nicopolis (Tit 3.12; 1Tim 1.3)	1 TIMOTHY, TITUS
	Corinth (2Tim 4.20)	
sum 64?	Rome (2Tim 1.17)	2 TIMOTHY
late 64?	(Death in Rome [2Tim 4.6-8])	

The dates and order of travel after Paul's release from Rome in spring 62 are suggestions based on a few hints left to us in the Pastoral Epistles, and a mention of an intended trip to Spain in Romans. Paul was apparently released under favorable circumstances in 62. Had his imprisonment then ended in martyrdom, it would surely have been depicted in Acts, as was Stephen's martyrdom of (Acts 6.1-8.1). The date for Paul's death given here, late 64, presents it as part of Nero's persecution of Christians following the great fire of Rome which began in June 64. The apostle was apparently remembered, arrested, brought to Rome, tried, and executed. Paul's expectation of his coming martyrdom is stirringly preserved in 2Tim 4.6-8.

With the above chronological framework in place, it is possible to present tentative dates for the foundations of various Churches, for the conversions

of persons to whom Paul wrote, as well as the dates at which the various letters were written.

Church/Person	Date of founding/ conversion	Date of Letter(s)	Place Letter Written From
Timothy	mid 37	1: autumn 56; or 62-64 2: 64	1: Corinth; or Macedonia 2: Rome
Rome	before 49	late 56	Corinth
Titus	before 51	62-64	Greece
Galatia	summer 51	55	Ephesus
Philippi	autumn 51	60-62	Rome
Thessalonica	late 51	early 52 (both)	1: Corinth 2: Corinth
Corinth	early 52	1: spring 53 2: 56	1: Ephesus 2: Ephesus
Ephesus	autumn 53	60-62	Rome
Colossae	autumn 53- summer 56	60-62	Rome
Philemon	autumn 53- summer 56	60-62	Rome

THEME(S)

As he addresses a large number of themes and theological themes, St. Paul remains remarkably consistent. The following themes are especially central:

- The mystery of faith and new life “in [Jesus] Christ” (Romans 9, Ephesians)
- The mystery of unbelief and sin (Romans 1, 9, 11)
- Faith and the works of the Law (Romans 3,4, Galatians)
- Eschatological and personal hope (1 Corinthians, Thessalonians)

- The Church as Body of Christ and “pillar and foundation of truth” (Ephesians, Pastorals)

Hebrews explores three majors themes:

- Christ, “better” mediator of a better new covenant
- Christ the Great High Priest – A better, perfect and unique sacrifice
- Endurance in faith and the danger of fallings away from salvation

TRANSLATION NOTE FOR ROMANS

In this theological masterpiece, St. Paul often used the Greek word γὰρ to indicate a certain logical continuity. This word is often rendered as ‘for’ in traditional translations, but this consistent rendition quickly becomes awkward and burdensome. For this reason, the EOB uses a variety of English equivalent for γὰρ, such as ‘indeed’, ‘as it is’, ‘certainly’, ‘for’, etc.

ROMANS

(ΡΙΡΟΣ ΡΩΜΑΙΟΥΣ)

1

Greetings

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, ²which he promised beforehand through his prophets in the Holy Scriptures. ³[This is the Good News] concerning his Son, who was born of the seed of David according to the flesh, ⁴who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord. ⁵Through him, we received have grace and apostleship, for obedience of faith among all the nations, for his Name's sake. ⁶Among them, you are also called to belong to Jesus Christ.

⁷To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. ⁹For God, to whom I offer divine service in my spirit in the Good News of his Son, is my witness; how unceasingly I always make mention of you in my prayers. ¹⁰I request, if by any means now at last I may be blessed by the will of God to come to you. ¹¹For I long to see you, so that I may impart to you some spiritual gift with the purpose that you may be established; ¹²that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

The wrath of God – Idolatry and immorality

¹³Now, I do not desire to have you unaware, brethren, that have I often planned to come to you, but so far, I have been hindered. [My goal] is that I might have some fruit among you also, even as I have among the rest of the Gentiles. ¹⁴I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. ¹⁵This is why there is so much eagerness on my part to preach the Good News to you also who are in Rome.

¹⁶Indeed, I am not ashamed of the Good News of Christ! ^a It is the power of God for salvation for everyone who believes, for the Jew first, and also for

^a CT omits "of Christ"

the Greek. ¹⁷For in the Gospel^a God's righteousness is revealed from faith to faith. As it is written, "But the righteous shall live by faith."^b ¹⁸But the wrath of God is revealed from heaven against all the ungodliness and unrighteousness of those suppress the truth in unrighteousness, ¹⁹because what is known of God is revealed in them, for God revealed it to them. ²⁰For since the creation of the world, his invisible things are clearly seen. They are perceived through created things, even his everlasting power and divinity. This is so that they may be without excuse, ²¹because knowing God, they did not glorify him as God or gave [him] thanks. Instead, they became vain in their reasoning, and their senseless heart was darkened.

²²Thinking themselves to be wise, they became fools! ²³They exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, of birds, of four-footed animals, and creeping things. ²⁴Therefore, God also gave them up in the lusts of their hearts to uncleanness, so that their bodies should be dishonored among themselves. ²⁵Having exchanged the truth of God for a lie, they worshiped^c and offered divine service to the creature rather than the Creator who is blessed forever. Amen.

²⁶For this reason, God gave them up to vile passions, for their women changed the natural function into what is against nature ²⁷and the men likewise. They abandoned the natural function of the woman and burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. ²⁸Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting. ²⁹They have become filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice. They are also full of envy, murder, strife, deceit, evil habits, secret slanderers, ³⁰backbiters, hateful of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, ³¹without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; ³²Knowing the ordinance of God, (that those who practice such things are worthy of death), they not only do these [very] things but also approve of those who practice them.

2

The judgment of God

Therefore, you are without excuse, if you are judging! For in passing judgment on another, you condemn yourself, because you pass judgment

^a Greek "it", or "Good News"

^b Habakkuk 2:4

^c Here, "worship" is used to translate *σέβασθαι*, not *prokuneo*

and yet practice the same things. ²We know that the judgment of God is according to truth and against those who practice such things. ³Do you think that you will escape the judgment of God if you judge those who practice such things and yet does the same? ⁴Or do you despise the riches of God's^a goodness, tolerance, and patience, not knowing that his goodness leads you to repentance? ⁵But according to your hardness and unrepentant heart, you are storing up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God. ⁶He "will pay back to everyone according to their works;"^b ⁷ eternal life to those who by perseverance in good works seek glory, honor, and incorruptibility. ⁸However, to those who are self-seeking and do not obey the truth but unrighteousness, there will be retribution and intense wrath, ⁹oppression and anguish. Trouble and distress will come to everyone who does evil, to the Jew first, and also to the Greek.

¹⁰But glory, honor, and peace for everyone who does good; to the Jew first, and also to the Greek, ¹¹because there is no partiality with God. ¹²Hence, all those who have sinned apart from the law will also perish without the law, [and] as many as have sinned under the law will be judged by the law. ¹³For it is not the hearers of the law who are righteous before God, but the doers of the law will be declared righteous.^c ¹⁴(Indeed, when Gentiles who do not have the law do by nature the things of the law, they are a law to themselves, even though they do not have the law, ¹⁵by showing that the practical expression^d of the law is written in their hearts. Their conscience bears witness, and their thoughts alternately accuse or defend^e them). ¹⁶This is for the day when, according to my [proclamation of the] gospel^f, God, through Jesus Christ, will judge the secret thoughts of all.

¹⁷Indeed, you bear the name of Jew, you rely on the law and glory in God. ¹⁸You know his will, and approve the things that are excellent, being instructed out of the law. ¹⁹You are confident that you yourself are a guide of the blind, a light to those who are in darkness, ²⁰a corrector of the foolish and teacher of infants, having in the law the form of knowledge and of the truth. ²¹You therefore who teach another, [why] do you not teach yourself? You who preach that one should not steal, [why] do you steal? ²²You who say a man should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who glory in

^a Greek "his"

^b Psalm 62:12 / 61 LXX; Proverbs 24:12

^c Or "justified"

^d Or "work, requirement, effect" (Greek τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν)

^e Greek ἀπολογουμένων from which the English "apologize" is derived

^f Or "Good News"

the law by your disobedience of the law, [why] do you dishonor God? ²⁴For “the Name of God is blasphemed among the Gentiles because of you,”^a just as it is written.

About circumcision

²⁵Indeed, circumcision gains something if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. ²⁶And so, if an uncircumcised man keeps the ordinances of the law, will not his uncircumcision be accounted as circumcision? ²⁷Will not the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? ²⁸For one is not a Jew by being so outwardly, neither is that circumcision which is outward in the flesh. ²⁹Instead, someone is a Jew by being one inwardly; and circumcision is that of the heart, in the spirit and not in the letter. For their praise is not from men, but from God.

3

Objections and answers – The domination of sin

And so, what advantage does the Jew have? Or what is the benefit of circumcision? ²Much in every way! First of all, they were entrusted with the oracles of God! ³But what if some were without faith? Will their lack of faith nullify the faithfulness of God? ⁴May it never be! Yes, let God be found true, but every man a liar. As it is written,

*That you might be justified in your words,
and might prevail when you come into judgment.^b*

⁵But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous if he inflicts wrath? (I speak like men do!) ⁶May it never be! For then, how will God judge the world? ⁷For if through my lie the truth of God overflowed to his [own] glory, why am I still judged as a sinner? ⁸Why not (as we are slanderously reported, and as some affirm that we say), “Let us do evil, that good may come?” Those who say so are justly condemned. ⁹What then? Are we better than they? No, by no means! For we previously warned both Jews and Greeks, that they are all under sin. ¹⁰As it is written,

*There is no one righteous; no, not one.
There is no one who understands.
There is no one who seeks after God.*

^a Isaiah (Isaiah) 52:5; Ezekiel 36:22

^b Psalm 51:4 / 50 LXX

They have all turned aside.
They have together become worthless.
There is no one who does good, no, not, so much as one.^a
Their throat is an open tomb.
With their tongues they have used deceit.^b
The poison of vipers is under their lips;^c
Their mouth is full of cursing and bitterness.^d
Their feet are swift to shed blood.
Destruction and misery are in their ways.
The way of peace, they have not known.^e
There is no fear of God before their eyes.^f

The righteousness of God – Faith and the works of the Law

¹⁹Now, we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be closed, and so that the whole world may be brought under the judgment of God. ²⁰The reason is that by the works of the law, no flesh will be justified in his sight because the exact knowledge^g of sin comes through the law. ²¹But now, a righteousness of God has been revealed apart from the law; and law and the prophets bear witness to it. ²²It is the righteousness of God through faith in Jesus Christ to all and on all those who believe. ²³There is no distinction because all have sinned, and fall short of the glory of God. ²⁴All are being justified freely by his grace through the redemption that is in Christ Jesus. ²⁵God purposed^h him to be an atoning sacrificeⁱ through the shedding of his blood and to be received through faith. This was to demonstrate his righteousness by passing over prior sins, according to God's patience. ²⁶This was also to demonstrate his righteousness at this present time, so that he might himself be just and the justifier of whoever who has faith in Jesus.

²⁷Where then is the boasting? It is excluded! By what kind of law? [The law] of works? No, but by a law of faith! ²⁸Therefore, we maintain that a person is justified by faith apart from the works of the law. ²⁹Or is God the

^a Psalms 14:1-3 (agrees with LXX against Masoretic Text); 53:1-3; Ecclesiastes 7:20

^b Psalm 5:9

^c Psalm 140:3 / 139 LXX

^d Psalm 10:7 / 9 LXX

^e Isaiah (Isaiah) 59:7-8

^f Psalm 36:1 / 35 LXX

^g Or "recognition, awareness"

^h Or "set him forth", "presented"

ⁱ Or "a propitiation"

God of Jews only? Is he not the God of Gentiles as well? Indeed, [he is the God] of the Gentiles too, ³⁰since there is one God who will justify the circumcised by means of faith, and the uncircumcised through faith. ³¹Do we then nullify the law through faith? May it never be! In fact, we uphold the law.

4

About Abraham

What then will we say that Abraham (our forefather according to the flesh) gained? ²Certainly, if Abraham was justified by works, he has something to boast about, although not before God. ³For what does the Scripture say? "Abraham believed God, and it was accounted to him as righteousness."^a ⁴Now to the one who works, the reward is not considered as a grace^b but as something owed. ⁵But to one who does not work but believes in him who justifies the ungodly, it is faith that is accounted for righteousness. ⁶Even as David also pronounces blessing on the man to whom God counts righteousness apart from works:

⁷*Blessed are they whose iniquities are forgiven, whose sins are covered.*

⁸*Blessed is the man whom the Lord will by no means charge with sin.^c*

⁹Is this blessing then pronounced on the circumcised {only}, or on the uncircumcised as well? For we say that faith was accounted to Abraham as righteousness. ¹⁰How then was faith taken into account? Was it before or after he had been circumcised? It was not after, but before he was circumcised! ¹¹He received the sign of circumcision, (a seal of the righteousness of the faith which he had while he was still uncircumcised), so that he might be the father of all those who believe, even if they are uncircumcised, so that righteousness might also be accounted to them. ¹²He is the father of circumcision to those who not only are of the circumcision but who also walk in the steps of that faith of our father Abraham, which he had before he was circumcised. ¹³For the promise to Abraham and to his seed^d that he should be heir of the world was not through the law, but through the righteousness of faith. ¹⁴However, if those who are of the law are heirs, then faith is made void, and the promise is made of no effect. ¹⁵As it is, the law brings about wrath; but where there is no law there is no transgression either. ¹⁶This is why the promise is to faith, so that it comes

^a Genesis 15:6

^b That is something underserved (The Greek word *χάρις* (grace) means "underserved kindness, or favor")

^c Psalm 32:1-2 / 31 LXX

^d Or "posterity, descendance"

as a free gift and it is secure for all the descendants, not only for those who rely on the Law but also for all those others who rely on the faith of Abraham, the father of us all. ¹⁷As it is written, “I have made you a father of many nations.”^a This is in the presence of the one whom Abraham believed: even God, who gives life to the dead and calls into existence what does not yet exist. ¹⁸Hoping against hope, Abraham^b believed that he would become “the father of many nations”, according to what had been spoken, “And so will your seed be.”^c ¹⁹He did not weaken in faith when he considered his own body which was already worn out, (he was about a hundred years old), and the deadness of Sarah’s womb. ²⁰Yet, looking to the promise of God, he did not waver through unbelief but grew strong through faith, giving glory to God. ²¹Abraham was fully convinced^d that what God had promised, he was also able to accomplish. ²²Therefore, it also was “credited^e to him for righteousness.”^f ²³Now, it was not written that “it was accounted to him” for his sake alone. ²⁴It was [written] also for our sake; faith^g will be credited to us who believe in him who raised Jesus our Lord from the dead. ²⁵He was delivered up for our sins, and was raised for our justification.

5

Reconciled with God through Christ

Being therefore justified by faith, we have^h peace with God through our Lord Jesus Christ, ²through whom we also have our access by faith into this grace in which we stand. And we rejoice in hope of the glory of God! ³Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; ⁴and perseverance, character; and character, hope. ⁵Hope does not disappoint us, because God’s love has been poured out into our hearts through the Holy Spirit who was given to us. ⁶For while we were yet weak, at the right time Christ died for the ungodly. ⁷Indeed, one will hardly die for someone righteous, but perhaps for a righteous person someone would even dare to die. ⁸But God entrustsⁱ his own love toward us, in that while we were still sinners, Christ died for us.

^a Genesis 17:5

^b Greek “he”

^c Genesis 15:5

^d Or “assured”

^e Or “reckoned”

^f Genesis 15:6

^g Greek “it”

^h Other manuscripts read “let us have peace”

ⁱ Or “commends”

⁹Even more so then, since we are now justified by his blood, shall we be saved from wrath through him! ¹⁰For if, while we were enemies, we were reconciled to God through the death of his Son, how much more shall we be saved by his life!

¹¹And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Sin and death – God’s gift through Christ

¹²Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men because^a {of whom} all sinned. ¹³Until the law {was revealed}, sin was in the world; but sin is not taken into account^b when there is no law. ¹⁴Nevertheless, death reigned from Adam until Moses, even over those whose sins were not like Adam’s disobedience (and Adam is a type of him who was to come). ¹⁵However, the free gift is not like the sin. For if by the sin of the one the many died, much more did the grace of God and the gift by the grace of the one man Jesus Christ abound to the many! ¹⁶The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. ¹⁷For if by the sin of the one, death reigned through that one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. ¹⁸And so, as through one sin all men were condemned; likewise through one act of righteousness all men were justified to life. ¹⁹Indeed, just as through the one man’s disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. ²⁰Moreover, the law came in so that sin might be multiplied; but where sin did multiply, grace multiplied even more! ²¹This way, just as sin ruled in death, grace was to rule through righteousness to eternal life through Jesus Christ our Lord.

6

United to Christ – Baptism – Dead to sin

What then shall we say? Shall we continue in sin, so that grace may abound? ²May it never be! We who died to sin, how could we live in it any longer? ³Or do you not know that all {of us} we who were baptized into Christ Jesus were baptized into his death? ⁴And so, we were buried with him through baptism to death, so that just as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of

^a Greek ἐφ’ ᾧ

^b Greek οὐκ ἐλλογείται, (“credited, imputed, reckoned”)

life. ⁵For if we have become united with him in the likeness of his death, we will also be by a resurrection like his. ⁶It means that we recognize^a this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. ⁷Whoever has died has been freed^b from sin! ⁸But if we died with Christ, we believe that we will also live with him; ⁹knowing that Christ, being raised from the dead, dies no more. Death no longer has dominion over him! ¹⁰For the death that he died, he died to sin one time; but the life that he lives, he lives to God. ¹¹Thus, consider yourselves to be dead as regards sin, but alive to God in Christ Jesus our Lord.

¹²And so, do not let sin rule in your mortal body, that you should obey it in its lusts. ¹³Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. ¹⁴For sin will not have dominion over you. For you are not under law, but under grace! ¹⁵What then? Shall we sin, because we are not under law, but under grace? May it never be so! ¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey; whether of sin to death, or of obedience to righteousness? ¹⁷But thanks be to God, that, although you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed. ¹⁸Having been released from sin, you became slaves of righteousness.

¹⁹I speak in human terms because of the weakness of your flesh. Indeed, as you used to offer your members as servants^c of uncleanness and ever-increasing wickedness, now offer your members as servants of righteousness for sanctification. ²⁰For when you were servants of sin, you were free in regard to righteousness. ²¹What fruit did you obtain at that time by those things which now shame you? The end result of those things is death! ²²But now, being made free from sin and having become servants of God, you have your fruit of sanctification, and the result of eternal life. ²³The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

^a Or "know"

^b Or "set free", "acquitted"

^c Or "slaves"

Released from the Law – Its role

Do you not know, brethren (for I speak to men who know the law), that the law has dominion over a person for as long as that person lives? ²Hence, the woman who has a husband is bound by law to the husband while he lives, but if the husband dies, she is released from the law concerning the husband. ³Therefore, if she is joined to another man while her husband lives, she would be called an adulteress. But if the husband dies, she is free from the law and she is no adulteress even though she is now joined to another man. ⁴Therefore, my brethren, you also were made dead to the law through the body of Christ in order to be joined to another, to him who was raised from the dead, that we might bring forth fruit to God. ⁵While we were in the flesh, the sinful passions which were through the law worked in our members to produce fruit unto death. ⁶But now, we have been released from the {obligations of the} law, having died to what was binding us, so that we serve in ‘newness of the spirit’, and not in ‘oldness of the letter’.

⁷What shall we say then? Is the law sin? May it never be! However, I would not have recognized^a sin, except through the law. Indeed, I would not have known coveting, unless the law had said, “You shall not covet.”^b ⁸But sin, finding an opportunity in the commandment, produced in me all kinds of coveting! For apart from the law, sin is dead. ⁹I was alive apart from the law once, but when the commandment came, sin revived, and I died. ¹⁰The commandment which was [meant] for life, I found to be for death, ¹¹because sin, finding an opportunity through the commandment deceived me, and through it, killed me. ¹²Therefore, the law indeed is holy, and the commandment is [also] holy, and righteous, and good.

Inner struggle

¹³ Does that mean that something good ({the law}) resulted in death to me? May it never be! However, in order to be identified as sin, sin caused my death through that good thing. Hence, it is by means of the commandment that sin could become sinful beyond what anyone can bear.^c ¹⁴For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵Indeed, I do not know what I am doing! I do not practice what I desire to do; but what I hate, this is what I do! ¹⁶But if I do what I do not desire, I agree that the law is good. ¹⁷And so, I am no longer the one doing this

^a Or “known, understood”

^b Exodus 20:17; Deuteronomy 5:21

^c Or “endure”

[evil], but [it is] the sin which dwells in me! ¹⁸Thus, I know that in me, (that is, in my flesh,) nothing good dwells, because although [the power of] will is present within me, I do not find it doing what is good. ¹⁹In fact, the good which I desire, I do not do; but the evil which I do not desire, this is what I do! ²⁰But if I do what I do not desire, I am no longer the one doing it, but [it is] the sin which dwells in me. ²¹So I find it to be a law that when I want to do what is good, it is evil that is present. ²²For I delight in God's law in my inmost self, ²³but I see a different law [working] in my members, and it is at war against the law of my mind! It brings me into captivity under the law of sin which is in my members. ²⁴What a wretched I am! Who will deliver me from this body of death? ²⁵I thank God through Jesus Christ, our Lord! And so, with the mind I serve God's law, but with the flesh, [I serve] the law of sin.

8

Free from the law of sin and of death

Therefore, there is now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.^a ²For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and of death. ³What the law could not do, in that it was weak through the flesh, God has accomplished by sending his own Son in the likeness of sinful flesh and for sin. Thus he condemned sin in the flesh; ⁴so that the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. ⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit [set their minds] on the things of the Spirit. ⁶The mind of the flesh is death, but the mind of the Spirit is life and peace. ⁷This is because the mind of the flesh is hostile towards God; certainly, it is not subject to God's law, and indeed it cannot be. ⁸Those who are in the flesh cannot please God. ⁹However, you are not in the flesh but in the Spirit, since the Spirit of God dwells in you. But someone who does not have the Spirit of Christ can belong to him. ¹⁰If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. ¹¹But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. ¹²And so, brethren, we are not in debt to the flesh that we should live after the flesh. ¹³For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, then you will live! ¹⁴As many as are led by the Spirit of God are children of God. ¹⁵You did not

^a CT omits "who don't walk according to the flesh, but according to the Spirit"

receive the spirit of bondage to [live in] fear again, but you received the Spirit of adoption, by whom we cry, “Abba^a Father!”

Adopted as children of God: hope of glory

¹⁶The Spirit himself testifies with our spirit that we are children of God; ¹⁷and if [we are] children, then [we are] heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, so that we may also be glorified with him. ¹⁸For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. ¹⁹As it is, the creation waits with eager expectation for the revelation^b of God’s children. ²⁰Indeed, creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope ²¹that creation will also be delivered from the bondage of decay into the glorious freedom of the children of God. ²²We know that the whole of creation groans and labors in pain until now. ²³Moreover, so do we who have the first fruits of the Spirit! We groan within ourselves, awaiting the adoption, the redemption of our body. ²⁴We were saved in hope, but hope that is seen is not hope. Indeed, who hopes for what can be seen? ²⁵But if we hope for what we do not see, we wait for it with patience. ²⁶Also, the Spirit helps our weaknesses, because we do not know how to pray as we should. But the Spirit himself makes intercession for us^c with groanings which cannot be uttered. ²⁷He who searches the hearts knows the way of thinking^d of the Spirit, because the prayers that the Spirit makes for the saints are always in accordance with God.

God’s purpose: foreknowledge, predestination, justification, salvation, glorification

²⁸We know that all things work together for good for those who love God, to those who are called according to his purpose. ²⁹Whoever God foreknew, he also predestined to be conformed to the image of his Son, so that his Son^e might be the firstborn among many brethren. ³⁰Whoever God predestined, he also called. Those whom he called, he also justified. Those whom he justified, he also glorified.

³¹What then shall we say about these things? If God is for us, who can be against us? ³²He who did not spare his own Son, but delivered him up for us all, how would he not also give us all things with him freely? ³³Who

^a Abba is an Aramaic word for father or daddy, often used affectionately and respectfully in prayer to our Father in heaven.

^b Greek ἀποκάλυψις

^c CT omits “for us”

^d Sometimes translated “mind”, but the Greek is φρόνημα

^e Greek “he”

could bring a charge against God's elect? It is God who justifies! ³⁴Who is the one who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

No separation from the love of God in Christ

³⁵Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? ³⁶Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."^a ³⁷No, in all these things, we are more than conquerors through him who loved us. ³⁸Indeed, I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other created thing, will be able to separate us from the love of God which is in Christ Jesus our Lord.

9

Paul's sorrow for Israel's unbelief – God's sovereign mercy

I tell the truth in Christ. I am not lying and my conscience testifies with me in the Holy Spirit ²that I have great sorrow and unceasing pain in my heart. ³In fact, I could wish that I myself were accursed from Christ for the sake of my brethren, my relatives according to the flesh, ⁴who are Israelites. Theirs is the adoption, the glory, the covenants, the giving of the law, the offering of divine service, and the promises. ⁵From them are the fathers and Christ according to the flesh who is over all: God blessed forever^b. Amen.

⁶But it is not as though the word of God has come to nothing. For those of 'Israel' are not all Israel, ⁷And just because they are Abraham's seed, not all are children. But, "In Isaac, will your seed will called."^c ⁸That is, it is not the children of the flesh who are children of God, but the children of the promise are considered as descendants. ⁹For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."^d ¹⁰Not only so, but Rebecca also conceived by our father Isaac. ¹¹Even before they had been born or had done anything good or bad (so that God's purpose of election

^a Psalm 44:22 / 43 LXX

^b Or "...flesh: God who is over all be blessed forever". This doxology almost certainly applies to Christ (here called God), as is indicated by a similar structure in Romans 1:25 and 2 Corinthians 11:31.

^c Genesis 21:12

^d Genesis 18:10,14

might stand, not of works, but of him who calls),^a ¹²it was said to her, “The elder will serve the younger.”^b ¹³Even as it is written, “Jacob I loved, but Esau I hated.”^c

¹⁴What then shall we say? That there is injustice with God? May it never be! ¹⁵For he said to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”^d ¹⁶And so, it is not about someone willing or running, but it depends on God who has mercy. ¹⁷Thus, the Scripture says to Pharaoh, “For this very purpose, I caused you to be raised up, so that I might show in you my power, and that my Name might be proclaimed in all the earth.”^e ¹⁸And so, God^f has mercy on whom he desires, and he hardens whom he desires. ¹⁹You will then ask me, “Why does God^g still find fault? Who can resist his will?”

²⁰But who indeed are you, a human being, to argue with God? Will the thing formed ask him who formed it, “Why did you make me like this?”^h ²¹Does not the potterⁱ have a right over the clay, to make from the same lump one part a vessel for honor, and another for dishonor? ²²What if God, willing to show his wrath and also to make his power known, endured with much patience vessels of wrath fitted for destruction, ²³and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory? ²⁴That is us, whom he also called, not from the Jews only, but also from the Gentiles? ²⁵As he says also in Hosea:

*I will call them ‘my people,’ which were not my people;
and her ‘beloved,’ who was not beloved.
It will be that in the place where it was said to them,
‘You are not my people,’
There they will be called ‘children of the living God.’^k*

²⁷Isaias (Isaiah) cries concerning Israel:

If the number of the children of Israel are as the sand of the sea,

^a CT puts the phrase “not of works, but of him who calls” at the beginning of verse 12 instead of the end of verse 11.

^b Genesis 25:23

^c Malachi 1:2-3

^d Exodus 33:19

^e Exodus 9:16

^f Greek “he”

^g Greek “he”

^h Isaias (Isaiah) 29:16; 45:9; Jeremiah 18:6-11

ⁱ Compare also with 2 Timothy 2:20-21

^j Hosea 2:23

^k Hosea 1:10

*It is the remnant who will be saved;
For he will finish the work^a and cut it short in righteousness,
Because the Lord will make a short work upon the earth.^b*

²⁹As Isaias (Isaiah) has said before:

*Unless the Lord of Hosts had left us a seed,
We would have become like Sodom,
And would have been made like Gomorrah.^d*

The righteousness which is of faith

³⁰What then shall we say? That the Gentiles, who did not follow after righteousness, attained to righteousness, even the righteousness which is of faith; ³¹but Israel, pursuing a law of righteousness, did not in fact arrive at the law of righteousness. ³²Why? Because they did not seek it by faith, but by the works of the law! They stumbled over the stumbling stone, ³³even as it is written:

*Behold, I lay in Zion a stumbling stone and a rock of offense;
And no one who believes in him will be disappointed.^e*

10

About Israel – On salvation

Brethren, my heart's desire and my prayer to God are for Israel, that they may be saved. ²For I testify about them that they have a zeal for God, but not according to accurate knowledge^f. ³Being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. ⁴For Christ is the fulfillment^g of the law for righteousness to everyone who believes. ⁵Moses writes about the righteousness of the law, "The one who does them will live by them."^h ⁶But the righteousness which is of faith speaks this way, "Do not say in your heart, 'Who will ascend into heaven?'"ⁱ (that is, to bring

^a CT omits the end of this verse

^b Isaias (Isaiah) 10:22-23

^c Greek Sabaoth (for Hebrew: Tze'va'ot)

^d Isaias (Isaiah) 1:9

^e Isaias (Isaiah) 8:14; 28:16

^f Greek ἐπίγνωσις

^g Or "completion, end"

^h Leviticus 18:5

ⁱ Deuteronomy 30:12

Christ down); ⁷or, ‘Who will descend into the abyss?’^a (that is, to bring Christ up from the dead.)” ⁸But what does it say? “The word is near you, in your mouth, and in your heart;”^b that is, the word of faith, which we preach. ⁹If you will confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰With the heart, one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation. ¹¹As the Scripture says, “Whoever believes in him will not be disappointed.”^c

¹²Indeed, there is no distinction between Jew and Greek because the same Lord is Lord of all, and he is bountiful to all who call on him. ¹³For, “Whoever will call on the Name of the Lord will be saved.”^d ¹⁴But how will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? ¹⁵And how will they preach unless they are sent? As it is written:

*How beautiful are the feet of those who preach the Good News of peace,
Who bring glad tidings of good things!*^e

¹⁶But they did not all listen to the Good News. For Isaias (Isaiah) says, “Lord, who has believed our report?”^g ¹⁷And so, faith comes by hearing, and hearing by the word of God. ¹⁸But I say, did they not hear? Yes, most certainly:

*Their sound went out into all the earth,
Their words to the ends of the world.*^h

¹⁹But I ask, did not Israel know? First Moses says:

*I will provoke you to jealousy with what is no nation,
With a nation void of understanding I will make you angry.*ⁱ

²⁰Isaias (Isaiah) is very bold, and says:

*I was found by those who did not seek me.
I was revealed to those who did not ask for me.*^j

^a Deuteronomy 30:13

^b Deuteronomy 30:14

^c Isaias (Isaiah) 28:16

^d Joel 2:32

^e CT omits “of those who preach the Good News of peace”

^f Isaias (Isaiah) 52:7

^g Isaias (Isaiah) 53:1

^h Psalm 19:4 / 18 LXX

ⁱ Deuteronomy 32:31

^j Isaias (Isaiah) 65:1

²¹But regarding Israel, he says, “All day long I stretched out my hands to a disobedient and opposing people.”^a

11

Israel – A remnant - The olive tree

I ask then, did God reject his people? May it never be! As it is, I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ²God did not reject his people, which he foreknew. Or do you not know what the Scripture says about Elias (Elijah), how he complained^b to God against Israel: ³“Lord, they have killed your prophets, they have broken down your altars! I am left alone, and they seek my life.”^c ⁴But how does God answer him? “I have reserved for myself seven thousand men, who have not bowed the knee to Baal.”^d ⁵Likewise, at this present time, there is also a remnant according to the election of grace. ⁶And if [it is] by grace, then it is no longer of works; otherwise grace is no longer grace^e. But if it is of works, it is no longer grace; otherwise work is no longer work.

⁷What then? Israel did not obtain what it was seeking, but the elect obtained it; and the rest were hardened. ⁸This is according to what is written, “God gave them a spirit of deep sleep, eyes not to see, and ears not to hear, even to this very day.”^f ⁹As David says:

*Let their table be made a snare, and a trap,
A stumbling block, and a retribution to them.
Let their eyes be darkened, so that they may not see.
Bow down their back always.^g*

¹¹I ask then, did they stumble in order to fall? May it never be! However, by their fall, salvation has come to the Gentiles, to provoke them to jealousy. ¹²Now, if their fall is the treasure of the world, and their loss [has become] the riches of the Gentiles; how much greater riches will their fullness bring! ¹³For I speak to you who are Gentiles: since I am an apostle to Gentiles, I glorify my ministry. ¹⁴May I somehow provoke to jealousy those who are my flesh so that I may save some of them. ¹⁵For if their rejection means the reconciling of the world, what would their acceptance

^a Isaiah (Isaiah) 65:2

^b Or “pleads” (the Greek is present tense)

^c 1 Kings 19:10,14

^d 1 Kings 19:18

^e CT omits “then it is no longer of works; otherwise grace is no longer grace”

^f Deuteronomy 29:4; Isaiah (Isaiah) 29:10

^g Psalm 69:22,23 / 68 LXX

be, if not life from the dead? ¹⁶If the first fruit is holy, so is the whole batch. If the root is holy, so are the branches. ¹⁷But if some of the branches were broken off, and you, being a wild olive, were grafted in among them. Having become partaker with them of the root and of the richness of the olive tree; ¹⁸do not boast over the branches! But if you boast, it is not you who support the root, but the root supports you. ¹⁹You will say then, "Branches were broken off, that I might be grafted in." ²⁰True; by their unbelief they were broken off, and you stand [in] by your faith. Do not be full of pride, but fear! ²¹Certainly, if God did not spare the natural branches, neither will he spare you! ²²You see, then, both the goodness and the severity of God. Toward those who fell, severity [was shown]; but towards you, goodness, [that is], if you continue in his goodness. Otherwise you also will be cut off. ²³As for them, if they do not continue in their unbelief, they will be grafted in {again}, because God is able to graft them in again. ²⁴If you were cut out of what is by nature a wild olive tree and were grafted against nature into a good olive tree, how much more will the natural branches be grafted into their own olive tree!

Israel's hardening - The gifts and the calling of God

²⁵Indeed, I do not want you to be ignorant of this mystery, brethren, so that you may not claim to be wiser than you are: a partial hardening has happened to Israel, until the fullness^a of the Gentiles should come in. ²⁶And thus all Israel will be saved^b. Even as it is written:

*There will come out of Zion the Deliverer,
and he will turn away ungodliness from Jacob.
This is my covenant to them,
When I will take away their sins:*

²⁸Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the sake of the forefathers. ²⁹Indeed, the gifts and the calling of God are irrevocable! ³⁰In the past, you were disobedient to God, but now, you have obtained mercy by their disobedience. ³¹Likewise, they also have now been disobedient, so that by the mercy shown to you they may also obtain mercy. ³²For God has bound all men to disobedience, so that he might have mercy on all.

^a Or "full number"

^b This verse has been interpreted in various ways. Some see in this statement the promise that Israel (according to the flesh) will repent and be saved; other interpret this verse as meaning that with the entry of 'the full number of the Gentiles', the fullness of Israel (according to faith) will be reached at "thus, all Israel will be saved".

^c Isaiah (Isaiah) 59:20-21; 27:9; Jeremiah 31:33-34

³³Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and how unfathomable are his ways!

³⁴For who has known the mind of the Lord?

Or who has been his counselor?^a

Or who has first given to the Lord so as to be paid back?^b

³⁶Indeed, from him, and through him, and to him, are all things. To him be the glory unto the ages! Amen.

12

Holy worship – One Body, many parts

Therefore, I urge you, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, acceptable to God, which is your rational offering of divine service. ²Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God. ³By the grace that was given to me, I tell everyone among you not to think of yourself more highly than you should! Instead, think [of yourselves] reasonably, as God has apportioned to everyone a measure of faith. ⁴For even as we have many members in one body, and all the members do not have the same function, ⁵likewise we, who are many, are one body in Christ, and individually members of one another. ⁶We have different gifts according to the grace given to us: if it is prophecy, let us prophesy according to the measure of our faith. ⁷If it is service, let us dedicate ourselves to service! He who teaches should do his teaching; ⁸or he who exhorts his exhorting. As for the one who gives, let the giving be done with generosity. He who rules should rule with diligence and the one who shows mercy should do so with joy.

Christian living

⁹Let your love be without hypocrisy. Reject with horror what is evil. Cling to what is good. ¹⁰In love for the brethren, be tenderly affectionate with one another; place the honor of others above your own. ¹¹Do not fall back in zeal; be fervent in spirit, serving the Lord. ¹²Rejoice in hope, endure in troubles, persevere in prayer; ¹³contribute to the needs of the saints; look for opportunities to be hospitable. ¹⁴Bless those who persecute you; bless, and do not curse! ¹⁵Rejoice with those who rejoice; weep with those who

^a Isaias (Isaiah) 40:13

^b Job 41:11

^c Greek λογικὴν λατρείαν

weep! ¹⁶Be of the same mind one toward another. Do not set your mind on exalted things, but associate with the humble. Do not think that you are wiser than you really are. ¹⁷Repay no one evil for evil. Show respect for what is honorable in the sight of all. ¹⁸If it is possible, as much as is in your power, be at peace with all people. ¹⁹Do not seek revenge, beloved, but let God's wrath follow its course. As it is written, "Vengeance belongs to me; I will repay, says the Lord."^a ²⁰Therefore:

*If your enemy is hungry, feed him.
If he is thirsty, give him a drink;
In doing so, you will heap coals of fire on his head.^b*

²¹Do not be overcome by evil; instead, overcome evil with good.

13

About higher authorities

Let every human being be in subjection to the higher authorities because there is no authority except from God, and those who exist are ordained by God. ²Therefore, whoever opposes the authority opposes the ordinance of God. Those who oppose will receive judgment upon themselves. ³Certainly, rulers are not a terror to the good deed, but to the evil [deed]! Do you desire to have no fear of the authority? Then do what is good, and you will have praise [from the authority], ⁴because it is for you a minister^c of God for good. But if you do what is evil, then be afraid, because it does not bear the sword in vain; it is a servant of God, an avenger of wrath to anyone who does evil. ⁵Therefore, you need to be in subjection, not only because of the wrath, but also for the sake of conscience. ⁶For this reason, you also pay taxes, because the authorities are ministers of God's service^d, always taking care of this purpose. ⁷And so, give to everyone as you owe: taxes to whom taxes are due; revenues to whom revenues are due; respect to whom respect is due; honor to whom honor is due!

Love, the fulfillment of the law - The day is near

⁸Do not owe anything to anyone, except to love one another; for whoever loves the other^e has fulfilled the law.

^a Deuteronomy 32:35

^b Proverbs 25:21-22

^c Or "servant"

^d Greek λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς

^e Greek ἀγαπῶν τὸν ἕτερον

⁹Indeed, these commandments (“You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,”^{ab} and whatever other commandments there are,) are all summed up in this very saying, “You shall love your neighbor as yourself.”^c ¹⁰Love does not harm a neighbor. Love therefore is the fulfillment of the law.

¹¹Do this, being aware of the time: it is already time for you to awaken from sleep, for salvation is now nearer to us than when we first believed! ¹²The night is far gone, and the day is near. Let us therefore throw off the works of darkness, and let us put on the armor of light. ¹³Let us walk decently, as in the day; not in parties and drunkenness, not in sexual immorality and lustful acts, and not in strife or jealousy. ¹⁴Instead, put on the Lord Jesus Christ and do not think how to satisfy the flesh and its lusts.

14

Mutual respect

Accept the one who is weak in faith, but not to enter into arguments over disputable matters. ²One has faith to eat all things while the weak eats only vegetables. ³The one who eats [everything] should not look down on the one who does not eat. The one who does not eat should not judge the one who eats because God has accepted him. ⁴Who are you who judge someone else’s servant? He stands or falls to his own master! Yes, that one will be made [able] to stand, because God has the power to make someone stand.

⁵One person considers that a [particular] day is more important [than the others]. Another thinks that every day is alike. Let each in his own mind be fully convinced^d. ⁶The one who observes the day should observe it ‘to the Lord’; and the one who does not observe it should do so ‘to the Lord’. The one who eats should eat ‘to the Lord’ because he gives thanks to God! Likewise, the one who does not eat should do so ‘to the Lord’ because such he [also] gives thanks to God! ⁷Indeed, we do not live selfishly and we do not die for ourselves. ⁸In fact, if we live, we live ‘to the Lord;’ or if we die, we die ‘to the Lord’. Therefore, whether we live or die, we belong to the Lord. ⁹It is for this purpose that Christ died, rose, and lived again, so that he might be Lord of both the dead and the living.

^a TR adds “You shall not give false testimony,”

^b Exodus 20:13-15,17; Deuteronomy 5:17-19,21

^c Leviticus 19:18

^d Or “assured”

^e Greek τῷ κυρίῳ

¹⁰But [as for] you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. ¹¹As it is written:

*'As I live,' says the Lord, 'every knee will bow to me;
Every tongue will confess to God.'*^a

¹²And so, each of us will give a personal account to God. ¹³Therefore, let us not judge one another any more. Instead, resolve that no one should put a stumbling block in his brother's way, or an occasion for falling.

¹⁴In the Lord Jesus, I know and I am convinced that nothing is unclean of itself. But to the one who considers anything to be unclean, to such a one it is unclean! ¹⁵Yet, if because of food your brother is grieved, you no longer walk in love. Do not destroy with your food the one for whom Christ died. ¹⁶Thus, do not let what is good to you become a cause of evil things being said^b, ¹⁷because the Kingdom of God is not [about] eating and drinking, but [it is about] righteousness, peace, and joy in the Holy Spirit. ¹⁸Certainly, whoever serves Christ in these things is acceptable to God and approved by all. ¹⁹And so, let us pursue things which cause peace, and things by which we may edify one another. ²⁰Do not overthrow God's work for the sake of food! All things indeed are clean; however it is evil for someone to create a stumbling block by eating. ²¹It is good to not eat meat, drink wine, or to do anything by which your brother stumbles, is offended, or is made weak.

²²Do you have faith? Have it to yourself before God. Blessed is the one who does not judge himself in what he approves. ²³But the one who doubts is condemned if by eating, it is not of faith. Whatever is not of faith is sin.

²⁴Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ according to the revelation of the mystery which has been kept secret through long ages ²⁵but is now revealed, and who by the Scriptures of the prophets (according to the commandment of the eternal God,) is made known for obedience of faith to all the nations; ²⁶to the only wise God, through Jesus Christ, be glory forever! Amen.^c

^a Isaiah (Isaiah) 45:23

^b Or "blaspheme, slander"

^c TR places verses 24-26 after Romans 16:24 as verses 25-27.

15

Endurance and encouragement

Now, we who are strong should bear the weaknesses of the weak, and not {just} please ourselves. ²Let each one of us please our neighbor for what is good, to be edifying to him. ³Even Christ did not please himself. But, as it is written, “The insults of those who insulted you fell on me.”^a ⁴For whatever things were written before were written for our instruction, so that through patience and through the Scriptures’ encouragement we might have hope. ⁵Now, may the God of endurance and encouragement grant you to be together of the same mind according to Christ Jesus, ⁶so that with one accord, you may with one mouth glorify the God and Father of our Lord Jesus Christ.

⁷Therefore, accept one another, even as Christ also accepted you,^b to the glory of God. ⁸Now, I say that Christ was made a servant of the circumcision for the truth of God, so that he might confirm the promises given to the fathers, ⁹and that the Gentiles might glorify God for his mercy. As it is written:

*Therefore, I will give you praise among the Gentiles,
And sing to your Name.^c*

¹⁰Again he says:

Rejoice, you Gentiles, with his people.^d

¹¹Again:

*Praise the Lord, all you Gentiles!
Let all the peoples praise him.^e*

¹²Again, Isaias (Isaiah) says:

*There will be the root of Jesse,
He who arises to rule over the Gentiles;
In him the Gentiles will hope!^f*

¹³Now, may the God of hope fill you with all joy and peace in believing, so that you may abound in hope and in the power of the Holy Spirit.

^a Psalm 69:9 / 68 LXX

^b TR reads “us” instead of “you”

^c 2 Samuel 22:50; Psalm 18:49 / 17 LXX

^d Deuteronomy 32:43

^e Psalm 117:1 / 116 LXX

^f Isaias (Isaiah) 11:10

Paul's ministry and plans

¹⁴I myself am also convinced about you, my brethren, that you are full of goodness, filled with all knowledge, able also to instruct others. ¹⁵But I write all the more boldly to you, as reminding you, because of the grace that was given to me by God, ¹⁶that I should be a servant of Christ Jesus to the Gentiles. I should serve as a priest the Good News of God, so that the offering up of the Gentiles might become acceptable, sanctified by the Holy Spirit^a. ¹⁷I have my boasting in Christ Jesus in things pertaining to God ¹⁸because I will not dare to speak of anything except of what Christ has worked through me. This is for the obedience of the Gentiles, by word and deed, ¹⁹in the power of signs and wonders, in the power of God's Spirit. And so, from Jerusalem, and as far as Illyricum, I have fully preached the Good News of Christ. ²⁰Yes, I have made it my goal to preach the Good News where Christ was not already called upon, in order not to build on someone else's foundation. ²¹But, as it is written:

*Those to whom no news of him came will see.
Those who have not heard will understand.^b*

²²For this reason, I was hindered many times from coming to you. ²³But now, since I no longer have any place in these regions and since I had for many years a longing to come to you, ²⁴I [write that I] will come to you whenever I travel to Spain, in order to be helped on my way there by you, and first of all to enjoy your company for a while. ²⁵But now, I want you to know that I am going to Jerusalem, ministering to the saints. ²⁶It has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. ²⁷Yes, it has been their good pleasure, as they are in debt to them. For if the Gentiles have been made partakers of their spiritual things, they owe it to them to be of service in material things. ²⁸After I accomplish this and deliver this harvest to them, I will go to Spain by your way. ²⁹I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

³⁰Now I beg you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me, ³¹so that I may be delivered from those who are disobedient in Judea and so that my service for Jerusalem may be acceptable to the saints. ³²[Pray also] that I may come to you in joy by the will of God, and together with you, find rest. ³³May the God of peace be with you all! Amen.

^a Compare epiclesis: "for the precious gifts now offered and sanctified"

^b Isaiah (Isaiah) 52:15

16

Greetings

I commend to you Phoebe, our sister, who is a servant^a of the Church that is at Cenchreae, ²so that you receive her in the Lord in a way worthy of the saints. Also, may you assist her in whatever matter she may need from you, for she has been a benefactor to many, including myself.

³Greet Prisca and Aquila, my fellow-workers in Christ Jesus, ⁴who risked their own lives for my sake. I give thanks to them and with me all the Churches of the Gentiles. ⁵Greet the Church that is in their house and Epäenetüs, my beloved, who is the first fruits of Achaia to Christ. ⁶Greet Mary, who labored much for us. ⁷Greet Andronicus and Junia, my relatives and fellow-prisoners who are outstanding among the apostles, who also were in Christ before me. ⁸Greet Amplias, my beloved in the Lord. ⁹Greet Urbanus, our fellow-worker in Christ, and Stachys, my beloved. ¹⁰Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. ¹¹Greet Herodion, my relative. Greet those of the household of Narcissus, who are in the Lord. ¹²Greet Tryphaena and Tryphosa, who work hard in the Lord. Greet Persis, the beloved, who has labored much in the Lord. ¹³Greet Rufus, the chosen in the Lord, and his mother, a mother to me as well. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, Olympas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. The Churches of Christ greet you.

¹⁷Now I beg you, brethren, watch out for those who are causing divisions and occasions of stumbling, contrary to the doctrine which you learned. Stay away from them! ¹⁸Such people do not serve our Lord Jesus Christ, but their own belly. By their smooth and flattering speech, they deceive the hearts of the innocent.

¹⁹Indeed, your obedience has become known to all and I rejoice over you. I desire to have you wise in what is good, but innocent in what is evil^b. ²⁰And the God of peace will quickly crush Satan under your feet. May the grace of our Lord Jesus Christ be with you!

²¹Timothy, my fellow-worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. ²²I, Tertius^c, who write the letter, greet you in the Lord. ²³Gaius, my host and host of the whole Church, greets you. Erastus,

^a Or possibly "deacon", "deaconess"

^b Compare Matthew 10:16

^c Tertius is here named as secretary or *amanuensis* of this Pauline epistle.

the treasurer of the city, greets you, as does Quartus, the brother. ²⁴The grace of our Lord Jesus Christ be with you all! Amen.^{25a}

^a TR places Romans 14:24-26 at the end of Romans instead of at the end of chapter 14, and numbers these verses 16:25-27. CT omits verse 24

1 CORINTHIANS

(ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α')

1

Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, ²to the Church of God which is at Corinth. [You are] those who are sanctified in Christ Jesus, called to be saints, with all those who call upon the Name of our Lord Jesus Christ in every place, both theirs and ours: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I always give thanks to my God concerning you, for the grace of God which was given to you in Christ Jesus; ⁵that in everything you have been enriched in him, in all [manner of] speech and knowledge; ⁶even as the testimony of Christ was confirmed in you. ⁷And so, you lack no gift as you wait for the revelation of our Lord Jesus Christ; ⁸who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. ⁹God is faithful, through whom you were called into the fellowship^a of his Son, Jesus Christ, our Lord.

Divisions in the Church

¹⁰Now I beg you, brethren, through the Name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and opinion^b. ¹¹As it is, those who are from Chloe's household have informed me concerning you my brethren, that there are quarrels among you. ¹²Now I mean this: that each one of you says, "I follow Paul," "I follow Apollos," "I follow Kephas," or, "I follow Christ." ¹³Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴I thank God that I baptized none of you, except Crispus and Gaius, ¹⁵so that no one should say that I baptized you into my own name. ¹⁶(I also baptized the household of Stephanas; besides them, I do not know whether I baptized any other.)

The cross of Christ – No boasting

¹⁷Indeed, Christ did not send me to baptize but to preach the Good News - not in wisdom of words, so that the cross of Christ would not be made void.

^a Greek κοινωνίαν (communion, partnership, a close mutual relationship)

^b Or "judgment, decision"

¹⁸For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God. ¹⁹As it is written:

*I will destroy the wisdom of the wise,
I will bring the discernment of the discerning to nothing.^a*

²⁰Where is the wise? Where is the expert of the law? Where is the debater of this world? Has not God ridiculed the wisdom of this world? ²¹Since in God's wisdom, the world through its 'wisdom' did not know God, it was God's good pleasure through the foolishness of the preaching to save those who believe. ²²Jews ask for signs and Greeks seek after wisdom, ²³but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks. ²⁴However, to those who are called, (both Jews and Greeks), Christ is the power of God and the wisdom of God, ²⁵because God's 'foolishness' is wiser than human wisdom, and the weakness of God is stronger than human strength. ²⁶Consider your calling, brethren, that not many [among you] were wise according to the flesh, not many powerful, and not [many] of noble birth. ²⁷Nevertheless, God chose the foolish things of the world to put to shame those who are 'wise'. [Yes], God chose the weak things of the world in order to put to shame the things that are strong. ²⁸God also chose the lowly things of the world, the things that are despised, and the things that are not, so that he might bring to nothing the things that are; ²⁹so that no flesh should boast before God. ³⁰But by God's doing, you are in Christ Jesus, who was made to us wisdom from God, as well as righteousness, sanctification, and redemption; ³¹so that, according as it is written, "He who boasts, let him boast in the Lord."^b

2

God's Wisdom - The Spirit of God

When I came to you, brethren, I did not come with excellence of speech or wisdom, proclaiming to you the testimony of God. ²Indeed, I resolved not to know anything among you, except Jesus Christ, and him crucified. ³I was with you in weakness, in fear, and in much trembling.^c ⁴My speech and my preaching were not in persuasive words of human^d wisdom but in demonstration of the Spirit and of power, ⁵so that your faith would not stand by human wisdom but in the power of God. ⁶However, we [do] speak wisdom among those who are full grown; yet it is a wisdom 'not of

^a Isaias (Isaiah) 29:14

^b Jeremiah 9:24

^c Or "anguish"

^d CT omits "human"

this world', nor of the rulers^a of this world, who are coming to nothing. ⁷Instead, we speak God's wisdom in a mystery, the wisdom that was hidden, which God had foreordained before the ages for our glory, ⁸[a wisdom] which none of the rulers of this world recognized. For if they had recognized^b this wisdom^c, they would not have crucified the Lord of glory^d! ⁹But as it is written:

*Things which an eye did not see, and an ear did not hear,
Which did not enter into the heart of man,
These God has prepared for those who love him.^e*

¹⁰But God revealed these things to us through the Spirit, because the Spirit searches all things, yes, [even] the deep things of God. ¹¹For what human being knows what is truly human except the human spirit that is within? Likewise, no one truly comprehends the things of God except the Spirit of God. ¹²However, we have received, not the spirit of the world, but the Spirit which is from God, so that we might know the things that were freely given to us by God. ¹³These are the things we proclaim, not in words which human wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with [other] spiritual things. ¹⁴Now, the natural^f person does not receive the things of God's Spirit because for they are foolishness to him, and such a person cannot know these things because they are spiritually discerned. ¹⁵On the other hand, the spiritual person discerns all things and is not subject to mere human opinions^g. ¹⁶"For who has known the mind of the Lord, that he should instruct him?"^h But we have the mind of Christ!

3

God's co-workers – Spiritual living

Brethren, I could not speak to you as to spiritual persons, but as to carnal ones - infants in Christ. ²I fed you with milk, not with meat, because you were not yet ready. Indeed, you are not even ready now ³because you are still carnal. As long as there is jealousy, strife, and factions among you, are you not carnal, walking according to human ways? ⁴When one says, "I

^a Or "manuscripts"

^b Or "known"

^c Greek "it"

^d See Psalm 24:7-8 / 23 LXX

^e Isaias (Isaiah) 64:4

^f Or "unspiritual"

^g Or "judgments"

^h Isaias (Isaiah) 40:13

follow Paul,” and another, “I follow Apollos,” are you not carnal? ⁵Who then is Apollos, and who is Paul, if not servants through whom you believed; and each as the Lord gave to him? ⁶I planted, Apollos watered, but [it is] God [who] made it grow! ⁷And so, neither the one planting nor the one watering is anything; only God makes it grow. ⁸Now the one planting and the one watering are the same, but each will receive a personal reward according to his own labor. ⁹Indeed, we are God’s co-workers! You are God’s field^a, God’s building. ¹⁰According to the grace of God which was given to me, as a wise master builder, I laid a foundation, and another builds on it. But let everyone be careful how he builds on it! ¹¹As it is, no one can lay any other foundation than the one that has [already] been laid, which is Jesus Christ. ¹²But as one builds on that foundation with gold, silver, precious stones, wood, hay, or stubble; ¹³each person’s work will be revealed. Certainly, the Day will make it manifest, because it is revealed in fire; and the fire will test everyone’s work. ¹⁴If what someone has built on the foundation remains, then a reward shall be received. ¹⁵[On the other hand], if someone’s work is burned, it will be lost, but that person shall be saved, as through fire.

¹⁶Do you not know that your bodies are a sanctuary of God, and that God’s Spirit lives in you? ¹⁷If anyone destroys God’s sanctuary, God will destroy him because God’s sanctuary is holy, and this is what you are! ¹⁸Let no one deceive himself: if anyone thinks that he is wise among you in this world, let him become a fool, so that he may become wise. ¹⁹For the wisdom of this world is foolishness with God. As it is written, “He has taken the wise in their craftiness.”^b ²⁰And also, “The Lord knows the reasoning of the wise, that it is worthless.”^c ²¹Therefore, let no one boast in human beings! All things are yours, ²²whether Paul, or Apollos, or Kephass^d, or the world, or life, or death, or things present, or things to come. All belong to you, ²³and you belong to Christ, and Christ belongs to God^e.

4

Stewards of God’s mysteries – Paul’s example

And so, let everyone think of us as Christ’s servants, and stewards^f of God’s mysteries. ²Moreover, it is required of stewards that they be found faithful!

^a Or “farming”

^b Job 5:13

^c Psalm 94:11 / 93 LXX

^d Peter

^e Or “Christ is God’s”

^f Or “guardians, keepers”

³But as far as I am concerned, it is a very small thing that I should be judged by you, or according to human judgment. Yes, I do not [even] judge my own self, ⁴for I know nothing against myself. Yet, I am not justified by this, but the one who judges me is the Lord. ⁵Therefore, judge nothing before the time, [that is] until the Lord comes. He will bring to light the hidden things of darkness and reveal the motives of every heart. Then, each person will receive due praise from God.

⁶Brethren, I have figuratively applied these things to myself and Apollos for your benefit, so that in us you might learn the meaning of 'not beyond the things which are written', so that none of you will be puffed up against another. ⁷Indeed, who makes you different^a? And what do you have that you have not received? But if you received it, why do you boast as if you had not received it? ⁸[But] you are already filled! You have already become rich and you have come to rule apart from us! Yes, and I wish that you would really be rulers, so that we also might reign with you. ⁹I think that God has displayed us, the apostles, last of all, like men sentenced to death, because we are made a spectacle to the world, both to angels and people. ¹⁰We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor. ¹¹Even to this present hour, we hunger and thirst, we are naked, beaten and [we] wander from place to place! ¹²We work hard, with our own hands. When people curse us, we bless [in return]. When we are persecuted, we endure. ¹³When we are defamed, we try to conciliate. We are made as the filth of the world, as the dirt wiped off by all, even until now. ¹⁴I do not write these things to shame you, but to admonish you as my beloved children. ¹⁵For although you have ten thousand tutors in Christ, yet [you do] not [have] many fathers. For in Christ Jesus, I became your father through the Good News. ¹⁶I beg you therefore, be imitators of me. ¹⁷For this reason, I have sent Timothy to you, my beloved and faithful child in the Lord. He will remind you of my ways which are in Christ, even as I teach everywhere in every Church. ¹⁸Now, some of you, thinking that I am not coming to you, have become arrogant. ¹⁹But I will come to you shortly, if the Lord wills! Then I will find out not so much what these arrogant people say, but what power they have. ²⁰For the Kingdom of God is not in speech, but in power. ²¹What do you desire? Shall I come to you with a rod, or in love and a spirit of gentleness?

^a Or "superior"

5

A case of sexual immorality

It is actually reported that there is sexual immorality among you, and a kind as does not even occur among the Gentiles, [namely] that someone has his father's wife! ²And you are arrogant! Should you not rather have mourned, so that whoever has done this would have been removed from among you? ³For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged the man^a who has done this thing! ⁴In the Name of our Lord Jesus Christ, when you are gathered together, and with my spirit, with the power of our Lord Jesus Christ, ⁵you are to hand over such a person to Satan for the destruction of the flesh, so that the spirit may be delivered^b in the day of the Lord Jesus.

⁶Your self-satisfaction is not good. Do you not know that a little yeast leavens the whole lump? ⁷Purge out the old yeast, so that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. ⁸Therefore, let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹I wrote to you in my letter to have no fellowship with those who are immoral; ¹⁰yet I did not mean with the immoral people of this world, or with those who are greedy, dishonest, or idolaters; or else you would have to leave the world! ¹¹But as it is, I wrote to you not to associate with anyone who is called a brother^c who is a sexual sinner, or greedy, or an idolater, or a slanderer, or a drunkard, or someone dishonest. [In fact], do not even eat with such a person! ¹²For what do I have to do with judging those who are outside? Do you not judge those who are within? ¹³But those who are outside, God judges.

"Put away the wicked man from among yourselves!"^d

6

Lawsuits among Christians

Now, how can any of you dare go to court before the unrighteous (and not before the saints) when there is a matter against a neighbor? ²Do you not know that the saints will judge the world? And if the world is [to be]

^a Greek "him"

^b Or "saved, rescued"

^c Or "a brother or sister"

^d Deuteronomy 17:7; 19:19; 21:21; 22:21; 24:7

judged by you, are you unworthy to judge the smallest matters? ³Do you not know that we will judge angels? How much more, then, things that pertain to this life?

⁴And now, if you need to judge things pertaining to this life, why do you place yourselves under judges who are of no account in the Church? ⁵I say this to move you to shame. Is there not even one wise man among you who would be able to decide between his brothers? ⁶But [I hear of] lawsuits among the brethren, and that in front of unbelievers! ⁷This is already a fault in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? ⁸No, but you yourselves do wrong and defraud, and [you do] that against your brethren!

Immorality

⁹Or do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor sodomites,¹⁰nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers, will inherit the Kingdom of God.

¹¹Some of you used to be like that, but you were washed, but you were sanctified, you were justified in the Name of the Lord Jesus, and in the Spirit of our God^a. ¹²[You say:] "All things are lawful for me, but not all things are beneficial". "All things are lawful for me," but I will not be brought under the power of anything. ¹³"Food is for the stomach, and the stomach is for food," but God will bring to nothing both of these. However, the body is not for sexual immorality, it is for the Lord; and the Lord is [made] for the body. ¹⁴Now God raised up the Lord, and will also raise us up by his power. ¹⁵Do you not know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be! ¹⁶Or do you not know that he who is joined to a prostitute is one body? For God says, "The two will become one flesh."^b ¹⁷But whoever who is joined to the Lord is one spirit. ¹⁸Flee sexual immorality! "Every sin that a person can do is outside the body," but whoever commits sexual immorality sins against his own body. ¹⁹Or do you not know that your body is a sanctuary of the Holy Spirit which dwells in you, and which you have from God? You are not your own! ²⁰You were bought with a price! Therefore, glorify God in your body and in your spirit, which belong to God^c.

^a Compare with the Orthodox rite of Baptism and Chrismation.

^b Genesis 2:24

^c CT omits "and in your spirit, which belong to God"

About marriage and marital relations

Now, concerning the matters you wrote to me about: 'it is good for a man not to touch a woman'. ²However, to avoid sexual immorality, let each man have his own wife, and let each woman have her own husband. ³Let the husband render to his wife the affection due to her, and likewise the wife to her husband. ⁴The wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does! ⁵Do not deprive one another, unless it is by consent and for a season, so that you may give yourselves to fasting and prayer. Then come together again, so that Satan may not tempt you because of your lack of self-control.

⁶Nevertheless, I say this by way of concession, not as a command. ⁷Indeed, I wish that everyone would be like me. However each person has his own gift from God, one of this kind, and another of that kind. ⁸But I say this to those who are unmarried and to widow^as as well: it is good for them if they remain as I am. ⁹But if they do not have self-control, let them marry. Indeed, it is better to marry than to burn. ¹⁰But to those who are married, I command (not I, but the Lord) that the wife should not leave her husband ¹¹(but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband should not leave his wife.

¹²As for other cases, I (not the Lord) say this: if any brother has an unbelieving wife, and if she is content to live with him, let him not leave her. ¹³[Likewise,] the woman who has an unbelieving husband who is content to live with her should not leave her husband. ¹⁴This is because the unbelieving husband is sanctified in his wife, and the unbelieving wife is sanctified in her husband. Otherwise your children would be unclean, but in fact, they are holy. ¹⁵Yet, if the unbeliever decides to leave, let there be separation. The brother or sister is not under constraint^b in such cases, but God has called us in peace. ¹⁶For how do you know, wife, if you will save your husband? Or how do you know, husband, if you will save your wife?

Each person's state of life

¹⁷ However that may be, let each of you lead the life as the Lord has assigned, to which God called you. This is what I command in all the Churches.

^a Or "widowers"

^b Or "bondage", "is not bound"

¹⁸Was anyone called when he was circumcised? Let him not become uncircumcised! Was anyone called when he was not circumcised? Let him not be circumcised! ¹⁹Circumcision is nothing, and uncircumcision is nothing: what matters is the keeping of the God's commandments. ²⁰Let each man stay in that calling in which he was called. ²¹Were you called when you were a slave? Do not let that bother you, but if you get an opportunity to become free, use it. ²²Anyone who was called in the Lord while being a slave is a free human being who belongs to the Lord. Conversely, whoever was called while free is a slave of Christ. ²³You were bought with a price! Do not become slaves of [other] human beings. ²⁴Brethren, let everyone, in whatever condition he was called, stay in that condition with God.

Advice to virgins and widows

²⁵Now, concerning virgins, I have no commandment from the Lord, but I give my opinion^a as one who has obtained mercy from the Lord so as to be trustworthy. ²⁶I think that it is good, (in view of the present distress,) for a man to remain as he is. ²⁷Are you bound to a wife? Do not seek to be freed. Are you free from a wife? Do not seek a wife. ²⁸But if you do marry, you have not sinned. If a virgin marries, she has not sinned. Yet, those [who marry] will have tribulations in the flesh, and I want to spare you. ²⁹Yet, I say this, brethren: the time is short, and from now on, both those who have wives may be as though they had none; ³⁰and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; ³¹and those who use the world, as not using it to the fullest. The reason is that the outward form of this world is fading away. ³²However, I desire that you should be free from [such] cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord. ³³But he who is married is concerned about the things of the world, how he may please his wife. ³⁴There is also a difference between a wife and a virgin: the virgin cares about the things of the Lord, so that she may be holy both in body and spirit. But a married woman cares about the things of the world - how she may please her husband. ³⁵I say this for your own benefit; not that I may ensnare you, but [aiming] for what is appropriate, so that you may serve the Lord without distraction. ³⁶Nevertheless, if any man thinks that he is behaving inappropriately toward his virgin^b, if she has past the flower of her age, and if it is required, let him do what he desires: he does not sin, let them marry. ³⁷But for he who stands steadfast in his heart, having no necessity, but

^a Or "judgment"

^b This seems to be a reference to a Christian man who was betrothed to a virgin with the intention to remain in a non-physical relationship, perhaps in imitation of St. Joseph and the Theotokos.

having control over his own heart to keep his virginity: he does well. ³⁸And so, both he who marries his [betrothed] virgin does well, and he who does not does better.

³⁹A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, [but] only in the Lord. ⁴⁰In my judgment, she is happier if she stays as she is, and I think that I too have the Spirit of God...

8

Concerning things sacrificed to idols

Now, concerning things sacrificed to idols: we know that we all have knowledge. Knowledge makes arrogant, but love builds up. ²But if anyone thinks that he knows anything, he does not yet know as he should know. ³But if anyone loves God, such a person is known by him. ⁴Therefore, concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is only one God. ⁵For although there are [many] things called “gods,” in the heavens or on earth; and there are many [so-called] “gods” and many “lords”. ⁶Yet, to us, there is one God, the Father, from whom all things are; and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him. ⁷However, such knowledge is not found in everyone. There are some who eat things sacrificed to an idol with awareness of the idol, and their conscience (being weak) is defiled. ⁸But food will not commend us to God. If we do not eat, we are not worse; and if we do eat, we are not better! ⁹However, be careful that your freedom may never become a stumbling block to the weak. ¹⁰For if someone sees you who have knowledge sitting in an idol’s temple, will not this person’s conscience, if weak, be emboldened to eat things sacrificed to idols? ¹¹And thus, through your knowledge, the weak one perishes, even the brethren for whose sake Christ died. ¹²And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ! ¹³Therefore, if food causes my brethren to stumble, I will never ever eat meat, so that I may not cause my brethren to stumble.

9

Paul’s apostleship – His rights

Am I not free? Am I not an apostle? Have not I seen Jesus Christ, our Lord? Are you not my work in the Lord? ²If to others, I am not an apostle, yet at least for you I am one! You are the seal of my apostleship in the Lord. ³My defense to those who question me is this: ⁴Have we no right to

eat and to drink? ⁵Do we not have the right to take along a sister – a wife^a – even as the rest of the apostles, and the brothers^b of the Lord, and Kephas? ⁶Or is it only Barnabas and I who are obliged to work? ⁷What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock, and does not drink from the flock’s milk? ⁸Do I speak these things according to human ways? Does not the law say the same thing as well? ⁹For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.”^c Is it for the oxen that God shows cares, ¹⁰or does he say these things for our benefit? Yes, it was written for us, because whoever plows should plow with hope, and whoever threshes with hope should have a share of his hope. ¹¹If we sowed to you spiritual things, is it [such] a great thing if we reap your material things?

¹²If others partake of this right over you, should we not even more? Nevertheless, we did not use this right, but we bear all things, so that we may cause no hindrance to the Good News of Christ. ¹³Do you not know that the ministers in the temple get their food from the temple, and that those who serve at the altar have their share from the altar? ¹⁴Even so, the Lord ordained that those who proclaim the Good News should live from the Good News. ¹⁵But I have used none of these things, and I do not write these things so that it may be done so in my case. As it is, I would rather die than to see anyone make my boasting void! ¹⁶Indeed, if I preach the Good News, I have nothing to boast about! This necessity is placed on me: woe unto me, if I do not preach the Good News! ¹⁷For if I do this of my own will, I have a reward, but if it is not of my own will, then I have a stewardship entrusted to me. ¹⁸What then is my reward? That, when I preach the Gospel^d, I may present the Good News of Christ for free, in order not to abuse my authority in the Good News.

All things to all people

¹⁹For although I was free from all, I brought myself in obedience to all, so that I might gain even more. ²⁰To the Jews I became as a Jew, so that I might win over the Jews. To those who are under the law, [I became] as under the law, so that I might gain those who are under the law. ²¹To those who are without law, [I became] as one without law (not being without law toward God, but under law toward Christ), so that I might win those who are without law. ²²To the weak I became as weak, that I might gain the weak. I have become all things to all people, so that I may by all means

^a Greek ἀδελφὴν γυναῖκα

^b See Appendix E

^c Deuteronomy 25:4

^d Or “Good News”

save some. ²³Now, I do this for the sake of the Good News, so that I may be a joint partaker of it. ²⁴Do you not know that those who run in a race run with everyone else, but only one receives the prize? Run like that, in order to win! ²⁵Everyone who competes in the games exercises self-control in all things. Now, they do it in order to receive a corruptible crown, but we [seek] an incorruptible crown. ²⁶This is how I run, not without certainty. This is how I fight, not beating the air, ²⁷but I chastise my body and bring it into submission, in fear that after having preached to others, I myself should be disqualified.

10

Warnings from the Old Testament

Now, I do not want you to be ignorant, brethren, that our forefathers were all under the cloud: all passed through the sea; ²and they were all baptized into Moses in the cloud and in the sea. ³They all ate the same spiritual food ⁴and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ. ⁵However, God was not well pleased with most of them because they were struck down in the wilderness. ⁶Now these things were written as examples for us, so that we may not lust after evil things, as they also lusted. ⁷Do not become idolaters, as some of them were. As it is written, “The people sat down to eat and drink, and rose up to play.”^a ⁸Let us not commit sexual immorality, as some of them did, and in one day twenty-three thousand fell! ⁹Let us not put the Lord to the test, as some of them did, and they perished by the poisonous snakes. ¹⁰Let us not grumble either, as some of them did, and they were killed by the destroying angel. ¹¹Now, all these things happened to them as an example and they were written for our instruction, since the ends of the ages^b have come on us. ¹²Therefore, let the one who thinks he is standing be careful not to fall.

¹³No temptation has come to you that is not common to everyone. God is faithful: he will not allow you to be tempted beyond what you are able to resist, but with the temptation he will also create a way to escape, so that you may be able to endure it.

The cup and bread – Against idolatry

¹⁴Therefore, my beloved, flee from idolatry. ¹⁵I speak [to you] as to people that have common sense. Judge what I say: ¹⁶The cup of blessing which we

^a Exodus 32:6

^b Greek τέλη των αιώνων

bless, is it not a sharing^a in the blood of Christ? The bread which we break, is not it a sharing^b in the body of Christ? ¹⁷Because there is one loaf of bread, we, who are many, are one body because we all partake of the one loaf of bread. ¹⁸Consider Israel according to the flesh: is it not true that those who eat the sacrifices participate in the altar?

¹⁹What am I saying then: that something sacrificed to idols is meaningful^c, or that an idol is anything? ²⁰[No], but I say that the things which the Gentiles sacrifice, they sacrifice to demons, not to God, and I do not want you to have fellowship with demons. ²¹You cannot drink from the cup of the Lord and also from the cup of demons. You cannot partake of the table of the Lord and of the table of demons as well. ²²Or do we [want to] provoke the Lord to jealousy? Are we stronger than he? ²³“All things are lawful for me,” but not all things are profitable. “All things are lawful for me,” but not all things build up. ²⁴We should not seek our own good, but our neighbor’s good.

Issues of conscience

²⁵You may eat whatever is sold at the market^d, asking no question for the sake of conscience, ²⁶for “the earth is the Lord’s, and its fullness.”^e ²⁷If you are invited for a meal by an unbeliever (and if you are inclined to accept), eat whatever is set before you, asking no questions for the sake of conscience^f. ²⁸But if anyone says to you, “This was offered to idols,” do not eat it for the sake of the one who told you, and for the sake of conscience,^g for “the earth is the Lord’s, and all its fullness.” ²⁹I say conscience, not your own, but the other’s conscience. But why is my freedom judged by someone else’s conscience? ³⁰If I partake with gratefulness, why am I denounced for what I give thanks for? ³¹And so, whether you eat, or drink, or whatever [else] you do, do it all to the glory of God. ³²Give no occasions for stumbling, either to Jews, or to Greeks, or to the Church of God; ³³even as I also [attempt to] please everyone in all things, not seeking my own profit, but the profit of many, so that they may be saved.

11

Be my imitators, even as I imitate Christ.

^a Or “communion, participation”

^b Or “communion, participation”

^c Literally “is anything”

^d Technically “meat market”

^e Psalm 24:1 / 23 LXX

^f Or “awareness”

^g CT omits the end of this verse

Headship – Discipline in the assembly

²Now I praise you, brethren, that you remember me in all things, and hold firm to the traditions as I delivered them to you. ³But I desire you to know that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God. ⁴Every man praying or prophesying with his head covered dishonors his head. ⁵But every woman praying or prophesying with her head unveiled dishonors her head, and it is as if she were shaved. ⁶Indeed, if a woman does not wear a head covering^a, she should be shaved; and if it is shameful for a woman to be shorn or shaved, then let her be covered. ⁷Certainly, a man should not have his head covered, because he is the image and glory of God, but woman is the glory of man. ⁸Man is not from woman, but woman from man; ⁹for man was not created for the woman, but woman for the man. ¹⁰For this cause, a woman should have a sign of authority on her head, because of the angels.

¹¹Nevertheless, in the Lord, a woman is not independent from the man or a man independent from the woman. ¹²For as woman came from man, so a man also comes [to life] through a woman; but all things are from God. ¹³Judge for yourselves: is it appropriate that a woman pray to God unveiled? ¹⁴Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, ¹⁵but if a woman has long hair, it is a glory to her, because her hair is given to her as a covering. ¹⁶But if anyone wishes to dispute these things, we have no other custom, and neither do God's Churches.

¹⁷Yet, in giving you this command, I do not praise you, as you come together not for the better but for the worse. ¹⁸First of all, when you come together as Church, I hear that divisions take place among you, and I partly believe it. ¹⁹Indeed, there must also be factions^b among you, so that those who are approved may be revealed among you. ²⁰As it is, when you gather together, it is not the Lord's supper that you eat, ²¹because each one takes his own supper first^c! One is hungry, and another is drunk! ²²Do you not have houses where you can eat and drink? Or do you despise God's Church, and put to shame those who have nothing? What shall I tell you? Shall I praise you? In this, I do not praise you.

Tradition of the Lord's Supper – Unworthy communion

²³For I received from the Lord what also I delivered to you, that the Lord Jesus on the night in which he was betrayed, took bread. ²⁴When he had

^a Or "is not covered"

^b Greek ἀίρεσις

^c Or perhaps "without waiting for everyone"

given thanks, he broke it, and said, “Take, eat^a. This is my body, which is broken^b for you. Do this in memory of me.” ²⁵Likewise, he also took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me.” ²⁶For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. ²⁷Therefore, whoever eats this bread or drinks the Lord’s cup in a manner unworthy of the Lord will be guilty of the body and blood of the Lord. ²⁸But let everyone do a self-examination, and then eat the bread and drink from the cup. ²⁹For whoever eats and drinks unworthily^c eats and drinks judgment to himself, if such a one does not discern the body of the Lord^d. ³⁰For this reason, many among you are weak and sick, and many have fallen asleep. ³¹If we discerned ourselves, we would not be judged, ³²but when we are judged, we are chastised by the Lord, so that we may not be condemned with the world. ³³Therefore, my brethren, when you come together for the Meal, wait for one another. ³⁴But anyone who is hungry should eat at home, in fear that your coming together might be for judgment. Other matters, I will set in order when I come.

12

The works of the Spirit

Now concerning spiritual [gifts^e], brethren, I do not want you to be ignorant. ²You know that when you were Gentiles, you were enticed and led away to those mute idols. ³Therefore, I want you to understand that no one speaking by God’s Spirit can say, “Jesus is accursed.” No one can say, “Jesus is Lord,” except by the Holy Spirit. ⁴Now, there are various kinds of gifts, but it is the same Spirit. ⁵There are various kinds of service, and the same Lord. ⁶There are various kinds of works, but it is the same God who works all things in all. ⁷But to each one, the manifestation of the Spirit is given for the benefit of all. ⁸To one, the word of wisdom is given through the Spirit, and to another, the word of knowledge, [both] according to the same Spirit. ⁹To another faith [is given] by the same Spirit and to yet another gifts of healings, [both] by the same Spirit. ¹⁰To another it is given to work miracles and to another prophecy. Another receives the discerning of spirits, another different kinds of tongues and another [yet] the interpretation of tongues. ¹¹But it is the one and same Spirit who works all of these, distributing to each one individually as he intends.

^a CT omits “Take, eat”

^b CT omits “which is broken”

^c CT omits “unworthily”

^d CT omits “of the Lord”

^e Greek τῶν πνευματικῶν (or “spiritual things”)

One and many

¹²Just as the body is one and yet has many members, and all the members of the body (though many,) form one body; so also is Christ. ¹³For in one Spirit we were all baptized into one body, both Jews and Greeks, slaves or free; and we were all given the one Spirit to drink. ¹⁴For the body is not one member, but many. ¹⁵If the foot would say, "Because I am not the hand, I am not part of the body," it would still be part of the body. ¹⁶If the ear would say, "Because I am not the eye, I am not part of the body," it would still be part of the body. ¹⁷If the whole body were an eye, where would the hearing be? Or if the whole body were hearing, where would the smelling be? ¹⁸But now, God has set the members of the body, each one of them, just as he desired. ¹⁹If they were all one member, where would the body be? ²⁰But now, they are many members, but [still] one body. ²¹The eye cannot tell the hand, "I have no need of you," or again the head to the feet, "I have no need of you." ²²In fact, the members of the body which seem to be weaker are indispensable! ²³The members of the body which we think less honorable, we clothe with greater honor while our less respectable members are treated with greater respect, ²⁴although our more presentable parts have no such need. But God put the body together, giving more abundant honor to the inferior part, ²⁵so that there should be no division in the body. Instead, the members should have the same care for one another. ²⁶When one member suffers, all the members suffer with it, and when one member is honored, all the members rejoice with it.

²⁷Now you are the body of Christ, and members individually. ²⁸God has appointed some in the Church as follows: first apostles, second prophets, third teachers, then wonderworkers, also those having gifts of healing, those able to help others, those with gifts of administration^a, and those with different kinds of tongues. ²⁹However, are all apostles? Are all prophets? Are all teachers? Are all miracle workers? ³⁰Do all have gifts of healings? Do all speak with various languages? Do all interpret? ³¹But earnestly desire the best gifts. Moreover, I [will] show you a most excellent way.

13***The way of love***

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. ²If I have the gift of prophecy and know all mysteries and have all knowledge; and if I have all faith, so as to move mountains, but if I do not have love; I am nothing. ³If I

^a Or "governance"

give out all my goods to feed the poor, and give my body to be burned^a but do not have love, it profits me nothing.

⁴Love is patient and is kind; love does not envy. Love does not brag, it is not proud, ⁵it does not behave inappropriately, it does not seek its own way. [Love] does not take offence and does not keep track of evil, ⁶it does not rejoice in unrighteousness, but rejoices with the truth. ⁷[Love] bears all things, believes all things, hopes all things, endures all things. ⁸Love never fails.

But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will pass away. ⁹For we know [only] in part, and we prophesy [only] in part; ¹⁰but when what is complete comes, then what is incomplete will be done away with. ¹¹When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become full-grown, I have put away childish things. ¹²For now, we see in a mirror, dimly^b, but then we shall see face to face. Now, I know [only] in part, but then, I will know fully, even as I have been fully known. ¹³But now, faith, hope, and love remain: these three, and the greatest of these is love.

14

About tongues and prophecy: personal and communal edification

Pursue love, and eagerly desire spiritual gifts, especially so that you may prophesy. ²For whoever speaks in another tongue speaks not to human beings, but to God; and no one understands, but in the Spirit such a one speaks mysteries. ³Whoever prophesies speaks to others for their edification, exhortation, and consolation. ⁴Whoever speaks in another tongue edifies himself [only], but the one who prophesies edifies the Church. ⁵Now, I desire to have all of you speak in other tongues, and even more that you would prophesy. For the one who prophesies is greater than the one who speaks in tongues, unless the one who speaks in tongues also interprets, so that the Church may be edified.

⁶But now, brethren, if I come to you speaking in tongues, what profit is there for you unless I speak either by way of revelation, knowledge, prophesying, or teaching? ⁷Consider things without life but giving a voice, such as a pipe or a harp: if they did not give a distinction in the sounds, how would anyone know what is being played? ⁸For if the trumpet gave an uncertain^c sound, who would prepare for war? ⁹It is the same with you: if

^a Or "give my body to hardship"

^b Or "darkly, imprecisely"

^c Or "muted"

you do not utter words easy to understand, how will people understand what is spoken? For you would be speaking into the air! ¹⁰As it is, there are many kinds of sounds in the world, and none of them is without meaning. ¹¹But if I do not know the meaning of the sound, I would be as a foreigner to the one speaking [in tongues] and vice-versa. ¹²And so with you, since you are eager for spiritual gifts, try to excel in what edifies the Church. ¹³Therefore, the one who speaks in another tongue should pray that he may [also] interpret, ¹⁴because if I pray in another tongue, my spirit prays, but my mind^a does not bear fruit.

¹⁵What then? I will pray with the spirit, and I will also pray with the mind. I will sing with the spirit, and with the mind also. ¹⁶Otherwise if you bless with the spirit, how will the one who is untrained say the “Amen” at your giving of thanks, not knowing what you say? ¹⁷You give thanks well, no doubt about it, but the other person is not built up. ¹⁸I give thanks to my God: I speak in tongues more than all of you. ¹⁹However, in the Church, I would rather speak five words with my mind than ten thousand words in another tongue, in order to instruct others.

The purpose of these gifts

²⁰Brethren, do not be children in thoughts, yet be infants when it comes to evil. Be mature in your thoughts. ²¹It is written in the law, “By men of strange tongues and by the lips of strangers I will speak to this people. Yet, not even thus will they hear me, says the Lord.”^b ²²Therefore, other tongues are for a sign, not to those who believe, but to unbelievers. Prophesying is [also] a sign, not to the unbelieving, but to those who believe. ²³If therefore the whole Church is assembled and all speak in tongues, and someone unlearned or unbelieving comes in, will he not say that you are crazy? ²⁴But if all prophesy, and someone unbelieving or unlearned comes in, that person is reproved by all, and is judged by all. ²⁵And thus, the secrets of this person’s heart shall be revealed^c in order to fall down on his face and worship^d God, declaring that God is among you indeed.

Instructions for good order

²⁶What is it then, brethren? When you come together, each one of you has a psalm, a teaching, a revelation, a [saying in] tongue, or an interpretation. Let all these things be done to build each other up. ²⁷If someone speaks in

^a Or “understanding” (The Greek word is *nous/noi*) throughout this chapter

^b Isaiah (Isaiah) 28:11-12

^c Hebrews 4:12

^d *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

another tongue, let it be two or at the most three of them, one at a time; and then someone should interpret. ²⁸But if there is no interpreter, the one who speaks in tongues should remain silent in the Church; and let him speak to himself, and to God. ²⁹Let the prophets speak, two or three of them, and then let the others ponder on what was said. ³⁰But if a revelation is made to another sitting by, the first speaker should then keep silent. ³¹Certainly, all of you can prophesy one by one, so that all may learn and be exhorted. ³²The prophetic spirit is to be under the prophets' control, ³³for God is not a God of confusion, but of peace.

As is done in all the Churches of the saints, ³⁴women should remain silent in the Churches, for it has not been permitted for them to speak as they are to be under authority, as the law also says. ³⁵If they desire to learn about something, let them ask their own husbands at home, for it is not fitting that a woman should speak in the Church. ³⁶Do you think that it was from you that the word of God went out? Or did it come to you alone? ³⁷If any man thinks himself to be a prophet or someone spiritual, let him recognize the things which I write to you: these are the commandment of the Lord. ³⁸But the ignorant is truly ignorant! ³⁹Therefore, brethren, desire earnestly to prophesy, and do not forbid speaking in tongues, ⁴⁰but let all things be done decently and in order.

15

The Good News and the Resurrection

Now I declare to you, brethren, the Good News which I preached to you, which also you received, in which you also stand, ²and by which also you are saved, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. ³For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, ⁴that he was buried, that he was raised on the third day according to the Scriptures, ⁵and that he appeared to Kephass^a, then to the Twelve. ⁶After that, he appeared to over five hundred brethren at once, most of whom remain [alive] until now, but some have also fallen asleep. ⁷Then he appeared to James^b, then to all the apostles, ⁸and last of all, as to the child born at the wrong time, he appeared to me also. ⁹Indeed, I am the least of the apostles, unworthy to be called an apostle, because I persecuted the Church of God. ¹⁰But by the grace of God, I am what I am. His grace which was bestowed on me was not in vain, but I worked more than all of them -

^a Peter

^b 'The Lord's brother', not the Apostle.

yet not I, but the grace of God which was with me. ¹¹It does not matter whether is it I or they: this is what we preach, and so you believed.

¹²Now, if Christ is preached and we preach that he has been raised from the dead, how is it that some among you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then Christ has not been raised! ¹⁴If Christ has not been raised, then our preaching is in vain, and your faith is also in vain. ¹⁵Yes, we are found to be false witnesses of God, because we testified concerning God that he raised up Christ (but if God did not raise him up, then the dead are not raised). ¹⁶For if the dead are not raised, then Christ has not been raised. ¹⁷If Christ has not been raised, your faith is vain, and you are still in your sins. ¹⁸Moreover, those who have fallen asleep in Christ have perished. ¹⁹If it is only in this life that we have hoped in Christ, we are the most pathetic of all human beings!

²⁰But in fact, Christ has been raised from the dead! He did become the first fruits of those who are asleep. ²¹For since death came through [one] man, the resurrection of the dead also came through [one] man. ²²As in Adam all die, in Christ all will be made alive. ²³But each in the proper order: Christ (the first fruits), then those who are Christ's, at his coming. ²⁴When the end comes, he will deliver the Kingdom to the God and Father, that is when he will have abolished all rule and all authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy that will be abolished is death. ²⁷For, "He put all things in subjection under his feet."^a But when he says, "All things are put in subjection," it is obvious that this does not include the one who subjected all things to him. ²⁸When all things have been subjected to him, then the Son will also subject himself to the one who subjected all things to him, so that God may be all in all.

²⁹Otherwise, what is the point of being baptized to be as dead? If the dead are not raised at all, why are people^b baptized to be on their side?^c ³⁰Why do we also stand in danger at every hour? ³¹I affirm, by the boasting in you which I have in Christ Jesus our Lord, that I die daily. ³²If I fought with animals at Ephesus for human purposes, what gain is there for me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."^d ³³Do not be deceived! "Evil companionships corrupt good morals." ³⁴Wake up to righteousness and do not sin, for some have no knowledge of God. I say this to your shame.

^a Psalm 8:6

^b Greek "they"

^c May also be translated, as is common: "Otherwise, what are people up to who have themselves baptised on behalf of the dead? If the dead are not raised at all, what is the point of being baptised on their behalf?" (NJB)

^d Isaiah (Isaiah) 22:13

How are the dead raised?

³⁵But someone will say, “How are the dead raised?” and, “With what kind of body do they return?” ³⁶You foolish one, even what you sow is not made alive unless it dies first^a. ³⁷What you sow, you do not sow the shape^b that will be, but a bare grain, maybe of wheat, or of some other kind. ³⁸But God gives it a body even as it pleased him, and to each seed a body of its own. ³⁹Not all flesh is alike: there is human nature, animal flesh and also the nature of fish and birds. ⁴⁰There are also heavenly^c bodies, and earthly^d bodies; but the glory of the heavenly differs from that of the earthly. ⁴¹There is the glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. ⁴²This is comparable to the resurrection of the dead: it is sown in corruption but raised in incorruption. ⁴³It is sown in dishonor; it is then raised in glory. It is sown in weakness then raised in power. ⁴⁴It is sown as a natural body; it is raised a spiritual body. There is a natural body just as there is a spiritual body.

⁴⁵And so, it is written, “The first man, Adam, became a living soul.”^e The last Adam became a life-giving spirit. ⁴⁶However, what is spiritual is not first, but what is natural, then comes what is spiritual. ⁴⁷The first man is from the earth, made of dust. The second man is the Lord from heaven. ⁴⁸As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. ⁴⁹As we have borne the image of those made of dust, we will also bear the image of the heavenly [man]. ⁵⁰Now, I say this, brethren, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption.

⁵¹Behold, I tell you a mystery. We will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet. The trumpet will sound, and the dead will be raised incorruptible, and we will be changed. ⁵³For what is corruptible must put on incorruption, and what is mortal must put on immortality. ⁵⁴But when the corruptible will have put on incorruption and the mortal immortality, then what is written will come true, “Death is swallowed up in victory.”^f

⁵⁵*Death, where is your sting?*

^a John 12:24

^b Or “body”

^c Or “celestial”

^d Or “terrestrial”

^e Genesis 2:7

^f Isaias (Isaiah) 25:8

Hades, where is your victory?^a

⁵⁶The sting of death is sin, and the power of sin is the law. ⁵⁷But thanks be to God, who gives us the victory through our Lord Jesus Christ! ⁵⁸Therefore, my beloved brethren, be steadfast, immovable, always active in the Lord's work, because you know that your labor in the Lord is not in vain.

16

About the collection and Paul's plans

Now, concerning the collection for the saints, do as I instructed the Churches of Galatia. ²On the first day of the week, each one of you should put aside and reserve according to God's blessing, so that no collections be made when I come. ³When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. ⁴If it is appropriate for me to go also, they will accompany me. ⁵But I will come to you when I have passed through Macedonia, since I have to go through Macedonia. ⁶I may also stay with you, or even spend the winter, so that you may send me on my journey. ⁷For I do not wish to see you just in passing, but I hope to stay with you for a while, if the Lord permits. ⁸But I will stay at Ephesus until Pentecost, ⁹because a great and effective door has opened to me, and there are many adversaries. ¹⁰Now, if Timothy comes, make sure that he has nothing to fear from you, for he does the work of the Lord as I do. ¹¹Therefore, let no one despise him, but set him on his way in peace, so that he may come to me; for I expect him with the brothers.

¹²Now concerning Apollos, the brother: I strongly urged him to come to you with the brothers^b; but it was not his desire to come now. He will come when he has an opportunity.

Encouragements

¹³Watch! Stand firm in the faith! Be courageous! Be strong! ¹⁴Let all that you do be done in love.

¹⁵Now I beg you, brethren (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to serve the saints), ¹⁶that you also be in service to people like this to everyone who helps in the work and labors. ¹⁷I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for what was lacking on your part, they

^a Hosea 13:14. CT reverses "sting" and "victory"

^b Or "brethren" (In context, this appears to be a group of men)

supplied. ¹⁸They refreshed my spirit and yours; show therefore your appreciation to such people.

¹⁹The Churches of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the Church that is in their house. ²⁰All the brethren greet you. Greet one another with a holy kiss!

²¹This greeting is by me, Paul, with my own hand. ²²If anyone does not love the Lord Jesus Christ, let him be accursed^a. Maranatha!^b ²³May the grace of the Lord Jesus Christ be with you. ²⁴My love is with you all in Christ Jesus. Amen.

^a Greek anathema.

^b Aramaic meaning "Come Lord!"

2 CORINTHIANS
(ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β')

1

Afflictions and blessings

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the Church of God which is at Corinth, with all the saints who are in the whole of Achaia: ²Grace to you and peace from God our Father and the Lord Jesus Christ!

³Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; ⁴who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God. ⁵For as the sufferings of Christ overflow to us, even so our consolation also overflows through Christ. ⁶But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your consolation, which produces in you the patient enduring of the same sufferings which we also suffer. ⁷Our hope for you is unshaken, knowing that, since you are partakers of the sufferings, you are also partaker of the comfort. ⁸For we do not desire to have you uninformed, brethren, concerning our affliction which happened to us in Asia: we were extremely oppressed, beyond our power, so much that we even despaired of life. ⁹Yes, we had the sentence of death within ourselves in order that we should not trust in ourselves but [only] in God who raises the dead. ¹⁰He who delivered us from such a great death and continued to deliver; we hope that he will also deliver us. ¹¹You also help by your supplication on our behalf; so that thanksgiving will be offered for the gift bestowed on us by means of many.

Paul's relationship with the Corinthians

¹²Our boasting is this: the testimony of our conscience. We act in the world in holiness and sincerity of God (not in carnal wisdom but in the grace of God), and we do so more abundantly toward you. ¹³We only write what you can read and acknowledge: I hope that you will accept [those things] to the end; ¹⁴as you also received us in part. I also hope that we are your boasting, even as you also are ours, in the day of our Lord Jesus. ¹⁵In this confidence, I was determined to come first to you, so that you might have a double blessing. ¹⁶I would then pass into Macedonia, and then again from

Macedonia back to you to be sent on by you on my journey to Judea. ¹⁷After making this plan, did I waver in my resolve? Or do I plan things in human way? For with me, “Yes” should be “yes” and “No”, no. ¹⁸But as God is faithful, our word to you was not “Yes and no.” ¹⁹For the Son of God, Jesus Christ, (who was preached among you by us, by me, Silvanus, and Timothy), was not “Yes and no,” but in him is “Yes.” ²⁰However many the promises of God are, in him is the “Yes.” And so, through him is the “Amen,” to the glory of God, through us.

²¹Now, the one who establishes us with you in Christ and who has anointed us is God. ²²He has also sealed us and given us the pledge of the Spirit in our hearts. ²³I call God as a witness to my soul that I did not come to Corinth to spare you. ²⁴It is not that we have lordship over your faith: we are fellow-workers with you for your joy, as you stand firm in faith.

2

About the first letter and its effect

But I resolved this for myself: that I would not return to you in sorrow. ²If I cause you distress, who will bring me joy except for you, the very ones whom I grieve? ³Indeed, I wrote as I did, so that, when I came, I would not have sorrow from the ones who should be me joy; but I trust in you all, that my joy would also be shared by all. ⁴It was out of much affliction and anguish of heart that I wrote to you with many tears, not to cause you distress but to let you know what overflowing love I have for you. ⁵But if anyone has caused sorrow, he has caused sorrow, not to only me but also, to an extent, to all of you. ⁶For this person, the punishment imposed by the many [of you] should be enough. ⁷In fact, you should rather forgive and comfort him, for fear that he might be overwhelmed with excessive sorrow. ⁸Therefore, I beg you to confirm your love toward him. ⁹I had also written with this purpose: that I might know by a test whether you are obedient in all things. ¹⁰Now, I also forgive whoever you forgive! For if I have forgiven anything, I have forgiven for your sake in the person^b of Christ, ¹¹so that Satan may not gain any ground over us; and we are not ignorant of his schemes.

Paul's ministry

¹²Now, when I came to Troas for the Good News of Christ as a door was opened to me in the Lord, ¹³I had no relief for my spirit, because I did not find Titus, my brother. After taking my leave of them [in Troas], I headed

^a Matthew 5:37; James 5:12

^b Often translated “in the presence of Christ”. The Greek is ἐν προσώπῳ Χριστοῦ

into Macedonia. ¹⁴Thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet fragrance of his knowledge in every place. ¹⁵Indeed, we are a sweet fragrance of Christ to God, both in those who are saved and in those who perish. ¹⁶To the latter, we are a stench from death to death, but to the first [we are] a sweet fragrance from life to life. Who is equal to such a task? ¹⁷We are not as many who 'peddle the word of God', but we speak in Christ with sincerity, as of God and in the sight of God.

3

The ministry of the Spirit

Are we again trying to obtain your approval? Or do we need (as some do) letters of recommendation to you or from you? ²You are our letter, written in our hearts, known and read by all! ³It is being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God, and not in tablets of stone but in tablets that are hearts of flesh. ⁴We have such confidence through Christ toward God; ⁵not that we are competent in ourselves to claim anything for ourselves; but our competence is from God ⁶who has made us competent as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life! ⁷But if the ministry of death, written in stones, came with glory, so much that the children of Israel could not gaze at the face of Moses because of the glory of his face (and this glory was passing away): ⁸will not the ministry of the Spirit be with much more glory? ⁹For if the ministry of condemnation has glory, the ministry of righteousness exceeds all the more in glory. ¹⁰It is certain that what used to be glorious has not been made glorious in such a manner, that is by such an overwhelming glory. ¹¹For if what passes away was glorious, how much more glorious is that which remains!

¹²Since we have such a hope, we use great boldness of speech, ¹³not as Moses, who put a veil on his face so that the children of Israel would not see the end of what was passing away. ¹⁴In this case, their minds were hardened, because to this very day, at the reading of the old covenant, the same veil remains since only in Christ does it pass away. ¹⁵Even to this day, when Moses is read, a veil lies on their heart. ¹⁶But whenever one turns to the Lord, the veil is taken away. ¹⁷Now the Lord is the Spirit and where the Spirit of the Lord is, there is freedom. ¹⁸With unveiled face, beholding as in a mirror the glory of the Lord, we are all being transformed into the same image, from glory to glory, and this is from the Lord, the Spirit.

4

A difficult ministry

Therefore, seeing that we have this ministry, even as we obtained mercy, we do not waver. ²We have renounced the hidden things of shame: we no longer walk in clever lies and we do not handle the word of God deceitfully. Instead, by the manifestation of the truth, we seek the approval of everyone who has a conscience in the sight of God. ³Even if our Good News is veiled, it is veiled in those who perish, ⁴as the god of this world has blinded the minds of those who do not believe, so that the light of the Good News of the glory of Christ who is the image of God should not dawn on them. ⁵For we do not preach [about] ourselves, but [about] Christ Jesus as Lord, and [we present] ourselves as your servants for the sake of Jesus, ⁶seeing that it is God who said, "Light will shine out of darkness,"^a and he has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷However, we have this treasure in clay vessels, so that the amazing power may be from God, and not from ourselves. ⁸We are pressed on every side, yet [we are] not crushed! We are perplexed, but not to [the point of] despair. ⁹We are persecuted yet not forsaken; struck down, yet not destroyed; ¹⁰and we always carry in our bodies the death of the Lord^b Jesus, so that the life of Jesus may also be revealed in our body. ¹¹Indeed, we who live are always delivered to death for Jesus' sake, that the life of Jesus may be revealed in our mortal flesh. ¹²And so, death is at work in us, but life in you. ¹³But we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke."^c We believe, and therefore we also speak; ¹⁴knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. ¹⁵All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God. ¹⁶Therefore, we do not lose heart, but even if outwardly we are decaying, yet our inner self is being renewed day by day. ¹⁷Indeed, or our light affliction (which is temporary) is producing for us an ever-increasing standing in eternal glory! ¹⁸This is because we do not look at visible things but at invisible things, and the things which are seen are temporal, but the things which are not seen are eternal.

^a Genesis 1:3

^b Some manuscripts omit "Lord" (CT)

^c Psalm 116:10 / 115 LXX

5

After death

We know that if our earthly tent is dissolved, we have a building from God, a house not made with hands, eternal in the heavens. ²It is certain that we groan in this [tent], longing to be clothed with our heavenly dwelling; ³so that being clothed we will not be found naked. ⁴We who are in this tent are truly groaning as we are burdened; but it is not that we desire to be unclothed; rather, we desire to be clothed, so that what is mortal may be swallowed up by life^a. ⁵Now, the one who has prepared us for this very thing is God, who also gave us the pledge^b of the Spirit.

⁶Therefore, we are always confident and know that while we are at home in the body, we are absent from the Lord; ⁷for we walk by faith, not by sight. ⁸I dare say that we are courageous and that we would rather be absent from the body and at home with the Lord. ⁹And so, we make this our aim: that whether at home or absent, we would be well-pleasing to him. ¹⁰For we must all be revealed before the judgment seat of Christ, so that each one may receive according to what was done in the body; good or evil.

A new creation - The ministry of reconciliation

¹¹But since we know the fear of the Lord, let us try to persuade others. What we are is revealed to God, and I hope that we are also revealed to your consciences. ¹²For we are not trying to obtain your approval once again, but we say this to give you an occasion to be proud of us, so that you may have something to answer to those who boast in appearances - not in the heart [of things]. ¹³If we are unreasonable, it is for God, and if we are reasonable, it is for you. ¹⁴Indeed, the love of Christ overwhelms us, because we consider this: that one died for all, therefore all have died. ¹⁵He died for all, so that those who live should no longer live to themselves but to him who died and rose again for them. ¹⁶Therefore, we do not think of anyone according to the [old] flesh any more. Even though we used to think of Christ according to the flesh, we no longer think of him this way. ¹⁷Therefore, anyone who is in Christ is a new creation! The old things have passed away. Behold, all things have become new! ¹⁸But all things are of God, who reconciled us to himself through Jesus Christ and who gave to us the ministry of reconciliation. ¹⁹What I mean is that God was reconciling the world to himself in Christ, not imputing^c sins, but having entrusted us

^a Compare 1 Corinthians 15:53-54

^b Or "deposit, earnest, guarantee, downpayment"

^c Compare Romans 4:7-8

with the word of reconciliation. ²⁰Therefore, we are ambassadors of Christ: it is as if God was making [his] supplication through us: we beg you, on behalf of Christ, be reconciled to God! ²¹God made him who knew no sin to become sin^a for our sake; so that in him, we might become the righteousness of God.

6

Tribulations in the ministry

Since we are God's^b fellow-workers, we also entreat you not receive his grace in vain, ²for he says,

*At an acceptable time I listened to you,
in a day of salvation I rescued you.^c*

Behold, now is the acceptable time! Behold, now is the day of salvation! ³We give no occasion for stumbling in anything, so that our service may not be blamed. ⁴Instead, we seek to be approved as servants of God in everything, in great endurance, in afflictions, in hardships, in distresses, ⁵in beatings, in imprisonments, in riots, in labors, in vigils^d, in fastings; ⁶in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, ⁷in the word of truth, and in the power of God. There is also the armor of righteousness on the right hand and on the left, ⁸glory and dishonor, evil report and good report; being thought to be deceivers, and yet true; ⁹unknown, and yet well-known; dying, and behold, we live; punished, and yet not killed; ¹⁰sorrowful, yet always rejoicing; poor, yet making many rich; thought to have nothing even though we possess all things!

¹¹We have spoken freely to you, O Corinthians, and our heart is open wide.

¹²We are not withholding our affection from you, but you are withholding yours from us! ¹³In return, I speak to you as to my children: be open [to what we have to say].

A holy people

¹⁴Do not be mismatched with unbelievers: what association is there between righteousness and wickedness? Or what fellowship is there between light and darkness? ¹⁵What agreement does Christ have with

^a Compare Isaiah (Isaiah) 53:6

^b Greek "his"

^c Isaiah (Isaiah) 49:8

^d Or "night-watches"

Belial^a? What sharing is there between a believer and an unbeliever?¹⁶What agreement can there be between God's sanctuary and idols? For you are a sanctuary of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people."^b ¹⁷Therefore:

'Come out from among them, and be separate,' says the Lord.

'Touch no unclean thing.

I will receive you.^c

I will be a Father to you.

You will be to me sons and daughters,'

says the Lord Almighty."^d

7

Since we have these promises, beloved, let us purify ourselves from all defilement of flesh and spirit, so that we may bring [our] holiness to completion in the fear of God. ²Open your hearts to us! We wronged no one, we corrupted no one, and we took advantage of no one. ³I say this not to condemn you, for as I have said before, you are in our hearts to die together and to live together. ⁴[But] great is my boldness of speech toward you, great is my boasting on your behalf! I am filled with consolation, I overflow with joy in all our afflictions.

Paul rejoiced over the Corinthians

⁵Indeed, even after arriving in Macedonia, our flesh had no relief; we were afflicted on every side. There was struggle on the outside and fear inside. ⁶Nevertheless, he who comforts the lowly, God, comforted us with the arrival of Titus; ⁷and not just by his arrival but also by the encouragement he had received from you. He told us of your longing, your mourning, and your zeal for me; and I rejoiced even more.

⁸Although I [know that I] made you feel bad with my [first] letter, I do not regret it (though I did regret it for a while). I can see that my letter made you sorry, a least for a while. ⁹But now, I rejoice, not that you experienced distress, but that you were made sorry to repentance. Indeed, you experienced godly distress and thus you did not experience a loss because of us. ¹⁰For godly sorrow works repentance that leads to salvation,

^a Or "Beliar" – the worthless one

^b Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27

^c Isaiah (Isaiah) 52:11; Ezekiel 20:34,41

^d 2 Samuel 7:14; 7:8

it does not bring regret. But on the other hand, the sorrow of the world is deadly. ¹¹Consider what happened in this case: you experienced distress in a godly way and what serious reaction it worked in you! Yes, what apology, anger, fear, longing, zeal, and vengeance [resulted]! In everything you have shown yourselves blameless in this matter. ¹²And so, although I wrote to you, it was neither for the sake of the offender nor for the one offended, but so that your devotion to us might be revealed in the sight of God. ¹³Therefore, we have been comforted. In our comfort, we rejoiced all the more on account of Titus's joy, because you had refreshed his spirit. ¹⁴I had boasted to him about you, and I was not disappointed! And just as we spoke all things to you in truth, likewise boasting to Titus [about you] was found to be the truth. ¹⁵His deep affection for you is even stronger as he remembers your obedience, how with fear and trembling you received him. ¹⁶I rejoice that concerning you, I can be confident in everything.

8

About giving

Moreover, brethren, we want you to know about the grace that God has given in the Churches of Macedonia: ²in spite of extreme tribulations, the abundance of their joy (and their deep poverty) has resulted in generous giving. ³I can testify that within their means and even beyond, they gave freely, ⁴begging us to receive the grace to have such a participation in the ministry^a to the saints. ⁵We had not hoped for so much, but first they gave themselves to the Lord and to us, by the will of God. ⁶As a result, we urged Titus to bring this same grace to completion in you. ⁷Yes, as you overflow in everything: faith, speech, knowledge, devotion, and [also] in your love for us^b, try to overflow even in this grace {of generous giving}. ⁸I am not saying this as an order, but as testing your love by mentioning the devotion of others. ⁹For you know the grace of our Lord Jesus Christ: even though he was rich, yet for your sake he became poor, so that you by his poverty you might become rich. ¹⁰I give my opinion in this matter: it would be the right thing to do for you, since a year ago, you were the first to do something (and this was also your will), ¹¹to complete what you were doing. Just as there was the readiness to be willing, may there be completion {of this project} according to your means. ¹²If you are ready, the gift is acceptable according to what one has - not according to what one does not have. ¹³The goal is not that others may have it easy and that you

^a Or "service"

^b CT reads "our love for you"

would be in distress; ¹⁴this is about a balancing out^a. In this present time, let your abundance make up for what others lack, so that their abundance also may become a supply for what you lack; and may there be equality. ¹⁵As it is written, “He who gathered much had nothing left over, and he who gathered little had no lack.”^b

About Titus

¹⁶But thanks be to God who puts into Titus’ heart the same devotion for you. ¹⁷He has accepted our exhortation, but since he was very eager, he [actually] went out to you of his own accord. ¹⁸We have sent along with him the brother whose praise in the Good News is known in all the Churches. ¹⁹In fact, he was also appointed by the Churches to accompany us in this grace, which we administer to the glory of the Lord himself, and to show our zeal. ²⁰There is one thing that we want to avoid: that anyone should blame us about this general gift which we administer. ²¹We endeavor to act honorably, not only in the sight of the Lord, but also in the sight of men. ²²We have sent with them our brother who has proven his eagerness in many ways, but now he is even more eager because of his great confidence in you. ²³Regarding Titus: he is my partner and fellow-worker for your sake. As for our brothers, they are the apostles of the Churches, the glory of Christ. ²⁴Therefore, demonstrate your love to them in front of the Churches; show that we were right to boast about you to them.

9

The ministry to the saints

It is not needed that I should write to you about the ministry to the saints. ²Indeed, I know that you are ready and I boast about you to the Macedonians, that you in Achaia have been ready since last year. Your zeal has encouraged very many of them! ³But I have sent the brothers, so that our boasting about you may not be in vain in this respect: as I have said, be prepared. ⁴Otherwise, if anyone from Macedonia comes with us and find you unprepared, we (to say nothing of you) would be disappointed in this confident boasting [about you]. ⁵Therefore, I thought it necessary to ask the brothers to reach you first in order to arrange ahead of time the generous gift which you promised before. Thus, may the gift be ready as a matter of generosity, not greediness. ⁶Remember this: whoever sows sparingly will also reap sparingly. Whoever sows generously will also reap

^a Or “equality, equalization, fair share”

^b Exodus 16:8

generously. ⁷Let everyone give according to what he has determined in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. ⁸And God is able to make all grace abound to you, so that by having what is needed in everything, you may overflow in every good work. ⁹As it is written:

*He has scattered abroad, he has given to the poor.
His righteousness remains forever.^a*

¹⁰Now, may he who supplies seed to the sower and bread for food also supply and multiply your seed for sowing, and increase the fruits of your righteousness. ¹¹Thus, may you be enriched in everything, so that you may be generous in all things, and through us, this brings thanksgiving to God. ¹²This ministry of giving which you perform does not only make up for what the saints are lacking; it also overflow into thanksgiving to God. ¹³Seeing that you prove yourselves by this service, the saints^b glorify God for the obedience of your confession to the Good News of Christ, and also for the generosity of your contribution to them and to all. ¹⁴As for them, with supplication on your behalf, they are devoted to you by reason of the exceeding grace of God in you. ¹⁵Thanks be to God for his unspeakable gift!

10

Paul defends his person and ministry

I, Paul, entreat you by the humility and gentleness of Christ, as one who is humble among you in your presence but bold in my absence. ²Yes, I beg that I should not have to be bold when I am actually with you by daring to oppose those who think we are acting according to human standards. ³Even though we walk in the flesh, we do not wage war according to the flesh. ⁴The weapons of our warfare are not of the flesh, but mighty before God to overthrow strongholds, ⁵to cast down fantasies and every lofty thing that is exalted against the knowledge of God, and to bring every thought into captivity to the obedience of Christ. ⁶Once you have given your complete obedience, we are prepared to chastise any disobedience. ⁷Do you look at things only as they appear in your presence? If anyone trusts that he belongs to Christ, let such a person reconsider this, that, we belong to Christ as much as he does! ⁸Even though I should boast some more about our authority, (which the Lord gave for building you up, and not for casting you down), would that not be a shame? ⁹May I not appear to desire

^a Psalm 112:9 / 111 LXX

^b Greek "they"

to terrify you by my letters! ¹⁰Some people say, “His letters are profound and strong, but his physical presence is weak and his speech is worthless.” ¹¹Let such people consider this: that what we are in word by letters (when we are absent), we are exactly the same in actions when we are present. ¹²We are not venturing to rank or compare ourselves with those who commend themselves. But as they measure themselves by their own standards and compare themselves with themselves, they are without understanding. ¹³However, we will not boast beyond proper limits, only within the boundaries which God has appointed to us, which reach even to you. ¹⁴Indeed, we do not stretch ourselves too much, as though we did not reach to you. For we even reached as far as to you with the Good News of Christ, ¹⁵not boasting beyond proper limits in the work of others, but having hope that as your faith grows, our [missionary] field among you will be greatly enlarged. ¹⁶This way, we will be able to preach the Good News even to those areas that are beyond you, in order not to boast in what others have already accomplished. ¹⁷But “he who boasts, let him boast in the Lord.”^a ¹⁸For it is not the one who commends himself who is approved, but it is the Lord who gives [him] approval.

11

False apostles

I wish that you would be patient with me in a little foolishness, and indeed, you are! ²For I am jealous over you with a godly jealousy: I betrothed you to one husband, so that I might present you as a pure virgin to Christ. ³But I am afraid that somehow, just as the serpent deceived Eve in his shrewd deceit, your minds might likewise be corrupted from the simplicity that is in Christ. ⁴Yet, if someone comes along preaching another Jesus (not the one we preached), or if you receive a different spirit, not the one you [first] received, or a different Good News, which is not the one you accepted, you put up with it well enough. ⁵However, I do not consider myself inferior to the superlative apostles^b: ⁶although I am unskilled in speech, I am not unskilled in knowledge. No, in every way, what we are has been revealed to you in all [these] things. ⁷Or did I commit a sin in humbling myself so that you might be exalted, because I preached God’s Good News to you free of charge?⁹ ⁸I robbed other Churches, taking wages from them, so that I might serve you! ⁹When I was present with you and found myself in need, I was not a burden on anyone because when the brothers came from Macedonia,

^a Jeremiah 9:24

^b Or “chiefest apostles, super-apostles, most eminent apostles” (Greek ὑπερλίαν ἀποστόλων)

they provided according to my need. In everything, I have refrained from being a burden to you, and I will continue to do so.

¹⁰As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia. ¹¹Why do I say this? Because I do not love you? God knows that I do! ¹²But what I do, I will keep doing, in order that those who wish to boast as we do may have no such occasion. ¹³As it is, such men are false apostles, deceitful workers, trying to pass themselves off as Christ's apostles. ¹⁴And this is no wonder: even Satan presents himself as an angel of light. ¹⁵It is no great thing, then, if his servants also disguise themselves as servants of righteousness, and their end will be according to their works.

Paul's 'boasting'

¹⁶I say it again: may you not think that I am fool! But if you do, receive me still as foolish, so that I also may boast a little. ¹⁷What I [now] speak, I do not speak according to the Lord, but in foolishness, in this confidence of boasting. ¹⁸And since I see that many boast as humans do^a, I will also boast. ¹⁹Yes, since you are wise, you bear with the foolish gladly! ²⁰In fact, you put up with someone who brings you into slavery, devours you, takes you captive, exalts himself, or strikes you on the face. ²¹I say this to our shame: we were too weak for that! However, if anyone is bold (I speak in foolishness), I am bold as well. ²²Are they Hebrews? So am I! Are they Israelites? So am I! Are they Abraham's seed? So am I! ²³Are they Christ's servants? I am even more so (I speak as a fool)! I was in more labors, more in prisons, beaten countless times, often close to death. ²⁴Five times, I was beaten with stripes (forty times minus one) from the Jews. ²⁵Three times, I was beaten with rods. Once, I received a stoning. Three times, I suffered shipwreck and was for a night and a day in the open sea. ²⁶I have been in travels often, in danger from rivers, robbers, from my countrymen, from the Gentiles; in danger in the city, in the wilderness, at sea, among false brothers; ²⁷in toil and hardship, in vigils often, in hunger and thirst, often fasting, and in cold and nakedness.

²⁸Besides those things which are external, there is something that presses on me daily: anxiety^b for all the Churches. ²⁹If anyone is weak, do I not feel weak too? If anyone stumbles, do I not burn with indignation? ³⁰But if I must boast, I will boast about those things that have to do my weakness. ³¹The God and Father of the Lord Jesus Christ, he who is blessed unto the ages, knows that I do not lie. ³²In Damascus, the governor of King Aretas guarded the city in order to arrest me. ³³But I was let down in a basket along the wall through a window, and this is how I escaped from his hands.

^a Literally "after the flesh, based on fleshly things"

^b Or "care"

12

Visions and revelations - A thorn in the flesh

Without a doubt, it is not profitable for me to boast, but I will now discuss visions and revelations from the Lord. ²I know a man^a in Christ, who fourteen years ago, was caught up into the third heaven (whether [it was] in the body, I do not know, or whether out of the body, I do not know; God knows). ³[Yes], I know such a man (whether in the body, or outside of the body, I do not know; God knows), ⁴how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for anyone to utter. ⁵On behalf of such a person, I will boast, but on my own behalf I will not boast, except in my weaknesses. ⁶If my intention is to boast, I will not be foolish: I will speak the truth. But now, I shall stop, so that no one may think more of me than what is seen in me or heard from me. ⁷Because of the tremendous greatness of these revelations, a thorn in the flesh was given to me, a messenger of Satan that torments me, so that I would not be too exalted. Yes, I should not be too exalted! ⁸Concerning this thing, I begged the Lord three times that it might depart from me, ⁹but he replied to me, "My grace is sufficient for you, for my power is made perfect in weakness." And so, it is with joy that I would rather [find] glory^b in my weaknesses, so that the power of Christ may rest on me.

¹⁰Therefore, I take pleasure in weaknesses, in injuries, necessities, persecutions, distresses, {all this} for Christ's sake. For when I am weak, then I am strong! ¹¹I have acted foolishly in this boasting, but you compelled me! I should have been commended by you, because even though I am nothing, I am not in anything inferior to the very best apostles. ¹²Truly, the signs of an apostle were worked among you in all patience, in signs, wonders and mighty deeds. ¹³Were you in any way made inferior to the rest of the Churches, except that I was not a [financial] burden to you? Forgive me this wrong!

Concerns for the Corinthians

¹⁴Here I am, ready to visit you for the third time, and I will not be a burden to you. I do not seek your possessions, I seek you! Is it not the parents who should be saving for their children, not the children for their parents? ¹⁵I will most gladly spend [for you] and be spent for your souls. If I overflow with love for you, am I loved less? ¹⁶Be that as it may, I did not place a burden on you: {and some might say that} being crafty, I caught you with

^a Generally understand as a reference to Paul himself

^b Or "boast"

deception! ¹⁷Or did I take advantage of you by means of those I sent you? ¹⁸I gave instructions to Titus and sent the brother with him. Did Titus take any advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? ¹⁹Again, do you think that we are making an apology to you? In the sight of God, we speak in Christ. All things, beloved, are to build you up. ²⁰But I am afraid that somehow, when I arrive, I might find you as I would wish, and that I might be found by you not as you would wish. I am afraid that somehow, there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots, etc. ²¹[Yes, I am afraid] that when I arrive, my God may again humiliate me before you, and I would mourn for those who have sinned before and not repented of the impurity, sexual immorality and lustfulness which they have committed.

13

This is the third time I am coming to you! “At the mouth of two or three witnesses shall every word be established.”^a ²As I have said before and now repeat, as I did during my second visit; now that I am absent, I write to those who have sinned and to all the rest: if I come again, I will not spare; ³seeing that you seek a proof that Christ speaks in me. He is not weak toward you, but powerful in you. ⁴He was crucified in weakness, but he lives through the power of God. We too are weak in him, but we will live with him through the power of God [which is also] for you. ⁵Test yourselves and see whether you are in the faith, yes, test your own selves. Do you not know that Jesus Christ is in you? – unless, indeed, if you are disqualified. ⁶But I hope that you will realize that we are not disqualified.

⁷I pray to God that you do commit anything evil, not that we may appear approved, but that you may do what is honorable, even we are fail. ⁸Indeed, we can do nothing against the truth, only for the truth, ⁹and we rejoice when we are weak and you are strong! We also pray for this; that you would become perfect^b. ¹⁰And so, I write these things while absent, so that I may not have to deal [with you] harshly when I arrive, according to the authority which the Lord gave me for building up, not for tearing down.

Encouragement

¹¹Finally, brethren, rejoice! Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you. ¹²Greet one another with a holy kiss! ¹³All the saints greet you. ¹⁴May the grace of

^a Deuteronomy 19:15

^b Or “complete”

2 CORINTHIANS

the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with all of you. Amen.

GALATIANS

(ΠΡΟΣ ΓΑΛΑΤΑΣ)

1

Paul, an apostle (sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead), ²and all the brethren who are with me, to the Churches of Galatia: ³Grace to you and peace from God the Father, and our Lord Jesus Christ, ⁴who gave himself for our sins, so that he might rescue us from this present evil age, according to the will of our God and Father - ⁵to whom be the glory unto ages of ages! Amen.

A different "Good News"

⁶I am amazed that you are so quickly deserting him who called you in the grace of Christ in order to embrace a different "Good News" - ⁷and there is no other "Good News"! Yet, there are some who disturb you and want to pervert the Good News of Christ. ⁸Now, even if ourselves or an angel from heaven should preach to you any "Good News" that is not what we preached to you, let such a one be accursed! ⁹We have said it before and now I say it again: if anyone preaches to you any other "Good News" than what you received, let such a one be accursed! ¹⁰I am now seeking to please God or people? I am striving to please human beings? But if I was still trying to please men, then I would not be a servant of Christ!

Paul's account

¹¹As regards the Good News which I preached, I proclaimed this to you, brethren, that it is not of human origin. ¹²I did not receive it from man and I was not taught [this Good News] by man, but it came to me through a revelation of Jesus Christ. ¹³You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. ¹⁴I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. ¹⁵But when it was the good pleasure of God, (who had set me apart from my mother's womb and called me through his grace, ¹⁶to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: ¹⁷I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia. Later on, I returned to Damascus. ¹⁸Then, after three years, I did go up to Jerusalem to visit Peter and I stayed with him for fifteen days. ¹⁹However, I

did not see any of the other apostles, except James, ‘the Lord’s brother’^a.
²⁰Now, regarding the things which I write to you, you can see that I am not lying before God. ²¹After that, I visited the districts of Syria and Cilicia. ²²My face was still unknown to the Churches of Judea which were in Christ; ²³they only heard, “The one who once persecuted us is now preaching the faith that he once tried to destroy!” ²⁴And they glorified God in me.

2

Fourteen years later, I went up again to Jerusalem with Barnabas and Titus accompanied me. ²I went up by revelation and I presented to them^b the Good News which I preach among the Gentiles. I did so in private in front of those who were recognized leaders, for fear that I might be running (or had been running) in vain. ³But even though Titus (who was with me) was a Greek, he was not compelled to be circumcised. ⁴This occurred because false brethren were secretly brought in, and they sneaked in to spy on the freedom which we have in Christ Jesus, so that they might bring us into slavery. ⁵But in this regard, we gave them no room, not even for an hour, so that the truth of the Good News might continue with you. ⁶As far as the recognized leaders are concerned (what they were^c {before} makes no difference to me; God does not discriminate), I can say that who were respected added nothing to me. ⁷Instead, when they saw that I had been entrusted with the Good News for the uncircumcised, just as Peter [had been entrusted] with the Good News for those who are circumcised ⁸(since he who appointed Peter to the apostleship of the circumcision also appointed me to the Gentiles); ⁹and when they perceived the grace that was given to me, James, Kephas^d and John who were considered as pillars gave to Barnabas and myself the right hand of fellowship, [showing] that we should go to the Gentiles, and they to those who are circumcised. ¹⁰They only asked us to remember the poor^e - which is the very thing that I was eager to do.

Paul confronts Kephas (Peter) in Antioch

¹¹But when Kephas came to Antioch, I resisted him to his face, because he stood condemned. ¹²Before some people came from James, he used to eat with the Gentiles. But when they arrived, he drew back and separated

^a See Appendix

^b That is Peter, James the Lord’s Brother and perhaps John; it could also be more general reference to those in Jerusalem

^c Or “whether they actually were important or not”

^d Peter

^e Probably a reference to the Christians of Jerusalem and Judea

himself, fearing those who were of the circumcision! ¹³Moreover, the rest of the Jews joined him in his hypocrisy, and even Barnabas was carried away with their hypocrisy! ¹⁴When I saw that their behavior was not consistent with the truth of the gospel^a, I said to Peter before them all, “If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?”

Faith and the works of the law

¹⁵As for us, being Jews by nature and not Gentile sinners, ¹⁶yet knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. ¹⁷But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not! ¹⁸For if I build up again those things which I [once] destroyed, I show that I am breaking the law. ¹⁹For I, through the law, died to the law, so that I might live to God. ²⁰I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live [it] by faith in the Son of God who loved me and who gave himself up for me. ²¹I do not nullify the grace of God! For if righteousness is through the law, then Christ died for nothing!”

3

Senseless Galatians! Christ was openly presented to you as crucified - who then bewitched you not to obey the truth^b? ²I just want to hear this from you: did you receive the Spirit by the works of the law or by believing what you heard? ³Are you that senseless that having begun in the Spirit, you now end in the flesh? ⁴Did you suffer so many things in vain, if it is indeed in vain? ⁵He^c who provides you with the Spirit and works miracles among you, does he do it by the works of the law or by the hearing of faith? ⁶Even as Abraham “believed God, and it was counted to him for righteousness,” ⁷know, therefore, that those who are of faith are likewise Abraham’s children. ⁸As foreseeing that God would justify the Gentiles by faith, the Scripture announced the future Good News to Abraham by saying, “In you all the nations will be blessed.”^d ⁹And so, those of faith are blessed with the faithful Abraham. ¹⁰But those who depend on the works of the law are under a curse, for it is written:

^a Or “Good News”

^b CT reads “not to obey the truth”

^c That is, God

^d Genesis 12:3; 18:18; 22:18

“Cursed is everyone who does not continue in all the things that are written in the book of the law, to do them.”^a

¹¹Now, it is obvious that no one is justified by the law before God, because “The righteous will live by faith.”^b ¹²The law is not of faith, but, “The one who does these things will live by them.”^c

The law and the promise

¹³Christ redeemed us from the curse of the law, having become a curse for our sake. For it is written, “Cursed is everyone who hangs on a tree,”^d ¹⁴so that Abraham’s blessing might also come to the Gentiles through Christ Jesus, and that we might [all] receive the promise of the Spirit through faith. ¹⁵Brethren, even speaking of a human example; when a person’s will has been confirmed, it cannot be cancelled or altered (even though it is only human contract). ¹⁶Now, the promises were spoken to Abraham and to his seed. [Notice that] he does not say, “to seeds,” as if there were many, but as of one, “to your seed,”^e which is Christ. ¹⁷What I am saying is this: the law, which came four hundred thirty years after the covenant previously confirmed by God in Christ, does not cancel it to make the promise of no effect. ¹⁸If the inheritance comes from the law, it is no longer from the promise; but in fact, God granted it to Abraham by way of a promise.

¹⁹What then is the law about? It was added because of transgressions, until the seed to whom the promise had been made should come, and it was established through the angels, by the hand of a mediator. ²⁰Now, there is no mediator when there is only one party, and God is one. ²¹Therefore, is the law against God’s [own] promises? Certainly not! If a law had been given which could make alive, then certainly, righteousness would have been from the law. ²²But in fact, the Scriptures declared all things to be captive under sin, so that the promise might be given to those who believe, that is by faith in Jesus Christ. ²³But before faith came, we were kept in custody under the law, locked up to wait for the faith which would later on be revealed. ²⁴Hence, the law was our tutor which was to bring us to Christ, so that we might be justified by faith. ²⁵But now that faith has come, we are no longer under a tutor, ²⁶and you are all God’s children, through faith in Christ Jesus! ²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ

^a Deuteronomy 27:26

^b Habakkuk 2:4

^c Leviticus 18:5

^d Deuteronomy 21:23

^e Genesis 12:7; 13:15; 24:7

Jesus. ²⁹If you are Christ's, then you are Abraham's seed and heirs according to the promise.

4

Free children

Here is my point: as long as the heir is a child, he is no different than a slave, although being the owner of everything. ²The heir, is under tutors and trustees until the day appointed by the father. ³Likewise, when we too were children, we were held in bondage under the elemental principles of the world. ⁴But when the fullness of the time came, God sent forth his Son, born to a woman, born under the law, ⁵so that he might redeem those who were under the law and so that we might receive adoption as children. ⁶And because you are children, God has sent forth the Spirit of his Son into your hearts, crying, "Abba,^a Father!" ⁷Now, you are no longer slaves, but children; and if children, then heirs of God through Christ.

Return to slavery

⁸In the past, as you did not know God, you were in bondage to those who by nature^b are not gods. ⁹But now that you have come to know God, or rather come to be known by God, why do you return to the weak and miserable primordial forces^c whose slaves you want to be all over again? ¹⁰You observe days, months, seasons, and years... ¹¹I am afraid concerning you, that I may have wasted my labor for you. ¹²I beg you, brethren, become as I am, for I also have become as you are. You have never treated me wrongly, ¹³but you know that it was an illness that first gave me an opportunity to preach the Good News to you. ¹⁴Even though my condition was a trial for you, you did not despise nor reject me; but you received me as an angel^d of God, even as Christ Jesus!

¹⁵What has happened to the blessing you enjoyed? Indeed, I bear witness to you that, if possible, you would have plucked out your eyes and given them to me! ¹⁶And now, have I become your enemy by telling you the truth? ¹⁷Those people pursue you, but not for good. No, they desire to cut you off from us, so that you might eagerly seek after them. ¹⁸But it is always good to be zealous in a good cause, not only when I am present with you!

^a Abba is a Greek spelling for the Aramaic word for "Father", "Papa" or "Daddy" used in a familiar, respectful, and loving way.

^b Greek φύσει

^c Or "elemental principles"

^d Or "messenger"

¹⁹My little children, I am again in labor over you, until Christ is formed in you! ²⁰I wish that I could be with you in person now, to change my tone, because I am confused about you. ²¹Tell me, since you desire to be under the law, {why} do you not listen to the law?

Two mountains

²²For it is written that Abraham had two sons, one by the servant, and one by the free woman. ²³However, the son by the servant was born according to the flesh, but the son by the free woman was born through a promise. ²⁴These things contain an allegory^a which represents two covenants. One is from Mount Sinai, bearing children to slavery, and that is Hagar. ²⁵This Hagar is Mount Sinai in Arabia, and it corresponds to the Jerusalem that exists now, in slavery with her children. ²⁶But the Jerusalem that is above is free, and the mother of us all. ²⁷As it is written:

Rejoice, you barren who do not bear.

Break forth and shout, you that do not travail.

For more are the children of the desolate than of her who has a husband.^b

²⁸Brethren, we are, just as Isaac, children of promise, ²⁹and it is now as it was then: the one who was born according to the flesh persecuted the one who was born according to the Spirit^c. So it is even now! ³⁰However, what does the Scripture say?

“Throw out the servant-girl and her son, because the son of the servant will not inherit with the son of the free woman.”^d

³¹And so, brethren, we are not children of a servant, but children of the free woman!

5

Freedom in Christ or yoke of slavery

Therefore, stand firm in the freedom by which Christ has made us free, and do not be entangled again with a yoke of slavery! ²Behold, I, Paul, tell you that if you receive circumcision, Christ will be of no profit to you! ³Yes, once again, I testify to everyone who receives circumcision that he is [now] under duty to accomplish the whole law! ⁴You who desire to be justified by the law are no longer under Christ: you have fallen away from grace. ⁵As for us, through the Spirit, we wait by faith for the hope of

^a Or indeed what we would call a typology

^b Isaiah (Isaiah) 54:1

^c Or “spirit”

^d Genesis 21:10

righteousness, ⁶since in Christ Jesus, neither circumcision nor uncircumcision has any value^a, only faith working through love. ⁷You were running so well! Who came to block your way so that you would not obey the truth? ⁸This persuasion is not from him who calls you! ⁹[Remember], a little yeast leavens the whole batch of dough! ¹⁰I have confidence toward you in the Lord that you will take no other view; but whoever troubles you will bear his [own] judgment, whoever that [person] may be.

¹¹But brother, if I still preach circumcision, why am I still being persecuted? If it were so, the stumbling block of the cross would have been removed. ¹²Indeed, I wish that those who disturb you would then emasculate themselves! ¹³As for you, brethren, you were called to freedom! Only, do not use your freedom to satisfy the flesh, but through love, become each others' servants ¹⁴because the whole law is fulfilled in one message^b, which is this one, "You shall love your neighbor as yourself."^c ¹⁵But if you bite and devour each other, be careful that you do not end up in mutual destruction. ¹⁶I say this: walk by the Spirit^d, and you will not fulfill the lust of the flesh. ¹⁷What the [fallen] flesh desires is against the Spirit, and the Spirit against the flesh! Yes, these are in opposition to one another, so that you may not do the things that you desire. ¹⁸But if you are led by the Spirit, you are not under the law.

The works of the flesh

¹⁹Now, the works of the flesh are obvious. They are: adultery, sexual immorality, impurity, lust, ²⁰idolatry, the practice of magic, hatred, strife, selfish ambitions, outbursts of anger, rivalries, divisions, heresies, ²¹envyings, murders, excess drinking, orgies, and similar things. About these, I warn you, as I have done in the past: those who practice such things will not inherit the Kingdom of God.

The fruit of the Spirit – Life in the Church

²²On the other hand, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,^e ²³gentleness, and self-control. Against such things there is no law! ²⁴Those who belong to Christ have crucified the flesh with its passions and lusts. ²⁵If we live by the Spirit, let us also walk by the Spirit! ²⁶Let us not become arrogant, challenging and envying one another.

^a Or "means anything"

^b Or "word" (Greek ἐνὶ λόγῳ)

^c Leviticus 19:18

^d Or "spirit" in verses 16-18

^e Or "faithfulness"

6

Brethren, even if someone is caught in some fault, you who are spiritual must restore such a person in a spirit of gentleness. But watch out for yourself in order not to be tempted. ²Bear each others' burdens, and thus fulfill the law of Christ. ³If anyone thinks that he is something when he is nothing, he deceives himself. ⁴But let everyone test his own work: then one can take pride in himself, not by comparison with someone else. ⁵Yes, each one will bear his own burden, ⁶but those are taught in the word should share all good things with him who teaches.

⁷Do not be deceived: God cannot be mocked: whatever someone sows is what he will reap. ⁸Whoever sows to the field of self-indulgence will reap corruption from the flesh. But the one who sows to the Spirit will reap eternal life from the Spirit. ⁹Let us not grow tired of doing what is good, for we will reap in due season, if we do not give up. ¹⁰And so, as we have the opportunity, let us do what is good toward all, especially toward those who belong to the household of the faith.

¹¹See with what large letters I write to you with my own hand! ¹²It is those who desire to make a good showing in the flesh who are trying to compel you to be circumcised; and it only so that they may not be persecuted for the cross of Christ. ¹³Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast^a in your flesh. ¹⁴As for me, I shall find glory^b in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world. ¹⁵In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation {is significant}. ¹⁶To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. ¹⁷From now on, let no one cause me any trouble, for I bear the marks of the Lord^c Jesus branded on my body.

¹⁸May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

^a Or "find glory"

^b Or "boast"

^c Other ancient manuscripts lack "the Lord"

EPHESIANS

(ΠΡΟΣ ΕΦΕΣΙΟΥΣ)

1

Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, faithful in Christ Jesus: ²Grace to you and peace from God our Father and the Lord Jesus Christ!

God's purpose

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. ⁴He chose us in him before the foundation of the world, so that we would be holy and without blemish before him in love. ⁵He also foreordained us for adoption his children through Jesus Christ according to his purpose and will. ⁶This is to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace ⁸which he showered upon us in all wisdom and insight. ⁹He has revealed to us the mystery of his will, according to his good pleasure which he had determined beforehand in Christ. ¹⁰This came into effect when the times had been fulfilled, to bring together all things under Christ, the things in the heavens and the things on the earth; yes, in him! ¹¹In him, an inheritance was assigned to us, foreordained according to the purpose of him who works all things after the counsel of his will. ¹²And the end result is that we, who had hoped in Christ, should be to the praise of his glory. ¹³You also, when you heard the word of the truth which is the Good News of your salvation, and having believed in it, you were sealed with the Holy Spirit of promise. ¹⁴He is a pledge of our inheritance, until the redemption of those who are God's possession, to the praise of his glory!

¹⁵For this same reason, I too, having heard of the faith in the Lord Jesus which is among you and the love which you have toward all the saints, ¹⁶do not cease to give thanks for you, making mention of you in my prayers. ¹⁷[I pray] that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation to bring you to full knowledge of him. ¹⁸Having the eyes of your heart^a enlightened, may you experience the hope of his calling and know the riches of the glory of his inheritance in the

^a TR reads "understanding" or "mind"

saints. ¹⁹May you also experience^a the exceeding greatness of his power toward us who believe, according to his power and might ²⁰which he accomplished in Christ, when he raised him from the dead and made him to sit at his right hand in the heavenly places. ²¹Yes, Christ now sits above all rule, authority, power, dominion, and every name that can be named, not only in this age, but also in the age to come. ²²God put all things in subjection under his feet and granted him to be head over all things for the sake of the Church, ²³which is his body, the fullness of him^b who fills all in all.

2

The gift of God

You were dead in transgressions and sins, ²and this was your lifestyle according to the age^c of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience. ³We used to live among them and we used to live in self-indulgence, doing the desires of the [fallen] flesh and mind, and we were by nature children of wrath, just as the others. ⁴But God who is rich in mercy, on account of his great love by which he loved us, ⁵even when we were dead through our trespasses, made us alive together with Christ. By grace you have been saved! ⁶God^d raised us up with him, and granted us to sit with him in the heavenly places in Christ Jesus, ⁷so that in the ages to come, he might show the overflowing treasure of his grace in kindness toward us, in Christ Jesus. ⁸Yes, by grace you have been saved through faith, not by yourselves. It is the gift of God, ⁹not of works, so that no one would boast. ¹⁰For we are his workmanship, created in Christ Jesus for good works, which God prepared in advance for us to walk in them.

Reconciled with God – Members of God's household

¹¹Therefore, remember that you, the Gentiles in the flesh who are called “uncircumcision” by what is called “circumcision” (in the flesh, made by hands); ¹²remember, I say, that you used to be separated from Christ. You were alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world. ¹³But now, in Christ Jesus, you who once were far off have been brought near in the blood of Christ. ¹⁴He is our peace, he who made both [groups to

^a Or “know, recognize”

^b Probably referring to God the Father; compare 1 Corinthians 15:28-29

^c Or “ways, course, mode of existence” (Greek κατά τον αἰῶνα τοῦ κόσμου)

^d Greek “he”

be] one and tore down the wall of separation^a. ¹⁵He abolished in his flesh the enmity which is the law of commandments with its decrees, so that he might create in himself one new humanity instead of two, making peace. ¹⁶He reconciled both [groups] to God in one body, through the cross, by which he destroyed that enmity. ¹⁷He came and preached peace to you who were far off and also to those who were near. ¹⁸Through him, we both have access to the Father in one Spirit. ¹⁹And so, you are no longer strangers and foreigners, but you are fellow-citizens with the saints, and member's of God's household, ²⁰being built on the foundation of the apostles and prophets. Christ Jesus himself is the chief cornerstone; ²¹in whom the whole building, fitted together, grows into a holy sanctuary in the Lord. ²²In Christ, you too are built up into a dwelling-place of God in the Spirit.

3

Paul's commission and prayer

For this reason, I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles! ²Surely, you have heard of the dispensation of the grace of God which was given me toward you; ³how by revelation, the mystery was made known to me, as I wrote before in a few words. ⁴When you read them, you can perceive my understanding in the mystery of Christ, ⁵which in other generations was not made known to anyone as it has now been revealed to his holy apostles and prophets in the Spirit. ⁶I mean that the Gentiles are [now] fellow-heirs and fellow-members of the body, yes, fellow-partakers of God's promise in Christ Jesus through the Good News.

⁷Of this Good News, I was made a servant, according to the gift of God's grace which was given me according to the working of his power. ⁸This grace was given to me, the very least of all saints, so that I might preach to the Gentiles the unsearchable treasures of Christ ⁹and make everyone see the dispensation^b of the mystery which had been hidden in God for so long, in him who created all things <through Jesus Christ>^c. ¹⁰This happened so to that now, through the Church, the manifold^d wisdom of God might be made known to the principalities and the powers in the heavenly places, ¹¹according to the eternal purpose which he had in Christ Jesus our Lord. ¹²In him, we have boldness and confident access through our faith in him. ¹³Therefore, I ask that you may not lose heart because of my troubles for you, as they are your glory!

^a Compare John 10:16

^b TR reads "fellowship" instead of "administration" or "dispensation".

^c CT omits "through Jesus Christ"

^d Or "many-sided"

¹⁴And so, I bow my knees to the Father of our Lord Jesus Christ, ¹⁵from whom every family in heaven and on earth is named, ¹⁶asking that according to the riches of his glory, he would grant you to be inwardly strengthened with power through his Spirit. ¹⁷I also pray that Christ may dwell in your hearts through faith, so that being rooted and grounded in love. ¹⁸May you be strengthened to comprehend with all the saints what is the breadth and length and height and depth ¹⁹of Christ's love which is beyond knowledge; and that you may be filled with all the fullness of God. ²⁰Now, to him who is able to accomplish much more than all we can ask or think according to the power that works in us, ²¹to him be the glory in the Church and in Christ Jesus to all generations, now and ever and unto ages of ages. Amen.

4

Unity and oneness

This is why, I, being the prisoner in the Lord, beg you to walk worthily of the calling with which you were called, ²with all lowliness and humility, with patience, bearing with one another in love; ³being eager to maintain the unity of the Spirit in the bond of peace. ⁴There is one body, and one Spirit, even as you also were called to one hope when you were called; ⁵one Lord, one faith, one baptism, ⁶one God and Father of all, who is over all, and through all, and in us all. ⁷But grace has been granted to each one of us according to the measure of Christ's gift. ⁸Therefore, he says, "When he ascended on high, he led captivity captive, and gave gifts to men."^a ⁹Now, what does "he ascended" mean, if not that he first descended into the lower parts of the earth? ¹⁰He who descended is the [same] one who also ascended far above all the heavens, so that he might fill all things.

¹¹He gave some to be apostles, some prophets, some evangelists, some shepherds^b and teachers, ¹²for the perfecting of the saints, for a work of ministry, to build up of the body of Christ. ¹³This is until we all attain to the unity of the faith and to the knowledge of the Son of God, to maturity, having reached the very fullness of Christ. ¹⁴The goal is that we may no longer be children, tossed back and forth and carried about by every wind of doctrine through human trickery, according to clever deceits and mistaken schemes. ¹⁵Instead, speaking the truth in love, may we grow up in all things into him who is the head, Christ. ¹⁶From him, the whole body, being fitted and knit together, as every joint supplies and according to the participation of each part, grows and builds itself in love.

^a Psalm 68:18 / 67 LXX

^b Or "pastors"

A new way of life

¹⁷Therefore, I say and testify in the Lord that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind. ¹⁸They are darkened in their understanding, cut off from God's life because of their ignorance and because of the hardening of their hearts. ¹⁹Having become hardened, such people gave themselves up to lust and they pursue what is impure with greed. ²⁰But you did not learn Christ that way, ²¹except if you failed to hear him and to be taught in him, since truth is in Jesus. ²²You were [supposed] to put away the old self which belongs to your former way of life, since it becomes ever more corrupt after the lusts of deceit. ²³And you are to be renewed in the spirit of your mind, ²⁴and to put on the new self who in the likeness of God has been created in righteousness and holiness of truth.

²⁵Therefore, putting away what is false, speak the truth to^a each other, for we are members of one another. ²⁶"Be angry, and do not sin."^b Do not let the sun go down on your wrath ²⁷and do not leave any room for the devil. ²⁸Those who used to steal should steal no more, but rather work hard, even with their own hands to what is good, so that they may have something to give to those who have need. ²⁹Do now allow any decadent^c speech to come out from your mouth, only what is good to build up as is needed, in a way that gives grace to those who hear. ³⁰Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. ³¹Let all bitterness, wrath, anger, shouting and slander be put away from you, along with evil thoughts. ³²Be kind to one another, tenderhearted, forgiving each other just as God also forgave you in Christ.

5

Be imitators of God, as beloved children. ²Walk in love, even as Christ also loved you and gave himself up for us as an offering and a sacrifice to God, a sweet-smelling fragrance. ³But sexual immorality and all forms of impurity and greed should not even be mentioned among you, as is fitting for saints. ⁴The same is true regarding filthy and foolish conversations as well as jokes which are not appropriate; instead, give thanks!

⁵Know this for sure: no one who is sexually immoral, involved in impurity, greedy, or an idolater has any inheritance in the Kingdom of Christ and God.

^a Or "among"

^b Psalm 4:4

^c Or "corrupt"

⁶Let no one deceive you with empty words; because of these things, the wrath of God is coming on the children of disobedience. ⁷Therefore, do not share in their lot. ⁸Indeed, you used to be in darkness, but are now, you have light in the Lord. Walk as children of light, ⁹for the fruit of the Spirit is in all goodness, righteousness and truth. ¹⁰Discern what is well-pleasing to the Lord! ¹¹Have no fellowship with the vain^a works of darkness, but rather, expose them for what they are. ¹²It is a shame even to speak about the things which these people do in secret! ¹³But all things are revealed when they are exposed to the light. ¹⁴Therefore, he says:

*“Awake, you sleeper, arise from the dead,
and Christ will shine on you.”^b*

¹⁵Therefore, watch carefully how you live, not as unwise, but as wise [people], ¹⁶making good use of time, because the days are evil. ¹⁷Do not be foolish, but understand what the will of the Lord is. ¹⁸Do not get drunk with wine – this is reckless living – but be filled with the Spirit. ¹⁹Speak to one another in psalms, hymns, and spiritual songs! Sing and chant to the Lord in your heart; ²⁰always giving thanks for everything in the Name of our Lord Jesus Christ, even to God the Father. ²¹[Finally], be in mutual subjection in the fear of God^c.

Wives, Husbands, Christ and the Church

²²Wives, be subject to your own husbands as [you are] to the Lord. ²³For the husband is the head of the wife, as Christ is the head of the Church, being himself the savior of the body. ²⁴As the Church is subject to Christ, wives should likewise be subject to their own husbands in everything.

²⁵Husbands, love your wives, just as Christ loved the Church and gave himself up for her ²⁶in order to sanctify her, having purified her by the washing of water with the word, ²⁷so that he might present the Church to himself in glory, without any spot or wrinkle or any such thing, but holy and flawless. ²⁸In the same way, a husband should love his wife as his [own] body. He who loves his own wife loves himself! ²⁹No man ever hates his own body but feeds it and cares for it, as the Lord also does for the Church. ³⁰Yes, we are members of his body, his very flesh and bones^d!

³¹For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh.^e

^a Or “unfruitful, empty”

^b Perhaps a quote from an ancient liturgical hymn

^c Other ancient manuscripts have “in the fear of Christ”

^d CT omits “his very flesh and bones”

^e Genesis 2:24

³²This is a great mystery: I speak concerning Christ and the Church. ³³Now concerning you: each one of you must also love his own wife even as his own self; and the wife must respect her husband.

6

Children and parents

Children, obey your parents in the Lord, for this is right.

²*“Honor your father and mother,” which is the first commandment with a promise.* ³*“that it may be well with you, and you may live long on the earth.”^a*

⁴Fathers, do not drive your children to anger, but nurture them in the discipline and instruction of the Lord.

Servants and masters

⁵Servants^b, be obedient to those who are your masters according to the flesh, with fear and trembling, with deep loyalty^c, as to Christ. ⁶Do not serve only when eyes are on you in order to please human masters, but as servants of Christ. Accomplish God’s will from the heart; ⁷serve with a good attitude, as if you were serving the Lord and not men. ⁸Know that for whatever good we do, we shall receive the same in return from the Lord, no matter if we are slave or free.

⁹You masters, do likewise to them: do not resort to threats but recognize^d that you both have the same Master in heaven, and there is no discrimination with him.

The armor of God

¹⁰Finally, be strong in the Lord, with the strength of his power. ¹¹Put on the complete armor of God, so that you may be able to resist the devil’s tactics. ¹²For our struggle is not against flesh and blood but against the principalities, powers, against the world-rulers^e of this darkness and against the evil spiritual forces of the supernatural realms. ¹³Therefore, put on the whole armor of God, so that you may be able to resist when the evil day comes. Having accomplished all things, may you stand your ground! ¹⁴Yes, stand [firm], having the belt of truth around your waist, having put on the breastplate of righteousness, ¹⁵having fitted your feet so as to be

^a Deuteronomy 5:16

^b Or “slaves”

^c Or “in singleness of your heart”

^d Or “know”

^e Greek κοσμοκράτορας

ready in the Good News of peace. ¹⁶Above all, take up the shield of faith which will enable you to quench all the fiery darts of the evil one. ¹⁷Take also the helmet of salvation and the sword of the Spirit which is what God has said^a.

Unceasing prayer

¹⁸Pray at all times in the Spirit with intercessions and requests; never get tired of this and persevere in your requests for all the saints. ¹⁹Pray also for me, so that I may be given an opportunity to proclaim with boldness the mystery of the Good News. ²⁰For this cause, I am an ambassador in chains; so pray that I may proclaim it boldly, as I should.

²¹I also want you to know my affairs, how I am doing. Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything.

²²I have sent him to you for this very purpose, to let you know about our condition and to comfort your hearts.

²³Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴May grace be with all those who love our Lord Jesus Christ, even with unfading^b love. Amen.

^a Greek ῥῆμα, which means spoken word

^b Or "incorruptible"

PHILIPPIANS

(ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ)

1

Paul and Timothy, servants of Jesus Christ;

To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: ²Grace to you and peace, from God our Father and from the Lord Jesus Christ. ³I give thanks to my God whenever I remember you, ⁴and I always pray with joy when I intercede on your behalf ⁵because of your partnership^a in the furtherance of the Good News, even from the very first day until now. ⁶I am confident of this very thing: that God who began a good work in you will complete it until the day of Jesus Christ. ⁷It is right for me to think this way about you, because I have you in my heart and because you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the Good News. ⁸For God is my witness: I long for all of you in the tender mercies of Christ Jesus!

⁹I pray [especially] for this, that your love may overflow even more, with an increase of knowledge and all discernment. ¹⁰This way, you will be able to discern what things are excellent, so that you may be sincere and without offense to the day of Christ, ¹¹filled with the fruits of righteousness which are through Jesus Christ, to the glory and praise of God!

The progress of the Good News

¹²Now, I want to you know, brethren, that what happened to me has turned out to be for the progress of the Good News! ¹³It became clear to the whole palace^b guard and to others that my chains are in Christ, ¹⁴and most of the brethren in the Lord, being confident through my bonds, are more even bolder to speak the word of God without fear. ¹⁵Yes, some actually preach Christ out of envy and rivalry, and some also out of good will. ¹⁶The first group preaches Christ without sincerity and from selfish ambition, thinking that they are adding affliction to my imprisonment; ¹⁷but the second group does so out of love, knowing that I have been appointed to defend the Good News.

^a The word translated "partnership" (*koinonia*) also means "fellowship" and "sharing."

^b Or "praetorian"

¹⁸Either way, it does not matter. I only care that whether in pretense or in truth, Christ is proclaimed! I rejoice in this, yes, and will continue to rejoice. ¹⁹For I know that this will turn out to my salvation, through your supplication and the support of Christ's Spirit. ²⁰It is my eager expectation and hope that I will not be put to shame in any way, but that as I speak with all boldness, Christ will be exalted now as always in my body, whether by my life or by my death. ²¹For to me, living is Christ and dying is gain. ²²But if I remain alive in the flesh, this will bring fruit from my work. Yet, I do not know what I will choose! ²³I am in a dilemma between the two, having the desire to be released^a and be with Christ, which is far better. ²⁴At the same time, to remain in the flesh is a more urgent need for your sake. ²⁵Having this confidence, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶so that your rejoicing may overflow in Christ Jesus when I am with you again.

²⁷[In the meantime], let your way of life be worthy of the Good News of Christ, so that whether I come and see you or remain absent, I may hear this about your condition: that you stand firm in one spirit, striving with one soul for the faith of the Good News. ²⁸Do not be terrified by your opponents. This will be for them evidence of destruction, but to you, of salvation from God. ²⁹For the sake of Christ, you have been granted the privilege not only to believe in him but also to suffer on his behalf, ³⁰and so you are engaged in the same battle which you saw me fight and that you hear that I am [still] fighting^b.

2

A call to humility

Therefore, if there is any exhortation in Christ, any consolation of love, any communion of the Spirit, any tender mercies and compassion, ²make my joy full, by being like-minded, having the same love, being of one accord and of one mind. ³Do nothing through rivalry or conceit, but in humility, consider others better than yourselves. ⁴Do not just look after you own selfish interests but each one of you should consider the interests of others.

⁵Let the following be in your mind, which was also in [the mind of] Christ Jesus. ⁶He who existed in the form^c of God did not consider equality with God something to be exploited^d. ⁷Instead, he emptied^e himself, taking the

^a [From the body]

^b Or "struggling"

^c Greek μορφή

^d Greek ἀρπαγμόν (or also "something to be conquered, snatched or seized")

^e Greek ἐκένωσεν (related to the word *kenosis*)

form of a servant, being made in the likeness of men. ⁸And being found in human form, he humbled himself, becoming obedient to [the point of] death, even death on the cross! ⁹Therefore, God highly exalted him, and gave him the Name which is above every name; ¹⁰so that at the Name of Jesus every knee should bow in heaven, on earth, and under the earth; ¹¹and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Call to obedience

¹²And so, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. ¹³For it is God who works in you both to will and to work, according to his good purpose. ¹⁴Do all things without murmurings and disputes ¹⁵in order to become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation among whom you are seen as lights in the world. ¹⁶Uphold the word of life, so that I may have a reason to glory^a in the day of Christ: that I did not run or labor in vain. ¹⁷Yes, even if I am poured out [as an offering^b] on the sacrifice and service of your faith, I rejoice and share my joy with you all. ¹⁸In the same way, rejoice, rejoice with me!

Paul and Timothy – About Epaphroditus

¹⁹I hope in the Lord Jesus [that I will be able] to send you Timothy soon, so that I too may be encouraged when I learn how you are doing. ²⁰For I have no one else with a mind like his, who will truly care about you, ²¹unlike others who seek their own, not the things of Jesus Christ. ²²But you know how he has proved himself; as a child serves a father, he has served with me to spread the Good News. ²³Therefore, I hope to send him at once, as soon as I see how things are going with me [here]. ²⁴As it is, I trust in the Lord that I too will be able to come shortly. ²⁵But I deemed it necessary to send you Epaphroditus who is my brother, fellow-worker, fellow-soldier, and your apostle and the servant of my need. ²⁶He longed for you all and was very troubled, because you had heard that he was sick. ²⁷Indeed, he was sick, almost to the point of death! But God had mercy on him; and not on him only, but also on me, so that I might not have sorrow upon sorrow. ²⁸And so, I have sent him all the more eagerly, so that you may rejoice when you see him again, and that I may be less sorrowful. ²⁹Receive him in the Lord with all joy, and hold such a person in honor,

^a Or “boast”

^b Or “libation” (a liquid offering)

³⁰because on account of the work of Christ, he came near to death, risking his life to provide what was lacking in your ministry to me.

3

Warning against evil-workers – Paul's background

Finally, my brethren, rejoice in the Lord! To me, writing the same things to you is not tiresome - it is safe! ²Beware of the dogs, beware of evil-workers, beware of the false circumcision! ³We are 'circumcised' if we offer divine service to God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, ⁴although I myself could have confidence even in the flesh! If anyone thinks that he has {a reason to have} confidence in the flesh, I could even more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews. As regards the law, I was a Pharisee; ⁶as far as zeal is concerned, I was persecuting the Church, and as for the righteousness which is based on the law, [I was] found blameless.

All things considered as a loss - Reaching forward

⁷However, these things which I thought were gain to me, I have counted as loss for Christ! ⁸Yes, without a doubt, I consider all things as loss in view of the surpassing value of knowing Christ Jesus, my Lord, for whom I suffered the loss of all things. I consider them as dung, so that I may gain Christ ⁹and be found in him, not having a righteousness of my own (from the law), but through faith in Christ (the righteousness which is from God by faith). ¹⁰Yes, may I know him, and the power of his resurrection, and the communion of his sufferings, becoming conformed to his death, ¹¹if by any means I may attain to the resurrection from the dead. ¹²I am not saying that I have already obtained these things or that I am already made perfect; but I press on to take hold of [the prize] for which Christ Jesus took hold of me.

¹³Brethren, I do not regard myself as having taken hold of these things just yet, but I do this: forgetting the things which are now behind and reaching forward to the things which are before, ¹⁴I press on toward the goal, and the prize is the high calling of God in Christ Jesus. ¹⁵Let us who are mature, therefore, think this way, and if you think differently in some way, God will also reveal that to you. ¹⁶Nevertheless, to the extent that we have already reached some point, ^alet us walk by the same rule and let us be of the same mind.

^a CT omits the rest of this verse

¹⁷Brethren, be united in imitating me, and keep your eyes fixed on those who live this way, even as you have us as an example. ¹⁸But there are many who live as enemies of the cross of Christ, as I remind you often, as I do [even] now with tears. ¹⁹Their end is destruction, their god is the belly, and their glory is in their shame as they think about earthly things. ²⁰But our citizenship is in heaven, from which we are expecting a Savior, the Lord Jesus Christ. ²¹He will change the body of our humiliation to be conformed to the body of his glory, by the working of his power, by which he is able to subject all things to himself.

4

Instructions - The peace of God

Therefore, my beloved brethren whom I miss so much, my joy and my crown, stand firm in the Lord! ²I exhort Evodia and Syntyche to think the same way in the Lord. ³Yes, I beg you also, Syzygus^a, help these women, for they labored with me in the Good News and also with Clement and the rest of my fellow-workers, whose names are in the book of life. ⁴Rejoice in the Lord always! Again I will say, rejoice! ⁵Let your kindness be known to all. The Lord is at hand! ⁶Do not be anxious about anything, but in everything, by prayer and petition with thanksgiving, let your requests be known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

⁸Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are commendable, if there is any virtue or any praise, think about these things. ⁹What you learned, received, heard, and saw in me: practice these things, and the God of peace will be with you.

Paul's needs and thankfulness

¹⁰But now, I rejoice in the Lord greatly, that you have revived your thought about me. (I know that you were thinking about me but lacked the opportunity). ¹¹I do not want to speak about what I lack, because I have learned to be satisfied with whatever state I am in! ¹²I know how to be humbled, and I also know also how to overflow. In everything and in all things I have learned the secret of being both filled and hungry, to be in abundance and to be in need. ¹³I can do all these things through Christ who strengthens me. ¹⁴However, it was a good thing that you shared in my affliction. ¹⁵As you Philippians know well, in the beginning of the Good News when I departed from Macedonia, no Church shared with me in the

^a Either a personal name or an expression meaning "true yoke-fellow"

matter of giving and receiving – only you did! ¹⁶For even [when I was] in Thessalonica you supplied for my needs. ¹⁷It is not that I seek the gift, what I value is the interest that is accumulating in your account! ¹⁸I actually have all things and I overflow since I received from Epaphroditus what came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God! ¹⁹My God will supply all of your needs according to his riches in glory in Christ Jesus. ²⁰To our God and Father be the glory unto ages of ages! Amen.

²¹Greet every saint in Christ Jesus! The brethren who are with me greet you. ²²All the saints greet you, especially those who are of Caesar's household. ²³The grace of the Lord Jesus Christ be with you all! Amen.

COLOSSIANS

(ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ)

1

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, ²to the saints and faithful brethren in Christ at Colossae: Grace to you and peace from God our Father and the Lord Jesus Christ^a.

Thanksgiving and prayer

³We give thanks to God the Father of our Lord Jesus Christ, and we always pray for you. ⁴We have heard about your faith in Christ Jesus and about the love which you have for all the saints, ⁵because of the hope which is prepared for you in heaven. Of this hope you have heard before in the word of the truth of the Good News ⁶which has come to you; even as it is [spreading] in the whole world. It has been bearing fruit and growing [everywhere], as it has done in you too since the day you heard and experienced the grace of God in truth. ⁷This is what you also learned from Epaphras, our beloved fellow-servant, who is a faithful servant of Christ on our behalf. ⁸He has informed us of your love in the Spirit. ⁹For this reason, since the day we heard this, we do not cease praying and making requests for you, so that you may be filled with the knowledge of his will in all spiritual wisdom and understanding. ¹⁰We also pray that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy! ¹²May you give thanks to the Father, who has granted to be partakers of the inheritance of the saints in the light. ¹³He has delivered us from the power of darkness, and translated us into the Kingdom of the Son of his love. ¹⁴In him, we have our redemption^b, the forgiveness of our sins.

About Christ – The mystery: Christ in you

¹⁵He is the image^c of the invisible God, the firstborn^d of all creation. ¹⁶For in him, all things were created, in the heavens and on earth, things visible

^a CT omits “and the Lord Jesus Christ”

^b TR adds “through his blood,”

^c Greek “icon” (εἰκὼν τοῦ θεοῦ)

^d Greek πρωτότοκος

and invisible, thrones, dominions, principalities and powers; all things have been created through him, and for him. ¹⁷He is before all things, and in him all things are held together. ¹⁸He is the head of the body, the Church; [he is] the first cause^a, the firstborn from the dead, so that in all things he might have the first place^b. ¹⁹For [God] was pleased that all fullness should dwell in him, ²⁰and through him to reconcile all things to himself, both earthly and heavenly, having made peace through the blood of his cross.

²¹In the past, you were alienated and hostile in mind, doing in your evil works. ²²But now, he has reconciled [you] in the body of his flesh through death, in order to present you holy, without blemish and blameless before him. ²³This is [for you] if you continue in the faith, grounded and steadfast, not moved away from the hope of the Good News which you heard. I, Paul, became a servant of this Good News that is being proclaimed throughout all creation under heaven.

²⁴Now, I rejoice in my sufferings for your sake and in my flesh, I complete what is lacking in the afflictions of Christ for the sake of his body which is the Church. ²⁵I have become her servant, according to God's commission which was I received for you, in order to fulfill the word of God. ²⁶This is the mystery which was hidden for ages and generations. But now, it has been revealed to his saints. ²⁷To them, God was pleased to reveal the glorious generosity^c of this mystery among the Gentiles. This mystery is Christ in you, the hope of glory. ²⁸This is what we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone perfect in Christ Jesus. ²⁹This is what I also work for, struggling with his energy^d which is powerfully at work in me.

2

Spiritual struggles – Against false teachers

I want you to know how greatly I struggle for you, for those at Laodicea, and even for all those who do not know me in person. ²Yes, I struggle so that their hearts may be comforted and for them to be united in love, obtaining the treasure that is in the full assurance of understanding, so that they may know the mystery of God the Father and of Christ^e. ³In him all the treasures of wisdom and knowledge are hidden! ⁴Now, I say these

^a Greek ἀρχή (also means “origin, beginning, ruler, principle”)

^b Or “preeminence”

^c Or “wealth of glory”

^d Greek ἐνέργειαν (“supernatural working”)

^e CT reads “of God which is Christ” instead of “of God the Father and of Christ”

things so that no one may delude you with convincing words. ⁵Although I am physically absent, I am spiritually present with you, rejoicing and seeing your order, and the steadfastness of your faith in Christ. ⁶As you received Christ Jesus as the Lord, walk also in him, ⁷rooted and built up in him, established in the faith just as you were taught, overflowing from faith into thanksgiving.

Buried with him, raised with him

⁸Be careful not to let anyone rob you through philosophy and vain deceit, according to human tradition and the basic things of the world, and not after Christ. ⁹For in him all the fullness of deity dwells bodily, ¹⁰and in him who is the head of all principality and power, you are made full. ¹¹In him, you were also circumcised with a circumcision not made with hands, by casting off the sinful nature in the circumcision of Christ. ¹²You have been buried with him through baptism in which you were also raised with him through faith in the working of God, who raised him from the dead. ¹³You were dead in your sins and in the uncircumcision of your flesh, but he made you alive with him by forgiving us all our trespasses and by ¹⁴wiping out the handwriting^a of ordinances which was against us. He removed it out of the way, nailing it to the cross, ¹⁵having exposed the principalities and powers, making a public display of them and triumphing over them.

Useless or dangerous teachings

¹⁶Therefore, let no one judge you in matters of eating, drinking, or regarding a feast day, new moon or a Sabbath day. ¹⁷These are a shadow of the things to come, but the body^b belongs to Christ. ¹⁸Let no one rob you of your prize by false humility and a religion of angels, dwelling on things which such a one has not^c seen, vainly puffed up by a carnal mind. ¹⁹Such a person is not holding firmly to the head, from whom the whole body, being supported and knit together through the joints and ligaments, grows with the growth given by God. ²⁰But if you died with Christ as regards these basic^d principles of the world, why do you subject yourselves to [these] commandments, as though you were still living in the world? ²¹“Do not handle, do not taste, do not touch!” ²²These things are all destined to perish with use! These are merely human commands and teachings! ²³Indeed, these things have an appearance of wisdom in self-imposed religion,

^a Greek χειρόγραφον

^b Greek ἃ ἐστὶν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ - NRS reads “the substance belongs to Christ”; NJB reads “the reality is the body of Christ”

^c CT reads “has seen” (omits “not”)

^d Or “elemental, primordial”

humility, severe treatment of the body; but they have no value against the indulgence of the flesh.

3

Raised with Christ - Death to what is earthly - The new self

If you were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God! ²Set your mind on the things that are above, not on the things that are on the earth. ³For you died, and your life is hidden with Christ in God. ⁴When Christ who is our life is revealed, then you will also be revealed with him in glory. ⁵Therefore, put to death what is earthly in you: sexual immorality, impurity, depraved passions, lust and greed (which is idolatry). ⁶Because of these things, the wrath of God is coming on the children of disobedience. ⁷You also used to live in those things when you lived among these people; ⁸but now, put them all away: anger, rage, evil, slander, and shameful language. ⁹Do not lie to one another. You have put off the old self with his doings ¹⁰and you have put on the new self who is being renewed in knowledge according to the image^a of his Creator. ¹¹Here, there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave or free; but Christ is all, and in all!

¹²As God's elect, holy and beloved, clothe yourselves with a heart of compassion, kindness, lowliness, humility, and perseverance. ¹³Bear with one another, and forgive each other! If anyone has a complaint against anyone else, forgive, even as Christ forgave you.

¹⁴Above all, walk in love, which is the bond of perfection. ¹⁵Let the peace of God (to which also you were called in one body) rule in your hearts, and be thankful! ¹⁶Let the word of Christ dwell in you richly. In all wisdom, teach and admonish each other with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.

¹⁷Whatever you do, in word or in deed, do it all in the Name of the Lord Jesus, giving thanks through him to God the Father.

Christian family – Servants and Masters

¹⁸Wives, be in subjection to your husbands, as is fitting in the Lord.

¹⁹Husbands, love your wives, and do not be bitter against them.

²⁰Children, obey your parents in all things, for this is pleasing to the Lord.

^a Greek "icon"

²¹Fathers, do not exasperate your children, so that they will not be discouraged.

²²Servants^a, obey in all things to those who are your masters according to the flesh, not just when they are looking (to please human beings), but in singleness of heart, fearing God. ²³Whatever you do, work with your heart, as for the Lord, and not for men. ²⁴Know that you will receive the reward of your inheritance from the Lord, for you serve the Lord Christ. ²⁵But whoever does wrong will receive in return according to the wrong that he has done, and there is no partiality.

4

Masters, give to your servants what is fair and right, knowing that you also have a Master in heaven.

Persevere in prayer

²Persevere in prayer, even in vigils of thanksgiving. ³Pray for us as well, so that God may open to us a door for the word, [an opportunity] to speak the mystery of Christ for which I am in chains. ⁴Pray also that I may reveal it as clearly as I should. ⁵Live wisely before those who are ‘outside’, and make the most of your time. ⁶Let your speech always be pleasant, seasoned with salt, so that you may know how to properly answer those who have questions.

Paul’s fellow-workers

⁷All my affairs will be made known to you by Tychicus, the beloved brother, a faithful servant and fellow-slave in the Lord. ⁸I am sending him to you for this very purpose, that he may know your circumstances^b and comfort your hearts, ⁹together with Onesimus, the faithful and beloved brother, who is one of you. They will tell you everything that is happening here. ¹⁰Aristarchus, my fellow-prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received instructions, “if he comes to you, receive him”), ¹¹and also Jesus who is called Justus. These are my only fellow-workers for the Kingdom of God who are of the circumcision, and they have been my consolation.

¹²Epaphras (who is one of you), a servant of Christ, salutes you. He is always wrestling for you in his prayers, so that you may stand perfect and fulfill in all things the will of God. ¹³I can testify about him: that he has devotion to you, and also to those in Laodicea and Hierapolis. ¹⁴Luke, the

^a Or “slaves”

^b CT reads “you may know our circumstances”

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beloved physician, and Demas greet you. ¹⁵Greet the brethren who are in Laodicea; and also Nymphas, along with the Church which meets in her house. ¹⁶When this letter has been read among you, please have it also read in the Church of the Laodiceans; and also read the letter from Laodicea. ¹⁷Tell Archippus this, "Be mindful of the ministry which you have received in the Lord, and fulfill it."

¹⁸Here is my greeting: Paul, with my own hand! Remember my chains... Grace be with you! Amen.

1 THESSALONIANS

(ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α)

1

Paul, Silvanus, and Timothy: to the Church of the Thessalonians [which is] in God the Father and in the Lord Jesus Christ. Grace to you and peace from God our Father and the Lord Jesus Christ^a.

Praise and thanksgiving

²We always give thanks to God for all of you, mentioning you in our prayers, ³always remembering your work of faith, your labor of love and your patience of hope in our Lord Jesus Christ, before our God and Father. ⁴Brethren beloved by God, we know that you are chosen ⁵and that our Good News came to you not in word only, but also in power, in the Holy Spirit, and with great certainty. You know how we lived among you for your sake ⁶You became imitators of us, and of the Lord, having received the word with the joy of the Holy Spirit, and this in spite of much affliction. ⁷And so, you became an example to all those who believe in Macedonia and Achaia. ⁸From you, the word of the Lord has been proclaimed, not only in Macedonia and Achaia, but your faith has been known in many other places, so that we have no need to say anything. ⁹Others have given us a report about how you received us and how you turned away from idols to God, to serve a living and true God ¹⁰and to wait for his Son from heaven. Him he raised from the dead - Jesus, who delivers us from the wrath to come.

2

Paul's relationship with the Thessalonians

You certainly know, brethren, that our visit to you was not in vain! ²Having suffered before and having been shamefully treated in Philippi, as you know, we became bold in our God to tell you the Good News of God in a context of much conflict. ³For our exhortation is not of error, impurity, or deception. ⁴But since we have been approved by God to be entrusted with the Good News, this is how we speak, not to pleasing people, but God who tests our hearts. ⁵We never used flattering words, as you know, and

^a CT omits "from God our Father and the Lord Jesus Christ"

we never put a mask over greed (as God is witness). ⁶We did not seek glory from men (neither from you nor from others), even though we could have claimed authority as apostles of Christ. ⁷Instead, we were gentle^a among you, like a nursing mother cherishes her own children.

⁸We became so devoted to you that we were pleased to share not only the Good News of God but also our very souls, because you had become very dear to us. ⁹Remember, brethren, our labor and hardship: we worked night and day in order not to be a burden to any of you and we preached to you the Good News of God. ¹⁰You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe. ¹¹As you know, we exhorted, comforted, and implored every one of you, as a father does his own children, ¹²to the end that you should live worthily of God who calls you into his own Kingdom and glory. ¹³For this reason, we also thank God without ceasing, that, when you received from us the word of God's message, you accepted it not as the word of men, but, as it is in truth: the word of God. And it is at work in you who believe! ¹⁴For you, brethren, became imitators of the Churches of God in Christ Jesus which are in Judea, for you also suffered the same things from your own countrymen, even as they did from the Jews. ¹⁵They killed both the Lord Jesus and their own prophets, and they drove us out. Their conduct does not please God, and makes them the enemies of the entire human race ¹⁶as they want to prevent us from speaking to the Gentiles so that they may be saved. They are still bringing their sins to full measure, but the wrath is finally coming upon them.

Paul's plans

¹⁷Brethren, although we were deprived of your presence for a short time, (yet not in affection), we tried even harder to see you face to face with great eagerness, ¹⁸because we wanted to come to you. Certainly, I, Paul, wanted to come again and again - but Satan prevented us. ¹⁹For what is our hope, or joy, or crown of rejoicing? Is it not you, when our Lord Jesus Christ^b comes? ²⁰For you are our glory and our joy!

3

Therefore, when we could not stand it any longer, we thought that it would be good to be alone in Athens ²and to send Timothy, our brother and God's minister in the Good News of Christ, so that he might confirm and comfort you in your faith ³and so that no one would be shaken by these afflictions. For you know that these must come our way. ⁴This is certain,

^a Or "as young children"

^b Some manuscripts (non-TR) lack "Christ"

and when we were with you, we told you in advance that we must suffer affliction. And this is what happened, as you know. ⁵For this reason, when I could not stand it any longer, I sent him so that I might know your faith, fearing that in some way the tempter may have tempted you, so that our labor would have been in vain. ⁶But Timothy came back from his visit to you and brought us glad news of your faith and love. He mentioned your abiding good memories of us as well as your longing to see us even as we also long to see you. ⁷Through all this, brethren, we were comforted over you in all our distress and affliction through your faith. ⁸Now we have revived, since you stand fast in the Lord! ⁹What thanksgiving can we give back to God for you, for all the joy you give us to experience before our God. ¹⁰Yes, night and day, I pray intensely so that we may see you again and make perfect what is lacking in your faith. ¹¹Now, may our God and Father himself, and our Lord Jesus Christ, direct our way to you. ¹²May the Lord grant you to increase and overflow in love one for each other and for everyone, even as we also do for you. ¹³And may he establish your hearts, blameless in holiness before our God and Father even to end, at the coming of our Lord Jesus with all his saints.

4

Exhortations - Brotherly love

As for other matters, brethren, we beg and exhort you in the Lord Jesus: as you received from us how you should live to please God, may you make progress in this ever more! ²For you know what instructions we gave you through the Lord Jesus. ³This is the will of God: your sanctification, and that you abstain from sexual immorality. ⁴Each one of you should know how to practice self-control of the body in sanctification and honor, ⁵not in lustful passions, as Gentiles who do not know God. ⁶No one should take advantage of or wrong a brother [or sister] in this matter, because the Lord is an avenger in all these things, as also we warned you and testified to you. ⁷Certainly, God did not call us for impurity but to sanctification! ⁸Therefore, whoever rejects this does not reject a human [command], but God, who has also given his Holy Spirit to you.

⁹But concerning brotherly love, you have no need that one should write to you since you have learned from God how to love one another, ¹⁰and this is what you do toward all the brethren who are in all Macedonia. But we exhort you, brethren, to overflow even more! ¹¹Make it your goal to lead a quiet life, to take care of your own affairs, and to work with your own hands, even as we instructed you. ¹²Thus, you will live properly in the sight of those who are outside and you will lack nothing.

Hope for Christians who have died

¹³We do not want you to be ignorant, brethren, concerning those who have fallen asleep, so that you may not grieve like those have no hope do. ¹⁴For if we believe that Jesus died and rose again, in the same way God will bring with him those who have fallen asleep in Jesus. ¹⁵We tell you the following by the word of the Lord: we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. ¹⁶For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first, ¹⁷then we who are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air. And so, we will be with the Lord forever. ¹⁸Therefore, comfort one another with these words.

5***The Lord comes like a thief in the night***

But concerning the times and seasons, brethren, you have no need that anything be written to you. ²You know well that the day of the Lord comes like a thief in the night. ³When they are saying, "Peace and safety," then a sudden destruction will come upon them, like birth pains on a pregnant woman, and they will by no means escape. ⁴But you, brethren, are not in darkness to allow the day to overtake you like a thief. ⁵You are all children of light, and children of the day. We do not belong to the night, or to the darkness. ⁶Therefore, let us not sleep as others do, but let us watch and be clear minded^a. ⁷Those who sleep, sleep in the night, and those who are drunk are drunk in the night. ⁸But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and as a helmet, the hope of salvation. ⁹God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ ¹⁰who died for us, so that whether we wake or sleep, we should live together with him. ¹¹Therefore, encourage one another and build each other up, which is what you [already] do.

Life in the Church

¹²But we beg you, brethren, to recognize^b those who work hard among you, who are set over you in the Lord and who admonish you. ¹³Respect and honor them in love because of their work.

Be at peace among yourselves. ¹⁴We exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be patient toward

^a Or "sober", as in verse 8

^b Or "know, respect, be considerate to"

all. ¹⁵See that no one returns evil for evil to anyone, but always pursue what is good, both for one another and for all.

¹⁶Rejoice always! ¹⁷Pray without ceasing! ¹⁸In everything give thanks, for this is the will of God in Christ Jesus for you. ¹⁹Do not quench the Spirit! ²⁰Do not despise prophesies! ²¹Test all things, and hold firmly to what is good! ²²Abstain from every form of evil!

²³May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

²⁴He who calls you is faithful and he will carry this out. ²⁵Brethren, pray for us. ²⁶Greet all the brethren with a holy kiss. ²⁷I solemnly command you by the Lord that this letter should be read to all the holy brethren.

²⁸The grace of our Lord Jesus Christ be with you! Amen.

2 THESSALONIANS
(ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β)

1

Paul, Silvanus, and Timothy: to the Church of the Thessalonians in God our Father, and in the Lord Jesus Christ. ²Grace to you and peace from God our Father and the Lord Jesus Christ.

³We are bound to always give thanks to God for you, brethren, as it is fitting, because your faith is growing wonderfully and your mutual love for all is overflowing. ⁴Therefore, in the Churches of God, we boast about you for your patience, faith in all your persecutions and for the afflictions which you endure. ⁵This is an obvious sign of the righteous judgment of God, so that you may be accounted worthy of the Kingdom of God, for which you too suffer. ⁶It is righteous for God to repay with affliction those who afflict you ⁷and to give relief to you who are afflicted with us. This will be when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, ⁸bringing vengeance to those who do not know God and to those who do not obey the Good News of our Lord Jesus. ⁹They will pay the penalty of eternal destruction from the face^a of the Lord and from the glory of his power, ¹⁰when he comes to be glorified in his holy ones^b and to be admired among all those who have believed (because our testimony to you was believed) in that day.

¹¹With this in mind, we also pray always for you, so that our God may account you worthy of your calling and fulfill with power [your] every desire of goodness and work of faith. ¹²May the Name of our Lord Jesus Christ^c be glorified in you, and you in him, according to the grace of our God and of the Lord Jesus Christ.

2

Apostasy and the man of sin

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering to him, we ask you ²not to be quickly shaken in your mind. Do not be troubled by a prophecy, report or letter allegedly from us, saying

^a Or "presence"

^b Or "saints"

^c Some manuscripts lack "Christ"

that the day of Christ has come. ³Let no one deceive you in any way! This will not take place unless the apostasy comes first and the man of sin^a is revealed, the son of destruction. ⁴He opposes and exalts himself over all that is called God or that is an object of religion, so that he sits as God in the sanctuary of God, presenting himself up as God!^b ⁵Do you not remember that, when I was still with you, I told you these things? ⁶Now, you know^c what is restraining him, so that he may be revealed in his own time. ⁷The mystery of lawlessness is already at work!^d But now, there is one who restrains^e, until he is taken out of the way. ⁸Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth and destroy by the manifestation of his coming. ⁹The coming [of the lawless one] is according to Satan's operation with all kinds of power, miracles and lying wonders, ¹⁰and with all deception of wickedness aimed at those who are being lost, because they did not receive the love of the truth so that they might be saved. ¹¹Because of this, God sends them a strong delusion so that they should believe a lie ¹²and those who did not believe the truth but had pleasure in unrighteousness shall all be judged.

¹³But we must always give thanks to God for you, brethren beloved by the Lord, because God chose you from the beginning^f for salvation through the sanctifying work of the Spirit and through belief^g in the truth. ¹⁴Indeed, he called you through our Good News to obtain the glory of our Lord Jesus Christ. ¹⁵And so, brethren, stand firm and keep the traditions which we taught you, whether by word or by letter.

¹⁶May our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal consolation and good hope through grace, ¹⁷comfort your hearts and establish you in every good work and word.

3

Request for prayers – Against those who refuse to work

As for other matters, brethren, pray for us, so that the word of the Lord may spread rapidly and be glorified, just as it is with you. ²Pray also that

^a CT reads "man of lawlessness"

^b CT omits "as God"

^c This is an oral tradition known the Thessalonians but about which we have no assured knowledge.

^d Compare 1 John 2:18-22

^e Two main possibilities for the identity of the restrainer are the Holy Spirit and the Roman Empire.

This second view was favored by St. John Chrysostom; and Orthodox Christians note that the Roman Empire ended in 1453, and in an extended sense in 1917. Others have proposed James (of Jerusalem) or John (the Apostle) for this role.

^f CT reads "as [the] first-fruits"

^g Or "faith"

we may be delivered from unreasonable and evil men, for not all have faith. ³But the Lord is faithful, he will establish you and guard you from the evil one. ⁴We have confidence in the Lord concerning you, that you accomplish and will continue to accomplish the things which we command. ⁵May the Lord direct your hearts into the love of God, and into the endurance of Christ.

⁶Now we command you, brethren, in the Name of our Lord Jesus Christ, to withdraw yourselves from every brother [or sister] who walks in rebellion, and not after the tradition which they received from us. ⁷You know how you should imitate us: we did not behave as rebels among you ⁸and we did not eat bread from anyone's hand without paying for it. We were in labor and hardship, working night and day, so that we might not burden any of you. ⁹It is not because we do not have this right, but we wanted to be an example to you so that you might imitate us. ¹⁰For even when we were with you, we gave you this instruction: "Anyone who will not work should not eat either." ¹¹But we hear about some among you who live in rebellion, not working at all but interfering with other people's lives. ¹²In the Lord Jesus Christ, we command and exhort those who live this way to work quietly and to eat their own bread.

¹³But you, brethren, do not grow tired of doing what is good. ¹⁴Take note of those who do not obey our word in this letter: suspend your fellowship [with them] to bring them to shame. ¹⁵Do not consider such a person as an enemy, but admonish him as a brother.

¹⁶Now, may the Lord of peace himself give you peace at all times in every way. May the Lord be with you all!

¹⁷This is my greeting, Paul, with my own hand! This is the sign {of authenticity} in every letter: this is my handwriting. ¹⁸May the grace of our Lord Jesus Christ be with you all! Amen.

1 TIMOTHY (ΤΙΜΟΘΕΟΝ Α)

1

Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; ²to Timothy, my true child in faith: Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.

A different doctrine

³As I urged you when I was going into Macedonia, stay at Ephesus in order to command certain individuals not to teach a different doctrine ⁴or to pay attention to myths and endless genealogies. These are a cause of disputes^a rather than God's stewardship^b, which is in faith. ⁵The goal of this instruction is love, out of a pure heart, a good conscience and a sincere faith. ⁶But some have stayed away from these things, missing the mark and turning to vain discussions. ⁷They desire to be teachers of the law, although they do not understand what they are talking about, or what it is that they so strongly affirm. ⁸We know that the law is good, if it is used properly^c. ⁹As it is, we know that the law is not made for the righteous but for the unrighteous and disobedient, for the ungodly and sinners, for the unholy and irreligious, for murderers of fathers and mothers, [even] for murderers! ¹⁰The law is for the sexually immoral, for homosexuals, slave-traders, liars, perjurers and for those who practice anything else contrary to the sound doctrine ¹¹which is in accordance with the Good News of the glory of the blessed God, which was entrusted to me.

Gratitude for God's mercy

¹²I give thanks to Christ Jesus our Lord who has enabled me, because he has considered me faithful and has appointed me to [this] ministry^d, ¹³even though I used to be a blasphemer, a persecutor and disrespectful. Nevertheless, I obtained mercy, because I did those things in ignorance and unbelief; ¹⁴and so the grace of our Lord overflowed [onto me along] with faith and love in Christ Jesus.

^a CT reads "speculation"

^b TR reads "building up"

^c Or "lawfully, according to rules, legitimately"

^d Or "service"

¹⁵This saying is faithful and worthy of all acceptance: that Christ Jesus came into the world to save sinners of whom I am the first^a. ¹⁶This is how I obtained mercy, so that in me as ‘the first’, Jesus Christ might show all his patience as an example for those who would believe in him for eternal life. ¹⁷Now, to the eternal King, immortal, invisible, to God who alone is wise, be honor and glory unto ages of ages^b. Amen.

Instruction to Timothy

¹⁸I commit this instruction to you, my child Timothy, according to the prophecies made earlier which singled you out. By them, may you fight the good fight, ¹⁹keeping the faith and a good conscience. Some have rejected^c these and made a shipwreck of the faith, ²⁰including Hymenaeus and Alexander. I delivered them to Satan^d so that they might learn not to blaspheme.

2

A call to prayer

Therefore, I encourage that first of all, petitions, prayers, intercessions and thanksgivings be made for all: ²for kings and all in high places, so that we may lead a quiet and peaceful life in all godliness and piety. ³For this is good and acceptable in the sight of God our Savior ⁴who desires all people to be saved and to come to the full knowledge of the truth.

⁵There is one God, and one mediator between God and men, the man Christ Jesus, ⁶who gave himself as a ransom^e for all - this testimony [was given] in its own times. ⁷I was appointed a preacher and an apostle of these things (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.

⁸I desire, therefore, that in every place, the men should pray, lifting up holy hands^f without anger or doubting. ⁹In the same way, women should wear decent clothing, modest and fitting, without elaborate hairstyle, gold, pearls, or expensive clothing, ¹⁰but with good works (which is fitting for

^a See Prayer before Communion: “I believe O Lord and I confess that you are truly the Christ, the Son of the Living God (Matthew 16:16), who came into the world to save sinners of whom I am the first”

^b Greek τῶν αἰῶνας τῶν αἰώνων

^c Or “neglected”

^d An expression that probably indicates excommunication, a reversal of baptism which is a public renunciation of Satan “with all his pomp and angels”

^e Greek ἀντίλυτρον

^f Lifting the hands in prayer is an important apostolic tradition for public prayer. In modern liturgical practice, it is usually only observed by the presbyter. In many parishes, this custom is still observed during the Lord’s Prayer.

women professing godliness). ¹¹Let a woman learn in quietness, with all submission. ¹²I do not allow a woman to teach or to exercise authority over a man, but to be silent; ¹³because Adam was first formed, then Eve. ¹⁴Adam was not deceived, but the woman, being deceived, fell into disobedience. ¹⁵But women will be saved through childbearing, as they remain in faith, love and sanctifying self-restraint^a.

3

Offices in the Church

This is a sure word: if a man aspires to the office of overseer, he desires a good work. ²The overseer must be irreproachable, husband of one wife, self-controlled, sensible, modest, hospitable and a good teacher. ³He must not be a drinker; or someone violent or greedy for money^b. He should be gentle, not irritable or envious. ⁴He should be someone who rules his own house well, keeping his [own] children in subjection with all reverence. ⁵(Indeed, if a man does not know how to rule his own house, how can he take care of the Church of God?) ⁶He should not be a new convert, for fear that being puffed up with pride he may fall into the same condemnation as the devil. ⁷Moreover, he must have good testimony from those who are outside in order to avoid falling into [public] blame and the snare of the devil.

⁸Deacons, in the same way, must be reverent, not double-tongued, not addicted to much wine and not greedy for money. ⁹They should keep the mystery of the faith with a pure conscience. ¹⁰Let them also be tested first; then let them serve^c if they are blameless. ¹¹Likewise, their wives^d must be reverent, not slanderers but self-controlled and faithful in all things. ¹²Deacons should be husbands of one wife, ruling their children and their own houses well. ¹³Those who have served well^e earn for themselves a good standing and great boldness in the faith which is in Christ Jesus.

The mystery of godliness - The pillar and foundation of the truth

¹⁴I write to you these things, hoping to come to you shortly. ¹⁵If I am delayed, I want you to know how the people should behave in the house of God, which is the Church of the living God, the pillar and foundation of the truth. ¹⁶Without a doubt, great is the mystery of godliness:

^a Greek σωφροσύνης

^b Or "dishonest gain". CT omits this clause.

^c Or "serve as deacons"

^d Or "deaconesses", noting the fact that St. Paul has no requirements for the wife of the *episkopos*

^e Or "served well as deacons"

*God^a was revealed in the flesh,
vindicated in the spirit^b,
seen by angels,
preached among the nations,
believed on in the world,
and received up in glory.*

4

Doctrines of demons – False asceticism

The Spirit clearly says that in the last times, some will fall away from the faith, paying attention to seducing spirits and doctrines of demons. ²Through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron, ³they forbid marriage and command to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. ⁴Everything that God has created is good and nothing is to be rejected, if it is received with thanksgiving. ⁵Indeed, it is sanctified through the word of God and prayer.

Advice for Timothy

⁶If you instruct the brethren of these things, you will be a good servant of Christ Jesus, nourished in the words of the faith, and by the good doctrine which you have [always] followed. ⁷Reject profane and old wives' fables. Train yourself for godliness. ⁸Physical exercise has some value, but godliness has value in all things, having a promise for the present life as well as for the one to come. ⁹This saying is faithful and worthy of all acceptance. ¹⁰For this purpose, we work hard and experience rejection^c, because we have placed our trust in the living God who is the Savior of all, especially of those who believe. ¹¹Command and teach these things.

¹²Let no one despise your youth, but be an example for those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. ¹³Until I come, devote yourself to public reading, encouragement and teaching. ¹⁴Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the council of presbyters^d. ¹⁵Be attentive in these things. Give yourself to them completely, so that your progress may be manifest to all. ¹⁶Watch yourself and your teaching.

^a CT reads "He was revealed in the flesh..." PT reads "God". Original reading is debated.

^b Or possibly "entered the divine sphere in spirit"

^c Or "are rejected". CT reads "strive"

^d See Appendix A

Continue in these things! In doing so, you will save both yourself and those who hear you.

5

Relationships in the Church – About widows

Do not [sharply] rebuke an older man, but exhort him as a father; the younger men as brothers; ²older women as mothers; the younger as sisters, in all purity. ³Honor widows who are truly widows. ⁴But if any widow has children or grand-children, let them first learn how to carry out their religious duty towards their own family, and to repay their parents. This is good and^a acceptable in the sight of God. ⁵Those who are truly widows and destitute are the ones who have placed their hope in God and who persevere in petitions and prayers night and day. ⁶But those who live in luxury are dead even as they live. ⁷Give strict orders regarding these matters, so that they may be without reproach. ⁸If anyone does not provide for his own, especially his own household, he has denied the faith and is worse than an unbeliever! ⁹Only widows who are more than sixty years old and who were married to one man should be enrolled as widows. ¹⁰They should be approved by good works: having brought up children, been hospitable to strangers, washed the saints' feet, relieved the afflicted, and pursued every good work with attention. ¹¹On the other hand, do not enroll younger widows: when they are overcome by their sensual inclinations more than by Christ, they desire to marry. ¹²They thus fall under condemnation because they have rejected their first pledge [to remain among the widows]. ¹³Besides, they get into the habit of being idle and go about from house to house. They are not only idle but also gossips and busybodies, saying things which they should not. ¹⁴Therefore, I think it best that the younger widows should get married, bear children, manage their homes; this will give the enemy no opportunity for slander. ¹⁵For already some have strayed to follow Satan. ¹⁶Believers who have widows among their close relatives should take care of them. Do not allow the Church to be burdened so that it might relieve [only] those who are truly widows.

Guidelines pertaining to presbyters

¹⁷Presbyters who rule well should be accounted worthy of double honor^b, especially those who work hard in preaching and teaching. ¹⁸As the

^a Other ancient manuscripts lack "good and"

^b Perhaps "double compensation"

Scripture says, “You shall not muzzle the ox when it treads out the grain,”^a and, “The laborer is worthy of his wages.”^b

¹⁹Do not receive an accusation against a presbyter, except at the word of two or three witnesses^c. ²⁰Reprove those who have sinned in the sight of all, so that the others may also be in fear. ²¹I command you in the sight of God and Christ Jesus, and the elect angels: observe these things without prejudice, doing nothing with partiality. ²²Do not lay your hands hastily on anyone and do not be a participant in someone else’s sins. Keep yourself pure. ²³Do not drink only water but use a little wine for your stomach and because of your frequent illnesses.

²⁴The sins of some men are obvious long before they come to judgment while others are discovered only later. ²⁵Likewise, good works are obvious, and even those that are not cannot remain hidden.

6

Rules for slaves

Those who are under the yoke of slavery should consider their masters worthy of all honor, so that God’s Name and our doctrine^d may not be brought into disrepute. ²Slaves whose masters are believers should not despise them because they are brethren. Rather, they should them serve them because those who have a share in the benefit [of their work] are believing and beloved. Teach and exhort these things.

Doctrinal contentions - The love of money

³If anyone teaches a different doctrine and does not agree with sound teachings of our Lord Jesus Christ and with the doctrine of godliness, ⁴such a person is conceited, ignorant, obsessed with arguments, controversies and disputes over words. These things result in envy, conflict, insults, evil suspicions, ⁵constant antagonism between people whose minds are corrupt and devoid of truth, people who treat religion as a means of gain. Withdraw yourself from such people.^e

⁶Godliness^f, in fact, brings great gain if one is content. ⁷For we brought nothing into the world, and we certainly cannot carry anything out! ⁸But if

^a Deuteronomy 25:4 LXX

^b Luke 10:7; Leviticus 19:13

^c See Appendix A

^d Or “teaching, instruction” (Greek διδασκαλία)

^e CT omits “withdraw yourself from such people.”

^f Or “devotion, piety, religion”

we have food and clothing, let us be content with that. ⁹Those who are determined to become rich fall into a temptation and a snare with many senseless and harmful lusts which plunge them into ruin and destruction. ¹⁰For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed and they have pierced themselves with many sorrows.

The good fight of faith

¹¹But you, man of God, flee these things! Pursue righteousness, godliness, faith, love, patience, and gentleness. ¹²Fight the good fight of faith! Hang on to the eternal life to which you were called when you made your good profession [of faith] in the sight of many witnesses. ¹³Before God, who gives life to all things, and before Christ Jesus, who witness before Pontius Pilate to this good confession, I charge you ¹⁴to keep the commandment undefiled and blameless until the manifestation of our Lord Jesus Christ ¹⁵which in due time God will reveal. To him who is the blessed and only Ruler, the King of kings, and Lord of lords, ¹⁶alone possessing immortality and dwelling in unapproachable light; whom no one has seen, nor can see: to him be honor and eternal power. Amen.

Instructions for the wealthy - Conclusion

¹⁷Intrust those who are rich in this present world that they should not be proud or place their hope uncertain of riches but on the living God who richly provides us with everything for our enjoyment. ¹⁸Teach them to do good, to be rich in good works, ready to distribute and willing to share. ¹⁹In this way they will store up for themselves a good foundation for the future and take hold of eternal^a life.

²⁰Timothy, guard what has been committed to you! Turn away from worldly and empty discussions and from the contradiction of the (falsely) so-called knowledge. ²¹Those who have embraced this have wandered from the faith! Grace be with you! Amen.

^a CT reads "true / real life"

2 TIMOTHY
(ΠΙΡΟΣ ΤΙΜΟΘΕΟΝ Β)

1

Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus; ²to Timothy, my beloved child: Grace, mercy, and peace [be with you] from God the Father and Christ Jesus our Lord.

³I give thanks to God to whom I offer divine service as my forefathers did, and with a pure conscience. I always remember you in my petitions, night and day, ⁴longing to see you, remembering your tears, so that I may be filled with joy. ⁵I also remember your sincere faith which first dwelt in your grandmother Lois and your mother Eunice. I am persuaded [that it dwells] in you also!

Timothy's gift

⁶For this reason, I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. ⁷For God did not give us a spirit of fear, but of power, love, and self-control. ⁸Therefore, do not be ashamed to be a witness of our Lord or ashamed of me his prisoner. Share in my tribulations for the sake of the Good News, by the power of God. ⁹He saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal^a. ¹⁰This has now been revealed by the manifestation^b of our Savior Christ Jesus who abolished death and brought to light [both] life and immortality through the Good News. ¹¹For this, I was appointed as a herald, apostle and teacher of the Gentiles. ¹²That is why I am suffering as I am. Yet I am not ashamed, for I know him in whom I have believed and I am persuaded that he is able to guard what I have committed to him until that Day.

¹³Hold to the example of sound teachings which you have heard from me, with faith and love in Christ Jesus. ¹⁴With the help of the Holy Spirit who dwells in us, guard the good deposit that was entrusted to you.

^a Greek πρὸ χρόνων αἰώνων

^b Greek ἐπιφανείας

¹⁵As you know, all who are in Asia have turned away from me, including Phygelus and Hermogenes. ¹⁶May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my imprisonment. ¹⁷When he was in Rome, he searched hard for me and he found me! ¹⁸May the Lord grant him to find the Lord's mercy in that Day, for he served [me] at Ephesus in many ways, as you know very well.

2

Timothy's tribulations and commission

You, my child, be strengthened in the grace that is in Christ Jesus. ²What you heard from me among many witnesses, entrust likewise to faithful men who will be able to teach others also. ³You too must endure tribulations as a good soldier of Christ Jesus. ⁴No soldier on duty entangles himself in the affairs of this life in order to be able to please the one who enrolled him as a soldier. ⁵Likewise, anyone who competes in athletics cannot be crowned unless he has competed by the rules. ⁶The farmers who labor must be the first to get a share of the crops. ⁷Think over what I have said, and may the Lord give you understanding in all things.

⁸Remember my Good News: Jesus Christ, risen from the dead, of the seed of David. ⁹Because of this I suffer tribulations to the point of being in chains as a criminal. But God's word is not chained! ¹⁰Therefore, I endure all things for the sake of the elect, so that they may obtain the salvation which is in Christ Jesus and with it eternal glory. ¹¹This saying is sure:

For if we died with him, we will also live with him.

If we endure, we will also reign with him.

If we deny him, he also will deny us.

If we are faithless, he remains faithful.

He cannot deny himself.

¹⁴Remind the people of these things, charging them in the sight of the Lord, that they should not argue about words: this profits nothing and it brings ruin to those who listen.

¹⁵Work hard to present yourself as approved by God, as a worker who does not need to be ashamed, rightly handling the word of truth. ¹⁶Stay away from godless empty discussions because those involved in it will become more and more ungodly. ¹⁷Their word will consume like gangrene! Some of them are Hymenaeus and Philetus; ¹⁸they are in error concerning the truth, saying that the resurrection is already past^a and they bring some people's

^a Or "has already taken place"

faith to ruin ¹⁹However, God's firm foundation stands, having this seal, "The Lord knows those who are his,"^a and, "Let every one who calls upon the Name of the Lord^b depart from unrighteousness."

²⁰Now, in a large house, there are not only vessels of gold and silver, but also of wood and clay. Some are for an honorable use and some for a dishonorable use. ²¹Therefore, if anyone purges himself from these things, he will be a vessel for honor, sanctified and suitable for the master's use, prepared for every good work.

²²Flee from youthful lusts! Pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart. ²³Reject foolish and ignorant questionings because you know that they result in conflict. ²⁴The Lord's servant must not be argumentative but gentle towards all, able to teach and patient! ²⁵In gentleness, he should correct those who oppose him: perhaps God will give them the repentance that leads to a full knowledge of the truth. ²⁶Thus, they may escape of the devil's snare who had taken them captive to his will.

3

Troubled times in the last days,

But know that in the last days, troubled times will come. ²People will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful and unholy. ³[They will be] without natural affection, unforgiving, slanderers, without self-control, brutal, no lovers of good, ⁴treacherous, stubborn, self-important, lovers of pleasure rather than lovers of God; ⁵having an appearance of godliness but having rejected its [inner] meaning^c. Stay away from these people too. ⁶Indeed, some of these creep into houses and captivate gullible women who are burdened with sins, led away by various lusts, ⁷always learning yet never able to come to the knowledge of the truth. ⁸Even as Jannes and Jambres opposed Moses, these people also oppose the truth. They are mentally corrupted and as far as the faith is concerned, they are rejected. ⁹But they will not go very far because their folly will be evident to all, as in the case of Jannes and Jambres.

Paul's example

¹⁰You, however, have paid close attention to my teaching, conduct, purpose, faith, patience, love, steadfastness, ¹¹persecutions, and sufferings. You know

^a Numbers 16:5 LXX

^b TR reads "Christ" instead of "the Lord". EOB main text does not follow TR in this case.

^c Or "power" (δύναμι)

what happened to me at Antioch, Iconium, and Lystra. I endured those persecutions and the Lord delivered me out of them all! ¹²Yes, all those who desire to lead godly lives in Christ Jesus will be persecuted. ¹³But wicked impostors will go from bad to worse, deceiving others, being themselves deceived. ¹⁴As for you, remain in what you have learned which is what you firmly believe, knowing from whom you have learned them. ¹⁵From infancy, you have known the Holy Scriptures^a which are able to make you wise for salvation through faith, which is in Christ Jesus. ¹⁶Every Scripture is God-breathed^b and^c profitable for teaching, for reproof, for correction and for instruction in righteousness, ¹⁷so that the man of God may be fully qualified, completely equipped^d for every good work.

4

A charge to preach the word

Before God and the Lord Jesus Christ who will judge the living and the dead at his appearing and his Kingdom, I charge you to ²preach the word. Welcome or unwelcome, insist on it; reprove, rebuke, and exhort, with all patience and teaching. ³For the time will come when people will not listen to the sound doctrine, but, having itching ears, they will gather around them teachers that agree with their own lusts. ⁴They will turn away their ears from the truth and turn to fables. ⁵As for you, be sober in all things, put up with suffering, do the work of one who proclaims the Good News and fulfill your ministry.

Paul announces his end – His loneliness

⁶As for me, I am already being offered in sacrifice, and the time of my release^e has come. ⁷I have fought the good fight! I have finished the course! I have kept the faith! ⁸From now on, the crown of righteousness is reserved for me, which the Lord, the righteous judge, will give me on that Day, and not only to me but also to all those who have loved his appearing. ⁹Do your utmost to visit me soon, ¹⁰because Demas, having loved this present world, has left me and went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. ¹¹Only Luke is still with me. Bring Mark along with you for he is helpful to me for service. ¹²I have sent Tychicus to Ephesus. ¹³When you come, bring the cloak that I left at Troas with Carpus, as well as the books, especially the parchments. ¹⁴Alexander, the metalworker did much

^a In the case of Timothy, a clear reference to the Septuagint

^b Or “inspired” (θεόπνευστος)

^c Or possibly “very writing inspired by God is...”

^d See EOB Introduction (Volume 1) for a discussion of the issues of canonicity and sufficiency.

^e Or “departure” (Greek ἀναλύσεως)

evil to me. The Lord will repay him according to his works. ¹⁵Beware of him, for he greatly opposed our teachings.

¹⁶At my first defense, no one came to help me, but all left me. May it not be held against them! ¹⁷But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and heard by all the Gentiles. I was delivered out of the mouth of the lion ¹⁸and the Lord will deliver me from every evil work and preserve me for his heavenly Kingdom. To him be the glory now and unto ages of ages. Amen.

Final greeting

¹⁹Greet Prisca, Aquila, and the house of Onesiphorus. ²⁰Erastus remained at Corinth, but I left Trophimus at Miletus sick. ²¹Do your best to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia and all the brethren. ²²May the Lord Jesus Christ be with your spirit! Grace be with you. Amen.

TITUS (ΤΙΤΟΣ ΤΙΤΟΝ)

1

Paul, a servant^a of God and an apostle of Jesus Christ [appointed] to bring God's elect to faith and to the knowledge of the truth which leads to godliness, ²and also to the hope of eternal life, which God who cannot lie promised before the age began. ³In his own time, he revealed his word in the message I was entrusted with according to the commandment of God our Savior. ⁴To Titus, my true child according to the faith which we share: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Titus' commission in Crete – Requirement for Church offices

⁵I left you in Crete for this reason: that you would set in order the things that were amiss^b and appoint presbyters^c in every city, as I directed you, ⁶someone who is blameless, the husband of one wife, whose children believe and not accused of loose or unruly behavior. ⁷Indeed, the overseer must be beyond reproach, as God's steward; not self-pleasing, not easily angered, not someone who abuses wine, not violent and not greedy for dishonest gain. ⁸Instead, he should be hospitable, a lover of what is good, sensible, just, holy, self-controlled; ⁹holding fast to the sure word which is harmony with what has been taught, so that he may be able to exhort in the sound doctrine and to refute those who contradict.

¹⁰There are also many unruly men, vain talkers and deceivers, especially those of the circumcision, ¹¹whose mouths must be stopped. These men upset entire families, teaching things they should not [teach], doing it for sordid gain. ¹²One of them, one of their own prophets, said, "Cretans are always liars, evil beasts, and lazy gluttons." ¹³This testimony is true! For this reason, rebuke them sharply, so that they may be sound in the faith, ¹⁴not paying attention to Jewish fables and commandments of men who turn away from the truth. ¹⁵To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. ¹⁶They profess to know God, but by their

^a Or "slave"

^b Or "lacking, defective"

^c See Appendix A

works they deny him, being detestable, disobedient, and unfit for any good work.

2

What Titus should teach

Proclaim what is consistent with sound doctrine: ²that older men should be temperate, sensible, sober-minded, sound in faith, love and patience. ³Likewise, older women should be reverent in behavior, not malicious gossips, nor addicted to much wine but teachers of what is good. ⁴They should instruct the young women to love their husbands, to love their children, ⁵to be sober-minded, chaste, to work in the home, [and to be] kind. Young women should be in subjection to their own husbands, so that God's word may not be disgraced. ⁶Likewise, exhort the younger men to be sober-minded. ⁷Be an example of good works in all things. In your teaching, show integrity, seriousness, incorruptibility ⁸and soundness of speech that is irreproachable. This way, those who oppose you will be ashamed, having nothing bad to say about us. ⁹Exhort servants to be in subjection to their own masters and well-pleasing in all things; not argumentative, ¹⁰not stealing, but worthy of trust; so that they may adorn the doctrine of God our Savior in all things. ¹¹Truly, the grace of God has appeared, bringing salvation to all. ¹²It has taught us that we should deny what is ungodly and worldly lusts, that we should live soberly, righteously, and in a godly way in this present world; ¹³waiting for the blessed hope: the appearing^a of the glory of our great God and Savior^b Jesus Christ. ¹⁴He gave himself for us in order to redeem us from all iniquity and to purify for himself a people for his own possession, zealous for good works. ¹⁵Teach these things, exhort and reprove with all authority. Let no one despise you!

3

Remind the people to be in submissive to rulers and authorities, to be obedient and ready for every good work, ²not speaking evil of anyone and not contentious. They should also be gentle, showing great humility toward everyone. ³Indeed, we used to be foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. ⁴But when the kindness of God our Savior and his love toward mankind appeared, ⁵(not by works of righteousness, which we did

^a Greek "epiphany"

^b This is the preferred translation and the liturgical expression, also confirmed by the Granville-Sharpe rule of construction (see also 2 Peter 1:11). Some translations have "of our Great God and [of the] Savior Jesus Christ" which is also possible. Saint John Chrysostom makes explicit reference to this text to establish that Christ is indeed called *theos* (PNF Volume 13, p. 207).

ourselves, but according to his mercy), he saved us through the washing of regeneration and renewing by the Holy Spirit. ⁶Yes, God richly poured out this Spirit on us, through Jesus Christ our Savior, ⁷so that being justified by his grace, we become heirs according to the hope of eternal life. ⁸This saying is sure. Concerning these things, I desire that you teach with confidence, so that those who have believed God may be careful to persevere in good works. These things are good and profitable to all. ⁹Shun foolish questions, genealogies, dissensions and disputes about the law. These things are unprofitable and vain. ¹⁰After a first and second admonition, have nothing more to do with anyone who causes divisions^a, ¹¹knowing that such a person is perverted, sinful and self-condemned.

Practical instructions and conclusion

¹²When I send Artemas to you, or Tychicus, do your utmost to meet me at Nicopolis, for I have determined to spend the winter there. ¹³Send Zenas, the lawyer, and Apollos on their journey speedily and see that they lack nothing. ¹⁴Make sure that our people also learn to maintain good works to meet urgent needs, so that they may not be unfruitful.

¹⁵All who are with me greet you! Greet those who love us in faith. Grace be with you all! Amen.

^a The Greek word ἀίρετικὸν actually implies the idea of 'schismatic' more than 'heretic', although both ideas are closely related.

PHILEMON
(ΠΡΟΣ ΦΙΛΗΜΟΝΑ)

1

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow-worker, ²to the beloved^a Apphia, to Archippus, our fellow-soldier, and to the Church [that meets] in your house: ³Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴I thank my God always, making mention of you in my prayers, ⁵hearing of the love and faith which you have for the Lord Jesus and for all the saints. ⁶I pray that your communion with us in the faith may become effective through the accurate knowledge^b of every good which is in us in Christ Jesus. ⁷Indeed, we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

Paul's entreaty to Philemon regarding Onesimus

⁸Therefore, even though I am bold enough in Christ to command you [to do] what is appropriate, ⁹yet for the sake of love, I would rather entreat - I, Paul, now elderly and a prisoner of Jesus Christ. ¹⁰I beg you for my child Onesimus, whose father I have become in my imprisonment. ¹¹He was once useless to you, but now he is useful to both you and to me. ¹²I am sending him back; therefore, receive him as my own heart! ¹³I desired to keep him with me so that on your behalf he might serve me in my chains for the Good News. ¹⁴But I did not want to do anything without your consent: your goodness should not be forced but of free will. ¹⁵Maybe it happened that he was separated from you for a while, so that you might have him forever, ¹⁶no longer as a slave, but more than a slave, as a beloved brother, especially to me and how much more to you, both in the flesh and in the Lord.

¹⁷If then you consider me in communion^c with you, receive him as you would receive me. ¹⁸But if he has wronged you in any way or owes you anything, put that on my account. ¹⁹I, Paul, write this with my own hand: I will pay it back (not to mention that you owe me even your own self). ²⁰Yes, brother, let me have joy from you in the Lord! Refresh my heart in

^a CT reads "sister"

^b Or "consciousness, recognition, awareness". May also convey the idea of "experience"

^c Or "fellowship, partnership, close association"

the Lord! ²¹Having confidence in your obedience, I write [this letter] to you, knowing that you will do even beyond what I say.

²²Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

²³Epaphras, my fellow-prisoner in Christ Jesus, greets you, ²⁴as do Mark, Aristarchus, Demas, and Luke, my fellow-workers. ²⁵May the grace of our Lord Jesus Christ be with your spirit! Amen.

HEBREWS
(ΠΡΟΣ ΕΒΡΑΙΟΥΣ)

1

God has spoken through his Son – The Son greater than the angels

In the past, God spoke to the fathers through the prophets at many times and in various ways. ²At the end of these days, he has spoken to us in his Son whom he has appointed heir of all things and through whom he [had] made the ages. ³His Son is the radiance of his glory, the very image^a of his person^b, upholding all things by the word of his power. When he had by himself^c made purification for our sins^d, he sat down on the right hand of the Majesty on high, ⁴having become much better than the angels as the Name he has inherited is superior to theirs. ⁵For to which of the angels did God ever say:

*You are my Son!
Today I have begotten you*

and again:

*I will be a Father to him,
and he will be my Son?*

⁶Also, when he brings the firstborn into the world, God^g says:

“Let all the angels of God worship^h him.”

⁷Of the angels, Godⁱ says:

*Who makes his angels spirits,
and his servants a flame of fire.^a*

^a Greek “icon”

^b *Hypostasis* conveys the idea of “person”, not “substance” (an alternative rendering) in Orthodox theology.

^c CT omits “by himself”

^d A reference to the ritual of the day of atonement performed by the high priest

^e Psalm 2:7

^f 2 Samuel 7:14; 1 Chronicles 17:13

^g Greek “he”

^h *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

ⁱ Greek “he”

The Son as the enthroned Messiah-King

⁸But of the Son he says:

Your throne, O God^b, is unto ages of ages.

The scepter of uprightness is the scepter of your Kingdom.

⁹*You have loved righteousness, and hated iniquity;*

therefore God, your God, has anointed you with the oil of gladness above your companions.^c

The Son as eternal creator

¹⁰And:

You, Lord, in the beginning, laid the foundation of the earth.

The heavens are the works of your hands.

¹¹*They will perish, but you continue.*

They all will grow old like a garment does.

¹²*As a mantle, you will roll them up,*

and they will be changed;

but you are the same.

Your years will not fail.^d

¹³But to which of the angels did he ever say,

Sit at my right hand,

until I make your enemies the footstool of your feet?

¹⁴Are they not all ministering spirits, sent out to serve for the sake of those who will inherit salvation?

2

Warning not to neglect salvation

Therefore, we should pay greater attention to the things that we were taught, for fear that we might drift away. ²For if the word spoken through angels proved reliable and every transgression and disobedience received a just penalty, ³how will we escape if we neglect so great a salvation! It was first announced by the Lord himself, and is confirmed to us by those who heard him. ⁴God also bore witness with them, both by signs and wonders,

^a Psalm 104:4 / 103 LXX

^b Or "God is your throne"

^c Psalm 45:6-7 / 44 LXX

^d Psalm 102:25-27 / 101 LXX (these verses are applied to YHWH in the OT)

^e Psalm 110:1 / 109 LXX

by various works of power and by gifts of the Holy Spirit, according to his own will. ⁵Indeed, God did not subject the world^a to come (which we proclaim) to angels, ⁶but there is a place {in Scripture} where someone has testified:

What is man, that you [should] think of him?

Or the son of man, that you care for him?

⁷*You made him a little lower than the angels^g.*

You crowned him with glory and honor:^h

⁸*You have put all things in subjection under his feet.^d*

Since God has subjected all things to him, he left nothing that is not subject to him! But now, we do not see all things subjected to him, [at least not] yet. ⁹But we see him who has been made a little lower than the angels, [that is] Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he should taste death for everyone.

Many children to glory

¹⁰Indeed, it was fitting for God, (for whom are all things and through whom are all things), in bringing many children to glory, to make the author of their salvation perfect^e through sufferings. ¹¹For both the one who sanctifies and those who are sanctified are all from one; for this reason, he^f is not ashamed to call them brethren, ¹²saying:

I will declare your Name to my brethren.

In the midst of the congregation I will sing your praise.^g

¹³Again:

I will put my trust in him,^h

and

Behold, here I am with the children whom God has given me.ⁱ

^a Greek οἰκουμένην

^b According to the Septuagint. The Hebrew text has 'elohim' which could be rendered as 'gods'

^c TR adds "and set him over the works of your hands"

^d Psalm 8:4-6

^e Or "complete", "fulfilled"

^f Jesus

^g Psalm 22:22 / 21 LXX

^h Isaias (Isaiah) 8:17

ⁱ Isaias (Isaiah) 8:18

Christ's humanity

¹⁴Since the children have shared in [the same] flesh and blood, he likewise shared the same [human nature], so that through death he might bring to nothing the one who had the power of death, the devil, ¹⁵and deliver all those who through fear of death were subject to life-long slavery. ¹⁶Certainly, Jesus^a did not take on the [nature of] angels, but [that of] Abraham's seed. ¹⁷For this reason, he had to be made like his brethren^b in all things, so that he might become a merciful and faithful high priest in things pertaining to God^c, {able} to make a sacrifice of atonement for the sins of the people. ¹⁸Moreover, since he himself suffered and was tempted, he is able to help those who are tempted.

3

A High Priest greater than Moses

Therefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus, ²who was faithful to the one who had appointed him, just as Moses was faithful in all God's house. ³Yet, Jesus is accounted worthy of more glory than Moses, just as the builder of a house has more honor than the house! ⁴Every house is built by someone, but the one who built all things is God. ⁵Moses indeed was a faithful servant in all of God's house, as a testimony for what would later on be spoken about. ⁶But Christ is faithful as a Son over his house and we are his house, if we firmly hold on to the confidence and pride of our hope until the end^d. ⁷Therefore, even as the Holy Spirit says:

*Today if you will hear his voice,
⁸do not harden your hearts, as in the rebellion,
as in the day of the trial in the wilderness,
⁹where your fathers tested me by proving me,
and saw my works for forty years.
¹⁰Therefore, I was displeased with that generation,
and said, 'They always go astray in their heart,
they did not know my ways;'
¹¹As I swore in my wrath,
'They will not enter into my rest.'*^e

^a Greek "he"

^b Or "brothers"

^c Or "in the service of God"

^d CT omits "to the end"

^e Psalm 95:7-11 / 94 LXX

A warning based on the example of Israel

¹²Beware, brethren, for fear that one of you may have an evil and unbelieving heart that would fall away from the living God. ¹³Instead, encourage one another day by day, as long as it is called “today”, for fear that one of you may be hardened by the deceitfulness of sin. ¹⁴For we have become partakers of Christ, if we hold on to our first confidence until the end, ¹⁵as long as these words apply:

*Today if you will hear his voice,
do not harden your hearts, as in the rebellion.^c*

¹⁶But who is it that rebelled when they heard? Were they not all those that Moses had led out of Egypt? ¹⁷With whom was he displeased for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? ¹⁸And to whom did he swear that they would not enter into his rest? Was it not to those who were disobedient? ¹⁹We see that they were not able to enter in because of [their] unbelief.

4***God's Sabbath rest***

Let us beware, then! Since the promise remains, let us be careful that none of you be found to have fallen short of it. ²For we also had the Good News preached to us, just as them, but they gained nothing from the word they heard because those who heard did not combine it with faith. ³However, we who have faith are entering into that rest, even as God said, “As I swore in my wrath, they will not enter into my rest.”^b And yet, the works were finished from the foundation of the world. ⁴Somewhere [else], God said this about the seventh day:

God rested on the seventh day from all his works.^c

⁵And again:

They will not enter into my rest.^d

⁶It remains the case, then, that there would be some people who would enter that rest, and those to whom the Good News was preached before failed to enter because of [their] disobedience. ⁷God has thus defined a

^a Psalm 95:7-8 / 94 LXX

^b Psalm 95:11 / 94 LXX

^c Genesis 2:2

^d Psalm 95:11 / 94 LXX

certain day, “today”, saying through David much later, in the words already quoted:

*Today if you will hear his voice,
do not harden your hearts.^a*

⁸If Joshua had given them rest, God^b would not have afterward spoken of another day. ⁹There must still be, then, a Sabbath rest for God’s people, ¹⁰and anyone who has entered into his rest has also rested from his [own] works, just as God did. ¹¹Therefore, let us do our utmost to enter into that rest, for fear that anyone should fall according to the same pattern of disobedience. ¹²Indeed, the word of God is living and active, sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of joints and marrow, and it is able to judge the thoughts and intentions of the heart. ¹³No creature is hidden from God’s sight, but all things are naked and open before the eyes of the one to whom we must give an account.

A compassionate great high priest, tempted yet without sin

¹⁴Since we have such a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on firmly to our confession. ¹⁵For we do not have a high priest who cannot sympathize with our infirmities, but one who has been tempted in all things just as we are, yet without sin. ¹⁶Therefore, let us approach the throne of grace with boldness, so that we may receive mercy and find grace for assistance in time of need.

5

A high priest after the order of Melchizedek

Every high priest is selected from among men and is appointed for their sake in matters pertaining to God, so that he may offer both gifts and sacrifices for [their] sins. ²The high priest can deal gently with those who are ignorant and going astray since he himself is also subject to weakness. ³Because of this, he must offer sacrifices for the sins for the people as well as for himself. ⁴Moreover, nobody assumes this honor by himself but one is called by God, just as Aaron was. ⁵Likewise, Christ did not glorify himself to be made a high priest, but it was God who said to him:

*You are my Son.
Today I have become your father.^c*

^a Psalm 95:7-8 / 94 LXX

^b Greek “he”

^c Psalm 2:7

⁶As he says also in another place,

*You are a priest forever,
According to the order of Melchizedek.^a*

⁷ During his life on earth, Christ^b offered prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his godly fear^c. ⁸Although he was a Son, he learned obedience through suffering. ⁹Having been made perfect, he became to all those who obey him the cause of eternal salvation, ¹⁰named by God a high priest according to the order of Melchizedek.

Beyond the basics

¹¹We have many things to say about these things but it is hard to explain because you have become slow at understanding. ¹²For although by this time you should be teachers, you still need to have someone teach you [even] the basic principles of God's oracles. You have come to need milk, and not solid food! ¹³Everyone who lives on milk is not experienced in the word of righteousness; such a person is a baby. ¹⁴But solid food is for those who are fully grown, who have trained their senses to discern good and evil.

6

Therefore, going beyond the teaching of the basic principles about Christ, let us move on to perfection! Let us not lay again a foundation of repentance from dead works, of faith toward God, ²of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³If God allows, this is what we shall do. ⁴Regarding those who were once enlightened, who tasted of the heavenly gift, became partakers of the Holy Spirit, ⁵tasted the good word of God and the powers of the age to come, ⁶but then fell away, it is impossible to renew them again to repentance! They crucify the Son of God for themselves all over again and expose him to shame! ⁷On the other hand, the land which has absorbed the rain that comes often upon it and thus brings forth a crop suitable for those who till it; such a land receives blessing from God. ⁸Yet, if it bears thorns and thistles, it is rejected, close to being cursed, and its end is to be burned.

⁹But, beloved, even though we speak like this, we are persuaded of better things for you, of things that accompany salvation. ¹⁰God is not unrighteous, so as to forget your work and the labor of love which you

^a Psalm 110:4 / 109 LXX

^b Greek "he"

^c Or "reverent submission"

showed for his Name by serving the saints even as you still serve them. ¹¹We desire that each one of you may show the same zeal to the end, to [obtain] the fullness of hope. ¹²Do not be sluggish but imitate those who through faith and patience have inherited the promises.

God's unchangeable oath

¹³When God made a promise to Abraham, since he could swear by no one greater, he swore by himself, ¹⁴saying, "I will surely bless and multiply you."^a ¹⁵Thus, having patiently endured, Abraham obtained the promise. ¹⁶Humans swear by someone greater and in their every dispute the oath is final to get things settled. ¹⁷In this way, being determined to show more abundantly to the heirs of the promise the unchangeable nature of his purpose, God intervened with an oath. ¹⁸And so, by two unchangeable things in which it is impossible for God to lie, may we have a strong encouragement, since we have sought refuge and taken hold of the hope set before us. ¹⁹We have this hope as an anchor of the soul, a hope which is both sure and steadfast. It reaches beyond the veil ²⁰where as a forerunner Jesus has entered for us, having become a high priest forever after the order of Melchizedek.

7

Melchizedek, Abraham and Christ

This Melchizedek was king of Salem, priest of God Most High, who met Abraham when he was returning from the slaughter of the kings and who blessed him. ²Moreover, Abraham gave a tenth part of all to this Melchizedek. By the interpretation of his name, he is, first, 'king of saving justice' and also king of Salem, that is, 'king of peace'; ³without father, mother or genealogy, having neither beginning of days nor end of life. He was made like the Son of God and remains a priest for all times. ⁴Now, consider how great this man was, since even the Patriarch Abraham gave him a tenth out from the best spoils! ⁵Indeed, the sons of Levi who receive the priestly office have a commandment to take tithes of the people according to the law, that is, of their brethren, although they too are Abraham's descendants. ⁶But this man, who was not of the same descent, received tithes from Abraham and blessed him who has the promises! ⁷Now, nobody will question that the lesser is blessed by the greater. ⁸Here, the tenth is collected by men who die; but in the other case, by him who is declared to be living. ⁹We can say that through Abraham even Levi (who would [latter] receive tithes), had paid tithes, ¹⁰for he was still 'in the body'

^a Genesis 22:17

of his father when Melchizedek met him. ¹¹Now, if perfection had come through the Levitical priesthood (under which the people received the law), what further need would there be for another priest to arise according to the order of Melchizedek and not that of Aaron? ¹²And as the priesthood is being changed, there is also, by necessity, a change in the law as well. ¹³So our Lord^a, of whom these things were said, belongs to another tribe, one from which no one has served at the altar. ¹⁴It is clear indeed that our Lord has come from the tribe of Judah, about which Moses spoke nothing concerning priesthood. ¹⁵This is even more obvious if after the likeness of Melchizedek, another priest was to rise, ¹⁶one who was not made according to the law of a carnal commandment but according to the power of an indestructible life. ¹⁷As it is testified:

*You are a priest forever,
according to the order of Melchizedek.^b*

¹⁸There is a cancellation of an earlier commandment because of its weakness and uselessness, ¹⁹because the law made nothing perfect. And there is the introduction of a better hope through which we draw near to God. ²⁰Moreover, our Lord^c was not made priest without the taking of an oath ²¹(although others became priests without any oath). But with an oath, God says of him:

*The Lord swore and will not change his mind,
‘You are a priest forever,
according to the order of Melchizedek.’^d*

²²Because of this, Jesus has become the guarantee of a better covenant. ²³Many, indeed, were made priests [in the past] because they are prevented from continuing in office when they die. ²⁴But he, because he lives forever, holds a permanent priesthood. ²⁵Therefore, he is also able to save to the very end those who draw near to God through him, because he lives forever to make intercession for them.

²⁶Indeed, such a high priest was fitting for us: holy, blameless, undefiled^e, separated from sinners and made higher than the heavens. ²⁷He does not need, like those [former] high priests, to offer up sacrifices daily, first for his own sins and then for the sins of the people. Instead, he did this once for all, when he offered himself up. ²⁸For the law appoints as high priests

^a Greek “he”

^b Psalm 110:4 / 109 LXX

^c Greek “he”

^d Psalm 110:4 / 109 LXX. CT omits “according to the order of Melchizedek”

^e The same Greek word is used in 13:4

men who have weaknesses, but the word of the oath which came after the law appoints forever a Son who has been perfected.

8

Christ: high priest and mediator of a better covenant

The point of what we are saying is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty on high, ²a servant of the sanctuary and of the true tabernacle, which the Lord has set up, not man. ³Every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this high priest should also have something to offer. ⁴If the Lord^a were on earth, he would not be a priest at all, because there are priests who [still] offer gifts according to the law^b. ⁵They offer divine service to a copy and a shadow of the heavenly things, even as Moses was warned by God when he was about to build the tabernacle. For God said, "Behold, you shall make everything according to the pattern that was shown to you on the mountain."^c ⁶But now, Jesus^d has obtained a more excellent ministry as he is also the mediator of a better covenant, given as law on better promises.

Old and new covenants

⁷If that first covenant had been with fault, there would have been no place to look for a second one. ⁸But finding fault with them^e, God said:

*Behold, the days come, says the Lord,
that I will make a new covenant with the house of Israel,
and with the house of Judah;
not according to the covenant that I made with their fathers,
in the day when I took them by the hand
to lead them out of the land of Egypt;
for they did not continue in my covenant,
and I disregarded them, says the Lord.
For this is the covenant that I will make with the house of Israel.
After those days, says the Lord;
I will put my laws into their mind,
I will also write them on their heart.
I will be their God,*

^a Greek "he"

^b This verse may indicate that Hebrews was written before 70 AD (but see also 9:8)

^c Exodus 25:40

^d Greek "he"

^e A reference to the people of Israel or to the promises and ordinances of the Law

and they will be my people.

*¹¹They will not teach every man his neighbor,^a
and every man his brother, saying: 'Know the Lord,'
for all will know me,
from their least to their greatest.*

*¹²For I will be merciful to their unrighteousness;
I will remember their sins and lawless deeds no more.^b*

¹³By speaking of a new covenant, God^c has made the first one old. And what is becoming obsolete and ageing will soon disappear.

9

The first tabernacle

Even the first^d tabernacle and covenant had ordinances of divine service and an earthly sanctuary. ²A tabernacle was set up; in the first part which is called the Holy Place were the lampstand, the table, and the show bread. ³Beyond the second veil was found the tabernacle which is called the Holy of Holies. ⁴It had a golden altar of incense and the Ark of the Covenant all covered with gold. The Ark contained a golden jar holding the manna, Aaron's rod that budded and the tablets of the covenant. ⁵Above it, cherubim of glory overshadowed the mercy seat, but now we cannot speak about these things in detail. ⁶According to this arrangement, priests are continually entering the outer tabernacle, accomplishing the rites of offering divine service. ⁷Into the second tabernacle, only the high priest enters, once in the year and with^e blood, which he offers for himself and for the sins committed in ignorance by the people. ⁸The Holy Spirit is indicating that the way into the Holy Place was not yet revealed, [at least] while the first tabernacle was still standing. ⁹It is a figure of the present age, where the gifts and sacrifices that are offered are incapable, as far as conscience is concerned, to make the one who offers divine service perfect. ¹⁰The reason is that they are only carnal ordinances (with meats, drinks and various washings), imposed until a time of reformation.

Christ's sacrifice

¹¹But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with

^a Other texts (non-TR) read "fellow citizen" instead of "neighbor"

^b Jeremiah 31:31-34

^c Greek "he"

^d Other manuscripts omit "tabernacle"

^e Greek "not without"

hands, that is to say, not of this creation. ¹²It was not through the blood of goats and calves but through his own blood that he entered into the Holy Place once for all, having obtained eternal redemption. ¹³For if the blood of goats and bulls, and the ashes of a heifer (sprinkling those who have been defiled) could sanctify to restore the purity of the flesh, ¹⁴how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to offer divine service to the living God? ¹⁵For this reason, he is the mediator of a new covenant, since a death has occurred for the redemption of the sins that were under the first covenant, so that those who have been called may receive the promise of the eternal inheritance. ¹⁶Where there is a last will and testament, there must also be the death of the one who made it. ¹⁷A will comes into effect after death; it is never in force while the one who made it is still alive. ¹⁸That is why even the first covenant was dedicated without blood. ¹⁹For when Moses had proclaimed every commandment to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰saying, "This is the blood of the covenant which God has commanded you."^a

²¹Moreover, he sprinkled the tabernacle and all the vessels of the ministry in the same way, with the blood. ²²According to the law, almost everything is purified with blood, and there is no remission [of sins] if there is no shedding of blood. ²³Therefore, it was necessary that the copies of the heavenly things should be cleansed with these things, but the heavenly things themselves [had to be purified] with better sacrifices^b than these. ²⁴For Christ did not enter into holy places made with hands, which are representations of the true [holy places], but into heaven itself in order to appear in the presence of God for us. ²⁵Yet, this did not take place so that he would offer himself often, as the [Levitical] high priest does when he enters into the holy place year by year, not with their own blood. ²⁶Otherwise, he would have had to suffer often since the foundation of the world. But now, at the end of the ages, he has been revealed once to put away sin by the sacrifice of himself. ²⁷It is appointed for humans to die once, and after this come the judgment. ²⁸It is the same with Christ: having been offered once to bear the sins of many^c, he will appear a second time,

^a Exodus 24:8

^b The plural "sacrifices" has puzzled many commentators. It may be superlative plural or an indication that the one sacrifice of Christ has a manifold manifestation on 'our side of the veil' (Malachi 1:11).

^c Isaiah (Isaiah) 53:13

apart from sin-offering, to those who are eagerly waiting for him for salvation^a.

10

One sacrifice for sins

The law had a shadow of the good [things] to come but not the very image of their reality; for this reason, it can never make perfect those who draw near with the same repetitive annual sacrifices. ²Or else, would they not have ceased to be offered, because the ones who offer divine service, having been cleansed, would no longer have felt guilty for their past sins? ³But in those sacrifices there is a yearly reminder of sins. ⁴The reason is that it is impossible that the blood of bulls and goats should take away sins. ⁵Therefore, when he comes into the world, he says:

*Sacrifice and offering you did not desire,
but you prepared a body for me;
“You had no pleasure in whole burnt offerings and sacrifices for sin.
Then I said, ‘Behold, I have come
(in the scroll of the book it is written of me)
to do your will, O God.”^b*

⁸First he said, “Sacrifices and offerings and whole burnt offerings and sacrifices for sin you did not desire, neither had pleasure in them” (those which are offered according to the law), ⁹and then he said, “Behold, I have come to do your will.” He takes away the first so that he may establish the second [testament], ¹⁰and by this will, we have been sanctified through the offering of the body of Jesus Christ, once for all! ¹¹Every priest indeed stands serving daily, often offering the same sacrifices which can never take away sins. ¹²But he, when he had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³waiting until his enemies are made the footstool of his feet. ¹⁴By one offering, he has perfected forever those who are being sanctified. ¹⁵The Holy Spirit also testifies to us, for after saying:

*This is the covenant that I will make with them:
‘After those days,’ says the Lord,
‘I will put my laws on their heart,
I will also write them on their mind;’^c*

then he says,

^a Or “deliverance”

^b Psalm 40:6-8 / 39 LXX (this quote agrees with LXX against the Masoretic text)

^c Jeremiah 31:33

I will remember their sins and iniquities no more.^a

¹⁸Now, where there is remission of these sins, there is no more offering for sin.

Boldness in Christ

¹⁹Brethren, we have boldness to enter into the holy place by the blood of Jesus, ²⁰by the way which he opened for us (a new and living way, through the veil, that is to say, his flesh). ²¹Yes, since we have a great priest over the house of God, ²²let us draw near with a true heart full of faith. Since our hearts have been sprinkled from an evil conscience and our body washed with pure water, ²³let us hold fast the confession of our hope without wavering, for he who promised is faithful.

²⁴Let us consider how to stimulate each other to love and good works. ²⁵Let us not abandon our own gatherings, which is the habit of some. Instead, exhort one another, and even more as you see the Day approaching. ²⁶But if we sin willfully after receiving the knowledge of the truth, there is no more sacrifice for sins. ²⁷All that remains is a fearful expectation of judgment and a fury of fire which will devour the adversaries. ²⁸One who disregards Moses' law dies without compassion on the word of two or three witnesses. ²⁹How much worse a punishment, do you think, will one receive who has trampled the Son of God and profanated the blood of the covenant with which he was sanctified, and offended the Spirit of grace? ³⁰For we know him who said, "Vengeance is mine, says the Lord", "I will repay."^b And also, "The Lord will judge his people."^c ³¹It is a dreadful thing to fall into the hands of the living God! ³²But remember the early days when you had just been enlightened, how you endured a great struggle with sufferings. ³³Sometimes you were exposed to insults and oppressions; and at other times you stood with those who were treated in such a way. ³⁴Indeed, you had compassion for me in my chains and joyfully accepted the seizure of your property, knowing that you have a better and enduring property in the heavens. ³⁵Therefore, do not throw away your confidence which has a great reward. ³⁶Indeed, you need endurance in order to receive the promise after having done the will of God:

*In a very little while,
he who comes will come and will not wait.
But the righteous will live by faith.*

^a Jeremiah 31:34

^b Deuteronomy 32:35

^c Deuteronomy 32:36; Psalm 135:14 / 134 LXX

If he shrinks back, my soul has no pleasure in him.^a

³⁹But we are not of those who shrink back to destruction, but of those who believe and so are saved.

11

By faith

Now, faith is the personal foundation^b of things hoped for, certainty about things that cannot be seen. ²By this, those of old obtained approval. ³By faith, we understand that the universe was formed by the word of God, so that what is visible was made from what is invisible.

⁴By faith, Abel offered to God a sacrifice more excellent than Cain, and through this a testimony was given to him that he was righteous. God testified about his gifts, and although Abel is now dead, he still speaks. ⁵By faith, Enoch was taken away in order not to see death: he was not found because God had translated him. He too had received a testimony that before his translation, he had been well-pleasing to God.

⁶Without faith it is impossible to please God, for whoever comes to God must believe that he exists and that he rewards those who seek him.

⁷By faith, Noah, being warned about things not yet seen was moved with godly fear. He prepared a ship to save his household and by this means he condemned the world and became heir of the righteousness which is according to faith. ⁸By faith, Abraham, when he was called, obeyed and left the place which he was supposed to receive as his inheritance. He left, not knowing where he was going. ⁹By faith, he lived as an alien in the land of the promise, as in a land that was not his own, dwelling in tents with Isaac and Jacob who were heirs with him of the same promise. ¹⁰For Abraham looked for the city which has foundations, and whose architect and builder is God. ¹¹By faith, even Sarah received power to conceive and she bore a child when she was past the age because she considered that the one who had promised was faithful. ¹²Therefore, one man became the father to people as many as the stars of the sky and as innumerable as the sand on the sea shore, even though he was as good as dead. ¹³These people all died in faith, [yet] not having received the promises. Being convinced^c, they had seen and embraced them from afar, and they confessed that they were strangers and pilgrims upon the earth. ¹⁴Certainly, people who say such things make it clear that they are seeking a country of their own. ¹⁵If they

^a Habakkuk 2:3-4

^b Greek ὑπόστασις (person, substance, foundation, assurance; literally: what upholds the stability)

^c Other texts (non-TR) omit "being convinced"

had been thinking of the country they had originally left, they would have had enough time to return. ¹⁶But in fact, they desire a better country, a heavenly one. Therefore, God is not ashamed of them, or ashamed to be called their God, for he has prepared a city for them.

¹⁷By faith, Abraham, when he was tested, offered up Isaac [in sacrifice]. Yes, he who had joyfully received the promises was now offering up his uniquely loved^a son, ¹⁸the very one of whom it was said, “In Isaac will your seed be called^b”. ¹⁹ Abraham concluded that God was even able to raise up the dead and figuratively speaking, he did receive Isaac back from the dead. ²⁰By faith, Isaac blessed Jacob and Esau, even regarding future events. ²¹By faith, Jacob, when he was dying, blessed each one of Joseph’s and bowed down^c, leaning on the top of his staff. ²²By faith, Joseph, when his end was near, made mention of the exodus of the children of Israel and gave instructions concerning his bones. ²³By faith, Moses, when he was born, was hidden for three months by his parents because they saw that he was a beautiful child and they were not afraid of the king’s commandment. ²⁴By faith, Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, ²⁵choosing to share ill-treatment with God’s people rather than enjoy the pleasures of sin for a time. ²⁶He considered the disgrace of the Anointed^d one greater wealth than the treasures of Egypt, for he had his eyes fixed on the reward. ²⁷By faith, he left Egypt, not fearing the wrath of the king, but he persevered as if he was seeing him who is invisible. ²⁸By faith, he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch them. ²⁹By faith, they passed through the Red Sea as on dry land and when the Egyptians tried to do likewise, they were swallowed up. ³⁰By faith, the walls of Jericho fell down, after they had been encircled for seven days. ³¹By faith, Rahab the prostitute did not perish with those who were disobedient because she had had received the spies in peace. ³²What more shall I say? Time would fail me if I mentioned Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. ³³Through faith, they overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions,^e ³⁴quenched the power of fire,^f escaped the edge of the sword,^g became strong in weakness, grew mighty in war and caused foreign armies to flee.

^a Greek μονογενῆ

^b Genesis 21:12

^c Greek προσεκύνησεν (or “worshiped”)

^d Or “Christ” (Χριστοῦ)

^e Daniel 6:22-23

^f Daniel 3:1-30

^g 1 Kings 19:1-3; 2 Kings 6:31-7:20

³⁵Women received their dead by resurrection.^a Others were tortured, not accepting their deliverance, that they might obtain a better resurrection^b.
³⁶Others were tried by mocking and scourging, yes, by bonds and imprisonment. ³⁷They were stoned,^c they were sawn apart^d, they were tempted and they were slain with the sword.^e They went around in sheep and goat skins, being destitute, afflicted and ill-treated. And yet the world was not worthy of them! ³⁸They wandered in deserts, mountains, caves, and the holes of the earth. ³⁹All of them received a testimony through their faith but they did not receive the promise, ⁴⁰for God had made provision for us to have something better, and they were not to reach perfection apart from us.

12

God as our Father

And so, seeing that we are surrounded by such a great a cloud of witnesses, let us lay aside every weight and the sin which so easily entangles us. Let us run with endurance the race that is set before us, ²fixing our eyes on Jesus, the author and perfecter of faith. For the joy that was set before him, he endured the cross, despising its shame, and he has sat down at the right hand of the throne of God. ³Consider him who has endured such opposition from sinners, and you will not grow weary or faint in your souls. ⁴In your own battle against sin, you have not yet struggled to the point of shedding blood. ⁵Have you forgotten the exhortation which reasons with you as with children:

*My child, do not take lightly the chastening of the Lord,
do not faint when you are reproved by him;
for whom the Lord loves, he also chastens,
and he disciplines every son whom he receives.^f*

⁷Endure hardship as discipline; God is treating you as his children, for what son is there whom his father does not discipline? ⁸But if you are not getting this discipline, (as you are), this makes you illegitimate, not children!
⁹Moreover, we had biological fathers to chasten us, and we respected them. Shall we not much rather be in subjection to the Father of {our} spirits, and live? ¹⁰Our fathers punished us for a few days as seemed good to them;

^a 1 Kings 19:1-3; 2 Kings 6:31-7:20; 2 Maccabees 7:29

^b 2 Maccabees 7:29; 12:44

^c 2 Chronicles 24:20-21

^d A reference to Isaias' (Isaiah's) martyrdom

^e Jeremiah 26:20-23; 1 Kings 19:10

^f Proverbs 3:11-12

but God does so for our benefit, so that we may be partakers of his holiness^a. ¹¹For the present moment, all discipline seems to be painful rather than joyful, but afterwards, it produces the peaceful fruit of righteousness for those who have been trained by it. ¹²Therefore, lift up your drooping hands and your feeble knees^b. ¹³Make straight paths for your feet^c, so what is lame may not be dislocated but rather healed.

Call to be careful, having approached the awesome God

¹⁴Pursue peace with everyone, and also sanctification^d without which no one will see the Lord. ¹⁵Be careful, for fear that anyone might fall short of the grace of God or that any root of bitterness should trouble you; many are poisoned by this. ¹⁶Be careful that there is no sexually immoral or profane person [among you], like Esau who sold his birthright for a meal. ¹⁷As you know, even when he later on desired to inherit the blessing, he was rejected and though he pleaded with tears, he found no place for a change of way.

¹⁸As it is, you have not come to a mountain that can be touched; not one that burned with fire, gloom, darkness, storm, ¹⁹the sound of a trumpet and the voice of words which made those who heard it beg that not one more word should be spoken to them! ²⁰Indeed, they could not endure what was commanded, "If even an animal touches the mountain, it shall be stoned or shot with an arrow^e."^f ²¹So fearful was the appearance, that Moses said, "I am terrified and trembling."^g

²²Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, ²³to the Church of the firstborn who are enrolled in heaven, to God the Judge of all, to the spirits of the righteous made perfect, ²⁴to Jesus, the mediator of a new covenant^h, and to the blood of sprinkling which pleads better than Abel's [blood].

Worshipping with reverence and awe

²⁵See that you do not refuse to listen to the one who speaks. For if they did not escape when they rejected him who warned on the Earth, we will certainly not escape if we turn away from him who warns from heaven!

^a Compare 2 Peter 1:4

^b Isaiah (Isaiah) 35:3

^c Proverbs 4:26

^d Or "holiness", but also "consecration, dedication"

^e Other texts (non-TR) omit "or shot with an arrow" [see Exodus 19:12-13]

^f Exodus 19:12-13

^g Deuteronomy 9:19

^h Jeremiah 31:31

²⁶Then, his voice shook the earth, but now, he has promised with these words, “Yet once more I will shake not only the earth, but also the heavens.”^a ²⁷The words “yet once more” indicates the removal of the things that are shaken since they are created things. But those things which are not shaken remain. ²⁸Therefore, since we are receiving a Kingdom that cannot be shaken, let us be grateful and so offer divine service^b to God acceptably, with reverence and awe, ²⁹for our God is a consuming fire.^c

13

Final exhortations

Keep on loving each other as brethren. ²Do not forget to be hospitable to strangers, for in doing so, some have welcomed angels without knowing it!^d ³Remember those who are in chains, as chained with them, and also those who are ill-treated, as if you too were suffering in the body. ⁴Marriage must be held in honor among all and the [marriage] bed [kept] undefiled^e: but God will judge the sexually immoral and adulterers.

⁵Be free from the love of money and be satisfied with what you have. As God has said, “I will in no way leave you, neither will I in any way forsake you.”^f ⁶And so, we say with good courage:

*The Lord is my helper, I will not fear.
What can man do to me?^g*

⁷Remember your leaders, men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith. ⁸Jesus Christ is the same yesterday, today, and forever. ⁹Do not be carried away by all sorts of strange teachings. It is good that the inner person^h should be strengthened by grace, not by food which is of no profit to those who are so preoccupied by it!

¹⁰We have an altar from which those who offer divine service [in] the holy tabernacle have no right to eat. ¹¹For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for

^a Haggai 2:6

^b Greek λατρεύομεν (latreia)

^c Deuteronomy 4:24

^d KJV has the famous expression “entertained angels unawares”

^e The same Greek word is used in 8:26

^f Deuteronomy 31:6

^g Psalm 118:6-7 / 117 LXX

^h Greek “heart”

sin, are burned outside of the camp.^a ¹²This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. ¹³Let us therefore go out [of the city] to him who is outside of the camp and let us bear his disgrace. ¹⁴For we do not have here [below] an enduring city, but we seek the one that is to come. ¹⁵Through him, [Jesus], let us continually offer up a sacrifice of praise to God^b, the fruit of our lips which confessed his Name. ¹⁶But do not forget to do what is good and to share, for with such sacrifices God is well pleased.

¹⁷Obeys your leaders and submit to them, for they watch over your souls as people who will give an account. This way, they will be able to do this with joy and not with grief, as that would not be profitable for you.

¹⁸Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. ¹⁹I strongly urge you to pray for this: that I may be restored to you sooner.

²⁰Now, may the God of peace, who with the blood of an eternal covenant brought back from the dead the great shepherd of the sheep, our Lord Jesus, ²¹make you complete in every good work so that you may do his will. May God^c work in you what is well-pleasing in his sight, through Jesus Christ, to whom be the glory unto ages of ages. Amen.

²²But I exhort you, brethren, take this word of exhortation well, for I have written to you briefly. ²³Know that our brother Timothy has been freed. If he arrives soon, I will see you with him. ²⁴Greet all your leaders and all the saints. Those from Italy greet you. ²⁵Grace be with you all! Amen.

^a Leviticus 16:27

^b Psalm 50:23 / 49 LXX

^c Greek "he"

INTRODUCTION TO THE OTHER EPISTLES

THE EPISTLE OF JAMES

Authorship / Date

There is no reason to question the traditional view that James, the first bishop of Jerusalem and 'brother^a of the Lord' was the author of this inspiring and practical epistle. The Jewish-Christian element is very strong, and the epistle is a refutation of extreme interpretations of St. Paul's antithesis between faith and "the works of the Law". St. James the Just was martyred in 62 or 68 AD, which means that his epistle can be dated between 48 (date for Romans, which may be alluded to in James) and 68 AD.

Themes

James can be seen as a form of Christian wisdom literature (1:5; 3:13-15). The author applies this theme to a large array of practical subjects, including:

- Authentic Christian living (endurance, temptations, speech, hospitality)
- Relations in the Christian assembly (partiality, mutual support, quarrels)
- Prayer and illness.

THE EPISTLES OF JOHN

Authorship / Dates

On the basis of common themes, expressions and ancient tradition, all three epistles can safely be ascribed to the same John who wrote the fourth gospel. They can be dated to the very end of the apostle's life, circa 96-98 AD.

Themes

^a See Appendix E

Like James, John stresses the difference between a mere claim to know God and a true and tested faith. Important themes include:

- The centrality of Christ as word and revelation of God the Father
- The centrality of love as a practical demonstration of one's faith
- The importance of true doctrine, and the contrast between genuine Christians and antichrists, or light and darkness, truth and deceit. The apostle also issues a stern warning on having any association with rebellious heretics (2 John 1:10).

THE PETRINE EPISTLES, THE EPISTLE OF JUDE

Authorship / Dates

1 Peter has always been recognized as an authentic letter of the great apostle, probably written in Rome (5:13) with Sylvanus (5:12) as secretary. It may have been written between 50 and 67 AD.

Conversely, 2 Peter had a long and controversial reception in the canon of the New Testament. Writing in the mid to late second century, Origen noted:

And Peter, on whom the Church of Christ is built, against which the gates of Hades shall not prevail, has left one acknowledged epistle, and, it may be, a second also, for it is doubted.

As late as the mid-third century, Eusebius classified 2 Peter among the 'disputed books' (*antilegomena*) and seemed to have rejected its canonicity:

Of the disputed books which are nevertheless known to most are the letter called James, that of Jude, the second letter of Peter, and the so-called second and third letters of John" (*Ecclesiastical History*, 3.25.3). He wrote earlier in that same chapter, "But the so-called second letter [of Peter] we have not received as canonical, but nevertheless it has appeared useful to many, and has been studied with other scriptures" (*Ecclesiastical History*, 3.3.1; see also 3.3.4.).

Eusebius' doubts regarding 2 Peter stemmed from the fact that, unlike 1 Peter, it was not quoted by the early writers.

Modern scholarship is even more negative on the possibility of ascribing 2 Peter to the second half of the first century and therefore to the chief apostle. However, the consensus of the Churches crystallized during the mid-300s and the epistle was accepted as genuinely Petrine. This discernment took into account the fact that two secretaries or 'interpreters' could very well explain the major differences in styles and vocabularies. Indeed, the Greek-speaking bishops would have also noticed significant indications that both epistles had a common mind behind them:

There are several words and phrases in 1 & 2 Peter that either occur only in these two letters or are relatively rare elsewhere in the New Testament: "virtue" (aretê) (2 Pet 1:3, 5; 1 Pet 2:9); "manner of life" (anastrophê) (2 Pet 2:7; 3:11; 1 Pet 1:15, 18; 2:12; 3:1, 2, 16); "to live in a certain manner" (anastrephomai) (2 Pet 2:18; 1 Pet 1:17); "without blemish or defect" (aspilos kai amômos [or amômêtos]) (2 Pet 3:14; 1 Pet 1:19 [in reverse order]); "putting off" (apothesis) (2 Pet 1:14; 1 Pet 3:21); "eyewitness" or "to be an eyewitness" (epoptês or epopteuô) (2 Pet 1:16; 1 Pet 2:12; 3:2); "support" (stêrigmos) (2 Pet 3:17) and "unstable" (astêrikτος) (1 Pet 2:14; 3:16); "never ceasing from sin" (akatapaustos hamartias) (2 Pet 2:14) and "He has ceased from sin" (pepautai hamartias) (1 Pet 4:1); "indecency" (aselgeia) (2 Pet 2:2, 7, 18; 1 Pet 4:3); "soul" (to designate persons) (psuchê) (2 Pet 2:8, 14; 1 Pet 1:9, 22; 2:11, 25; 3:20; 4:19); use of the metaphor "growth" to describe spiritual progress (auxanein) (1 Pet 2:2; 2 Pet 3:18). (Source: course syllabus for *New Testament Introduction*, Atlantic Baptist Seminary)

Moreover, the close relationship between 2 Peter and Jude actually reinforced the reception of both epistles as genuinely apostolic. The Judeo-Christian mindset of 2 Peter and Jude is consistent with Peter's ministry and with the specific needs of this community; hence, Peter is called "Simeon", not Simon Peter or Kephas. It seems that Jude, a brother of James of Jerusalem (1:1) (and therefore a relative of the Lord) may have adapted Peter's second epistle. However, other scholars favor the view that 2 Peter used Jude as a source since the Petrine epistle is actually longer and that Peter's edition deliberately omitted specifically Jewish-Christians elements such as the references to 1 Enoch and the Assumption of Moses.

Both 2 Peter and Jude are difficult to date and may be placed between 60 and 110. This later date is suggested by those who consider 2 Peter and possibly Jude as 'pseudepigrapha', i.e. writings placed under the mantle of a departed prophet or master by their disciples in order to perpetuate and actualize their ministry.

Themes

1 Peter deals with the practical aspects of Christian living and the call to personal holiness of those who have been "begotten again through to living hope".

2 Peter is a final admonition on the danger of false teachers and the tragic consequences of embracing false doctrine or falling into apostasy.

Jude explores the same themes as 2 Peter and presents apostasy as a rebellion against divine established order.

JAMES

(ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ)

1

James, a servant^a of God and of the Lord Jesus Christ, to the Twelve tribes which are in the Dispersion: Greetings!

Enduring trials and temptations

²Consider it as all joy, my brethren, when you fall into various trials, ³knowing that the testing of your faith produces endurance. ⁴Let endurance have its full effect, so that you may be perfect and whole, lacking in nothing. ⁵But if any of you lacks wisdom, let such one ask of God who gives to all abundantly and without finding fault; and it will be given to him. ⁶But ask in faith, without any doubting, for whoever doubts is like a wave of the sea, driven by the wind and tossed. ⁷Such a person should not think that anything will be received from the Lord. ⁸This is being double-minded, unstable in every way.

⁹But let the brethren of humble circumstances glory in their high position. ¹⁰But the rich should rejoice in being made humble, because like the flower in the grass, they will pass away. ¹¹For the sun arises with the scorching wind and withers the grass, its flower falls and the beauty of its appearance perishes. Likewise, the rich shall fade away in their pursuits.

¹²Blessed is the one who endures temptation, for when he has been approved, he will receive the crown of life which the Lord promised to those who love him. ¹³When temptations come, let no one say, "I am tempted by God," because God cannot be tempted by evil and he himself tempts no one. ¹⁴But a person is tempted when drawn away and enticed by his own lust. ¹⁵Then the lust, when it has conceived, gives birth to sin; and sin, when it is full grown, results in death. ¹⁶Do not be deceived, my beloved brethren! ¹⁷Every good gift and every perfect gift is from above, coming down from the Father of lights with whom can be no variation or shifting shadow. ¹⁸He brought us forth of his own will by the word of truth, so that we should be a kind of first fruits of his creatures.

^a Or "slave"

Doers of the word

¹⁹Know this, my beloved brethren: be swift to hear, slow to speak, and slow to anger! ²⁰Anger does not produce the righteousness of God. ²¹Therefore, putting away all [moral] impurity and remains of wickedness, receive with humility the implanted word which is able to save your souls^a. ²²Be ‘doers of the word’; not only hearers who delude themselves! ²³For if anyone is a ‘hearer of the word’ and not a doer, such a person is like someone looking at his natural face in a mirror. ²⁴Seeing himself and going away, he immediately forgets what kind of person he was. ²⁵But whoever looks into the perfect law of freedom and perseveres [in it], not being a hearer who forgets but a doer of the work, will be blessed in doing so.

²⁶If anyone among you considers himself to be religious^b but does not bridle his tongue, such a one deceives his heart and his religion is worthless. ²⁷Religion that is pure and undefiled in the sight of our God and Father is this: to visit orphans and widows in their afflictions and to keep oneself unstained by the world.

2

Partiality and judgment

My brethren, do not hold the faith of our Lord Jesus Christ of glory with partiality^c. ²For if someone with a gold ring and fine clothing comes into your synagogue^d, and a poor man in filthy clothing also comes in, ³you pay special attention to the one who wears the fine clothing! To the rich you say, “Sit here in a good place,” but you tell the poor man, “Stand over there,” or “Sit by my footstool!” ⁴Have not you shown partiality among yourselves and become judges with evil thoughts? ⁵Listen, my beloved brethren: did not God choose those who are poor in this world to be rich in faith and heirs of the Kingdom which he promised to those who love him? ⁶But you have dishonored the poor! Is it not the rich who oppress you and personally drag you before the courts? ⁷Do they not blaspheme the honorable Name^e by which you are called? ⁸However, if you fulfill the royal law found in the Scripture, “You shall love your neighbor as yourself,”^f you do well. ⁹But if you discriminate, you commit sin and you are convicted by the law as transgressors. ¹⁰For whoever keeps the whole law and yet

^a Or “preserve your life”

^b Or “devout, pious”

^c Or “discrimination, favoritism”

^d Or “meeting”

^e That is the Name of Jesus Christ

^f Leviticus 19:18

stumbles in one point has become guilty of everything. ¹¹For he who said, “Do not commit adultery”^a also said “Do not commit murder.”^b Now, if you do not commit adultery but murder, you have become a transgressor of the law. ¹²And so, speak and act as people who are going to be judged by a law of freedom. ¹³For judgment is without mercy to those who have shown no mercy, but mercy triumphs over judgment.

Faith and works

¹⁴What good is it, my brethren, if someone claims to have faith but has no works? Can faith save such a person? ¹⁵If a brother or sister is in rags and lacking daily food, ¹⁶and one of you tells them, “Go in peace, be warmed and filled” and not give them what the body needs, what good is that? ¹⁷Likewise faith, if it has no works, is dead in itself. ¹⁸Yes, someone will say, “You have faith, and I have works!” Show me your faith without works, and by my works, I will show you my faith.

¹⁹You believe that God is one^c! You do well! The demons also believe, and they shudder. ²⁰Fool! Will you not recognize that apart from works, faith is dead? ²¹Was not our father Abraham justified by works, by offering up his son Isaac on the altar? ²²You can see that [his] faith was working with his works, and that by works, faith was perfected. ²³Thus, the Scripture which says, “Abraham believed God, and it was accounted to him as righteousness^d” was fulfilled, and he was called the friend of God. ²⁴You see, then, that one is justified^e by works, and not only by faith^f. ²⁵In the same way, was not Rahab the prostitute also justified by works, by receiving the messengers and sending them out another way? ²⁶For just as the body is dead apart from the spirit, so is faith dead apart from works.

3

The tongue as fire

Not many of you should be teachers, my brothers, knowing that we shall receive a stricter judgment. ²In many things, we all stumble. Anyone who does not stumble in word is perfect, even able to bridle the whole body! ³Indeed, we put bits into the horses’ mouths so that they may obey us, and thus, we guide their whole body. ⁴Or considerer the ships: although they

^a Exodus 20:14; Deuteronomy 5:18

^b Exodus 10:13; Deuteronomy 5:17

^c Or “that there is one God”

^d Genesis 15:6

^e Greek δικαιούται

^f Or “not by faith alone”

are very large and driven by fierce winds, they are guided by a very small rudder as the pilot desires. ⁵Likewise, the tongue is a little member but it boasts great things! See how a small fire can spread to a large forest! ⁶The tongue is also a fire! Among all our members, the tongue is a world of iniquity which defiles the whole body. It sets on fire the course of nature and it is set on fire by the fires of hell^a. ⁷Every kind of animal, bird, reptile and sea creature is tamed, and has been tamed by mankind. ⁸But nobody can tame the tongue! It is a restless evil, full of deadly poison. ⁹With it we bless our God and Father, and with it we curse those who are made in the image of God. ¹⁰From the same mouth comes forth blessing and cursing. My brethren, this should not be! ¹¹Does a spring pour forth fresh and salty water from the same opening? ¹²My brethren, can a fig tree produce olives, or [can] a vine [produce] figs? Likewise, salt water cannot produce fresh water.

Heavenly vs. demonic wisdom

¹³Who is wise and understanding among you? Let such a person show by a good conduct that his deeds are done in the gentleness of wisdom. ¹⁴But if you have bitter jealousy and selfish ambition in your heart, do not boast and do not lie against the truth. ¹⁵This ‘wisdom’ is not the one that comes down from above! It is earthly, sensual, and demonic. ¹⁶Where there is jealousy and selfish ambition, there is confusion and every evil deed. ¹⁷But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality and hypocrisy. ¹⁸Now, the fruit of righteousness is sown in peace by those who make peace.

4

Cause of conflicts

These wars and conflicts among you, where do they come from? Is it not from your desires that wage war in your members? ²You lust, and do not have! You kill, covet, and [still] cannot obtain! You fight and make war. You do not have because you do not ask! ³You ask and do not receive, because you ask with wrong motives, in order to spend it for your pleasures. ⁴Adulterers and adulteresses^b! Do you not know that friendship with the world is hostility^c with God? Whoever wants to be a friend of the

^a Literally “Gehenna”

^b Or “You unfaithful people!” CT reads “Adulteresses!”

^c Or “enmity”

world becomes an enemy of God! ⁵Or do you think that the Scripture^a says in vain, “The spirit which dwells^b in us longs to envy”^c? ⁶But he has given a greater, as the Scripture says, “God resists the proud, but gives grace to the humble.”^d ⁷Therefore, submit yourselves to God, but resist the devil, and he will flee from you. ⁸Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you who are double-minded. ⁹Lament, mourn, and weep! Let your laughter be turned to mourning, and your joy to gloom. ¹⁰Humble yourselves in the sight of the Lord, and he will exalt you.

¹¹Do not speak against one another, brethren. Whoever speaks against one of the brethren and judges speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge! ¹²Only one is the lawgiver, he who is able to save and to destroy. But who are you to judge another?

Warning against presumption

¹³Now listen, you who say, “Today or tomorrow, we will go into this city, spend a year there, do business and make a profit.” ¹⁴But do you not know what your life will be like tomorrow! Truly, what is your life? You are a mist that appears for a little while and then vanishes away. ¹⁵Instead, you should say, “If the Lord wills, we will live and also do this or that.” ¹⁶But now, you boast and brag! All such boasting is evil. ¹⁷If someone knows how to do what is good and yet does not do it, it is a sin.

5

Warning to the wealthy

Listen, you who are rich: weep and howl for the miseries that are coming on you. ²Your riches are corrupted and your garments are eaten by moths. ³Your gold and silver are rusted and their rust will be a testimony against you and it will eat your flesh like fire. You have laid up your treasure in the last days. ⁴Behold, the wages of the laborers who worked in your fields, which you have kept back by fraud, cry out! The cries of those who reaped [for you] have reached the ears of the Lord of hosts^e. ⁵On earth, you have lived in luxury and taken your pleasure. You have eaten your hearts’

^a This quote cannot be found in any Old Testament book. It may simply be reference to ideas and concepts found in the Old Testament scriptures

^b MT/ TR read “dwelt” whereas CT has “he [has] caused to dwell”

^c This is a difficult verse which can also be translated: “He yearns with jealousy for the Spirit he has caused to dwell in us” (see previous note for textual variant).

^d Proverbs 3:34

^e Greek Sabaoth (for Hebrew: Tze’va’ot), “Lord of armies”, “Lord of angelic hosts”

content as in a day of slaughter. ⁶You have condemned, you have murdered the righteous one who does not resist you.

Exhortation to patience – Anointing with oil

⁷Therefore, be patient, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. ⁸You also should be patient. Strengthen your hearts, for the coming of the Lord is at hand.

⁹Brethren, do not grumble against one another, so that you will not be judged. Behold, the judge stands at the door! ¹⁰ Brethren, consider as an example of suffering and patience the prophets who spoke in the Name of the Lord. ¹¹Behold, we call them blessed who endured. You have heard of the patience of Job and you have seen the Lord in the outcome, how the Lord is full of compassion and mercy.

¹²But above all things, my brethren, do not swear, neither by heaven or earth, nor by any other oath. Instead, let your “yes” be “yes,” and your “no,” “no;” so that you may not fall into hypocrisy^a.

¹³Are any among you suffering? Let them^b pray. Are any cheerful? Let them sing praises. ¹⁴Are any among you sick? Let them call for the presbyters of the Church: they should pray over them and anoint them with oil in the Name of the Lord. ¹⁵The prayer of faith will heal those who are sick and the Lord will raise them up. If they have committed sins, they will be forgiven. ¹⁶Confess your offenses to one another and pray for one another in order to be healed. The insistent prayer of a righteous person is powerfully effective! ¹⁷Elias (Elijah) was a man with a nature like ours, and when he prayed earnestly that it might not rain, it did not rain on the earth for three years and six months! ¹⁸When he prayed later on, the sky gave rain and the earth brought forth its fruit.

¹⁹Brethren, if someone among you wander from the truth and is brought back by another, ²⁰know that whoever brings back a sinner from wandering will save a soul from death and will cover a multitude of sins.

^a TR/CT reads “fall under condemnation”

^b Verse 13-20: the Greek masc. sing. is translated as plural.

1 PETER

(ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Α)

1

Peter, an apostle of Jesus Christ, to the elect^a who are living as exiles, scattered^b in Pontus, Galatia, Cappadocia, Asia, and Bithynia. ²This is according to the foreknowledge of God the Father, in the sanctification of the Spirit, so that you may obey Jesus Christ and be sprinkled with his blood. Grace be to you and may peace be multiplied!

Demonstration of faith – Called to holiness

³Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy, became our father again. This is to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an incorruptible and undefiled inheritance that does not fade away. It is reserved in heaven for you, ⁵who by the power of God are protected through faith for a salvation which is ready to be revealed in the last time. ⁶In this, you greatly rejoice, although for a little while, if need be, you have been grieved by various trials. ⁷This way, may the demonstration of your faith (which is more precious than gold that perishes even though it is tested by fire), be found to result in praise, glory, and honor at the revelation of Jesus Christ! ⁸Even though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with unspeakable joy and glory. ⁹And so you are receiving the result of your faith, the salvation of your souls. ¹⁰About this salvation, the prophets who prophesied of the grace that would come to you did much research and investigation. ¹¹They were searching the person and time that the Spirit of Christ^c (which was in them) pointed to by predicting the sufferings of Christ and the glories that would follow them. ¹²They received revelation that they were servants of these things not for themselves but for you. These [things] have now have been announced to you by those who preached the Good News by the Holy Spirit sent out from heaven, and [even the] angels^d desire to gaze upon these things.

^a Or “chosen ones”

^b Greek διασποράς (diaspora)

^c Or possibly, “spirit of the Anointed One”

^d The Greek ἄγγελοι could also mean “messengers” in reference to the prophets of old

¹³Therefore, prepare your minds for action^a, be clear-minded and set your hope fully on the grace that is brought to you by the revelation of Jesus Christ. ¹⁴Be children of obedience and do not conform yourselves to your former lusts as in [the days of] your ignorance. ¹⁵But just as he who called you is holy, you yourselves should also be holy in every aspect of your life, ¹⁶because it is written, “You shall be holy, for I am holy.”^b ¹⁷If you call on him who judges without discrimination according to everyone’s work as Father, spend your lives as exiles here {on earth}, in reverent fear. ¹⁸Know that you were redeemed, not with corruptible things such as silver or gold from the useless way of life handed down to you by your forefathers, ¹⁹but with precious blood of a blameless and pure lamb, the blood of Christ! ²⁰He was foreknown even before the foundation of the world but he was revealed at the end of times for your sake. ²¹Through him, you believe in God who raised him from the dead and gave him glory, so that your faith and hope might be in God.

Call to brotherly affection

²²Having purified your souls by obedience to the truth through the Spirit^c in sincere brotherly affection, love one another from the heart, fervently! ²³You have been born again, not of corruptible but of incorruptible seed, through the word of God which lives and remains forever^d. ²⁴For:

*All flesh is like grass,
and all of man’s glory like the flower in the grass.
The grass withers, and its flower falls;
but the word of the Lord endures forever.*

This is the word of Good News which was preached to you.

2

A spiritual house, a holy priesthood

Therefore, putting away all wickedness, deceit, hypocrisy, envies, and all evil speaking, ²as newborn babies, long for the pure milk of the Word, so that you may grow from it. ³If indeed you have tasted that the Lord is gracious, ⁴come to him who is a living stone, rejected by men but chosen by God and precious. ⁵You also, as living stones, are being built up as a

^a Literally, “gird up the waist of your mind” or “put on the belt of the waist of your mind”

^b Leviticus 11:44-45

^c CT omits “through the Spirit”

^d CT reads “living and abiding Word of God” instead of “the word of God which lives and remains forever”

^e Isaiah (Isaiah) 40:6-8

spiritual house to be a holy priesthood, in order to offer up spiritual sacrifices that are acceptable to God through Jesus Christ. ⁶As the Scripture has it:

*Behold, I lay in Zion a chief cornerstone, chosen, and precious:
Whoever believes in him will not be disappointed.^a*

⁷For you who believe, this brings honor, but for those who are disobedient:

*The stone which the builders rejected,
has become the chief cornerstone,^b*

⁸and:

a stone of stumbling, and a rock of offense.^c

For they stumble at the word and they are disobedient, which is what they were laid aside^d for. ⁹But you are a chosen^e race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the wonderful deeds of him who called you out of darkness into his marvelous light. ¹⁰In the past, you were not a people, but now, you are God's people. In the past, you had not obtained mercy, but now, you have obtained mercy. ¹¹Beloved, I beg you as exiles and pilgrims [in this world] to abstain from carnal lusts which war against the soul. ¹²Live righteous lives among the nations so that if they accuse you of being evildoers, they may, by your good works which they see, glorify God in the day of visitation. ¹³Therefore, for the Lord's sake, submit yourselves to every human institution: to the emperor as supreme [law-giver], ¹⁴or to governors as commissions by him^f to punish those who do evil and to praise to those who do good. ¹⁵For this is the will of God: that by going good you should silence the ignorance of foolish men. ¹⁶Be free, but do not use your freedom for a cloak of wickedness, but as slaves of God.

Call to reverence and endurance

¹⁷Honor everyone. Love the [family of] brethren. Fear God. Honor the king. ¹⁸Servants^g, be in subjection to your masters with full reverence, not only to the good and kind but also to the wicked. ¹⁹For it is worthy of praise if someone endures pain and suffers unjustly because of conscience

^a Isaiah (Isaiah) 28:16

^b Psalm 118:22 / 117 LXX

^c Isaiah (Isaiah) 8:14

^d Or "appointed to, destined to do"

^e Always synonymous with elect; Greek ἐκλεκτόν

^f Probably a reference to the emperor or perhaps to God

^g Or "slaves"

toward God. ²⁰But what glory is there if when you sin, you patiently endure a beating? But if you patiently endure suffering when you do good, this is worthy of praise with God. ²¹You were called to this, because Christ also suffered for us, leaving us^a an example so that you should follow in his steps. ²²Yet he did not sin, “neither was deceit found in his mouth”^b ²³and when he was cursed, he did not curse back. When he suffered, he did not threaten but committed himself to the one who judges righteously. ²⁴In his body, he bore in himself our sins on the tree, so that having died to sins, we might live to righteousness; and ‘by his stripes you were healed’^c. ²⁵Indeed, you were going astray like sheep, but now, you have returned to the shepherd and overseer of your souls.

3

Instructions for wives and husbands

In the same way, wives, be in subjection to your own husbands. This way, even if they do not obey the word, they may be won by the behavior of their wives without a word, ²seeing your pure and reverent attitude. ³Your beauty should not only consist in external ornaments and hairstyles, golden jewelry or fine clothing. ⁴Instead, let it be in the hidden person of the heart, in the incorruptible adornment of a gentle and quiet spirit, which is very precious in the sight of God. ⁵This is how the holy women of the past hoped in God and also adorned themselves. They were submissive to their own husbands, ⁶as Sarah obeyed Abraham, calling him “lord”. You are now her children if you do what is good and do not give way to fear.

⁷In the same way, you husbands should live with your wives according to knowledge, giving them honor as to the weaker vessel and also as joint-heirs of the grace of life. Thus your prayers will not be hindered.

Imitators of what is good – Do not fear

⁸Finally, be all like-minded, compassionate, loving as brethren, tenderhearted, polite, ⁹not giving back evil for evil or insult for insult. Instead, give back blessing, knowing that you are called to do this, so that you [yourselves] may inherit a blessing. ¹⁰For:

*Whoever would love life,
and see good days,
should keep his tongue from evil,
and his lips from speaking deceit.*

^a Other manuscripts read “you” instead of “us”

^b Isaias (Isaiah) 53:9

^c Isaias (Isaiah) 53:5

*Let him turn away from evil, and do good.
Let him seek peace, and pursue it.
For the eyes of the Lord are on the righteous,
and his ears open to their prayer;
but the face of the Lord is against those who do evil.^a*

¹³Now, who will harm you, if you become imitators of^b what is good? ¹⁴But even if you should suffer for righteousness' sake, you are blessed. "Do not fear what they fear, and do not be troubled."^c ¹⁵Sanctify the Lord God^d in your hearts and always be ready to give a verbal defense^e to everyone who asks you an explanation for the hope that is in you; [and do so] with humility and fear. ¹⁶Have a good conscience, so that even while some speak against you as evildoers and curse your good way of life in Christ, they may be disappointed. ¹⁷It is better, if it is God's will, that you should suffer for doing what is good rather than for doing what is evil.

Christ's work of salvation - Baptism

¹⁸Christ also suffered for sins once, the righteous for the unrighteous, so that he might bring you to God. He was put to death in the flesh but [made] alive in the spirit^f, ¹⁹and thus he also went [down] and preached to the spirits in prison. ²⁰In the past, those had been disobedient, when God waited patiently in the days of Noah, while the ark was being built. In this ark, a few, that is eight souls, were saved through water. ²¹This is an antitype^g of baptism, which now saves you. It is not the putting away of the impurity of the flesh but the answer of a good conscience toward God, through the resurrection of Jesus Christ. ²²He is at the right hand of God, having gone into heaven, with angels, authorities and powers being subject to him.

4

Life in the spirit

Therefore, as Christ suffered for us in the flesh, arm yourselves with the same mind; for anyone who has suffered in the flesh has ceased from sin. ²Thus you should no longer live the rest of your time in the flesh for

^a Psalm 34:12-16 / 33 LXX

^b CT reads "zealous for" instead of "imitators of"

^c Isaiah (Isaiah) 8:12

^d CT reads "Christ [as] Lord"

^e Greek πρὸς ἀπολογία

^f Or "by the Spirit"

^g Greek ἀντίτυπον (the fulfillment of a figure that pointed to a greater reality)

human lusts but to do God's will. ³For we have spent enough of our past time fulfilling the desires of [non-believing] Gentiles^a. We used to live in indecency, lusts, excess drinking, orgies, riotous behavior and abominable idolatries. ⁴They think it is strange that you no longer run with them into the same abusive lifestyle, and they speak evil of you. ⁵But they will give an account to him who is ready to judge the living and the dead! ⁶For this reason, the Good News was preached even to the dead, so that they might in the flesh undergo the judgment that faces all human beings but [then] live in the spirit as to God. ⁷The end of all things is near! Therefore, be clear-minded, self-controlled and sober in prayer. ⁸Above all things, be committed to your mutual love, for love covers a multitude of sins. ⁹Be hospitable to one another, without grumbling. ¹⁰As each has received a gift, use it to serve each other, as good stewards of the grace of God in its various forms. ¹¹If anyone speaks, let it be as the very words of God. If anyone serves, let it be with the strength that God supplies, so that in all things, God may be glorified through Jesus Christ, to whom belong the glory and the dominion unto ages of ages. Amen.

A fiery trial

¹²Beloved, do not be astonished at the fiery trial which has come upon you and that is testing you. It is not as if something strange was happening to you. ¹³But because you are partakers of Christ's sufferings, rejoice, so that at the revelation of his glory you also may rejoice with exceeding joy. ¹⁴If you are insulted for the Name of Christ, you are blessed because the divine Spirit of glory is resting upon you. ^bOn their part, Christ^c is blasphemed, but on your part he is glorified. ¹⁵But let none of you suffer as a murderer, a thief, an evil doer or a meddler in other people's matters. ¹⁶However, if one of you suffers for being a Christian, there is no reason to be ashamed but {instead let such a one} glorify God in this matter. ¹⁷For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who do not obey the Good News of God? ¹⁸"If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?"^d ¹⁹Therefore, let those who suffer according to the will of God in doing good entrust their souls to him who is a faithful Creator.

^a Or "nations"

^b CT omits the second part of the verse

^c Greek "he"

^d Proverbs 11:31

5

Exhortation to presbyters

I exhort the presbyters among you, as the fellow-presbyter^a and a witness of the sufferings of Christ, and as one who will also share in the glory that is to be revealed. ²Be shepherds to the flock of God which is in your care. Do not oversee the flock under compulsion but willingly^b, not for dishonest gain but with eagerness. ³Do not act as lords over those entrusted to you but become examples to the flock. ⁴When the chief shepherd is revealed, you will receive the crown of glory that does not fade away.

Call to humility

⁵Likewise, you younger ones, be subject to those who are older. Yes, all of you should clothe yourselves with humility and subject yourselves to one another, for “God resists the proud, but gives grace to the humble.”^c ⁶Humble yourselves under the mighty hand of God, so that he may exalt you in due time. ⁷Cast all your worries on him, because he cares for you.

⁸Be sober, self-controlled and watchful. Your adversary, the devil, roams around like a roaring lion, seeking someone to devour. ⁹Resist him, steadfast in your faith, knowing that your brethren throughout the world experience the same sufferings. ¹⁰But after you have suffered a little while, may the God of all grace, who called you to his eternal glory by Christ Jesus, make you perfect, restore you and make you strong, firm and steadfast. ¹¹To him be the glory and the power unto ages of ages. Amen.

¹²Through Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting, and testifying that this is the true grace of God in which you stand.

¹³She who is in Babylon, chosen^d together with you, greets you; and so does Mark, my son. ¹⁴Greet one another with a kiss of love! Peace be to you all who are in Christ Jesus! Amen.

^a Greek ὁ συμπρεσβύτερος

^b CT adds “according to [the will of] God”

^c Proverbs 3:34

^d Or “elect” (compare 2 John 1:1)

2 PETER
(ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ Β)

1

Simon Peter, a servant^a and apostle of Jesus Christ, to those who have obtained a precious faith like ours, with us, in the righteousness of our God and Savior^b Jesus Christ: ²May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

Precious and tremendous promises

³His divine power has granted us all that we need to live in godliness, through the knowledge of him who called us by his own glory and virtue. ⁴Though these things, he has granted to us his precious and tremendous promises, so that having escaped from the corruption that is in the world by lust, you may become partakers of the divine nature. ⁵For this very reason, do your utmost to add to your faith goodness; and to goodness, knowledge. ⁶To knowledge, add self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷and in godliness add brotherly affection; and in brotherly affection, love. ⁸For if these things are yours and overflow, they will prevent you from being idle or unfruitful to the knowledge of our Lord Jesus Christ. ⁹But those who lack these things are blind; they only see what is near and they have forgotten the cleansing from their old sins. ¹⁰Therefore, brethren, do all that you can to make your calling and election sure. For if you do these things, you will never stumble. ¹¹Thus, you will be richly granted the entrance into the eternal Kingdom of our Lord and Savior Jesus Christ.

Peter's reminder

¹²Therefore, I will not be negligent to remind you of these things although you [already] know them and are established in the truth which you now have. ¹³I think it right, as long as I am in this tent^c, to stir you up by reminding you [these things]. ¹⁴I know that I shall lay aside my tent very quickly, even as our Lord Jesus Christ made clear to me. ¹⁵And so, I will make every effort [to ensure] that you will always be able to remember these things, even after my departure. ¹⁶For we did not depend on cleverly

^a Or "slave"

^b Or "of our God and [the] Savior Jesus Christ"

^c That is, the body

invented fables when we told you about the power and coming of our Lord Jesus Christ; we were eyewitnesses of his majesty! ¹⁷For he received from God the Father honor and glory when the voice came to him from the Majestic Glory, “This is my beloved Son, in whom I am well pleased.”^a ¹⁸We heard this voice come out of heaven when we were with him on the holy mountain.

¹⁹Therefore, we have the word of prophecy made even more certain, and you should pay attention to it as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰Know this first of all, that no interpretation^b of Scriptural prophecy happens as something private, ²¹because no prophecy ever came by human will: holy men of God spoke, being moved by the Holy Spirit.

2

False teachers - Slaves of corruption

But false prophets also arose among the people, as false teachers will also be among you. They will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ²Many will follow their immoral^c ways and as a result, the way of the truth will be brought into disrepute. ³They will exploit you greedily with deceptive words. Their sentence, pronounced long ago, does not linger, and their destruction does not slumber.

⁴For God did not spare angels when they sinned but cast them down to Tartarus^d and committed them to pits of darkness to be reserved for judgment. ⁵He did not spare the ancient world but preserved Noah (a preacher of righteousness) with seven others when he brought a flood on the world of the ungodly. ⁶He also turned the cities of Sodom and Gomorrah into ashes, condemned them to destruction and made them an example to those who would lead ungodly lives. ⁷He delivered the righteous Lot who was very distressed by the lustful behavior^e of these wicked people; ⁸that righteous man was living among them and was tormented every day in his righteous soul when he saw and heard lawless deeds. ⁹The Lord knows how to deliver the godly from temptation and how to hold the wicked for their punishment on the day of judgment, ¹⁰especially those follow the desires of their corrupt human nature and have

^a Matthew 17:5; Mark 9:7; Luke 9:35

^b Or “explanation”

^c TR reads “destructive”

^d Tartarus is similar to the Abyss. It is not identical to hell (Gehenna).

^e Or “conduct, way, life”

no respect for [angelic] authority. Daring and self-willed, they are not afraid to speak evil of the glorious ones^a, ¹¹whereas angels, although greater in might and power, do not bring a slanderous judgment against them before the Lord. ¹²But these people act as creatures without reason, as natural animals [that are meant] to be taken and destroyed. They speak evil in matters about which they are ignorant and in their attempt to destroy they will surely be destroyed, ¹³receiving the wages of unrighteousness. These are people who consider it pleasurable to revel in the daytime. They are spots and blemishes, amusing themselves in their deceit while they feast with you. ¹⁴Their eyes are full of adultery and they cannot break away from sin. They entice unstable souls, having a heart trained in greed and they are children of cursing. ¹⁵Forsaking the right way, they have gone astray by following the path of Balaam the son of Beor who loved being paid for doing evil. ¹⁶But he was rebuked for his own disobedience: a donkey (who normally does not speak) spoke with a human voice and stopped the madness of the prophet. ¹⁷These people are wells without water, clouds driven by a storm, for whom the gloom of darkness has been reserved forever. ¹⁸With their high-sounding but empty talk, they entice those who are indeed escaping (from those who live in error in the lusts of the flesh) by [promoting] licentiousness. ¹⁹They promise them freedom while they themselves are slaves of corruption; for whoever is overcome by something is brought into slavery by what has overcome him.

²⁰If, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome [by it], their last state has become worse than the first!

²¹It would be better for them not to have known the way of righteousness, rather than, after knowing it, to turn away from the holy commandment delivered to them. ²²It has happened to them according to the true proverb, "The dog returns to his own vomit"^b and "the swine that had been washed [has returned] to wallowing in the mire."

3

The Lord is not slow

This is now, beloved, the second letter that I have written to you and in both of them, I stir up your sincere mind by reminding you ²that you should remember the words which were spoken before by the holy prophets and the commandments of us who are the apostles of the Lord and Savior. ³First of all, know that in the last days, mockers will come,

^a Or "dignitaries", an obscure text which could be a reference to fallen angels or to Church dignitaries

^b Proverbs 26:11

walking after their own lusts. ⁴They will say, “Where is the promise of his coming? Since the days that our forefathers fell asleep, all things continue as they were from the beginning of the creation.” ⁵But they willfully forget that in the old days, there were the heavens and the earth, formed out of water and through water by the word of God. ⁶By means of water, the world of old was flooded with water and perished. ⁷But by the same word, the heavens and the earth that exist now have been reserved for the fire of the day of judgment and for the destruction of those who are ungodly. ⁸Beloved, do not forget that with the Lord, one day is as a thousand years and a thousand years as one day! ⁹The Lord is not slow concerning his promise, as some people think that he is. Instead, he is patient with us, not wishing that any should perish but that all should come to repentance. ¹⁰But the day of the Lord will come as a thief in the night and in this day, the heavens will pass away with a rushing noise, the elements will be dissolved by intense heat, and the earth and the works that are in it will be burned up^a.

¹¹Therefore, since all these things will be destroyed in this way, what kind of people should you be in terms of holy living and godliness! ¹²You should look for and eagerly desire the coming of the day of God, which will cause the burning heavens to be dissolved and the elements to melt with intense heat! ¹³But, according to his promise, we look for new heavens and a new earth, in which righteousness is at home.

Call to watchfulness

¹⁴Therefore, beloved, as you look for these things, to your utmost to be found in peace, without blemish and blameless in his sight. ¹⁵Consider the patience of our Lord as salvation; even as our beloved brother Paul also wrote to you^b with the wisdom given to him. ¹⁶He does so in all his letters, speaking of these things. But his letters contain some things that are hard to understand, which the untaught and unstable twist to their own destruction, as they also do to with the other Scriptures. ¹⁷Beloved, since you know these things in advance, be careful and fear that being carried away with the error of the wicked, you might fall from your own secure position. ¹⁸Instead, grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory, both now and unto ages of ages. Amen.

^a CT reads “will be discovered” which seems a more likely reading

^b Perhaps an indication that this letter was addressed to the Jewish members of a Pauline community

1 JOHN
(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Α)

1

The Word of life

What was from the beginning, what we have heard, what we have seen with our eyes, what we saw and what our hands touched, [this is our message] concerning the word of life. ²The life was revealed and we have seen, we testify and we proclaim to you the life, the eternal life which was with the Father and which was revealed to us. ³What we have seen and heard, this is what we proclaim to you, so that you also may have communion^a with us. Truly, our communion is with the Father and with his Son Jesus Christ. ⁴We write these things to you so that our joy may be fulfilled!

God is light

⁵This is the message which we have heard from him and which we now announce to you: that God is light, and in him there is no darkness at all. ⁶If we say that we have communion with him and yet walk in the darkness, we lie – we do not tell the truth.

The blood of Christ cleanses us from all sin

⁷But if we walk in the light as he is in the light, then we do have communion with one another and the blood of his Son Jesus Christ cleanses us from all sin. ⁸If we say that we have no sin, we deceive ourselves and the truth is not in us. ⁹If we confess our sins, he is faithful and righteous so that he will forgive us our sins and cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar and his word is not in us.

2

My little children, I write these things to you so that you may not commit sin. But if someone does commit a sin, we have an advocate^b with the Father, Jesus Christ, the righteous. ²He is the atoning sacrifice for our sins, and not only for ours but also for the whole world.

^a Greek *κοινωνία* (could also be translated: fellowship)

^b Greek *parakleton*: Counselor, Helper, Intercessor, Advocate, and Comforter.

Christ's commandments

³This is how we have come to know that we know him: if we keep his commandments. ⁴The one who says, "I know him," and yet does not keep his commandments is a liar, and the truth is not in such a person. ⁵But if someone keeps God's word, God's love has most certainly been perfected in him. This is how we know that we are in him: ⁶whoever claims to abide^a in him should also live^b just as he lived.

⁷Brethren, I am not writing a new commandment to you. This is an old commandment which you have had since the beginning. This old commandment is the word which you heard from the beginning. ⁸Yet, in another way, it is a new commandment that I write to you; it is true in him and in you because the darkness is passing away and the true light already shines! ⁹Anyone who claims to be in the light and hates his brother [or sister] is still in the darkness. ¹⁰Anyone who loves his brother [or sister] remains in the light, and there is no occasion for stumbling in such a person. ¹¹But whoever hates a brother [or sister] is in the darkness and walks in the darkness; such a person does not know where he is going because the darkness has blinded his eyes.

To the members of the Church

¹²I write to you, children, because your sins are forgiven through his Name.

¹³I write to you, fathers, because you know the one who has existed from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father.

¹⁴I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong; and the word of God remains in you, and you have overcome the evil one.

Those who love the world

¹⁵Do not love the world or the things that are in the world. The love of the Father is not in those who love the world; ¹⁶because everything that is in the world, the lust of the flesh, the lust of the eyes, pride in possessions, is not from the Father but from the world. ¹⁷The world is passing away with its lusts, but the one who does the will of God remains forever.

The Antichrist - Many antichrists

¹⁸Children, these are the end times! As you have heard, the Antichrist is coming and even now many antichrists have arisen. This is how we know

^a Or "remain"

^b The Greek expression is "walk just as he walked"

that it is the final hour. ¹⁹They went out from us, but they did not belong to us! If they had belonged to us, they would have continued with us. But [in fact] they left, so that it might be revealed that none of them belonged to us! ²⁰You have an anointing from the Holy One^a and you perceive all things.^b ²¹I have not written to you because you do not perceive the truth, but because you perceive it, and because no lie is of the truth. ²²Who is the liar? Is it not anyone who denies that Jesus is the Christ?^c This is the Antichrist: the one who denies the Father and the Son. ²³Whoever denies the Son does not have the Father^d.

The anointing remains

²⁴As for you, what you heard from the beginning should remain in you. If what you heard from the beginning remains in you, you also will remain in the Son and in the Father. ²⁵This is the promise which he promised us: eternal life. ²⁶I have written to you these things concerning those who would lead you astray. ²⁷As for you, the anointing which you received from him remains in you, and you do not need anyone to teach you. His anointing teaches you about all things; [his anointing] is true, not a lie. You will remain in him, just as the anointing has taught you. ²⁸Now, little children, remain in him so that when he^e appears, we may have boldness and not be ashamed before him when he comes. ²⁹If you understand that he is righteous, you also understand that everyone who practices righteousness is born of him.

3

God's children - We will be like him

Behold, how great a love the Father has bestowed upon us, that we should be called God's children!^f For this reason, the world does not understand^g us, because it did not understand him. ²Beloved, we are already God's children, but what we will be is not yet revealed. But when he is revealed, we know that we will be like him; for we will see him just as he is! ³Everyone who has this hope set on him purifies himself, just as he^h is pure.

^a Almost certainly a reference to Christ

^b Or, "know what is true." Or, "know all things (TR/MT)", "you all know" (CT)

^c Or "Anointed"

^d TR and CT add "but whoever confesses the Son also has the Father"

^e Almost certainly a reference to Christ

^f CT adds "and [so] we are"

^g Or "recognize, acknowledge"

^h Almost certainly a reference to Christ

Sin is lawlessness

⁴Everyone who sins breaks the law and in fact, sin is lawlessness. ⁵You know that he was revealed to take away our sins, and in him there is no sin. ⁶Whoever remains in him does not continue in sin, but whoever practices sin has not seen him and does not know him.

⁷Little children, let no one lead you astray. Everyone who does what is right is righteous, just as he is righteous. ⁸Whoever lives in sin belongs to the devil, since the devil has been a sinner from the beginning. This was the purpose of the manifestation of the Son of God, to undo the work of the devil. ⁹Those who have been born of God do not keep on sinning because God's seed abides in them. They cannot go on sinning, because they have been born of God. ¹⁰This is how the children of God and the children of the devil are revealed: whoever does not practice righteousness is not of God, and neither is the one who does not love his brother [or sister].

We should love one another in deed and truth

¹¹For this is the message which you heard from the beginning: that we should love one another! ¹²We should not be like Cain who was of the evil one and who killed his brother [Abel]. Why did he kill him? Because his works were evil, while his brother's works were righteous. ¹³Do not be surprised, my brethren, if the world hates you. ¹⁴We know that we have passed out of death into life because we love the brethren. He who does not love his brother [or sister] remains in death. ¹⁵Whoever hates his brother [or sister] is a murderer, and you know that eternal life does not remain in a murderer.

¹⁶This is how we know what love is: that he laid down his life for us. We too should lay down our lives for the brethren. ¹⁷But if someone is well-off in worldly possessions and sees one of the brethren in need and yet refuses to help, how does the love of God remain in such a person? ¹⁸My little children, let us not love only in word or speech, but in deed and truth. ¹⁹This is how we know that we are of the truth and obtain assurance in his presence; ²⁰even if our own hearts condemn us, God is greater than this and knows all things. ²¹Beloved, if our hearts do not condemn us, we have boldness toward God. ²²Whatever we ask, we receive from him because we keep his commandments and do what is pleasing in his sight. ²³This is his commandment: that we should believe in the Name of his Son Jesus Christ, and that we should love one another, even as he commanded. ²⁴All who obey his commandments remain in him, and he remains in them. By this, we know that he remains in us, by the Spirit that he has given us.

4

Spiritual discernment

Beloved, do not believe every spirit, but test the spirits to determine whether they are from God, because many false prophets have gone out into the world. ²This is how you can discern the Spirit of God: every spirit who confesses that Jesus Christ has come in the flesh is from God. ³But every spirit who does not confess Jesus Christ as having come in the flesh^a is not from God, and this is the spirit of the Antichrist which you have heard is coming, and is already in the world. ⁴You are of God, dear children and you have overcome them because the one who is in you is greater is than the one who is in the world. ⁵These people are of the world. Therefore, they speak according to [the spirit of] the world, and the world listens to them. ⁶We are of God. Whoever knows God listens to us. Whoever is not of God does not listen to us. By this we can discern the spirit of truth and the spirit of error.

God is love - No fear in love

⁷Beloved, let us love one another, for love is from God. Everyone who loves is born of God and knows God. ⁸Whoever does not love does not know God, for God is love. ⁹This is how God's love was revealed in us: that God sent his only-begotten^b Son into the world so that we might live through him. ¹⁰In this is love: not that we loved God, but that he loved us and sent his Son as the atoning sacrifice for our sins. ¹¹Beloved, if God loved us in this way, we also should love one another. ¹²No one has seen God at any time, but if we love one another, God remains in us, and his love has come true^c in us.

¹³By this, we know that we remain in him and he in us, because he has given us [as share] of his Spirit. ¹⁴We have seen and testify that the Father has sent the Son, the Savior of the world. ¹⁵God remains in those who confess that Jesus is the Son of God, and they remain in God. ¹⁶We know and we believed in the love which God has for us: God is love, and whoever remains in love remains in God, and God remains in him. ¹⁷In this, love has been made perfect among us, so that we may have boldness in the day of judgment, because in this world, we are just as he is. ¹⁸There is no fear in love, but perfect love casts out fear, because fear is connected with punishment. But the one who fears is not yet perfect in love. ¹⁹We love him, because he first loved us. ²⁰If someone says, "I love God," and yet

^a CT omits "as having come in the flesh"

^b Or "uniquely loved" (Greek *μονογενής*)

^c Or "is perfected in us"

hates his brother [or sister], such a person is a liar! If someone does not love the brethren who can be seen, how can such a person [claim to] love God whom he has not seen? ²¹Indeed, this is commandment we have received from him: that the one who loves God should also love his brother.

5

The victory that has overcome the world

Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father also loves the one who is born of the Father. ²By this we know that we love the children of God: by loving God and keeping his commandments. ³For this is the love of God: that we keep his commandments, and his commandments are not burdensome. ⁴Everyone born of God overcomes the world! This is the victory that has overcome the world: your faith. ⁵And who overcomes the world? Is it not the one who believes that Jesus is the Son of God? ⁶This is the one who came by water and blood: Jesus Christ; not with water only, but with water and blood. It is the Spirit who testifies, because the Spirit is the truth. ⁷There are three who bear witness <in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth^a>: ⁸the Spirit, the water, and the blood; and the three agree as one. ⁹If we accept human testimony, God's testimony is greater because this is God's testimony concerning his [very] Son! ¹⁰Whoever believes in the Son of God has the testimony in himself, but whoever does not believe God has made God to be a liar, because such a person has not believed in the testimony that God has given concerning his Son. ¹¹This is the testimony: God gave us eternal life, and this life is in his Son! ¹²Whoever has the Son has {the^b} life, but whoever who does not have God's Son does not have {the} life.

¹³I have written these things to you who believe in the Name of the Son of God, so that you may know that you have eternal life^c and continue to believe in the Name of the Son of God.

¹⁴This is the boldness which we have toward him: if we ask anything according to his will, he listens to us! ¹⁵And if we know that he listens to

^a Only a few recent manuscripts include this clause known as the *comma* ("in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth...") This passage is undoubtedly an interpolation or later theological comment, but it is part of the Patriarchal Text and therefore included in <> in the main text of the EOB NT.

^b Greek τὸν ζωὴν

^c CT omits the end of the verse

us, no matter what we ask, we [also] know that we have obtained the petitions which we have asked of him.

Sin that leads to death – Last warning

¹⁶If you^a see one of the brethren committing a sin that does not leads to death, you should intercede in prayer and God will give life to those brethren whose sin do not lead to death. But there is a [type of] sin that leads to death, and I do not say that you should make a request in this case.

¹⁷All unrighteousness is sin, yet there is a [type of] sin which does not lead to death. ¹⁸We know that whoever is born of God does not practice sin; whoever has been born of God is protected [by God], and the evil one does not take hold of such a one. ¹⁹We know that we are of God and that the whole world lies in the power of the evil one. ²⁰We know that the Son of God has come, and he has given us understanding so that we may know him who is true. Indeed, we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.

²¹Dear children, keep yourselves from idols.

^a Greek "whoever, anyone"

2 JOHN

(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Β)

1

The presbyter, to the elect lady and to her children, whom I love in truth; and not I only, but also all those who know the truth. ²This is for the sake of truth which remains in us and will be with us forever! ³May grace, mercy and peace will be with us, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴I greatly rejoice that I have found some of your children walking in truth, even as we have been commanded by the Father. ⁵Now I beg you, dear lady, not as though I wrote to you a new commandment but the one we have had from the beginning: we must love one another! ⁶This is love: that we walk according to his commandments. This is the commandment, as you have heard from the beginning, that you should live^a accordingly.

⁷Many deceivers have gone out into the world, people who do not confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist. ⁸Watch yourselves, so that we may not lose what we have accomplished but receive a full reward. ⁹Whoever does not remain in the teaching of Christ but transgresses^b does not have God. But whoever remains in the teaching [of Christ] has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive or greet such a person. ¹¹Whoever welcomes such people participates in their evil works.

¹²Even though I have many things to write to you, I do not want to do so with paper and ink. Instead, I hope to come to you and speak face to face, so that our joy may be complete. ¹³The children of your chosen sister greet you. Amen.

^a Greek "walk in it"

^b Or "runs beyond it", "goes too far" (CT)

3 JOHN

(ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ Γ)

1

The presbyter to Gaius the beloved, whom I love in truth.

²Beloved, I pray that you may flourish in all things and be healthy, even as your soul is flourishing. ³I rejoiced greatly when brethren came and testified about your truth, even as you walk in truth. ⁴I have no greater joy than this: to hear that my children are walking in truth.

⁵Beloved, you do a faithful work in all that you accomplish for those who are brethren and strangers. ⁶They have borne witness to your love before the Church. You will do well to send them forward on their journey in a manner that God would approve, ⁷because it is for the sake of the Name that they went out, taking nothing from the Gentiles. ⁸For this reason, we should receive such [brethren], so that we may be fellow-workers for the truth.

⁹I wrote to the Church, but Diotrophes, who loves to be first among them, does not accept what we say. ¹⁰Therefore, if I come, I will call attention to his deeds and how he unjustly accuses us with wicked words. Not satisfied with that, he refuses to welcome the brethren. He also stops those who would do so and throws them out of the Church! ¹¹Beloved, do not imitate what is evil, but what is good. Whoever does good is of God, but whoever does evil has not seen God^a.

¹²As for Demetrius, he has a good testimony from everyone and of the truth itself; yes, we also testify, and you know that our testimony is true.

¹³I had many things to write to you, but I am unwilling to write to you with ink and pen. ¹⁴Instead, I hope to see you soon and we will speak face to face. Peace be to you! The friends greet you. Greet the friends by name.

^a "The glory of God is the living man, and the life of man is the vision of God" (Irenaeus, *Against the heresies*, 4,20,7).

JUDE

(ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ)

1

Jude,^a a servant of Jesus Christ and brother of James, to those who are called, sanctified^b by God the Father and kept for Jesus Christ: ²May mercy, peace and love be multiplied to you.

Reason for writing

³Beloved, while I was very eager to write to you about our common salvation, I felt it needful to write to you in order to encourage you to fight hard for the faith which was once for all delivered to the saints. ⁴For there are certain men who have secretly crept in, people whose condemnation was announced long ago. They are ungodly men who turn the grace of our God into indecency and they deny our only Master, God^c, and Lord, Jesus Christ.

Lessons from the Old Testament

⁵Even though you already know this, I wish to remind you that the Lord, having saved a people out of the land of Egypt, later on destroyed^d those who did not believe! ⁶The angels who did not keep their first domain but deserted their own dwelling place, he has also kept in darkness and eternal chains for the judgment of the great day. ⁷Likewise, Sodom, Gomorrah and the cities around them had given themselves over to sexual immorality and unnatural relations in the same way as these angels^e. They are presented as an example, suffering the punishment of eternal fire. ⁸Yet, these people do the same thing: in their delusion, they degrade the flesh, despise authority, and slander the glorious beings. ⁹But the archangel Michael, when he contend with the devil and argued about the body of Moses, did not dare to bring against the devil an evil-speaking judgment, but said, “May the Lord rebuke you!” ¹⁰Yet, these people speak evil of things they know nothing about. What they do understand (by natural power, like the creatures without reason), these things will destroyed them. ¹¹Woe to them! They

^a Or “Judah”

^b CT reads “loved”

^c Other ancient manuscripts read “our only Master and Lord, Jesus Christ”

^d CT adds “once for all”

^e Literally “gone after strange flesh”

have followed the path of Cain and they have thrown themselves after the error of Balaam for the sake of money, and they have perished in Korah's rebellion. ¹²These people are like hidden and rocky reefs in your agape meals, when they feast with you. They are shepherds who feed themselves without fear, clouds without water carried along by winds, autumn trees without fruit, twice dead, uprooted. ¹³They are wild waves of the sea, foaming out their own shame; wandering stars, for whom the gloom of darkness has been reserved to the age^a. ¹⁴About these people, Enoch, the seventh from Adam, also prophesied, saying^b:

*Behold, the Lord is coming with ten thousands of his holy ones,
¹⁵to execute judgment on all,
and to convict all the ungodly of all their works of ungodliness
which they have done in an ungodly way,
and of all the hard things which ungodly sinners have spoken against him.*

¹⁶These are grumblers and complainers, walking after their lusts, and their mouth speaks proud things. They only show respect of persons in order to gain an advantage.

Recalling the apostolic teachings

¹⁷But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ. ¹⁸They said to you that "in the last time there will be mockers, walking after their own ungodly lusts." ¹⁹These are these ones who cause divisions, because they are sensual, deprived of the Spirit. ²⁰But you, beloved, keep on building yourselves up in your most holy faith, praying in the Holy Spirit. ²¹Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ [that leads] to eternal life. ²²Have compassion on some of them, making a distinction^c. ²³You can save some of them, snatching them out of the fire with fear^d, yet hating even the clothing stained by what is carnal.

²⁴Now, to him who is able to keep you from stumbling and to present you blameless before the presence of his glory in great joy, ²⁵to God our Savior who alone is wise^e, be glory and majesty, dominion and power, both now and forever and unto all ages. Amen.

^a Here, the Greek may mean "forever" or perhaps imply the idea of "for an age"

^b This is a quote from 1 Enoch 1:9

^c CT reads "[who are] doubting" instead of "making a distinction"

^d CT omits "with fear" and after "fire" adds "but on some be having mercy with fear"

^e CT reads "to [the] only God our Savior, through Jesus Christ our Lord"

INTRODUCTION TO THE REVELATION OF JOHN

AUTHORSHIP AND DATE

Unlike the gospel, the book of Revelation or Apocalypse mentions the name of its author, 'John' (1:1,4,9; 22:8). However, the exact identity of this 'John' was unspecified, leading to occasional speculations that the author was another John ("the presbyter John") but not the apostle and beloved disciple. Already in the mid-third century, St. Dionysius of Alexandria could write:

Some before us have set aside and rejected the book altogether, criticizing it chapter by chapter, and pronouncing it without sense or argument, and maintaining that the title is fraudulent. For they say that it is not the work of John, nor is it a revelation, because it is covered thickly and densely by a veil of obscurity. [They affirm that its author is Cerinthus, who, desiring a reputable authority for his fiction, prefixed the name...] But I could not venture to reject the book, as many brethren hold it in high esteem. But I suppose that it is beyond my comprehension, and that there is a certain concealed and more wonderful meaning in every part. Indeed, if I do not understand, I suspect that a deeper sense lies beneath the words. I do not measure and judge them by my own reason, but leaving the more to faith regard them as too high for me to grasp. And I do not reject what I cannot comprehend, but rather wonder because I do not understand it.

Therefore that he was called John, and that this book is the work of one John, I do not deny. And I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the apostle, the son of Zebedee, the brother of James, by whom the Gospel of John and the Catholic Epistle were written. For I judge from the character of both, and the forms of expression, and the entire execution of the book, that it is not his. For the evangelist nowhere gives his name, or proclaims himself, either in the Gospel or Epistle... But that he who wrote these things was called John must be believed, as he says it; but who he was does not appear. For he did not say, as often in the Gospel, that he was the beloved disciple of the Lord, or the one who lay on his breast, or the brother of James, or the eyewitness and hearer of the Lord. For he would have spoken of these things if he had wished to show himself plainly. But he says none of them; but speaks of himself as our brother and companion, and a witness of Jesus, and blessed because he had seen and heard the revelations. But I am of the opinion that there were many with the same name as the apostle John, who, on account of their love for him, and because they admired and emulated him, and desired to be loved by the Lord as he was, took to themselves the same surname, as many of the children of the faithful are called Paul or Peter. For example, there is also another John, surnamed Mark, mentioned in the Acts of the Apostles... But that it is he who wrote this, I would not

say... But I think that he was some other one of those in Asia; as they say that there are two monuments in Ephesus, each bearing the name of John. (Eusebius, *Ecclesiastical History*, 7.25.1-16)

Citing Papias, Eusebius also expresses the possibility that Revelation may have been the work of a close disciple of the apostles, a man also called 'John':

The name John is twice enumerated by [Papias]. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter. This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day is called John's. It is important to notice this. For it is probable that it was the second, if one is not willing to admit that it was the first that saw the Revelation, which is ascribed by name to John. (Eusebius, *Ecclesiastical History*, 3.39.1-7)

However, Orthodox tradition has consistently affirmed the direct connection between John of Zebedee and what is known today as the Johannine corpus. Indeed, the high priestly theme and paradigm discussed in relation to the gospel is also paramount in the book of Revelation, as its very name (*apokalypsis* means "lifting of the veil") indicates. There are also unique expressions and concerns (Word of God, relationship with the Jews) that are unique to the Johannine corpus. Hence, it is probable that John worked with different secretaries or collaborators (tradition has St. Prochoros in the case of Revelation) and that the circumstances affecting the redaction of these works may have been drastically different.

Revelation itself is traditionally dated to 96-98 AD, but is also possible that it is an earlier work or that it includes material going back as far as 50-70 AD, or even from the lifetime of Jesus Christ (1:1).

THEME(S)

Revelation is a fitting conclusion to the inspired Holy Scriptures. Genesis is recapitulated and fulfilled: it is a vision and celebration of the return to paradise and of the cosmic victory of true and heavenly wisdom manifested in the Word of God as Wisdom, Word and power of God, but also in the Woman clothed with the sun or in the Tree of life that brings healing, not death.

The visions vividly illustrate the opposition between what is divine and true and what is demonic and counterfeit: Christ vs. Satan or antichrist, the Bride of the Lamb vs. Babylon the Great (perhaps apostate Jerusalem), true vs. false Jews, etc.

The opening chapters of Revelation are reminiscent of the liturgical services of ancient Asia Minor and of the memory of St. John as “a priest wearing the mitre”. It would seem that “on the Lord’s day”, John experienced an ascent or vision of the reality that underlies the liturgical symbols of the first Temple and of the early Christian basilicas: the high priest, the seven-branched lampstand, the *synthronon* of the presbyters, incense, etc. Indeed those very elements remain essential to the liturgical life of Eastern Orthodoxy. Hence, John’s visions are similar to those of Isaiah, Ezekiel and Daniel and reflect concern for pure and true worship, not man-made and oriented towards man but according to the heavenly pattern.

Revelation is a timeless and encouraging vision of the restoration and victory of true worship, the bold hope that “to the one who overcomes, I will grant to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne” (3:21).

Most commentators fall into one of four groups:

- Preterists interpret Revelation in relation to its first-century setting. In this view, most of the events it relates have already taken place.
- Historicists interpret Revelation as presenting a sequence of events from the time of the apostle to the consummation of history.
- Futurists interpret the visions primarily as relevant to the end times and the second coming of Christ.
- Idealists view it as symbolic pictures of such timeless truths as the victory of good over evil.

Obviously, these approaches can also be complementary and help provide a polyvalent interpretation of the various symbols used in the book.

In the paradigm of high priestly temple worship which is essential to understand the book, the key is that:

Beyond the veil, the hidden place, was eternity in the midst of the creation, and the veil itself was believed to be a great screen on which history could be seen.^a

The great Jewish scholar Philo also understood this apocalyptic perspective. In his *Questions on Exodus*, he explained that ‘the veil was the boundary between the visible and invisible creation, that the world beyond the veil was unchanging and without transient events, but that the visible,

^a M. Barker - *The Great High Priest*, op. cit., p. 212-213

material world outside the veil was a place of change'. In that sense, Revelation is a quintessentially Eastern Orthodox book: the Divine Liturgy assumes the exact same paradigm, which is why we can pray even now:

Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, *and the second, glorious coming...*

For various reasons, the book of Revelation is not part of the cycle of readings in the Orthodox ecclesiastical lectionary. Certainly, excesses and heresies connected with erroneous interpretations of this complex book, especially the thousand-year kingdom, led to greater caution. The premillennial interpretation promoted by many early Fathers such as Papias, Justin and Irenaeus was eventually supplanted with an amillennial perspective. There are sound historical and biblical reasons for this decision. Historically, it seems obvious that Apostolic Tradition, for instance the preaching of Peter and Paul, did not include a teaching in an earthly one-thousand year long reign of Christ. Millenarism was never embraced in Rome and Alexandria. On biblical grounds, the binding of Satan is connected with the ministry of Christ (Luke 10:18; 11:21-22) and Matthew 12:28 associates the Lord's exorcisms as evidence that the kingdom of God had "come upon them". Also, Luke 17:20-21 indicates that the coming of the kingdom of God can not be observed, and that it is "among you" (cf. Colossians 1:13, John 18:38-39). In 381, the Council of Constantinople relied on Luke 1:33 to affirm that the Lord's kingdom would not be limited in time but that it would have "no end".

Taking into the fact that Revelation is highly symbolic, especially in its use of numbers, Orthodox interpreters take into account such texts as 1 Chronicles 16:15 and Psalm 50:10 to see in the image of a thousand years a metaphor of fullness. Hence, the first resurrection can be connected with our spiritual death and resurrection in Christ (Romans 6:3-6; Ephesians 2:1, 4-7) which is our entrance into the Kingdom by "water and spirit" (John 3:5).

REVELATION (APOCALYPSE)

REVELATION

(ΙΩΑΝΝΟΥ ΑΠΟΚΑΛΥΨΙΣ)

1

This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon. He sent it and made it known by his angel^a to his servant, John, ²who testified about everything that he saw: to the word of God and the testimony of Jesus Christ.

³Blessed is the one who reads the words of the prophecy and blessed are those who hear and keep the things that are written in it, for the time is at hand!

Letter to the seven Churches

⁴John, to the seven Churches that are in Asia [Minor]: May grace and peace be with you from God, [the one] who is and who was and who is to come; and from the seven spirits^b who are before his throne; ⁵and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, washed us from our sins by his blood, ⁶and made us to be a kingdom and priests^c to his God and Father; to him be the glory and the dominion unto the ages. Amen.

⁷Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. It shall be so! Amen!

⁸“I am the Alpha and the Omega^{d,e},” says the Lord God^f, “who is and who was and who is to come, the Almighty^g.”

In the Spirit on the Lord's day – The vision of the son of man

⁹I John, your brother and partner with you in oppression, in the Kingdom and in perseverance in Christ Jesus, was on the island called Patmos

^a Or “messenger” (here and wherever angel is mentioned)

^b Sometimes capitalized as “Spirit”

^c Exodus 19:6; Isaiah (Isaiah) 61:6

^d Greek Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω

^e Other manuscripts (TR) add “the Beginning and the End”

^f Other manuscripts omit “God”

^g Greek ὁ παντοκράτωρ

because of God's Word and the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord's day^a and I heard behind me a loud voice, like a trumpet ¹¹saying, "I am the Alpha and the Omega, the First and the Last! What you see, write in a book and send to the seven Churches which are in Asia^c: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

¹²I turned around to see the voice that had spoken to me. Having done so, I saw seven golden lampstands, ¹³and among the lampstands was someone like a son of man,^d clothed with a robe reaching down to his feet, and with a golden sash around his chest. ¹⁴His head and his hair were as white as white wool, like snow. His eyes were like a flame of fire. ¹⁵His feet were like fine brass, as if it had been refined in a furnace. His voice was like the voice of many waters. ¹⁶He had seven stars in his right hand and out of his mouth came a sharp two-edged sword. His face was like the sun shining at its brightest. ¹⁷When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, "Do not be afraid! I am the first and the last, ¹⁸and the Living one. I was dead, and behold, I am alive forevermore! Amen. I have the keys of death and of hades. ¹⁹Therefore, write the things which you have seen, the things which are now and the things which will happen in the future. ²⁰Write about the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels^e of the seven Churches and the seven lampstands are seven Churches.

2

To Ephesus

To the angel of the Church in Ephesus write:

He who holds the seven stars in his right hand, he who walks among the seven golden lampstands says these things:

²"I know your works, your toil and perseverance, and that you cannot tolerate evil men. You have tested those who call themselves apostles although they are not and you have found them to be false. ³With perseverance you have endured much for my Name's sake; you have^f

^a Almost certainly a reference to Sunday

^b Other manuscripts lack "I am the Alpha and the Omega, the First and the Last"

^c Other manuscripts lack "which are in Asia"

^d Daniel 7:13

^e Or "messengers" (here and wherever angels are mentioned)

^f Other manuscripts lack "have worked hard and"

worked hard and not grown weary. ⁴But I have this against you, that you have left your first love. ⁵Remember therefore from where you have fallen, and repent and do the first works. Otherwise, I am coming to you swiftly^a and I will remove your lampstand from its place, unless you repent. ⁶But you have this: that you hate the works of the Nicolaitans, which I also hate. ⁷Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who overcomes, I will grant the right to eat from the tree of life which is in the Paradise of my God.”

To Smyrna

⁸*To the angel of the Church in Smyrna, write:*

The first and the last, who was dead and who has come to life says these things:

⁹“I know your works, you oppression and your poverty (but you are rich). I know the blasphemy of those who say that they are Jews even though they are not; instead, they are a synagogue of Satan. ¹⁰Do not be afraid of what you are about to endure. Behold, the devil is about to throw some of you into prison so that you may be tested, and you will have oppression for ten days. Be faithful to the point of death and I will give you the crown of life. ¹¹Whoever has an ear should listen to what the Spirit is saying to the Churches. The one who overcomes will not be harmed by the second death.”

To Pergamum

¹²*To the angel of the Church in Pergamum, write:*

He who has the sharp two-edged sword says these things:

¹³“I know your works and where you live, which is where Satan’s throne is located. You hold firmly to my Name and you have not denied my faith in the days of Antipas my witness^b, my faithful one who was killed among you, where Satan dwells. ¹⁴But I have a few things against you, because you have there some who hold the teaching of Balaam. He was one who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality. ¹⁵Likewise, you also have some who hold to the teaching of the Nicolaitans which I hate. ¹⁶Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth. ¹⁷Whoever has an ear should listen to what the Spirit is saying to the Churches. To the one who

^a CT omit “swiftly”

^b Greek μάρτυς (also meaning martyr)

overcomes I will give [to eat] of the hidden manna and I will give a white stone. On the stone a new name is written, which no one knows but the one who receives it.”

To Thyatira

¹⁸*To the angel of the Church in Thyatira, write:*

The Son of God, who has his eyes like a flame of fire, and his feet are like fine brass, says these things:

¹⁹“I know your works, your love, faith, service, patient endurance and I know that your last works are more abundant than the first ones. ²⁰But I have this against you, that you tolerate the woman Jezebel who calls herself a prophetess. She seduces my servants by teaching them to commit sexual immorality and to eat things sacrificed to idols. ²¹I have given her time to repent, but she refuses to repent of her sexual immorality. ²²Behold, I will throw her into a bed [of pain] and I will throw those who commit adultery with her into great suffering, unless they repent of her works. ²³I will kill her children with death and all the Churches will know that I am the one who searches the minds and hearts. I will render to each one of you according to your deeds. ²⁴But to the rest of you in Thyatira, those who do not follow this teaching and who do not know what some call ‘the deep things of Satan,’ to you I say this: I am not putting any other burden on you. ²⁵Nevertheless, hold what you have with determination until I come. ²⁶To the ones^a who overcome and who keep my works to the end, I will give authority over the nations. ²⁷They will rule the nations with a rod of iron, shattering them like clay pots;^b as I also have received of my Father: ²⁸and I will give them the morning star. ²⁹Whoever has an ear should listen to what the Spirit is saying to the Churches.”

3

To Sardis

And to the angel of the Church in Sardis write:

He who has the seven Spirits of God, and the seven stars says these things:

“I know your works, that you have a reputation of being alive when in fact you are dead. ²Wake up and hold on to what remains, which were about to die^c, for I have not found any of your works perfected before my God. ³Remember, therefore, what you have received and heard. Keep it and

^a Greek is singular

^b Psalm 2:9

^c Some manuscripts (not TR and CT) read “which you were about to throw away”

repent! But if you refuse to watch, I will come as a thief and you will not know what hour I will come upon you. ⁴Nevertheless, you have a few names in Sardis that have not defiled their garments. They will walk with me in white [garments] because they are worthy. ⁵The one who overcomes will be vested in white garments and I will not blot his name from the book of life. I will confess that person's name before my Father and before his angels. ⁶Whoever has an ear should listen to what the Spirit is saying to the Churches."

To Philadelphia

⁷*To the angel of the Church in Philadelphia, write:*

He who is holy, he who is true, he who has the key of David, who opens and no one can shut, who shuts and no one opens, says these things:

⁸"I know your works! Behold, I have set before you an open door, which no one can shut! I know that you have a little power, that you have kept my word and you have not denied my Name. ⁹Behold, those of the synagogue of Satan, who say they are Jews and they are not, but lie. Behold, I will make them come and worship^a before your feet and they will know that I have loved you. ¹⁰Because you have kept my command to endure, I also will keep you from the hour of testing which is about to come on the whole world, to test those who dwell on the earth. ¹¹I am coming quickly! Hold firmly to what you have, so that no one may take your crown. ¹²The one who overcomes, I will make a pillar in the sanctuary of my God, from which he shall never be removed. On such a person I will write the Name of my God, the name of the city of my God which is the new Jerusalem coming down out of heaven from my God, and [I will write] my own new Name. ¹³Whoever has an ear should listen to what the Spirit is saying to the Churches."

To Laodicea

¹⁴*To the angel of the Church in Laodicea, write:*

The Amen, the Faithful and True Witness, the origin^b of God's creation, says these things:

¹⁵"I know your works, that you are neither cold nor hot. I wish that you were cold or hot. ¹⁶But because you are lukewarm and neither hot nor cold, I will spit you out of my mouth. ¹⁷You say, 'I am rich, I have obtained wealth and I have need of nothing' and yet you do not know that you are

^a *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

^b Greek ἀρχή (also, beginning, principle, source, ruler)

the wretched one, miserable, poor, blind, and naked! ¹⁸I advise you to buy from me gold refined by fire, so that you may become rich; and white garments, so that you may clothe yourself, and that the shame of your nakedness may not be revealed. Buy also ointment to anoint your eyes, so that you may see. ¹⁹As many as I love, I reprove and discipline. Therefore, be zealous and repent! ²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and I will have supper with him, and he with me. ²¹To the one who overcomes, I will grant to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. ²²Whoever has an ear should listen to what the Spirit is saying to the Churches.”

4

Vision of heavenly worship

After these things I looked and saw a door opened in heaven. The first voice that I heard was like a trumpet speaking with me. It was saying, “Come up here, and I will show you the things which must happen after this.”

²Immediately, I was in the Spirit and behold, there was a throne set in heaven, and one sitting on the throne ³who had the appearance of jasper and ruby. There was a rainbow around the throne with the appearance of an emerald. ⁴Around the throne were twenty-four thrones, and on the thrones were twenty-four presbyters sitting, vested in white robes, with crowns of gold on their heads. ⁵From the throne, lightning, sounds, and thunders came forth. There were seven lamps of fire burning before his throne, which are the seven spirits of God. ⁶Before the throne, there was something like a sea of glass, similar to crystal. In the center and around the throne, there were four living creatures full of eyes on all sides. ⁷The first creature was like a lion, the second creature like a calf, the third creature had a human face and the fourth was like a flying eagle. ⁸Each one of the four living creatures had six wings, full of eyes around and within. They have no rest day and night, saying:

“Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!”

⁹When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives unto ages of ages, ¹⁰the twenty-four presbyters fall down before him who sits on the throne and they worship^a

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

him who lives unto ages of ages. They cast their crowns before the throne, saying:

“Worthy are you, our Lord and God,^a to receive the glory, the honor, and the power, for you created all things, and because of your will^b they existed, and were created!”

5

The scroll and the Lamb

In the right hand of the one who sat on the throne, I saw a scroll written inside and outside, sealed shut with seven seals. ²Then I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and to break its seals?” ³But no one in heaven above, or on earth, or under the earth, was able to open the scroll or to look in it. ⁴And so I wept much, because no one was found worthy to open the scroll or to look in it. ⁵One of the presbyters said to me:

“Do not weep! Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome; he who opens the book and its seven seals.”

⁶I saw in the center of the throne and of the four living creatures, and in the midst of the presbyters, a Lamb standing, as though it had been slain. He had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. ⁷Then the Lamb^c came and took the scroll from the right hand of the one who sat on the throne. ⁸When he had taken the scroll, the four living creatures and the twenty-four presbyters fell down before the Lamb, each one having a harp and golden bowls full of incense, which are the prayers of the saints. ⁹They sang a new song, saying:

*You are worthy to take the book,
and to open its seals:
for you were killed,
and bought us for God with your blood,
out of every tribe, language, people, and nation.
¹⁰You have made us kings and priests to our God,
and we will reign on^d earth.*

¹¹I saw and I heard something like the voice of many angels around the throne, the living creatures and the presbyters. The number of those

^a Other manuscripts add “and God, the Holy One,”

^b Or “desire”

^c Greek “he”

^d Or “over”

speaking was ten thousands of ten thousands, and thousands of thousands.
¹²They were saying with a loud voice:

*“Worthy is the Lamb who has been killed to receive the power, wealth,
wisdom, strength, honor, glory, and blessing!”*

¹³I heard every creature in heaven, on earth, under the earth, on the sea,
and everything in them, saying:

*“To him who sits on the throne,
and to the Lamb
be the blessing, the honor, the glory, and the dominion,
unto ages of ages!”*

¹⁴The four living creatures said, “Amen!”, and the twenty-four presbyters
fell down and worshiped^{a,b}

6

The first six seals

I saw that the Lamb opened one of the seven seals, and I heard one of the
four living creatures saying with a voice of thunder, “Come and see!” ²And
behold, there was a white horse and its rider had a bow. A crown was given
to him, and he came forth to conquer and intent on conquering.

³When the Lamb opened the second seal, I heard the second living creature
say, “Come!” ⁴Then another horse came out, a fiery red one. To its rider
was given power to take peace from the earth, so that people should kill
each other, and a great sword was given to him.

⁵When the Lamb opened the third seal, I heard the third living creature
saying, “Come and see!” And behold, there was a black horse and its rider
had a balance in his hand. ⁶I heard a voice in the midst of the four living
creatures saying, “A quart of wheat for a day’s wage and three quarts of
barley for a day’s wage! Do not damage the oil and the wine!”

⁷When the Lamb opened the fourth seal, I heard the fourth living creature
say, “Come and see!” ⁸And behold, a pale horse, and the name of its rider
was Death^c, and Hades followed him. He was given authority over one
fourth of the earth, to kill with the sword, with famine, with death, and by
the wild animals of the earth.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction
regarding *proskuneo*)

^b TR adds “the one living forever and ever”

^c Greek Θάνατος

⁹When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of the word^a of God and for their witness to the Lamb. ¹⁰They cried with a loud voice, saying, "How long, holy and true Master, until you judge and avenge our blood on those who dwell on the earth?" ¹¹A long white robe was given to each of them. They were told to rest for a while longer, until their fellow-servants and brethren (who would also be killed as they were) should complete their course.

¹²When the Lamb opened the sixth seal, I saw that there was a great earthquake. The sun became black as a coarse sackcloth, and the whole moon became as blood. ¹³The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. ¹⁴The sky was removed like a scroll when it is rolled up. Every mountain and island were removed from their places. ¹⁵At this, the kings of the earth, the princes, commanding officers, the rich, the strong, every slave and free person sought to hide themselves in the caves and the rocks of the mountains. ¹⁶They said to the mountains and the rocks, "Fall on us, and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, ¹⁷for the great day of his wrath has come, and who is able to stand?"

7

The 144,000

After this, I saw four angels standing at the four corners of the earth. They were holding the four winds of the earth so that no wind would blow on the earth, or on the sea, or on any tree. ²I saw another angel ascend from the rising sun with the seal of the living God [in his hand]. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, ³saying, "Do not harm the earth, the sea or the trees until we have sealed the slaves^b of our God on their foreheads!" ⁴I heard the number of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of the children of Israel:

*⁵of the tribe of Judah were sealed twelve thousand,
of the tribe of Reuben twelve thousand,
of the tribe of Gad twelve thousand,
⁶of the tribe of Asher twelve thousand,
of the tribe of Naphtali twelve thousand,
of the tribe of Manasseh twelve thousand,*

^a Or "Word"

^b Or "servants"

⁷of the tribe of Simeon twelve thousand,
of the tribe of Levi twelve thousand,
of the tribe of Issachar twelve thousand,
⁸of the tribe of Zebulun twelve thousand,
of the tribe of Joseph twelve thousand,
of the tribe of Benjamin were sealed twelve thousand.

The great multitude

⁹After these things I looked, and behold, there was a great multitude which no one could number, out of every nation and of all tribes, peoples, and languages. They were standing before the throne and before the Lamb, dressed in white robes and holding palm branches in their hands. ¹⁰They cried with a loud voice, saying:

“Salvation [belongs] to our God who sits on the throne and to the Lamb!”

¹¹All the angels were standing around the throne, along with the presbyters and the four living creatures. They fell on their faces before his throne and worshiped^a God, ¹²saying:

“Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God unto ages of ages! Amen.”

¹³Then one of the presbyters spoke and asked me, “Who are these who are arrayed in white robes, and where did they come from?” ¹⁴I told him, “My lord, you know!”

He said to me, “These are those who have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. ¹⁵Therefore, they are before the throne of God and they offer divine service^b to him day and night in his sanctuary. He who sits on the throne will tabernacle^c with them. ¹⁶They will never be hungry or thirsty any more. Neither heat nor sun will ever scorch them, ¹⁷because the Lamb who is in the midst of the throne is their shepherd. He leads them to the springs of the waters of life and God will wipe away every tear from their eyes.”

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Greek λατρεύουσιν (in the NT, all λατρ- forms refer to God exclusively, in the sense of ‘offering a service to God’)

^c Or “will live, dwell, set his tent” (probably a reference to the feast of the tabernacles which is alluded to in verses 9-10)

8

The seven trumpets - The golden censer

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. ²I saw the seven angels who stand before God^a and seven trumpets were given to them. ³Another angel came and stood at the altar with a golden censer. A lot of incense was given to him, so that the angel should add it to the prayers of all the saints on the golden altar which was before the throne. ⁴The smoke of the incense, with the prayers of the saints, went up before God from the angel's hand. ⁵The angel took the censer and filled it with the fire of the altar, and threw it upon the earth, causing thunder, voices, lightning and an earthquake.

The first four trumpets

⁶Then the seven angels who had the seven trumpets prepared to sound them.

⁷The first sounded, and there followed hail and fire mixed with blood, and they were thrown to the earth. ^bOne third of the earth was burnt up and also one third of the trees, along with all green grass.

⁸The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, ⁹one third of the living creatures which were in the sea died, and one third of the ships were destroyed.

¹⁰The third angel sounded, and a great star fell from the sky, burning like a torch. It fell on one third of the rivers and on the springs of the waters. ¹¹The name of the star is "Wormwood^c" and one third of the waters became wormwood. Many people died from the waters, because they were made bitter.

¹²The fourth angel sounded, and one third of the sun was struck, one third of the moon, and one third of the stars, so that one third of them would be darkened and the day would not shine for one third of it, and the night in the same way. ¹³Then I saw and heard an eagle^d flying in mid-heaven, proclaiming with a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because the other voices of the trumpets of the three angels are yet to sound!"

^a Compare Luke 1:19

^b TR omits "One third of the earth was burnt up"

^c Greek ἄψυθος as in 'absynthe'

^d TR reads "angel"

The fifth trumpet

The fifth angel sounded, and I saw a star from heaven which had fallen to the earth. The key to the pit of the abyss was given to him. ²He opened the pit of the abyss and smoke went up out of the pit, like smoke from an enormous burning furnace. The sun and the air were darkened because of the smoke from the pit. ³Then, out of the smoke, locusts came forth on the earth and power was given to them, as the scorpions of the earth have power. ⁴They were told not to hurt the grass of the earth, or anything green or any tree, but only those people who do not have God's seal on their foreheads. ⁵They were given power not to kill them but to torment them for five months. Their torment was like the torment of a scorpion, when it strikes a person. ⁶In those days, people will seek death and will not find it. They will desire to die, but death will flee from them. ⁷The locusts had the appearance of horses prepared for war. On their heads were something like golden crowns, and their faces were like human faces. ⁸They had hair like women's hair and their teeth were like those of lions. ⁹They had breastplates, like breastplates of iron. The sound of their wings was like the sound of chariots, or of many horses rushing to war. ¹⁰They have tails like those of scorpions, and stings. In their tails, they have power to harm men for five months. ¹¹They have over them as [their] king the angel of the abyss. His name in Hebrew is "Abaddon,"^a but in Greek, he has the name "Apollyon."^b ¹²The first disaster^c is past. Behold, there are still two woes coming after this.

The sixth trumpet

¹³The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God ¹⁴saying to the sixth angel who had one trumpet, "Release the four angels who are bound at the great river Euphrates!"

¹⁵Then the four angels who had been prepared for that hour and day and month and year were released so that they might kill one third of mankind. ¹⁶The number of the armies of the horsemen was two^d hundred million^e; I heard their number. ¹⁷Then, I saw the horses in the vision, and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and they had the heads of lions. Fire, smoke, and sulfur come out of

^a "Abaddon" is a Hebrew word that means ruin, destruction, or the place of destruction

^b "Apollyon" means "Destroyer."

^c Or "woe"

^d Some Byzantine manuscripts (MT) omit "two"

^e Literally, "ten thousands of ten thousands"

their mouths. ¹⁸By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur which came out of their mouths. ¹⁹Indeed, the power of the horses is in their mouths and in their tails, for their tails are like snakes, and these have heads with which they cause harm. ²⁰The rest of mankind, those who were not killed with these plagues, did not repent of the works of their hands. They did not cease worshiping^a demons, and idols of gold, silver, brass, stone, and wood, idols which can neither see, nor hear, nor walk. ²¹They did not repent from their murders, or sorceries^b, or from their sexual immorality, or from their thefts.

10

The oath of the mighty angel – The command to eat the scroll

Then I saw another mighty angel coming down from heaven, robed with a cloud. A rainbow was on his head, his face was like the sun, and his feet were like pillars of fire. ²He had in his hand a little open scroll^c. He set his right foot on the sea, and his left on the land. ³He cried with a loud voice, as a lion roars, and when he shouted, the seven thunders uttered their voices. ⁴When the seven thunders sounded, I was about to write; but I heard a voice from heaven saying, “Seal up what the seven thunders have pronounced, and do not write them!”

⁵Then the angel I saw standing on sea and land lifted up his right hand to the sky. ⁶He swore by him who lives unto ages of ages, him who created heaven and what is in it, the earth and what is in it, and the sea and what is in it. He swore that there would be no more delay. ⁷But in the days when the voice of the seventh angel is about to sound, then the mystery of God will be fulfilled, as he has announced to his servants the prophets. ⁸Again, the voice I heard from heaven spoke to me and said, “Go, take the scroll which is open in the hand of the angel who stands on the sea and on the land.”

⁹So I went to the angel, asking him to give me the little scroll.

He answered, “Take it and eat it! It will make your stomach bitter, but in your mouth, it will be as sweet as honey.”

¹⁰I took the little scroll from the angel’s hand and ate it. It was as sweet as honey in my mouth, but after eating the scroll, my stomach became bitter.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b The word for “sorceries” (*pharmakeia*) also implies the use of potions, poisons, and drugs

^c Or “book”

¹¹I was told, “You must prophesy again concerning many peoples, nations, languages, and kings.”

11

The measuring of the temple – The two witnesses

A reed like a rod was then given to me. I was told, “Rise, and measure God’s sanctuary, and the altar, and those who worship^a in it. ²Leave out the court which is outside the sanctuary; do not measure it, for it has been given to the nations^b. They will trample over the holy city^c for forty-two months. ³I will give power to my two witnesses, and they will prophesy for one thousand two hundred sixty days, clothed in sackcloth.” ⁴They are the two olive trees^d and the two lampstands who stand before the Lord of the earth. ⁵If anyone desires to harm them, fire comes out of their mouth and devours their enemies. Whoever desires to harm them will be killed in this way. ⁶They have the power to shut up the sky, so that it may not rain during the days of their prophecy. They also have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. ⁷When they have finished their testimony, the beast that comes out of the abyss will attack them, overcome them, and kill them. ⁸Their dead bodies will lie in the street of the great city^e, which spiritually is called Sodom and Egypt, and where their Lord was crucified. ⁹ For three and a half days, people from tribes, languages, and nations will look at their dead bodies, and they will not allow their dead bodies to be laid in a tomb. ¹⁰The people of the world rejoice over them and celebrate the event, exchanging gifts because these two prophets tormented the inhabitants of the earth.

¹¹After the three and a half days, the breath of life from God entered into them, and they stood up on their feet, and those who saw them were terrified. ¹²Then I heard a loud voice from heaven saying to them, “Come up here!” And they went up into heaven in the cloud as their enemies were watching. ¹³In that day, a great earthquake occurred and a tenth of the city collapsed. Seven thousand people died in the earthquake, and the rest, terrified, gave glory to the God of heaven. ¹⁴The second disaster is past. Behold, the third one comes quickly.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “Gentiles”

^c Compare Luke 21:24

^d Compare Zachariah 4

^e Compare 17:18

The seventh angel

¹⁵The seventh angel sounded, and great voices in heaven followed, saying, “The kingdom of the world has become the Kingdom of our Lord, and of his Christ. He will reign unto the ages of ages!”

¹⁶Then the twenty-four presbyters who sit on their thrones before God’s throne fell on their faces. They worshiped^a God and ¹⁷said, “We give thanks to you, Lord God, the Almighty, the one who is^b and who was, <and who is coming^c>; because you have assumed your great power and begun to reign.

¹⁸The nations raged, and your wrath came, as did the time for the dead to be judged. The time has come to give their reward your slaves the prophets, and also to the saints and to those who fear your Name, to the small and the great. And the time has come to destroy those who destroy the earth!”

Vision of the Ark – The woman clothed with the sun

¹⁹Then God’s sanctuary in heaven was opened, and the Ark^d of the Lord’s covenant was seen in his sanctuary! Lightnings, sounds, thunders, an earthquake, and great hail followed.

12

And a great sign was seen in heaven: a woman clothed with the sun! The moon was under her feet and on her head was a crown of twelve stars. ²She was with child, crying out in pain, in labor to give birth. ³Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. ⁴His tail drew one third of the stars^e of heaven and threw them down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. ⁵She gave birth to a son, a male child, who is to rule all the nations with a rod of iron^f. But her child was caught up to God, and to his throne. ⁶The woman fled into the wilderness where she has a place prepared by God so that she may be nourished one thousand two hundred sixty days.

^a See previous footnote(s)

^b Greek ὁ ὢν

^c CT and MT omit “and who is coming” (included in PT and TR)

^d See EOB volume 1 (Introduction) for a discussion of the typology of the Ark and Mary the Theotokos. Note that the chapter break is arbitrary and may obscure the continuity between 11:19 and 12:1.

^e See verse 9; Job 38:7

^f See Psalm 2:9; Revelation 2:27

War in heaven

⁷A war took place in heaven: Michael and his angels made war on the dragon, and the dragon and his angels made war. ⁸But they did not prevail, and no longer was there any place found for him in heaven. ⁹The great dragon was hurled down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. ¹⁰Then I heard a loud voice in heaven, saying, "Now has come the salvation, the power, and the Kingdom of our God, and the authority of his Christ! For the accuser of our brethren has been cast down, he who accuses them before our God day and night. ¹¹They overcame him because of the blood of the Lamb, and because of the word of their testimony. They did not love their life, even to death. ¹²Therefore, rejoice, heavens, and you who dwell in them! But woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he only has a short time."

¹³When the dragon saw that he had been thrown down to the earth, he began to persecute the woman who had given birth to the male child. ¹⁴Two wings of the great eagle were given to the woman, so that she might fly from the face of the serpent [and escape] into the wilderness to her place and be nourished for a time, and times, and half a time. ¹⁵Then from his mouth, the serpent spewed water like a river after the woman, so that he might cause her to be carried away by the stream. ¹⁶But the earth helped the woman by opening its mouth and swallowing up the river which the dragon had spewed out of his mouth. ¹⁷The dragon became enraged with the woman and departed to make war with the rest of her seed, those who keep God's commandments and hold to the testimony of Jesus.

13**The beast with ten horns and seven heads**

I then stood on the seashore and saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. ²The beast which I saw was like a leopard; his feet were like those of a bear, and his mouth was like the mouth of a lion. The dragon gave him his power, his throne, and great authority^a. ³One of his heads looked like it had been wounded fatally, but his fatal wound was healed, and the whole earth marveled at the beast. ⁴They worshiped^b the dragon, because he gave his authority to the beast, and they

^a Compare Luke 4:5-8

^b *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

also worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?”⁵ A mouth speaking great things and blasphemy was given to the beast, and authority to make war for forty-two months.⁶ He opened his mouth in blasphemy against God, to slander his Name, and his habitation, and those who dwell in heaven.⁷ He was given power to make war against the saints, and to overcome them. Authority over every tribe, people, language, and nation was given to him.⁸ All who dwell on the earth will worship^a him, everyone whose name has not, from the foundation of the world, been written in the book of life of the Lamb who has been killed.⁹ Let anyone who has an ear listen:¹⁰ If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed.^b Here is {a call for} the patient endurance and the faith of the saints.

The second beast

¹¹Then saw another beast coming up out of the earth. He had two horns like a lamb, and he spoke like a dragon.¹² He exercises all the authority of the first beast in his behalf^c and makes the earth and those who dwell in it to worship before the first beast, [the one] whose fatal wound had been healed.¹³ He performs great signs, even making fire come down out of the sky to the earth in the sight of people.¹⁴ He deceives my own people who dwell on the earth because of the signs he was granted to perform in front of the beast, saying to those who dwell on the earth that they should make an image to the beast that was wounded by the sword and [yet] lived.¹⁵ It was given to him to give breath to the image of the beast so that it should speak and cause as many as would not worship the image of the beast to be killed.¹⁶ He causes all people, small and great, rich and poor, free and slave, to be given marks on their right hands or on their foreheads.¹⁷ Hence, no one would be able to buy or sell, unless he has that mark, the name of the beast or the number of his name.¹⁸ Here is wisdom: let anyone who has understanding calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b 13:10 TR reads “If anyone leads into captivity, into captivity he goes. If anyone will kill with the sword, he must be killed with a sword.” instead of “If anyone has captivity, he will go into captivity. If anyone is with the sword, he must be killed.”

^c Or “presence”

14

The 144,000

Then I looked, and behold, [I saw] the Lamb standing on Mount Zion and with him one hundred and forty-four thousand who have his Name, and the Name of his Father written on their foreheads. ²I also heard a sound from heaven like the roar of many waters and like the sound of a great thunder. The sound I heard was like that of harpists playing on their harps ³and they sing a new song before the throne, and before the four living creatures and the presbyters. No one could learn the song except the one hundred and forty-four thousand, those who had been redeemed out of the earth. ⁴These are those who were not defiled with women^a, for they are virgins. These are those who follow the Lamb wherever he goes. They were redeemed by Jesus from among mankind as first fruits to God and to the Lamb. ⁵In their mouth was found no lie, for they are blameless.^b

The three angels

⁶Then I saw another angel flying in mid-heaven^c, having an eternal Good News to proclaim to the inhabitants of the earth, and to every nation, tribe, language, and people. ⁷He said with a loud voice, “Fear the Lord, and give him glory! For the hour of his judgment has come. Worship^d him who made the heaven, the earth, the sea, and the springs of waters!”

⁸A second angel followed and said, “Babylon the great has fallen, which has made all the nations drink of the wine of the wrath of her sexual immorality.”

⁹Another angel, a third one, followed them, saying with a great voice, “Anyone who worships the beast and his image, and receives a mark on the forehead or the hand, ¹⁰will also drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. They will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. ¹¹The smoke of their torment goes up unto the ages of ages. Those who worship the beast and his image, and all those who receive the mark of his name have no rest day or night. ¹²Here is {a call for} the patient endurance of the saints, those who keep the commandments of God and the faith of Jesus.”

^a Compare James 4:4

^b TR adds “before the throne of God”

^c Or “midair”

^d *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

¹³Then I heard a voice from heaven saying, “Write, ‘Blessed are the dead who die in the Lord from now on.’”

“Yes,” says the Spirit, “so that they may rest from their labors, for their works follow with them.”

¹⁴I looked, and behold, [I saw] a white cloud, and on the cloud someone like a Son of Man was sitting. He had on his head a golden crown and in his hand a sharp sickle. ¹⁵Then another angel came out from the sanctuary. With a loud voice, he cried to the one sitting on the cloud, “Send forth your sickle, and reap! The hour to reap has come, for the harvest of the earth is ripe!” ¹⁶He who sat on the cloud swung his sickle on the earth, and the earth was reaped.

¹⁷Another angel came out from the sanctuary which is in heaven. He too had a sharp sickle. ¹⁸And another angel who has power over fire came out from the altar. He called with a loud voice to the one who had the sharp sickle, saying, “Swing your sharp sickle and gather the clusters of the vine of the earth! For the earth’s grapes are fully ripe!” ¹⁹So the angel swung his sickle on the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. ²⁰The winepress was trodden outside of the city, and blood came out from the winepress, as high the bridles of horses, and as far as one thousand six hundred stadia.^a

15

The seven last plagues

Then I saw another great and marvelous sign in heaven: seven angels with the seven last plagues, for in those last plagues God’s wrath is completed. ²I also saw something like a sea of glass mixed with fire, and those who overcame the beast, his image,^b and the number of his name, standing on the sea of glass. They held harps given to them by God and ³they sang the song of Moses the servant of God, and the song of the Lamb, saying:

Great and marvelous are your works, Lord God, the Almighty!

Righteous and true are your ways, you King of the nations.

‘Who would not fear you, Lord, and glorify your Name?’

For you only are holy.

Certainly, all the nations will come and worship^d before you,

^a 1600 stadia = 296 kilometers or 184 miles

^b TR adds “his mark”

^c TR reads “all the holy ones”

^d *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

For your righteous deeds have been revealed.

⁵After these things, I looked: the sanctuary, the tabernacle of the testimony in heaven was opened. ⁶The seven angels who had the seven plagues came out, robed with pure, bright linen and wearing golden sashes around their chests^a.

⁷One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives unto ages of ages. ⁸And the sanctuary was filled with smoke from the glory of God and from his power. No one was able to enter into the sanctuary, until the seven plagues of the seven angels would be finished.

16

The seven bowls

Then I heard a loud voice out of the sanctuary, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God upon the earth!"

²The first [angel] went, poured out his bowl on the earth. [At once], a foul and painful sore came upon the people who had [received] the mark of the beast and who had worshiped^b his image.

³The second [angel] poured out his bowl into the sea, and it became blood, as the blood of a dead man, and in the sea, every living thing died.

⁴The third [angel] poured out his bowl into the rivers and springs of water, and they too became blood. ⁵I heard the angel of the waters saying, "You are righteous, the one who is who were, you Holy One, because you have passed judgment. ⁶They poured out the blood of the saints and prophets, and you have given them blood to drink. They deserve this." ⁷And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments!"

⁸The fourth [angel] poured out his bowl on the sun, and it was given power to scorch people with fire. ⁹They were scorched with great heat and blasphemed the Name of God who has the power over these plagues, but they did not repent and give him glory.

¹⁰The fifth [angel] poured out his bowl on the throne of the beast, and his kingdom was darkened. People gnawed their tongues in agony ¹¹and

^a Indicating a priestly office

^b *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

blasphemed the God of heaven because of their pains and sores, but they did not repent of their works.

¹²The sixth [angel] poured out his bowl on the great river, the Euphrates^a. Its water was dried up to prepare the way for the kings that come from the sunrise^b. ¹³Then, I saw three unclean spirits that looked like frogs 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. ¹⁴They are spirits of demons who perform [miraculous] signs and go forth to the kings of the whole inhabited earth, to gather them for the war of the great day of God the Almighty.

¹⁵“Behold, I come like a thief! Blessed is the one who watches and keeps his clothes in order not to walk naked and be shamefully exposed.”

¹⁶And the kings^c were gathered to the place which is called in Hebrew, Megiddo.

¹⁷The seventh [angel] poured out his bowl into the air, and a loud voice came out of the sanctuary of heaven^d, from the throne, saying, “It is accomplished!” ¹⁸There were lightnings, sounds, and thunders. Then there was a great earthquake, such as had not taken place since there were humans on the earth, so great and so powerful. ¹⁹And the great city was divided into three parts, and the cities of the nations collapsed. Babylon the great was remembered in the sight of God, so that she would be given the cup of wine of the intensity of his wrath. ²⁰Every island fled away and the mountains were not found. ²¹Great hailstones, about the weight of a talent,^e fell from the sky on people, and they blasphemed God because of the plague of hail, because this plague is extremely severe.

17

Babylon the Great and the Beast

One of the seven angels who had the seven bowls came and spoke with me, saying, “Come here! I will show you the judgment of the great prostitute who sits on many waters. ²The kings of the earth committed sexual immorality with her, and those who dwell on the earth were made drunk with the wine of her sexual immorality.” ³He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored animal,

^a The river which protected and fed ancient Babylon

^b Greek ἀνατολῆς ἡλίου

^c Greek “them”

^d CT omits “of heaven”

^e 1 talent is about 34 kilograms or 75 pounds

[which was] full of blasphemous names, having seven heads and ten horns. ⁴The woman was dressed in purple and scarlet, and decked with gold, precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth. ⁵And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." ⁶I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. When I saw her, I was filled with great amazement. ⁷The angel asked me, "Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. ⁸The beast you saw was, and is not; and it is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, now is not, and yet will come. ⁹This calls for a mind that has wisdom. The seven heads are seven mountains, on which the woman sits. ¹⁰They are seven kings. Five have fallen, one is, and the other has not yet come. When he comes, he must remain for a little while. ¹¹The beast that was, and is not, is himself also an eighth [king]. He belongs to the seven and goes to destruction. ¹²The ten horns that you saw are ten kings who have not yet received a kingdom, but they receive authority as kings, along with the beast, for one hour. ¹³They have one mind, and they give their power and authority to the beast. ¹⁴They will wage war against the Lamb, and the Lamb will overcome them, for he is Lord of lords, and King of kings; and those with him are called, elect^a and faithful." ¹⁵The angel said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. ¹⁶The ten horns which you saw, and the beast, they will hate the prostitute and make her desolate; they will make her naked, eat her flesh, and will burn her completely with fire. ¹⁷For God has put in their hearts to do what he has in mind, and to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished. ¹⁸The woman whom you saw is the great city, which reigns over the kings of the earth."

18

The fall of Babylon

After these things, I saw another angel coming down out of heaven^b, having great authority, and the earth was illuminated with his glory. ²He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great! She

^a Or "chosen"

^b Or "the sky"

has become a dwelling-place of demons, a haunt for every unclean spirit, and a shelter^a for every unclean and detestable bird! ³For all the nations have drunk of the wine of the wrath of her sexual immorality: the kings of the earth committed sexual immorality with her, and the merchants of the earth became rich from the abundance of her luxury.”

⁴I heard another voice from heaven, saying, “Come out of her, my people, so that you may have no participation in her sins, and so that you may not receive any of her plagues. ⁵For her sins have reached up to heaven^b, and God has remembered her iniquities. ⁶Give back to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. ⁷As much as she glorified herself and lived luxuriously, give her torment and mourning. For she says in her heart, ‘I sit as a queen and I am not a widow! I will never see mourning.’ ⁸Therefore, in one day, her plagues will come: death, mourning, and famine; and she will be utterly burned with fire; for the Lord God who has judged her is mighty. ⁹The kings of the earth, who committed sexual immorality and lived luxuriously with her will weep and wail over her when they look at the smoke of her burning. ¹⁰They will stand far away terrified at her torment, saying: ‘Woe, woe! The great city, Babylon, the city of power! Your doom^c has come in one hour.’ ¹¹The merchants of the earth weep and mourn over her, for no one buys their merchandise any more; ¹²merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; ¹³and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people’s bodies and souls. ¹⁴The fruits which your soul lusted after have been lost to you, and all things that were splendid and sumptuous have perished from you, and you will never find them again. ¹⁵The merchants of these things, who were made rich by her, will stand far away terrified by her torment, weeping and mourning; ¹⁶saying: ‘Woe, woe! The great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! ¹⁷In an hour such great riches are made desolate.’ Every shipmaster, and everyone who sails anywhere, and sailors, and all those who earn their living by sea, stood far away. ¹⁸They cried out as they looked at the smoke of her burning, saying: ‘What city was like the great city?’ ¹⁹They cast dust on their heads, and cried. Weeping and mourning, they exclaimed: ‘Woe, woe! The great city,

^a Or “cage”

^b Or “the sky”

^c Or “judgment”

in which all who had their ships in the sea were made rich by through her wealth! For in one hour she has been laid waste!

²⁰“Rejoice over her, O heaven, you saints, apostles, and prophets, for God has given judgment for you against her!” ²¹A mighty angel took up a stone like a great millstone and cast it into the sea, saying, “In this way, with violence, Babylon the great city will be thrown down and never more be found. ²²The voice of harpists, musicians, flute players and trumpeters will never more be heard in you. No craftsman, of whatever craft, will be found any more in you. The sound of a mill will never again be heard in you. ²³The light of a lamp will never more shine in you. The voice of the bridegroom and of the bride will never again be heard in you, for your merchants were the princes of the earth, and by your sorcery all the nations were deceived. ²⁴In her was found the blood of prophets and of saints, and of all those who have been slain on the earth.”

19

The song of victory

After these things, I heard something like the loud voice of a great multitude in heaven, exclaiming, “Hallelujah! Salvation, power, and glory belong to our God, ²for true and righteous are his judgments! For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants [who had suffered] at her hand.”

³A second [voice] said, “Hallelujah! Her smoke shall ascend unto the ages of ages.” ⁴Then the twenty-four presbyters and the four living creatures fell down and worshiped^a God who sits on the throne, saying, “Amen! Alleluia!^b”

⁵A voice came forth from the throne, saying, “Give praise to our God, all you his servants, you who fear him, small and great!”

⁶And I heard something like the voice of a great multitude and like the roar of many waters, and like the peal of mighty thunders, saying, “Alleluia!^c For the Lord our God, the Almighty, reigns! ⁷Let us rejoice and be extremely glad, and let us give the glory to him, for the marriage of the Lamb has come, and his bride^d has prepared herself!” ⁸To her it has been

^a *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^b Or “Hallelujah”

^c Or “Hallelujah”

^d Greek γυνή (woman)

granted that she would array herself in bright, pure, fine linen: for the fine linen represents^a the righteous deeds of the saints.

⁹He said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb!’” He also told me, “These are true words of God!”

¹⁰I fell down before his feet to worship^b him. But he said to me, “See that you do not do it! I am a fellow-servant with you and with your brethren who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy^c.”

The King of kings

¹¹I saw the heaven opened, and behold, a white horse! And its rider is called Faithful and True. He judges and make war in righteousness. ¹²His eyes are a flame of fire, and on his head are many crowns. He has names written^d and a Name written which no one knows but himself. ¹³He is clothed in a garment sprinkled with blood, and His Name is “The Word of God.” ¹⁴The heavenly hosts^e followed him on white horses, clothed in white, pure, fine linen. ¹⁵Out of his mouth comes a sharp, double-edged sword by which he should strike the nations. He will rule them with an iron rod.^f He treads the winepress of the fierceness of the wrath of God, the Almighty. ¹⁶He has on his garment and on his thigh a Name written, “KING OF KINGS, AND LORD OF LORDS.”

¹⁷Then I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together for the supper of the great God!^g ¹⁸You may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and riders, and the flesh of all people, both free and slave, small and great.” ¹⁹I saw the beast, the kings of the earth, and their armies gathered together to make war against the one who sat on the horse, and against his army. ²⁰But the beast was captured, and with him the false prophet who worked the signs in his sight and by which he deceived those who had received the mark of the beast and those who worshiped^h his image. These two were thrown

^a Greek “is”

^b *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

^c Or “Spirit of Prophecy”

^d TR/CT omits “names written”

^e Or “armies which are in heaven”. Sabbath meant “of hosts” or “the armies”

^f Psalm 2:9

^g CT reads “great supper of God” instead of “supper of the great God”

^h *proskuneo* can also be translated “fall down in reverence”, “do obeisance” (see NT introduction regarding *proskuneo*)

alive into the lake of fire that burns with sulfur. ²¹The rest were killed with the sword of him who sat on the horse, with the sword which came forth out of his mouth. And all the birds gorged themselves with their flesh.

20

The thousand years – The first resurrection

Then I saw an angel coming down out of heaven, holding the key of the abyss and a great chain in his hand. ²He seized the dragon, the old serpent, which is the devil and Satan, the one who deceives the whole inhabited earth^a. The angel^b bound the dragon^c for a thousand years ³and cast him into the abyss. It was shut and sealed over him, so that he should deceive the nations no more, until the thousand years were finished. After this, he is to be released for a short time.

⁴I saw thrones on which those who had received authority to pass judgment were seated. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and who had not worshiped the beast or his image and who has not received the mark on their forehead and on their hand. They came to life^d and reigned with Christ for a thousand years. ⁵The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. ⁶Blessed and holy^e is the one who has part in the first resurrection! Over these, the second death has no power, but they will be priests^f of God and of Christ, and they will reign with him for one thousand years.

⁷After the millennium^g, Satan will be released from his prison ⁸and he will come out to deceive the nations which are at the four corners of the earth, Gog and Magog^h. He will gather them together to the war, and their number is as the sand of the sea. ⁹They marched over the breadth of the landⁱ and surrounded the camp of the saints and the beloved city. Fire came down from God out of heaven and they were consumed. ¹⁰The devil who deceived them was thrown into the lake of fire and sulfur, where the beast

^a TR/CT omit "who deceives the whole inhabited earth"

^b Greek "he"

^c Greek "him"

^d Compare 1 Peter 1:23

^e Compare 1 Peter 1:15; 2:9

^f Compare 1 Peter 2:9

^g Or "thousand years"

^h Compare Ezekiel 38-39

ⁱ Or "earth"

and the false prophet are also. They will be tormented day and night, unto ages of ages.

The great white throne

¹¹Then I saw a great white throne, and the one seated on it. Earth and the heaven fled away from his face: no place was found for them. ¹²And I saw the dead, great and small, standing before the throne. Books were opened, and another book was opened: the book of life. The dead were judged according to what was written in the books, according to their works. ¹³The sea gave up the dead who were in it, death and hades gave up the dead who were in them. They were judged, each one according to his works. ¹⁴Then death and hades were thrown into the lake of fire. This is the second death, the lake of fire! ¹⁵Anyone who was not found written in the book of life was cast into the lake of fire.

21

The new heaven and new earth

Then I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. ²I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. ³I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people! He will dwell with them, and they will be his people, and God himself will be with them as their God! ⁴He will wipe away every tear from their eyes! Death will be no more; neither will there be mourning, crying, or pain any more. The first things have passed away."

⁵The one who sits on the throne said, "Behold, I am making all things new!" He said, "Write, for these words of God are faithful and true!" ⁶He said to me, "It is done! I am the Alpha and the Omega^a, the Beginning and the End^b. To whoever is thirsty, I will freely give from the spring of the water of life^c. ⁷To the one who overcomes, I will give these things. I will be his God, and he will be my son^d. ⁸But as for the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic,^e idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."

^a Greek Ἐγὼ τὸ Α καὶ τὸ Ω^ε

^b Greek ἡ ἀρχὴ καὶ τὸ τέλος (also "the origin and the fulfillment")

^c Cf. John 4:14

^d Or "child", "heir"

^e The word for "sorcerers" here also includes users of potions and drugs.

The bride of the Lamb – The holy city

⁹One of the seven angels who had the seven bowls loaded with the seven last plagues came and spoke with me, saying, “Come here! I will show you the bride, the wife of the Lamb!” ¹⁰In the Spirit, he carried me away to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. ¹¹She had the glory of God; her radiance was like a most precious stone, as if it was a jasper stone, clear as crystal. ¹²She had a great and high wall with twelve gates. At the gates were twelve angels and names were written on the gates: the names of the Twelve tribes of the children of Israel. ¹³On the east were three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴The wall of the city had twelve foundations^a, and on them the twelve names of the Twelve Apostles of the Lamb.

¹⁵The angel^b who spoke with me held a golden reed as a measuring unit to measure the city, its gates, and its walls. ¹⁶The city was laid out as a square: its length is as great as its breadth. He measured the city with the reed: twelve thousand twelve stadia^c. Its length, breadth, and height are equal. ¹⁷Then the angel^d measured its wall: one hundred forty-four cubits,^e by the measure of a man, that is, of an angel.^f ¹⁸Its wall are built with jasper and the city was pure gold, like pure glass. ¹⁹The foundations of the city’s wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire^g; the third, chalcedony; the fourth, emerald; ²⁰the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. ²¹The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

²²I saw no sanctuary in it, for the Lord God, the Almighty, and the Lamb, are its sanctuary. ²³The city has no need for the sun or the moon to shine, for the very glory of God illuminated it, and its lamp is the Lamb. ²⁴The nations will walk in its light; the kings of the earth bring their^h glory and honor into it. ²⁵Its gates will not be shut by day (for there will be no night

^a Compare Hebrews 11:10

^b Greek “he”

^c 12,012 stadia = or 2,221 kilometers or 1,380 miles. TR reads 12,000 stadia instead of 12,012 stadia.

^d Greek “he”

^e 144 cubits is about 65.8 meters or 216 feet

^f Or “which the angel was using”

^g Or “lapis lazuli”

^h Some manuscripts (MT) reads “of the nations”

there), ²⁶and the nations will come, bringing their splendor and tribute^a. ²⁷Nothing profane will enter into the city, or anyone who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

22

The angel^b showed me a^c river of the water of life, clear as crystal, flowing out of the throne of God and of the Lamb, ²in the middle of it great street. On each side of the river was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations, ³and the curse will be abolished. The throne of God and of the Lamb will be in the city, and his servants offer him divine service. ⁴They will see his face, and his Name will be on their foreheads. ⁵There will be no night, and they need no lamp light, for the Lord God will illuminate them, and they will reign unto ages of ages.

⁶The angel^d said to me, "These words are faithful and true! The Lord God of the spirits of the prophets sent his angel to show to his servants^e the things which must happen soon."

Epilogue

⁷"Behold, I come quickly! Blessed is the one who keeps the words of the prophecy of this book."

⁸Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship^f before the feet of the angel who had shown me these things. ⁹He said to me, "See that you do not do it! I am a fellow-servant with you and with your brethren the prophets, and with those who keep the words of this book. Worship^g God!" ¹⁰He also said to me, "Do not seal up the words of the prophecy of this book, for the time is at hand. ¹¹Let the evildoer still do evil, and the unclean still be unclean, and the righteous still do right, and the holy be holy still."

¹²"Behold, I come quickly! My reward is with me, to repay to each one according to his work. ¹³I am the Alpha and the Omega, the First and the

^a Or "glory and honor"

^b Greek "he"

^c TR adds "pure"

^d Greek "he"

^e Or "slaves"

^f See 19:10 and note

^g *proskuneo* can also be translated "fall down in reverence", "do obeisance" (see NT introduction regarding *proskuneo*)

Last, the Beginning and the End! ¹⁴Blessed are those who observe^a his commandments,^b so that they may have access^c to the tree of life and may enter into the city through the gates. ¹⁵But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

¹⁶I, Jesus, have sent my angel to attest these things to you for the Churches. I am the root and the offspring of David; the Bright and Morning Star^d!”

¹⁷The Spirit and the bride say, “Come!” And let everyone who hears say, “Come!” Let everyone who is thirsty come, let anyone who wishes take the water of life freely^e.

¹⁸I bear witness to everyone who hears the words of the prophecy of this book: if anyone adds to them, may God add to him the plagues which are written in this book. ¹⁹If anyone takes away from the words of the book of this prophecy, may God take away his part from the tree of life, and out of the holy city, which are written in this book. ²⁰He who attests these things says, “Yes, I come quickly!”

Amen! Yes, come, Lord Jesus!

²¹The grace of the Lord Jesus Christ be with all the saints^f. Amen.

^a Or “keep”

^b CT reads “wash their robes” instead of “do his commandments”.

^c Or “right to”

^d Compare Sirach 50:6; probably a symbol of Christ as High Priest

^e Or “as a gift”

^f CT reads “the Lord Jesus [be] with all”