

— The —

New Testament

A Translation

Table of Contents

Mark	4
Luke	30
Romans	70
1 Corinthians	88
Ephesians	105
James	112
1 John	118
2 John	124
3 John	126
Revelation	128

General notes:

- ❖ The first four or five words of each chapter are bolded.
- ❖ This is a literal translation with some modifications for readability. Notes are added to give words further context.
- ❖ Most alterations consist of removing “and” from the beginning of a sentence or splitting up what would be a very long sentence for English.
- ❖ I translate the plural you as simply “you,” and it is easy to see this based on context.
- ❖ All exclamation points are added when implied. Greek does not have one.
- ❖ The words translated as “just” and “justice” can similarly mean “equitable” and “righteousness.”
- ❖ The word for angel, ἄγγελος, means “messenger.” “Angel” is just a transliteration.
- ❖ The word for apostle also means “messenger,” literally meaning, “one who is sent out.” It is translated as “apostle,” again a transliteration of the Greek word.
- ❖ The word gospel in Greek is εὐαγγέλιον, euangelion. It literally means “good news,” and I have translated it as such.

Gospel notes:

- ❖ Jesus’ name is not used very often outside of dialogue. I have added it occasionally for a clearer reading.
- ❖ ἀμήν, amen, is translated as “truly” everywhere except for the short ending of Mark. Greek took it from the Hebrew word for a truth or certainty, an adverb that expressed agreement.
- ❖ I doubt Mark wrote the long ending. It has a different style, e.g. it uses the adjective ἐκεῖνος, “that/those,” instead of a pronoun or the definite article. However, the quotation by Jesus seems like something he would say (you can judge this for yourself). I propose the long ending is accurate but added by someone at a later time.
- ❖ Greek has emphatic forms of the personal pronoun (I, me, we, etc.). There are italics sometimes when the use is emphatic.
- ❖ Everything in {braces} is of doubtful authenticity but never changes the meaning.

Epistle notes:

- ❖ Most uses of “you” are plural.
- ❖ “Christ” is a simple transliteration of the Greek word meaning “anointed one.” I translate it as “Christ” only when it is capitalized, using “anointed one” when uncapitalized.
- ❖ Many versions translate a word referring to the body of believers as “saints.” I stick to either the literal “holy ones” or simply say something like “God’s people.”

Revelation notes:

- ❖ Here, I use “you-all” for the plural you. When the churches are addressed, John uses the singular you.

Mark

KATA MAPKON

Table of Contents

CHAPTER 1	8
JOHN THE BAPTIST BEGINS.....	8
BAPTISM AND TESTING OF JESUS	8
JESUS BEGINS MINISTRY AND CALLS THE FOUR	8
JESUS CASTS OUT SPIRIT IN SYNAGOGUE	8
JESUS HEALS MANY	8
JESUS PRAYS	9
JESUS HEALS A LEPER.....	9
CHAPTER 2	9
PARALYTIC THROUGH THE ROOF.....	9
CALLING OF LEVI	9
FASTING QUESTIONS	9
JESUS IS LORD OF THE SABBATH.....	10
CHAPTER 3	10
JESUS HEALS ON THE SABBATH.....	10
JESUS TEACHES AND APPOINTS THE TWELVE	10
THE STRONGER MAN AND JESUS’ REAL FAMILY	10
CHAPTER 4	11
THE PARABLE OF THE SOWER	11
LAMPS ARE FOR STANDS	11
THE PARABLE OF THE GROWING SEED	11
THE PARABLE OF THE MUSTARD SEED	12
JESUS CALMS THE STORM.....	12
CHAPTER 5	12
JESUS AND LEGION	12
THE BLEEDING WOMAN AND JAIRUS’ DAUGHTER.....	13
CHAPTER 6	13
JESUS WITHOUT HONOR IN HIS HOMETOWN	13
SENDING OUT THE TWELVE.....	13
HEROD AND JOHN THE BAPTIST	14
FEEDING THE FIVE THOUSAND.....	14
JESUS WALKS ON WATER.....	15
CHAPTER 7	15
WHAT REALLY DEFILES.....	15
JESUS AND THE SYROPHOENICIAN WOMAN	16
HEALING OF A DEAF AND MUTE MAN	16
CHAPTER 8	16
FEEDING THE FOUR THOUSAND.....	16
BEWARE THE YEAST.....	16
BLIND MAN AT BETHSAIDA.....	17
PETER CALLS JESUS THE MESSIAH.....	17
JESUS CALLS PETER SATAN	17

DENYING YOURSELF FOR JESUS	17
CHAPTER 9	17
THE TRANSFIGURATION	17
JESUS HEALS A POSSESSED BOY	18
JESUS PREDICTS HIS DEATH A SECOND TIME.....	18
SUPPORT OF WHOEVER IS NOT AGAINST US.....	18
STUMBLING AND SALT.....	18
CHAPTER 10	19
DIVORCE.....	19
LITTLE CHILDREN	19
THE RICH MAN	20
JESUS PREDICTS HIS DEATH FOR A THIRD TIME	20
THE REQUEST OF JAMES AND JOHN	20
THE HEALING OF BARTIMAEUS.....	20
CHAPTER 11	20
THE ENTRY INTO JERUSALEM	20
JESUS CURSES A FIG TREE AND STORMS THE TEMPLE	21
THE AUTHORITY OF JESUS	21
CHAPTER 12	21
THE PARABLE OF THE TENANTS.....	21
PAYING TAXES.....	22
MARRIAGE AT THE RESURRECTION	22
THE GREATEST COMMANDMENT	22
DAVID AND THE MESSIAH	22
WARNING AGAINST THE SCRIBES.....	22
THE POOR WIDOW.....	23
CHAPTER 13	23
THE END TIMES	23
CHAPTER 14	24
JESUS ANOINTED WITH NARD.....	24
THE LAST SUPPER.....	24
THE PREDICTION OF PETER’S DENIAL.....	25
GETHSEMANE	25
JESUS’ ARREST.....	25
JESUS’ “TRIAL”	26
PETER’S DENIAL.....	26
CHAPTER 15	26
PILATE SENTENCES JESUS	26
JESUS MOCKED.....	27
THE CRUCIFIXION	27
THE DEATH OF JESUS.....	27
THE BURIAL OF JESUS	27

CHAPTER 16	28
JESUS RISES	28
SHORT ENDING	28
LONG ENDING.....	28

The beginning of the good news of Jesus Christ, Son of God. Just as it has been written in Isaiah the prophet, “See, I send my messenger in front of your face who will build your way,”¹ “the voice of one shouting in the desert, ‘Prepare the way of the Lord, make his paths straight.’”² John the Baptist was born in the desert and proclaimed a baptism of repentance into the pardon of sins. There all the country of Judea went out to him, as well as all the inhabitants of Jerusalem. They were baptized by him in the Jordan River, confessing their sins. John was clothed with the hairs of camel and with a leather belt around his waist, and he ate locusts and wild honey.

He was proclaiming, saying, “The one stronger than I comes after me, of who I am not worthy, stooping down, to loose the straps of his sandals. I baptized you all by means of water, but he will baptize you all in the Holy Spirit³.”

It happened in those days that Jesus came from Nazareth of Galilee, and he was baptized in the Jordan by John. Immediately, ascending out of the water, he saw the heavens dividing asunder and the spirit as a dove going down to him. A voice came from the heavens, “You are my son the beloved; with you I am well pleased.”

Immediately the Spirit threw him out into the wilderness⁴. He was in the wilderness for forty days being tested by Satan. He was with the wild beasts, and the angels⁵ served him.

After John was given over, Jesus came to Galilee, proclaiming the good news of God and saying that, “**The time has been filled and the kingdom of God has come near; repent and believe the good news.**”

Passing by the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, throwing a net into the sea, for they were fishermen. Jesus said to them, “**Follow me, and I will make you become fishers of men.**” After immediately leaving their nets, they followed him. And having gone forward a little he saw James the son of Zebedee and John, his brother, on a boat mending their nets. Immediately, he summoned them. Having left their father Zebedee on the boat with the hired servants, they went after him.

They entered into Capernaum, and immediately, on the Sabbath, coming into the synagogue, he taught them. They were astounded at his teaching, for he was instructing them as one having authority, not as the scribes.

Immediately there was in their synagogue a man with an unclean spirit, and he was crying out, saying, “What have you to do with us⁶, Jesus of Nazareth? Did you come to utterly destroy us? I know who you are, the Holy One of God.” Jesus censured him, saying, “**Silence, and come out of him!**” And the unclean spirit, after convulsing him and crying out with a loud voice, came out of him. Everyone was so astonished as to discuss with each other, saying, “What is this? A new teaching by way of authority; he orders even the unclean spirits, and they submit to him.” The news of him went immediately everywhere into the entire neighboring country of Galilee.

Immediately, having come out of the synagogue, they went to the house of Simon and Andrew with James and John. Simon’s mother-in-law was lying down, being ill with a fever, and immediately they spoke to him about her. Approaching, he awakened her. Having taken hold of her hand, the fever left her, and she served them.

¹ Malachi 3:1

² Isaiah 40:3

³ Literally, *the different/set apart Spirit*

⁴ Literally, *the isolated place*

⁵ The word ἄγγελος, angelos, literally means messenger, but through it we get the word angel

⁶ Literally, *What connects us?*

When evening came, when the sun set, they brought to him all those faring badly and those demon-possessed. The whole city was gathered together at the door. He healed many faring badly with various diseases. He also cast out many evil spirits, and he did not permit the evil spirits to talk because they knew him.

Early in the morning while still very dark, after rising, he went out and went away to a solitary place, and there he prayed. Simon and those with him searched for him. They found him and told him, “Everyone is seeking you.” And he said to them, **“Let us go elsewhere to the next village-towns, so that I may also proclaim there; for this is why I came out.”**

He went proclaiming into their synagogues to all Galilee, also driving out evil spirits. A leper came to him, calling out to him {and falling on his knees} and saying to him, “If you are willing, you are capable to cleanse me.” Feeling compassion, he extended his hand and touched him, and said to him, **“I am willing, be cleansed.”** Immediately the leprosy went out of him, and he was cleansed. Jesus admonished him sternly and immediately sent him out. He said to him, **“See that you say nothing to anyone, but go away, showing yourself to the priest, and offer for your cleansing that which Moses gave as a command, for proof to the people.”** But having gone, he began to proclaim much and to make known the word, so that Jesus was no longer able to openly go into a city, but he was by necessity in the country¹. People came to him from every side.

When he entered back into Capernaum after some days, it was heard that he was at home. Many people were gathered together so that there was no longer room, and neither was there room around the door. He was speaking the word to them. They came bringing to him a paralytic being lifted up by four people. And not being able to bring him to Jesus on account of the crowd, they took off the roof where he was, and having dug out the roof they, let down the mat where the paralytic was lying down. When Jesus saw their faith, he said to the paralytic, **“Child, your sins are forgiven.”** And there were some of the scribes there being seated, and they were deliberating in their hearts, “Why does this man so speak? He blasphemeth; who is able to forgive except the one God?” Immediately, Jesus, knowing exactly by means of his spirit that they thus deliberated in their hearts, said to them, **“Why do you deliberate these things in your hearts? What is with easier labor, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise and take up your mat and walk?’ But so that you may know that the Son of Man has authority to forgive sins on earth”** – he said to the paralytic, **“I say to you, rise, take up your mat, and go to your house.”** And he rose and immediately took up his mat and went out in front of everyone, so that they were all astonished and glorified God, saying, “We never saw anything such as this.”

He went back to the sea, and the entire crowd was coming to him; he was teaching them. Passing by, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, **“Follow me.”** Having stood up, he followed him.

It also came to pass that he reclined at a meal in his house, and many tax collectors and sinners reclined together with Jesus and his disciples, for there were many who followed him. The scribes of the Pharisees, after seeing that he ate with the sinners and the tax collectors, were saying to his disciples, “Why does he eat with tax collectors and sinners?” Having heard, Jesus said to them, **“Those who are strong do not have need of a doctor but those who are faring badly; I did not come to call the righteous but the sinners.”**

The disciples of John and the Pharisees were fasting. They went and said to him, “On account of what do the disciples of John and the disciples of the Pharisees fast, but

¹ Literally, *the solitary places*

your disciples do not fast?” Jesus said to them, “Can the sons of the bridal chamber in which the bridegroom is with them fast? For as much time as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and then in that day they will fast. No one sews an unshrunk covering piece of cloth on to an old cloak; but if one does this, the patch takes away from it, the new from the old, and a worse tear happens. Also, no one throws new wine into old wineskins; but if one does, the wine will break the wineskins, and the wine is destroyed in addition to the wineskins. But new wine is for new wineskins.”

It also happened that on the Sabbath he went through the sown fields, and on the way his disciples began to pluck the heads of grain. The Pharisees said to him, “Look, why do they do on the Sabbath that which is not allowed?” He said to them, “But did you never read what David did when he had need and was hungry, as well as those with him, how he went into the house of God in the time of Abiathar the high priest and ate the sacred bread, which was not allowed to be eaten if not one of the priests, and he also gave it to those who were with him?” He also said to them, “The Sabbath happened for man and not man for the Sabbath, so that the Son of Man is lord even of the Sabbath.”

He went back to the synagogue. A man was there who had a withered hand. They were watching him closely to see if he would heal him on the Sabbath, so that they may accuse him. He said to the man with the withered hand, “Rise to the middle.” And he said to them, “Is it allowed on the Sabbath to do good or to do bad, to save a life or to kill?” But they were silent. Having looked round at them with anger, hurting at the hardness of their hearts, he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. After going out, the Pharisees immediately gave counsel against him with the Herodians to figure out how they may utterly destroy him.

Jesus went back to the sea with his disciples, and a great crowd from Galilee followed. From Judaea, from Jerusalem, from Idumea, from beyond the Jordan, and from about Tyre and Sidon a great crowd, hearing all that he did, came to him. He told his disciples to get a boat for him on account of the crowd, so that they may not squeeze him; for he healed many, so that as many as had diseases fell upon him in order to touch him. And the unclean spirits, whenever they beheld him, fell before him and cried out, saying, “You are the Son of God.” Many times he rebuked them so that they would not make him known.

He went up to the mountain, and he summoned those whom he wished. They came to him. He made twelve {who were also called messengers¹} to be with him, so that he may send them out to preach and to have authority to throw out demons; {he made the twelve,} and he put the name Peter on Simon. There was also James the son of Zebedee and John the brother of James, and he put on them the name Boanerges, which means sons of thunder. There was also Andrew, Phillip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean, and Judas Iscariot, who also handed him over.

He went home, and the crowd came together again so that they were unable to even eat food. After his family heard, they went out to lay hold of him, for they were saying that “He is put out of place².” The scribes who had come from Jerusalem said, “Beelzebub possesses him because by the ruler of demons, he throws out demons.” After summoning them, he said to them in parables, “How can Satan cast out Satan? Also, if a kingdom is divided against itself, that kingdom cannot stand; if a house is divided against itself, that

¹ Apostles

² That is, *He is crazy*

house will not be able to stand. If Satan rose up against himself and was divided, he is not able to stand but is finished. But nobody is able, having come into the house of a strong man, to plunder his goods if he does not first bind the strong man, and then plunder his house.

“Truly I tell you that every sin and slander will be forgiven for the sons of men as much as they should blaspheme, but whoever blasphemes against the Holy Spirit does not have forgiveness for eternity, but is bound by an eternal sin.” This was because they were saying, “He has an unclean spirit.”

His mother and his brothers came and, standing outside they sent off to him, summoning him. A crowd was seated around him, and they said to him, “Look, your mother and your brothers are outside looking for you.” Answering, he said to them, “Who are my mother and brothers?” After looking round at those seated around him in a circle, he said, “Behold my mother and my brothers. Whoever does the will of God, this person is my brother, sister, and mother.”

He began again to teach beside the sea, and a very great crowd gathered to him so that, after embarking into a boat, he sat in the sea. All the crowd was on the land beside the sea. He taught them in parables many things, and he said to them in his teaching, “Listen. See, the sower went out to sow. It happened in the sowing that some seed fell to the path, and the birds came and devoured it. Other seed fell upon the rocky soil where it did not have much earth, and immediately it sprang up on account of not having depth of earth; when the sun rose, it was scorched, and because it had no root, it became dry. Other seed fell into the thorns, and the thorns went up and throttled it; it gave no fruit. More seed fell into good earth and gave fruit, going up and increasing; it produced thirtyfold and sixtyfold and a hundredfold.” And he said, “He who has ears to hear, let him hear.”

When he was alone, those who were about him with the twelve asked him about the parables. He said to them, “To you the mystery has been given of the kingdom of God; but to those outside everything is given in parables so that “Though they see, they see and do not perceive, and though they hear, they hear and do not understand, lest ever they turn round and be forgiven.”¹”

And he said to them, “Do you all not understand this parable? But how then will you understand all the parables? The sower sows the word. These are the ones that fell to the path: wherever the word is sown and whenever they hear it, Satan immediately comes and captures the word that has been sown in them. These are the ones sown on the rocky ground: those which, when they hear the word, immediately take it with joy, and they don’t have a root in themselves but are temporary; then, when tribulation happens, or persecution² on account of the word, they immediately take offense³. The others are those sown into the thorns; those are the ones who hear the word, and the worries of the present age, the deceit of wealth, and desires for other things are brought in and throttle the word so that it becomes unfruitful. Also, these are the ones having been sown on fine soil: whoever⁴ hears the word, receives it, and bears fruit thirtyfold and sixtyfold and a hundredfold.”

He also said to them, “Does a lamp come in order to be put under a modius⁵ or under a bed? Is it not in order to be put on to a lampstand? For it is not hidden if not in order to be

¹ Isaiah 6:9,10

² Literally, *the chase*, as in a hunt

³ That is, *stumble*

⁴ Plural

⁵ Dry measuring tool of about two gallons

made known, nor is it hidden but so that it may come into sight. If anyone has ears to hear let them hear.” He said to them, “Beware what you hear. That in which you all measure will be measured to you and will be put to you. For he who has, it will be given to him, and he who has not, even that which he has will be taken from him.”

He said, “Thus is the kingdom of God as if a man throws seed upon the ground and sleeps and rises night and day, and the seed sprouts and grows as he does not know. The self-acting earth bears fruit, at first grass, then a head of grain, then full of grain in the head of grain. But when the grain should ripen, he immediately dispatches the sickle because the harvest has come.”

Also, he said, “How should we liken the kingdom of God? In what parable should we put it? As to a mustard seed, which, when it is sown upon the ground, is smaller than all the seeds upon the ground. When it is sown, it shoots up and becomes bigger than all the garden plants. It makes great branches, so that the birds of the sky are able to settle under its shadow.”

With these many parables he spoke to them the word just as they were able to hear it. He did not speak to them without parables, but in private, to his own disciples, he explained everything.

He said to them on that day when evening came, “Let us go across to the other side.” After leaving the crowd, they took him as he was on the boat, and additional boats were with him. A great hurricane of wind came, and the waves were pouring into the boat so that the boat was already full. He was in the stern sleeping against a pillow. They awakened him and said to him, “Teacher, is it not a care to you that we are being killed?” Having been roused, he censured the wind and said to the sea, “Be still; be muzzled.” And the wind abated, and there was a great calm. He said to them, “Why are you cowardly? Do you not yet have faith?” They were seized with great fear, and they were saying to each other, “Who is this that even the wind and the sea submit to him?”

They came to the other side of the sea to the country of the Gerasenes. After he came out of the boat, there immediately came to meet him a man from the tombs with an unclean spirit, who had his dwelling in the tombs. No one could bind him anymore, not even with a chain, because he had often been bound with shackles and chains, and the chains had been torn asunder by him, and the shackles had been broken in pieces. No one had power to subdue him, and on account of everything, night and day he was in the tombs and among the mountains, shrieking and cutting himself up with stones. Seeing Jesus from afar, he ran and made obeisance to him. Screaming with a great voice, he said, “What have you to do with me, Jesus, son of the highest God? I adjure you by God; do not torture me¹.” Jesus questioned him, “What is your name?” He said to him, “My name is Legion, because we are many.” He beseeched him very much there not to send them out of the country. There was there near the mountain a great herd of swine feeding, and they called to him, saying, “Send us into the swine so that we may enter into them.” He yielded to them. After coming out, the unclean spirits went into the swine, and the herd, about two thousand, rushed headlong down the steep slope into the sea. They were drowned in the sea.

Those tending them fled and reported to the city and to the country. They came to see what it was that had happened, and they came to Jesus and beheld the man possessed by an evil spirit sitting, clothed and being of sound mind, the one who had had the legion. They were afraid. Those having seen it set out in detail for them what had happened to the man possessed by an evil spirit and to the swine. They began to beseech him to go away

¹ Literally, *question me by applying torture*

from their borders. When he stepped into the boat, the man having been possessed by an evil spirit beseeched him to be with him. He did not permit him, but said to him, **“Go away to your house and to your family, and report to them how much the Lord has done for you and has shown mercy on you.”** And he went away and began to proclaim in the Decapolis how much Jesus did for him, and all marveled.

After Jesus went over {in the boat} back to the other side, a great crowd was gathered together before him, and he was beside the sea. There came one of the rulers of the synagogue, Jairus by name, and seeing Jesus, he fell to his feet and beseeched him earnestly, saying, “My little daughter is at the point of death; see that you come and lay your hands upon her so that she may be saved and live.” He went away with him, and a great crowd followed him and pressed against him.

A woman was there who had had a flow of blood for twelve years. She had suffered much under many doctors and spent all she had and was not helped at all but grew even worse. After hearing Jesus, she went in the crowd behind him and touched his cloak, for she said, “If I touch even the outer garments of him, I will be saved.” Immediately, the fount of her blood was dried up, and she knew by her body that she was healed from her sufferings. Also immediately, Jesus recognized the power that came out of him, and turning round in the crowd, he said, **“Who touched my cloak?”** His disciples said to him, “You see the crowd pressing against you, yet you say, ‘Who touched me?’” He looked round to see the one who did this. The woman, having been struck with fear and trembling, knowing it had happened by her, came and fell down before him, and she told him the whole truth. But he said to her, **“Daughter, your faith has saved you; go away in peace, and be healed from your sufferings.”**

While he was still talking, people came from the ruler of the synagogue’s house, saying, “Your little daughter died; why do you still trouble the teacher?” But Jesus, having overheard the word they said, told the synagogue ruler, **“Do not fear, only trust.”** He did not allow anyone with him to follow along except Peter, James, and John, the brother of James. They came into the synagogue ruler’s house, and he beheld an uproar and people wailing and crying loudly. After going in, he said to them, **“Why are you all making an uproar and wailing? The little child did not die, but she is sleeping.”** They laughed at him. But he, throwing out everyone, invited the father of the little child and her mother and those with him, and he entered where the child was. After laying hold of the child’s hands, he said to her, **“Talitha kum,”** which is, when translated, **“Little girl, I say to you, awaken.”** Immediately, the little girl rose and walked, for she was twelve years of age. They were out of their wits with amazement. He very greatly gave express orders to them that no one should know this, and he said to give her something to eat.

He went out from there and came to his homeland, and his disciples followed him. The Sabbath having come to pass, he began to teach in the synagogue, and many listening to him were amazed, saying, “From where did this man get these things, and what wisdom was given to him? And such powers happening through his hands? Is this not the craftsman¹, the son of Mary and brother of James, Joses², Judah, and Simon? Are not his sisters also here with us?” And they took offense at him. Jesus said to them, **“A prophet is not without honor except in his fatherland, among his kin and in his house. There he is not able to do any marvelous work, except for a few sick people he heals after laying his hands on them.”** He marveled on account of their unbelief.

He went around the villages, teaching. He called to himself the twelve, and he began to send them off two by two. He gave them power over unclean spirits, and he gave

¹ Best translation, *carpenter*

² That is, *Joseph*

orders to them not to take up anything for the journey except only a staff, not bread, not a leather pouch, not money in their belts, but their sandals having been bound under their feet, also not to put on two tunics. He said to them, **“Wherever you enter a house, stay there until you go out from that place. The place that does not accept nor listen to you, when going out from that place, shake out the dust under your feet as a testimony to them.”** And they drove out many demons; they also anointed many of the sick with olive oil and healed them.

King Herod heard, for the name of Jesus was known, and people were saying, “John the Baptist has risen from the dead, and through this the powers operate in him.” Others were saying, “He is Elijah,” but others were saying, “He is a prophet like one of the prophets of old.” But having heard this, Herod said, “John, whom I beheaded, was raised.” For Herod himself, having had sent off for John, had seized and bound him in prison on account of Herodias, the wife of his brother Philip, because he married her. For John had said to Herod, “It is not allowed for you to have your brother’s wife.” But Herodias held in a grudge against him and wished to kill him, and she was unable to do so. For Herod feared John, knowing him to be a righteous and holy man, and he watched over him. After hearing him, he was very much at a loss, yet he heard him gladly. A well-timed day came when Herod, on his birthday, made a meal for his great lords, the chiliarchs¹, and the first² men of Galilee. The daughter of Herodias, having entered and danced, pleased Herod and those reclining at the table. The king said to the girl, “Ask me for whatever you wish, and I will give it to you.” He swore to her, “Anything which you ask me for I will give to you, until half of my kingdom.” Having gone out, she said to her mother, “What shall I ask for?” Her mother said, “The head of John the Baptist.” After going in immediately with haste to the king, she asked, saying, “I wish that you may at once give me on a platter the head of John the Baptist.” The king was deeply grieved; on account of his oath and those reclining at the table, he was not willing to deny it to her. Immediately, sending off a bodyguard, the king enjoined him to bring John’s head. And after going away, he beheaded him in the prison and brought his head on a platter. He gave it to the girl, and the girl gave it to her mother. After hearing this, John’s disciples went and took his body, and they put it in a tomb.

The disciples gathered together about Jesus, and they reported all that they did and taught. He said to them, **“Come here you, in private, to a solitary place, and rest for a little.”** For many were those coming and going, and they did not even have leisure to eat. They went away on a boat to a solitary place, in private. People saw them going away, and many observed. They ran from all the cities so as to meet them there, and they arrived before them. After coming out, Jesus saw a great crowd, and he felt compassion³ for them because they were as sheep not having a shepherd. He began to teach them many things. And it having already become late, after coming to him, his disciples said, “The place is lonely, and it is already late; release them so that, after going away to the surrounding lands and villages, they may buy in the market something for themselves that they may eat.” But, answering, he said to them, **“Give them something to eat.”** They said to him, “After going away shall we buy in the marketplace two-hundred denarii⁴ of bread and give this to them to eat?” But he said to them, **“How many loaves do we have? Go and see.”** After learning, they said, “Five, and two fish.” He ordered them all to sit by groups on the green grass. They sat in divisions by hundreds and by fifties. After taking the five loaves and the

¹ Captains over one thousand men

² That is, *the leading men*

³ Literally, *he was moved in the outward parts*, i.e. the heart, kidneys, liver, lungs

⁴ A denarius was a silver coin, probably about a day’s wage for the common laborer

two fish, having looked up to heaven, he blessed and broke the loaves, and he gave them to the disciples to offer to the people. He also divided the two fish for them all. All ate and had their fill, and they picked up twelve baskets full of broken pieces and from the fish. Those having eaten were five thousand men.

Immediately, he forced his disciples to step into the boat and to go before him to the other side to Bethesda, while he dismissed the crowd. After bidding them farewell, he went away to the mountain to pray. After it became late, the boat was in the middle of the sea, and he alone was on land. He saw that they were being put to torture in their sailing, for the wind was against them. Around the fourth watch of the night, he came to them, walking on the sea, and he wished to go past them. But having seen him walking on the sea, they thought that he was a phantom, and they cried out. For they all saw him and were troubled. But immediately, he spoke with them, and he said to them, **“Take courage, it is I. Do not be afraid.”** He went up to them into the boat, and the wind abated. They were very astonished, for they did not understand about the loaves, but their hearts were hardened.

Having gone across, they came upon land at Gennesaret and came to anchor there. After going out of the boat, immediately the people recognized him and ran up to him from that whole country. They began to bring round on mattresses those faring badly wherever they heard that he was. And wherever he entered, into villages, into cities, into countries, and in the market places, they placed the sick and called to him so that they may touch the edge of his cloak. All who touched it were healed.

The Pharisees and some of the scribes gathered to him, having come from Jerusalem. They saw some of his disciples who had unclean hands, that is, unwashed, eat bread – for the Pharisees and all the Jews, if they do not closely wash their hands, do not eat, observing the tradition of their elders, and from the market place, if they do not dip themselves, they do not eat, and many more are those which they received to observe, washing drinking cups, pitchers, and copper vessels – and the Pharisees and the scribes questioned Jesus, **“Why do your disciples not walk by way of the tradition of our elders but eat bread with unclean hands?”** But he said to them, **“Well did Isaiah prophesy about you hypocrites, as it has been written, ‘This people honors me with their mouths, but their heart is far away from me; they worship me in vain, teaching as instructions the injunctions of man.’¹ Having let go of the injunctions of God, you hold to the tradition of men.”** He also said to them, **“You finely set aside the injunctions of God to make your tradition stand. For Moses said, ‘Honor your father and mother,’² and, ‘Let the one who speaks evil of his father or mother be put to death.’³ But you say that if a man says to his father or mother, ‘That which I could give to help you is Corban,’ that is, a gift to God, you no longer let him go to do anything for his father or mother, setting aside the word of God with your tradition that you made. You also do much like this.”**

After calling the crowd again, he said to them, **“Listen to me, everyone, and understand. Nothing that is outside man that goes into him is able to defile him, but that which comes out of man is that which defiles him.”** When he went into a house away from the crowd, his disciples asked him about the parable. And he said to them, **“Are you also void of understanding in this way? Do you not observe that all that enters into a man from outside is not able to defile him, that it does not enter into his heart but his stomach and comes out in the lavatory?”** By this he made all foods clean. But he said, **“What comes out of a man, that defiles a man. For within, from the heart of men, come bad thoughts,**

¹ Isaiah 29:13

² Exodus 20:12; Deuteronomy 5:16

³ Exodus 21:17; Leviticus 20:9

fornication, theft, murder, adultery, greed, evil, treachery, licentiousness, a wicked eye, slander, arrogance, and thoughtlessness; all these evils come out from within and defile man.”

From there, after rising, he went away to the boundaries of Tyre. Having come into a house, he wished no one to know; yet he was not able to escape notice. But immediately, a woman who heard about him, whose little daughter had an unclean spirit, came and fell down before his feet. But the woman was a Greek, Syrophenician by race, and she asked him to cast out the demon from her little daughter. He said to her, “**Let the children first be fed, for it is not fine to take the bread of the children and to throw it to the dogs.**” But she replied and said to him, “Lord, even the dogs under the table eat from the crumbs¹ of the children.” He said to her, “**On account of this statement go, the demon has come out of your daughter.**” And having gone away to her house, she found the child lying in bed and the demon having come out.

Having come back out of the boundaries of Tyre, Jesus went through Sidon to the Sea of Galilee, through the territory of the Decapolis. They brought a man who was deaf and had an impediment in his speech to him, and they asked him to put his hand on him. After taking him away from the crowd, in private he took his fingers to the man’s ears. After spitting, he touched the man’s tongue, and after looking up to heaven, he sighed and said to him, “**Ephphatha,**” that is, “**Be open.**” And his ears were opened, and the impediment of his tongue was set free and he spoke plainly. He gave them express orders to tell no one, but the more he ordered them, the more greatly they proclaimed it. The people were astonished beyond all measure, saying, “He has done everything well², he even makes the deaf hear and the speechless speak.”

In those days, since there again was a great crowd and they did not have anything to eat, after calling the disciples to him, he said to them, “**I feel compassion for the crowd, because already they have been with me three days, and they do not have anything to eat. If I send them away hungry to their homes, they will faint on the road. Some of them have come from afar.**” His disciples replied to him, “From where can anyone feed these people so exceedingly with bread in the wilderness?” He asked them, “**How many loaves do you have?**” They said, “Seven.” He gave orders to the crowd to sit upon the ground, and after taking the seven loaves and giving thanks, he broke them and gave them to his disciples to set before the people; and so they set them before the crowd. They had a few little fish, and after blessing them, he said to also set these before the people. They ate and had their fill, and they took up an abundance of fragments, seven large baskets. And the people were about four thousand. He released them.

Immediately, after stepping into the boat with his disciples, he went to the district of Dalmanutha. The Pharisees came out and began to dispute with him, seeking from him a sign from heaven, putting him to the test. Having sighed deeply in his spirit, he said, “**Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.**” And he left them, and after stepping into the boat again, he went away to the other side.

They forgot to take bread, and they only had one loaf with them in the boat. Also, he gave express orders to them, saying, “**Look, beware the yeast of the Pharisees and the yeast of Herod.**” They argued with each other because they did not have bread. Knowing this, he said to them, “**Why are you arguing because you don’t have bread? Do you not yet perceive nor understand? Do you have hearts that have become hardened³? Having eyes, do you not**

¹ The diminutives of both dog and crumb are used here

² Word usually used in a moral sense

³ Literally, *have been petrified/turned to stone*

see, and having ears, do you not hear? And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve." "And when I broke the seven loaves for the four thousand, how many full large baskets of fragments did you take up?" They said, "Seven." He said to them, "Do you not yet understand?"

They came to Bethsaida. People brought to him a blind man, and they called him to touch him. After laying hold of the blind man's hand, he brought him out of the city. After spitting into his eyes and laying his hands on him, Jesus asked him, "Do you see anything?" And after looking up he said, "I see men that, as trees, I see walking about." Then, Jesus again put his hands on the man's eyes, and he looked straight ahead and was restored, and he looked clearly at everything at a distance. Jesus sent him away to his house, saying, "Do not even go into the village."

Jesus and his disciples went to the villages of Caesarea Philippi, and on the road he questioned his disciples, saying to them, "Who do people say that I am?" But they spoke to him, saying, "John the Baptist, and others say Elijah, but others say one of the prophets." He also asked them, "But who do you say that I am?" Peter replied, telling him, "You are the Christ." He warned them not to tell anyone about him.

He began to teach them that it is necessary for the Son of Man to suffer much and to be rejected as unworthy by the elders, the high priests, and the scribes and to be killed and after three days rise from the dead. He said these words with frankness. Peter, having taken hold of him, began to censure him. But turning around and seeing his disciples, he censured Peter and said, "Get behind me, Satan, because you are not minded towards the things of God but the things of man." After calling to himself the crowd with his disciples, he said to them, "If anyone wishes to follow after me, let him deny himself and take up his cross and follow me. For he, if he wishes to save his life, will demolish it, but he who will demolish his life¹ for the sake of *me* and the good news will save it. For what use is it for man to gain the whole world and lose his soul? For what will anyone give in exchange for their soul? For he who is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, whenever he comes in the glory of his Father with the holy angels." He also said to them, "Truly I tell you, there are some who are standing here who will not taste of death until they see that the kingdom of God has come in power."

After six days Jesus invited Peter, James, and John, and brought them up to a high mountain in private, alone. He was transfigured before them, and his robes became gleaming, exceedingly bright, the kind that no fuller² on earth could whiten in this way. Elijah, with Moses, appeared to them, and they were talking with Jesus. Peter said to Jesus, "My master, it is well that we are here; also let us make three tents, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were very afraid. A cloud overshadowing them came, and there came a voice from the cloud, "This is my beloved son, listen to him." Suddenly, after looking around, they no longer saw anyone but Jesus with them.

When they came down from the mountain, he gave them express orders to describe to no one that which they saw until the Son of Man should rise from the dead. They questioned him, saying, "For what reason do the scribes say that it is necessary for Elijah to come first?" And he said to them, "Elijah indeed comes first and restores all things, but why was it written about the Son of Man that he should suffer much and be despised? But I tell

¹ The Greek word used throughout this means life or soul

² A fuller cleans cloth of dirt and other impurities

you that even Elijah has come, and they did to him as much as they wished, even is it was written about him.”

Having come to the disciples, they saw a great crowd around them and scribes who were disputing with them. Immediately, all the crowd, having seen him, was amazed, and, running to him, they greeted him. He inquired of them, “**Why are you disputing with them?**” One from the crowd replied to him, “Teacher, I brought my son to you, for he has a dumb spirit. Wherever it seizes him, it beats him to the ground, and he foams and gnashes his teeth and becomes rigid. I asked your disciples to cast it out, and they did not prevail¹.” But he replied to them, saying, “**O unbelieving generation, how long will I be with you? Bring him to me.**” And they brought the boy to him. After seeing Jesus, the spirit immediately convulsed the boy, and having fallen on the ground, he was rolling along, foaming at the mouth. He questioned the boy’s father, “**How much time is it that this has happened to him?**” He said, “From childhood. Often it also throws him into fire and into water in order to kill him. But if you are able, help us and feel compassion for us.” But Jesus said to him, “**If you are able? All things are possible for the one who believes.**” Immediately, having cried aloud, the boy’s father said, “I believe; help my unbelief.” But after seeing a crowd running together, Jesus censured the unclean spirit, telling it, “**Dumb and deaf spirit, I command you, come out of him, and never again go into him.**” After crying aloud and convulsing him much, it came out. The boy was as if he were a corpse, so that many said, “He died.” But Jesus, having taken his hand, woke him up, and he rose. After he entered a house, his disciples, in solitude, questioned him, “Why were we not able to cast it out?” He said to them, “**This kind cannot be cast out by anything except for prayer.**”

After going from there, they went through Galilee. He did not wish for anyone to know, for he was teaching his disciples. He said to them, “**The Son of Man is to be delivered into the hands of men, and they will kill him. Having been killed, after three days he will rise.**” But they did not understand the saying, and they were afraid to ask him.

They came to Capernaum. In the house, it happened that he asked them, “**Why did you argue on the road?**” But they were silent. For they were arguing with each other on the road about who was greater. After sitting down, he called the twelve, and he said to them, “**If someone wishes to be first, they are last of all and servant of all.**” And taking a little child, he stood him in the middle of them and took him in his arms, and he said to them, “**Whoever welcomes one of these young children in my name, welcomes me. Whoever welcomes me does not welcome me but the one who sent me.**”

John said to him, “Teacher, we saw someone casting out demons in your name, and we prevented him because he does not follow us.” But Jesus said, “**Do not prevent him. For no one who does a powerful thing in my name will also be able to quickly revile me. For whoever is not against us is for us. For whoever gives you² a cup of water to drink in my name because you¹ are of Christ, truly I tell you¹ that they will surely not lose their reward.**

“**And whoever causes one of these little ones who believe {in me} to stumble, it would be better for them if they wore a millstone for a donkey around their neck and were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life crippled than, having two hands, to go away into hell³, into the inextinguishable fire. If your foot causes you to stumble, cut it off; it is better for you to enter life lame than, having two feet, to be thrown into hell. If your eye causes you to stumble, strike it out; it is better for you to enter the kingdom of God with one eye than, having two eyes, to be thrown into**

¹ Literally, *they were not strong*

² The plural you, Jesus is speaking to everyone, not just John

³ Gehenna, the valley of Hinnom

hell, where ‘their worm does not die, and the fire is not quenched.’¹ For all will be salted with fire. Salt is good; but if the salt becomes unsalted, with what will you¹ season it? Have salt with yourselves and live peaceably with each other.”

Having risen from that place, he came to the borders of Judea across the Jordan, and crowds again went together to him. As he was accustomed, he taught them again. Pharisees came and, testing him, asked him if it is allowed for a man to divorce his wife². But he said to them, “**What did Moses command you?**” They said, “Moses permitted the writing of a bill of divorce and her dismissal.” But Jesus said to them, “**For your hardness of heart he wrote this command for you. But from the beginning of creation ‘He made them male and female;’³ ‘for the sake of this, a man will leave behind his father and mother {and be joined⁴ to his wife,} and the two will be in one flesh;’⁵ so that no longer are they two, but one flesh. Therefore, what God has paired together⁶, do not let man separate.”**

In the house, the disciples asked him again about this. He said to them, “**He who divorces his wife and marries another commits adultery by her; and if she, having divorced her husband, marries another, she commits adultery.**”

They brought to him young children⁷ so that he may touch them, but the disciples censured them. After seeing this, Jesus was angry, and he said to them, “**Allow the young children to come to me. Do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, whoever does not accept the kingdom of God like a little child will not enter it.**” Having taken them in his arms, he put his hands upon them and blessed them.

After he went out to the road, a man ran to him and fell down before him. He asked him, “Good teacher, what must I do to inherit eternal life?” Jesus said to him, “**Why do you call me good? No one is good except God alone. You know the commands, ‘Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.’⁸**” But he said to him, “Teacher, I have kept all these things from my youth.” Jesus, having looked him in the face, loved him, and said to him, “**One thing fails you; go, sell as much as you have, and give it to the beggars, and you will have treasure in heaven. Also, come on! Follow me.**” The man was sorrowful at the word, and he went away, distressed; for he had many possessions.

After gazing around, Jesus said to his disciples, “**How difficultly will those who have money enter the kingdom of God!**” The disciples were astounded at his words. But Jesus again said to them, “**Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a wealthy person to enter the kingdom of God.**” They were exceedingly amazed, saying to themselves, “Then who can be saved?” After looking at them, Jesus said, “**With man it is impossible, but not with God; for all things are possible with God.**”

Peter began to speak to him, “Behold! We gave up everything and have followed you.” Jesus said, “**Truly I tell you, no one who gives up a house, brothers, sisters, a mother,**

¹ Isaiah 66:24

² There is no evidence that this is a quotation as many translations have it

³ Genesis 1:27

⁴ Literally, *be glued to*

⁵ Genesis 2:24

⁶ Literally, *yoked together*

⁷ The diminutive of child is used here; they were probably no more than seven years old

⁸ Exodus 20:12-16; Deuteronomy 5:16-20

a father, children, or fields for my sake and the sake of the good news will not receive now in this opportune time a hundred times as many houses, brothers, sisters, mothers, children, and fields, with persecutions, and in the coming age, eternal life. But many will be first who are last, and the last first.”

They were on the road, going up to Jerusalem, and Jesus was going before them. They were astounded, but those who followed were afraid. Taking up the twelve again, he began to speak to them about the things that were destined to happen to him, saying, “Behold! We are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the people. They will mock him, spit upon him, whip him, and kill him, and after three days he will rise.”

James and John, the sons of Zebedee, approached him, saying to him, “Teacher, we wish that you do that which we ask you.” He said to them, “What do you wish that I do for you?” They said to him, “Allow us to sit, one at your right hand and one at the left, in your glory.” But Jesus said to them, “You do not know what you ask for yourselves. Are you able to drink the cup which I drink or to be baptized with the baptism with which I am baptized?” They said to him, “We can.” But Jesus said to them, “You will drink the cup that I drink, and you will be baptized with the baptism with which I am baptized. But to sit at my right hand or at my left is not for *me* to give, but it is for those for whom it has been prepared.”

When the ten heard this, they started to be angry with James and John. Having called them to himself, Jesus said to them, “You know that those who expect to rule the Gentiles exercise dominion over them, and their great men exercise authority over them. But it is not so with you; whoever wishes to become great among you will be a servant of you, and whoever wishes to be first among you will be a slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom¹ for many.”

They went to Jericho. When he was going forth from Jericho with his disciples and a large enough crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. Having heard that it was Jesus of Nazareth, he began to cry aloud and say, “Jesus, son of David, have pity on me!” Many were censuring him to be silent, but he was crying aloud by far more, “Son of David, have pity on me!” After stopping, Jesus said, “Call him.” They called the blind man, telling him, “Take courage! Rise, he calls you.” After throwing away his cloak and leaping up, he went to Jesus. Answering him, Jesus said, “What do you wish for me to do?” The blind man said to him, “My master, I want to recover my sight.” Jesus said to him, “Go, your faith has saved you.” Immediately, he recovered his sight and followed him on the road.

When they were coming near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent out two of his disciples and said to them, “Go into the village opposite you, and immediately after entering it, you will find a colt that has been tied, upon which no man has yet sat; loose it and bring it. If anyone says to you, ‘Why are you doing this?’ say ‘The Lord has need of it and will send it back here immediately.’” They departed and found a colt that had been tied to a door out on the street, and they loosed it. Some of those who had stood there said to them, “What are you doing, loosing the colt?” But they spoke to them just as Jesus said, and the people let them go. They brought the colt to Jesus, and they threw their cloaks upon it. He sat down upon it. Many spread their cloaks on the road, but others spread branches that they had cut from the fields. Both those leading the

¹ Also, *atonement* or *recompense*

way and those following were crying aloud, “Hosanna; blessed is he who comes in the name of the Lord!¹ Blessed is the coming kingdom of our father David; Hosanna in the highest!” He entered Jerusalem and the temple, and after looking around at everything, the time already being evening, he went to Bethany with the twelve.

The following day, he went away from Bethany, hungry. After seeing a fig tree with leaves from afar, he went to it to see if he could find anything on it. Coming up to it, he found nothing but leaves, for it was not the season for figs. He said to it, “**No longer may anyone eat fruit from you in your lifetime.**” His disciples heard him.

They came to Jerusalem. After entering the temple, he began to throw out those selling goods and those frequenting the marketplace in the temple. He also overturned the tables of the small moneychangers and the seats of those selling pigeons², and he did not allow anyone to carry anything through the temple. He taught and said to them, “**Has it not been written that, ‘My house will be called a house of prayer for all nations?’³ But you have made it ‘a den of robbers.’⁴**” The chief priests and the scribes heard, and they were seeking how they might kill him; for they feared him, for all the crowd was amazed at his teaching.

When it was late they went outside of the city. Going past early in the morning, they saw the fig tree, which had been dried up from the roots. Peter, remembering, said to him, “My master, behold, the fig tree that you cursed has become dry.” Answering, Jesus said to them, “**Have faith in God. Truly I tell you that whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in their heart but trusts that that which they said will happen, it will be for them. By this I tell you, whatever you pray and ask for yourselves, trust that you received it, and it will be yours. Also, whenever you stand, praying, forgive if you have anything against someone, so that you father in heaven may also forgive you for your false steps⁵.**”

They came again to Jerusalem. In the temple, when he was walking about, the chief priests, the scribes, and the elders came to him. They said to him, “By what kind of authority⁶ do you do these things?” But Jesus said to them, “**I will ask you one question, answer me and I will say by what kind of authority I do these things. Was John’s baptism from heaven or from man? Answer me.**” They debated amongst themselves, saying, “If we say ‘From heaven,’ he will say, ‘Why did you not believe him?’ But shall we say ‘From man?’” – they feared the crowd, for all held that John was truly a prophet. Answering Jesus, they said to him, “We do not know.” And Jesus said to them, “**Nor do I tell you by what kind of authority I do these things.**”

He began to speak to them in parables, “A man planted a vineyard, put a fence around it, dug a trough under the wine press, built a tower, let it out to farmers, and went abroad. At the opportune time, he sent a slave to the farmers to get the fruits of the vineyard from the farmers. After capturing him, they flayed him and sent him away empty handed. Again he sent to them another slave; that one they struck on the head and dishonored. He sent another, and that one they killed. He also sent many others; they flayed some, but killed others. Yet he had one other, a beloved son. He sent him to them last, saying, ‘They will respect my son.’ But those farmers said amongst themselves, ‘This is the heir; come on! Let us kill him, and the inheritance will be ours.’ Thus, they captured

¹ Psalm 118:26

² Or *doves*

³ Isaiah 56:7

⁴ Jeremiah 7:11

⁵ Or *trespasses*

⁶ Or *power*

and killed him and threw him out of the vineyard. What will the master of the vineyard do? He will go, kill the farmers, and give the vineyard to others. Have you not read in scripture, ‘The stone that the builders rejected¹, this became the head of the corner²; this happened by the Lord, and it is wonderful in our eyes³?’ They sought to lay hold of him, yet they were afraid of the crowd, for they knew that he said the parable against them. Leaving him alone, they departed.

They also sent some of the Pharisees and Herodians to him to catch him with speech. After coming, they said to him, “Teacher, we know that you are truthful and do not care⁴ for anyone; for you do not look to the countenance of man, but in truth you teach the way of God. Is it allowed to give tax to Caesar or not? Should we give it, or should we not give it?” But knowing their hypocrisy⁵, he said to them, “**Why do you test me? Bring me a denarius so that I may see it.**” They brought one, and he said to them, “**Whose is this likeness and inscription?**” They said to him, “Caesar’s.” And Jesus said to them, “**Pay to Caesar what is Caesar’s and to God what is God’s.**” They were amazed at him.

Some Sadducees, who say that there is no resurrection, also came to him. They consulted him, saying, “Teacher, Moses wrote to us that if any man’s brother dies, and he leaves behind a wife, and he does not leave a child, that his brother should take the wife and raise up offspring for his brother. There were seven brothers; the first took a wife and died without leaving offspring. The second one took her and died, not leaving behind offspring, and the third in like manner; and so the seven did not leave offspring. Last of all, the wife also died. In the resurrection, whose wife will she be? For the seven had the same wife.” Jesus said to them, “**Are you not misled because you do not know the scriptures nor the power of God? For whenever they rise from the dead, neither will they marry nor be given in marriage, but they will be as angels in heaven. But about the dead that rise, you certainly knew about the bush in the book of Moses, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob;’⁶ he is not God of the dead but of the living; you are very misled.**”

One of the scribes came, having heard them disputing, and seeing that he rightly answered them, he asked him, “Which is the greatest commandment of all?” Jesus answered, “**Greatest is, ‘Hear, Israel, the Lord our God, the Lord is one, and you will love the Lord your God with all of your heart, with all of your life⁷, with all of your thoughts⁸, and with all of your strength.’⁹ The second is this, ‘You will love your neighbor as yourself.’¹⁰ There is no commandment greater than these.**” The scribe said to him, “Rightly so, Teacher, in truth you have said that he is one and there is no other except him. To love him with all the heart, with all the intelligence, and with all the strength, and to love one’s neighbor as oneself is far beyond all the burnt offerings and sacrifices.” Jesus, having seen that he answered with understanding, said to him, “**You are not far from the kingdom of God.**” No one had the courage to question him any further.

¹ Rejected on scrutiny, as unfit

² That is, *the cornerstone*

³ Psalm 118:22,23

⁴ The sense is that they do not sway them, not that he dislikes them

⁵ The word was originally used to describe acting onstage

⁶ Exodus 3:6

⁷ Or *soul*

⁸ Essentially, *your mind*

⁹ Deuteronomy 6:4,5

¹⁰ Leviticus 19:18

While teaching in the temple, Jesus said, “How do the scribes say that the Christ is the son of David? David himself said by the Holy Spirit, ‘The Lord said to my lord, “Sit at my right hand, until I run your enemies under your feet.”’¹ David himself calls him lord; for what reason is he his son?” A great crowd listened to him gladly.

Also in his teaching he said, “Beware the scribes who are willing to walk around in full dress and have greetings in the market-places, the first seats in the synagogues, and the first seats at the table in meals, those who devour the houses of the widows and pray long prayers with pretense. These people will receive a far greater judgment.”

Now having sat before the treasury, he beheld how the crowd threw copper coins² into the treasury. Many wealthy people were throwing much. After coming, one poor widow threw in two mites, which were a quadran³. And calling his disciples to himself, Jesus said to them, “Truly I tell you that this poor widow threw in more than all those throwing into the treasury. For they were all throwing out of their abundance, but this woman out of her need threw in all that she had, her whole livelihood.”

When he went out of the temple, one of his disciples said to him, “Teacher, behold, what great stones and what great buildings!” And Jesus said to him, “Do you see these great buildings? There will not be a stone thus left upon a stone that is not destroyed.”

When he sat at the Mount of Olives opposite the temple, Peter and James and John and Andrew questioned him in private, “Tell us, when will these things happen, and what will be the sign whenever these things are all to be completed?” Jesus started to tell them, “Beware that something does not deceive you; many will come in my name, saying, ‘I am he,’ and they will deceive many. Whenever you hear wars and news of war, do not be troubled; it is necessary to happen, but it is not yet the end. For nation will rise against nation and kingdom against kingdom, there will be earthquakes throughout places, and there will be famines; these things are the beginning of the throes of labor.

“But watch over yourselves; they will hand you over to the councils and you will be flayed in synagogues, and you will stand before leaders and kings on my account as a testimony to them. First it is necessary to announce the good news. Whenever they bring you, when they hand you over, do not plan before for what you will say, but whatever is given to you in that hour, say this; for it will not be you who speak but the Holy Spirit. Also, brother will hand over brother to death, and father hand over child. Children will rise against their parents, and they will put them to death; and you will be hated on account of my name. But whoever stands firm to the end, this one will be saved.

“Whenever you see the abomination of desolation, having been stood where it does not belong (let the reader understand), let those in Judea flee to the mountains, let no one on the housetop come down nor enter to take anything from their house, and let no one in the field turn back to take their cloak. Woe for the pregnant women and those nursing in those days! Pray also that it does not happen during winter. For in those days there will be affliction⁴ of the kind which has never happened from the beginning of creation, which God brought about, until now and never will be. If the Lord had not shortened the days, all human kind would not have been saved; but on account of the elect⁵, whom he chose for himself, he shortened the days. At that time if anyone says to you, ‘Look, here is the Christ!

¹ Psalm 110:1

² More generally, *money*

³ A quadran was a quarter of an as. A denarius was 16 asses. Thus, each mite was 1/128 of a denarius

⁴ Literally, *pressure*

⁵ Literally, *the picked out*

Look there! do not believe it; for false Christs and false prophets will come and give signs and wonders to lead the elect astray, if possible. But beware, you; I have told you everything beforehand.

“In those days after that affliction, the sun will be darkened, the moon will not give her light, the stars will be falling from heaven, and the powers in the heavens will be shaken about. At that time they will see the Son of Man coming on clouds with much power and glory. Also at that time he will send out the angels and gather together the elect from the four winds, from the furthest point of earth to the furthest point of heaven.

“Learn from the fig-tree this illustration: whenever now its branch becomes soft to the touch and bears leaves, you know that summer is near; also in this way you, whenever you see these things happening, know that he is near, at the gates. Truly I tell you that this generation¹ will surely not pass by until all these things happen. Heaven and earth will pass away, but my words will never pass away. But about that day or time no one knows, neither the angels in heaven nor the Son, only the Father.

“Beware, be watchful; for you do not know when the proper time is. It is like a man abroad. After leaving his home and giving his slaves authority for each one to do his work, he also commands the door keeper to be wakeful². Therefore, be wakeful; for you do not know when the lord of the house comes, either after a long time, at midnight, or early in the day, lest, having come suddenly, he finds you sleeping. But that which I say to you four³ I say to everyone, be wakeful.”

It was now two days before Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking how to, with treachery, lay hold of him and then kill him; for they were saying, “Not during the feast, lest there be an uproar⁴ of people.”

When Jesus was in Bethany in the house of Simon the leper, as he was reclining at a meal, a woman came who had an alabaster box of very expensive pure nard oil. She shattered the alabaster box and poured it over his head. There were some people who were angry, saying to themselves, “For what purpose has this destruction of oil happened? For this oil was able to be sold for more than three hundred denarii and to be given to the poor;” and they were rebuking her. But Jesus said, “**Leave her alone. Why are you troubling her? She performed a fine deed for me. For you always have the poor with you and whenever you wish you are able to treat them well, but you do not always have me. She did what she could; she took to anoint my body for burial. Truly I tell you, whenever the good news is proclaimed to the whole world, what she did will be told in remembrance of her.**”

Judas Iscariot, one of the twelve, went away to the chief priests in order to hand him over to them. After hearing, they were delighted and promised to give him a sum of money. And he sought how to opportunely hand him over.

On the first day of the Festival of Unleavened Bread, when they were celebrating the passover, his disciples said to him, “Where do you wish us to go to prepare for you to eat the passover?” He sent two of his disciples and said to them, “**Go into the city, and a man carrying a jar of water will meet you; follow him. Wherever he enters, say to the master of the house, ‘The teacher says, ‘Where is my lodging where I may eat the passover with my disciples?’**” He will show you a large upper room, furnished and ready; prepare for us

¹ This word does not denote a specific length of time as in one family generation

² That is, *be watchful*

³ The plural you is used here; I changed it to “you four.” Recall Jesus is speaking to Peter, James, John, and Andrew

⁴ Also, *tumult* or *confusion*

there.” And the disciples went out, came into the city, and found it just as he said to them, and they prepared the passover.

After it was evening, he came with the twelve. As they sat at the table and ate, Jesus said, “Truly I tell you that one of you, one who is eating with me, will betray me.” They began to be distressed and to say to him one by one, “Is it I?” He said to them, “It is one of the twelve, one who is dipping into the cup with me. For the Son of Man goes just as it has been written about him, but woe to the man through whom the Son of Man is handed over! It would be better for that man if he had not been born.”

While they were eating, after taking a loaf of bread and blessing it, he broke it, gave it to them, and said, “Take it, this is my body.” Also, after taking a cup and giving thanks, he gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I tell you that I will surely drink no more of the fruit of the vine until that day when I drink it anew¹ in the kingdom of God.”

After singing, they went out to the Mount of Olives. Jesus said to them, “All you will take offense², because it has been written, ‘I will strike the shepherd, and the sheep will be scattered.’³ But after I am raised⁴ I will go ahead of you into Galilee.” But Peter said to him, “Even if they will all fall away, I will not.” Jesus said to him, “Truly I tell you that today, this night, before the cock crows twice, you will deny me three times.” But even more greatly he said, “If it is necessary for me to die with you, I will not deny you.” Everyone also said this in like manner.

They came to a place which was called Gethsemane, and he said to his disciples, “Sit here while I pray.” He took Peter, James, and John with him, and he began to be greatly distressed and sorely troubled. He said to them, “My soul is deeply grieved to the point of death; stay here and be wakeful.” After going on a small amount, he fell upon the earth and prayed that the time would pass by him, if it were possible, and he said, “Abba⁵ Father, all things are possible for you; turn this cup away from me; but not what I wish but what you wish.” He then went and found them sleeping, and he said to Peter, “Simon, are you sleeping? Were you not able to be wakeful for one hour? Be wakeful¹ and pray⁶ so that you may not go into temptation; the spirit is willing but the flesh is weak.” Again after departing, he spoke the same words. And again after coming to them, he found them sleeping, for their eyes were heavy. They did not know how to answer him. He came the third time and said to them, “You are sleeping the remainder of the night and resting; now it is enough; the time has come, behold! The Son of Man is given over into the hands of sinners. Rise, let us go. Behold, the one who is betraying me approaches!”

Immediately, as he was still speaking, Judas, one of the twelve, came to them accompanied by a crowd with swords⁷ and clubs, from the chief priests, the scribes, and the elders. The one betraying him had given a signal to them, saying, “The one whom I will kiss is him; lay hold of him and lead him away safely.” After coming, immediately going to Jesus, he said, “My master,” and he kissed him. And they threw their hands upon him and laid hold of him. One of those who was standing by drew his sword, struck the slave of the

¹ Also, *new* or *fresh*

² Or, *will be made to stumble*, and so, *fall away*

³ Zechariah 13:7

⁴ Or, *after I am awakened*

⁵ Aramaic word for *father*

⁶ These commands are in the plural you form

⁷ Here and throughout the passage, *short swords* or *daggers*

high priest, and removed his ear¹. Also in response, Jesus said to them, “**Did you come out with swords and clubs to seize me like against a robber? By day I was with you in the temple, teaching, and you did not lay hold of me; but this is so that the scriptures be fulfilled.**” Neglecting him, everyone fled. A certain youth closely followed him, having wrapped fine linen over his nakedness, and they seized him; but leaving behind the linen, he fled naked.

They brought Jesus away to the high priest, and all the chief priests, elders, and scribes gathered together. Peter had followed him from afar until inside, into the courtyard of the high priest. He was sitting with the servants and warming himself by the light of the fire².

The chief priests and the whole council³ were seeking evidence against Jesus to put him to death, and they were not finding any; for many bore false witness against him, and the testimonies were not the same. Some people who stood up were giving false witness against him, saying, “We heard him saying, ‘I will destroy this temple made by hand and in three days I will build another not made by hand.’” Not even in this way was their testimony equal. After standing up in the middle, the high priest questioned Jesus, saying, “Will you not answer anything? What do these men bear as witness against you?⁴” But he kept silent and did not answer anything. Again the high priest questioned him and said to him, “Are you the Christ, the son of the Blessed?” Jesus said, “**I am, and you⁵ will see the Son of Man seated at the right hand of Power and coming among the clouds of heaven.**” The high priest, having cleaved his garments asunder, said, “Why do we still have a need of witnesses? You⁷ heard the blasphemy; what does it seem to you?⁷” And they all condemned him to be liable to death. Some began to spit on him, to cover his face, to slap him, and to say to him, “Prophecy!” and the servants were striking him with slaps.

While Peter was down in the courtyard, one of the servant girls of the high priest came, and after seeing Peter warming himself and looking at him in the face, she said to him, “You also were with the Nazarene, Jesus.” But he denied it, saying, “I neither know nor understand what you are saying.” He went outside to the entryway. After seeing him, the young girl again began to say to those who were standing by, “This man is one of them.” But he again denied it. And after a little while, the bystanders again said to Peter, “Truly you are one of them, for you are also a Galilean.” But he began to curse⁶ and swear, “I do not know this man of whom you speak!” Immediately, a cock crowed the second time. And Peter remembered the word that Jesus said to him, “**Before the cock crows twice, you will deny me three times.**” Having broken down, he wept.

Immediately early in the morning, the chief priests with the elders, the scribes, and the whole council⁷ held a council together. Having bound Jesus, they carried him away and handed him over to Pilate. Pilate questioned him, “Are *you* the king of the Jews?” Answering, Jesus said to him, “**You say so.**” And the chief priests spoke many things against him⁸. But Pilate again questioned him, saying, “Will you not answer anything? See

¹ Literally, *little ear*, as the diminutive is used. I guess it just means ear though.

² The word used is just *light*, the rest is implied

³ Maybe, *the Sanhedrin*

⁴ It seems this could also mean, *Why do these men bear witness against you?*

⁵ Plural you

⁶ ἀναθεματίζω (anathematizō), literally, *anathematize*

⁷ Maybe, *the whole Sanhedrin*

⁸ Or, *accused him of many things*

how much they speak against you.” But Jesus no longer answered anything, so that Pilate marvelled.

During the festival he released to them one captive whom they requested. There was a man called Barabbas who had been imprisoned with the rebels, anyone who had committed murder in the rebellion. The crowd, after going up, began to ask him to do just as usual. Pilate answered them, saying, “Do you wish me to release to you the king of the Jews?” For he knew that the chief priests had given him over because of jealousy. But the chief priests stirred up the crowd so that he would instead release Barabbas to them. Pilate, answering again, said to them, “What therefore {do you wish} that I do¹ with {the one you call} the king of the Jews?” They once more cried out, “Crucify him!” But Pilate said to them, “What did he do wrong?” But they exceedingly cried out, “Crucify him!” And Pilate, wishing to satisfy the crowd, released Barabbas to them. Having flogged Jesus, he gave him over to be crucified.

The soldiers led him away into the palace, that is, the Praetorium², and called together a whole cohort³. They put a purple cloak on him and placed on him a crown of thorns that they had twisted; and they began to greet him, “Welcome, King of the Jews!” They were beating his head with a reed and spitting on him, and going on their knees, they worshiped him. When they had mocked him, they stripped off the purple cloak and put his cloak on him. Then, they brought him out to crucify him.

They pressed into service someone passing by coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to carry his cross. And they brought him up to the place Golgotha, which is translated as Place of the Skull⁴. They gave him wine that had been flavored with myrrh; but he did not take it. And they crucified him and divided his clothing among themselves, casting lots for it to see who would take what. It was the third hour when they crucified him. And there was the inscription of his charge that had been inscribed as, “The King of the Jews.” They crucified with him two robbers, one at the right hand and one on his left.

The people going past slandered him, moving their heads and saying, “Ha! He who destroys the temple and builds it in three days, save yourself by coming down from the cross!” In like manner the chief priests, while mocking to each other with the scribes, were saying, “He saved others, but he cannot save himself; let the Christ, the King of Israel, come down now from the cross so that we may see and believe.” Those who had been crucified with him were also reproaching him.

When the sixth hour happened, a darkness was upon the whole earth until the ninth hour. On the ninth hour, Jesus shouted with a great voice, “**Eloi, Eloi, lema sabachthani?**” which is translated, “**My God, my God, why have you abandoned me?**” Some of the bystanders, after hearing this, were saying, “Look, he is calling Elijah.” And someone ran, filled a sponge with wine vinegar, placed it on a reed, and gave it to him to drink, saying, “Let it pass; let us see if Elijah comes to take him down.” But Jesus, having uttered a great cry, breathed his last.

And the curtain of the temple was split in two from top to bottom. After the centurion⁵ who had been standing by opposite him saw him breathe his last in this way, he

¹ Without the first section of braces, *What therefore will I do*

² The governor’s house, here the palace of Pontius Pilate

³ A cohort was a tenth of a legion, about 480 men

⁴ Or, *Place of a Skull*

⁵ A centurion was a Roman officer in charge of 80 men or more

said, “Truly this man was the Son¹ of God.” There were also women watching from afar, among whom were Mary Magdalene, Mary the mother of James the younger and of Josés, and Salome, who², when he was in Galilee, followed him and served him. There were also many more women who had gone with him into Jerusalem.

It had already become evening. Since it was the day of preparation, which is the eve of the Sabbath, Joseph of Arimathea, a prominent councilmember who even himself was awaiting the kingdom of God, came. Having taken heart, he went to Pilate and asked for the body of Jesus. Pilate wondered if he had already died, and after summoning the centurion, he asked him if he had died just recently; learning this from the centurion, he gave the body to Joseph. After purchasing fine linen and taking him down, Joseph wrapped him in the linen and put him in a tomb which had been hewn out of rock, and he rolled up a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Josés beheld where he had been laid.

After the Sabbath passed, Mary Magdalene, Mary the mother of James, and Salome bought aromatic herbs to go and anoint him. Very early on the first day of the week, they went up to the tomb after the sun had risen. They were saying to themselves, “Who will roll away the stone from the entrance of the tomb for us?” But looking up, they saw that the stone had been rolled away; for it was exceedingly large.

After entering the tomb, they saw a young man who had been sitting on the right, clothed in a bright³ robe, and they were astounded. But he said to them, “Do not be amazed; you are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here; behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee. There you will see him, just as he told you.” And having gone, they fled from the tomb, for he had them trembling and astonished. They did not tell anyone anything, for they were afraid.

Short Ending

But they briefly told Peter and those around him all that had been passed on to them. After these things Jesus himself, from the east to the west, dispatched through them the wonderful⁴ and incorruptible⁵ proclamation of eternal salvation. Amen.

Long Ending

After rising early in the morning on the first day of the week, he was revealed first to Mary Magdalene, from whom he had driven out seven demons. After she journeyed, she reported to those who had been with him, who were lamenting and wailing. When those people had heard that he was alive and had been seen by her, they did not believe it.

After these things, he was made known in another form to two of them while they walked, journeying into the country; after those two left, they reported it to the others, who did not believe them either.

Later, he made himself known to the Eleven themselves while they sat at the table, and he reproached their unbelief and hardness of heart because they did not believe those who beheld him after he had risen. He also said to them, **“Go to the whole world and proclaim the good news to all creation. Whoever believes and is baptized will be saved, but**

¹ Or, *a son*

² Referring to all three of them

³ Or, *white*

⁴ The sense is *divine* or *holy*

⁵ As in, *undying*

whoever disbelieves will be condemned. And these signs will closely follow those who believe: in my name they will cast out demons, they will speak new tongues, {even in their hands} they will pick up serpents, even if they drink something deadly it will not harm them, they will lay their hands on the sick and they will be well.”

Then, the Lord Jesus, after speaking to them, was taken up into heaven and sat down at the right hand of God. When they had gone, they proclaimed everywhere, with the Lord helping and establishing the word through the signs closely following them.

Luke

KATA ΛΟΥΚΑΝ

Table of Contents

CHAPTER 1	35
INTRODUCTION	35
JOHN THE BAPTIST'S BIRTH FORETOLD	35
JESUS' BIRTH FORETOLD	35
MARY VISITS ELIZABETH	36
BIRTH OF JOHN THE BAPTIST	36
ZECHARIAH'S PROPHECY	36
CHAPTER 2	37
BIRTH OF JESUS	37
CIRCUMCISION OF JESUS	37
YOUNG JESUS AT THE TEMPLE	38
CHAPTER 3	38
JOHN THE BAPTIST BEGINS HIS MINISTRY	38
JESUS IS BAPTIZED	39
GENEALOGY OF JESUS	39
CHAPTER 4	39
JESUS TESTED IN THE WILDERNESS	39
JESUS REJECTED IN NAZARETH	40
REBUKING AN UNCLEAN SPIRIT	40
HEALING OF SIMON'S MOTHER-IN-LAW	40
CHAPTER 5	41
A LARGE CATCH OF FISH	41
HEALING A LEPER	41
THE PARALYTIC THROUGH THE ROOF	41
LEVI'S CALLING AND FEAST	42
THE OLD VERSUS THE NEW	42
CHAPTER 6	42
RAGING PHARISEES	42
CALLING OF THE TWELVE	42
BLESSINGS AND WOES	43
INSTRUCTIONS ON LIVING IN LOVE	43
DOING WHAT JESUS SAYS	43
CHAPTER 7	44
THE CENTURION'S SLAVE	44
RAISING THE WIDOW'S SON	44
SIGNS OF THE MESSIAH	44
JOHN THE BAPTIST EXPLAINED	44
JESUS ANOINTED WITH PERFUME	45
CHAPTER 8	45
PARABLE OF THE SOWER	45
JESUS' MOTHER AND BROTHERS	46
MEETING LEGION OF THE GERASENES	46

JAIRUS' DAUGHTER AND THE BLEEDING WOMAN	46
CHAPTER 9	47
EMPOWERING AND SENDING OUT THE TWELVE.....	47
FEEDING THE FIVE THOUSAND	47
JESUS IS THE ANOINTED ONE.....	47
ON FOLLOWING JESUS	48
THE TRANSFIGURATION.....	48
HEALING A MAN'S SON.....	48
WHO IS GREATEST.....	48
HEADING FOR JERUSALEM.....	49
THE CALL TO FOLLOW JESUS	49
CHAPTER 10	49
JESUS SENDS OUT THE SEVENTY.....	49
CHORAZIN, BETHSAIDA, AND CAPERNAUM.....	49
THE SEVENTY RETURN.....	49
THE GOOD SAMARITAN.....	50
MARY AND MARTHA.....	50
CHAPTER 11	50
HOW TO PRAY	50
JESUS' AUTHORITY.....	51
SIGN OF JONAH.....	51
WOE TO THE PHARISEES AND LAWYERS.....	52
CHAPTER 12	52
YEAST OF THE PHARISEES.....	52
EARTHLY VS. HEAVENLY POWER.....	52
GREED AND MATERIALISM.....	53
DO NOT WORRY	53
LIVING AS FAITHFUL SERVANTS.....	53
JESUS BRINGING DIVISION	54
CHAPTER 13	54
ON SIN AND SUFFERING	54
HEALING A FEEBLE WOMAN.....	55
THE KINGDOM AS A MUSTARD SEED	55
ENTERING THE NARROW DOOR.....	55
HEROD AND JERUSALEM.....	55
CHAPTER 14	55
THINGS ALLOWED ON THE SABBATH.....	55
PLACES OF HONOR	56
THE INVITATION TO THE KINGDOM.....	56
THE COST OF FOLLOWING JESUS.....	56
CHAPTER 15	57
DINING WITH SINNERS	57
PARABLE OF THE LOST SON	57

CHAPTER 16	57
PARABLE OF THE CRAFTY STEWARD	57
THE LAW AND FALSE PRETENSES.....	58
PARABLE OF THE RICH MAN AND LAZARUS.....	58
CHAPTER 17	58
SIN AND REPENTANCE.....	58
WHAT FAITH CAN DO	59
HEALING TEN LEPERS.....	59
THE COMING OF THE KINGDOM.....	59
CHAPTER 18	59
PARABLE OF THE PHARISEE AND THE TAX COLLECTOR.....	59
JESUS WELCOMES THE CHILDREN.....	60
RICH PEOPLE AND THE KINGDOM OF GOD.....	60
JESUS TELLS OF HIS DEATH AND RESURRECTION.....	60
HEALING A BLIND MAN OUTSIDE JERICHO.....	60
CHAPTER 19	60
ZACCHAEUS SAVED	60
PARABLE OF THE SERVANTS' MINAS	61
ENTERING JERUSALEM AS KING.....	61
CLEARING THE TEMPLE.....	62
CHAPTER 20	62
JESUS' AUTHORITY, ROUND TWO.....	62
PARABLE OF THE VINEYARD RENTERS.....	62
QUESTIONING JESUS	63
WHO IS THE MESSIAH?	63
CHAPTER 21	63
THE WIDOW'S MITES	63
PREDICTING THE FALL OF JERUSALEM	64
PARABLE OF THE TREES.....	64
CHAPTER 22	64
JUDAS AGREES TO BETRAY JESUS	64
THE PASSOVER.....	65
WHO IS GREATEST, ROUND TWO.....	65
PREDICTING PETER'S DENIAL.....	65
PRAYING AT THE MOUNT OF OLIVES.....	66
JESUS ARRESTED	66
PETER DENIES JESUS	66
JESUS CONDEMNED BY THE COUNCIL.....	66
CHAPTER 23	66
JESUS ACCUSED BEFORE PILATE AND HEROD.....	66
PILATE SUBMITS TO THE CROWD.....	67
THE CRUCIFIXION	68

CHAPTER 24	68
THE RESURRECTION	68
THE ROAD TO EMMAUS.....	68
JESUS' FINAL APPEARANCE AND ASCENSION	69

Since indeed many took up the task to arrange the narrative of the circumstances that have been fully believed among us, just as those who witnessed¹ it from the beginning and became servants² of the word gave them to us, it seemed good to me, as one who had followed everything diligently from the beginning, to also write to you, most excellent Theophilus, so that you may know the certainty of the things you were taught.

In the days of Herod, king of Judea, there was a priest named Zechariah³ from the rotation of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. Both of them were right before God, faultlessly living by all his commands and ordinances. They had no child because Elizabeth was barren, and both were well advanced in their years.

It came to pass that when he was performing his priestly duties before God while his rotation was on duty, according to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord and burn incense with every group of people praying outside at the hour of its burning. And an angel of the Lord appeared to him, standing on the right side of the altar of incense. Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, “Do not fear, Zechariah, for your prayer was heard. Your wife Elizabeth will give birth to your son. You will name him John⁴, and you will have joy and exultation. Many will rejoice at his birth, for he will be great before the Lord. He will not drink wine or any fermented drink, and he will be filled with the Holy Spirit even from his mother’s womb. He will turn many of the children of Israel to the Lord their God. He will go before him in the spirit and power of Elijah to turn the hearts of the fathers to their children and the disobedient to the wisdom of the just and to make ready a people prepared for the Lord.” Zechariah said to the angel, “By what will I know this? For I am an old man, and my wife is advanced in her years.” In response the angel said to him, “I am Gabriel, one who stands before God. I was sent to speak to you and declare the good news of these things to you. Look, you will be mute and unable to speak until the day these things occur because you did not believe my words, which will be fulfilled at their right time.”

The people were waiting for Zechariah, wondering at his delay in the temple. But when he exited, he could not speak to them, and they perceived that he had seen a vision in the temple. He was gesturing to them but remained without speech. And when the days of his service were fulfilled, he returned to his house. After these days, his wife Elizabeth conceived and hid herself for five months, saying, “Thus has the Lord done for me in the days when he saw me and took away my disgrace among mankind.”

In the sixth month, the angel Gabriel was sent from God to a city of Galilee called Nazareth, to a virgin betrothed to a man named Joseph from the house of David. The name of the virgin was Mary. And when he came to her, he said, “Greetings, favored one; the Lord is with you.” But she was troubled at these words and wondered what this greeting might mean. Then, the angel said to her, “Do not fear, Mary, for you have found favor with God. See, you will conceive and give birth to a son, and you will name him Jesus. He will be great, and he will be called the Son of the Most High. The Lord God will give to him the throne of David his father, and he will reign over the house of Jacob forever – of his kingdom there will be no end.” And Mary said to the angel, “How will this be when I am a virgin?” Answering her, the angel said, “The Holy Spirit will come upon you, and the power

¹ These are, literally, *eyewitnesses*

² The word means *under-oarsmen*

³ *Zacharias* in Greek

⁴ In Hebrew the name means “God shows favor/mercy”

⁵ Literally, “How is this, given that I do not know a man?”

of the Most High will overshadow you. Consequently, the child to be born will also be called the Son of God. Look at how even your cousin Elizabeth has conceived a son in her old age. This is the sixth month for she who was called barren. For to God, nothing will be impossible.” Mary said, “Look, I am the servant¹ of the Lord; may it be to me according to your word.” Then, the angel left her.

In these days Mary arose and journeyed with haste into the hill country to a city of Judah, coming to the house of Zechariah and greeting Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. She exclaimed with a loud cry, saying, “Blessed are you among women, and blessed is the fruit of your womb. What have I done for this, that the mother of my Lord should come to *me*? For look, when the sound of your greeting reached my ears, the baby in my womb leapt with joy. Blessed is she who has faith that it will be fulfilled as the Lord has told her.” And Mary said, “My soul extols the Lord, and my spirit rejoices at God my Savior, that he looked upon the lowly nature² of his servant. For look, from now on all generations will call me blessed because the Mighty One has done great things for me. Holy is his name, and his compassion is on those who fear him from generation to generation. By his arm he has done mighty things. He has scattered those who are proud in the thoughts of their hearts. He has cast down rulers from their thrones and lifted up the humble. He has filled the hungry with good things and sent the rich away empty handed. He has helped Israel his servant³, remembering to be merciful to Abraham and his descendants forever just as he told our fathers.” Mary stayed with her for three months and then returned to her home.

The time came for Elizabeth to give birth, and she bore a son. Her neighbors and relatives heard about how the Lord had shown great compassion to her, and they rejoiced with her. On the eighth day, they came to circumcise the child, and they were calling him by the name of his father, Zechariah. In response his mother said, “No⁴; instead, we will call him John.” But they told her, “None of your relatives are called by this name,” and they made signs⁵ to his father to see what he wanted him to be called. He asked for a writing tablet and wrote, saying, “John is his name.” Everyone was astonished. His mouth and his tongue opened instantly, and he spoke, praising God. Fear came upon all of their neighbors, and throughout the entire hill country of Judah, all these things were talked about. All who heard put them in their hearts, saying, “Who will this child be?” For the hand of the Lord was with him.

Zechariah, his father, was filled with the Holy Spirit, and he prophesied, saying, “Blessed is the Lord God of Israel, for he has visited and brought redemption to his people. He has raised up a horn of salvation for us from the house of David his servant⁶, just as he spoke through the mouths of his holy prophets of old. He has brought salvation from our enemies and from the hands of all who hate us to show mercy to our fathers and to remember his holy covenant, the oath he made with our father Abraham to give us fearlessness, having been delivered from the hands of our enemies, to serve him in holiness and righteousness before him for all of our days. And you, child, will be called a prophet of the Most High, for you will go before the Lord to prepare his way, giving knowledge of

¹ Feminine form of the noun meaning *slave* or *servant*

² In the sense of *humility* or simply *low estate*

³ The word more commonly means *child*

⁴ Strengthened form of the negative

⁵ This was silly because he was only mute, not deaf

⁶ The word more commonly means *child*

salvation to his people in the forgiveness of their sins through the great¹ mercy of our God, by which the sunrise will visit us from on high, giving light to those sitting in darkness and the shadow of death, guiding our feet into the way of peace.” And the child grew and became strong in spirit. He was in the wilderness² until the day of his appointment to Israel.

In these days a decree came from Caesar Augustus to register the entire Roman world³. This was the first census when Cyrenius was governor of Syria. Everyone journeyed to be registered, each to their own city. Joseph also went from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, since he was of the house and lineage of David. He went there with Mary his betrothed, who was pregnant. While they were there, the time came for her to give birth, and she bore her son, her firstborn. She wrapped him in swaddling clothes and laid him in a manger⁴, for there was no place for them in the inn.

There were shepherds in the field nearby, lodging there and guarding their flock by night. An angel of the Lord appeared to them, and the glory of the Lord shone all around them. They were filled with great fear. And the angel said to them, “Do not be afraid, for look, I am declaring good news to you of great joy, which is for all the people. Today a savior was born to you in the city of David; he is Christ⁵ the Lord. This is the sign of this for you: you will find a baby wrapped in swaddling clothes and laid in a manger.” Suddenly, a multitude of the heavenly army was with the angel, praising God and saying, “Glory to God in the highest and peace on earth among those who have his favor.” As the angels went away into heaven, the shepherds were saying to each other, “Let us now go to Bethlehem and see this thing that has happened, which the Lord made known to us.” And so, they went with haste and found both Mary and Joseph and the baby lying in a manger. After seeing this, they shared what they had been told about this child. All who heard it marveled at what the shepherds had told them. And Mary observed all of these things, pondering them in her heart. Later, the shepherds returned, glorifying and praising God for everything that they had heard and seen, which was just as it had been told to them.

When eight days had passed, when he was circumcised, he was named Jesus as he was called by the angel before he was conceived in the womb. When the time came for their purification according to the law of Moses, they brought him to Jerusalem to present him to the Lord. This was just as it has been written in the law of the Lord, “Every first-born male⁶ will be called holy to the Lord.”⁷ They also came to give a sacrifice according to what has been said in the law of the Lord, “A pair of doves or two young pigeons.”⁸

And see, there was a man in Jerusalem named Simeon. This man was righteous⁹ and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he saw the

¹ Translations often say *tender* mercy. The Greek word refers to the inner parts, i.e. the heart, kidneys, liver, and lungs, and so metaphorically describes one’s inner feelings

² The word refers to a solitary place

³ Originally, this word signified the Greek world, and it thus came to signify the Roman world in Roman times

⁴ Derived from the verb “to eat,” this refers to a trough/stall where animals had their food

⁵ A transliteration of the word meaning “anointed one”

⁶ Literally, *every male who first opens the womb*

⁷ Exodus 13:2,12

⁸ Leviticus 12:8

⁹ Alternatively, *just*, as in *equitable in character*

Lord's anointed one. He went by the Spirit into the temple, and when the parents brought the baby Jesus to do for him what had been made custom by the law, Simeon took him into his arms and praised God, saying, "Now you may release your servant, master¹, in peace, according to your word, for my eyes have seen your salvation, which you have prepared in the presence of all people, a light for revelation² to the Gentiles and for the glory of your people Israel." His father and mother were amazed at what was said about him. Simeon blessed them and said to Mary, his mother, "See, this baby is set up for the fall and rise of many in Israel and for a sign to be spoken against – and a sword will go through your own soul – such that the thoughts of many hearts may be revealed."

There was also a prophet named Anna, daughter of Phanuel, from the tribe of Asher. She was very old, having lived with her husband seven years from her virginity and then as a widow until she was eighty-four. She never left the temple, worshiping with fasting and prayer night and day. At the coming of that hour, she gave thanks to God and spoke about him to all those waiting for the redemption of Jerusalem.

After they completed everything according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. The baby grew and became strong, being filled with wisdom, and the grace of God was upon him.

His parents traveled each year to Jerusalem for the festival of Passover. When he was twelve years old, when they had gone up according to the custom of the festival and completed the days there, on their return the child Jesus stayed behind in Jerusalem, and his parents did not know. Thinking that he was in the company, they traveled a day's journey. They were searching for him among their relatives and acquaintances, and when they could not find him, they returned to Jerusalem, searching for him there. After three days, they found him in the temple, sitting among the teachers, listening to them and questioning them. All who heard him were amazed at his understanding and his answers. After seeing him, they were struck with astonishment, and his mother said to him, "Child, why did you do this to us? Look, your father and I were grieving looking for you." And he said to them, "**Why were you looking for me though? Did you not know that it is necessary for me to be in my Father's house?³**" They did not understand what he said to them. Then, he came with them and went to Nazareth and was obedient to them. His mother kept all these things in her heart. And Jesus grew in wisdom and maturity and grace⁴ with God and people.

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was ruler of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea⁵ and Trachonitis⁶, and Lysanias was tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness. He went to all the country around the Jordan, heralding a baptism of repentance for the forgiveness of sins. This follows what has been written in the book of Isaiah the prophet, "The voice of one crying in the wilderness: 'Prepare the way for the Lord, make straight his paths. Every valley will be filled, and every mountain and hill will

¹ This word is, transliterated, *despot*, as in a sovereign ruler

² The same word as the book of Revelation, an *uncovering*

³ Literally, this question is, "*Did you not know that it is necessary for me to be among the things of my Father?*"

⁴ The more typical meaning for the word here typically translated as *favor*

⁵ A region of Palestine

⁶ A region of Syria

be depressed. The crooked will be straightened, and the rough ways will be smoothed. All flesh will see the salvation of God.”¹

Therefore, he said to the crowds coming out to be baptized by him, “Offspring of vipers, who warned you to flee from the coming wrath? Thus, make fruits worthy of repentance, and do not start saying amongst yourselves, ‘We have Abraham as our father.’ For I tell you that God is able to raise up children for Abraham from these stones. Already the axe is set up at the root of the trees. Therefore, every tree not bearing good fruit is cut down and thrown into the fire.” The crowds were questioning him, saying, “What, then, shall we do?” In response he said to them, “Let the one having two shirts share with the one who has none, and let the one who has food do likewise.” Tax-collectors also came to be baptized, and they said to him, “Teacher, what should we do?” He said to them, “Collect no more than what has been appointed for you.” Soldiers were also asking, saying, “And what should we do?” He said to them, “Do not extort or falsely accuse anyone. Be content with your wages.”

While the people were waiting and while all were wondering in their hearts about John, whether he could be the anointed one, John answered, saying to them all, “I baptize you with water, but one stronger than me is coming whose sandal straps I am not fit to loosen. He will baptize you with the Holy Spirit and fire. His winnowing fan² is in his hand to thoroughly cleanse his threshing floor and to gather the grain into his granary, but the chaff he will burn with unquenchable³ fire.” Therefore, entreating many other things, he preached good news to the people. Herod the tetrarch, being rebuked by him regarding Herodias the wife of his brother and regarding all the sins Herod had committed, added this too upon all of it – he shut John up in prison.

When all of the people were baptized and Jesus too was baptized and was praying, the heavens were opened. The Holy Spirit descended with a bodily form as a dove upon him, and there was a voice from heaven, “**You are my beloved son; with you I am well pleased.**”

Jesus himself was thirty years old when he started his ministry⁴, being a son, as it was thought, of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Jannai, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias, of Semein, of Josech, of Joda, of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er, of Joshua⁵, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Sala, of Nahshon, of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan, of Enosh, of Seth, of Adam, of God.

Jesus, full of the Holy Spirit, returned from the Jordan and was brought by the Spirit to the wilderness, being tested by the devil⁶ for forty days. He did not eat anything during these days, and when the time ended, he was famished. The devil said to him, “If you are the Son of God, speak to this rock, that it may become bread.” Jesus answered him,

¹ Isaiah 40:3-5

² Winnowing separates grain from chaff and pests after threshing

³ Transliterated, the word is *asbestos*

⁴ *His ministry* is not present in the Greek text

⁵ In Greek this is the exact same name as *Jesus*, Jesus being the Greek variant of *Joshua*

⁶ That is, *the accuser*

“It has been written that, ‘Man shall not live on bread alone.’” And having taken him up, the devil showed him all the kingdoms of the world in a moment of time, and he said to him, “I will give you all this authority and their glory, for it has been entrusted to me, and I give it to whom I wish. Therefore, if you worship¹ before me, all will be yours.” Answering, Jesus said to him, “It has been written ‘You shall worship the Lord your God, and you shall serve him alone.’”

And he brought him into Jerusalem and stood him upon the pinnacle of the temple. He said to him, “If you are the Son of God, throw yourself down from here. For it has been written, ‘He will command his angels regarding you, to guard you,’ and ‘They will raise you up upon their hands, lest you strike your foot against a stone.’” Again answering, Jesus said to him, “It has been said, ‘Do not test the Lord your God.’” And having fully completed every temptation, the devil left him until an opportune time.

After this, Jesus returned in the power of the Spirit to Galilee. News of him went out to the entire surrounding region, and he taught in their synagogue, being glorified by all. He also went to Nazareth, where he had grown up, and he entered, as he was accustomed to on the day of the Sabbaths, the synagogue and went up to read. The book of the prophet Isaiah was given to him, and having opened the book, he found the place where it had been written, “The Spirit of the Lord is upon me², for he has anointed me to proclaim good news³ to the poor, he has sent me to herald freedom to the captives and restoration of sight to the blind, to send the oppressed⁴ out in freedom, and to herald the year of the Lord’s favor.” Closing the book and giving it over to the attendant, he sat down, and every eye in the synagogue was set on him. He began to say to them, “Today this writing has been fulfilled in your hearing.” Everyone was speaking well of him, amazed at the words of grace coming from his mouth, and they were saying, “Is this not Joseph’s son?” He said to them, “Without a doubt you will tell me this proverb, ‘Doctor, heal yourself. Do in your hometown all that we heard has happened in Capernaum.’” And he said, “Truly⁵ I tell you that no prophet is accepted in his hometown. But in truth I tell you, there were many widows in the days of Elijah in Israel, when the heavens were closed for three years and six months, when there was a great famine upon all the earth, and Elijah was sent to none of them but instead was sent to a woman, a widow, in Zarephath⁶ of Sidon. There were also many lepers in Israel in the time of Elisha the prophet, and none of them were healed⁷ except Naaman the Syrian.” When they heard these things, everyone in the synagogue was filled with anger. Rising up, they cast him out of the city and led him to the edge of the mountain upon which their city was built so as to throw him down headlong. But, passing through their midst, he went away.

He went down to Capernaum⁸, a city of Galilee, and he taught them on the Sabbaths. They were amazed at his teaching, for his words were given with authority. In the synagogue there was a man with an unclean, demonic spirit, and he cried out with a great voice, “Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” Jesus rebuked him, saying, “Be quiet! Come

¹ As in *prostrate yourself*

² This personal pronoun is in its emphatic form in Greek

³ *Evangelize*

⁴ Literally, *those who have been crushed*

⁵ The word transliterated is *amen*

⁶ Greek *Sarepta*

⁷ Literally, *cleansed or purified*

⁸ A fishing village on the northern end of the Sea of Galilee

out of him!" And after throwing him down in their midst, the demon came out of him, not having harmed him. There was astonishment over everyone, and they were talking with each other, saying, "What word is this, that with authority and power he orders the unclean spirits and they come out?" And news about him went out to all areas of the surrounding region.

Having risen from the synagogue, he went into the house of Simon. Simon's mother-in-law was lying sick with a great fever, and they asked him about her. After standing over her, he rebuked the fever, and it left her. Immediately, having risen up, she served them. When the sun set, everyone who had someone sick with a variety of infirmities brought them to him. Laying his hands upon each one of them, he healed them. Demons also came out from many, crying out and saying, "You are the Son of God." Rebuking them, he did not allow them to speak, for they knew that he was the anointed one.

When it was day, he went out and journeyed to a secluded area. The crowds sought him and came to him, keeping him from leaving them. But he said to them, "**It is necessary for me to proclaim the good news of the kingdom of God to other cities as well, for I was sent for this.**" And he was preaching in the synagogues of Judea.

It happened that while the crowd was pressing upon him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats set by the lake. The fishermen, having come out of them, were washing their nets. After stepping into one of the boats, which was Simon's, he asked him to put out to sea a little way from shore. And having sat down, he taught the crowd from the boat. When he stopped speaking, he said to Simon, "**Put out to deep water and let down your¹ nets for a catch.**" In response Simon said, "Master, after laboring through the whole night, we caught nothing. But at your saying, I will let down the nets." After doing so, they closed on a great company of fish, and their nets were tearing. They beckoned to their partners in the other boat to come and help them. They came, and they filled both boats so much they began to sink. After seeing this, Simon Peter fell at Jesus' knees, saying, "Leave me², for I am a sinful man, Lord." For astonishment overcame him and everyone with him at the haul of fish that they had caught. So also were James and John, sons of Zebedee who were partners with Simon, overcome. Jesus said to Simon, "**Do not fear. From now on you will be catching people.**" After they brought the boats to land and left everything, they followed him.

It happened that he was in one of the cities, and behold, a man full of leprosy came. Seeing Jesus, he fell on his face and was begging him, saying, "Lord, if you are willing³, you are able to cleanse me." Having reached out his hand, he touched him, saying, "**I am willing; be cleansed.**" Immediately, the leprosy left him. Jesus charged him not to tell anyone, but, "**After going, show yourself to the priest and make an offering for⁴ your purification just as Moses commanded, as a witness to them.**" However, the word about him was traveling greatly, and many crowds were assembling to hear him and be healed from their sicknesses. But he was withdrawing to solitary places and praying.

It also happened that on one of the days that he was teaching, there were Pharisees and teachers of the law sitting there who had come from every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal. And behold, men carrying on a bed a man who was paralyzed, and they were seeking to bring him in and place him before Jesus. When they could not find a way to bring him inside because of the crowd, they went

¹ Plural

² This is an emphatic form of the word

³ Or *if you wish*

⁴ As in *regarding*, not in the sense of doing this to be pure

up to the roof and let him down with the bed through the tiles into the midst before Jesus. Having seen their faith, he said, **“Man, your sins have been forgiven.”** The scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins except God alone?” But Jesus, having perceived their disputes, said in response to them, **“Why do you dispute in your hearts? Is it easier to say, ‘Your sins have been forgiven,’ or to say, ‘Rise and walk’? But so that you may know that the Son of Man has authority on earth to forgive sins”** – he said to the paralytic – **“I say to you, rise, pick up your bed, and go to your house.”** Immediately, having stood up, he picked up the bed on which he was lying and went to his house, glorifying God. Amazement overtook everyone, and they were glorifying God. They were filled with fear, saying, “We have seen strange things today.”

After these things, he went out and beheld a tax-collector named Levi sitting at the tax booth, and he said to him, **“Follow¹ me.”** After leaving everything behind and standing up, he followed him. Levi made a great feast for him in his house, and there was a large crowd of tax-collectors and others who were sitting with them. The Pharisees and the scribes were muttering to his disciples, saying, “Why do you eat and drink with tax-collectors and sinners?” In response, Jesus said to them, **“Those who are well do not have need of a doctor but those who are sick. I have not come to call the righteous but the sinners to repentance.”** But they said to him, “The disciples of John fast often and pray, and those of the Pharisees do similarly. Your disciples, however, eat and drink.” Jesus said to them, **“Can you make the sons of the bridegroom fast while the bridegroom is with them? But days will come when the bridegroom is taken away from them. Then, in those days, they will fast.”**

He also told a parable to them that, **“Nobody puts a patch torn from a new garment upon an old garment. If they do, they will tear the new, and the patch from the new will not match the old. Also, no one puts new wine into old wineskins. If they do, the new wine will burst the wineskins and be spilled, and the wineskins will be destroyed. New wine must be put in new wineskins. No one after drinking old wine wishes for new wine, for they say, ‘The old is better.’”**

It happened on a Sabbath that they were traveling through fields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands. Some of the Pharisees said, “Why do you do that which is not allowed on the Sabbaths?” Responding to them, Jesus said, **“Have you not read what David did when he and those with him were hungry? He went into the house of God and, having taken the consecrated loaves, ate them and gave them to those with him – that which is not lawful to eat except by priests alone.”** He also said to them, **“The Son of Man is Lord of the Sabbath.”**

On another Sabbath it happened that he entered into a synagogue and was teaching. There was a man there whose right hand was withered. But the scribes and the Pharisees were watching him to see if he would heal on the Sabbath so that they could find a way to accuse him. But he knew their thoughts, and he said to the man with the withered hand, **“Rise and stand in the middle.”** Jesus said to them, **“I ask you, is it lawful on the Sabbath to do good or to do bad, to save a life or to destroy one?”** After looking around at all of them, he said to the man, **“Extend your hand.”** He did, and his hand was restored. But they were filled with rage and were talking with each other about what they might do to Jesus.

It came in those days that he went out to the mountain to pray, and he was praying to God through the night. When it was day, he called his disciples and chose from them twelve, whom he also called apostles: Simon, whom he also named Peter, and Andrew his

¹ The form of the imperative signifies a continuing action

brother, James and John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon, who was called zealot, Judas the son of James, and Judas Iscariot, who became a traitor.

After coming down with them, he stood upon a level spot with a great crowd of his disciples and a great multitude of people from all of Judea, Jerusalem, and the coast of Tyre and Sidon, who came to hear him and be healed from their sicknesses. Those troubled by unclean spirits were being healed, and all the crowd sought to touch him, for power came out from him and healed everyone.

After raising up his eyes to his disciples, he said, “Blessed are the poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who are weeping now, for you will laugh. Blessed are you when people hate you, when they exclude you, and when they revile and cast out your name as evil because of the Son of Man. Rejoice in that day and leap for joy, for look, your reward¹ is great in heaven. For their fathers did the same to the prophets. Nevertheless, woe to you who are rich, for you are receiving your comfort. Woe to you who are now filled, for you will hunger. Woe to you who laugh now, for you will mourn and weep. Woe when all people speak well of you, for their fathers said the same things about the false prophets. But I say to you listening, love your enemies, do good to those who hate you, bless² those who curse you, and pray for those who threaten you. To one who strikes you on the cheek, give also the other, and from one who takes your cloak, do not even keep your shirt. To all who ask you, give, and from the one who takes your belongings do not demand them back. Just as you wish that people would do for you, do the same for them. And if you love those who love you, what credit is it to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is it to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is it to you? Even sinners lend to sinners, that they may take in as much. But love your enemies and do good and lend, hoping for nothing in return. Your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together, and overflowing will they put in your lap. For with the measure that you measure by it will be measured back to you.”

He also told them a parable, “Can the blind lead the blind? Will they not both fall into a pit? A disciple is not above their teacher, but everyone who is fully taught will be like their teacher. And why do you look at the twig in your brother’s eye but not consider³ the beam in your own eye? How are you able to say, ‘Brother, let me take out the twig in your eye,’ when you yourself do not see the beam in your eye? Hypocrite⁴, first take the beam out from your eye, and then you will see clearly to remove the twig in your brother’s eye.

“For there is no good tree bearing bad fruit, nor again is there a bad tree bearing good fruit. Each tree is known by its own fruit. For figs are not gathered from thorns, and neither are grapes collected from brambles. The good person produces good out of the good treasure of their heart, and the evil person produces evil out of their evil treasure. For their mouth speaks out of the abundance of their heart.

¹ The word also refers to *wages*

² As in *speak well of*

³ Or *perceive*

⁴ The word originally referred to an actor playing a character

“Why do you call me, ‘Lord, Lord,’ and not do what I say? Everyone who comes to me, listens to my words, and does them – I will show you who they are like. They are like a person building a house who dug and deepened and placed the foundation on the rock. After a flood came, the river beat against that house, and it was not strong enough to topple it due to it being well built. But one who listens and does not do is like a person who built a house on the ground without a foundation. The river beat against it and immediately it fell, and the ruin of the house was great.”

After completing all his sayings in the hearing of the people, he went into Capernaum. A centurion had a slave¹ whom he valued highly and was sick, being about to die. After hearing of Jesus, he sent to him elders of the Jews, asking him to come heal his slave. Having come up to Jesus, they were beseeching him earnestly, saying, “He is worthy for you to do this, for he loves our nation, and he built the synagogue for us.” Jesus went with them. But when he was already not far from the house, the centurion sent a friend, saying to him, “Lord, do not bother, for I am not fit that you should enter under my roof. Therefore, neither did I think myself worthy to come to you. Nevertheless, say the word, and my servant² shall be healed. For I too am a person set under authority with soldiers under me, and I say to this one, ‘Go,’ and he goes, to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does.” After hearing these things, Jesus was amazed at him. He turned around and said to the crowd following him, **“I say to you, not even in Israel have I found such great faith.”** After returning to the house, those who were sent found the slave, healthy.

It happened next that he went to a city called Nain³, and his disciples and a great crowd were traveling with him. As he approached the gate of the city, behold, one who had died was being carried out – the only son to his mother, and she a widow. A large crowd from the city was with her. After the Lord saw her, he felt compassion for her and said to her, **“Do not weep.”** After coming near, he was touching the bier, and those holding it stood still. He said, **“Young man⁴, I say to you, awaken⁵.”** And the dead man sat up and began to talk, and he gave him to his mother. Fear took everyone, and they were glorifying God, saying, “A great prophet has risen among us,” and, “God has visited his people.” This word about him spread through all Judea and all the surrounding country.

John’s disciples announced all these things to him. After calling two of his disciples, John sent them to the Lord, saying, “Are you the coming one, or should we expect another?” And having approached Jesus, the men said, “John the Baptist sent us to you, saying, ‘Are you the coming one, or should we expect another?’” In that hour he healed many from diseases, plagues, and evil spirits and granted sight to many blind people. Answering, he said to them, **“After you return to John, tell him what you saw and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and good news is proclaimed to the poor. Blessed is the one who does not fall away on account of me⁶.”**

After John’s messengers left, he began to speak to the crowd regarding John. **“What did you go out into the wilderness to see? A reed shaken by the wind? But then what did you go out to see? A man wearing soft clothing? Behold, those in fine clothing and luxury**

¹ The word for *slave* can also mean *servant*

² The word used more commonly means *child*

³ A very small village south of Nazareth in the Lower Galilee region

⁴ Refers to a man under 40

⁵ Or *rise up*

⁶ The Greek form of the personal pronoun is emphatic

are living in palaces. But then what did you go out to see? A prophet? Yes, I tell you, and even more than a prophet. This is the one about whom it has been written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’¹ I say to you, there is no one greater than John among those born of women. But the least in the kingdom of God is greater than he.” All the people and the tax collectors, after hearing this, declared God righteous², having been baptized with the baptism of John. The Pharisees and the experts in the law, however, rejected the will of God for themselves, not having been baptized by him. “Therefore, to what will I compare the people of this generation, and what are they like? They are like children sitting in the market, and they call to each other, ‘We piped to you, and you did not dance. We mourned, and you did not weep.’ For John the Baptist has come, not eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous and drunk man, a friend of tax collectors and sinners.’ Wisdom is justified by all of her children.”

One of the Pharisees was asking him to eat with him, and having entered the house of the Pharisee, he sat at the table. And behold, there was a woman in the city who was a sinner and had learned that he sat in the house of the Pharisee. She brought an alabaster jar of fragrant oil and stood behind him at his feet, weeping. She began to wet his feet with her tears, and she wiped them with the hair of her head and was kissing his feet and anointing them with oil. After seeing this, the Pharisee who had called him said to himself, “If this man were a prophet, he would know who and what kind of woman is touching him, that she is a sinner.” In response Jesus said to him, “Simon, I have something to say to you.” And he says, “Teacher, say it.” “A certain lender had two debtors, one who owed five hundred denarii and one who owed fifty. When they had nothing to repay, he forgave them both. Which of them, then, will love him more?” Responding, Simon said, “I suppose that it will be the one he forgave more.” And he said to him, “You have judged correctly.” Having turned to the woman, he said to Simon, “Do you see this woman? I entered your house, and you did not give me water for my feet. She, however, washed my feet with her tears and wiped them with her hair. You did not give me a kiss, but she, from the time I entered, has not stopped kissing my feet. You did not anoint my head with oil, but she anointed my feet with perfume. On account of this I tell you, her many sins have been forgiven, for she loved much. But the one who is forgiven little, loves little.” He also said to her, “Your sins have been forgiven.” Those sitting at the table began to say amongst themselves, “Who is this who even forgives sins?” He further said to the woman, “Your faith has saved you; go in peace.”

After, he was traveling through by city and village, heralding and proclaiming the good news of the kingdom of God. The twelve were with him, as were some women who had been healed from evil spirits and diseases: Mary, called Magdalene, from whom seven demons had come out, Joanna, wife of Chuza, a steward of Herod, Susanna, and many others. These women were ministering to them out of their own possessions. When a great crowd gathered together and people were coming to him from each town, he spoke through a parable, saying, “The sower went out to sow his seed. As he sowed, some fell by the road and was trampled, and the birds of the sky devoured it. Other seed fell upon the rock, and after springing up, it became withered because it did not have moisture. Other fell among thorns, and the thorns, springing up with it, choked it. Other fell on good earth and, springing up, made fruit a hundredfold.” Saying these things, he called, “Whoever has ears to hear, let them hear.”

¹ Malachi 3:1

² Or *just*

His disciples were asking him what this parable meant. And he said, “To you has been given to know the mysteries of the kingdom of God, but to the rest they are in parables so that, ‘Seeing, they may not see, and hearing they may not understand.’¹ This is the parable: the seed is the word of God. The seed falling by the road is those who, after hearing, the devil comes and takes the word from their heart so that they may not believe and be saved. That which fell on the rock is those who, whenever they hear it, receive the word with joy, yet these do not have a root. They believe for a time, and in time of adversity, they fall away. That which fell into the thorns, those are the ones who, after hearing, are strangled by cares, riches, and desires of life when they go, and they do not mature. But that which fell on the fine earth, those are anyone who, after hearing the word, retain it in a fine and good heart and bear fruit in endurance. No one covers a lamp with anything or puts it under a bed after lighting it. Instead, they put it on a stand so that people coming in may see the light. For nothing is hidden that will not be made known nor secret that will not be known and come to light. Therefore, take note of how you hear, for whoever has, to them it will be given, and whoever does not have, even what they seem to have will be taken from them.”

And his mother and brothers came to him and were not able to meet with him on account of the crowd. He was told, “Your mother and your brothers are standing outside, wishing to see you.” Answering, he said to them, “My mother and my brothers are those who hear the word of God and do it.”

One of the days, he and his disciples got into a boat. He said to them, “Let us go to the other side of the lake,” and they set sail. As they were sailing, he fell asleep, and a storm of wind came down on the lake. They were becoming swamped, and they were in danger. Going to him, they woke him up, saying, “Master, master, we are being destroyed!” After he had gotten up, he rebuked the wind and the surge of water. And they ceased and it was calm. He said to them, “Where is your faith?” Having been struck with fear, they were amazed, saying to each other, “Who is this who even commands the winds and the water, and they obey him?”

They landed at the country of the Gerasenes, which is opposite Galilee. After he had gotten out onto land, a man from the city who had demons came. For a long time, he had not clothed himself, and he did not stay in a house but among the tombs. After seeing Jesus and crying out, he fell before him and with a great voice said, “What have you to do with me², Jesus, son of the Most High God? I beg you, do not torture me!” For he had commanded the unclean spirit to come out from the man. For many times it had seized him, and he was bound with chains and shackles when he was guarded. However, since he broke the bonds, he was driven by the demon into the wilderness³. Jesus asked him, “What is your name?” He said, “Legion⁴,” for many demons had entered into him. They were pleading with him that he may not order them to go off into the abyss⁵. There was there a great herd of swine grazing on the hill, and they intreated him that he may allow them to go into those. He allowed them. And after coming out of the man, the demons entered the swine, and the herd dashed down the precipice into the lake and drowned. After seeing what had happened, the herdsmen fled and announced it in the city and in the country. People went out to see what had happened, and they came to Jesus and found the man from whom the

¹ Isaiah 6:9

² The Greek form of the personal pronoun is emphatic

³ The word simply means a remote place, e.g. the tombs as mentioned

⁴ The word is of Latin origin for a Roman regiment, originally about 5,000 soldiers

⁵ Transliteration of a word literally meaning “no depth,” as in a *bottomless pit*

demons had come out sitting at the feet of Jesus, clothed and of sound mind, and they were afraid. Those who had seen it told them how the demon possessed man was saved. And all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were gripped by a great fear. And after getting into the boat, he returned. The man from whom the demons had come out begged to be with him, but he sent him away, saying, **“Return to your house and tell of all that God did for you.”** So he left, proclaiming all that Jesus did for him throughout the whole city.

When Jesus returned, the crowd welcomed him, for they were all waiting for him. And behold, there came a man named Jairus who was a ruler of the synagogue. Having fallen at the feet of Jesus, he intreated him to come to his house, for he had an only daughter around twelve years old, and she was dying. As he went, the crowd was pressing him closely. A woman who had had a flow of blood for twelve years {and had spent her entire living on physicians} but was not able to be healed by anyone. Having approached from behind, she grasped the hem of his cloak, and immediately her flow of blood stopped. Jesus said, **“Who touched me?”** When everyone denied it, Peter said, “Master, the crowd is thronging and pressing you.” But Jesus said, **“Someone touched me, for I knew that power had come out for me.”** The woman saw that she could not escape notice. Trembling, she came and, having fallen before him, told him before all the people for what cause¹ she had touched him and how she had been immediately healed. He said to her, **“Daughter, your faith has saved you. Go in peace.”** While he was still speaking, someone came from the synagogue ruler’s house, saying, “Your daughter has died. Do not trouble the teacher any further.” But Jesus, after hearing this, answered him, **“Do not fear, only believe, and she will be saved.”** When he came to the house, he did not allow anyone to enter with him except Peter, John, James, and the father and mother of the child. Everyone was weeping and mourning her. And he said, **“Do not weep, for she is not dead but asleep.”** They were laughing scornfully at him, knowing that she was dead. But having taken her hand, he called, saying, **“Child, get up.”** Her spirit returned, and immediately she rose. He ordered that she be given something to eat, and her parents were astounded. He charged them not to tell anyone what had happened.

Having called together the twelve, he gave them power and authority over all demons and the ability to cure diseases, and he sent them out to herald the kingdom of God and to heal {the sick}. He said to them, **“Take nothing for the journey, not a staff, a pouch, bread, silver, nor have {even} two shirts. Whichever house you enter, stay there and go out from there. Wheresoever they do not receive you, shake the dust off from your feet as a testimony against them when you are leaving from that city.”** When they left, they went through the villages, announcing the good news and healing everywhere. Herod the tetrarch heard about all that was happening, and he was very perplexed on account of some saying that John had been raised from the dead, some saying that Elijah had appeared, and others saying that another prophet of old had been raised. Herod said, “I beheaded John. But who is this about whom I am hearing such things?” And he sought to see him.

After the apostles had returned, they told him all that they had done. Taking them with him, he withdrew by himself to a town called Bethsaida. The crowd, having learned this, followed him. And after welcoming them, he was telling them about the kingdom of God and curing those in need of healing. Now, the day was beginning to fade, and the twelve approached him and said, “Dismiss the crowd so that they may go to the surrounding villages and lands to lodge and find food, for we are here in a secluded area.”

¹ The word often refers to a crime or accusation

He said to them, “Give them something to eat.” And they said, “We do not have more than five loaves of bread and two fish unless we go and buy food for all these people.” For there were about five thousand men. He said to his disciples, “Sit them down in groups of fifty.” They did this and sat everyone down. After taking the five loaves of bread and the two fish and looking up to heaven, he blessed and broke them and gave them to the disciples to distribute to the crowd. They ate, and all were filled. When they collected the leftovers, they had twelve baskets of pieces.

It happened that while he was praying by himself, his disciples were with him, and he questioned them, saying, “Who do the crowds say that I am?” In response they said, “John the Baptist, but others Elijah, and others that one of the prophets of old has been raised.” He said to them, “And who do you say that I am?” Peter told him in response, “The anointed one¹ of God.” He warned them and ordered them not to tell this to anyone, saying, “It is necessary for the son of man to suffer much, to be rejected by the elders, the chief priests, and the scribes, to be killed, and to be raised on the third day.”

He was saying to everyone, “If anyone wishes to come follow me, let them deny themselves, carry their cross each day, and follow me. For one who wishes to save their soul will destroy it, and one who destroys their soul on account of *me* will save it. For what is a person profited, having gained the whole world but having destroyed or lost themselves? For one who is ashamed at me and *my* words, of this person will the son of man be ashamed when he comes in the glory of him and of the Father and of the holy angels. Truly I tell you, there are some standing here who will not taste death until they see the kingdom of God.”

About eight days after these words, he took Peter, John, and James and went up the mountain to pray. While he was praying, the image of his face was altered, and his clothing was shining white. Behold, two men were speaking with him who were Moses and Elijah, appearing in glory. They were speaking of his departure², which he was about to fulfill in Jerusalem. Peter and those with him were weighed down by sleep, and after waking thoroughly, they saw his glory and the two men standing with him. When they were leaving him, Peter said to Jesus, “Master, it is good for us to be here, and we will make three tents, one for you, one for Moses, and one for Elijah,” not knowing what he was saying. While he was speaking, a cloud came and overshadowed them. They were afraid as they entered the cloud. Then a voice came from the cloud, saying, “This is my son, whom I have chosen. Listen to him.” After the voice came, Jesus was found alone. And they kept silent and did not tell anyone in those days about any of what they had seen.

It happened on the next day that after they came down from the mountain, a great crowd met him. Behold, a man cried out from the crowd, saying, “Teacher, I beg you to look upon my son, for he is my only child, and look, a spirit takes him and suddenly cries out and throws him into convulsions with foaming. It departs from him with difficulty, breaking³ him. I begged your disciples to cast it out, and they were not able to.” Answering, Jesus said, “You faithless and perverse generation, how long will I be with you and put up with you? Bring your son here.” After he came over, the demon rent and convulsed him. Jesus rebuked the unclean spirit, healed the child, and gave him to his father. And all were amazed⁴ at the magnificence of God. While everyone was marveling at all the things Jesus did, he said to his disciples, “Put these words into your ears, for the son of man is about to be given over into the hands of man.” But they did not perceive what he meant, and it was

¹ The word transliterated is *christos*

² Or *death*

³ Or *crushing, bruising*

⁴ The tense signifies a continuing action

hidden from them so that they would not understand it. They were afraid to ask him about this saying.

A dispute arose among them about which of them was the greatest. Jesus, knowing the dispute of their heart, took a child and stood it¹ by himself. He said to them, “Whoever receives this child in my name receives *me*, and whoever receives *me* receives the one who sent me. For the one who is least among you all—this one is great.” In response John said, “Master, we know someone driving out demons in your name, and we hindered him, for he does not follow with us.” And Jesus said to them, “Do not hinder him, for whoever is not against you is for you.”

It happened in the fulfillment of the days of his taking that he set his face to journey to Jerusalem. He sent messengers before him, and after setting out, he came into a village of the Samaritans to prepare for himself. They did not receive him, for his face was set for Jerusalem. After seeing this, the disciples James and John said, “Lord, do you wish for us to call fire to fall down from heaven and consume them?” Turning around, he rebuked them. They journeyed to another village.

As they were traveling on the road, someone said to him, “I will follow you wherever you go.” Jesus said to him, “Foxes have burrows and the birds of the sky have nests, but the son of man has nowhere to lay his head.” He said to another, “Follow me.” And he said, “{Lord,} allow me to first go to bury my father.” He said to him, “Let the dead bury their own dead, but as for you, after going out, announce the kingdom of God.” Even another said, “I will follow you, Lord. But first, allow me to say goodbye to those at my house.” Jesus said {to him}, “No one who puts their hand on the plow and looks back is fit for the kingdom of God.”

After these things, the Lord appointed seventy{-two} others and sent them out two by two before his face into every city and place to which he was about to go. He told them, “The harvest is great, but the workers are few. Therefore, pray to the Lord of the harvest, that he may send out workers to his harvest. Go; behold, I send you out like lambs in the midst of wolves. Do not carry a pouch, a bag, nor sandals, and greet no one on the road. Whichever house you enter, first say, ‘Peace be to this house.’ If there is a son of peace there, your peace will rest upon him. But if not, it will return to you. Remain in the same house, eating and drinking from what they provide. For worthy is the worker of his wages. Do not change from house to house. When you enter a city and they receive you, eat what is set before you and heal the sick in it. Say to them, ‘The kingdom of God has drawn near to you.’ And when you enter a city and they do not receive you, going out into its streets, say, ‘Even the dust stuck to our feet from your city we wipe off against you. Nevertheless, know this, that the kingdom of God has drawn near.’ I tell you that it will be more bearable for Sodom on that day than for that city.

“Woe² to you, Chorazin; woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes. Yet it will be more tolerable for Tyre and Sidon in judgment than for you. And you, Capernaum, will you be lifted up to heaven? No, to Hades³ you will fall. One who hears you⁴ hears *me*, and one who rejects you rejects *me*. One who rejects me rejects the one who sent me.”

¹ The word for child does not have a gender

² Expression of grief or anger, not a pronouncement of judgment

³ This is not actually capitalized in the Greek, but then again neither is *Holy Spirit*

⁴ This is now plural again, unlike the address to Capernaum

The seventy{-two} returned with joy, saying, “Lord, even the demons submit to us in your name.” He said to them, “I saw¹ Satan fall like lightning from heaven. Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy. Nothing shall hurt you. Yet in this, do not rejoice that the spirits submit to you, but rejoice that your names have been written in the heavens.”

In the same hour, he exulted in the Holy Spirit and said, “I praise you Father, Lord of heaven and earth, for you concealed these things from the wise and the prudent and revealed them to infants. Yes, Father, for this pleased you well. Everything has been given to me by my Father, and no one knows who the Son is except the Father or who the Father is except the Son and anyone to whom the Son wills to reveal him.” After turning to his disciples, he said privately, “Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you behold but did not see it and to hear what you hear but did not hear it.”

Behold, an expert in the law² came up to test him, saying, “Teacher, what do I need to do to inherit eternal life?” He said to him, “What has been written in the law? How do you read it?” Answering, he said, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind³ and ‘Your neighbor as yourself.’⁴” Jesus said to him, “You have answered correctly. Do this, and you will live.” Wishing to justify himself, he said to Jesus, “And who is my neighbor?” In response Jesus said, “A man came down from Jerusalem to Jericho and was surrounded by thieves. They stripped his clothes, and having wounded him, they left, leaving him half dead. By chance, a priest came down on that road and, having seen him, passed by on the other side. Similarly, a Levite also came by the place and, after seeing him, passed by on the other side. But a Samaritan who was traveling came by him and, having seen him, had compassion⁵. After drawing near to him, he bandaged his wounds, pouring on oil and wine, and having set him upon his own beast, he brought him to an inn⁶ and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him, and whatever more you spend, I will repay you on my return.’ Which of these three seems to you to have been a neighbor to the man who was beset by thieves?” And he said, “The one who showed him compassion.” Jesus told him, “Go and do likewise.”

As they journeyed, he entered a village, and a woman named Martha received him⁷. She had a sister called Mary, who sat at the feet of the Lord, listening to his words. Martha was distracted by much service, and she came over and said, “Lord, does it not bother you that my sister left me alone to serve? Tell her then to help me.” Answering, the Lord said to her, “Martha, Martha, you are anxious and troubled about many things, but one is necessary. Indeed, Mary chose for herself the good part, which will not be taken from her.”

It happened while he was at some place praying that when he stopped, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.” He said to them, “When you pray, say, ‘Father, hallowed be your name, your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves also forgive all who owe us. Do not lead us into temptation.’” He also said to them, “Who among you has a friend and

¹ Imperfect tense

² That is, a *lawyer*

³ Deuteronomy 6:5

⁴ Leviticus 19:18

⁵ The verb comes from the word for *spleen* or *intestine*

⁶ A word that essentially combines the word *all* and the verb *to receive*, as in *a place that receives all*

⁷ As in *welcomed him into her house*

would go to him at midnight and say to him, ‘Friend, lend me three loaves of bread, for my friend came to me from the road, and I do not have anything to set before him,’ and he, answering from within, says, ‘Do not trouble me. The door has already been shut, and my children are with me in bed. I am not able to get up and give you anything?’ I tell you, even if he does not get up and give him anything on account of their friendship, at least on account of his audacity, he will rise and give him as much as he needs. I also tell you, ask, and it will be given to you, seek, and you will find, knock, and it will be opened for you. For everyone who asks receives, one who seeks finds, and to one who knocks it is opened. What father among you, if his son asks for a fish, will give him a scorpion? Therefore, if you, who are evil, know to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him.”

He was casting a demon that was dumb. After the demon came out, the dumb man spoke, and the crowd was amazed. But some of them said, “He casts out demons by Beelzebul, the chief of demons.” Others were seeking a sign from heaven, wanting to test him. But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a house against a house falls. If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. If I, by Beelzebul, cast out demons, by whom do your sons cast them out? On account of this, they will be your judges. If I cast out demons by the finger of God, then surely the kingdom of God has come upon you. When a strong man, having been armed, guards his own palace, his possessions are in peace, but when a man stronger than him enters and subdues him, he takes all the armor in which he trusted and distributes his plunder. Whoever is not with *me* is against *me*, and whoever does not accompany me scatters.

“When an unclean spirit comes out of someone, it goes through waterless places seeking rest and not finding it. {Then,} it says, ‘I will return to my house from which I came.’ After going, it finds it having been swept and put in order. Then, it journeys and gets seven other spirits more evil than itself, and they enter and settle there. The final state of the person is worse than the beginning.”

It happened that while he was saying these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts that you sucked.” He said, “Blessed rather are those who hear the word of God and keep¹ it.”

As the crowds accumulated, he began to say, “This generation is an evil generation. It seeks a sign, and a sign will not be given to it except for the sign of Jonah. For just as Jonah was a sign to the Ninevites, so too is the Son of Man a sign to this generation. The queen of the south will rise at the judgment with the men of this generation and condemn them, for she came from the extremities of the earth to hear the wisdom of Solomon, and behold, one greater than Solomon is here. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

“No one after lighting a lamp puts it in a hidden place {or under a bushel} but on a lamp stand so that those entering may see the light. The light of the body is your² eye. Whenever your eye is clear, your entire body is full of light. But when it is evil, your body is full of darkness. Therefore, take heed lest the light in you be darkness. If, then, your whole body is full of light, not having any part in darkness, it will be wholly full of light as when the lamp illuminates you with its light.”

¹ The word is more commonly used in the context of guarding or watching

² All of the “you”s are singular in this paragraph

While he was speaking, a Pharisee asked Jesus to dine with him, and he came in and sat down. The Pharisee was astonished after seeing that he did not wash before dinner¹. The Lord said to him, “You Pharisees now cleanse the outside of the plate and the cup, but your inside is full of extortion and evil. Fools, did not he who made the outside also make the inside? Yet what is inside, give as gifts to the poor², and behold! Everything will be clean for you. But woe³ to you, Pharisees, for you tithe mint, rue, and vegetables and neglect the judgment⁴ and love of God. These things you should do while also not omitting the others. Woe to you, Pharisees, for you love the most important seat in the synagogues and greetings in the market. Woe to you, for you are like hidden tombs, and people walk over them without knowing.” In response one of the lawyers said to him, “Teacher, in saying these things you reproach us too.” And he said, “Woe also to you, lawyers, for you laden the people with oppressive burdens, and you yourselves do not touch the burdens with one of your fingers. Woe to you, for you build the graves of the prophets, and your fathers killed them. Truly you are witnesses and assent to the deeds of your fathers, for they killed them, but you build the tombs. On account of this, the wisdom of God said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’ so that the blood of all the prophets that has been poured out from the foundation of the earth may be sought after from this generation, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Indeed, I tell you, it will be demanded from this generation. Woe to you lawyers, for you removed the key of knowledge. You yourselves did not enter, and you hindered those entering.” After going out from there, the scribes and the Pharisees began to vehemently oppose⁵ him and provoke him to speak about more things, lying in wait for him in order to catch him with something that he said⁶.

In these times when the myriads of the crowd gathered together so that they were trampling each other, he began to say to his disciples first, “Beware the leaven of the Pharisees, which is hypocrisy. Nothing has been covered that will not be revealed and hidden that will not be known. Instead, all that you say in the darkness will be heard in the light, and that which you spoke in someone’s ear in secret chambers will be heralded from the housetops.

“And I say to you my friends, do not be afraid of those who kill the body and after these things do not have anything more to do. But I will show you what you should fear: fear the one who has authority after killing to throw you into Gehenna⁷. Indeed, I tell you, fear him. Are not five sparrows sold for two asses⁸? And not one of them is forgotten before God. Even all the hairs on your head have been numbered. Do not fear; you are worth more than many sparrows.

¹ The word refers to the midday meal

² Often translated as *alms*, the Greek word actually means *compassion*. *Alms* is a corruption of this word, which made its way into Latin and then Old English.

³ As in Chapter 10, this is not necessarily a pronouncement of judgment but more so an expression of grief or anger, perhaps colloquially like *Dang it, Pharisees, you tithe mint, ...*

⁴ As in *discerning between right and wrong*, not in the sense of judging others or being judged by God

⁵ The verb originally meant *hold a grudge against* someone, from building up anger/malintent at them

⁶ Literally, *with something from his mouth*

⁷ The *valley of Hinnom* in Jerusalem, where child sacrifices once occurred, it came to be pinned as the destination of evildoers. See Jeremiah 19:1-6.

⁸ An *as* was the lowest valued coin regularly issued in the Roman empire, like a penny. In Jesus’ time it would have been made of copper. The denarius, often mentioned in the New Testament, was originally 10 asses, though before Jesus was born it was adjusted to be 16 asses.

“I tell you, all who acknowledge me before people, the Son of Man will also acknowledge before the angels of God. One who disavows me before people will be utterly denied before the angels of God. And all who speak a word against the Son of Man will be forgiven, but one who blasphemes the Holy Spirit will not be forgiven. When they bring you before the synagogues, the rulers, and the authorities, do not be anxious about how or what you should plea or what you should say. For in that same hour, the Holy Spirit will teach you what is necessary to say.”

Someone from the crowd said to him, “Teacher, tell my brother to share the inheritance with *me*.” He said to him, “Man, who appointed me as a judge or apportioner for you two?” And he said to them, “Take heed and guard yourselves from all avarice, for your life is not found in how much you own¹.”

He told a parable to them, saying, “The land of a wealthy man was fertile. He was thinking to himself, ‘What shall I do? For I do not have anywhere to store my produce.’ And he said, ‘I will do this—I will take down my repositories and build greater ones. There I will store all my grain and my goods, and I will say to my soul², “Soul, you have many goods that have been stored for many years. Rest, eat, drink, and be glad.”’ And God said to him, ‘Fool, this night your soul is required of you. The things you prepared, whose will they be?’ Thus is one who stores up treasure for himself and is not rich towards God.”

He also said to {his} disciples, “On account of this, I say to you do not worry about your life, what you should eat, nor your body, what you should wear. For life is more than nourishment, and the body more than clothing. Consider the ravens. They do not sow nor do they reap and they have neither storehouse nor barn, but God feeds them. How much more are you worth than birds! And who among you, by being anxious, can add a cubit to their height³? If, then, you cannot even do the least, why do you worry about the rest? Consider how the lilies grow. They do not toil nor do they spin, and I say to you, not even Solomon in all his glory was clothed like one of them. If God thus clothes the grass in a field today and tomorrow it is thrown into the oven, how much more will he clothe you, you of little faith. Do not seek what you will eat or what you will drink, and do not be unsettled. For all the nations⁴ of the world search for these things, and your Father knows that you need them. Rather, seek his kingdom, and these things will be given to you too. Do not fear, little flock, for your Father is glad⁵ to give you the kingdom.

“Sell your possessions, and give to the poor. Make for yourselves money pouches that do not wear out, an inexhaustible treasure in the heavens, where thief does not come near and moth does not destroy. Where your treasure is, there your heart will be also. Let your loins be girded⁶ and your lamps ignited. Be like people who wait for their master to return from wedding feasts so that when he comes and knocks they may immediately open the door for him. Blessed are those servants whom the master finds awake when he comes. Truly⁷ I tell you that he will gird himself and sit them down, and he will come and serve them. If on the second or even the third watch he comes and finds them this way, blessed are those servants. Know this, that if the master of the household had known at which hour

¹ More literally, *for one’s life is not found in the abundance of their possessions*

² The word for soul also means *life*, e.g. see the first sentence in the next paragraph

³ The word also refers to *lifespan*

⁴ This same word is translated elsewhere in the New Testament as *Gentiles*

⁵ The verb is like *is well pleased* or *thinks well of*

⁶ Historically people girded their tunics to battle or do hard labor

⁷ The word transliterated is *amen*

the thief was coming, then he would not have permitted his house to be broken into. Be ready, for the Son of Man is coming at an hour which you do not expect.”

Peter said, “Lord, are you telling this parable to us or to everyone?” The Lord said, “Who then is the faithful, thoughtful steward whom the master will set over his servants to give them their rations at the right time? Blessed is that servant whose master comes and finds is doing so. Truly I tell you that he will set him over all his possessions. And if that servant says in his heart, ‘My master is delayed in coming,’ and begins to beat the male and female servants and to eat, drink, and get drunk, the master of that servant will come on a day he does not expect and at an hour he does not know and will cut him in pieces and give him a place with the unbelievers. That servant, who knew the will of his master yet did not prepare or act on it will be flayed greatly. One who did not know and did things worthy of punishment¹ will be flayed little. To all who were given much, much will be asked from them, and from one to whom they presented much, even more will they require.

“I came to throw fire upon the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and how I am pressed until it has been accomplished! Do you think that I came to bring peace in the world? No², I tell you, but rather, division. For from now on there will be five that have been divided in one house, three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

He also said to the crowds, “When you see a cloud rise up over the west, you immediately say, ‘A storm is coming,’ and it is so. When a southern wind blows, you say, ‘There will be heat,’ and there is. Hypocrites, you know how to examine the appearance of the earth and the sky, but how do you not know how to examine this present time?

“And why do you not even judge for yourselves what is right? As you³ go with your adversary before the magistrate, try your best to be released from him on the way, lest he drag you down to the judge, the judge deliver you to the officer, and the officer throw you into prison. I say to you, you will not leave there until the very last mite⁴ is paid.”

Some were with him at that time who were telling him about the Galileans whose blood Pilate mixed with their sacrifices. In response he said to them, “Do you think that these Galileans were worse sinners than all the Galileans since they have suffered these things? No⁵, I tell you, but if you all do not repent, you will die similarly. Or those eighteen upon whom the tower fell in Siloam and it killed them, do you think that those debtors were guiltier than all others inhabiting Jerusalem? No, I tell you, but if you do not repent, you all will die likewise.”

He told this parable, “Someone had a fig tree that had been planted in his vineyard, and he came looking for fruit on it but did not find any. He said to the vinedresser, ‘Look, for three years I have come looking for fruit on this fig tree and have not found any. {Therefore,} cut it down. Why should it bring the earth to naught?’ Answering, he said to him, ‘Master, give it this year as well, until I dig around it and lay in manure. If it bears fruit in the coming time, good. But if not, you will cut it down.’”

¹ Literally, *wounds* or *stripes*. This is also the same word as in the *plagues* of Revelation.

² An emphatic form of the word

³ Jesus switches to the singular *you* for the rest of this paragraph

⁴ *Lepton* in Greek, the word means “thin, small” and thus usually referred to the smallest value coin in a given currency. A bit before Jesus’ time there was also a minted coin actually called a lepton. It is the present-day Greeks’ penny.

⁵ Emphatic form, also later in the paragraph

He was also teaching in one of the synagogues on the Sabbaths. Behold, there was a woman who had had a spirit of feebleness for eighteen years and was stooped over and could not stand entirely straight. After seeing her, Jesus called to her and said, “**Woman, you have been freed from your feebleness,**” and he laid his hands upon her. Instantly, she straightened up and glorified God. The chief of the synagogue, very displeased that Jesus healed on the Sabbath, responded, saying to the crowd, “There are six days on which it is necessary to labor. On these days, then, come and be healed; not on the day of the Sabbath.” Jesus answered him and said, “**Hypocrites, does not each of you on the Sabbath free your ox or donkey from its stall and take it away to drink water? Was it not necessary for this woman, a daughter of Abraham whom Satan bound for eighteen years, to be freed from this chain on the Sabbath day?**” While he was saying these things, all who opposed him were disgraced, and all the crowd rejoiced at all the glorious things that were done by him.

He was then saying, “**What is like the kingdom of God? To what will I compare it? It is like a mustard seed that a man takes and plants in his garden. It grew and became a tree, and the birds of the sky rested in its branches.**” Again, he said, “**To what will I compare the kingdom of God? It is like a yeast that a woman took and concealed in three measures of flour until it all was leavened.**”

He passed through by city and village, teaching and making his way to Jerusalem. Someone said to him, “Lord, are those who are saved few?” He said to them, “**Fight to enter through the narrow door, for many, I tell you, will seek to enter and will not be able. From when the master of the house rises and shuts the door, you will start to stand outside and knock on the door, saying, ‘Lord, open for us.’ Answering, he will say to you, ‘I do not know where you are from.’ Then, you will begin to say, ‘We ate and drank before you, and you taught in our streets.’ And he will tell you, ‘I do not know where you are from. Depart from me all you workers of injustice.’ In that place there will be wailing and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God while you are being thrown outside. They will come from east and west and from north and south, and they will sit down in the kingdom of God. Behold, the last will be first, and the first will be last.**”

In the same hour, some Pharisees approached him, saying, “Leave and go away from here, for Herod wants to kill you.” He said to them, “**After going, say to this fox, ‘Behold, I cast out demons and complete healings today and tomorrow, and I finish on the third day.’ It is nevertheless necessary for me to journey today, tomorrow, and the day following, for a prophet cannot be killed outside of Jerusalem.**”

“**Jerusalem, Jerusalem, killer of the prophets and thrower of stones at those who have been sent to it, how many times did I wish to gather together your children the way a hen gathers her brood under her wings, and you were not willing. Behold, your house is forsaken to you. I tell you, you will surely not see me until you say, ‘Blessed¹ is the one who comes in the name of the Lord.’**”

It happened on a Sabbath that he went to the house of one of the rulers of the Pharisees to eat bread, and they were closely watching him. Behold, there was a man before him with dropsy³. In response Jesus spoke to the lawyers and Pharisees, saying, “**Is it permissible to heal on the Sabbath or not?**” They were silent. And taking hold of him, he

¹ The participle refers to speaking well of someone, different than the adjective *blessed* used in places like the Sermon on the Mount

² Psalm 118:26

³ Edema, a medical condition where there is an accumulation of fluid under the skin that causes swelling and such.

healed and dismissed him. He said to them, “Which of you, when your son or ox falls into a well, will not immediately pull him out on the Sabbath day?” They were unable to dispute these things.

He was then telling a parable to those who had been invited, paying attention to how they were choosing the seats of honor. He said to them, “When someone invites you to a wedding, do not sit at the place of honor, lest someone more honorable than you is invited by him. When the one who invited you two comes, he will say to you, ‘Give your place to this man,’ and then with shame you will go to take the lowest place. Instead, when you are invited, go and sit in the lowest place so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then you will have honor before everyone sitting with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Jesus also said to the one who invited him, “When you make lunch or dinner, do not call your friends, your siblings, your relatives, or your wealthy neighbors, lest they also invite you in return and you get repayment. Rather, when you make a feast, call the poor, the crippled, the lame, and the blind. Then you will be blessed, for they do not have any way to repay you. But it will be repaid to you at the resurrection of the just¹.”

After hearing these things, one of those sitting at the table said to him, “Blessed is one who will eat bread in the kingdom of God.” Jesus said to him, “A man made a great feast, and he invited many people. At the hour of the feast, he sent out his servants to tell those who had been invited, ‘Come, for it is already prepared.’ They began all alike to decline. The first said to him, ‘I bought a field, and I need to go see it. I ask you, have me excused.’ Another said, ‘I bought five yoke of oxen, and I am going to examine them. I ask you, have me excused.’ Even another said, ‘I married a wife, and as a result I cannot come.’ After the servant came back, he reported these things to his master. Then, exasperated, the master of the house told his servant, ‘Go quickly out into the streets and alleys of the city and bring here the poor, the crippled, the blind, and the lame.’ The servant said, ‘Master, what you ordered has been done, and there is still more room.’ And the master told the servant, ‘Go out to the highways and hedges and compel people to come in so that my house may be full. For I say to you² that not one of those men who had been invited will taste my feast.’”

Many crowds were traveling together with him, and he turned around and said to them, “If anyone comes to me and does not hate his own father, mother, wife, children, brothers, sisters, and, further, even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple. For who among you does not first sit down and calculate³ the cost when he wants to build a tower to see if he has enough to finish it? Otherwise, after he lays the foundation and cannot finish it, everyone who sees it will start to mock him, saying, ‘This man started to build and could not finish.’ Or what king travels to help another king in a war without having sat down first to determine if with ten thousand he is able to meet one coming against him with twenty thousand? If not, while the other is still far off, he sends ambassadors and asks for peace. In this way, then, all of you who do not renounce all you possess cannot be my disciple.

“Salt is therefore good, but if even the salt loses its flavor, with what will it be seasoned? It is fit for neither the earth nor the manure; it is thrown out. Whoever has ears to hear, let them hear.”

¹ Or *righteous*

² This is a plural *you* for whatever reason

³ This comes from the word for *pebble*, as if one was counting stones

All the tax collectors and sinners were coming to hear him. And the Pharisees and the scribes were murmuring, saying, “This man accepts sinners and eats with them.” He told them this parable, saying, “Who among you has a hundred sheep and does not, after losing one of them, leave behind the ninety-nine in the wilderness to go after the one that has been lost until he finds it? And when he finds it, he puts it on his shoulders, rejoicing. After getting home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I found my lost sheep.’ I tell you that there will likewise be more joy in heaven for one sinner who repents than for ninety-nine righteous¹ who need no repentance.

“Or what woman with ten drachmas², if she loses one drachma, does not light a lamp, sweep the house clean, and diligently search until she finds it? And when she finds it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I found the lost drachma.’ I tell you that there is likewise joy before the angels of God over one sinner who repents.”

He also said, “A man had two sons. The younger of them said to their father, ‘Father, give me the share of the property that falls to me.’ And he divided the property between them. After not many days, the younger son, having gathered everything together, journeyed to a far country and there squandered his possessions, living excessively. After he had wasted everything, a strong famine came throughout that country, and he began to be in need. He went out and joined himself to one of the citizens of that country, and he sent him to his fields to feed the pigs. He longed to fill his stomach with the pods³ that the pigs were eating, but no one gave him anything. And after coming to himself, he said, ‘How many hired servants of my father are overflowing with bread while I am here dying by famine! I will get up, go to my father, and say to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me like one of your servants.’” And he got up and went to his father. While he was still a far distance away, his father saw him and was filled with compassion. He ran and embraced⁴ and kissed him. The son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’ The father said to his servants, ‘Quickly, bring out the best robe and put it on him. Put a ring on his hand and shoes on his feet. And bring the fattened calf, kill it, and let us eat and be glad. For this son of mine was dead and lives again; he was lost and is found.’ And they began to rejoice. His elder son was in the field, and as he came and drew near to the house, he heard music and dancing. Having called to one of the servants, he was asking what these things meant. He told him, ‘Your brother has come, and your father killed the fattened calf because he found him safe and sound.’ The elder son was enraged and did not want to go in. His father came outside and implored him. In response he told his father, ‘Look, I have served you for so many years and not once did I neglect your command, yet you never gave *me* a goat so that I may celebrate with my friends. But when this son of yours came after devouring your living with whores, you kill the fattened calf for him!’ And he said to him, ‘Son⁵, you are always with *me*, and all I have is yours. It was necessary to rejoice and be glad, for this brother of yours was dead and is alive again; he was lost and is found.’”

He was telling his disciples, “There was a wealthy man who had a steward, and this steward was brought to him, accused of squandering his possessions. He called to him

¹ Or *just*

² This is just a transliteration of the word, a *drachma* is a *piece of silver*

³ The word means *little horn*, could refer to the pod of a carob tree

⁴ Literally, *fell upon his neck*

⁵ This word more generically refers to a young child, different than the word typically used for son

and said, 'What is this I hear about you? Give the account of your stewardship, for you cannot be steward any longer.' The steward said to himself, 'What will I do? For my master is taking the stewardship away from me. I am not strong enough to dig, and I am ashamed to beg. I know what I'll do so that others will take me into their houses when I am removed from the stewardship.' And he summoned his master's debtors one at a time, saying to the first, 'How much do you owe my master?' He said, 'One hundred baths of oil.' And he said to him, 'Take your bills and, after sitting down quickly, write fifty.' After that, he said to the next, 'How much do you owe?' He said, 'One hundred cors of wheat.' He says to him, 'Take your bills and write eighty.' And the master commended the dishonest steward because he had acted wisely. For the sons of this age are shrewder than the sons of light in their own generation. I tell you, make friends for yourselves with unrighteous wealth, so that when it is gone they may receive you into eternal dwellings. One who is faithful in little is also faithful in much, and one who is unrighteous in little is also unrighteous in much. If, then, you were not faithful with dishonest wealth, who will trust you with true riches? And if you were not faithful with another's, who will give you your own? No one servant can serve two masters. Either he will hate the former and love the latter, or he will hold fast to the former and despise the latter. You cannot serve God and wealth."

The Pharisees, who loved money, were listening to all these things and deriding him. He said to them, "You are those who justify themselves before people, but God knows your hearts. For what is esteemed by people is an abomination before God. The law and the prophets were up until John. Since then, the kingdom of God is being declared, and everyone is forcing their way into it. It is easier for heaven and earth to pass away than for one bit of the law to fall. Everyone who divorces his wife and marries another commits adultery, and one who marries someone divorced from her husband commits adultery.

"There was a rich man, and he was clothed in purple and fine linen, and he celebrated luxuriously each day. A poor man named Lazarus lay at his gate, covered in sores and longing to be filled with what fell from the rich man's table. Even the dogs came and licked his sores. The poor man died and was brought by the angels to the bosom of Abraham. And the rich man died and was buried. In Hades he raised up his eyes while in torment and saw Abraham from afar with Lazarus in his bosom. He called and said, 'Father Abraham, have compassion for me and send Lazarus so that he may dip the end of his finger in water and cool my tongue. For I am suffering in this blaze.' Abraham said, 'Son, remember that you received your good things in your life, and Lazarus similarly received bad things. Now he is comforted here, and you suffer. In addition to these things, a great chasm has been set between us and you¹, so that those who wish to cross over from here to you cannot do so. Neither can they cross over from there to us.' And he said, 'I ask you, then, father, that you would send him to my father's house, for I have five brothers. Send him so that he may witness to them in order to stop them from also coming to this place of torment.' Abraham responds, 'They have Moses and the prophets; let them listen to them.' He said, 'No², father Abraham, but if one of the dead goes to them, they will repent.' And he said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if one of the dead is raised.'"

He also said to his disciples, "Snares will inevitably come, but woe to one who brings them! It would be better for him to be flung into the sea with a millstone bound around his neck than to trip up one of these little ones. Watch yourselves. If your³ brother

¹ This is plural, as is the *you* later in the sentence

² Emphatic form

³ Singular, through the end of the paragraph

sins, rebuke him. If he repents, forgive him. And if he wrongs you seven times in a day, and seven times he returns to you, saying, 'I repent,' you must forgive him."

The apostles said to the Lord, "Increase our faith." The Lord said, "If you have faith like a mustard seed, you could say to {this} fig tree, 'Be uprooted and planted in the sea,' and it would obey you. Who among you has a servant plowing or shepherding and tells him, 'Come right away and sit down' when he comes in from the field? Do you not instead tell him, 'Prepare my dinner¹, gird yourself, and serve me until I eat and drink. After these things, you may eat and drink'? Does he thank the servant because he did what he ordered? When you have done all that was ordered, in this way also you say, 'We are unworthy servants, we have done what we were obligated to do.'"

It happened on the journey to Jerusalem that he was going through between Samaria and Galilee. When he entered one of the villages, ten leprosy men met him, standing at a distance. They raised their voices, saying, "Jesus, master, have mercy on us!" Having seen them, he said to them, "Go show yourselves to the priests." And they were cleansed as they went. One of them, after seeing that he was healed, went back, glorifying God with a great voice. He fell on his face at Jesus' feet, thanking him, and he was a Samaritan. In response Jesus said, "Were there not ten who were healed? Where are the other nine? Was no one found to return and give glory to God except this foreigner?" He said to him, "Rise and go. Your faith has saved you."

Having been asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming in a manner that can be observed by sight. Neither will people say, 'Behold, here it is,' nor 'There!' for look, the kingdom of God is within you²."

He also said to the disciples, "Days will come when you will long to see one of the days of the son of man and will not see it. They will say to you 'Look there!' {or,} 'Look here!' Do not go away, and do not follow them. For just as lightning shines as it flashes from one end of the sky to the other, so will the son of man be {in his day}. First, it is necessary that he suffer greatly and be rejected from this generation. Just as it happened in the days of Noah, so will it also be in the days of the son of man. They were eating, drinking, marrying, and being given in marriage until the day Noah entered the ark and the flood³ came, destroying everything. Likewise, just as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building. And on the day Lot departed from Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be the same on the day the son of man is revealed. On that day do not let he who is on the housetop with his goods in the house go down and grab them. Similarly, do not let he who is in the field return for anything. Remember Lot's wife. He who seeks to save his life will destroy it, and he who destroys his life will preserve it. I tell you, on that night there will be two men on one bed; one will be taken and the other will be left. There will be two women grinding; one will be taken and the other will be left." In response they said to him, "Where, Lord?" And he told them, "Where there is a body, there also will eagles be gathered."

He was telling a parable to some who had persuaded themselves that they were righteous and treated others with condescension. "Two men went up to the temple to pray, one being a Pharisee and the other a tax collector. The Pharisee stood and was praying these things to himself, 'God, I thank you that I am not like the rest of people—

¹ The word refers to the last meal of the day

² Translators usually say *in your midst* here, but there is another common way to say this and Jesus' words here I have not seen repeated elsewhere

³ Transliterated, the word is *cataclysm*

extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, and I tithe¹ everything, as much as I get.’ But the tax collector stood at a distance, not wanting to even lift his eyes up to heaven. Instead, he beat his chest, saying, ‘God, be merciful to me, a sinner.’ I tell you, this man went down to his house justified instead of the other. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

They were bringing even infants to him so that he might touch them. Seeing this, the disciples were rebuking them. But Jesus called to them, saying, “Let the children come to me and do not hinder them, for the kingdom of heaven belongs to such as these. Truly I tell you, one who does not receive the kingdom of God like a child will surely not enter it.”

A certain ruler asked him, “Good teacher, what should I do to inherit eternal life?” Jesus said to him, “Why do you call me good? Nobody is good except God alone. You know the commandments, ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not be a false witness, honor your father and mother.’” And he said, “I have kept all these things from my youth.” When he heard this, Jesus told him, “You still lack one thing. Sell everything, as much as you have, and distribute it to the poor, and you will have treasure in heaven³. Also, come, follow me.” When he heard these things, he became very sad⁴, for he was exceedingly rich.

When Jesus saw him {become very sad}, he said, “How difficult it is for those with riches to enter the kingdom of God. For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” Those listening said, “Then who can be saved?” And he said, “What is impossible by mankind is possible by God.” Peter also said, “Look, we left everything⁵ to follow you.” He said to them, “Truly I tell you that there is no one who has left home, wife, siblings, parents, or children for the kingdom of God who will not receive far more in this time and in the coming age, eternal life.”

After this, he took the twelve aside and said to them, “Look, we are going up to Jerusalem, and all that has been written by the prophets about the son of man will be fulfilled. For he will be handed over to the Gentiles, mocked, mistreated, and spit on, and after flogging him, they will kill him. On the third day, he will rise again.” But they understood none of these things, and this saying was hidden from them—they were unaware of what he was saying.

It happened as he approached Jericho that a blind man was sitting beside the road, begging. After hearing the crowd passing by, he was asking what this might be. They told him, “Jesus of Nazareth is passing by.” He shouted, saying, “Jesus, son of David, have mercy on me!” And those preceding Jesus were rebuking him, saying that he should keep silent. But he was calling out all the greater, “Son of David, have mercy on me!” Jesus stopped⁶ and commanded him to be brought to him. After he came over, he asked him, “What do you want me to do for you?” He said, “Lord, that I may receive sight.” Jesus said to him, “Receive sight; your faith has saved you.” Immediately, he could see, and he followed him, glorifying God. After seeing this, all the people gave praise to God.

After, he entered and was passing through Jericho. Behold, a man named Zacchaeus, who was a rich chief tax-collector. He was trying to see who Jesus was⁷ but

¹ Literally, *give a tenth*

² Exodus 20:12–16; Deuteronomy 5:16–20

³ This is technically plural

⁴ Literally, *sad all around*

⁵ The word actually means *one’s own* in a rough sense, referring to one’s private self or property

⁶ Literally, *stood*

⁷ This is actually in the present tense

could not because of the crowd, for he was small in stature. He ran ahead to the front and climbed a sycamore tree so that he might see him, for he was about to pass through that way. When he came to the spot, Jesus looked up and said to him, “**Zacchaeus, hurry, come down, for I must stay at your house today.**” He quickly came down and received¹ him joyfully. Everyone who saw this was murmuring amongst themselves, saying, “He has gone in to be the guest of a sinful man.” And Zacchaeus stood and said to the Lord, “Look, I am giving half of my possessions to the poor, Lord, and if I defrauded anyone of anything, I am going to give it back fourfold.” Jesus said to him, “**Today salvation has come to this house because he too is a son of Abraham. For the son of man came to seek and save the lost.**”

While people listened to these things, he added a parable because he was near Jerusalem and they thought that the kingdom of God was about to appear immediately. Therefore, he said, “**A nobleman went to a distant country to receive for himself a kingdom and then to return. He called ten of his servants and gave them ten minas². He said to them, ‘Work with these until I come back.’ But his citizens hated him, and they sent ambassadors after him, saying, ‘We do not wish this man to reign over us.’ When he came back from receiving the kingdom, he called to himself these servants to whom he had given the pieces of silver so that he might know what they had earned. The first came, saying, ‘Master, your mina has made ten minas.’ He said to him, ‘Well done, good servant. Because you were faithful with very little, have authority over ten cities.’ After, the second came, saying, ‘Your mina, master, made five minas.’ He said also to this one, ‘And you are to be over five cities.’ Another came to him, saying, ‘Master, look, your mina, which I kept hidden away in a handkerchief. For I feared³ you because you are a harsh⁴ man. You take up what you did not put in and reap what you did not sow.’ And he says to him, ‘From your own mouth will I judge you, wicked servant! You knew that I am a harsh man, taking up what I did not put in and reaping what I did not sow? Why then did you not give my money to the bank? Then, when I returned, I could have collected it with interest.’ To those standing there, he said, ‘Take the mina from him and give it to the one with ten minas.’ And they said to him, ‘Master, he has ten minas.’ But he replied, ‘I tell you that to everyone who has, more will be given, and from those who do not have, even what they have will be taken. As for my enemies, these people who do not want me to reign over them—bring them here and kill them before me.’”**

After saying these things, he went on ahead, making his way up to Jerusalem. As he neared Bethphage⁵ and Bethany⁶ at the hill called the Mount of Olives, he sent out two of the apostles, saying, “**Go into the village ahead. When you enter there, you will find a colt tied up upon whom no one has ever sat. Untie it, and bring it here. If someone asks you, ‘Why are you untying it?’ then say, ‘Because the Lord needs it.’**” Those who had been sent went out and found it just as he told them. As they untied the colt, its owners said to them, “Why are you untying the colt?” They replied, “Because the Lord needs it.” And they brought it to Jesus, threw their cloaks upon the colt, and set Jesus upon it. As he went on, they were spreading their cloaks on the road. And when he approached now the descent of the Mount of Olives, every single one of the multitude of disciples began to rejoice, praising

¹ As in *welcomed him into his house*

² Originally a unit of weight (1.25 pounds), it later came to have a currency value

³ Imperfect tense

⁴ Transliterated, this is *austeros*, i.e. *austere*

⁵ The name means fig-house

⁶ This name means date-house

God in one great voice for all the miracles they had seen, saying, “Blessed¹ is the king who comes in the name of the Lord!² Peace in heaven and glory in the highest!” Some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples.” In response he said, “I tell you, if they were quiet, the rocks would cry out.”

As he approached and saw the city, he wept over it, saying, “If only you³, even you, had known in this day what would bring you peace! But now it has been hidden from your eyes. Days will come upon you and your enemies will set up stakes around you, encircle you, and hem you in on every side. They will level you to the ground, you and your children within. They will not leave one stone on another in you because you did not know the time of your visitation.”

After entering the temple, he began to throw out those who were selling, saying to them, “It has been written, ‘And my house will be a house of prayer,’⁴ but you have made it ‘a den of robbers.’⁵” He was teaching in the temple every day. The chief priests, the scribes, and the leaders of the people were trying to kill him, but they were unable to find anything they could do, for all the people listening to him were hanging on to what he said.

On one of the days he was teaching the people in the temple and bringing good news⁶, the chief priests and the scribes came up with the elders and spoke, saying to him, “Tell us by what authority you are doing these things, or who is it that gave this authority to you?” In response he said to them, “I will ask you a question too. Tell me, was John’s baptism from heaven or from mankind?” They reckoned together, saying amongst themselves, “If we say, ‘From heaven,’ he will ask, ‘Why did you not believe him?’ But if we say, ‘From mankind,’ all the people will stone us, for they are persuaded that John was a prophet.” Thus, they answered that they did not know from which it came. Jesus said to them, “Neither will I tell you by what authority I do these things.”

He began to tell the people this parable, “A man planted a vineyard, let it out to farmers, and went abroad for a long time. When the time came, he sent a servant to the farmers so that they might give him the fruit of the vineyard. But the farmers beat him and sent him away with nothing. Then, he sent another servant. But him also they beat, mistreated, and sent away with nothing. He sent a third, and even this one they wounded and cast out. And the owner of the vineyard said, ‘What should I do? I will send my beloved son. Perhaps him they will respect.’ When they saw him, the farmers reasoned with each other, saying, ‘This is the heir. Let us kill him so that the inheritance may be ours.’ Thus, they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will go and destroy them and give the vineyard to others.”

After hearing this, they said, “May it not be!” He looked at them and said, “What then is this that has been written, ‘The stone that the builders rejected has become the cornerstone’⁷? All who fall upon that stone will be broken but whomever it falls upon will be ground to powder.” The scribes and the chief priests were trying to get their hands on him that same hour, but they feared the people, for they knew that he spoke this parable against them.

¹ More literally, *speak well of*, i.e. *praise*

² Psalm 118:26

³ These are all singular as Jesus addresses Jerusalem

⁴ Isaiah 56:7

⁵ Jeremiah 7:11

⁶ This verb is essentially transliterated into English — *evangelizing*

⁷ Literally, the *head of the corner*

⁸ Psalm 118:22

They watched him closely and sent spies feigning themselves to be innocent in order to catch him in his word and hand him over to the power and authority of the governor. They questioned him, saying, “Teacher, we know that correctly you speak and teach and do not show partiality. Rather, with truth you teach the way of God. Is it right for us to pay taxes¹ to Caesar or not?” Having perceived their trickery, he said to them, “Give me a denarius. Whose image and inscription does it bear?” They said, “Caesar’s.” And he told them, “Accordingly, give to Caesar that which is Caesar’s and to God that which is God’s.” And they were unable to catch him in his words in the presence of the people. Marveling at his answer, they stayed silent.

Some of the Sadducees, who say there is no resurrection, approached him and questioned him, saying, “Teacher, Moses wrote to us that if a man’s brother dies having a wife but no children that his brother should take his wife and raise up offspring for his brother. Then, say there are seven brothers, and the first dies childless after taking a wife. The second and the third take her and in the same way the seven all die and leave no children. Eventually, the woman also dies. At the resurrection, then, whose wife will the woman be? For all seven had her as their wife.” Jesus said to them, “The sons of this age marry and are given in marriage, but those who happen to be worthy of that age and the resurrection of the dead neither marry nor are given in marriage. For neither are they able to die, for they are like angels² and children of God, being children of the resurrection. But even Moses showed that the dead are raised at the bush, as he calls the Lord, ‘the God of Abraham, the God of Isaac, and the God of Jacob.’³ God is not God of the dead but of the living, for to him all are alive.” In response some of the scribes said, “Teacher, you spoke well.” Indeed, they were no longer daring to question him further.

He said to them, “Why do they say that the anointed one⁴ is the son of David? For David himself says in the book of Psalms, ‘The Lord says to my Lord, sit at my right hand until I set your enemies as a stool for your feet.’⁵ David thus calls him Lord, so how is he his son?” As all the people listened, he said to {his} disciples, “Beware of the scribes who like to walk around in long robes⁶ and love greetings in the markets and chief seats in the synagogues and places of honor at dinners⁷, who devour the homes of the widows and pray for a long time as a pretense. They will receive far more condemnation.”

Looking up, he saw the wealthy throwing their gifts into the treasury. And he saw a poor widow throwing in two mites, and he said, “Truly I tell you, this poor widow threw in more than all the others. For they were all throwing in gifts out of their abundance, but she out of her need threw in all the livelihood she had.”

When some were talking about the temple, saying that it had been adorned with fine stones and gifts, he said, “These things that you look on—days will come in which there will not be left a stone upon a stone that will not be destroyed.” They questioned him, saying, “Teacher, when then will these things be, and what sign will there be that these things are about to happen?” He said, “Take care that you are not deceived, for many will come in my name, saying, ‘I am he,’ and ‘The time is near.’ Do not go after them. Whenever you hear of

¹ Others translate this as *give tribute*, but the tribute is in the sense of a payment, not that of honoring someone

² The word for *like angels* transliterated is *isangelos*, i.e. iso-angel, where the prefix “iso” means equal

³ Exodus 3:6

⁴ Transliterated, anointed one is *christos*

⁵ Psalm 110:1

⁶ Transliterated, this word is essentially *stoles*

⁷ i.e. the last meal of the day

wars and disorder, do to be frightened. For it is necessary that these things come first, but the end will not be immediate.”

After this, he was telling them, “Nation will rise against nation and kingdom against kingdom. There will be both great earthquakes and famines and pestilences in various places, and there will be both fearful sights and great signs from heaven. But before all of this, they will lay their hands on you and pursue you, handing you over to the synagogues and prisons, bringing you before kings and governors on account of my name. It will come to you to give testimony. Therefore, put it in your hearts to not practice beforehand how to answer. For I will give you a mouth and wisdom which none of your adversaries will be able to oppose or speak against. You will be handed over even by parents, siblings, and other relatives and friends. They will put some of you to death, and you will be hated by all on account of my name. But not even a hair on your head will perish. By your endurance, you will gain your souls.

“And when you see Jerusalem encircled by armies, then know that her desolation has come near. At that time, let those in Judea flee to the mountains, let those in the city depart, and let those in the country not enter it, for these are days of punishment in fulfillment of all that has been written. Alas, for those who are pregnant and for those who are nursing mothers in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled¹.

“There will be signs in the sun, moon, and stars, and upon the earth distress of nations in a quandary at the roar of the sea and waves, people fainting from fear and apprehension of what is coming on the world, for the powers of heaven will be shaken. Then, they will see the son of man coming on a cloud with power and great glory. When these things begin to happen, look up and raise your heads, for your redemption draws near.”

And he told them a parable, “See the fig tree and all the trees. When they sprout leaves, you see for yourselves and know that summer is already near. So too when you see these things happening you will know that the kingdom of God is near. Truly I tell you, this generation will surely not pass away until everything happens. Heaven and earth will pass away, but my words will not ever pass away.

“Watch yourselves, lest your hearts be weighed down with carousing, drunkenness, and the cares of this life and that day come upon you unexpectedly like a trap. For it will come upon everyone dwelling on the face of all the earth. Keep watch at all times, praying that you may prevail in escaping all these things about to happen and in standing before the son of man.”

He was teaching in the temple by day, and at night he would go out and lodge on the mountain called Olivet. All the people came to him early in the morning at the temple to listen to him.

The festival of unleavened bread, called Passover, was approaching. The chief priests and the scribes were seeking how they might put him to death, for they feared the people. And Satan² entered into Judas, called Iscariot, who was one of the twelve. He went out and spoke with the chief priests and officers about how he might betray Jesus to them.

¹ That is, *complete or ended*

² The word is uncapitalized and means *the accuser*

They were glad and agreed to give him money¹. He agreed and was seeking an opportunity to betray him to them without a crowd.

The day of unleavened bread came on which it was necessary for the Passover lamb to be sacrificed. Jesus sent out Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.” They said to him, “Where do you want us to prepare it?” He told them, “Look, when you enter the city, a man carrying a pitcher of water will meet you. Follow him into the house he enters and 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?”’ He will show you a large, furnished upper room—prepare it there.” After departing, they found it just as he had told them, and they prepared the Passover.

When the time came, Jesus sat down to eat, and the apostles with him. He said to them, “With desire I have longed to eat this Passover with you before my suffering. For I tell you I will surely not eat it again until it is fulfilled in the kingdom of God.” After taking the cup and giving thanks², he said, “Take this and divide it among yourselves. For I tell you, I will surely not drink from the fruit of the vine from now until the kingdom of God comes.” And after taking the bread and giving thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” After eating, he likewise took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you. But look, the hand of my betrayer is with *me* on the table. For the son of man goes as it has been ordained, but woe to that man who betrays him!” At this they began to discuss among themselves which one of them it might be who was about to do this.

A dispute then came up among them about which of them was thought to be the greatest. He said to them, “The kings of the nations rule over them, and those exercising authority over them are called their benefactors. But it is not so with you. Instead, let the greatest among you be like the youngest, and the leader like the servant. For who is greater, the one who sits at the table or the one who serves? Is it not the one sitting at the table? But I am among you as one who serves. And you are ones who have stayed with *me* in my trials. I appoint to you a kingdom just as my Father appointed to me, so that you may eat and drink at my table in my kingdom. You will sit on thrones, judging³ the twelve tribes of Israel.

“Simon, Simon, look, Satan wanted to sift you⁴ like grain. But I begged⁵ for you that your faith may not fail. And when you have turned back, strengthen your brothers.” Peter said to him, “Lord, I am ready to go with you into both prison and death.” And Jesus said, “I tell you, Peter, the rooster will not crow today⁶ until you deny knowing me three times.” He also said to them, “When I sent you out without a purse, bag, or sandals, did anyone lack anything?” They said, “Not one.” And he told them, “But now let one who has a purse take it, and, similarly, a bag. Let one who doesn’t have one sell his cloak and buy a sword. For I tell you that it is necessary for this which has been written to be fulfilled in *me*, ‘And he was numbered with the transgressors^{7,8} For also the things about *me* have an end.’” They said, “Lord, look, here are two swords.” And he told them, “That is enough.”

¹ That is, *silver coins*

² The verb transliterated is *eucharisteō*, from which comes *Eucharist*

³ Or, *condemning*

⁴ This is a plural you – the others in this quotation are singular

⁵ Or *prayed*

⁶ The rooster of course crows in the morning. Jewish days begin at sunset, thus making this the same day.

⁷ Not necessarily sinners so much as law breakers

⁸ Isaiah 53:12

After going out, he went to the Mount of Olives as was his custom, and the disciples followed him. When he reached the place, he said to them, “Pray that you may not enter into temptation.” Then, he withdrew from them by about a stone’s throw and knelt down. He was praying, saying, “Father, if you are willing, take this cup away from me. But rather, let not my will be done but yours.” {And an angel from heaven appeared to him, strengthening him. Being in agony, he was praying more earnestly. His sweat became like great drops of blood, falling to the ground.} After rising from prayer and going to the disciples, he found them sleeping from sorrow. He said to them, “Why are you sleeping? Get up and pray so that you may not enter into temptation.”

While he was still talking, a crowd came. The one named Judas, one of the twelve, was leading them, and he approached Jesus to kiss him. But Jesus said to him, “Judas, are you betraying the son of man with a kiss?” Having seen what was going to happen, those around him said, “Lord, should we strike with the sword?” One of them struck the chief priest’s servant and cut off his right ear. In response Jesus said, “No more of this!”¹ And he touched his ear and healed him. Jesus said to the chief priests, officers of the temple guard, and elders who had come for him, “Have you come with swords and clubs as for a robber?² When I was with you at the temple each day, you did not put your hands on me, but this is your hour and the power of darkness.”

Then, they seized him and led him away, taking him into the high priest’s house. Peter followed from a distance. After they had lit a fire in the middle of the courtyard and sat down together, Peter sat among them. Having seen him sitting by the fire, a female servant looked intently at him and said, “This man was also with him.” But he denied it, saying, “I do not know him, woman.” After a little while another who had seen him said, “You are also one of them.” But Peter said, “Man, I am not.” After about an hour, another confidently said, “Definitely this man was also with him, for he too is a Galilean.” But Peter said, “Man, I do not know what you are talking about!” Right after he said this, the rooster crowed, and the Lord turned around and looked at Peter. Peter remembered what the Lord had told him, that “Before the rooster crows today, you will deny me three times.” And he went outside and wept bitterly.

The men holding Jesus were mocking and beating him. They blindfolded him and were questioning him, saying, “Prophecy, who is the one who struck you?” Blaspheming further, they were saying many other things to him.

When it became day, the council of elders of the people was convened, both chief priests and scribes. They brought him to their council, saying, “If you are the anointed one³, tell us.” He said to them, “If I tell you, you will not believe it. And if I ask you, you will not answer. But from now on the son of man will be sitting at the right hand of the power of God.” They all said, “Are you thus the son of God?” He said to them, “You say that I am.” They then said, “What more evidence do we need? For we ourselves heard it from his mouth.”

The entire group got up and brought him to Pilate. They began to accuse him, saying, “We found this man perverting our nation and forbidding payment of taxes to Caesar and saying that he himself is Christ⁴, a king.” Pilate asked him, saying, “Are you the king of the Jews?” In response, he said to him, “You say it.” Pilate told the chief priests and the crowd, “I find no fault in this man.” But they were insisting all the more strongly,

¹ Literally, “Allow you (plural) thus far”

² Some translations differ oddly here

³ The word transliterated is *christos* but means *anointed one*, translated as such later in the chapter

⁴ This is not capitalized in Greek and is simply the word in the previous footnote

saying, “He stirs up the people, teaching throughout all Judea, starting from Galilee up to here.”

After hearing this, Pilate asked if the man is a Galilean. Having learned that he was from Herod’s jurisdiction, he sent him over to Herod, who was also in Jerusalem in those days. When Herod saw Jesus, he was very glad—he had wanted to see him for a long time because he had heard about him and was hoping to see him perform some sign. He was questioning him extensively¹, but Jesus did not answer him anything. The chief priests and the scribes stood there, accusing him vehemently. Herod with his soldiers treated him with contempt and mocked him. Clothing him in a fine robe, they sent him back to Pilate. And both Herod and Pilate became friends with each other on that day, for previously they were enemies.

Pilate called together the chief priests, the rulers, and the people and told them, “You brought me this man for perverting the people and look, after examining him before you I found no fault in him of which you have accused him. Neither did Herod, for he sent him back to us. Behold, nothing he has done is worthy of death. Therefore, after disciplining him, I will let him go.” Simultaneously they cried out, “Away with this man, and release to us Barabbas!” He had been thrown in prison for starting an uprising in the city and for murder. Again Pilate addressed them, wishing to release Jesus. But they kept exclaiming, saying, “Crucify, crucify him!” A third time he said to them, “Why, what evil has this man done? I found no fault in him deserving of death. Therefore, I will discipline and release him.” But they pressed on, calling out in a great voice that he be crucified, and their voices were overpowering². So Pilate decided to grant their request—he released the one they were asking for, who had been thrown into prison for insurrection and murder, and he gave up Jesus to their will.

As they led him away, they took hold of one Simon from Cyrene³, coming from the country⁴, and set the cross upon him for him to carry behind Jesus. A large group of people followed him, including women who were lamenting and mourning him. Jesus turned around to them and said, “**Daughters of Jerusalem, do not weep for me. Instead, weep for yourselves and your children, for, look, days are coming when you will say, ‘Blessed are the barren and the wombs that never gave birth and the breasts that never fed.’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things when the tree is green, what will happen when it is dry?**”

Two other criminals were also going with him to be put to death. When they came to the place called the Skull, there they crucified him and the criminals, one on his right and one on his left. Jesus was saying, “**Father, forgive them, for they do not know what they are doing.**” And they cast lots to divide his clothes. The people stood, watching. The rulers were also sneering at him, saying, “He saved others, let him save himself if this is the anointed one of God, the chosen one!” Even the soldiers approached and mocked him, bringing him wine vinegar and saying, “If you are the king of the Jews, save yourself!” There was also an inscription over him reading, “This is the king of the Jews.”

One of the criminals who hung there blasphemed him, saying, “Surely you are not the anointed one? Save yourself and us!” The other responded and rebuked him, saying, “Do you not fear God, given that you are under the same sentence? We are actually condemned justly, for we are receiving what is worthy for what we did. This man, on the other hand,

¹ Literally, *in many words*

² This is a verb, not an adjective

³ A Greek colony in modern day Libya

⁴ As in *the countryside* or *a rural place*

did nothing wrong.” He added, “Jesus, remember me when you enter your kingdom.” Jesus said to him, “Truly I tell you, you will be with *me* today in paradise.”

It was already about the sixth hour. Darkness came over the whole earth until the ninth hour as the sun was eclipsed, and the veil of the temple was torn down the middle. Jesus cried out loudly and said, “Father, into your hands I commit my spirit!” After saying this, he breathed his last. Seeing what had happened, the centurion glorified God, saying, “Truly this man was righteous.” When all the crowd that had gathered at that sight saw what happened, they went back, beating their chests. All those who knew him and the women who had followed him from Galilee stood at a distance, watching these things.

Then, behold, there was a man named Joseph, who was a member of the council and a good and just¹ man—he was not one who had consented to their counsel or doing. He was from Arimathea, a city of the Jews, and was awaiting the kingdom of God. This man went to Pilate and asked for the body of Jesus, and after taking it down, he wrapped it in linen and placed him in a tomb hewn in stone in which no one had yet been laid. It was Preparation Day, and Sabbath was beginning. The women who came with Jesus from Galilee followed. They looked upon the tomb and how his body was placed, and after returning, they prepared spices and ointments. On the Sabbath they rested according to the commandment.

On the first day of the week, very early in the morning, they went to the tomb, bringing the spices they had prepared. They found the stone having been rolled away from the tomb, and when they entered, they did not find the body of the Lord Jesus. It happened while they were perplexed about this that, behold, two men stood by them in shining² clothes. At this, they became afraid and bowed their faces to the earth. But the men said to them, “Why do you look for the living among the dead? He is not here but has risen. Remember what he told you while still in Galilee, saying, ‘It is necessary that the son of man be betrayed into the hands of sinful men, be crucified, and rise on the third day.’” And they remembered his words.

After returning from the tomb, they reported all these things to the Eleven and all the rest. It was Mary Magdalene, Joanna, Mary the mother of James, and the rest with them who reported it. They were telling these things to the apostles, but everything seemed like nonsense to them, and they didn’t believe them. Peter got up and ran to the tomb. After looking in, he saw only the linen cloth, and he departed, marveling to himself about what happened.

Behold, two of them on the same day were going into a village sixty stadia³ away from Jerusalem, called Emmaus. They were discussing with each other about all these things that had happened. As they conversed and disputed, Jesus himself approached and walked with them, but their eyes were kept from recognizing him. He said to them, “What are these words you are exchanging with each other as you walk?” They stood there sadly. In response, one of them, named Cleopas, said to him, “Are you the only one visiting Jerusalem who does not know the things that have happened in it in these days?” He said to them, “What things?” They told him, “The things about Jesus of Nazareth, a man who was a prophet strong in deed and word before God and all the people. Our chief priests and rulers handed him over for a death sentence and crucified him. We were hoping that he was the one who would redeem⁴ Israel. But even beyond all these things, it is the third day from

¹ Or *righteous*

² The word likely comes from that for star

³ Just over 11 km or about 6.89 mi

⁴ The word has a connotation of paying a ransom

when they happened, and some women from our group astonished us. They went to the tomb early in the morning and did not find his body, and they came back saying they had seen a vision of angels who said that he is alive. Some of those with us went to the tomb and found it just as the women said, and they did not see him.” And Jesus said to them, “Oh foolish ones, slow in heart to believe everything the prophets said. Was it not necessary for the anointed one to suffer these things and enter his glory?” Then, starting from Moses and all the prophets, he explained all the writings about himself.

As they drew near to the village to which they were going, he acted as though he was going on farther. They were urging him, saying, “Stay with us, for it is evening, and the day has already declined.” And he went in to stay with them. As he sat with them at the table, he took the bread, blessed it, broke it, and gave it to them, and their eyes were opened and recognized him. And he disappeared¹ from them. They said to each other, “Were not our hearts burning {within us} while he spoke with us on the road and while he explained the scriptures to us?”

They rose that same hour and returned to Jerusalem. They found the Eleven and those with them gathered together, saying, “The Lord has truly risen, and he appeared to Simon.” They shared everything that happened on the road and how they recognized him at the breaking of the bread. While they were saying these things, he stood in their midst and said to them, “Peace to you.” They were terrified and filled with fear, thinking they were seeing a spirit. He said to them, “Why are you troubled? Why do such thoughts come up in your hearts? See my hands and my feet that it is I myself. Touch me and see, for a spirit does not have flesh or blood even as you see that I do.” Having said this, he showed them his hands and feet. As they still did not believe from joy and were amazed, he said to them, “Do you have anything to eat here?” And they gave him a piece of broiled fish. He took it and ate it before them.

He also said to them, “These words of mine are those which I spoke to you while still with you, that it is necessary for everything that has been written about me in the law of Moses, the prophets, and the psalms to be fulfilled.” Then, he opened their minds to understand the scriptures. He told them, “Thus it has been written that the anointed one would suffer and rise from the dead on the third day, and that repentance for forgiveness of sins be proclaimed to all the nations, starting from Jerusalem. You are witnesses of these things. I am sending the promise of my Father upon you. And you must stay in the city until you are clothed with power from on high.”

He led them out until Bethany, where he raised his hands and blessed them. As he blessed them, he separated from them and was brought up into heaven. They worshiped him and returned to Jerusalem with great joy. And they were continually in the temple, praising God.

¹ Literally, *became invisible*

Romans

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

Table of Contents

CHAPTER 1	73
INTRODUCTION	73
DESIRE TO VISIT ROME	73
SIN IN THE WORLD	73
CHAPTER 2	74
GOD’S JUDGMENT	74
KEEPING THE LAW	74
CHAPTER 3	75
RIGHTEOUSNESS AND JUSTICE	75
CHAPTER 4	76
ABRAHAM’S FAITH	76
CHAPTER 5	76
RECONCILED TO GOD	76
DEATH THROUGH ADAM, LIFE THROUGH JESUS	77
CHAPTER 6	77
DEAD TO SIN, ALIVE TO GOD	77
SLAVES TO RIGHTEOUSNESS	77
CHAPTER 7	78
FREED FROM THE LAW	78
SIN AND THE LAW	78
CHAPTER 8	79
LIFE IN THE SPIRIT	79
SUFFERING, FUTURE GLORY, AND INTERCESSION	79
GOD’S LOVE	79
CHAPTER 9	80
DESCENDANTS OF ABRAHAM	80
GOD’S SOVEREIGNTY	80
SALVATION BY FAITH	81
CHAPTER 10	81
CHAPTER 11	82
ISRAEL’S REMNANT	82
GRAFTED IN BY GOD	82
MERCY GIVEN TO ALL	82
CHAPTER 12	83
LIVING SACRIFICE	83
GIFTS GIVEN BY GRACE	83
LIVING IN LOVE	83
CHAPTER 13	84
OBEY THE AUTHORITIES	84

LOVE FULFILLS THE LAW	84
CHAPTER 14	84
ACCEPTING OTHERS.....	84
BUILDING EACH OTHER UP	84
CHAPTER 15	85
PAUL’S MINISTRY	85
PLAN TO VISIT ROME	85
PRAYER REQUESTS.....	86
CHAPTER 16	86
PEOPLE TO GREET.....	86
PEOPLE TO AVOID	86
GREETINGS SENT.....	86
CONCLUSION	87

Paul, a servant of Christ Jesus, a chosen apostle set apart for the good news of God, which he promised by his prophets in the holy scriptures regarding his son, who came from the line of David according to the flesh and was declared the son of God in power according to the Spirit of holiness by resurrection from the dead. He is Jesus Christ our Lord, through whom we received grace and a commission to bring for his name an obedience of faith among all the nations, among whom you also are called to belong to Jesus Christ. To all the beloved of God in Rome, called to be holy, grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ regarding all of you because your faith is proclaimed throughout the whole world. For God is my witness, whom I serve with my spirit in the good news of his son, that incessantly I remember you always in my prayers, asking that I may now in some way travel to you successfully by God's will. I long to see you so that I might share some spiritual gift with you to strengthen you, that is, to be comforted together among you by our shared faith. But I do not wish you to be ignorant, brothers and sisters, that I set out many times to come to you and was hindered until now so that I might have some fruit among you too, just as I have also had among the other nations¹. Both to the Greeks and the barbarians² I am bound, both to the wise and the foolish. Thus, I am ready to share the good news also to you who are in Rome.

For I am not ashamed of the good news, for it is the power of God for the salvation of all who believe, both to the Jews first and to the Greeks³. For the justice⁴ of God is revealed in it from faith for faith, just as it has been written, "The just⁵ will live by faith."⁶

For the wrath of God is revealed from heaven against all the ungodliness and injustice of people who suppress the truth with injustice because what is known about God is manifest among them. God made it apparent to them. For from the creation of the world, his invisible qualities have been distinctly seen, perceived by his works⁷, both his eternal power and divinity, such that they are without excuse because, knowing God, they did not glorify him as God nor give thanks, but became futile in their reasoning, and their foolish hearts were darkened. Professing to be wise, they became foolish⁸ and exchanged the glory of the immortal God for images resembling mortal man, birds, quadrupeds⁹, and reptiles. Therefore, God gave them over to the desires of their hearts and impurity, to the dishonoring of their bodies among themselves. They exchanged the truth of God for a falsehood and worshiped and served the creation rather than the creator, who is blessed to the ages. Amen¹⁰. Because of this, God gave them over to dishonorable passions, for their women exchanged natural relations¹¹ for those against nature. Similarly, the men also set aside the natural relation with women and were lit up by their longing for each other, males with males, committing shameful acts, and receiving in themselves the necessary recompense for their delusion. Just as they did not think fit to have knowledge of God, God

¹ The word often translated as *Gentiles* more simply means *nations*

² This is a transliteration of a word essentially meaning *non-Greeks*

³ Can refer more generally to non-Jews

⁴ The word for *justice* also means *righteousness*

⁵ Or *righteous*

⁶ Habakkuk 2:4

⁷ As in *things made/done*

⁸ From the root of this verb comes the English word *moron*

⁹ Literally, *four-footed ones*

¹⁰ Transliteration of word meaning *surely* or *so be it*, taken from Hebrew

¹¹ Literally, *the natural use*

gave them over to a disreputable mind to do unbecoming things. They were filled with all wrongdoing, depravity, greed, and evil. They are full of envy, murder, quarreling, deceit, and bad character. They are whisperers¹, slanderers, haters of God, maltreaters, proud, boasters, discoverers of evil, disobedient to their parents, foolish, promise breakers, unloving², and unmerciful. They know the decree of God that those who do things like this are worthy of death, yet they not only do them but also approve of those who do them.

Therefore, you have no excuse, you who judge. For in that for which you judge one another, you condemn³ yourself, for you who judge do the same things. We know that the judgment of God on those who do such things is according to truth. Do you who judge those who do such things yet do the same suppose that you will escape the judgment of God? Or do you disdain the riches of his kindness, tolerance, and patience, not knowing that the goodness of God leads you to repentance? According to your hard and unrepentant heart, you are storing up wrath for yourself on the day of wrath and revelation of God's righteous judgment, which he will give to each according to their works—eternal life to those who by constancy in good work seek glory, honor, and immortality; and wrath and indignation to those who are self-seeking and do not believe the truth but are persuaded by wrongdoing. Tribulation and distress will come upon everyone who does evil, first the Jew, and then the Greek. But there will be glory, honor, and peace for all who do good, first for the Jew, and then for the Greek. For there is no favoritism with God.

For all who sinned without the law will also be destroyed without the law, and all who sinned with the law will be condemned by the law. For it is not the hearers of the law who are right with God; rather, the doers of the law will be justified. For when nations not having the law naturally do the things of the law, they, though not having the law, are a law unto themselves. They show that the work of the law is written in their hearts, their conscience bearing witness and the thoughts between one another accusing or also defending them on the day God judges the secrets of mankind by Christ Jesus according to my good news.

If you call yourself a Jew and depend on the law, boast in God, know his will, and approve of what is superior because you are instructed by the law and are persuaded that you yourselves are a guide for the blind, a light to those in darkness, an instructor of the foolish, a teacher of the children⁴, having in the law the form of knowledge and truth—you who thus teach others, do you not teach yourself? You preaching not to steal, do you steal? You saying not to commit adultery, do you commit adultery? You abhorring idols, do you rob temples? You who boast in the law dishonor God by breaking the law. For “the name of God is blasphemed among the nations because of you,”⁵ just as it has been written.

For on the one hand circumcision benefits you if you keep the law, but if on the other hand you break the law, your circumcision has been undone⁶. Therefore, if one uncircumcised keeps the decrees of the law, will not this person's uncircumcision be counted as circumcision? And the physically uncircumcised who fulfills the law will judge you who have the writing and circumcision but break the law. For one is not a Jew by outward appearance nor is circumcision external in the flesh, but one is inwardly a Jew,

¹ In the sense of criticizing others

² The word means an absence of the love *στοργή*, *storgē*, which usually referred to that shared between parents and their children. As such, it can be taken to mean something like *heartless*.

³ Literally, *judge against*

⁴ Or *the immature* more generally

⁵ See Isaiah 52:5; Ezekiel 36:20, 22

⁶ Literally, *has become uncircumcised*

and circumcision is of the heart by the Spirit, not by a writing. This person's praise is not from people but from God.

Therefore, what is the Jew's advantage, and what benefit is there to circumcision? There is much in every way. First is that they were entrusted with the utterances of God. What then? If some did not believe, their unbelief will not nullify the faithfulness of God, correct? May it not be! Rather, let God be true and every human a liar, just as it has been written, "That you may be justified in your words and victorious when you are judged."¹ But if our unrighteousness shows God's righteousness, what shall we say? That God is unjust in bringing wrath? I speak in human terms. May it not be! Otherwise, how could God judge the world? But if the truth of God abounded in my lie to his glory, why am I still judged as a sinner? Is it not just as we are vilified and some report us as saying that, "We should do evil so that good may come"? Their condemnation is just.

What then? Are we better than others? Not at all. For we already established that everyone, both Jew and Greek, are under sin, just as it has been written,

"There is no one righteous, not even one. There is no one who understands; there is no one who seeks out God. All have turned away, together they have become worthless. There is no one who does good, not even one."²

"Their throats are open graves; with their tongues they deceive."³

"The venom of asps⁴ is under their lips."⁵

"Their mouths are full of curses and bitterness."⁶

"Their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace they have not known."⁷

"There is no fear of God before their eyes."⁸

And we know that everything the law says, it says to those under the law so that every mouth may be silenced and the whole world fall under God's sentence. Therefore, no human will be justified before him by works of the law, for through the law comes knowledge of sin.

And now⁹ separately from the law, God's justice has been made apparent, being evidenced by the law and the prophets. The justice of God through faith in Jesus Christ is for all who believe. There is no variation because all have sinned and fall short of the glory of God. All are made right freely¹⁰ by his grace through the redemption¹¹ that is in Christ Jesus, whom God set forth as a propitiation through faith in his blood to show his justice on account of the remission of sins committed previously in the tolerance of God, to show his justice in the present time, that he be just and the justifier of those who have faith in Jesus. Where, then, is boasting? It has been excluded. Through what law? That of deeds? No, through the law of faith. For we reckon a person is justified by faith without works of the law. Or is he God only of the Jews? Is he not also God of the nations? Yes, indeed, of the nations too, given that there is only one God who will justify the circumcised by faith and

¹ Psalm 51:4

² Psalm 14:1-3, 53:1-3; Ecclesiastes 7:20

³ Psalm 5:9

⁴ A venomous snake. The word likely originated referring to the Egyptian cobra.

⁵ Psalm 140:3

⁶ Psalm 10:7 (Septuagint)

⁷ Isaiah 59:7-8

⁸ Psalm 36:1

⁹ Emphatic form

¹⁰ The word has the connotation of giving a gift

¹¹ Traditionally, in the sense of paying a ransom

the uncircumcised through the same faith. Do we make the law useless by this faith, then? Certainly not! Rather, we uphold the law.

What then shall we say our forefather Abraham found according to the flesh? For if Abraham was justified by deeds, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was credited to him as righteousness.”¹ Wages are not accorded to workers as a gift but instead as their due, and to those who do not work but trust in the one who justifies the ungodly, their faith is credited to them as righteousness. This is just as David also says about the joy of those to whom God accords righteousness without works: “Blessed² are those whose lawless acts are forgiven and whose sins are covered. Blessed are those whose sin the Lord will not count against them.”³ Is this blessedness upon the circumcised, then, or is it also upon the uncircumcised? For we say Abraham’s faith was credited to him as righteousness. How then was it credited? Was it when he was circumcised or uncircumcised? It was not when he was circumcised but uncircumcised. He received the sign of circumcision, a seal of the righteousness of the faith he had while uncircumcised, that he be father of all who believe while uncircumcised, for it to be credited to them as righteousness, and father of the circumcised not by circumcision alone, but by walking in the steps of our father Abraham’s faith before he was circumcised.

For it was not through the law that the promise came to Abraham or to his descendants that they would be heirs of the world but through the righteousness of faith. If those of the law are heirs, faith is made empty and the promise void. For the law brings wrath, but where there is no law, there is no transgression. Thus, it is by faith so that it be by grace that the promise is guaranteed to all his descendants, not only to those of the law, but also to those with Abraham’s faith. He is the father of us all, just as it has been written, “I have made you father of all nations,”⁴ in the presence of God, whom he believed, who gives life to the dead and calls things into being that previously were not. Hoping against hope, he believed and became father of all nations as it had been said, “Thus will your offspring be.”⁵ He did not become weak in faith when he observed his body was just about dead, being nearly a hundred years old, and Sarah’s womb was lifeless. He did not waver from the promise of God by faithlessness but increased in faith, having given glory to God and having been convinced that he was also able to do what he had promised. Consequently, it was credited to him as righteousness. But it was not written, “It was credited to him” on account of him alone, but also on account of us, to whom it is about to be credited, to those who believe in the one who raised Jesus our Lord from the dead, who was handed over because of our transgressions and raised for our justification.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we also have gained admission {by faith} into this grace in which we stand, and we boast in the hope of the glory of God. And not only this, but we also boast in our troubles⁶, knowing that tribulation produces endurance; and endurance, character; and character, hope. Hope does not put us to shame because the love of God has been poured out into our hearts through the Holy Spirit, who was given to us. For Christ, while we were still weak, at the right time died for the ungodly. One will rarely die for a

¹ Genesis 15:6

² Both the Hebrew and the Greek word mean *happy*

³ Psalm 32:1-2

⁴ Genesis 17:5

⁵ Genesis 15:5

⁶ Literally, *pressures*

righteous person. For a good person, though, someone would possibly die. But God demonstrates his love for us in that while we were still sinners, Christ died for us. Therefore, having now been justified in his blood, by much more we will be saved through him from wrath. For if while we were enemies we were reconciled to God through the death of his son, by much more, having been reconciled, will we be saved by his life. Not only this, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

For this reason, just as sin entered into the world through one man and death entered through sin, so too death passed to all people because all sinned. For before the law, sin was in the world, but without the law, sin is not taken into account, but death ruled from Adam to Moses even over those who did not sin in the same way as the transgression of Adam, who was an example of the one to come. But so too is the gift not like the trespass. For if the many died by the trespass of the one, how much more did the grace of God and the gift of grace, given by the one man Jesus Christ, abound to the many. The gift is not like result of the one's sin. For on the one hand, judgment followed the one sin and brought condemnation. But on the other hand, the gift followed many sins and brought justification. For if by the one's sin, death reigned through him, how much more will those who have received the overabundance of grace and the gift of justice reign in life through the one Jesus Christ! Truly, then, just as one trespass brought all people into condemnation, so too has one righteous act brought all people into justification of life. For just as through the disobedience of one man, the many were made sinners, so too through the obedience of one man will the many be made righteous. And law entered so that the trespass might abound. But where sin abounded, grace abounded even more, so that just as sin reigned in death, so too might grace reign through righteousness bringing eternal life through Jesus Christ our Lord.

What then shall we say? That we should continue in sin so that grace might abound? May it not be! We died to sin; how can we still live in it? Or do you not know that all of us who have been baptized¹ into Christ Jesus have been baptized into his death? Therefore, we were buried with him by being baptized into his death, so that just as Christ was raised from the dead by the glory of the Father, so too might we walk in newness of life. For if we were united with him by the likeness of his death, we will also be united with him in resurrection. We know this—our old self was crucified with him so that the body of sin might be destroyed, that we would no longer serve² sin. For one who has died has been freed from sin. And if we died with Christ, we believe that we will also live with him, knowing that Christ, having been raised from the dead, will not die again³. Death no longer rules over him. For the death he died, he died to sin once and for all, but the life he lives, he lives to God. So too you should count yourselves as dead to sin but alive to God in Christ Jesus.

Therefore, do not let sin reign in your mortal bodies such that you obey⁴ its desires. Do not yield your limbs as weapons of injustice to sin either, but yield yourselves to God as people brought from death to life and your limbs as weapons of justice to God. For sin will not rule over you. For you are not under the law but under grace.

What then? Should we sin because we are not under the law but under grace? May it not be! Do you not know that when you yield yourselves as slaves for obedience you are

¹ More or less a transliteration of a verb *dip fully (in water)*

² Or *are enslaved to*

³ Literally, *dies no more*

⁴ Literally, *listen under, i.e. be subversive to*

slaves to the one you obey, whether of sin, which brings death, or of obedience, which brings righteousness? Thanks be to God that you who were slaves of sin have now obeyed from the heart the manner of instruction to which you were given. And having been freed from sin, you became slaves to righteousness. I speak in human terms on account of the weakness of your flesh. For just as you provided your limbs as slaves to uncleanness and to increasing lawlessness, so now provide your limbs as slaves to righteousness for sanctification. For when you were slaves to sin, you were free from righteousness. Accordingly, what fruit did you have then from the things of which you are now ashamed? For the result of those things is death. But now¹, having been freed from sin and enslaved to God, the fruit you have brings sanctification and results in eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Do you not know, brothers and sisters, for I am speaking to those who know the law, that the law rules over people as long as they live? For a married woman has been bound by law to her husband while he lives. But if the husband dies, she is released from the law concerning the husband. So then, while the husband lives, she will be called an adulteress if she goes to another man. But if her husband dies, she is freed from the law, and she will not be an adulteress when she goes to another man. So too, my brethren, you also were put to death to the law through the body of Christ so that you may belong to another, to him who was raised from the dead so that we may bear fruit for God. For when we were in the flesh, the passions of sin brought by the law were active in our limbs and bore fruit for death. But now², we have been freed from the law, having died to what held us down so that we serve in the newness of the Spirit and not in the oldness of the letter.

What then shall we say? The law is sin? May it not be! But if not for the law, I would not have known sin. For I would not have known covetousness but for the law saying, "You shall not covet." And sin, seizing the opportunity afforded by the commandment, caused in me all covetousness. For without the law, sin is dead. I was once living without the law, but when the commandment came, sin came alive, and I died. Thus, the commandment, devised to bring me life, brought death instead. For sin, seizing the opportunity afforded by the commandment, deceived me and used it to kill me. So too the law is holy, and the commandment is holy, just, and good. Therefore, did that which is good become death to me? May it not be! But sin, so that it might be shown as sin, effected death in me by what is good so that sin might become exceedingly sinful by the commandment.

For we know that the law is spiritual, but I am fleshly, having been sold under sin. I do not understand what I do. For I do what I do not wish to do, and what I hate, I do. And if I do what I don't wish to do, I recognize³ that the law is good. But now, I am no longer the one doing this; instead, it's sin dwelling in me. For I know that nothing good dwells in me, that is, in my flesh. For willing to do good is present in me, but doing good is not. For I do not do the good I want to do, but I do the bad that I don't want to do. And if I do what I do not wish, it is no longer I who do this but sin dwelling in me. Accordingly, I find the law in my wanting to do good that sin is present with me. For I delight in the law of God in my inner being, but I see another law in my limbs, which wars against the law of my mind and captures me in the law of sin that is in my limbs. I am a wretched man! Who will save me from this body of death? But thanks be to God by Jesus Christ our Lord. Truly, then, while I serve the law of God with my mind, I serve the law of sin with my flesh.

¹ Emphatic form

² Emphatic form

³ That is, *fully agree*

Accordingly, there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has freed you from the law of sin and death. For the weakness of the law was such that it was enfeebled by the flesh, but God sent his own son in the likeness of sinful flesh and, concerning sin, condemned sin in the flesh so that the judgment of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit. For those who live according to the flesh have in mind the things of the flesh, but those who live according to the Spirit have in mind the things of the Spirit. For the mind of the flesh is death, and the mind of the Spirit is life and peace. For the mind of the flesh is hostile to God since it does not submit to the law of God, for it cannot. And those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, this person is not of him. If Christ is in you, though your bodies are dead on account of sin, your spirits are alive on account of righteousness. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will make your mortal bodies alive also by his Spirit dwelling in you.

Accordingly, brothers and sisters, we are debtors not to the flesh to live according to the flesh. If you live according to the flesh, you are about to die, but if, by the Spirit, you kill the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive the spirit of bondage sending you back into fear. Instead, you received the spirit of adoption by which we cry, “Abba, Father.” The same Spirit testifies with our spirits that we are children of God. And if children, also heirs—heirs of God and co-heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

I reckon that the sufferings of the present time are not comparable to the glory that is about to be revealed in us. For creation’s earnest anticipation awaits the revealing of the children of God. For the creation was subjected to futility, not willingly but according to the one who subjected it in hope that the creation itself will also be freed from the bondage of mortality¹ into the liberty of the glory of the children of God. We know that all creation has been groaning and suffering together until now. Not only that, but also we ourselves, having the first-fruits of the Spirit, also groan amongst ourselves, awaiting adoption, the redemption of our bodies. For we were saved by hope. And hope which is seen is not hope. After all, who hopes for what is seen? And if we hope for what we do not see, we wait patiently. Likewise, the Spirit also helps our weakness. For we do not know the things for which we necessarily should pray, but the Spirit himself intercedes for us with unutterable groanings. He who searches our hearts knows what is in the Spirit’s mind because the Spirit intercedes for the holy ones according to God. And we know that in everything God works for good with those who love him, who are called according to his purpose. For those he foreknew, he also predetermined to be conformed to the image of his Son, that he would be the first-born among many siblings. And those he predetermined, he also called; and those he called, he also justified; and those he justified, he also glorified.

What then shall we say of these things? If God is for us, who is against us? He did not even spare his own son but delivered him for us all. How, then, will he not also freely give us all things with him? Who will accuse the chosen² people of God? God is the one who justifies. Who condemns? For Christ Jesus is the one who died and, moreover, has now been raised, and he is also at the right hand of God and intercedes for us. Who will separate us from the love of Christ? Will tribulation, distress, persecution, famine, nakedness, danger, or war? Just as it has been written, “For your sake we are put to death all day long; we

¹ Or *decay*

² Literally, *called out*

were counted as sheep for slaughter.”¹ But in all these things we are clearly victorious through he who loved us. For I have been persuaded that neither death, nor life, nor angels, nor rulers, nor present circumstances, nor coming circumstances, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God found in Christ Jesus our Lord.

I speak the truth in Christ; I am not lying. My conscience testifies with me in the Holy Spirit as to the great sadness and permanent sorrow in my heart. For I could wish² that I myself be cursed and separated from Christ for my brothers and sisters, my relatives according to the flesh. They are Israelites, of whom is the adoption, the glory, the covenants, the law giving, the worship, and the promises; of whom are the patriarchs; and from whom Christ is descended according to the flesh, who is God over all, blessed forever. Amen.

But it is not the case that the word of God has lost its effect. For not everyone from Israel is Israel. Neither is everyone a child of Abraham because they are his descendant, but, “By Isaac your offspring will be called.”³ This means that it is not the children of the flesh who are children of God. Instead, the children of the promise are counted as descendants. For this is the language of the promise, “At this time I will come, and Sarah will have a son.”⁴

Not only this, but also Rebekah conceived from one man, Isaac our father. Though the twins had not yet been born nor done anything good or evil, so that God’s purpose according to his selection might remain, not by deeds but by him who calls, it was said to her that “The elder will serve the younger,”⁵ just as it has been written, “Jacob I loved, but Esau I hated.”⁶

What then will we say? Is there injustice done by God? May it not be! For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”⁷ So it seems that it is not about one’s will or effort⁸ but God’s mercy. For the scripture says to Pharaoh, “For this very purpose I raised you up so that I might show my power in you and that my name might be declared throughout all the earth.”⁹ So then he has mercy on whom he wishes and hardens whom he wishes. You will say to me, then, “Why does he still find fault? For who can resist his will?” But, oh human, who are you to talk back to God? Will something molded say to its molder, “Why did you make me this way?” Or does not the potter have authority over clay from the same lump to make one a vessel for honor but the other for disgrace? And what if God, wishing to show wrath and make his power known, bore in much patience vessels of wrath that had been made for destruction so that he might also make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory? Even us, whom he called not only from the Jews but also from the nations. As he even says in Hosea, “I will call those who are not my people, ‘My people,’ and her who is not beloved, ‘Beloved,’”¹⁰ and, “It will be in the place that

¹ Psalm 44:22

² This is more accurately put as *was wishing* unless I am mistaken

³ Genesis 21:12

⁴ Genesis 18:10, 14

⁵ Genesis 25:23

⁶ Malachi 1:2, 3

⁷ Exodus 33:19

⁸ Literally, *running*

⁹ Exodus 9:16

¹⁰ Hosea 2:23

it was said to them, ‘You are not my people,’ that there they will be called, ‘Children of the living God.’”¹ And Isaiah cries out for Israel, “Though the number of the children of Israel be like the sand of the sea, only a remnant will be saved. For the Lord will carry out his word upon the earth swiftly and completely.”² And just as Isaiah has foretold, “If the Lord of armies³ had not left us descendants, we would have been like Sodom and likened to Gomorrah.”⁴

What then shall we say? That the nations who did not pursue righteousness obtained righteousness, righteousness that comes by faith. But Israel, pursuing a law of righteousness, did not attain that law. Why not? Because they did not pursue it by faith but as if it was by works. They were tripped up by the stumbling stone, just as it has been written, “Behold, I place in Zion a stumbling stone and a trap-rock, and whoever believes in him will not be shamed.”⁵

Brothers and sisters, the desire of my heart and my prayer to God for them is their salvation. For I testify for them that they have a zeal for God, but it is not according to knowledge. For in not knowing the righteousness of God and in seeking to set up their own, they did not submit to the righteousness of God. But Christ is the fulfillment of the law for righteousness to all who believe. For Moses writes regarding the righteousness of the law, “One who does these things will live by them.”⁶ But the righteousness of faith then says, “Don’t say in your heart, ‘Who will ascend to heaven?’”⁷—that is, to bring Christ down—“or, ‘Who will descend to the abyss?’”⁸—that is, to bring Christ up. No, what does it say? “The word is near you, in your mouth and in your heart”⁹—that is, the word of faith which we are heralding. Because if you confess with your mouth Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart, leading to righteousness, and confesses with the mouth, leading to salvation. For the scripture says, “All who believe in him will not be put to shame.”¹⁰ There is no difference between Jew and Greek—the same Lord is Lord of all, giving richly to all who call on him. For “all who call on the name of the Lord will be saved.”¹¹

How, then, would they call on him whom they have not believed? And how would they believe him of whom they have not heard? And how would they hear without someone preaching? And how would they preach without being sent? Just as it has been written, “How beautiful are the feet of those who announce the good news!”¹² But not all obeyed the good news. For Isaiah says, “Lord, who has believed our report?”¹³ So then faith comes from hearing, and hearing comes from the word of Christ. But I am asking: Have they really not heard? Indeed, they did, “Their voice went out to all the earth and their words to the ends

¹ Hosea 1:10

² Isaiah 10:22–23 (Septuagint)

³ This is a Hebrew word, *sabaōth*, used to describe God as leader of the Israelite army

⁴ Isaiah 1:9

⁵ See Isaiah 8:14; 28:16

⁶ Leviticus 18:5

⁷ See Deuteronomy 30:12

⁸ See Deuteronomy 30:13

⁹ Deuteronomy 30:14

¹⁰ Isaiah 28:16 (Septuagint)

¹¹ Joel 2:32

¹² Isaiah 52:7

¹³ Isaiah 53:1

of the world.”¹ But I ask: Did Israel really not know? Moses first says, “I will make you jealous of those who are not a nation; I will make you angry with a foolish nation.”² And Isaiah moves boldly and says, “I was found by those not seeking me; I became apparent to those not asking for me.”³ Regarding Israel, he says, “The entire day I stretched my hands out to a disobedient and gainsaying people.”⁴

I ask, then, did God reject his people? May it not be! For I too am an Israelite from the line of Abraham and tribe of Benjamin. God did not reject his people whom he foreknew. Or do you not know what the scripture says about Elijah, that he entreated God against Israel? “Lord, they killed your prophets and destroyed your altars. I alone remain, and they seek my life.”⁵ But what did God say to him in response? “I reserved for myself seven thousand who have not bowed their knees to Baal.”⁶ So too in the present time, then, there has been a remnant chosen by grace. And if by grace, it is no longer by works. Otherwise, grace would no longer be grace. What then? That which Israel sought, it did not attain, but the chosen did. The rest were hardened, just as it has been written, “God gave them a spirit of stupor, eyes that could not see and ears that could not hear, up to the present day.”⁷ David also says, “Let their table become a snare, a trap, a pitfall, and a recompense to them; let their eyes be darkened so that they cannot see and bend their backs forever.”⁸

I say, then, did they trip so that they might fall? May it not be! But by their error, salvation came to the nations to make them jealous. And if their error meant riches for the world and their loss meant riches for the nations, how much more will their fullness mean! I tell you nations: For as much as I am an apostle of the nations, I glorify my ministry if by it I will somehow make those who are my flesh jealous and save some of them. For if their rejection is the restoration of the world, what will their acceptance be if not life from the dead? And if the first fruits are holy, so is the lump⁹. And if the root is holy, so are the branches. If some of the branches were broken off but you, a wild olive shoot, were grafted in among them and became a co-participant in the nourishment of the olive tree’s root, do not boast against the branches. If you boast, note that you do not support the root, but the root supports you. Therefore, say, “Branches were broken off so that I might be grafted in.” That is fine. By their faithlessness, they were broken off, but you have stood by faith. Do not think highly of yourself, but be afraid. For if God did not spare the natural branches, neither will he spare you. See, then, the kindness and severity of God—severity to those who have fallen, but the kindness of God to you if you continue in his kindness. Otherwise, you too will be cut off. And they too, if they do not continue in faithlessness, will be grafted in. For God is able to graft them in again. After all, if you were cut out of what is a wild olive tree by nature and contrary to nature were grafted into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree!

I do not want you to be ignorant, brothers and sisters, as to the mystery of this so that you may not be wise according to yourselves, that hardness has come upon a part of

¹ Psalm 19:4

² Deuteronomy 32:21

³ Isaiah 65:1

⁴ Isaiah 65:2

⁵ 1 Kings 19:10, 14

⁶ 1 Kings 19:18

⁷ See Deuteronomy 29:4; Isaiah 29:10

⁸ Psalm 69:22–23

⁹ That is, *a mass of dough*

Israel until the full number of the nations has come in and in this way all Israel will be saved, just as it has been written, “The deliverer will come from Zion; he will turn away ungodliness from Jacob. And this will be my covenant with them when I take away their sins.”¹ As regards the good news, they are enemies on your account, but as regards election, they are beloved on account of their forefathers. For the gifts and calling of God are irrevocable². For just as you at one time did not believe³ God but now have received mercy due to their disbelief⁴, so too they now have been disbelieving for your mercy so that they might also be shown mercy. For God shut in everyone to disbelief so that he might show mercy on them all. Oh, the depth of the riches and the wisdom and the knowledge of God. How unsearchable his judgments and untraceable his ways! For, “Who has known the mind of the Lord? Or who has been his adviser?”⁵ Or, “Who has first given to him, that God should repay?”⁶ For from him, through him, and to him are all things. To him be the glory forever. Amen.

Therefore, I implore you, brothers and sisters, through God’s mercies, to yield your bodies as a living, holy sacrifice, well pleasing to God, which is your reasonable⁷ service. Do not conform to this age, but be transformed⁸ by the renewing of your minds for the discernment of what God’s will is, which is good, well pleasing, and perfect.

By the grace that has been given to me, I say to all those among you not to think of yourselves more highly than is necessary but to think with sober minds, each according to the measure of faith God apportioned them. For exactly as we have many limbs in one body and the limbs do not all have the same function, thus are we, the many, parts of one body in Christ, and every one limbs of each other. We have different gifts according to the grace given to us. If one’s gift is prophecy, let it be used according to the proportion of one’s faith; if serving, in the service; if teaching, in the teaching; if exhorting, in the exhortation; if giving, in generosity; if leading, in diligence; if showing mercy, in cheerfulness.

Let love⁹ be sincere. Abhor what is evil; stick to what is good. Be affectionate towards each other in love¹⁰, preferring to honor each other, not being idle in diligence, being fervent¹¹ in spirit, serving the Lord, rejoicing in hope, enduring in tribulation, continually praying, contributing to the needs of the holy ones, and pursuing hospitality. Bless those who persecute you; bless¹², and do not curse. Rejoice with those who rejoice; weep with those who weep. Mind the same thing toward each other. Do not be haughty, but associate with the lowly. Do not think yourselves wise. Repay no one evil for evil. Consider beforehand what is right before all people. If possible on your part, live peaceably with all people. Do not avenge yourselves, beloved, but give room for wrath, for it has been written, “Vengeance is mine, I will repay,”¹³ says the Lord. But, “If your enemies are hungry, feed

¹ Isaiah 59:20–21; 27:9 (Septuagint); Jeremiah 31:33–34

² Literally, *not to be repented of / regretted*

³ Or *obey*

⁴ Or *disobedience*

⁵ Isaiah 40:13

⁶ Job 41:11

⁷ Literally, *logical*

⁸ The verb is μεταμορφῶω, *metamorphoō*, i.e. *metamorphosed*

⁹ Agape love

¹⁰ Philadelphia (*philia*) love

¹¹ Literally, *boiling*

¹² More literally, *speak well of*

¹³ Deuteronomy 32:35

them. If they thirst, give them something to drink. For by doing this, you will heap coals of fire upon their heads.”¹ Do not be conquered by evil, but conquer evil with good.

Let every soul be obedient to higher authorities. For there is no authority except by God, and those that exist have been appointed by God. Therefore, one who opposes the authority has stood against the ordinance of God, and those who have stood against it will receive judgment. For rulers are not a terror to good behavior but to bad. And do you wish not to fear the authority? Do good, and you will have praise from the same. For the authority is a servant of God for your good. But if you do evil, be afraid since it does not bear the sword in vain. For it is a servant of God, an avenger for wrath on one who does evil. Therefore, it is necessary to be subject, not only on account of wrath, but also as a matter of conscience. Because of this, you also pay taxes. For they are ministers of God, attending to this very thing. Pay to all their dues—taxes to whom taxes are owed, revenue to whom revenue is owed, fear to whom fear is owed, and honor to whom honor is owed.

Owe nothing to anyone except to love each other, for one who loves another has fulfilled the law. For, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,”² and if there is any other commandment, are summed up in this command, “Love your neighbor as yourself.”³ Love does not effect evil on a neighbor. Therefore, the fulfillment of the law is love. Do this knowing the time, that it is already the hour for you to rise from your sleep, for now our salvation is nearer than when we first believed⁴. The night is far spent, and the day has drawn near. Therefore, let us put away the deeds of the darkness and put on the armor of light. Let us walk honorably as in the day, not with reveling and drunkenness, not with lewdness and licentiousness, not with contention and jealousy, but put on the Lord Jesus Christ and do not make provision for the desires of the flesh.

Receive those who are weak in faith, but not for disputing any opinions. One who believes may eat everything, but one who is weak eats only vegetables. Let the one who eats not disparage the one who does not, and let the one who does not eat not judge the one who does, for God received them. Who are you who judges another’s servant? Servants stand or fall by their own lord. And they will stand, for the Lord can make them stand. One regards one day as above another day, but another regards every day the same. Let everyone be fully convinced in their own minds. One who regards the day regards it to the Lord. And the one who eats eats to the Lord, for they give thanks to God. And the one who does not eat does not eat to the Lord and thus gives thanks to God. For none of us live to ourselves or die to ourselves. If we live, we live to the Lord. If we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. For this reason, Christ died and lived so that he might be Lord of both the dead and the living. And why do you judge your brother or sister? Or why do you despise your brother and sister? For we will all stand before the throne of God, for it has been written, “‘I live,’ says the Lord, ‘that every knee will bow to me and every tongue will confess to God.’”⁵ So, then, each of us will give an account of ourselves {to God}.

Therefore, let us judge each other no more. But instead, determine this, not to put an obstacle or snare before your brother or sister. And I know I have been persuaded by the Lord Jesus that nothing is unclean by itself. But to one thinking it to be unclean—to that person it is unclean. For if your brother or sister is distressed by food, you are no longer

¹ Proverbs 25:21-22

² Exodus 20:13-15, 17; Deuteronomy 5:17-19, 21

³ Leviticus 19:18

⁴ Technically it just says *when we believed*

⁵ Isaiah 45:23

walking according to love. Do not by your food destroy one for whom Christ died. Do not, then, let your good be vilified. For the kingdom of God is not eating and drinking but justice, peace, and joy in the Holy Spirit. For one who serves Christ in this way is well pleasing to God and acceptable to people. Thus, let us pursue the things of peace and the things that build up one another. For this reason, do not destroy the work of God by food. Everything is clean, but it is evil for one to create a stumbling block by eating. It is good not to eat meat, drink wine, or do anything by which your brother or sister stumbles. Keep the faith that you have between yourself and God. Blessed are those who do not judge themselves for what they deem to be right. But those who doubt are condemned if they eat, for it is not done out of faith, and everything not done from faith is sin.

We who are able ought to bear the infirmities of those who are unable and ought not to please ourselves. Let each of us please our neighbors for their good and edification. After all, even Christ did not please himself, but just as it has been written, “The reproaches of those who reproach you have fallen on me.”¹ Everything that was written before was written for our instruction so that we might have hope by endurance and the encouragement of the scripture. May the God of endurance and encouragement give you the same regard for each other according to Christ Jesus so that with one mouth you may unanimously glorify the God and Father of our Lord Jesus Christ.

Therefore, receive each other just as Christ also received you into the glory of God. I say Christ became a servant of the circumcision on behalf of the truth of God to confirm the promises given to our fathers and for the nations to glorify God for his mercy. This is just as it has been written, “Therefore, I will praise you among the nations, and I will sing to your name.”² Again, it says, “Be glad, nations, with his people.”³ And again, “Praise the Lord, all you nations, and let all peoples praise him.”⁴ And again, Isaiah says, “The root of Jesse will come and one who rises to rule the nations; in him the nations will hope.”⁵ May the God of hope fill you with all joy and peace in believing so that you may over abound in hope by the power of the Holy Spirit.

I myself also am persuaded about you, that you yourselves are full of goodness, being replete with all knowledge and able to caution each other. I wrote to you more boldly at parts to remind you according to the grace given to me by God, which made me a minister of Christ Jesus to the nations. I administer the good news of God as a priest⁶ so that the offering of the nations might be well received, having been sanctified by the Holy Spirit. Therefore, I have boasting in Christ Jesus as to the things of God. For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the nations, by word and deed, by the power of signs and wonders, and by the power of the Spirit {of God} so that I have fully proclaimed the good news of Christ from Jerusalem all around until Illyricum. I have strived to proclaim the good news where Christ was not named so that I might not build upon another’s foundation. Instead, just as it has been written, “Those who were not told about him will see, and those who have not heard will understand.”⁷ Consequently, I have also been hindered from coming to you many times. But

¹ Psalm 69:9

² 2 Samuel 22:50; Psalm 18:49

³ Deuteronomy 32:43

⁴ Psalm 117:1

⁵ Isaiah 11:10 (Septuagint)

⁶ The verb *administer* . . . as a *priest* comes from the word for temple, thus suggesting priestly duties rather than simply ministering

⁷ Isaiah 52:15 (Septuagint)

now I no longer have a place in these regions. Since I have had a great desire to come to you for many years, whenever I may go to Spain, I truly hope to visit you and be sent forth by you when I pass through after enjoying some time with you first¹. At the moment I am traveling to Jerusalem, ministering to the holy ones. For Macedonia and Achaia thought it good to make a contribution to the poor among the holy ones in Jerusalem. It seemed good, and they are indebted to them. For if the nations share in their spiritual things, they also should minister to them in the material² things. Therefore, after going there and sealing this fruit to them, I will pass through you to Spain. I know that when I come to you, I will come in the fullness of the blessing of Christ.

I also intreat you, {brothers and sisters,} by our Lord Jesus Christ and the love of the Holy Spirit, to join me in praying to God on my behalf so that I may be delivered from those in Judea who don't believe and that my ministry to Jerusalem may be well received by the holy ones. This will allow me to come to you in joy by the will of God and be refreshed with you. And may the God of peace be with all of you. Amen.

I commend to you our sister Phoebe, who is a minister of the church in Cenchrea, so that you may welcome her in the Lord in a manner worthy of the holy ones and provide her with anything she may need from you. For she has also helped many people, even me myself. Greet Prisca³ and Aquila⁴, my co-laborers in Christ Jesus, who have put down their own necks for my life and for whom not I alone am thankful but also all the churches of the nations. Greet also the church at their house. Greet my beloved Epenetus⁵, who is a first-fruit of Asia for Christ. Greet Mary, who has worked very hard for you. Greet Andronicus⁶ and Junia, my kinsfolk and fellow prisoners, who are remarkable among the apostles and were in Christ before me.

Greet Ampliatus, my beloved in the Lord. Greet Urbanus, our co-laborer in Christ, and Stachys⁷, my beloved. Greet Apelles, the esteemed⁸ in Christ. Greet those from the family of Aristobulus. Greet Herodion, my kinsman. Greet those from the family of Narcissus who are in the Lord. Greet Tryphena and Tryphosa, who have worked hard in the Lord. Greet Persis, the beloved, who worked very hard in the Lord. Greet Rufus, the chosen in the Lord, and his mother and mine. Greet Asyncritus⁹, Phlegon, Hermes, Patrobas, Hermas, and the holy ones with them. Greet Philologus and Julia, Nereus and his sister, and Olympas and all the holy ones with her. Greet each other with a holy kiss. All the churches of Christ greet you.

I also intreat you, brothers and sisters, to watch out for those who make divisions and snares contrary to the instruction that you learned. Avoid them, for people like that do not serve our Lord Christ but their own appetites, and by fair speech and praise, they deceive the hearts of the innocent. For your obedience has reached everyone. I rejoice over you, therefore, but I wish you to be wise as to good and innocent as to evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

¹ Literally, *when I pass through if I may first be filled of you in part*

² Literally, *fleshly*

³ *Priscilla* is the diminutive form of this name

⁴ Means *eagle* in Latin

⁵ Means *praised*

⁶ Means *man of victory*

⁷ Basically means *ear of corn*

⁸ The NIV has an odd translation here; regardless, this adjective can also mean *approved* or *tested*

⁹ Means *incomparable*

Timothy, my co-laborer, greets you, as do Lucius, Jason, and Sosipater, my kinsfolk. I, Tertius, who wrote this letter, greet you in the Lord. Gaius, who hosts me and the entire church, greets you. Erastus, the steward of the city, and Quartus, the brother, greet you. {The grace of our Lord Jesus Christ be with all of you. Amen.}¹

To the one who is able to establish you according to my good news and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for a long while but now has been made apparent by the prophetic writings according to the command of the eternal God and made known for all nations to have the obedience of faith, to the only wise God, through Jesus Christ, be the glory forever. Amen.

¹ The earliest manuscripts do not include this.

1 Corinthians

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Table of Contents

CHAPTER 1	91
THANKSGIVING	91
DIVISION IN THE CHURCH.....	91
GOD, WISDOM, AND THE CROSS.....	91
CHAPTER 2	92
WISDOM OF THE SPIRIT.....	92
CHAPTER 3	92
BOASTING IN MANKIND.....	92
CHAPTER 4	93
THE NATURE OF APOSTLESHIP	93
IMITATE PAUL TO IMITATE CHRIST.....	93
CHAPTER 5	94
ADDRESSING SEXUAL IMMORALITY IN THE CORINTHIAN CHURCH	94
CHAPTER 6	94
LAWSUITS AMONG BELIEVERS	94
FLEE HARLOTRY.....	94
CHAPTER 7	95
MARITAL LIFE	95
CONCERNING THE UNMARRIED.....	96
CHAPTER 8	96
FOOD SACRIFICED TO IDOLS	96
CHAPTER 9	96
THE RIGHTS OF AN APOSTLE.....	96
RECEIVING THE CROWN OF LIFE	97
CHAPTER 10	97
WARNINGS FROM ISRAEL – RESIST TEMPTATION.....	97
IDOLS AND THE LORD’S SUPPER	98
BELIEVERS HAVE FREEDOM IN THE WORLD.....	98
CHAPTER 11	99
COVERING YOUR HEAD IN WORSHIP	99
CORRECTING A POOR OBSERVANCE OF THE LORD’S SUPPER	99
CHAPTER 12	100
THE HOLY SPIRIT AND HIS GIFTS	100
ONE UNITED BODY IN CHRIST.....	100
CHAPTER 13	101
EXPLAINING LOVE.....	101
CHAPTER 14	101
THE GIFT OF TONGUES VERSUS THE GIFT OF PROPHECY.....	101

TONGUES AND PROPHECY IN CHURCH.....	101
CHAPTER 15	102
CHRIST’S RESURRECTION	102
THE RESURRECTION OF THE DEAD.....	103
THE SPIRITUAL BODY	104
CHAPTER 16	104
ON THE COLLECTION OF MONEY.....	104
FINAL REQUESTS	104
GREETINGS AND CONCLUSION	104

Paul, called an apostle of Christ Jesus by the will of God, and Sosthenes, our brother, to the church of God in Corinth, to those sanctified by Christ Jesus, called holy ones with all those who call upon the name of our Lord Jesus Christ – both their Lord and ours – in every place. Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God for you always because of the grace of God that was given to you in Christ Jesus. For in him you were made rich in everything, with all speech and knowledge, just as the testimony of Jesus was made firm in you. This was so that you do not lack any gift¹ as you fully expect the coming of our Lord Jesus Christ, who will also make you firm until the end, blameless in the day of our Lord Jesus Christ. God is faithful, by which you were called into partnership with his son, Jesus Christ our Lord.

But I beseech you, brothers and sisters, by the name of our Lord Jesus Christ, that you all may say the same and not have division among you, and that you may be restored in the same mind and in the same thinking. For Chloe's people told me about you, my brothers and sisters, that there are quarrels among you. I am talking about how each of you say, "I am a follower of Paul," but "I am a follower of Apollos," but "I am a follower of Cephas²," but "I am a follower of Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul? I give thanks that I did not baptize any of you except for Crispus and Gaius so that no one may say that they were baptized into my name. I also baptized the house of Stephanas, but I do not know if there is any other person that I baptized. For Christ did not send me to baptize but to announce the good news³. This announcement is not by wise speech so that the cross of Christ may not lose its effect.

For on the one hand, the word of the cross is foolishness to those who die, but on the other it is the power of God to us who are saved. For it has been written, "I will destroy the wisdom of the wise and take down the knowledge of the understanding."⁴ Where is the wise person? Where is the scribe? Where is the disputer of this age? No, did not God make foolish the wisdom of the world? For since, in the wisdom of God, the world did not, through wisdom, know God, God approved of saving those who believe through the foolishness of the message. Since Jews ask for signs and Greeks desire wisdom but we proclaim Christ crucified, it is a stumbling block for the Jews and foolishness for the nations⁵. But to those who are called, it is Christ the power of God and the wisdom of God. For the foolishness of God is wiser than humans, and the weakness⁶ of God is stronger than humans.

For look at your calling⁷, brothers and sisters. Not many of you were wise by the flesh, nor were many powerful, nor were many well born. But God chose the foolish things of the world so that he may shame the wise, the weak things of the world so that he may shame the strong, and the low things of the world and the despised, the things that are not, so that he may do away with those that are, so that no person may boast before God. From him you are in Christ Jesus, who was made our wisdom by God, and our justice and

¹ The word comes from the word for grace, thus it is traditionally translated as *spiritual gift*, though more properly should be a *gift given by grace*

² Aramaic for *rock*, i.e. Peter

³ Transliterated, the verb *announce the good news* is *evangelize*

⁴ Isaiah 29:14

⁵ Often translated as *Gentiles*

⁶ The word is literally, *strengthlessness*

⁷ Also, *invitation*

sanctification and deliverance¹, so that just as it has been written, “Let the one who boasts boast in the Lord.”²

When I came to you, brothers and sisters, I came not with superiority of speech or wisdom but declaring to you the mystery of God. For I decided to not know anything among you except Jesus Christ and his crucifixion³. I also came to you in sickness, in fear, and with much trembling, and my speech and proclaiming were not in persuasive words of wisdom but in the manifestation of Spirit and of power, so that your faith would not be in the wisdom of mankind but in the power of God.

But we do speak wisdom among the full-aged, but not a wisdom of this age nor of the rulers of this age, who are vanishing away. Instead, we speak a wisdom of God hidden in mystery, which God determined before the ages for our glory, which none of the rules of this age have known. For if they had known, the Lord of glory would not have been crucified. But just as it has been written, “What no eye has seen, what no ear has heard, and what has not risen in the heart of mankind”⁴ is what God has prepared for those who love him, and God revealed these things to us through the Spirit. For the Spirit searches everything, even the depths⁵ of God. For who of mankind knows the depths of a person expect for the spirit of the person that is in them? So too the depths of God no one knows except for the Spirit of God. And we did not receive the spirit of the world but the Spirit that is from God, so that we may know the things given⁶ to us by God. And we speak these things not with words by the teachings of human wisdom but the teachings of the Spirit, measuring spiritual things with Spiritual⁷ words. But the natural⁸ person does not receive the things of the Spirit of God. For to them such things are foolishness, and they are unable to perceive them, for they are spiritually discerned. But the spiritual person discerns everything, but they are searched by no one. “For who has known the mind of the Lord that they will teach him?”⁹ But we have the mind of Christ.

Brothers and sisters, I also could not speak to you as spiritual people but as people of the flesh, as infants in Christ. I gave you milk instead of meat, for you were not yet strong enough. But neither are you now, for you are still of the flesh. For where there is envy and quarreling among you, are you not indeed of the flesh and living like humans? Whenever someone says, “I am a follower of Paul” but another says, “I am a follower of Apollos,” are you not being humans? Who, therefore, is Apollos? And who is Paul? They are servants through whom you believed, as the Lord gave to each of them. I planted, Apollos watered, but God grew. Therefore, neither the one who plants nor the one who waters is anything but only God, the one who grows. The one who plants and the one who waters are the same, and each will receive their own pay according to their toil. For we are co-laborers of God, and you are God’s field, God’s building. By the grace of God given to me, I laid a foundation like a wise architect¹⁰, and another builds up from there. Let everyone see how

¹ Literally, *full ransom*

² Jeremiah 9:24

³ Literally “his crucifixion” is *this one [Jesus] having been crucified*

⁴ Isaiah 64:4

⁵ Also, *profundities* or *mysteries*, also elsewhere in this paragraph

⁶ *Given as a gift*, or, more literally, *a grace*

⁷ The capitalization is really somewhat arbitrary

⁸ This word is like a middle version between *bestial* and *spiritual*; not quite animate or heavenly but an in between

⁹ Isaiah 40:13

¹⁰ Transliteration of a word meaning *chief builder*

he builds up. For no one can lay another foundation other than that which has been laid, which is Jesus Christ. If anyone builds upon the foundation gold, silver, precious stones, timber, grass, or grain, each one's work will be apparent. The day will make it plain because with fire it is revealed. The work of each is of such a kind that the fire will test it. If the work someone built stays, they will receive pay. If someone's work burns down, they will suffer loss. However, they will be saved, but even so this will be through fire. Do you not know that the temple of God is also the Spirit of God dwelling among you? If anyone defiles¹ the temple of God, God will defile them. For the temple of God is holy, which you are too.

Let no one deceive themselves. If anyone among you thinks themselves to be wise in this age, let them become a fool so that they may become wise. For the wisdom of this world is foolishness beside God. For it has been written, "He catches the wise in their cunning,"² and again, "The Lord knows the thoughts of the wise, that they are profitless."³ Therefore, let no one boast in mankind; for everything is yours, whether Paul, Apollos, or Cephas, whether the world, life, or death, whether what has come or what is about to come: everything is yours, and you are Christ's, and Christ is God's.

Let man thus consider us as being servants⁴ of Christ and stewards of the mysteries of God. As follows, there is a remaining requirement of the stewards: that they be found trustworthy. To me it is only the smallest worry that I may be judged by you or by a human court, but neither do I judge myself. For I do not know anything against myself. This does not, however, mean that I am innocent. Instead, the one who judges me is the Lord. Therefore, do not judge anyone before the proper time, that is, before the Lord comes, who will also illuminate the things hidden in darkness and make known the volitions of the heart. At that time praise will be given to each from God.

These things, brothers and sisters, have been applied to myself and to Apollos on account of you, that by us you may learn not to go beyond the things that have been written. Then, none of you will be inflated on behalf of one teacher over another. For who judges you? And do you have anything that you did not receive? And if you did indeed receive it, why do you boast as if you had not received it? You have already been sated; you already became rich. Without us, you have reigned⁵. Oh, that you indeed reigned, that we may reign with you! For I think God has shown us apostles as the last, as those appointed to death. For we have become a show to the world, to angels, and to mankind. We are fools on account of Christ, but you are wise⁶ in Christ. We are without strength, but you are strong. You are honored, but we are despised. In the present age even we are hungry, we are thirsty, we are naked, we are buffeted, we are homeless, and we are weary, working with our own hands. Being reviled, we bless, being persecuted, we endure, and being defamed, we invite conciliation. We have become like the filth of the world, the off-scouring of everything even now.

I do not write these things to you to shame you but to warn you as my beloved children. For although you have countless instructors in Christ, you do not have many fathers. For in Christ Jesus I became your father through the good news. Therefore, I beseech you to become imitators of me. Because of this, I sent Timothy to you, who is my

¹ Or *destroys*, also later in this sentence

² Job 5:13

³ Psalm 94:11

⁴ Literally, *under-oarsmen*

⁵ As a king would

⁶ As in a discreet thoughtfulness, not rash

beloved and faithful child in the Lord. He will remind you of my ways in Christ just as I teach everywhere in each church. Some have become haughty, as though I am not also coming to you. But I will come to you shortly if the Lord wishes, and then I will know not just the speech of those who have become haughty but their power. What do you wish? That I come to you with a staff, or that I come with love and a gentle spirit?

It is commonly heard that there is harlotry among you, harlotry of a kind not even found among the nations: a man has his father's wife. And you all have become haughty. Should you not mourn so that the one who did this work be removed from your midst? For although I am absent by body, I am present by spirit. Already I have judged as one present the one who has done such a thing. In the name of the Lord Jesus, when you are assembled and my spirit is present, by the power of our Lord Jesus, commit such a person to Satan¹ for the destruction of the flesh. This way their spirit may be saved on the day of the Lord.

Your boasting is not good. Do you not know that a little yeast leavens the whole lump of dough? Clean out the old yeast so that you may be a new lump of dough just as you are unleavened. Christ was sacrificed, our Passover lamb. Therefore, let us observe the festival not with old yeast nor yeast of evil and depravity but with unleavened bread of sincerity and truth. I wrote to you all by letter not to keep up with whoremongers, by no means referring to the whoremongers of this world, the defrauders, the extorters, nor the idolaters since you would then need to leave the world. But now I write to you not to keep up with someone called a brother or sister if they are a whoremonger, an avaricious person, an idolater, a slanderer, a drunkard, or an extorter. Do not eat with this kind of person either. For what is it to me to judge outsiders? Is it not the insiders of the church that you judge? God will judge those on the outside. "Remove the evil one from among you."²

Do any of you when having a matter against another dare to be judged by the unjust instead of the holy ones³? Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unworthy of the smallest judgments? Do you not know that we will judge angels? Then how much more the things of this life! Therefore, if you have cases regarding things of this life, why do you set such cases before those who are despised by the church? I speak to your shame. Is there no one wise among you who is able to judge between the believers? But no, a believer takes another believer to court, and this is before the faithless⁴? Already it is a complete failure on your part that you have lawsuits against each other. Why would you not rather be wronged? Why would you not rather be defrauded? But you wrong and defraud, and this is done against your fellow believers.

Or do you not know that the unjust will not inherit the kingdom of God? Do not be deceived. Neither the whoremongers, nor the idolaters, nor the adulterers, nor the cowardly⁵, nor those who engage in homosexual acts, nor the thieves, nor the avaricious, not drunkards, nor slanderers, nor robbers will inherit the kingdom of God. Some of you were these things. But you were set free, you were sanctified, and you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

You say, "I am allowed to do all things," but not everything is beneficial. You say, "I am allowed to do all things," but I will not be under the power of anything. "Food is for the

¹ The word means *accuser*

² Deut. 13:5; 17:7; 19:19; 21:21; 22:21,24; 24:7

³ Literal translation of the adjective contextually applied to the followers of God

⁴ Those who do not believe

⁵ The word means *soft*, i.e. those who are quick to give in. Also *effeminate*

stomach and the stomach is for food,” but God will do away with the former and the latter. The body is not meant for harlotry but for the Lord, and the Lord for the body. God raised the Lord and will raise us up by his power. Do you not know that your bodies are the limbs¹ of Christ? Therefore, knowing this, would I make the limbs of Christ into the limbs of a harlot? Never! Do you not know that one who joins themselves to a harlot is one body with them? For as it is said, “The two will become one flesh.”² But the one who joins themselves to the Lord is one spirit with him. Flee harlotry. Every sin that people commit is outside the body, but the one who engages in harlotry sins against their own body. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God³, and that you are not your own? For you were purchased at a price. Now then, glorify God with your bodies.

Concerning the things that you wrote, it is fine for a man not to touch a woman. But on account of harlotries, let each man have his own wife, and let each woman have her own husband. To his wife let the husband yield his marital duties, and similarly also the wife to her husband. The wife does not have power over her own body but the husband. Similarly, the husband does not have power over his own body but the wife. Do not deny this to each other except perhaps out of agreement for a set time so that you may devote yourself to prayer. Then, return to how it was before so that Satan⁴ may not tempt you through your lack of self-control. I say this as a concession, not as a command. I wish that everyone was like myself, but each has their own gift from God, one having a certain one and the next having another.

I say to the unmarried and to the widows that it is fine for them to remain as I also am. However, if they cannot restrain themselves, they should marry. For it is better to marry than to be inflamed with lust. To those who have not married, I declare, not I but the Lord, that a wife is not to be separated from her husband – but if she does separate, let her remain unmarried or be reconciled to her husband – and also that a husband is not to leave his wife.

To those remaining I say, I not the Lord, if any brother has a wife who does not believe, and she agrees to live with him, let him not leave her. Similarly, if any woman has a husband who does not believe, and he agrees to live with her, let her not leave her husband. For the faithless husband was sanctified by his wife, and the faithless wife was sanctified by her husband. Your children would otherwise be unclean, but now they are holy. But if the faithless partner separates, let them separate; neither a brother nor a sister has been bound to such people. But God has called you all to live in peace. For how do you know, woman, if you will save your husband? Or how do you know, man, if you will save your wife?

Thus, let each person live as the Lord deals them and as God has called them. Accordingly, I also command this in all churches. Was anyone already circumcised when they were called? Let them not be uncircumcised. Was anyone uncircumcised when they were called? Let them not be circumcised. Circumcision is nothing, and uncircumcision is nothing. They are but a keeping of the commands of God. Let each person remain in the state they were in when called. If you were a slave when called, do not let that worry you. But if you can become free, do so. For a slave who has been called by the Lord is a freedman of the Lord. Similarly, a free person who has been called is a slave of Christ. You were

¹ This is the actual meaning of the word often translated as *member*

² Genesis 2:24

³ Referring to the Holy Spirit

⁴ *The accuser*

bought at a price; do not become slaves of man. Let each person remain in God the way they were when they were called.

About the unmarried I do not have a decree from the Lord, but I give a judgment as one who is trustworthy, having received God's mercy. Therefore, I think that it is fine to live like this on account of the distress that has come, that it is fine for a person to remain this way. If you are bound to a wife, do not seek to be free. If you are free from a wife, do not seek one. But if even you do marry, you do not sin. And if a virgin marries, they do not sin. But those who marry will have trouble in life, and I would spare you that. About this I say that the set time has drawn near. In the remaining time, those who have wives should live as those who do not, those who wail as those who do not, those who rejoice as those who do not, those who buy as those who possess nothing, and those who use things of the world as those who do not abuse them. For the ways of this world are passing away. I want you to be without care. An unmarried man is anxious about the things of the Lord, how he will please the Lord, but a married man is anxious about the things of the world, how he will please his wife, and he has been divided. An unmarried woman or a virgin is anxious about the things of the Lord, that she may be holy in body and spirit, but the married woman is anxious about the things of the world, how to please her husband. I say this for your own good, that I may not lay a snare upon you but to bring decency and diligent service to the Lord without distraction. But if someone thinks he is unbecoming around his betrothed, if he is past youth as he ought to be, let him do as he wishes. He does not sin; let them marry. But if he stood steadfast in his heart, not being distressed, and he has authority over his desire, and he has concluded this in his own heart, he will do fine keeping her as his betrothed. Similarly, one who marries his betrothed does fine, and one who does not marry will do better. A wife is bound for as long as her husband lives. But if her husband dies, she is free to marry whom she wishes, only in the Lord. But by my judgment she would be happier¹ if she remains as she is. And I think that I have the Spirit of God.

We know that we all have knowledge regarding food sacrificed to idols. Knowledge inflates one's pride, but love edifies. If anyone thinks they know something, they do not yet know all it is necessary to know. But if one loves God, they are known by him. Regarding eating food sacrificed to idols, therefore, we know that an idol is nothing in the world and that there is no God but one. For if indeed there are those called gods whether in heaven or on earth, just as there are many gods and many lords – but to us there is one God, the Father, from whom all things come, and we are for him. There is also one Lord, Jesus Christ, through whom are all things, and we are through him.

But not everyone knows; even now there are those accustomed to idols who thus eat food sacrificed to them. Their conscience, being weak, is defiled. Food will not set us before God. Neither do we fall short if we don't eat, nor do we excel if we do eat. But watch that your authority does not somehow become a stumbling block for the weak. For if someone sees you, one having knowledge, sitting to eat in an idol's temple, will not their conscience, being weak, be emboldened to eat food sacrificed to idols? Then the weak one is destroyed by your knowledge, a brother for whom Christ died. You sin against Christ in this way, sinning against God's people and striking their conscience when it is weak. Therefore, if food causes my brother to sin, I will never eat meat so that I will not cause my brother to stumble.

Am I not free? Am I not an apostle? Have I *not*² seen Jesus our Lord? Is it not by my work that you all are in the Lord? If to others I am not an apostle, I am yet to you, for

¹ Literally *more blessed*

² Strengthened form of the negative

you are my seal of apostleship in the Lord. My defense to those who question me is this. Do we not have authority to eat and to drink? Do we not have authority to take a sister¹ as a wife like the remaining apostles have as well as the other brothers of the Lord and Cephas²? Or do Barnabas and I alone not have authority to refrain from working for a living? What soldier even fights at their own expense? Who plants a vineyard and doesn't eat its fruit? Do I say these things as a man or does not the law also say them? For in the law of Moses is written, "Do not muzzle an ox while it is threshing the grain."³ Is it about oxen that God is concerned? Or was he not talking about us altogether? For about us was written that the plowman should plow in hope and that the thresher of the grain should thresh in hope of taking part in the crop. If we have sewn spiritual seed in you, is it too much if we reap your fleshly benefit? If others partake of your authority, do we not more so? We did not lend this authority, but we bear all things so that we may not give any hindrance to the good news of Christ. Do you not know that those who work in the temples eat from the temple and that those who attend to the altar share in the altar's offerings? So too the Lord ordains that those who proclaim the good news receive their living by the good news. But I have not been furnished any of this. I did not write about these things so that they would come to me. For to me it is better to die than to have anyone make void my boasting⁴. If I announce the good news, it is not for me to boast, for distress presses it upon me. Woe to me if I do not announce the good news! For if I willingly do this, I have a reward. If I do so unwillingly, I have been trusted with a stewardship. Therefore, what is my reward? It is that when I announce the good news free of charge, I put forth good news without abusing my authority by the good news.

For, being free from everyone, I made myself a slave to all so that I may gain more. To the Jews I became like a Jew, that I may gain Jews. To those under the law I became like one under the law, though I myself was not under the law, that I may gain those under the law. To those not subject to the law⁵ I became like one not subject to the law, not being without the law of God but under the law of Christ, that I may gain those not under the law. I became weak to the weak, that I may gain the weak. To all people I have become all things, that I may save them by all means. And I do all things on account of the good news, that I may become its co-participant⁶.

Do you not know that when running in a race everyone runs, but only one gets the prize? In this way, run so that you may obtain it. All who strive show self-control in all things. Therefore, these people do it to receive a perishable crown, but we an imperishable one. Accordingly, I run as one not uncertain, and I fight as one not beating the air. I subdue my body and enslave it, that, having preached to others, I myself may not be rejected.

I do not wish you to be ignorant, brothers and sisters, for our fathers were all under the cloud, and they all went through the sea. They all were baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink. For they were drinking from the spiritual rock accompanying them, and the rock was

¹ Meaning a *believing sister*, not a relative

² Peter

³ Deuteronomy 25:4

⁴ The word can be taken positively or negatively and also means *rejoicing*. This latter sense seems to fit best, with Paul saying that no one can tell him "You're just happy because you're rich"

⁵ That is, the *lawless*

⁶ Prosperity gospel alert: I have no clue how NIV, NLT, and others have this last part as *that I may share in its blessings*. The Greek manuscripts do not differ here. Other translations are similar to mine, which is literal.

Christ. But God was not pleased with a majority of them, for they were overthrown in the desert. These things were examples for us so that we would not be people who long for evil just as even they desired it. Nor should you be idolaters even as some of them were. For it has been written, “The people set down to eat and to drink, and they rose to play.”¹ Nor should we indulge in lust just as some of them engaged in harlotry. 23,000 fell in one day. Nor should we test Jesus as some of them did and were destroyed by serpents. Nor should we grumble as some of them grumbled and were destroyed by the destroyer². These things fell upon them impressionably and were written for our admonishment, for those for whom the end of the ages has come. Therefore, let the one who seems to have stood see that they do not fall. No temptation has taken you except that which is common to man. God is faithful; he will not allow you to be tempted beyond what you are strong enough for but will make an exit with the temptation. By this you can endure³ it.

On this very account, my beloveds, flee from idolatry. Since I speak to wise⁴ people, judge for yourselves what I say. The cup of blessing, which we praise⁵ – is it not indeed participation in the blood of Christ? The bread, which we break – is it not indeed participation in the body of Christ? There is one bread, meaning that we are many in one body because we all partake of the one bread. See the people of Israel: are not those who eat sacrifices sharers in the altar? What, therefore, do I say? That sacrifices to idols are anything? Or that idols are anything? Instead, it is that what they sacrifice is to demons and not to God. I do not wish for you to become partners of demons. You cannot drink the cup of the Lord and the cup of demons. You cannot share the table of the Lord and the table of demons. Or do we make the Lord jealous? Are we stronger than him?

“Everything is allowed,” but not everything is advantageous⁶. “Everything is allowed,” but not everything edifies⁷. Let no one seek their own gain⁸. Seek instead the gain of others. Eat everything sold in the meat market, questioning nothing on account of conscience. For “the earth is the Lord’s and everything in it.”⁹ If someone who does not believe calls you, eat everything set before you, questioning nothing on account of conscience. But if someone says to you, “This is offered to a god,” do not eat it on account of the person who disclosed that and on account of conscience. But I say it is not because of their own conscience but that of another. For why should my freedom be determined by the conscience of another? If I take part in thankfulness, why am I denounced for that which I give thanks? Therefore, whether you eat or drink or do anything, do it all for the glory of God. Do not give offense to Jews, to Greeks, or to the church of God, just as I also please everyone in everything, not seeking my own good but the good of many so that they may be saved.

¹ Exodus 32:6

² May sound repetitive, but that’s what he wrote

³ Interesting contrast made here: the word *ὑπὲρ*, *beyond*, from “tempted beyond”, more fully means *above*, and the verb here for *endure* incorporates the opposite word, *ὑπὸ*, *under*, so that the verb literally means *carry/bear from under*

⁴ One of three Greek words for *wise*, this means *thoughtful* or *cautious*

⁵ Or *bless*, this verb is from the same word as *blessing* used right before it

⁶ Translated even more literally, this would be *not everything brings together*

⁷ Literally, *builds (up)*

⁸ No word is actually specified here or later in the sentence, *gain* fits based on context but could be something like *good* as well

⁹ Psalm 24:1

Be followers of me just as I am a follower of Christ. I commend you, for you have remembered me in everything and you retain the traditions just as I gave them to you. I want you to know that the head of every man is Christ, the head of a woman is man¹, and the head of Christ is God. Every man who covers his head when praying or prophesying dishonors his head. Every woman who prays or prophesies with her head uncovered dishonors her head, for it is also a dishonor to shave her head. For if a woman is not veiled, let her shear her hair off. And if it is shameful for a woman to be shorn or shaven, let her be veiled. For on the one hand, man should not cover his head, living² as the image and the glory of God. But on the other hand, woman is the glory of man. For man is not from woman, but woman is from man. Man was also not created on account of woman but woman on account of man. Because of this, a woman should have authority over her head because of the angels. Nevertheless, neither is woman separate from man nor man separate from woman. For just as woman is from man, so also is man on account of woman. And everyone is from the Lord. Judge for yourselves: is it right for an unveiled woman to pray to God? Does not nature itself teach you that if a man has long hair it is his dishonor, but if a woman has long hair it is her glory? For long hair has been given to her as a covering. If anyone thinks to be contentious, we do not have another custom, nor does the church of God.

I do not bring up this next part as a commendation. It is not for the better but for the worse that you assemble. For from the beginning I heard that there is division among you when you come together in assembly, and I do believe some share of it. For it is necessary that there be divisions among you so that the approved³ may become apparent among you. Therefore, when you assemble it is not the Lord's supper you eat. For everyone goes ahead and eats their own suppers, and while one goes hungry another gets drunk. Do you not indeed have a house in which to eat and to drink? Or do you despise⁴ the church of God and shame those who do not have one? What should I say to you? Should I commend you? No, I do not commend you in this.

For I received from the Lord that which I also give to you. The Lord Jesus on the night that he was betrayed took bread, and after giving thanks, he broke it and said, **"This is my body, which is for you. Do this in remembrance of me."** In the same way, he also took the cup after supper, saying, **"This cup is the new covenant in my blood. Do this, whenever you drink, in remembrance of me."** For whenever you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Therefore, one who eats the bread or drinks the cup of the Lord in an inappropriate manner will be guilty of profaning the body and the blood of the Lord. But let people test themselves, eating from the bread and drinking from the cup in this way. For one who eats and drinks without discerning the body eats and drinks a judgment on themselves. On account of this, many among you are weak and sick, and many have died. However, if we had fully judged ourselves, we would not have been judged. Nevertheless, when the Lord judges us we learn⁵ so that we may not be condemned with the world. Therefore, my brothers and sisters, when you come together to eat, wait for each other. If anyone is

¹ Some have *husband* and *wife*. The words are the same in Greek. However, no context suggests the translation should be anything different than *man* and *woman* here.

² Literally, *beginning under*, i.e. pointing to the origins, how one comes into being

³ That is, *tested*, divisions test what is right

⁴ Literally, *think against*

⁵ Literally, *we are taught*. The verb comes from the word for "child" and connotes a sense of discipline

hungry, let them eat at home so that you may not come together into condemnation. The rest I will explain¹ when I come.

Regarding spiritual things, brothers and sisters, I do not wish for you to be ignorant. You know that when you were pagan you were given to mute idols as you were led astray. Therefore, I tell you that no one speaking by the Spirit of God says, “Curse² Jesus,” and no one is able to say “Jesus is Lord,” except by the Holy Spirit.

Further, there are different gifts³, but they are from the same Spirit. There are also different ministries and the same Lord. And there are also different workings and the same God who works all of them in everyone. But everyone is given the manifestation of the Spirit for the common good. For to one is given wise speech through the Spirit, but another is given knowledgeable speech by the same Spirit, the next is given faith by the same Spirit, another is given gifts of healing by the one Spirit, and to another the working of powerful deeds⁴. To another is given prophesy⁵, to another the discernment of spirits, to the next a variety of tongues, and to another the interpretation of tongues. All of these are worked by the one and the same Spirit, who distributes them to each individual just as he wishes.

For exactly as the body is one and has many parts, and each part of the body, though being many, are one body, it is the same way with Christ. For we also were all baptized into one body by the one Spirit, whether we are Jews or Greeks, slaves or free, and we were all given one Spirit to drink. The body is not one part but many. If the foot should say, “I am not a hand, so I am not part of the body,” is it, as a result, not part of the body?⁶ If the ear should say, “I am not an eye, so I am not part of the body,” is it, as a result, not part of the body? If the entire body were an eye, where would the hearing be? If wholly an ear, where would the sense of smell be? But we see that God placed each one of the body parts in the body just as he wished. If it was all one part, where would the body be? And although there are now many parts, there is one body. The eye is not able to say to the hand, “I have no need of you.” In fact, the parts of the body that seem to be weaker are indispensable, and to those parts of the body that we think are less honorable we present honor even more abundantly⁷. So too do the unsightly parts of us have an even greater amount of gracefulness, while the more decorous parts of us do not have such grace. God put together the body, giving ever more abundant honor to the inferior parts⁸ so that there would not be a schism in the body but so that the parts may care the same for each other. If one part suffers, every part suffers with it. If too one part is honored, every part rejoices with it. And you are all the body of Christ; each is a part of it. Those God placed in the church are first apostles, second prophets, third teachers, then mighty works, then gifts of healing, of helping, of leading⁹, and of speaking various tongues. Is everyone an apostle? Is everyone a prophet? Is everyone a teacher? Is everyone a miracle worker? Do all have gifts of healing?

¹ Technically means *order* or *ordain*

² The world transliterated is *anathema*, i.e. *anathematize*

³ The word comes from the word for grace, i.e. they are gifts given freely, with grace

⁴ Literally, *the working of powers/strengths*, the latter word usually being translated as *miracles*

⁵ The word's roots are *fore* and *tell*

⁶ Many translations seem to lack this question mark. It is definitely there.

⁷ Difficult to translate since this word is the comparative form of a word already meaning super-abundant

⁸ Or, *the parts in need*

⁹ In the sense of directing

Do all speak in tongues? Do all interpret? But desire the greater gifts. I will show a still more excellent¹ way.

If I speak in the tongues of man and angels, but I do not have love, I have become a noisy gong or a clanging cymbal. If I have a prophesy and know all mysteries and all knowledge and if I have all faith so as to move mountains, but I do not have love, I am nothing. If I give away all my possessions and deliver my body that I may boast but do not have love, I gain nothing.

Love is patient², love is kind. It does not envy, it does not boast. It is not proud, it is not unbecoming, it is not self-seeking. It is not easily provoked. It does not consider wrongdoing. It is not glad about injustice but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ever falls, but where there are prophecies, they will cease, where there are tongues, they will come to an end, and where there is knowledge, it will cease. For from only a portion we know, and from a portion we prophesy. But when completeness³ comes, that from the portion will cease. When I was an infant, I spoke like an infant, I thought like an infant, and I reasoned like an infant. When I became a man, I put away the ways of an infant. For we currently see through a mirror dimly, but then face to face. At the moment, I know from a portion, but then I will know fully just as I have been fully known. But now these three remain: faith, hope, and love, and the greatest of them is love.

Pursue love and desire the spiritual things, but desire more that you may prophesy. For the one who speaks in a tongue speaks not to people but to God. No one understands them, but by the Spirit they speak mysteries. On the contrary, the one who prophesies speaks to people for edification, encouragement, and consolation. One who speaks in tongues edifies themselves, but one who prophesies edifies the church. And so, I wish that each of you speaks in tongues but more that you may prophesy. One who prophesies is greater than one who speaks in tongues except when someone interprets so that the church may receive edification.

And now, brothers and sisters, if I come to you speaking in tongues, how would I be useful to you if I do not speak to you and bring either revelation⁴, knowledge, prophesy, or teaching? If a lifeless object producing a sound, whether a flute or a harp, does not give a variety of notes, how will anyone know what is piped or what is played on the harp? In the same way, if the trumpet gives an indistinct sound, who will get ready for war? Similarly, if you, speaking in a tongue, do not give easily understood speech, how will anyone know what is said? You will be speaking to the air. As it were, there are many different languages in the world, and none are without meaning. Therefore, if I do not know the meaning⁵ of the language⁶, I will be seen as a foreigner by the one speaking it, and the speaker will be a foreigner to me. And so, since you desire things⁷ of the Spirit, seek that you may over-abound in those which edify the church.

Therefore, let those who speak in a tongue pray that they may interpret it. If I pray in a tongue, my spirit prays, but my mind is without fruit. What, therefore, shall I do? I will pray with the spirit, but I will also pray with the mind. I will sing with the spirit, but I will

¹ The word transliterated is *hyperbole*

² Literally, *long passionate*

³ Or, *the perfect*

⁴ Literally, an *uncovering*. Transliterated, the word is *apokalupsis* (apocalypse)

⁵ Literally, *the power*

⁶ Alternatively, *sound*

⁷ The word *gifts* is never specified, though it can be supplied by context

also sing with the mind. For if you praise with the spirit, how can one who occupies the place of unknowing say the “Amen” to your thanksgiving? For they do not know what you say. You do indeed give thanks well, but the other person is not edified. I thank God that I speak more tongues than you, but in church I would rather speak five words with my mind so that I may teach others than ten thousand words in a tongue.

Brothers and sisters, do not be children with your minds. Instead, be children¹ with evil and be complete with your mind. In the law it has been written that, “By people of other tongues and by the lips of foreigners, I will speak to this people, and even then they will not listen to me, says the Lord.”² Thus, the tongues are a sign not for those who believe but for those who do not believe, and prophesy is not for those who do not believe but for those who do believe. Therefore, if the whole church comes together in the same place and everyone speaks in tongues and outsiders or nonbelievers enter, will they not say that you are mad? But if everyone prophesies and an outsider or a nonbeliever enters, they are convicted³ by all and examined by all, and the secrets of their heart are made known. Thus, falling on their face, they will worship God, declaring, “Certainly God is among you.”

What is it then, brothers and sisters? Whenever you come together, each person has a song⁴, a teaching, a revelation, a tongue, or an interpretation. Let it all be edifying. If someone speaks in a tongue, up to two or three at most and in turn, let one⁵ interpret. But if there is no interpreter, let them keep silent in the church, speaking to themselves and to God. Also, let two or three prophets speak, and let the others judge what is said. If something is revealed to another sitting by, let the first one be silent. You can all prophesy one by one so that all may learn and all may be encouraged. And the spirits of prophets obey the prophets, for God is not a God of disorder but of peace.

As in all the churches of the holy people, let the women in the churches be silent. For they are not permitted to speak. Let them be obedient just as the law even says. If there is anything they wish to understand, let them ask their husbands at home; for it is shameful for a woman to speak in church. Or did the word of God come from you? Did it come to you alone?

If someone thinks themselves to be a prophet or a spiritual person, let them perceive that what I write to you is a command of the Lord. If someone does not understand, they are ignored. Therefore, brothers and sisters, desire to prophesy, and do not hinder speaking in tongues. But let everything be done honestly and with order.

I also point out to you, brothers and sisters, the good news that I proclaimed to you, which you received, by which you have stood, and through which you are saved if you hold fast to the word that I proclaimed to you, unless you believed in vain. For I transmitted to you with first importance that which I also received: that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day according to the scriptures, and that he was seen by Cephas and then the twelve. After that, he was seen by over five hundred believers one time, the majority of whom are alive even today although some have died. After this, he was seen by James, then all the apostles. Last of all, as if to one of an untimely birth⁶, he was seen by me. For I am the least of the apostles. I am not worthy to be called an apostle for the very reason that I persecuted

¹ Suggests childhood innocence, i.e. *be innocent with regards to evil*

² Isaiah 28:11,12

³ Rebuked

⁴ The word transliterated is *psalmos*

⁵ This is actually the number one, not “one” as in “someone”

⁶ The word refers to a miscarriage

the church of God. However, by the grace of God, I am who I am, and his grace was not given to me in vain. For I worked harder than all of them, that is, not I but the grace of God with me. Therefore, whether it was I or they, so we preach and so you believed.

If it is preached that Christ has been raised from the dead, how do some among you say that there is not a resurrection from the dead? If there is no resurrection from the dead, neither has Christ been raised. If Christ has not been raised, then our preaching is in vain and your faith is in vain. Also, we are found to be false witnesses of God, for we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, neither has Christ been raised. If Christ has not been raised, your faith is profitless, and you are still in your sins. Further, those who died in Christ are destroyed. If in this life alone we have hoped in Christ, we are more miserable than all people.

But in fact, Christ has been raised from the dead, the first fruits of those who have died. Since death came through a man, resurrection from the dead also comes through a man. Exactly as everyone dies by Adam, so it is that by Christ everyone will be made alive. But each in their own order: Christ the first fruits, then those who are of Christ at his coming, then the end, whenever he delivers the kingdom to God the Father when he destroys every dominion and every authority and power. For it is necessary that he reign until he puts all enemies under his feet. The final enemy to be destroyed is death. For “he put everything into submission under his feet.”¹ But when it says that all things have been put into submission, it is clear that this excludes he who put everything under him. At the time when everything is put under him, the Son himself will be subject to the one who put everything under him, so that God may be all in all.

Seeing that, what do those who are baptized on behalf of the dead do? If the dead are not raised at all, why are people baptized on their behalf? Why do we run risks every hour? I die each day as surely as I boast in you, which I have in Christ Jesus our Lord. If I fought wild beasts in Ephesus for human motives, what did I gain? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”² Do not be deceived, “Bad company corrupts good character.”³ Awaken justly, and do not sin. For some are ignorant of God, which I say for your shame.

But someone says, “How are the dead raised? And in what sort of body do they come?” Foolish person! That which you sow does not come to life if it does not die. And when you sow it, you do not sow the body that will be but the naked kernel, be it grain or any other seed. God gives it a body just as he wishes, to each of the seeds its own body. Not all flesh is the same. There is a type for humans, another for animals, another for birds, and another for fish. There are also heavenly bodies and earthly bodies. However, the glory of the heavenly bodies is one thing, while that of the earthly bodies is another. Similarly, another glory is the sun’s, another glory is the moon’s, and another glory is the stars’, for one star differs in glory from another star. So it is with the resurrection of the dead. What is sown in corruption⁴ is raised in immortality. What is sown in dishonor is raised in glory. What is sown in weakness⁵ is raised in power. What is sown an animate body is raised a spiritual body. If there is an animate body, there is also a spiritual body. So it has been

¹ Psalm 8:6

² Isaiah 22:13

³ From Menander, a Greek poet

⁴ That is, *perishability* or *destruction*

⁵ Alternatively, *disease* or *sickness*

written, “The first man Adam became a living being,”¹ and the last Adam a life-giving spirit. The spiritual is not first; it is the animate, then the spiritual. The first man was from earth², the second man from heaven. As was the earthly man, so too are those of the earth, and as is the heavenly man, so too are those are heaven. Just as we bore the image of the earthly man, we will also bear the image of the heavenly man.

Of this I say, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold the mystery I say to you: we all will not die. Instead, we will all be changed in a moment, in the twinkling of an eye, at the final trumpet blast. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. It is necessary that the perishable put on the imperishable and that the mortal put on the immortal. When the perishable puts on the imperishable and the mortal puts on the immortal, then will come the word that has been written, “Death was swallowed in victory.”³ “Where, O death, is your victory? Where, O death, is your sting?”⁴ The sting of death is sin, and the power of sin is the law. But thanks be to God, who gave us victory through our Lord Jesus Christ. Therefore, my beloved brothers and sisters, be steadfast and immovable, abounding in the work of the Lord at all times, knowing that your weariness is not in vain in the Lord.

Regarding the collection for the holy people, you are to do exactly as I instructed the churches of Galatia. On the first day of the week, let each of you set aside some money, storing up what each has gained so that there need not be gatherings when I come. When I arrive, I will send those whom you approve with letters to carry your gift to Jerusalem. If it is suitable for me to go as well, they will journey with me.

I will come to you when I have gone through Macedonia, for I am traveling through Macedonia. Perhaps I will stay with you or even spend the winter there so that you may aid me in my journey, wherever I go. For I do not wish to see you in passing; I hope to stay with you for some time if the Lord permits. I will stay in Ephesus until Pentecost, for a great and powerful door has opened for me, and there are many adversaries.

When Timothy comes, see that he is not afraid while he is with you, for he is doing the work of the Lord just like me. Therefore, let no one despise him. Send him on his way in peace so that he may come to me, for I await him with the brothers. Regarding our brother Apollos, I implored him many times to come to you with the brothers. It was in no way his will that he may come now, but he will come whenever he has the chance.

Be watchful, stand fast in the faith, be brave, and be strong. Let everything you do be in love. And I implore you, brothers and sisters – you know the house of Stephanas, that they are the first-fruits of Achaia and that they have assigned themselves to the service of the holy people – that you may submit to such people and all fellow workers and laborers. I rejoiced at the return of Stephanas, Fortunatus, and Achaicus because they filled what was missing from you. They refreshed my spirit and your own. Therefore, recognize such people.

The churches of Asia greet you. Aquila and Priscilla send many greetings in the Lord as do those at the church in their house. All the believers here greet you. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone does not love the Lord, let them be cursed. Come, Lord!⁵ May the grace of the Lord Jesus be with you. May my love be with all of you in Christ Jesus.

¹ Genesis 2:7

² Literally, *earthy earth*

³ Isaiah 25:8

⁴ Hosea 13:14

⁵ An Aramaic expression, *marana tha*

Ephesians

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

Table of Contents

CHAPTER 1	107
PRAISE TO GOD FOR CHRIST	107
THANKSGIVING AND PRAYER FOR THE EPHESIANS	107
CHAPTER 2	107
MADE ALIVE IN CHRIST	107
A SAVIOR FOR BOTH JEW AND GENTILE	108
CHAPTER 3	108
GOD'S PLAN FOR THE GENTILES	108
ANOTHER PRAYER FOR THE EPHESIANS	109
CHAPTER 4	109
WORKING TOGETHER AS THE BODY OF CHRIST	109
LIVING AS THOSE IN CHRIST	109
CHAPTER 5	110
FURTHER INSTRUCTIONS FOR CHRISTIAN LIVING	110
FAMILIES LIVING IN CHRIST	110
CHAPTER 6	111
MORE ON FAMILIES LIVING IN CHRIST	111
THE ARMOR OF GOD	111
FINAL NOTES	111

Paul, an apostle of Christ Jesus through the will of God, to the holy people in Ephesus¹, the faithful in Christ Jesus: Grace to you and peace from God our Father and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has in Christ blessed us with every spiritual blessing in the heavens just as he called us in him before the conception of the world to be holy and without blame² in his sight in love. He foresaw our adoption to himself through Jesus Christ, according to the pleasure of his will to the praise of his glorious grace, which he freely gave us in the Beloved One. In him we have salvation³ through his blood, the forgiveness of all transgressions⁴, according to the riches of his grace, which he gave us in excess, in all wisdom and insight, having made known to us the mystery of his will. This is in accordance with his kindness, which he had set before in Christ for dispensation at the fulfillment of the times to bring everything together in Christ, things in heaven and things on earth. In him we received an inheritance, having been predetermined according to the purpose of he who works⁵ in all things, according to the volition of his will in order that we who have first hoped in Christ be for the praise of his glory. In him you also, when you heard the word of truth, the good news of your salvation, and believed, were sealed⁶ by the promised Holy Spirit, who is a deposit⁷ of our inheritance until the redemption⁸ of those whom God has purchased⁹ to the praise of his glory.

On account of this, having heard about your faith in the Lord Jesus and your love for all believers, I do not cease giving thanks for you, remembering you in my prayers so that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation¹⁰ by your knowledge of him, having given light to the eyes of your heart so that you may know the hope of his calling, the riches of the glory of his inheritance among his people, and the exceeding greatness of his power in us who believe¹¹ according to the working of his might and strength. This was accomplished in Christ when he raised him from the dead and sat him at his right hand in the heavens, far above all sovereignty, authority, power, dominion, and every name that is named, not only in this age but also the one that is to come. And he put all things at his feet and made him the head over all things for the church, which is his body, the fullness of the one who fills all in all.

You were dead in your transgressions and sins when you walked in them according to the age of this world, according to the ruler of the kingdom of air, of the spirit now working in the sons of disobedience¹². In them we all were living when we followed the desires of our flesh, following the inclinations of the flesh and its thoughts. We were by

¹ "In Ephesus" is not always included

² That is, *unblemished*

³ A word originally meant as in the payment of a ransom

⁴ *Falling always*

⁵ Or *is active*

⁶ Alternatively, *stamped*

⁷ An interesting word meaning a pledge or a guarantee, money you put down as a sign you will pay the rest or perhaps like when you give someone your credit card in return for some item as a sign that you will be back to return that item later.

⁸ Or *deliverance*, from the offering of ransom

⁹ That is, *acquired*

¹⁰ Literally, an *uncovering*

¹¹ A present participle, signifying an ongoing action

¹² Or *disbelief*

nature children of wrath as everyone else is too. But God, being rich in compassion¹, through his great love by which he loved us, us being dead in transgressions, made us alive with Christ – by grace you have been saved – and raised and seated us together in the heavens in Christ Jesus so that he may show in the ages to come the riches beyond measure of his grace in goodness to us by Christ Jesus. For by grace you have been saved, through faith. This is not from you, it is the gift of God, not from works so that no one may boast. For we are his workmanship², being created in Christ Jesus to do good works that God prepared in advance so that we may follow him.

Therefore, remember that at one time you were Gentiles in the flesh, called the uncircumcised by that which is called the circumcision, which is in the flesh, done by human hands. At that time you were apart from Christ, having been alienated from citizenship in Israel and strangers to the covenants of promise, not having hope and being without God in the world. But now in Christ Jesus you who were once far were brought near in the blood of Christ. For he is our peace, having made the two one and having destroyed the barrier, the dividing wall of hostility, in his flesh. He abolished the law of commandments and decrees so that he could create in himself one new humanity from the two, making peace, and so that he could reconcile both in one body to God through the cross, by which he has killed the hostility. And he came and declared good news of peace to you who were far and of peace to those who were near. For through him we both have access to the Father by one Spirit. Therefore, you are no longer strangers and foreigners. Instead you are fellow citizens with the holy ones and part of the household of God, having been built upon the foundation of the apostles and the prophets. The cornerstone is Christ Jesus himself, in whom every building is joined together, growing into a holy temple in the Lord. In him you also are built together into a dwelling place of God in the Spirit.

For this reason, I, Paul, the prisoner of Christ on behalf of you Gentiles – if indeed you heard about the administration of the grace of God that has been given to me for you – by revelation it was made known to me the mystery just as I have in short written before. When you read it, you will be able to perceive my understanding of the mystery of Christ, which was not made known to other generations of sons of men like it has now been revealed to his holy apostles and prophets by the Spirit, that the Gentiles are co-heirs and are of the same body and are co-participants of the message in Christ Jesus through the good news, of which I became a minister³ by the gift of God's grace that has been given to me according to the working of his power.

This grace was given to me, far below⁴ all of God's people, to declare⁵ to the Gentiles the unsearchable riches of Christ and to illuminate what is the administration of the mystery which has been hidden for ages in God, the creator of all things. This was so that through the church the manifold wisdom of God may now be made known to the dominions and the authorities in the heavenly places, according to the eternal purpose which he accomplished in Christ Jesus our Lord. In Christ we have boldness and confidence of our admission through faith in him. Consequently, I ask for you to not be discouraged by my troubles, which are your glory.

¹ Also means *mercy*

² That is, his *making* or *product*

³ As in an *attendant* or *waiter*. The English word "deacon" comes from this Greek word.

⁴ The comparative form of least, i.e. *less than the least*

⁵ *Evangelize*

For this reason I bow my knees before the Father, from whom every family¹ in heaven and on earth is named so that he may give to you according to the riches of his glory, strengthening you in power through his Spirit within yourself, and that Christ may reside in your hearts through faith, having become rooted and founded in love so that you may be able² to comprehend with all of God's people what is the breadth³ and length and height and depth, and to know the love of Christ, which surpasses knowledge, so that you may be filled with all the fullness of God. To the one who is able on behalf of all to do superabundantly that which we ask or think, according to the power that is working in us, to him be the glory in the church and in Christ Jesus for all generations forever and ever. Amen⁴.

Therefore, I, the captive in the Lord, beseech you to live worthily of the calling to which you were called, with all humility and meekness, with patience, putting up with each other in love, and diligently keeping the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to in the one hope of your calling. There is one Lord, one faith, one baptism, and one God and Father of all, who is above all, through all, and in all. But to each one of us grace was given according to the measure of the gift of Christ. Therefore, it is said, "When he ascended on high, he took captives, and he gave gifts to mankind."⁵ And what does it mean "he ascended" if not for the fact that he also descended to the lower parts of the earth? He who descended is also he who ascended far above all the heavens so that he may fulfill all things. He indeed gave apostles⁶, but also prophets⁷, evangelists⁸, shepherds, and teachers for the perfecting of his people for works of service and for edification of the body of Christ until we all arrive into the unity of faith and knowledge of the Son of God, into maturity, into the measure of the stature of the fullness of Christ so that we may no longer be simple-minded, fluctuating and being carried about by every wind of teaching by the artifice of mankind and by the trickery of their wiles of deceit, but that, speaking the truth in love, we may grow in him in all things. He is the head, Christ, from whom all the body is joined and knit together by every joint given and is made to build itself up in love according to the work done by each part doing its share, growing the body.

Of this I thus say, and I testify by the Lord, that you are no longer to live⁹ just as the Gentiles live in the futility of their mind, having been blinded¹⁰ by their understanding, alienated from the life of God by the ignorance that is in them through the hardness of their hearts. Having become apathetic¹¹, they surrendered themselves to licentiousness and the work of every uncleanness in their greed. You did not learn Christ in this way if indeed you heard him and were taught by him, just as the truth is in Jesus. Instead, you were taught to put away your old self according to your previous behavior, which was corrupted by the

¹ Could also refer to a race or a lineage

² Literally, *be fully strong*

³ Christians like to be fancy, so this is translated as *breadth* instead of *width*

⁴ A transliteration that made its way through from Hebrew to Greek to Latin to English. The original Hebrew word meant something like *so be it* or *truly*

⁵ Psalm 68:18

⁶ The word is literally *those who are sent out*, as in *the sent out ones*

⁷ Literally *fore-tellers*

⁸ *Tellers of the good news*

⁹ The verb is literally *to walk about*

¹⁰ Or *darkened*

¹¹ More literally would be something along the lines of *feeling no more pain*

desires of deceit, to be renewed by the spirit of your minds, and to put on the new self, which was patterned after God in true righteousness and holiness.

Consequently, putting away falsehood, speak the truth, each of you, with your neighbor, for we are members of each other. Be angry, but do not sin. Do not let the sun go down on your anger; do not give the devil a place. Let the thief steal no longer, but instead let them labor, working good with their hands so that they may have the means to share with those in need. Do not let any bad speech come out of your mouths but only that which is good for building up as is needed so that it may¹ give grace to those who hear it. Do not grieve the Holy Spirit of God, in whom you were sealed for the day of salvation². Remove from your midst all bitterness, wrath, vengeance, crying, and slander, along with every evil. Be gracious to each other, compassionate³, forgiving one another just as God also forgave you in Christ.

Therefore, as beloved children, be imitators of God. Live in love just as Christ also loved us and surrendered himself on our behalf as an offering and a sacrifice to God of a sweet fragrance. But let no harlotry or any uncleanness or greed be named among you, which is just as it should be among the holy. Neither are shamefulness and foolish speech or inappropriate joking proper. Instead, give thanks. For you know about this, having learned it, that every whoremonger, filthy person, and covetous person, that is, every idolater, does not have an inheritance in the kingdom of Christ and God. Let no one deceive you by empty words, for the wrath of God comes on account of these things upon the children of disobedience. Therefore, do not partake with them. For you once were darkness, but now you are light in the Lord. Walk as children of the light – for the fruit of light is in all goodness and righteousness and truth – determining what is acceptable to the Lord. And do not share in the unfruitful deeds of the dark. Instead, rebuke them. For it is indecorous even to speak of the things they do in secret, but everything shown by the light is made known, for all things made known are light. Consequently, it is said, “Wake up, oh sleeper, rise from the dead, and Christ will shine upon you.” Therefore, look to see exactly how you walk, not as fools but as the wise, redeeming each opportunity because the days are evil. Considering this, do not be ignorant⁴ but understand what the will of the Lord is. And do not be drunk with wine, in which there is recklessness⁵, but be filled in the Spirit, speaking to each other with psalms, hymns, and spiritual songs, singing and making melody with your hearts to the Lord, always giving thanks for everything in the name of our Lord Jesus Christ to God the Father.

Submit to each other in reverence of Christ. Wives, submit to your husbands as you do to the Lord, for the husband is the head of the wife as Christ also is the head of the church, he himself being the savior of the body. As the church submits to Christ, so also should wives submit to their husbands in all things. Husbands, love⁶ your wives just as Christ also loved the church and gave himself up on her behalf so that he may sanctify her, having cleansed her by washing in the word so that he may present the church to himself in glory, not having a stain, wrinkle, or anything similar but so that she may be holy and

¹ Or *you (plural) may*, the aorist subjunctive of this verb is the same in the third person singular and second person plural

² Alternatively, *deliverance* or *redemption*. The word originally referred to the giving of a ransom

³ The word literally refers to having good intestines (it likely comes from the word for “spleen”), perhaps comparable to the English description of being “warm-hearted”

⁴ Literally means *without understanding*

⁵ As in *wastefulness* or *immodest behavior*

⁶ The verb is ἀγαπάω, from which comes “agape” love

unblemished. It is in this way that husbands should love their wives, as their own body. He who loves his wife loves himself. For no one ever hates their own flesh but nourishes and cherishes it just as it is with Christ and the church since we are members of his body. “For this reason a man will leave his father and mother and be joined to¹ his wife, and the two will become one flesh.”² The mystery of this is great, but I speak about Christ and the church. Nevertheless, let each one of you thus love his wife as himself, and see that the wife respects her husband.

Children, obey your parents, for this is right³. “Honor your father and mother,” which is the first command with a promise, “so that it may be well with you and you may live long on the earth.”⁴ And fathers, do not anger your children but bring them up in the teaching and admonition of the Lord.

Slaves, obey those who are your masters according to the flesh with fear and trembling in the singleness of your heart as to Christ, not only when they watch you, as people pleasers would do, but as servants of Christ doing the will of God from the heart⁵. Serve with kindness as if to the Lord and not to men, knowing that any good each person does they will receive from the Lord whether slave or free. And masters, do the same to them. Do not threaten them, knowing that the Lord of both you and them is in heaven and that he shows no favoritism.

Finally, be strong in the Lord and his mighty power. Put on the full armor of God so that you may be strong enough to stand against the deceptions of the devil. For our fight⁶ is not against flesh and blood but against the powers, against the authorities, against the rulers of this darkness, and against the spiritual forces of evil in the heavens. Consequently, take up the full armor of God so that you may be able to resist on the day of evil and, having done everything, to stand. Therefore, stand with the belt of truth fastened around your waists⁷, clothed also with the breastplate of justice and with your feet bound⁸ with the readiness of the good news of peace. In addition to all of these things, take up the shield of faith. With this you will be able to extinguish the flaming arrows of the evil one. Take also the helmet of salvation and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit through all prayer and petition. To that end, keep watch with all perseverance in your petitions for all of God’s people. Also, pray on my behalf so that I may be given words when I open my mouth, boldly making known the mystery of the good news for which I am an ambassador in chains. Pray that I may share it confidently as I need to do.

Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything so that you may also know how things are with me and what I am doing. I sent him to you for this same purpose, that you may know what’s happening with us and that he may cheer your hearts. Peace to the brothers and sisters and love with faith from God the Father and the Lord Jesus Christ. May grace be with all those who unyieldingly love our Lord Jesus Christ.

¹ Literally, *glued to*

² Genesis 2:24

³ As in *righteous*

⁴ Deuteronomy 5:16

⁵ This isn’t the normal word for heart, but is heart as in *soul*

⁶ More literally, *wrestle*

⁷ This literally says *with your loins fastened in truth*

⁸ *Bound* because it pertains to the sandals worn at the time

James

ΙΑΚΩΒΟΥ

Table of Contents

CHAPTER 1	114
TESTING AND TEMPTATION	114
LISTENING, DOING, AND THE TONGUE	114
CHAPTER 2	114
NO FAVORITISM	114
FAITH SHOWN BY WORKS	115
CHAPTER 3	115
EVILS OF THE TONGUE	115
TRUE WISDOM	116
CHAPTER 4	116
BELIEVERS' INFIGHTING	116
ON PLANNING TOMORROW	116
CHAPTER 5	117
WEALTH SHALL PASS	117
ON PATIENCE AND SWEARING	117
RESTORING THOSE WHO FALL AWAY	117

James, servant of God and Jesus Christ, to the twelve tribes scattered¹ abroad: Greetings. Consider it all cheerfulness, my brothers and sisters, whenever you fall into temptations of various kinds, for you know that the testing of your faith leads to endurance². But let endurance work to completion so that you may be complete and whole, lacking nothing.

But if any one of you lacks wisdom, let them ask for it from God, who gives bountifully to everyone without chiding them, and it will be given to them. However, let them ask in faith, doubting nothing. The one who doubts is like a wave of the sea, agitated and tossed by the wind. Because of this, do not let such a person think that they will receive anything from the Lord; they are double-minded, unstable in all their ways.

But let the lowly³ believer glory in their height and the wealthy in their humiliation, for like a flower from grass they will pass away. For the sun rose with its heat, withering the grass, and its flower fell off and the grace of its appearance was lost. In this way the wealthy also will pass away⁴ in the midst of their proceedings.

Blessed is the one who perseveres⁵ through temptation because, having been tested, they will receive the crown of life, which God promised to those who love him. Let no one say when they are tested, "I am being tested by God." For God cannot be tempted by evil, and he himself tests no one. However, all are tested by their own desire when they are drawn away and beguiled. Furthermore, desire, having been conceived, brings forth sin, and sin, having reached completion, brings forth death.

Do not deceive yourselves, my beloved brothers and sisters. Every good gift and every complete gift is from above, descending from the Father of lights, in whom there is no fickleness or shadow of change. He willingly brought us forth by the word of truth for us to be like first fruits of his creatures.

Know this, my beloved brothers and sisters: Let every person be quick to listen, slow to speak, and slow to anger, for one's anger does not accomplish God's justice. Consequently, having put away all dirtiness⁶ and abundant depravity in humility, receive the implanted word, which has the power to save your souls.

Also, be doers of the word, not only listeners deluding yourselves. For anyone who is a listener of the word and not a doer is like a person who observes their natural face in a mirror, for after seeing themselves and departing, they immediately forget what it was like. But whoever looks into the complete law, the law of freedom, and remains in it, not being a negligent⁷ listener but a doer of work, this person is blessed by what they do.

If anyone thinks to be pious and does not curb their tongue but deceives their heart, this person's worship is empty. Clean and pure worship before God the Father is this: to watch over orphans and widows in their trouble⁸, and to keep oneself unblemished from the world.

My brothers and sisters, in your faith in our Lord of glory, Jesus Christ, do not show favoritism. For if a man comes into your congregation⁹ wearing a gold ring and

¹ The word is *διασπορά*, *diaspora*, as in *dispersed*

² Or *constancy*

³ That is, *humble*

⁴ Literally, *be extinguished*

⁵ Literally, *stays under*

⁶ *Turpitude*, i.e. moral dirtiness

⁷ As in *forgetful*

⁸ Literally, *pressure*, i.e. *burden*, *affliction*

⁹ Transliterated, the word would be *synagogue*

radiant clothing, and a poor man¹ in shabby clothing also enters, and you look at the one in radiant clothing and say, “Sit here in this fine seat,” and say to the beggar, “Stand there,” or, “Sit by my foot-rest,” do you not discriminate amongst yourselves and become judges of evil reasoning? Listen, my beloved brothers and sisters. Did God not select the poor from the world to be rich in faith and to be heirs of the kingdom that he promised to those who love him? But you mistreat² the poor. Don’t the wealthy oppress you and drag you into court? Do they not blaspheme the fine name that was placed³ upon you?

If, however, you do fulfill the sovereign law given by the scripture, “Love your neighbor as yourself,”⁴ you do well; but if you show favoritism, you commit sin, being convicted under the law as lawbreakers. For anyone who keeps the whole law but errs in one aspect has become guilty of everything. For he who says, “Do not commit adultery”⁵ also said, “Do not murder.”⁶ And if you do not commit adultery but you do commit murder, you have become a breaker of the law. Thus, speak and act as ones about to be tried by the law of freedom. For judgment is unmerciful on those who do not act mercifully, but mercy triumphs over judgment.

What benefit is there, my brothers and sisters, if someone says they have faith but does not have works? Is faith not able to save them? If a brother or sister⁷ lives naked and daily lacks food and one of you says to them⁸, “Go in peace; warm and fill yourself,” but you do not give them the necessities of the body, what is the benefit? And thus faith, if it does not have works, is dead by itself. But someone says, “You have faith, but I have deeds.” Show me your faith without deeds, and I will show you my faith by deeds. You do well in believing that God is one, yet even the demons believe this and tremble. Do you wish to know, oh empty human, why faith without works is useless? Was not our father Abraham justified by works when he offered his son Isaac upon the altar? You see that faith worked together with his deeds, and by the deeds the faith was perfected⁹. Here also the scripture was fulfilled that says, “Abraham trusted God, and it was credited to him as righteousness,”¹⁰ and he was called a friend of God. See that by deeds man is justified, and not by faith alone. Similarly, was not Rahab the prostitute also justified by works when she received the messengers and sent them out a different way? For just as the body is dead without a spirit, so too is faith death without works.

Do not let many of you become teachers, my brothers and sisters, knowing that we will receive greater judgment. For we all err. If anyone does not err by word, this perfect person can also control their whole body. When we thrust bits into the mouths of horses to make them obey us, we also lead their whole body. See too the ships that are so great and pushed by fierce wind; they are led by the smallest rudder wherever the will of the one steering desires. In this way the tongue is a small part of the body, yet it boasts greatly. Behold how great a forest is kindled by how little a fire, and the tongue is a fire. The

¹ Also, *beggar*, as it is subsequently translated

² That is, *despise* or *dishonor*

³ Placed as in these believers are called this name when people refer to them

⁴ Leviticus 19:18

⁵ Exodus 20:14; Deuteronomy 5:18

⁶ Exodus 20:13; Deuteronomy 5:17

⁷ James here really says the word for sister

⁸ This is not one of English’s gender neutral singular nouns; all the verbs here are plural. Many people are in need.

⁹ Or *completed*

¹⁰ Genesis 15:6

tongue, among our body parts, designates itself as a world of iniquity¹, defiling the entire body, igniting the course of nature, and set on fire by Gehenna². For every species of both beasts and birds, both reptiles and marine animals, are tamed and have been tamed by the human race. However, the tongue no person can tame. It is an unstable evil, full of deadly poison. By it we praise the Lord and Father, and by it we curse people, those made in the likeness of God. From the same mouth comes praising and cursing. My brothers and sisters, these things should not be this way. Does the fountain send forth both sweet and bitter water from the same hole? Can a fig tree, my brothers and sisters, make olives or fig vines? Neither can salt water make fresh water.

Who among you is wise and full of knowledge? By fine behavior let them show their deeds in the humility of wisdom. But if you all have bitter envy and contention in your heart, do not boast against and lie against the truth. It is not the same wisdom that comes down from above but is earthly, animate³, and devilish⁴. For wherever envy and contention are there is disorder and every evil deed. Instead, the wisdom from above is first pure, but then peaceable, gentle, reasonable⁵, full of compassion and good fruits, impartial, and sincere. And the fruit of justice is sown in peace by those who make peace.

What causes the wars and battles among you? Are they not caused by your desires warring among your members? You covet and do not have, so you murder. You envy and cannot obtain, so you battle and war. You do not have on account of your not asking. You ask and do not receive because you ask evilly, that you may waste it on your desires. Apostates, do you not know that friendship with the world is enmity against God? Therefore, if one wishes to be a friend of the world, they appoint themselves as an enemy of God. Or do you think that the scripture says in vain that the spirit he caused to dwell in us desires jealously but that he gives us greater grace? Consequently, it says, “God opposes the proud but gives grace to the humble⁶.”⁷ Therefore, submit⁸ to God, but oppose the devil, and he will flee from you. Come near⁹ to God, and he will come near to you. Cleanse your hands, sinners. Purify your hearts, double minded ones. Be wretched, grieve, and weep. Let your laughter be turned into sorrow and your cheerfulness into sadness. Be wretched before the Lord, and he will lift you up.

Do not speak against each other, brothers and sisters. One who slanders or condemns¹⁰ their brother or sister slanders the law and condemns the law. If you condemn the law, you are not a doer of the law but a judge. There is one lawgiver who can save and destroy – but who are you, judging your neighbor?

Come now, those saying, “Today or tomorrow we will journey to that city, and we will stay there a year and trade and profit.” None of you know what your life will be like tomorrow, for you are a mist that appears for a little while and then vanishes. Instead, you should say, “If the Lord wishes, then we will live and do this or that.” But now you boast in

¹ Or *injustice*

² Transliteration of the word translated as *hell*. This place name comes from the Hebrew for the *Valley of Hinnom*

³ *Sensual*

⁴ Literally, *demon-like*

⁵ As in *the opposite of unyielding/stubborn*

⁶ The *lowly in status*

⁷ Proverbs 3:34

⁸ Similar to [5], *make yourself subordinate*

⁹ Or *approach*

¹⁰ This word can also mean *judge*

your self-confidence. All such boasting is evil. Thus, it is a sin for one who knows what is right to do and does not do it.

Therefore, come wealthy ones. Wail, shrieking for the miseries that come upon you. Your riches have perished, and your clothing has become moth-eaten. Your gold and silver are rusted. Their rust will be testimony against you and will eat your flesh like fire. You have stored treasure for the final days. Look, the wages of the laborers reaping your lands, which you defrauded from them, cry out, and the cries¹ of the reapers have risen to the ears of the Lord of armies². You indulged in luxury and pleasure in this world. You fed your hearts in a day of slaughter, you condemned, and you murdered the innocent one, who does not resist you.

Therefore, brothers and sisters, be patient until the coming of the Lord. See how the land worker awaits the precious fruit of the earth, being patient with it until it receives the early and the late rains. Also, be patient and steady your hearts, for the coming of the Lord has drawn near. Brothers and sisters, do not groan against each other, so that you may not judge. Behold, the judge stands at the gates. Also, brothers and sisters, take as an example of suffering affliction and being patient the prophets who spoke in the name of the Lord. See how we call blessed those who have endured. You heard the patience of Job and saw the Lord's conclusion, that the Lord is extremely compassionate and merciful.

But before all things, my brothers and sisters, do not swear by heaven or by earth, and do not take any other oath. Let your yes be yes and your no be no, so that you may not fall under judgment. Let anyone among you who suffers hardships pray. Let anyone who is cheerful sing³. Let anyone among you who is sick summon the elders of the church, and let the elders pray for them, anointing them with oil⁴ in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up. If they have committed sin, they will be forgiven. Therefore, confess your sins to one another, and pray for each other that you may be healed. The prayer of a just person can accomplish much. Elijah was a human of such experiences like ourselves⁵. He prayed earnestly for it not to rain, and it did not rain upon the earth for three years and six months. And again he prayed, and the heavens gave rain, and the earth yielded its fruit.

My brothers and sisters, if anyone among you roams from the truth and someone turns them back to it, let them know that the one who brings back a sinner from the delusion of their ways will save their life from death and will cover up a bundle of sins.

¹ That is, *cries for help*

² The "of armies" is originally from a Hebrew word, *sabaoth/tsebaoth*, a military name for God

³ Or, technically, *play an instrument*

⁴ Technically *olive oil* though it can also be a generic term

⁵ Difficult to translate, but this conveys the sense that Elijah was a normal person like anyone else, i.e. we could do what he did

1 John

ΙΩΑΝΝΟΥ Α

Table of Contents

CHAPTER 1	120
GOD'S MESSAGE	120
CHAPTER 2	120
KNOWING JESUS	120
HATING FELLOW BELIEVERS	120
REASONS FOR WRITING	120
THE ANTICHRIST	121
CHAPTER 3	121
CHILDREN OF GOD	121
BELIEVERS AND THE WORLD	121
ASSURANCE THROUGH JESUS	122
CHAPTER 4	122
THE TESTING OF SPIRITS	122
GOD AND LOVE	122
CHAPTER 5	122
FAITH IN JESUS	122
CONCLUSION	123

That which was from the beginning, that which we have heard, that which we have seen by means of our eyes, that which we looked upon and our hands touched, concerning the word of life – and the life was made apparent, and we have seen, borne witness, and announced to you the eternal life which was with the Father and was made apparent to us – that which we have seen and heard we have also announced to you so that you too may have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. These things we write so that your joy may be complete.

The message that we heard from him and announce to you is the same: That God is light, and in him there is not any darkness. If we say that we have fellowship with him and walk in darkness, we lie and do not abide in the truth. But if we walk in the light as he is in the light, we have fellowship with each other. Then the blood of Jesus, his Son, cleanses us from every sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just, for he lays aside our sins and cleanses us from every wrong. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I write these things to you so that you may not sin. If anyone sins, we have an advocate with the Father in Jesus Christ, the just. He is atonement for our sins, and not just for our sins alone but also for those of the whole world. By this we perceive that we have come to know him: If we keep his commands. The one who says, “I know him,” and does not keep his commands is a liar, and the truth is not in this person; but in the one who keeps his word, the love of God has been made complete. By this we know that we are in him: The one who says that he remains in him should also walk just as Jesus did.

Beloved, I do not write to you a new command but an old command, which you have had from the beginning. The old command is the word that you heard. One the other hand, I do write a new command for you, that is true in him and in you, for the darkness is passing away, and the true light already shines. Anyone who says that they are in the light and hates their brother¹ is in the darkness even now. The one who loves their brother remains in the light, and in this person there is not a snare; but the one who hates their brother is in darkness. They walk in the dark and do not know where they go, for the darkness blinded their eyes.

I write to you, little children, because your sins are laid aside on account of his name. I write to you, fathers, because you have known he who is from the beginning. I write to you, young men, because you have conquered the evil one. I am writing to you, little children, because you have known the Father. I am writing to you, fathers, because you have known the one who is from the beginning. I am writing to you, young men, because you are strong; the word of God remains in you, and you have conquered the evil one.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in them, for everything in the world, the longing of the flesh, the longing of the eyes, and the pride of life, are not from the Father. Instead, they are from the world. The world passes away along with its longing, but the one who does the will of God remains forever.

Little children, it is the final hour. Just as you heard that the antichrist² is coming, now also many antichrists have come. By this we know that it is the final hour. They came out from us, but they were not of us. If they were of us, they would have stayed with us. Instead, they departed to make it clear that none of them are of us. You have an anointing

¹ Not necessarily meaning only a man, but all fellow believers

² Literally, ἀντίχριστος, *antichristos*, or, anti-Christ

from the holy one, and you know. I am not writing because you do not know the truth but because you do know it, and because every lie is not from the truth.

Who is a liar if not for the one who denies that Jesus is the anointed one¹? This person is the antichrist, the one who denies the Father and the Son. All who deny the Son do not have the Father either; the one who professes the Son also has the Father. You heard that which is from the beginning. Let it remain in you. If that which you heard from the beginning remains in you, you will also remain in the Son and in the Father. This is the message that he professed to us, eternal life.

I write these things to you concerning those who lead you astray. You have the anointing that you received from him, and it remains in you. You do not have want that anyone should teach you, for his anointing teaches you about all things. This anointing is true and is not a lie – just as it taught you, remain in him.

Now, little children, remain in him so that if he appears we may have assurance and not be ashamed before him in his presence². If you know that he is just³, you also perceive that everyone who does justice has been born of him.

See what love the Father has given to us, that we may be called children of God, and we are. On account of this, the world does not know us, for it did not know him. Beloved ones, now we are children of God, and what we will be has not yet appeared. We know that if he appears, we will be similar to him, for we will see him just as he is. And all who have hope in these things about him purify themselves, just as Jesus is pure. Everyone who commits sin also commits lawlessness; the sin is the lawlessness. You know for what reason Jesus appeared, that sins may be taken away⁴. Sin is not in him. All who remain in him do not sin; all who sin have not seen him or known him.

Little children, let no one deceive you; the one who does justice is just, even as Jesus is just. The one who does sin is from the devil⁵ because from the beginning the devil sinned. For this reason the Son of God appeared: To destroy the works of the devil. All who have been born of God do not commit sin, for his seed remains in them. They are not able to sin because they have been born of God. By this the children of God and the children of the devil are revealed: All who do not bring justice are not of God, in addition to the one who does not love their brother. For this is the message that you heard from the beginning: We should love each other, not as Cain, who was from evil and killed his brother. Why did he kill him? Because his deeds were evil, but those of his brother were equitable.

Do not wonder, brothers and sisters, if the world hates you. We know that we have passed from death into life because we love our brothers. The one who does not love remains in death. Everyone who hates their brother is a murderer⁶, and you know that no murderer has eternal life remaining in them. By this we have known love: Jesus put down his life for us, and we should⁷ put down our lives for our brothers. But whoever has the life of the world and perceives their brother having need yet closes off their sympathies from them: How does the love of God remain in that person? Little children, let us not love with word nor tongue but with deed and truth.

¹ The Christ

² Literally, *his being near*

³ That is, *equitable*

⁴ More literally, *lifted off*

⁵ One of a couple words used for the devil, this one means *traducer*

⁶ Literally, *people-killer*

⁷ Are obligated to

By this we will know that we are of the truth and assure our hearts before him: If our hearts condemn us, God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have confidence before God. Whatever we ask we receive from him, for we keep his commands and do before him pleasing things. This is his command: That we believe in the name of his Son, Jesus Christ, and that we love each other just as he commanded us. The one who keeps his commands remains in him, and he in them. By this we know that he remains in us: By the Spirit that he gave us.

Beloved, do not trust every spirit, but test the spirits to see if they are from God because many false prophets have come out into the world. By this you know the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God. Every spirit that does not acknowledge Jesus is not from God; this is the spirit of the antichrist, whom you heard is coming and now is in the world already.

You are from God, little children, and you have conquered them, for greater is the one in you than the one who is in the world. They are from the world; on account of this, they speak from the world, and the world listens to them. We are from God. The one who knows God listens to us, and whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of deceit.

Beloved, let us love each other because love is from God. All who love are born of God and know God. The one who does not love does not know God because God is love. By this the love of God was shown among us: God has sent his only begotten Son to the earth that we may live through him. In this is love, not that we have loved God, but that he loved us and sent his Son as atonement for our sins.

Beloved, if God loved us in this way, we also should love each other. No one has ever beheld God. If we love each other, God remains in us, and his love is accomplished in us. By this we know that we remain in him and he in us: Because of his Spirit, which he has given to us. We ourselves have seen and testify that the Father has sent the Son as the savior of the world. If anyone should confess that Jesus is the Son of God, God remains in them and they in God. And we know and have believed the love that God has for us. God is love. The one who remains in love remains in God, and God remains in them. This is how love has been fulfilled with us so that we may have confidence on the day of judgment¹: just as Jesus is, so too are we in this world. Fear is not in love, but perfect² love throws out fear. Fear suggests punishment, and the one who fears has not been made complete in love. We love because he first loved us. If anyone says, "I love God," and hates his brother, they are a liar because the one who does not love their brother, whom they have seen, is not able to love God, whom they have not seen. Further, we have this command from him, that the one who loves God also should love his brother.

All who believe that Jesus is the anointed one have been born of God, and all who love the Father also love the one having been born of him. By this we know that we love the children of God: When we love God and observe his commands. For this is the love of God: That we keep his commands. And his commands are not burdensome³, for all who have been born of God conquer the world. This is the victory that conquers the world: our faith. Who is the one who conquers the world if not for the one who believes that Jesus is the Son of God? This is the one who came by water and blood, Jesus Christ, not by water alone but by water and by blood. The Spirit is the one who bears witness to this because the Spirit is the truth. There are three who bear witness, the Spirit, the water, and the blood, and the

¹ Or, *the day of decision*

² That is, perfect because it has been made complete

³ *Heavy*

three of them are in agreement. We take the witness of people; the witness of God is greater, for this is the testimony of God that he has given concerning his Son. The one who believes in the Son of God has the testimony in themselves. The one who does not believe God has made him a liar, for they have not trusted in the testimony that God has borne witness to regarding his Son. And this is the testimony: That God gave us eternal life, and this life is by his Son. The one who has the Son has life. The one who does not have the Son of God does not have life.

I write these things to you so that you may see that those of you who believe in the name of the Son of God have eternal life. This is the assurance that we have in him: That if we ask anything according to his will, he hears us. And if we know that he hears us when we ask it, we know that we have the requests that we asked from him.

If anyone sees their brother committing a sin not leading to death, they should pray, and God will give life to this person. There is a sin leading to death; I do not say that you should pray for that. All iniquity is sin, and there is sin that does not lead to death.

We know that all who have been born of God do not sin, but he who was born of God holds them fast, and the evil one does not touch them. We know that we are from God, and the whole world lies in the grasp of the evil one. But we know that the Son of God has come and given us understanding so that we may know the True One, and we are in the True One by his Son, Jesus Christ. He is the true God and eternal life. Little children, guard yourselves from idols.

2 John

ΙΩΑΝΝΟΥ Β

The elder to the elect¹ lady and her children, whom I love in truth, and not I alone but also all who know the truth, on account of the truth that remains in us and will be with us forever. With us will be grace, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father in truth and love.

I was exceedingly glad that I found in some your children those walking in truth, according to the command we received from the Father. Now I entreat you, lady, not like I am writing to you a new command but one which we had from the beginning. That is, we should love each other. This is love: that we walk by his commands. And walking in love is the command just as you heard from the beginning so that all of you may walk in it.

For many deceivers came into the world. Those who do not acknowledge that Jesus Christ came in the flesh, this person is the deceiver and the antichrist. Look at yourselves, so that none of you may lose² that which you worked for but may receive pay in full.

All who go forth and do not remain in the teaching of Christ do not have God. The one who remains in his teaching has the Father and the Son. If anyone comes to you and does not bear this teaching, do not take them into the house and do not say anything to greet them – the one who speaks to greet them shares in their evil deeds.

Though having much to write to you, I do not wish to do so through paper and ink. Instead, I hope to come to you-all and speak face to face, so that our joy may be accomplished³. The children of your elect sister greet you.

¹ That is, *chosen*

² Alternatively, *destroy*

³ Literally, *filled up*

3 John

ΙΩΑΝΝΟΥ Γ

The elder, to the beloved Gaius, whom I love in truth. Beloved, I pray that you succeed in everything and are in good health, just as your soul prospers. For I was exceedingly glad that your brothers came and testified to the truth, that is, according to how you have been walking in the truth. I do not have greater joy than this, that I hear about my children walking in the truth.

Beloved one, you keep faithful by anything that you do for the brethren, and the same for strangers, who testified to your love before churches. You would do well to send them forth as appropriate for God, for they went forward on behalf of his name, taking nothing from the nations. Therefore, we should take up this kind of group, so that we may be coworkers in the truth.

I wrote something to the church, but Diotrophes, who loves to be pre-eminent over them, does not receive us. On account of this, if I come, I will remember his deeds, idly berating¹ us with evil words. Not being content with this kind of group, he neither welcomes the brethren but also hinders those wishing to welcome them and throws them out of the church.

Beloved one, do not follow² evil but good. The one who does good is from God; the one who does evil has not seen God. Demetrius has been supported by all, even by the truth itself. We too testify to this, and you know that our witness is true.

I had much to write to you, but I do not wish to write to you through ink and pen. Instead, I hope to see you shortly, and we will speak face to face. Peace to you. The brothers and sisters here greet you. Greet the brothers and sisters there by name.

¹ From the word for *tattler*

² Literally, *mimic*

Revelation

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

Table of Contents

CHAPTER 1	131
PROLOGUE	131
GREETINGS AND DOXOLOGY.....	131
JOHN’S VISION OF CHRIST.....	131
CHAPTER 2	131
TO THE CHURCH IN EPHESUS	131
TO THE CHURCH IN SMYRNA	132
TO THE CHURCH IN PERGAMUM	132
TO THE CHURCH IN THYATIRA.....	132
CHAPTER 3	133
TO THE CHURCH IN SARDIS	133
TO THE CHURCH IN PHILADELPHIA.....	133
TO THE CHURCH IN LAODICEA	133
CHAPTER 4	133
THE THRONE IN HEAVEN	133
CHAPTER 5	134
THE SCROLL AND THE LAMB	134
CHAPTER 6	134
THE SEALS.....	134
CHAPTER 7	135
144,000 SEALED	135
THE GREAT MULTITUDE IN WHITE ROBES	135
CHAPTER 8	136
THE SEVENTH SEAL AND THE GOLDEN CENSER	136
THE TRUMPETS.....	136
CHAPTER 9	136
CHAPTER 10	137
THE ANGEL AND THE LITTLE SCROLL	137
CHAPTER 11	138
THE TWO WITNESSES	138
THE SEVENTH TRUMPET	138
CHAPTER 12	138
THE WOMAN AND THE DRAGON.....	138
CHAPTER 13	139
THE BEAST OUT OF THE SEA	139
THE BEAST OUT OF THE EARTH	139
CHAPTER 14	140
THE LAMB AND THE 144,000	140

THE THREE ANGELS' PROCLAMATIONS.....	140
HARVESTING THE EARTH AND TRAMPLING THE WINEPRESS.....	140
CHAPTER 15	140
THE SEVEN ANGELS WITH SEVEN FINAL PLAGUES	140
CHAPTER 16	141
THE SEVEN BOWLS OF GOD'S WRATH	141
CHAPTER 17	141
BABYLON, THE PROSTITUTE ON THE BEAST	141
CHAPTER 18	141
LAMENT OVER THE FALL OF BABYLON	141
WARNING TO ESCAPE THE JUDGMENT OF BABYLON.....	141
THREEFOLD WOE OVER THE FALL OF BABYLON.....	142
THE FINALITY OF BABYLON'S DOOM.....	142
CHAPTER 19	142
THREEFOLD HALLELUJAH OVER THE FALL OF BABYLON.....	142
JESUS CRUSHES THE BEAST.....	143
CHAPTER 20	143
THE THOUSAND YEARS.....	143
THE RELEASE AND FINAL FALL OF SATAN	144
THE JUDGMENT OF THE DEAD	144
CHAPTER 21	144
THE NEW HEAVEN AND THE NEW EARTH	144
THE NEW JERUSALEM, THE BRIDE OF THE LAMB.....	144
CHAPTER 22	145
JOHN AND THE ANGEL.....	145
EPILOGUE: INVITATION AND WARNING	146

A revelation of Jesus Christ, which God gave to him in order to show his servants things which, by necessity, will happen soon and which he made known, having sent his messenger¹ to his servant John, who bore testimony of the word of God and the testimony of Jesus Christ, so much as he saw. Blessed is the one who reads and those who hear the words of the prophecy and those who give heed to the things which have been written in it, for the opportune time is near.

John, to the seven churches in Asia: Grace to you all, and peace from the one who is and who was and who is to come, from the seven Spirits that face his throne, and from Jesus Christ, the witness², the faithful, the firstborn of the dead, the one who commands the kings of the earth. To the one who loves us and has loosed us from our sins by his blood and made us a kingdom and priests to his God and Father, to him be the glory and the power for the ages. Amen³.

“Behold, he comes with the clouds,”⁴ and “every eye will see him, even the ones who pierced him;” all the races of the earth “will mourn on account of him.”⁵ Yea, amen. “I am the Alpha and the Omega,” says the Lord God, “who is and was and is to come, the Almighty⁶.”

I, John, the brother of you-all and companion⁷ in the affliction, kingdom, and endurance in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in spirit on the Lord’s day and heard behind me a great voice like a trumpet, saying, **“Write what you see on a scroll and send it to the seven churches: to Ephesus, to Smyrna, to Pergamon, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”**

I turned to behold the voice that was speaking to me. Having turned, I saw seven gold lampstands⁸ and one like a son of man⁴ in the middle of the lampstands, having been clothed to the feet and girded with a gold belt to his chest. His head and hair were bright as white wool, bright as snow. His eyes were like a flame of fire and his feet resembled burnished copper after being kindled in a furnace. His voice was like the sound of many waters, and he held in his right hand seven stars with a sharp, double-edged sword coming out of his mouth. His face was like the sun shining in its power.

When I saw him, I fell at his feet like a dead man, and he put his right hand on me, saying, **“Do not fear; I am the first and the last and the one who lives. I was dead, and look, I live. I am forevermore⁹, and I have the keys of death and of Hades. Therefore, write the things you saw and the things that are and that which is about to happen after these things. The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.**

“To the angel of the church in Ephesus write: ‘He who holds the seven stars in his right hand, who walks in the middle of the seven gold lampstands, says these things: I see your works, toil, and endurance and that you are unable to bear evil men. You examined those who call themselves apostles but are not, and you saw their falseness. You have

¹ Messenger

² μάρτυς, martyr

³ That is, *Let it be*

⁴ Daniel 7:13

⁵ Zechariah 12:10

⁶ That is, *Creator of all things*

⁷ Co-participant

⁸ Candlesticks

⁹ Literally, *for the ages of the ages*

perseverance and have endured on account of my name. You have not grown weary. But I have against you the fact that you have forsaken your initial love. Therefore, recall¹ from where you have fallen. Repent and do the things you did at first. But if you do not remember, I will come to you, and I will remove your lampstand from its location. But you have this, that you detest the deeds of the Nicolaitans, which I also detest. Let anyone who has ears hear what the Spirit says to the churches. I will allow the one who is victorious to eat from the tree of life², which is in the paradise of God.’

“And to the angel of the church in Smyrna write: ‘These things are said by he who is the first and the last, who was dead and lived: I know your affliction and poverty, yet you are wealthy. I know also about the blasphemy from those who say they are Jews and are not but a synagogue of Satan. Fear nothing that you are about to suffer. Behold, the devil is about to throw some of you-all into prison so that you-all will be tested and endure affliction for ten days. Be faithful until death, and I will give you the crown of life. Let anyone who has ears hear what the Spirit says to the churches. The one who is victorious will not be hurt by the second death³.’

“And to the angel of the church in Pergamon write: ‘These things are said by he who has the sharp double-edged sword: I know where you reside, where the throne of Satan is. Also, you hold to my name and did not disown my faith even in the days of Antipas, who was my witness and my believer who was killed beside you-all, where Satan resides. But I have against you a few things: that you have there those who hold to the teachings of Balaam, who taught Balak to throw a stumbling block in the face of the sons of Israel, telling them to eat food sacrificed to idols and to practice idolatry. Similarly, you also have those who hold to the teaching of Nicolaitas. Therefore, repent; but if not, I will come to you quickly and fight against them with the sword of my mouth. Let anyone who has ears hear what the Spirit says to the churches. To the one who is victorious, I will give manna that has been hidden. I will also give a white pebble, and on the pebble a new name has been written which no one knows except for the one who receives it.’

“And to the angel of the church in Thyatira write: ‘These things are said by the Son of God, who has eyes like a blazing fire and feet like burnished copper: I know your deeds and your love, faith, service, and endurance. Your last deeds are greater than at first. But I have against you that you set free the woman Jezebel, who calls herself a prophet and teaches and deceives my servants to practice idolatry and to eat food sacrificed to idols. I gave her time so that she might repent, and she did not wish to repent from her idolatry⁴. Behold, I throw her on a couch⁵, and I throw those who commit adultery with her to great affliction if they do not repent from her deeds. Her children I will condemn to death. All the churches will know that I am he who investigates minds and hearts, and I will give to you-all each according to your deeds. I say to you-all, to those remaining in Thyatira, to all those who do not have this teaching, to whoever did not know the depths of Satan as they say: I do not place upon you-all another burden; moreover, hold to those things you-all have until I have come. To the one who is victorious and who guards my deeds until the end, I will give authority over the nations, and they ‘will rule them with an iron rod like when

¹ The command’s form indicates this to be a continuing action, not a one-time thing

² The tree of life also makes an appearance at the book’s end; see Revelation 22

³ See the end of Revelation 20

⁴ Or, possibly, *harlotry*

⁵ Or *bier*

earthen vessels are shattered,¹ and like I have received from my Father. I will also give to them the morning star. Let the one who has ears hear what the Spirit says to the churches.’

“**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 deeds because you have a name² that lives, and you are dead. Be watchful and establish the things that remain, which are about to die, for I have not found your works satisfying before my God. Recollect, therefore, how you have received and heard, and guard these things and repent. Therefore, if you do not watch, I will come like a thief, and you will not know what hour I will come upon you. But you have a few names in Sardis that did not defile their clothes, and they will walk with me in white because they are worthy. The one who is victorious thus will be arrayed in white clothing. I will never obliterate their name from the book of life, and I will acknowledge their name before my Father and before his angels. Let the one who has ears hear what the Spirit says to the churches.’

“And to the angel of the church in Philadelphia write: ‘These things are said by the holy one, the true one, who has the key of David, who opens up what no one will close and closes up what no one opens: I know your deeds. Behold, I have placed before you an open door, which no one can close. I know that you have little strength, and you have guarded my word and did not deny my name. Behold, I will make those from the synagogue of Satan who lie, calling themselves Jews though they are not. Behold, I will make them so that they will come and prostrate themselves before your feet and know that I loved you. Because you guarded my word of endurance, I will also guard you from the hour of adversity, which is about to come upon the entire land to test those who inhabit the earth. I am coming shortly; hold fast to what you have so that no one may take your crown. To the one who is victorious I will give a pillar in the temple of my God, and they will never go outside. I will write on them the name of my God and the name of the city of my God, of the new³ Jerusalem, which descends out of heaven from my God, and my new name. Let the one who has ears hear what the Spirit says to the churches.’

“And to the angel of the church in Laodicea write: ‘These things are said by the Amen, the faithful and true witness, the beginning of God’s creation: I know your deeds, that you are neither cold nor hot. Oh, that you were cold or hot! Thus, because you are lukewarm and neither cold nor hot, I am about to throw you up from my mouth. Because you say that I am wealthy, that I have become rich and have no need, and you do not know that you are wretched, miserable, poor, blind, and naked, I advise you to buy from me an article of gold that has been refined in fire so that you may be wealthy and a white robe in order to clothe you, so that the shame of your nudity may not show itself. Also, rub a poultice into your eyes so that you may see. I rebuke and teach those whom I love; therefore, be eager and repent. Behold, I have stood at the door, and I knock. If anyone hears my voice and opens the door, I will enter into them and dine with them, and they with me. I will allow the one who is victorious to sit with me on my throne, as I also have conquered and sat with my Father on his throne. Let the one who has ears hear what the Spirit says to the churches.’”

After these things, I looked, and behold! A door opened in heaven. The first voice that I heard like a trumpet spoke with me, saying, “**Come up here, and I will show you that which must happen after these things.**” Immediately, I was in spirit, and lo! A throne lying in heaven. Upon the throne was one sitting, and the one sitting was similar in appearance

¹ Psalm 2:9

² That is, a reputation

³ That is, fresh, not new with respect to age

to jasper stone and sardius. A rainbow encircled the throne similar in appearance to an emerald. Around the throne were twenty-four thrones, and on the twenty-four thrones sat elders clothed in white garments with gold crowns on their heads. From the throne comes lightning and rumbling and thunder, and seven lamps of fire are burning before the throne, which are the seven spirits of God. Before the throne there is what is like a sea of glass, like a crystal. And in the middle by the throne, encircling the throne, were four living creatures, full of eyes in front and behind. The first living creature resembled a lion, the second living creature resembled a calf, the third living creature had the appearance of a man, and the fourth living creature was like a flying eagle. The four living creatures each individually have six wings; they are full of eyes all around and within, and they do not rest day or night, saying, “Holy, holy, holy, is the Lord God Almighty,”¹ who was and who is, and who is to come.” Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, to the one who lives forever and ever, the twenty-four elders before the one sitting on the throne fall and worship the one who lives forever and ever. They throw their crowns before the throne, saying, “You are worthy, our Lord and our God, to receive glory, honor, and power because you created everything, and on account of your desire they were and have been created.”

I saw at the right hand of the one sitting on the throne a book², which had been written in and on the back and sealed with seven seals. And I saw a strong angel, proclaiming in a great voice, “Who is worthy to open the book and loose its seals?” No one in heaven, on earth, or under the earth was able to open the book or look at it. I was weeping greatly because no one was found worthy to open the book nor look at it. And one of the elders said to me, “Do not weep; look! The lion of the tribe of Judah, the root of David, conquered to open the book and its seven seals.”

And I saw in between the throne and the four living creatures and in between the elders a Lamb that had been stood like one slaughtered, having seven horns and seven eyes, which are the seven spirits of God that had been sent to all the earth. It came and took the book from the right hand of the one sitting on the throne. When he took the book, the four living creatures and the twenty-four elders fell before the Lamb, each having a lyre and gold cups filled with incense, which are the prayers of the holy ones. They sing a new song, saying, “Worthy are you to take the book and open its seals because you were slain, and by your blood you redeemed to God every tribe, tongue, people, and nation. You made them a kingdom and priests to our God, and they will reign on earth.”

Then I looked, and I heard the sound of every angel around the throne and of the living creatures and the elders, numbering myriads³ of myriads and thousands of thousands saying with a great voice, “Worthy is the Lamb that was slain to receive power, wealth, wisdom, strength, honor, glory, and blessing.” And I heard every creature in heaven, on earth, under the earth, and in the sea and all the things in them saying, “To the one who sits on the throne and to the Lamb be the blessing and the honor and the glory and the power forever and ever.” And the four living creatures said, “Amen.” And the elders fell and worshiped.

I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying in a voice like thunder, “Come.” I looked, and behold! A white horse. The one sitting on it held a bow and was given a crown. He departed, conquering and to conquer. And when he opened the second seal, I heard the second living creature saying,

¹ Isaiah 6:3

² Or *scroll*

³ Indefinite or ten thousand

“Come.” Out came another horse, red, and to the one sitting on it was given a great sword and the power to take peace from the world, even so that people will kill each other. When he opened the third seal, I heard the third living creature saying, “Come.” I looked, and behold, a black horse. The one sitting on it held a yoke in his right hand. I heard a voice as if it was in the middle of the living creatures, which said, “A measure of wheat for a denarius and three measures of barley for a denarius. Do not injure the oil and the wine.” When he opened the fourth seal, I heard the voice of the fourth living creature saying, “Come.” I looked, and behold, a pale¹ horse. The one sitting on it had the name Death, and Hades² followed with him. To them was given authority over a fourth of the earth to kill by sword, by hunger, by pestilence, and by the wild beasts of the earth.

When he opened the fifth seal, I saw beneath the altar the souls of those who had been killed on account of the word of God and on account of the testimony that they bore. They cried out with a great voice, saying, “For how long, holy and true Lord, will you not avenge and vindicate our blood from the inhabitants of the earth?” To each of them was given a white robe, and it was told to them that they may rest yet a small time more, until their number was complete and their fellow-servants and brothers were killed as they had also been.

I saw when he opened the sixth seal, and there was a great earthquake. The sun became black like hairy sackcloth, and the whole moon became like blood. The stars of heaven fell to the earth like a fig tree throws its unripe figs when a great wind shakes it. Heaven was separated like a coiled-up scroll, and every mountain and island was moved from its place. The kings of the earth and the great men, and the captains, the wealthy, and the strong, and every slave and free person hid themselves in caves and in the rocks of the mountains. They say to the mountains and to the rocks, “Fall on us, and hide us³ from the face of the one sitting on the throne and from the vengeance of the Lamb, for the great day of their wrath has come. Who is able to stand it?”

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth in order that wind may not blow on the earth, on the sea, nor on any tree. I saw another angel going up from the dawn of the sun, having the seal of the living God. He cried out with a great voice to the four angels to whom was given power to injure the earth and the sea, saying, “Do not injure the earth nor the sea nor the trees until we stamp the servants of our God upon their foreheads.”

I heard the number of those having been sealed. 144,000 were sealed from all the tribes of Israel. From the tribe of Judah twelve thousand were sealed, twelve thousand from the tribe of Ruben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, from the tribe of Joseph twelve thousand, and from the tribe of Benjamin twelve thousand were sealed.

After these things, I looked, and behold, a large crowd that no one could count from all nations, tribes, people, and tongues, standing before the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. They cried out with a great voice, saying, “Salvation belongs to our God, the one who sits on the throne, and to the Lamb.” All the angels stood around the throne with the elders and the four living

¹ Green

² The grave

³ Check out Hosea 10:8

creatures. They fell before the throne on their faces and worshiped God, saying, “Amen, blessing, glory, wisdom, thanks, honor, power, and strength be to our God forever and ever. Amen.”

And one of the elders responded, saying to me, “These people clothed in white robes, who are they and from where did they come?” I said to him, “My lord, you know.” And he said to me, “These people are ones coming out of great tribulation. They washed their robes¹ and whitened them in the blood of the Lamb. On account of this, they are before the throne of God and serve him day and night in his temple. The one sitting on the throne will dwell upon² them. ‘They will not hunger anymore, they will not thirst anymore, and the sun will not ever fall upon them’³ nor will any burn, for the Lamb in the midst of the throne will shepherd them. ‘He will lead them to living fountains of water’², and ‘God will wipe away⁴ every tear from their eyes.’⁵”

When he opened the seventh seal, there was silence in heaven for about half an hour. I saw the seven angels who stand before God, and to them were given seven trumpets. Another angel came and stood upon the altar, having a censer of gold. To him was given much incense so that he may offer it to the prayers of all the holy ones upon the golden altar that is before the throne. The smoke of the incense rose with the prayers of the holy ones from the hand of the angel before God. The angel took the censer and filled it from the fire of the altar. He threw it to the earth, and there was thunder, rumblings, lightning, and an earthquake.

The seven angels who had the seven trumpets prepared them so that they may trumpet them. The first sounded a blast; there was hail and fire that was mixed with blood, and it was thrown to the earth. A third of the earth was burned up, a third of the trees were burned up, and all green vegetation was burned up. The second angel sounded a blast, and something like a great mountain, being set on fire, was thrown into the sea. A third of the sea became blood, and a third of the creatures alive in the sea died. A third of the ships also were destroyed.

The third angel sounded a blast; there fell from heaven a great star burning like a lamp, and it fell upon a third of the rivers and on the fountains of water. The name of the star was said to be Wormwood, and a third of the waters became wormwood. Many humans died from the waters because this had been done. The fourth angel sounded a blast. A third of the sun was struck, as was a third of the moon and a third of the stars so that a third of them were darkened and so that the day may not appear for a third of it, and the same for the night. I looked, and I heard an eagle flying mid-sky, saying with a great voice, “Woe, woe, woe to those residing upon the earth from the remaining sounds of the trumpets of the three angels about to sound a blast!”

The fifth angel sounded a blast. I saw a star from heaven fallen to earth. To him was given the key of the hole of the abyss⁶, and he opened the hole of the abyss. Smoke rose from the hole like smoke of a great furnace, and the sun as well as the air was darkened from the smoke of the hole. Out of the smoke came locusts to the earth. To them was given power like the power held by scorpions of the earth. It was mentioned to them that they may not harm the vegetation of the earth, anything green, or any tree, but only the humans

¹ See Revelation 22, bottom of page 19

² That is, He will *shelter them*

³ Isaiah 49:10

⁴ Obliterate

⁵ Isaiah 25:8

⁶ Transliteration, literally means *without depth*, i.e. a bottomless pit

who do not have the seal of God upon their foreheads. The command was given to them that they may not kill them but that they may torture them for five months. Their torture was like the torture of a scorpion when it stings a human. And in those days humans will seek death and not find it. They will long to die, and death will flee from them.

The locusts resembled horses prepared for war. Upon their heads were what looked like crowns of gold, and their faces were like faces of humans. They had hair like the hair of women. Their teeth were like those of lions, and they had chests like breastplates of iron. The sound of their wings was like the sound of many chariots of horses running into war. They had tails like scorpions, and stings. In their tails was their ability to hurt humans for five months. They have as king over them the angel of the abyss, whose name in Hebrew is Abbadon. In Greek he has the name Apollyon¹. The first woe departed; behold, two woes are yet to come after these things.

The sixth angel sounded a blast. I heard a voice from the [four] horns of the altar of gold before God saying to the sixth angel, "He who has the trumpet: loose the four angels who were placed at the great river Euphrates." The four angels who were made ready for this hour and day and month and year were loosed, that they may kill a third of the humans. The number of the troops of the cavalry was twice ten thousand times ten thousand; I heard their number. And I saw the horses in the vision and those who were sitting on them as follows. They had breastplates of fire, jacinth, and sulfur. The heads of the horses were like the heads of lions, and from their mouths came fire, smoke, and sulfur. For the power of the horses is in their mouths and in their tails, for their tails are like serpents, having heads. By them they injure.

The remaining humans who were not killed in these plagues did not repent from the works of their hands, that they may not worship demons and idols of gold, silver, copper, stone, and wood, which have the power neither to see, hear, or walk. They did not repent from their murders, their sorceries, their harlotry, or their stealing.

I saw another strong angel descending from heaven arrayed in a cloud, a rainbow upon his head. His face was like the sun, and his feet were like pillars of fire. He had in his hand a little book that had been opened, and he put his right foot on the sea. He cried out with a great voice exactly like a lion roars. When he cried out, the seven thunders spoke in their own voices. When the seven thunders spoke, I was about to write it down, and I heard a voice from heaven saying, "Seal that which the seven thunders spoke, and do not write it down." The angel whom I saw standing on the sea and on the earth raised up his right foot to heaven and swore by the one who lives forever and ever, who created the heavens and that which is in them, the earth and the things in it, and the sea and the things in it. He swore, that there be no more delay but that in the days of the call of the seventh angel, whenever he intends to sound a blast, that also the mystery of God may be complete, as he announced the good news to his own servants the prophets. The voice I heard from heaven spoke with me further, also saying, "Go, take the book that has been opened in the hand of the angel standing on the sea and on the earth." I went to the angel, telling him to give me the little book. He said to me, "Take it, devour it, and embitter your stomach, but in your mouth it will be sweet like honey." I took the little book from the hand of the angel and ate it down. It was like sweet honey in my mouth, and when I ate it, my stomach was embittered. They said to me, "It is necessary for you to further prophesy about many people and nations and tongues and kings."

¹ Literally, *Destroyer*

I was given a rod like a staff, being told, “Rise and measure the temple of God, the altar, and those worshiping in it. Leave out the court outside of the temple. Do not measure it because it was given to the nations. They will tread over the holy city for forty-two months. I will give to my two witnesses the ability to prophesy for one thousand two hundred and sixty days, arrayed in sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth¹. If anyone wishes to harm them, fire comes out of their mouth and devours their adversaries. If anyone would wish to harm them, it is thus necessary that they be killed. These have the power to shut heaven so that rain may not fall for the days of their prophesying. They also have authority over the waters to turn them into blood and to smite the earth with every plague as often as they wish. When they finish their testimony, the beast that rises from the abyss will make war with them and conquer and kill them. Their dead bodies will be in the street of the great city, the one which is spiritually called Sodom and Egypt, where also their Lord was crucified. Those from the peoples, tribes, tongues, and nations will look at their dead bodies for three and a half days. They will not permit their dead bodies to be put in a tomb. Those inhabiting the earth will rejoice over them and be glad, giving gifts to each other because these two prophets tortured those who inhabit the earth.

After three and a half days, a breath of life from God went into them. They stood on their feet, and a great fear fell upon those beholding them. They heard a great voice from heaven saying to them, “Come up here.” They arose to heaven on a cloud, and their adversaries beheld them. In that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake. The rest were afraid and gave glory to the God of heaven. The second woe passed; behold, the third woe comes swiftly.

The seventh angel sounded a blast. There were great voices in heaven saying, “The kingdom of the world has become the kingdom of our Lord and his anointed one². He will reign forever and ever.” The twenty-four elders before God, sitting on their thrones, fell on their faces and worshiped God, saying, “We give thanks to you, Lord God the Almighty, who is and who was, because you have taken your great power and reigned. The nations were enraged, and your anger came. The time has come for the dead to be judged and for giving pay to your servants, the prophets and the saints and those who fear your name, the small and the great, and for destroying those who destroy the earth.” The temple of God in heaven was opened, and the ark of his covenant was seen in his temple. There was lightning, rumblings, thunder, an earthquake, and great hail.

A great wonder was seen in heaven: a woman having been clothed by the sun, with the moon under her feet and a crown of twelve stars upon her head. Being with child, she cried out in the pains of childbirth, being pained to give birth. And another wonder was seen in heaven: behold, a great red dragon having seven heads and ten horns, with seven crowns upon his heads. His tail dragged a third of the stars of heaven, and he threw them to earth. The dragon stood before the woman about to give birth so that at the moment she gives birth he may devour her child. She delivered a male child, who intends to shepherd all nations with an iron rod. Her child was taken to God and to his throne. The woman fled to the desert, where she has a place prepared by God so that there they may nourish her for one thousand two hundred and sixty days.

And there was war in heaven. Michael and his angels battled the dragon, and the dragon and his angels battled back. But they did not prevail nor was a place found for them in heaven any longer. The great dragon was thrown, the ancient serpent, the one called the

¹ Zechariah 4:3,11,14

² Transliterated, the word is *Christ*

Devil¹ and Satan², the one who leads the whole world astray, he was thrown to earth, and his angels were thrown with him. I heard a great voice in heaven saying, “Now have come the salvation and the power and the kingdom of our God and the authority of his anointed one¹ because the accuser of our brothers was thrown, the one who accuses them before our God day and night. They conquered him by the blood of the Lamb and by the word of their testimony; they did not love their lives unto death. On account of this, rejoice, heavens and those dwelling in them. Woe to the earth and the sea because the devil came down to you—all, having great wrath because he knows he has little time.”

When the dragon saw that he was thrown to earth, he pursued the woman who had borne the male child. The woman was given the two wings of the great eagle so that she may fly to the deserted place, to her place, where she is nourished for a time, times, and half a time, away from the face of the serpent. The serpent threw after the woman water like a river from his mouth so that he may carry her away by the flood. And the earth aided the woman. The earth opened her mouth and swallowed the river that the dragon threw from his mouth. The dragon was enraged with the woman and went to make war with the rest of her offspring, those who keep the commandments of God and have the testimony of Jesus.

He stood on the sand of the sea. **And I saw from the sea** a wild beast rising up, having ten horns and seven heads. On its horns were ten crowns, and on its heads was a blasphemous name. The beast that I saw was like a leopard, its feet like those of a bear, and his mouth like the mouth of a lion. The dragon gave it his power and his throne and great authority. One of its heads was like it was mortally wounded, and its mortal wound was healed. The whole earth, filled with wonder, followed the beast. They worshiped the dragon because he gave the authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who is able to war with it?”

To the beast was given a mouth to speak strong words and blasphemies. It was also given authority to exercise for forty-two months. It opened its mouth to utter blasphemies against God, to blaspheme his name, his dwelling place, and those who dwell in heaven. It was allowed to make war with the holy ones and to conquer them. It also received authority over every tribe, people, tongue, and nation. And all those dwelling upon the earth worshiped it, those whose names have not been written in the book of life of the Lamb, who was slain from the beginning of the world. Whoever has ears let them hear. “If anyone is to go to captivity, to captivity they go; if anyone is to be killed by the sword, by the sword they will be killed.”² This calls for constancy and faith on the part of the holy ones.

Then I saw another wild beast rising up from the earth, and it had two horns like a lamb. It spoke like a dragon. And all the authority of the first beast it exercises on its behalf, and it makes the earth and those dwelling on it worship the first beast, whose fatal wound was healed. It also makes great wonders, even making fire fall from heaven to earth before mankind. It deceives those dwelling upon the earth through the wonders that are given to it to perform on behalf of the beast, telling those dwelling upon the earth to make an image of the beast, which had the plague of the sword and lived. The ability was given to it to give life to the image of the beast so that the image may speak and make whosoever does not worship the image be killed. It makes all, the small and the large, the rich and the poor, the free and the slave, receive a mark upon their right hand or upon their forehead, that no one may be able to purchase or to sell unless they have the mark of the name of the

¹ Alternatively, *accuser*. Note that I did not add these capitalizations.

² Jeremiah 15:2

beast or the number of its name. This calls for wisdom. Let the one with understanding count the number of the beast, for it is a number of man. Its number is 666.

And I looked; behold! The Lamb standing on Mount Zion, and with him 144,000 with his name and the name of his Father written on their foreheads. I heard a voice from heaven like the sound of many waters and like the sound of great thunder. The sound that I heard was like that of harpists playing on their harps. They sing a new song before the throne and before the four living creatures and the elders. No one was able to learn the song except the 144,000 who had been purchased from the earth. These are the ones who were not defiled with women, for they are virgins. They follow the Lamb wherever he may go. These people were purchased from mankind, first fruits for God and the Lamb. In their mouths no lie is found; they are faultless.

I saw another angel flying in the middle of the sky, having perpetual good news to declare to those dwelling upon the earth and to every nation, tribe, tongue, and people, saying with a great voice, “Fear God and give him glory because the hour of his judgment has come. Worship the maker of the heavens and the earth and the sea and the fountains of water.” Another, a second angel followed, saying, “Fallen, fallen is Babylon the great¹, who made all the nations drink from the wine of the passion of her harlotry.” Then another, a third angel followed them, saying with a great voice, “If anyone worships the beast and its image and takes the mark upon their forehead or right hand, that same person will drink from the wine of God’s wrath, which has been poured out undiluted into the cup of his anger. They will be tortured with fire and sulfur before the holy angels and before the Lamb. The smoke of their torture will rise up forever and ever, and they will not have rest day or night, those who worship the beast and its image and anyone who takes the mark of its name.” Here calls for the constancy of the holy ones, who keep the commandments of God and the faith of Jesus.

Then I heard a voice from heaven saying, “Write: ‘Blessed are the dead who die in the Lord from hereafter.’” “Yes,” says the Spirit, “so that they may rest from their toils, for their works follow with them.”

And I looked; lo! A white cloud, and on the cloud was sitting one like a son of man², having a golden crown on his head and a sharp sickle in his hand. Another angel came out of the temple, calling out in a great voice to the one sitting on the cloud, “Send your sickle and harvest, for the hour has come to reap because the harvest of the earth is ripe.” And the one sitting on the cloud threw his sickle upon the earth, and the earth was harvested. Then another angel came out of the temple in heaven, himself also having a sharp sickle. Another angel came from the altar who had authority over fire, and he called in a great voice to the one who had the sharp sickle, saying, “Send your sharp sickle and gather the bunches of the vine of the earth, for its grapes are ripe.” The angel threw his sickle to the earth and gathered the vine of the earth, throwing it into the great winepress of the wrath of God. The winepress was treaded upon outside of the city, and blood came from the winepress up to the bridles of horses for one thousand six hundred stadia³.

I saw another great and marvelous wonder in heaven: seven angels with seven final plagues, for by them the wrath of God is complete. I saw what was like a glass sea mingled with fire. Those who conquered the beast and its image and the number of its name were standing upon the glass sea with harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

¹ Isaiah 21:9

² Compare with Daniel 7:13

³ Around 180 miles or 300 kilometers

“Great and wonderful are your deeds, Lord God the Almighty;
 Just and true are your ways, King of the nations;
 Who should not fear you, Lord, and glorify your name?
 For you alone are holy, that all the nations will come and
 worship before you,
 for your judgments have been made apparent.”¹

After these things, I looked, and the temple of the tent of testimony in heaven was opened. The seven angels with the seven plagues came out of the temple, having been clothed in clean white linen and girded around the chest with golden belts. One of the four living creatures gave the seven angels seven golden bowls filled with the wrath of God, who lives forever and ever. The temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were complete.

Then I heard a great voice from the temple that said to the seven angels, “Go, pour out the seven bowls of the wrath of God onto the earth.” The first went and poured out his bowl onto the earth. Now, bad and wicked sores came upon the people with the mark of the beast and those who worshiped its image. The second angel poured out his bowl into the sea, and it became like the blood of a dead person. Every living creature in the sea died. The third poured out his bowl into the rivers and the sources of water; they too became blood. I heard the angel of the water say, “Just are you, who is and who was, the holy one, because you condemned these people. They poured out the blood of holy ones and prophets, and you have given them blood to drink; of this they are deserving.” And I heard the altar say, “Yes, Lord God the Almighty, true and just are your judgments.”

Then the fourth angel poured out his bowl upon the sun, giving it the power to burn people with fire. People were burned by the great heat, and they blasphemed the name of God, who has the authority over these plagues. They did not repent or give him glory. The fifth angel poured out its bowl upon the throne of the beast, obscuring its kingdom². People chewed their tongues from the anguish. They blasphemed the God of heaven for their anguish and their sores and did not repent from their deeds.

The sixth angel now poured out his bowl upon the great river Euphrates, and its water was dried up, so that the way of the kings from the east may be prepared. I saw three unclean spirits like frogs coming out of the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet; they are spirits of demons doing wonders, which come upon the kings of the whole world to convene them for war on the great day of God the Almighty. **“Behold, I come like a thief. Blessed is the one who is watchful and keeps their clothes so that they may not go naked and toss around their indecency.”** And the spirits gather them to the place that is, in Hebrew, called Armageddon³.

The seventh angel poured out his bowl into the air, and there came a great voice out of the temple from the throne, saying, “It is done.” And there was lightning, rumblings, and thunder. There was also an earthquake. So mighty was this great earthquake that it was of a kind which has never happened since the time man came onto earth. The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered by God, and he gave her the cup of the wine of his wrath and vengeance. Every island fled, and no mountain was found. Great hailstones of about one hundred pounds fell from

¹ Compare with Psalm 111:2,3, Deuteronomy 32:4, Jeremiah 10:7, Psalm 86:9, Psalm 98:2

² Alternatively, *blinding its kingdom*, or *placing its kingdom in darkness*

³ A name meaning something like *Mount Megiddo*, or *mountain of Megiddo*

heaven upon the people. They blasphemed God for the plague of hail because its plague is so great.

One of the seven angels with the seven bowls came and spoke with me, saying, “Come, I will give you the judgment of the great harlot sitting upon many waters, with whom the kings of the earth engaged in harlotry and who made those inhabiting the earth become drunk from the wine of her fornication.” He brought me to a wilderness in spirit.

I saw a woman sitting on a scarlet beast full of blasphemous names with seven heads and ten horns. The woman was clothed in purple and scarlet and gilded by gold and valuable stones and pearls, with a golden cup in her hand filled with abominations and the impurities of her harlotry. Upon her forehead a name had been written, a mystery:

BABYLON THE GREAT
THE MOTHER OF PROSTITUTES
AND THE IMPURITIES OF THE EARTH.

I saw the woman getting drunk from the blood of the holy ones and the blood of the witnesses¹ of Jesus. Having seen her, I marveled greatly. The angel said to me, “Why do you marvel? I will tell you the mystery of the woman and the beast bearing her that has seven heads and ten horns. The beast that you saw was and is not. It is about to ascend from the abyss and go to destruction. Those inhabiting the earth whose names have not been written in the book of life from the foundation of the world will marvel upon seeing the beast because it was and is not and is at hand. This calls for a mind with wisdom. The seven heads are seven mountains; upon them the woman sits. They are seven kings, of whom five have fallen, one is, and another has not yet come. Whenever the seventh should come, it is necessary that he remain only for a little while. The beast that was, and is not, is an eighth yet is from the seven. It goes to destruction. And the ten horns that you saw are ten kings who have not yet assumed a kingdom but will receive power like a king for one hour with the beast. These have one mind, and they give their power and authority to the beast. These ones will battle with the Lamb. The Lamb will conquer them, for he is Lord of lords and King of kings². Those with him are the called, chosen, and faithful ones.”

He also said to me, “The waters that you saw where the harlot sits, they are the peoples, multitudes, nations, and tongues. The ten horns that you saw, along with the beast, will detest the harlot. They will desolate her, leaving her naked. They will eat her flesh and consume her with fire. For God gave their hearts to execute his will, to accomplish one purpose, and to give their kingdom to the beast until the words of God are complete. The woman that you saw is the great city that has dominion over the kings of the earth.”

After these things, I saw another angel descending from heaven with great authority, and the earth was illuminated by his glory. He cried out in a strong voice, saying: “Fallen, fallen is Babylon the Great.”³ She has become a dwelling place for demons and a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all the nations have drunk from the wine of the passion of her fornication, the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her delicacies.”

Then I heard another voice from heaven saying, “Depart from her my people,”⁴ so that you may not partake in her sins or receive her plagues, for her sins are stacked up to

¹ Martyrs

² As is written on the thigh of the warrior Jesus in Revelation 19

³ Isaiah 21:9

⁴ Jeremiah 51:45

heaven, and God remembered her iniquities. Give back to her just as she has given, and repay her double for her deeds. In the cup that she poured out, pour out for her a double portion. As much as she glorified herself and lived luxuriously, give her this much torture and grief. In her heart she says, 'I sit as a queen. I am not a widow¹, and I shall never see grief.' On account of this, her plagues will come in one day, death, grief, and famine. She will be wholly consumed by fire, for strong is the Lord God who has condemned her.

"The kings of the earth who committed fornication and lived luxuriously with her will wail and mourn over her whenever they look at the smoke of her burning, having stood at a distance on account of fear of her torment, saying, 'Woe, woe, the great city, Babylon the strong city, for in one hour your judgment came.'

"And the merchants of the earth wail and grieve for her because no one buys their wares anymore, wares of gold, silver, precious stone, and pearls, of fine linen, purple, silk, and scarlet, of every scented wood and every ivory artifact, of every article of the most precious wood, and of brass, iron, and marble, of cinnamon, spice, incense, myrrh, and frankincense, of wine, oil, fine flour, and wheat, of cattle, sheep, horses, chariots, and of slaves, or human souls.

"The fruit for which your soul longed departed from you, and every sumptuous and magnificent thing taken from you. No more will they ever be found. And the merchants of these things who became rich from her will stand at a distance in fear of her torment, wailing and grieving, saying, 'Woe, woe, the great city, which had been arrayed in fine linen, purple, and scarlet and gilded with gold, precious stones, and pearls, for in one hour so much wealth was laid waste.'

"Every shipmaster, all those traveling by the sea, every sailor, and as many as whose trade is on the sea stood from afar. They were crying out, seeing the smoke of her conflagration, saying, 'What city was like the great city?' And they threw dust on their heads and were crying out, wailing and grieving, saying, 'Woe, woe, the great city, in which everyone with ships in the sea was made rich from her wealth², for in one hour she was laid waste.' Rejoice over her, heaven, holy ones, apostles, and prophets, for God judged her with the judgment she put on you."

Then one strong angel took up a stone like a great millstone and threw it into the sea, saying, "With this same violence will Babylon the great city be thrown, and she will never be found again. The sound of harpists, musicians, pipers³, and trumpeters will never be heard in you again, and every craftsman of every trade will no longer be found in you. The sound of a millstone will never be heard in you any longer, and the light of a lamp will never shine in you again. No longer will the voice of a bridegroom ever be heard in you. For your merchants were the lords⁴ of the earth, and by your sorcery all the nations were led astray. In her the blood of the prophets and the saints and all those slain upon the earth was found."

After these things, I heard what was like the great voice of a large crowd in heaven, saying, "Alleluia⁵; salvation, glory, and power are of our God, for his judgments are true and just because he condemned the great harlot, who corrupted the earth with her fornication. He avenged the blood of his servants from her hand." A second time they cried, "Alleluia; the smoke of her rises forever and ever." The twenty-four elders and the four

¹ See Isaiah 47:7,8

² Magnificence

³ Flautists

⁴ Literally, *great men*

⁵ Technically *hallelujah*, I just transliterated the Greek word instead

living creatures fell and worshiped God, the one sitting on the throne, saying, "Amen, alleluia." A voice came from the throne, saying, "Praise our God, all you his servants and those who fear him, the small and the great." Then I heard what was like the voice of a great crowd, like the sound of many waters, and like the sound of strong thunder, saying, "Alleluia, for the Lord [our] God the Almighty reigns. Let us be glad, rejoice, and give the glory to him, for the marriage of the Lamb has come. His wife has prepared herself, and it was given to her to be clothed in clean, white, fine linen," for the fine linen is the righteousness of the holy ones.

And he said to me, "Write: Blessed are those who have been called to the feast of the marriage of the Lamb." He also said to me, "These are the true words of God." Then I fell before his feet to worship him, and he said to me, "Do not do that! I am a co-servant with you and your brothers who have the testimony of Jesus; worship God." For the testimony of Jesus is the Spirit of the prophecy.

Now I saw heaven opened, and lo, a white horse. The one sitting on it is called Faithful and True, and with justice he judges and makes war. His eyes are like a blazing fire, and upon his head are many crowns. He has a name written which no one knows except for him, and he is clothed in a robe dipped in blood. It is said that his name is the Word of God. The armies in heaven followed him on white horses, having been clothed in fine, pure linen. From his mouth comes a sharp sword with which he may strike the nations, and "he will rule them with an iron rod"¹. He will tread the winepress of the wine of the passion of the wrath of God the Almighty. He has upon his robe and his thigh a name written:

KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun. He cried out with a great voice, saying to all the birds that fly in the midst of heaven, "Come, assemble for the great feast of God so that you-all may eat the flesh of kings, the flesh of chiliarchs², the flesh of the strong, the flesh of horses and those sitting upon them, and the flesh of all, both free and slave and small and great."

Then I saw the beast, the kings of the earth, and their armies assembled to make war with the one sitting upon the horse and with his army. The beast was caught and with it the false prophet who performed the wonders on its behalf, by which he led astray those who took the mark of the beast and those who worshiped its image. The two of them were thrown, alive, into the lake of fire, which burns with sulfur. The rest were killed by the sword of the one sitting upon the horse, the one coming out of his mouth. Every bird was filled³ with their flesh.

And I saw an angel descending from heaven, having the key of the abyss and a great chain⁴ in his hand. He seized the dragon, the ancient serpent, who is the Devil and Satan⁵, and he bound him for a thousand years. He threw him into the abyss, and he closed and sealed it over him so that he may not deceive the nations any longer until the thousand years are complete. After these years, it is necessary that he be loosed for a little time.

I saw thrones and those seated upon them, and the power to judge was given to them. Then I saw the souls of those who had been beheaded on account of the testimony of

¹ Psalm 2:9

² Essentially a *captain*, literally a commander of one thousand soldiers

³ Filled to excess, *gorged*

⁴ As in a *manacle* or *bonds*

⁵ Compare to Chapter 12, the word for Devil literally means *traducer*; Satan means *accuser*. Capitalizations not added.

Jesus¹ and on account of the word of God along with whoever did not worship the beast or its image and did not take the mark upon their forehead and upon their hand. They lived and reigned with Christ for a thousand years. The rest of the dead did not live until the thousand years were complete. This was the first resurrection. Blessed and holy is the one who has a share in the first resurrection. The second death does not have authority over these people, but they will be priests of God and of Christ². They will reign with him for a thousand years.

When the thousand years are complete, the accuser³ will be loosed from his prison and will come to deceive the nations that are in the four corners of the earth, Gog and Magog, to assemble them for war. Their number is like the sand of the sea. And they climbed up the breadth of the earth and surrounded the encampment of the holy ones and the beloved city. Fire fell down from heaven and devoured them. Then the devil, who deceived them, was thrown into the lake of fire and sulfur where also the beast and the false prophet were thrown. They will be tortured day and night forever and ever.

And I saw a great white throne and the one sitting upon it, from whose presence the earth and heaven fled away; a place was not found for them. Then I saw the dead, the great and the small, standing before the throne. Books were opened, and another book was opened, which is the book of life. The dead were judged by what had been written in the books, by their deeds. The sea gave up the dead in it, and death and Hades gave up the dead in them. They were each judged by their deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. If someone was not found written in the book of life, they were thrown into the lake of fire.

Then I saw “a new⁴ heaven and a new¹ earth,”⁵ for the first heaven and the first earth passed away, and the sea is no more. I saw the holy city, the new¹ Jerusalem, descending out of heaven from⁶ God, having been prepared like a bride adorned for her husband. I heard a great voice from the throne saying, “Behold, the dwelling place of God is with mankind, and he will dwell with them. They will be his people, and God will be with them⁷. ‘He will wipe every tear from their eyes, and death will be no more’⁸. Neither will there be sorrow, crying, or pain any longer, for the former things passed away.”

And the one sitting upon the throne said, “Behold, I am making everything new,” and he also said, “Write, for these words are faithful and true.” Then he said to me, “It has happened. I am the Alpha and the Omega, the beginning and the end. *I* will give to the thirsty freely from the fountain of the water of life. The victorious one will inherit these things. I will be his God, and he will be my son. But as for the cowardly, the faithless, the detestable, the murderers, the fornicators, the sorcerers, the idolaters, and every liar, their share is the lake that burns with fire and sulfur, which is the second death.”

And one of the seven angels with the seven bowls filled with the seven final plagues came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.” He brought me by the Spirit upon a great and high mountain, and he showed me the holy city Jerusalem, descending out of heaven from God, having the glory of God, its light

¹ Not Jesus’ testimony against them but their acting as a witness proclaiming Jesus’ words

² Here not translated as *anointed one* since it was capitalized

³ *Satan*, the name is not capitalized

⁴ Not necessarily new with respect to age but new as in *fresh*

⁵ Isaiah 65:17

⁶ The idea is that it is coming away from God, as if God sent it down

⁷ Some manuscripts add *and be their God*. It seems obvious that He would be, and thus I did not add it.

⁸ Isaiah 25:8

similar to a most precious stone, like a jasper stone as clear as crystal. It has a great and high wall and twelve gates. Upon the gates are twelve angels, and the names have been inscribed, which are the names of the twelve tribes of the sons of Israel. From the east are three gates, from the north are three gates, from the south are three gates, and from the west are three gates. The wall of the city has twelve foundations, and upon the twelve of them are the names of the twelve apostles of the Lamb.

The one speaking with me had a measuring rod of gold so that he may measure the city, its gates, and its wall. The city lies foursquare, and its length is as much as its width. He measured the city with the rod to be 12,000 stadia¹; the length, width, and height of it are equal. And he measured its wall to be 144 cubits² by a human's measure, that is, an angel's. Its wall was built with jasper, and the city was pure gold, similar to clear glass. The foundation of the wall of the city was adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony³, the fourth emerald, the fifth onyx⁴, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase⁵, the eleventh jacinth, and the twelfth amethyst. The twelve gates were twelve pearls, each one of the gates being made from one pearl. And the street of the city was pure gold like transparent glass.

I did not see a temple in it, for the Lord God the Almighty and the Lamb are its temple. The city also does not have a need for the sun nor the moon to light it, for the glory of God illuminates it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never close by day, and there will be no night there. They will bring the glory and the honor of the nations into it. Nothing unclean nor anyone who practices abominations or lies shall ever enter into it, only those who have been written in the book of life of the Lamb.

He also showed me the river of the water of life, which was as clear as crystal, coming forth from the throne of God and of the Lamb through the middle of the street of the city. On each side of the river was the tree of life, which bears twelve types of fruit. Every month it yields its fruit, and the leaves of the tree are for the healing of the nations. Every accursed thing will be no more. And the throne of God and of the Lamb will be in the city. His servants will serve him and see his face, and his name will be upon their foreheads. Night will be no more. They will not have need of a lamp's light nor the light of the sun, for the Lord God will shine upon them. He will reign forever and ever.

And the angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must happen soon." **"Behold, I am coming shortly. Blessed is the one who keeps the words of the prophecy of this book."**

I, John, am the one who heard and saw these things. When I heard and saw them, I fell to worship at the feet of the angel who showed them to me. He said to me, "Do not do that! I am a co-servant with you and your brothers the prophets and those who keep the words of this book; worship God." He also said this to me, "Do not keep the words of the prophecies of this book a secret, for the opportune time is near. Let the one who does wrong still do wrong, let the wicked still be filthy, let the just still do justice, and let the holy still be holy."

¹ Around 1,400 miles

² About 200 feet

³ Other translations say *agate*, a type of chalcedony

⁴ *Sardonyx*, i.e. red onyx

⁵ A green gemstone

“Behold, I am coming shortly. I have my reward with me to give away to each according to their work. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs, the sorcerers, the whoremongers, the murderers, the idolaters¹, and all who love and practice falsehood. I, Jesus, sent my angel to give testimony to you-all about these things for the churches. I am the root and the offspring of David, the bright morning star.”

The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take freely from the water of life.

I charge all those who hear the words of the prophecies of this book: if anyone adds to them, God will put upon them the plagues that have been written in this book, and if anyone takes away from the words of the book of this prophecy, God will take away their share from the tree of life and from the holy city, which have been written about in this book.

The one who bears witness to these things says, “Yes, I am coming shortly.” Let it be²; come Lord Jesus. The grace of the Lord Jesus be with all.

¹ Literally, *image-worshippers*

² Amen