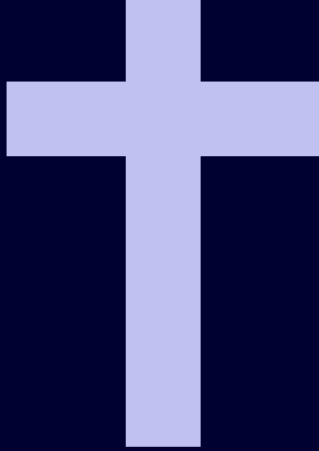


English Majority  
Text Version



The New Testament, English Majority Text Version

# **English Majority Text Version**

## **The New Testament, English Majority Text Version**

Copyright © 2014 Dr. Paul W. Esposito

Language: English

This translation is made available to you under the terms of the Creative Commons Attribution-Noncommercial-No Derivatives license 4.0.

You may share and redistribute this Bible translation or extracts from it in any format, provided that:

You include the above copyright and source information.

You do not sell this work for a profit.

You do not change any of the words or punctuation of the Scriptures.

Pictures included with Scriptures and other documents on this site are licensed just for use with those Scriptures and documents. For other uses, please contact the respective copyright owners.

2020-12-20

---

PDF generated using Haiola and XeLaTeX on 21 Feb 2024 from source files dated 13 Dec 2023

1dcdf1a2-b2b1-58ec-8244-0b5562cc74a1

## Contents

Front Matter . . . . .	1
Introduction . . . . .	2
Matthew . . . . .	3
Mark . . . . .	36
Luke . . . . .	58
John . . . . .	94
Acts . . . . .	120
Romans . . . . .	153
1 Corinthians . . . . .	167
2 Corinthians . . . . .	180
Galatians . . . . .	189
Ephesians . . . . .	194
Philippians . . . . .	199
Colossians . . . . .	202
1 Thessalonians . . . . .	205
2 Thessalonians . . . . .	208
1 Timothy . . . . .	210
2 Timothy . . . . .	214
Titus . . . . .	217
Philemon . . . . .	219
Hebrews . . . . .	220
James . . . . .	231
1 Peter . . . . .	235
2 Peter . . . . .	239
1 John . . . . .	242
2 John . . . . .	246
3 John . . . . .	247
Jude . . . . .	248
Revelation . . . . .	249

With the exception of the book of Revelation and John 7:53–8:11 the English Majority Text Version was translated from *The Greek New Testament According to the Majority Text*, Second Edition, edited by Zane C. Hodges and Arthur L. Farstad, and published by Thomas Nelson in 1985. Revelation and John 7:53–8:11, were translate from *The New Testament in the Original Greek: Byzantine Textform*, edited by Maurice A. Robinson and William G. Pierpont, and published by Chilton Book Publishing in 2005.

## **A Message from the Translator**

Welcome to the 2014 release of *The English Majority Text Version* New Testament. This latest edition finds the EMTV in paragraph format, with a single column text. Also, for the very first time, the EMTV has made a distinction between the poetical and prose portions of Scripture, and have formatted the poetry like traditional Bibles. I hope these minor changes will make the Word of God even easier to comprehend, along with the help, first and foremost, of God's Spirit (without which help no one can understand this awesome and inspiring Book!)

I firmly believe that what you hold in your hands is the closest representation to the original autographs of the New Testament, by having a translation that has its origins in the Byzantine Text type.

This day and age, there is an incredible assault taking place against the word of God, and has attacked all phases of society, including Bible translators. New translations being released are changing God's word to fit into today's society, and to be stylish.

What makes this version different? I will point out that the Byzantine Majority Text Manuscripts are the time-tested, trusted manuscripts that were all this world knew for some 1500 years. These manuscripts were used by Erasmus, Luther, the forty-seven scholars who translated the King James Bible, the Geneva Bible, as well as all the reformers, who refused to incorporate the Latin Vulgate into their editions of the Word of God.

Some 500 years ago, when the first printed text was made, it was no coincidence that God had provided these manuscripts, because these are faithful manuscripts.

This translation is the reading of the "majority" of those same Byzantine Manuscripts that are in existence. Only, instead of the eight or so trustworthy manuscripts that were available in the 1500's, we have hundreds!

To me, the word of God is the only "pure" constant of the universe.

"Every word of God is pure;

He is a shield to those who put their trust in Him.

Do not add to His words,

Lest He rebuke you, and you be found a liar." (Prov 30:5-6)

It is my prayer that this work will bring honor to our Lord and Savior Jesus Christ, and to our God and Father.

Peace of Christ upon you all as you study the Father's word.

In His Service,

Dr. Paul W. Esposito,

Stauros Ministries

© 2014 Dr. Paul W. Esposito

## The Gospel of Matthew

### *The Genealogy of Jesus*

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

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

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

<sup>12</sup> And after the captivity in Babylon, Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel. <sup>13</sup> Zerubbabel fathered Abiud, Abiud fathered Eliakim, and Eliakim fathered Azor. <sup>14</sup> Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud. <sup>15</sup> Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob. <sup>16</sup> And Jacob fathered Joseph the husband of Mary, of whom was born Jesus who is called Christ.

<sup>17</sup> So all the generations from Abraham till David *were* fourteen generations, from David until the captivity in Babylon *were* fourteen generations, and from the captivity in Babylon until the Christ *were* fourteen generations.

### *The Birth of Jesus*

<sup>18</sup> Now the birth of Jesus Christ was like this: After His mother Mary had been betrothed to Joseph, before they came together, she was found pregnant by the Holy Spirit. <sup>19</sup> Then Joseph her husband, being righteous and not wanting to disgrace her, purposed to put her away secretly. <sup>20</sup> But while he was thinking about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take unto *you* Mary your wife, for that which is begotten in her is of the Holy Spirit. <sup>21</sup> And she shall bring forth a Son, and you shall call His name JESUS, for He shall save His people from their sins."

<sup>22</sup> Now all this came to pass that the thing spoken by the Lord through the prophet might be fulfilled, saying, <sup>23</sup> "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which is translated, "God with us."

<sup>24</sup> Then Joseph, having been aroused from sleep, did as the angel of the Lord had ordered him and took to *him* his wife, <sup>25</sup> but did not know her till she brought forth her firstborn Son. And he called His name JESUS.

## 2

### *The Visit of the Wise Men*

<sup>1</sup> Now after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, wise men from the East arrived in Jerusalem, <sup>2</sup> saying, "Where is He who has been born King of the Jews? For we have seen His star in the East, and have come to worship Him."

<sup>3</sup> But when Herod the king heard this, he was troubled, and all Jerusalem with him. <sup>4</sup> And having gathered together all the chief priests and scribes of the people, he inquired from them where the Christ would be born.

<sup>5</sup> So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

<sup>6</sup> 'BUT YOU, BETHLEHEM, IN THE LAND OF JUDAH,  
ARE BY NO MEANS LEAST AMONG THE RULERS OF JUDAH;  
FOR OUT OF YOU SHALL COME FORTH A RULER  
WHO WILL SHEPHERD MY PEOPLE ISRAEL.'"

<sup>7</sup> Then Herod, secretly having called the wise men, ascertained from them the time that the star appeared. <sup>8</sup> And having sent them to Bethlehem, he said, "Go and search

diligently for the young Child, and as soon as you find *Him*, report back to me, so that I also may come and worship Him."

<sup>9</sup> When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. <sup>10</sup> And when they saw the star, they rejoiced with exceedingly great joy. <sup>11</sup> And having come into the house, they saw the young Child with Mary His mother, and falling down, they worshiped Him, and opening their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

<sup>12</sup> And having been divinely instructed in a dream not to return to Herod, they withdrew into their own country by another way.

### *The Escape to Egypt*

<sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take along the young Child and His mother, flee to Egypt, and stay there until I tell you; for Herod is about to seek the young Child to destroy Him."

<sup>14</sup> When he arose, he took along the young Child and His mother by night and withdrew into Egypt, <sup>15</sup> and was there until the death of Herod, so that it might be fulfilled which was spoken by the Lord through the prophet, saying, "OUT OF EGYPT I CALLED MY SON."

### *The Massacre of the Infants*

<sup>16</sup> Then Herod, seeing that he had been deceived by the wise men, was greatly enraged; and he sent and executed all the boys in Bethlehem and in all its districts, from two years old and under, according to the time which he had ascertained from the wise men. <sup>17</sup> Then was fulfilled what was spoken by Jeremiah the prophet, saying:

<sup>18</sup> "A VOICE WAS HEARD IN RAMAH,  
LAMENTATION AND WEeping, AND GREAT MOURNING,  
RACHEL WEEPING FOR HER CHILDREN, REFUSING TO BE COMFORTED,  
BECAUSE THEY ARE NO MORE."

### *The Return from Egypt*

<sup>19</sup> Now after Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, "Arise, and take with *you* the young Child and His mother, and go into the land of Israel, for those who were seeking the life of the young Child have died." <sup>21</sup> Then he rose and took along the young Child and His mother, and came into the land of Israel.

<sup>22</sup> But hearing that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being divinely instructed in a dream, he withdrew into the regions of Galilee. <sup>23</sup> And when he arrived, he settled down in a city called Nazareth, so that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

## 3

### *John the Baptist Prepares the Way*

<sup>1</sup> In those days John the Baptist arrived preaching in the wilderness of Judea, <sup>2</sup> and saying, "Repent, for the kingdom of heaven is at hand!" <sup>3</sup> For this is he who was spoken of by the prophet Isaiah, saying:

"A VOICE OF ONE CRYING IN THE WILDERNESS:  
'PREPARE THE WAY OF THE LORD;  
MAKE HIS PATHS STRAIGHT.'"

<sup>4</sup> And John himself had his clothing *made* from camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup> Then Jerusalem, and all Judea, and all the region around the Jordan were going out to him <sup>6</sup> and they were being baptized by him in the Jordan, confessing their sins.

<sup>7</sup> But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the coming wrath? <sup>8</sup> Therefore produce fruits worthy of repentance, <sup>9</sup> and do not think to say among yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham out of these stones. <sup>10</sup> But even now, the ax is laid to the root of the trees. Therefore every tree not producing good fruit is cut down and cast into the fire. <sup>11</sup> I indeed baptize you with water unto repentance, but He who is coming after me is

mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit,<sup>12</sup> whose winnowing shovel is in His hand, and He will thoroughly purge His threshing floor, and He will gather His wheat into the barn; but the chaff He will burn up with unquenchable fire."

#### *The Baptism of Jesus*

<sup>13</sup> Then Jesus arrived from Galilee to John at the Jordan, to be baptized by him. <sup>14</sup> But John *tried* to prevent Him, saying, "I have need to be baptized by You, and are You coming to me?"

<sup>15</sup> But Jesus answered and said to him, "Permit it now, for thus it is fitting for us to fulfill all righteousness." Then he permitted Him. <sup>16</sup> And having been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming to rest on Him.

<sup>17</sup> And behold, a voice came out of the heavens, saying, "This is My beloved Son, in whom I am well pleased."

## 4

#### *The Temptation of Jesus*

<sup>1</sup> Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil. <sup>2</sup> And having fasted forty days and forty nights, afterward He was hungry. <sup>3</sup> And approaching Him, the tempter said, "If You are the Son of God, command that these stones may become bread."

<sup>4</sup> But He answered and said, "It is written, 'MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"

<sup>5</sup> Then the devil took Him up into the holy city, and set Him on the pinnacle of the temple, <sup>6</sup> and said to Him, "If You are the Son of God, throw Yourself down. For it is written:

'HE SHALL GIVE HIS ANGELS CHARGE CONCERNING YOU,'

and,

'IN THEIR HANDS THEY WILL LIFT YOU UP,  
LEST YOU DASH YOUR FOOT AGAINST A STONE.'"

<sup>7</sup> Jesus said to him, "Again, it is written, 'YOU SHALL NOT TEMPT THE LORD YOUR GOD.'"

<sup>8</sup> Again, the devil took Him up on a very high mountain, and showed Him all the kingdoms of the world, and their glory. <sup>9</sup> And he said to Him, "All these things will I give You, if You will fall down and worship me."

<sup>10</sup> Then Jesus said to him, "Get behind Me, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ALONE YOU SHALL SERVE.'"

<sup>11</sup> Then the devil left Him, and behold, angels came and ministered to Him.

#### *Jesus Begins His Ministry in Galilee*

<sup>12</sup> Now when Jesus heard that John had been imprisoned, He departed into Galilee. <sup>13</sup> And leaving Nazareth behind, He came and settled down in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, <sup>14</sup> so that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>15</sup> "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI,  
BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES,

<sup>16</sup> THE PEOPLE SITTING IN DARKNESS HAVE SEEN A GREAT LIGHT,  
AND TO THOSE WHO SAT IN THE LAND AND THE SHADOW OF DEATH,  
LIGHT HAS DAWNED."

<sup>17</sup> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

#### *Jesus Calls the First Disciples*

<sup>18</sup> Now as He was walking alongside the Sea of Galilee, He saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup> Then He said to them, "Come after Me, and I will make you fishers of men." <sup>20</sup> They immediately left their nets and followed Him.



<sup>21</sup> And having gone forth from there, He saw two other brothers, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. And He called them. <sup>22</sup> And immediately they left the boat and their father, and followed Him.

### *Jesus Ministers to the Multitudes*

<sup>23</sup> And Jesus went about all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every illness among the people. <sup>24</sup> And the report of Him went throughout all Syria; and they brought to Him all those who were sick, and *who were* suffering with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. <sup>25</sup> And large crowds followed Him from Galilee and from Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

## 5

### *The Beatitudes*

<sup>1</sup> And seeing the crowds, He went up into the mountain, and after He had sat down, His disciples approached Him. <sup>2</sup> And opening His mouth, He began to teach them, saying:

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

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

<sup>5</sup> "Blessed *are* the meek, for they shall inherit the earth.

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

<sup>7</sup> "Blessed *are* the merciful, for they shall obtain mercy.

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

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

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

<sup>11</sup> "Blessed *are* you whenever they revile you, and they persecute you, and they say all kinds of evil against you falsely for My sake.

<sup>12</sup> "Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

### *Believers Are Salt and Light*

<sup>13</sup> "You are the salt of the earth; but if the salt becomes tasteless, with what shall it be salted? It is then good for nothing but to be cast out and to be trampled underfoot by men.

<sup>14</sup> "You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines on everything in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

### *The Law and the Prophets*

<sup>17</sup> "Do not think that I came to abolish the Law or the Prophets. I did not come to abolish, but to fulfill. <sup>18</sup> For assuredly I say to you, until heaven and earth may pass away, one iota or one tittle shall by no means pass away from the law until all things are fulfilled. <sup>19</sup> Whoever therefore shall break one of the least of these commandments, and shall teach men so, will be called least in the kingdom of heaven; but whoever does *them* and teaches *them*, he shall be called great in the kingdom of heaven. <sup>20</sup> For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter the kingdom of heaven.

### *Concerning Anger*

<sup>21</sup> "You have heard that it was said to the ancients, 'You shall not murder,' and whoever murders will be in danger of the judgment. <sup>22</sup> But I say to you that whoever gets angry with his brother without cause will be in danger of the judgment. And whoever says to his brother, 'Empty-head!' will be in danger of the council. But whoever says, 'fool!' will be in danger of hell fire. <sup>23</sup> Therefore if you offer your gift on the altar, and there you remember that your brother has something against you, <sup>24</sup> leave your gift there before the altar, and go, first be reconciled with your brother; and then come and offer your gift. <sup>25</sup> Make friends with your adversary quickly, while you are on the road with him, lest your adversary hand you over to the judge, and the judge hand you over to the officer, and you be cast into prison. <sup>26</sup> Assuredly I say to you, you will by no means get out of there till you have paid the last penny.

### *Concerning Adultery*

<sup>27</sup> "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY.' <sup>28</sup> But I say to you, that whoever looks at a woman in order to lust after her has already committed adultery *with* her in his heart. <sup>29</sup> If your right eye causes you to stumble, pluck it out and cast it from you; for it is better for you that one of your members be lost, than for your whole body to be cast into hell. <sup>30</sup> And if your right hand causes you to stumble, cut it off and cast it from you; for it is better for you that one of your members be lost, than for your whole body to be cast into hell.

### *Concerning Divorce*

<sup>31</sup> "Furthermore it has been said, 'WHOEVER DIVORCES HIS WIFE, LET HIM GIVE HER A DIVORCE CERTIFICATE.' <sup>32</sup> But I say to you that whoever divorces his wife, except for a matter of sexual immorality, makes her commit adultery; and whoever marries a divorcee commits adultery.

### *Concerning Oaths*

<sup>33</sup> "Again you have heard that it was said to the ancients, 'You shall not swear falsely, but you shall pay your oaths to the Lord.' <sup>34</sup> But I say to you, do not swear at all: neither by heaven, for it is God's throne; <sup>35</sup> nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Nor shall you swear by your head, because you are not able to make one hair white or black. <sup>37</sup> But let your word be 'Yes', 'yes,' or 'No', 'no.' For whatever is more than these is from the evil *one*.

### *Concerning Retaliation*

<sup>38</sup> "You have heard that it was said, 'AN EYE FOR AN EYE AND A TOOTH FOR A TOOTH.' <sup>39</sup> But I say to you not to resist an evil person. But whoever shall slap you on your right cheek, turn to him the other also. <sup>40</sup> And to the *one* desiring to sue you and to take your tunic, let him have your cloak also. <sup>41</sup> And whoever compels you to go one mile, go with him two. <sup>42</sup> Give to the *one* asking you, and to the *one* desiring to borrow from you, do not turn away.

### *Love for Enemies*

<sup>43</sup> "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR, and you shall hate your enemy.' <sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, <sup>45</sup> so that you may prove to be sons of your Father in heaven; because He makes His sun rise on the evil and on the good, and He sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet your friends only, what more are you doing *than others*? Do not even the tax collectors do the same? <sup>48</sup> You therefore be perfect, just as your Father in heaven is perfect.

## 6

### *Concerning Almsgiving*

<sup>1</sup> "Take care not to be doing your charitable giving before men, so as to be seen by them. Otherwise, you have not a reward from your Father in heaven. <sup>2</sup> Whenever therefore you do charitable giving, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be praised by men. Assuredly I say to you, they receive their reward in full. <sup>3</sup> But when you do charitable giving, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your charitable giving may be in secret; and your Father, who sees in secret, will Himself reward you openly.

### *Concerning Prayer*

<sup>5</sup> "And whenever you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues, and on the street corners, so that they may be seen by men. Assuredly I say to you, that they receive their reward in full. <sup>6</sup> But you, whenever you pray, enter into your room, and when you have shut your door, pray to your Father who is in secret; and your Father, who sees in secret, will reward you openly. <sup>7</sup> But when you pray, do not babble like the heathen, for they think that they will be heard for their many words. <sup>8</sup> Therefore do not be like them. For your Father knows what things you have need of before you ask Him. <sup>9</sup> Therefore pray in this manner:

Our Father in heaven,  
Hallowed be Your name.

<sup>10</sup> Your kingdom come,  
Your will be done,  
On earth as *it is* in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,  
As we forgive our debtors.

<sup>13</sup> And lead us not into temptation,  
But deliver us from the evil *one*.

For Yours is the kingdom and the power and the glory forever. Amen.

<sup>14</sup> "For if you forgive men their trespasses, your heavenly Father will also forgive you.  
<sup>15</sup> But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

### *Concerning Fasting*

<sup>16</sup> "Moreover, when you fast, do not become gloomy, like the hypocrites, for they disfigure their faces that they may appear to men *to be* fasting. Assuredly I say to you, that they receive their reward in full. <sup>17</sup> But you, when you fast, anoint your head and wash your face, <sup>18</sup> so that you do not appear to men *to be* fasting, but to your Father who is in secret; and your Father, who sees in secret, will reward you.

### *Concerning Treasures*

<sup>19</sup> "Do not lay up for yourselves treasures on earth, where moth and rust corrupt, and where thieves dig through and steal; <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust corrupts, and where thieves do not dig through and steal.  
<sup>21</sup> For where your treasure is, there your heart will be also.

### *The Sound Eye*

<sup>22</sup> "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. <sup>23</sup> But if your eye is evil, your whole body will be dark. If therefore the light that is in you is darkness, how great *is* that darkness!

### *Serving Two Masters*

<sup>24</sup> "No one is able to serve two masters; for either he will hate the one, and he will love the other, or else he will be devoted to the one, and he will despise the other. You cannot serve God and money.

### *Do Not Worry*

<sup>25</sup> "Because of this I say to you, do not worry *about* your life—what you shall eat, or what you shall drink—nor *about* your body, what you shall put on. Is not life more than food and the body *more than* clothing? <sup>26</sup> Look at the birds of the air, for they neither sow nor reap, nor do they gather into barns; yet your heavenly Father feeds them. Are you not worth more than they? <sup>27</sup> Which of you by worrying is able to add one cubit to his stature?

<sup>28</sup> "So why do you worry about clothes? Consider the lilies of the field, how they grow; they neither labor, nor spin; <sup>29</sup> and yet I say to you, that not even Solomon in all his glory was arrayed like one of these. <sup>30</sup> But if God thus clothes the grass of the field, which exists today, and tomorrow is cast into the oven, *will He* not much more *clothe* you, *O* you of little faith?

<sup>31</sup> "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we put on?' <sup>32</sup> For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup> But seek first the kingdom of God and His righteousness, and all these things shall be added unto you. <sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own affairs. Each day has enough trouble of its own.

## 7

### *Judging Others*

<sup>1</sup> "Judge not, lest you be judged. <sup>2</sup> For with what judgment you judge, you will be judged; and with what measure you measure, it will be measured *back* to you. <sup>3</sup> And why do you look at the speck in your brother's eye, but do not notice the plank in your own eye? <sup>4</sup> Or how will you say to your brother, 'Permit me to remove the speck from your eye'; and look, *there is* a plank in your own eye? <sup>5</sup> Hypocrite! First remove the

plank out of your own eye, and then you will see clearly to remove the speck out of your brother's eye.

<sup>6</sup> "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

#### *Ask, Seek, Knock*

<sup>7</sup> "Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. <sup>8</sup> For everyone that asks receives, and he that seeks finds, and to him that knocks, it shall be opened. <sup>9</sup> Or what man is there among you who, if his son should ask for bread, will give him a stone? <sup>10</sup> And if he should ask for a fish, he will give him a serpent? <sup>11</sup> If you then, being evil, know how to give good gifts to your children, by how much more will your Father who is in heaven give good things to those who ask Him! <sup>12</sup> Therefore, whatever you want men to do to you, thus also you do to them, for this is the Law and the Prophets.

#### *The Narrow Gate*

<sup>13</sup> "Enter in through the narrow gate; for wide is the gate and broad is the way which leads to destruction, and many are those who enter in through it. <sup>14</sup> O how narrow the gate, and confined is the way which leads to life, and there are few who find it!

#### *Warning Against False Prophets*

<sup>15</sup> "But beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. <sup>16</sup> You will know them by their fruits. Do men gather grape clusters from thorns, or figs from thistles? <sup>17</sup> Thus every good tree produces good fruit, but a corrupt tree produces evil fruit. <sup>18</sup> A good tree cannot produce evil fruit, neither can a corrupt tree produce good fruit. <sup>19</sup> Every tree not producing good fruit is cut down and cast into the fire. <sup>20</sup> Consequently, by their fruits you shall know them.

#### *Concerning Self-Deception*

<sup>21</sup> "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven. <sup>22</sup> Many will say to Me in that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name we cast out demons, and in Your name we did many mighty works?' <sup>23</sup> And then I will confess to them, 'I never knew you! Depart from Me, you who work iniquity!'

#### *Hearers and Doers*

<sup>24</sup> "Therefore, everyone who hears these words of Mine and does them, I will compare him to a wise man who built his house upon the rock: <sup>25</sup> and the rain came down, and the floods came, and the winds blew and beat against that house; and it did not fall, for it had been founded on the rock.

<sup>26</sup> "And everyone who hears these words of Mine and does not do them, will be compared to a foolish man who built his house on the sand: <sup>27</sup> and the rain came down, and the floods came, and the winds blew and beat on that house; and it fell. And its fall was great."

<sup>28</sup> And so it was, when Jesus had finished these words, the crowds were astonished at His teaching, <sup>29</sup> for He taught them as one having authority, and not like the scribes.

## 8

#### *Jesus Cleanses a Leper*

<sup>1</sup> When He had come down from the mountain, great crowds followed Him. <sup>2</sup> And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean."

<sup>3</sup> And reaching out His hand, Jesus touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

<sup>4</sup> And Jesus said to him, "See that you tell no one; but go, show yourself to the priest, and offer the gift which Moses commanded, as a testimony to them."

#### *Jesus Heals a Centurion's Servant*

<sup>5</sup> Now when He had entered Capernaum, a centurion approached Him, begging Him, <sup>6</sup> and saying, "Lord, my servant has been laid up in the house a paralytic, being tormented terribly."

<sup>7</sup> And Jesus said to him, "I will come and heal him."

<sup>8</sup> The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But just say the word and my servant will be healed. <sup>9</sup> For I also am a

man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard it, He marveled, and said to those who were following, "Assuredly, I say to you, I have not found such great faith, not even in Israel! <sup>11</sup> And I say to you that many shall come from east and west, and recline *to eat* with Abraham, Isaac, and Jacob in the kingdom of heaven; <sup>12</sup> but the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." <sup>13</sup> Then Jesus said to the centurion, "Go; and as you believed, may it be unto you." And his servant was healed that very hour.

#### *Jesus Heals many at Peter's House*

<sup>14</sup> Now when Jesus had come into Peter's house, He saw his wife's mother having been laid up, and burning with fever. <sup>15</sup> And He touched her hand, and the fever left her; and she got up, and began to serve Him.

<sup>16</sup> When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and He healed all that were sick, <sup>17</sup> so that it might be fulfilled which was spoken through Isaiah the prophet, saying:

"HE HIMSELF TOOK OUR INFIRMITIES,  
AND BORE OUR DISEASES."

#### *The Cost of Discipleship*

<sup>18</sup> And when Jesus saw great crowds around Him, He gave orders to depart to the other side. <sup>19</sup> Then a certain scribe approached, and said to Him, "Teacher, I will follow You wherever You go."

<sup>20</sup> And Jesus said to him, "Foxes have dens, and birds of the air have nests, but the Son of Man has nowhere to lay His head."

<sup>21</sup> Then another of His disciples said to Him, "Lord, permit me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow Me, and leave the dead to bury their own dead."

#### *Jesus Calms a Storm*

<sup>23</sup> Now when He got into a boat, His disciples followed Him. <sup>24</sup> And behold, a great tempest arose on the sea, so that the boat was covered by waves; but He was sleeping.

<sup>25</sup> Then the disciples came and awoke Him, saying, "Lord, save us! We are perishing!"

<sup>26</sup> But He said to them, "Why are you fearful, O *you* of little faith?" Then having risen, He rebuked the winds and the sea, and there was a great calm. <sup>27</sup> So the men marveled, saying, "What kind of *Man* is this, that even the winds and the sea obey Him?"

#### *Jesus Heals the Demoniacs*

<sup>28</sup> And when He came to the other side, to the region of the Gergesenes, *there* met Him two demon-possessed *men*, coming out of the tombs; exceedingly violent, so that no one was able to pass by that way. <sup>29</sup> And suddenly they cried out, saying, "What have we to do with You, Jesus, Son of God? Have You come here to torment us before the time?"

<sup>30</sup> Now there was far off from them a herd of many swine feeding. <sup>31</sup> So the demons implored Him, saying, "If You cast us out, permit us to go off into the herd of swine."

<sup>32</sup> And He said to them, "Go." So they came out, and went off into the herd of swine. And behold, the whole herd of swine rushed violently down the steep bank into the sea, and died in the waters.

<sup>33</sup> Then those who tended them fled; and going off into the city, they reported everything, including what had happened to the demon-possessed *men*. <sup>34</sup> And behold, the whole city came out to meet Jesus. And seeing Him, they implored Him that He might go away from their region.

## 9

#### *Jesus Heals a Paralytic*

<sup>1</sup> And getting into the boat, He crossed over and went into His own city. <sup>2</sup> And behold, they were carrying a paralytic to Him lying on a bed. And when Jesus saw their faith, He said to the paralytic, "Have courage, child; your sins are forgiven you."

<sup>3</sup> And at once some of the scribes said among themselves, "This Man blasphemes!"

<sup>4</sup> But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Arise and walk'? <sup>6</sup> But that you may know that the Son of Man has authority on the earth to forgive sins"—then He

said to the paralytic, "Arise, take up your bed, and go to your house." <sup>7</sup> And he arose, and went to his house.

<sup>8</sup> Now when the crowds saw, they marveled and glorified God, who had given such authority to men.

### *The Call of Matthew*

<sup>9</sup> And as Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." And he arose and followed Him. <sup>10</sup> Now it came to pass, as He reclined *to eat* in the house, that behold, many tax collectors and sinners, having come, were reclining *to eat* with Jesus and His disciples. <sup>11</sup> And when the Pharisees saw this, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" <sup>12</sup> When Jesus heard that, He said to them, "Those who are healthy have no need of a physician, but those who are sick. <sup>13</sup> But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call *the* righteous, but sinners, to repentance."

### *The Question About Fasting*

<sup>14</sup> Then the disciples of John approached Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?" <sup>15</sup> And Jesus said to them, "Can the groomsmen mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup> No one puts a piece of new cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. <sup>17</sup> Nor do they put new wine into old wineskins, or else the wineskins burst, and the wine spills out, and the wineskins will be ruined. But they put new wine into new wineskins, and both are preserved."

### *A Girl Restored to Life and a Woman Healed*

<sup>18</sup> As He spoke these things to them, behold, a certain leader came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her, and she shall live." <sup>19</sup> So Jesus arose and followed him, likewise His disciples. <sup>20</sup> And behold, a woman hemorrhaging for twelve years, approaching from behind, touched the hem of His garment. <sup>21</sup> For she said to herself, "If only I may touch His garment, I will be healed." <sup>22</sup> But Jesus, turning around and seeing her, said, "Take courage, daughter; your faith has healed you." And the woman was healed from that hour. <sup>23</sup> And when Jesus came into the house of the leader, and saw the flute players and the crowd making a commotion, <sup>24</sup> He said to them, "Make room, for the girl has not died, but she is sleeping." And they were ridiculing Him. <sup>25</sup> But when the crowd had been put out, He went in and grasped her hand, and the little girl arose. <sup>26</sup> And the report of this went out into that whole land.

### *Jesus Heals Two Blind Men*

<sup>27</sup> And as Jesus passed by from there, two blind *men* followed Him, crying out and saying, "Son of David, have pity on us!" <sup>28</sup> And when He came into the house, the blind *men* approached Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." <sup>29</sup> Then He touched their eyes, saying, "According to your faith, let it be unto you." <sup>30</sup> And their eyes were opened. And Jesus sternly warned them, saying, "See *that you* let no one know." <sup>31</sup> But they, having gone out, spread the news about Him in that whole land.

### *A Mute Man Healed*

<sup>32</sup> And as they were going out, behold, they brought to Him a mute man who was demon-possessed. <sup>33</sup> And when the demon was cast out, the mute spoke. And the crowds marveled, saying, "It was never seen like this in Israel!" <sup>34</sup> But the Pharisees said, "By the ruler of the demons He casts out demons." <sup>35</sup> And Jesus was going about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every illness and every disease among the people. <sup>36</sup> But seeing the crowds, He was moved with compassion for them, because they were harassed and prostrated, like sheep having no shepherd. <sup>37</sup> Then He said to His disciples, "Indeed the harvest is plentiful, but the workers are few. <sup>38</sup> Therefore pray to the Lord of the harvest, that He may send forth workers into His harvest."

<sup>1</sup> And summoning His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every illness. <sup>2</sup> Now the names of the twelve apostles are these: first, Simon, who was called Peter; and Andrew his brother; James the *son* of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus; <sup>4</sup> Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

### *The Mission of the Twelve*

<sup>5</sup> These twelve Jesus sent forth, commanding them, saying, "Do not go in the way of the Gentiles, and do not enter *any* city of the Samaritans. <sup>6</sup> But go rather to the lost sheep of the house of Israel. <sup>7</sup> And as you go, preach, saying, 'The kingdom of heaven is at hand.' <sup>8</sup> Heal *the* sick, cleanse *the* lepers, cast out demons. Freely you have received, freely give. <sup>9</sup> Do not acquire gold nor silver nor copper in your money belts, <sup>10</sup> not a knapsack for the road, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

<sup>11</sup> "And whatever city or village you enter, inquire who in it is worthy, and stay there until you go out. <sup>12</sup> And as you enter into a household, greet it. <sup>13</sup> And if indeed the house should be worthy, let your peace come upon it. But if it should not be worthy, let your peace return to you. <sup>14</sup> And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup> Assuredly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

### *Coming Persecutions*

<sup>16</sup> "Behold, I am sending you forth like sheep in the midst of wolves. Therefore be as wise as serpents and innocent as doves. <sup>17</sup> But beware of men, for they will hand you over to councils and they will flog you in their synagogues. <sup>18</sup> And you will be brought before governors and kings for My sake, as a testimony to them and to the nations. <sup>19</sup> But whenever they hand you over, do not worry how or what you should speak. For it will be given to you in that hour what you should speak; <sup>20</sup> for you are not the *ones* speaking, but the Spirit of your Father who is speaking in you.

<sup>21</sup> "Now brother will hand over brother to death, and a father his child; and children will rise up against parents, and put them to death. <sup>22</sup> And you will be hated by all *people* for My name's sake. But he who endures to the end shall be saved. <sup>23</sup> But whenever they persecute you in this city, flee to another. For assuredly I say to you, by no means will you have gone through the cities of Israel before the Son of Man comes. <sup>24</sup> A disciple is not above his teacher, nor a servant above his master. <sup>25</sup> It is enough for a disciple that he become like his teacher, and the servant like his master. If they have called the master of the house Beelzebub, how much more will they call his household members! <sup>26</sup> Therefore do not fear them. For nothing is concealed that shall not be unveiled, and secret that shall not be made known.

### *Jesus Teaches the Fear of God*

<sup>27</sup> "What I say to you in the dark, say in the light; and what you hear in the ear, proclaim on the housetops. <sup>28</sup> And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a copper coin? And not one of them shall fall on the ground apart from the *will* of your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Therefore do not fear; you are worth more than many sparrows.

<sup>32</sup> "Therefore whoever will confess Me before men, I also will confess Him before My Father who is in heaven. <sup>33</sup> But whoever denies Me before men, I also will deny him before My Father who is in heaven.

<sup>34</sup> "Do not suppose that I came to bring peace on earth. I did not come to bring peace, but a sword. <sup>35</sup> For I have come to 'TURN A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW'; <sup>36</sup> and 'A man's enemies *will be* his own household members.' <sup>37</sup> He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup> And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup> He who finds his life will lose it, and he who loses his life for My sake will find it.

<sup>40</sup> "He that receives you receives Me, and he that receives Me receives Him who sent Me. <sup>41</sup> He that receives a prophet in the name of a prophet shall receive a prophet's reward. And he that receives a righteous *man* in the name of a righteous *man* shall

receive a righteous *man's* reward. <sup>42</sup> And whoever gives one of these little *ones* only a cup of cold water in the name of a disciple, assuredly I say to you, he shall by no means lose his reward."

## 11

### *John's Questions*

<sup>1</sup> Now it came to pass, when Jesus finished directing His twelve disciples, that He moved on from there to teach and to preach in their cities. <sup>2</sup> And when John had heard in prison about the works of the Messiah, having sent two of his disciples, <sup>3</sup> he said to Him, "Are You the Coming One, or do we look for another?" <sup>4</sup> Jesus answered and said to them, "Go and report to John the things which you hear and see: <sup>5</sup> *The blind receive sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.* <sup>6</sup> And blessed is the *one* who is not offended because of Me."

### *Jesus' Tribute to John*

<sup>7</sup> Now as these men were going, Jesus began to say to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft garments are in kings' houses. <sup>9</sup> But what did you go out to see? A prophet? Yes, I say to you, and far more *than* a prophet. <sup>10</sup> For this is he about whom it is written:

'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE,  
WHO WILL PREPARE YOUR WAY BEFORE YOU.'

<sup>11</sup> "Assuredly I say to you, among *those* born of women there has not risen one greater than John the Baptist; but he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men seize it. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if you are willing to receive it, he is Elijah who is to come. <sup>15</sup> He who has ears to hear, let him hear. <sup>16</sup> But to what shall I compare this generation? It is similar to children who sit in the marketplaces and call to their playmates, <sup>17</sup> and say,

'We played the flute for you,  
And you did not dance;  
We mourned to you,  
And you did not lament.'

<sup>18</sup> For John came neither eating nor drinking, and they say, 'He has a demon.' <sup>19</sup> The Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' And so wisdom is justified by her children."

### *Woes to Unrepentant Cities*

<sup>20</sup> Then He began to reproach the cities in which His very many miracles had been done, because they did not repent: <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup> And you, Capernaum, the *one* having been exalted to heaven, you will be brought down to Hades; because if the miracles which were done in you had been done in Sodom, it would have remained to this day. <sup>24</sup> But I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you."

<sup>25</sup> At that time Jesus answered and said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent, and have revealed them to babes. <sup>26</sup> Yes, Father, for so it seemed good in Your sight. <sup>27</sup> All things have been delivered to Me by My Father, and no one fully knows the Son except the Father, nor does anyone fully know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. <sup>28</sup> Come to Me, all you who labor and are heavy-laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke is easy and My burden is light."



## 12

*Jesus is Lord of the Sabbath*

<sup>1</sup> At that time Jesus went through the grain fields on the Sabbath. And His disciples became hungry, and they began to pluck heads of grain and to eat. <sup>2</sup> But when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"

<sup>3</sup> But He said to them, "Have you not read what David did when he became hungry, he and those who were with him: <sup>4</sup> how they entered the house of God, and ate the showbread which was not lawful for him to eat, nor for those who were with him, except only for the priests? <sup>5</sup> Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are guiltless? <sup>6</sup> Yet I say to you that *One* greater *than* the temple is here. <sup>7</sup> But if you had known what this means, 'I DESIRE MERCY AND NOT SACRIFICE,' you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath."

<sup>9</sup> And having departed from there, He went into their synagogue. <sup>10</sup> And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"—that they might accuse Him.

<sup>11</sup> Then He said to them, "What man is there among you who shall have one sheep, and if it should fall into a ditch on the Sabbath, will not lay hold of it and lift it out? <sup>12</sup> How much more valuable then is a man than a sheep! So then it is lawful to do good on the Sabbath." <sup>13</sup> Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored whole like the other. <sup>14</sup> But the Pharisees went out and conspired against Him, how they might destroy Him.

<sup>15</sup> But when Jesus knew it, He withdrew from there. And great crowds followed Him, and He healed them all. <sup>16</sup> And He warned them that they should not make Him known, <sup>17</sup> so that it might be fulfilled which was spoken by Isaiah the prophet, saying,

<sup>18</sup> "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN,  
MY BELOVED IN WHOM MY SOUL IS WELL PLEASED!  
I WILL PUT MY SPIRIT UPON HIM,  
AND HE WILL ANNOUNCE JUSTICE TO THE GENTILES.  
<sup>19</sup> HE WILL NOT QUARREL NOR CRY OUT,  
NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS.  
<sup>20</sup> A BRUISED REED HE SHALL NOT BREAK,  
AND A SMOLDERING WICK HE SHALL NOT QUENCH,  
TILL HE BRING FORTH JUSTICE TO VICTORY;  
<sup>21</sup> AND IN HIS NAME *THE NATIONS SHALL HOPE.*"

*The Pharisees Rebuked*

<sup>22</sup> Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute *man* both spoke and saw. <sup>23</sup> And all the crowds were amazed and said, "This is not the Son of David, is it?" <sup>24</sup> But the Pharisees, having heard, said, "This *Man* does not cast out demons except by Beelzebub, ruler of the demons." <sup>25</sup> But Jesus, knowing their thoughts, said to them: "Every kingdom divided against itself is made desolate, and every city or house divided against itself shall not stand. <sup>26</sup> And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges. <sup>28</sup> But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. <sup>29</sup> Or how is one able to enter a strong *man's* house to plunder his goods, unless he first binds the strong *man*? And then he will plunder his household. <sup>30</sup> He who is not with Me is against Me, and he who does not gather with Me scatters.

*The Unpardonable Sin*

<sup>31</sup> "Therefore I say to you, every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven unto men. <sup>32</sup> And whoever says a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age, or in the *age* to come.

*A Tree and Its Fruit*

<sup>33</sup> "Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt; for a tree is known by its fruit. <sup>34</sup> Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. <sup>35</sup> A

good man out of his good treasure brings forth good things, and an evil man out of his evil treasure brings forth evil things. <sup>36</sup> But I say to you, that for every idle word men may speak, they will give account of it in the Day of Judgment. <sup>37</sup> For by your words you shall be justified, and by your words you shall be condemned."

### *The Sign of Jonah*

<sup>38</sup> Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from You." <sup>39</sup> But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh shall stand up in the judgment with this generation and shall condemn it, because they repented at the preaching of Jonah; and behold, a greater *than Jonah* is here. <sup>42</sup> The queen of the South shall rise up in the judgment with this generation and she shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater *than Solomon* is here.

<sup>43</sup> "When an unclean spirit goes out from a man, he goes through dry places, seeking rest, and does not find *any*. <sup>44</sup> Then he says, 'I will return to my house from where I came out.' And when he comes, he finds it unoccupied, swept, and adorned. <sup>45</sup> Then he goes and takes along with himself seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man is worse than the first. Thus it shall also be with this wicked generation."

### *Changed Relationships*

<sup>46</sup> And while He was still speaking to the crowds, behold, His mother and brothers stood outside, seeking to speak with Him. <sup>47</sup> Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." <sup>48</sup> But He answered and said to him that told Him, "Who is My mother? And who are My brothers?" <sup>49</sup> And stretching out His hand toward His disciples, He said, "Behold; My mother, and My brothers! <sup>50</sup> For whoever does the will of My Father in heaven, he is My brother and sister and mother."

## 13

### *The Parable of the Sower*

<sup>1</sup> On the same day Jesus went out of the house and sat beside the sea. <sup>2</sup> And great crowds were gathered together to Him, so that He got into the boat and sat; and the crowd stood on the shore.

<sup>3</sup> And He spoke to them many things in parables, saying: "Behold, the sower went out to sow. <sup>4</sup> And as he sowed, some seed fell alongside the road; and the birds came and devoured them. <sup>5</sup> But others fell on the stony ground, where it did not have much earth; and immediately it sprang up, because it had no depth of earth. <sup>6</sup> But when the sun rose, it was scorched, and because it had no root, it withered away. <sup>7</sup> But others fell among thorns, and the thorns sprang up and choked them out. <sup>8</sup> But others fell on good ground and it was yielding fruit: some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears to hear, let him hear!"

<sup>10</sup> And the disciples approached and said to Him, "Why do You speak to them in parables?" <sup>11</sup> He answered and said to them, "To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For whoever has, to him more shall be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him. <sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Isaiah, which says:

'HEARING YOU SHALL HEAR AND BY NO MEANS UNDERSTAND,  
AND SEEING YOU SHALL SEE AND BY NO MEANS PERCEIVE.

<sup>15</sup> FOR THE HEART OF THIS PEOPLE HAS BECOME DULL,  
AND THEIR EARS ARE HARD OF HEARING,  
AND THEIR EYES HAVE CLOSED,  
LEST THEY SHOULD SEE WITH THEIR EYES,  
AND HEAR WITH THEIR EARS,  
LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN BACK,  
THAT I SHOULD HEAL THEM.'

<sup>16</sup> But blessed *are* your eyes because they see, and your ears, because they hear. <sup>17</sup> For assuredly I say to you, that many prophets and righteous *men* desired to see what you see, and they did not see, and to hear what you hear, and they did not hear."

<sup>18</sup> "Therefore hear the parable of the sower: <sup>19</sup> When anyone hears the word of the kingdom, and does not understand, then the evil *one* comes and snatches away what was sown in his heart. This is the *seed* that was sown beside the road. <sup>20</sup> But the *seed* sown on stony ground, is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, but is short-lived. For when tribulation or persecution comes because of the word, immediately he falls away. <sup>22</sup> But the *seed* sown in the thorns is he who hears the word, and the anxiety of this age, and the deceitfulness of riches chokes out the word, and it becomes fruitless. <sup>23</sup> But the *seed* sown on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold some sixty, some thirty."

#### *The Parable of the Wheat and the Tares*

<sup>24</sup> Another parable He set before them, saying: "The kingdom of heaven is like a man sowing good seed in his field. <sup>25</sup> But while the men were sleeping, his enemy came and sowed tares among the wheat and went away. <sup>26</sup> But when the stalk had sprouted and produced fruit, then the tares also appeared. <sup>27</sup> So the servants of the master of the house approached and said to him, 'Sir, did you not sow good seed in your field? From where then does it have tares?' <sup>28</sup> He said to them, 'An enemy has done this.' So the servants said to him, 'Do you wish then that we should go and gather them up?' <sup>29</sup> But he said, 'No, lest gathering up the tares you also uproot the wheat with them. <sup>30</sup> Leave both to grow together until the harvest; and at the time of harvest I will say to the reapers, "First gather together the tares, and bind them into bundles to burn them, but gather together the wheat into my barn."'"

#### *The Parable of the Mustard Seed*

<sup>31</sup> Another parable He set before them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, <sup>32</sup> which indeed is smaller *than* all the seeds; but whenever it is grown, it is greater *than* the garden vegetables and becomes a tree, so that the birds of the air come and nest in its branches."

#### *The Parable of the Leaven*

<sup>33</sup> Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until it was all leavened."

<sup>34</sup> Jesus spoke all these things in parables to the crowds, and without a parable He did not speak to them, <sup>35</sup> so that it might be fulfilled which was spoken by the prophet, saying:

"I WILL OPEN MY MOUTH IN PARABLES;  
I WILL UTTER THINGS HAVING BEEN HIDDEN  
FROM THE FOUNDATION OF THE WORLD."

#### *The Parable of the Tares Explained*

<sup>36</sup> Then having dismissed the crowds, Jesus went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." <sup>37</sup> He answered and said to them: "He that sows the good seed is the Son of Man. <sup>38</sup> And the field is the world, and the good seed, these are the sons of the kingdom, but the tares are the sons of the evil *one*. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore just as the tares are gathered and burned with fire, thus it will be at the end of this age. <sup>41</sup> The Son of Man will send forth His angels, and they will gather out of His kingdom all things that offend, and those who work iniquity, <sup>42</sup> and will cast them into the furnace of fire. There will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

#### *The Hidden Treasure*

<sup>44</sup> "Again, the kingdom of heaven is like treasure having been hidden in a field, which a man found and hid; and for joy over it, he went and sold everything he had, and bought that field."

#### *The Pearl of Great Price*

<sup>45</sup> "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, <sup>46</sup> who, when he found one very precious pearl, went and sold everything he had and bought it."

#### *A Dragnet*

<sup>47</sup> "Again, the kingdom of heaven is like a dragnet having been cast into the sea, and gathering some of every kind, <sup>48</sup> which, when it was filled, they pulled up on the shore; and sitting down, they collected the good into vessels, but the rotten they threw out. <sup>49</sup> Thus it shall be at the end of the age: the angels shall go forth and separate the evil from among the righteous, <sup>50</sup> and cast them into the furnace of fire. There will be weeping and gnashing of teeth." <sup>51</sup> Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord." <sup>52</sup> Then He said to them, "Therefore every scribe who has become a disciple in the kingdom of heaven is like the master of a house who brings out of his treasure *both new things* and old."

#### *Jesus Rejected at Nazareth*

<sup>53</sup> Now it came to pass, when Jesus had finished these parables, He went away from there. <sup>54</sup> And coming into His hometown, He began to teach them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and the powerful works? <sup>55</sup> Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Jude? <sup>56</sup> And His sisters, are they not all with us? From where then did this Man get all these things?" <sup>57</sup> So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his hometown, and in his *own* house." <sup>58</sup> And He did not do many miracles there because of their unbelief.

## 14

#### *The Death of John the Baptist*

<sup>1</sup> At that time Herod the tetrarch heard the report about Jesus, <sup>2</sup> and said to his servants, "This is John the Baptist; he has been raised from the dead, and therefore these powers are at work in him." <sup>3</sup> For Herod had laid hold of John and bound him, and put him in prison on account of Herodias, his brother Philip's wife. <sup>4</sup> For John said to him, "It is not lawful for you to have her." <sup>5</sup> Though desiring to kill him, he feared the crowd, because they regarded him as a prophet.

<sup>6</sup> Now when Herod's birthday was being celebrated, the daughter of Herodias danced before them, and she pleased Herod. <sup>7</sup> Therefore he promised with an oath to give her whatever she should ask.

<sup>8</sup> So she, being urged on by her mother, said, "Give me here on a platter the head of John the Baptist."

<sup>9</sup> And the king was grieved, but because of the oaths, and because of those who reclined to eat with him, he commanded it to be given. <sup>10</sup> And having sent, he beheaded John in the prison. <sup>11</sup> And his head was brought on a platter and it was given to the girl, and she brought it to her mother. <sup>12</sup> Then his disciples came forward and took the body and buried it, and coming, they reported it to Jesus.

#### *Feeding the Five Thousand*

<sup>13</sup> When Jesus heard it, He withdrew from there in a boat for a deserted place privately. But when the crowds heard it, they followed Him on foot from the cities. <sup>14</sup> And coming out, Jesus saw a large crowd, and He was moved with compassion towards them, and healed their sick. <sup>15</sup> Now when evening came, His disciples came to Him, saying, "The place is deserted, and the hour is already late. Dismiss the crowds, that they may go to the villages and buy food for themselves."

<sup>16</sup> But Jesus said to them, "They do not need to go away. You give them *food* to eat."

<sup>17</sup> And they said to Him, "We do not have *anything* here except five loaves of bread and two fish."

<sup>18</sup> But He said, "Bring them here to Me." <sup>19</sup> And commanding the crowds to recline on the grass, taking the five loaves of bread and the two fish, looking up to heaven, He blessed, and breaking *them*, He gave the loaves to the disciples; and the disciples *gave* to the crowds. <sup>20</sup> So they all ate and were satisfied, and they took up what they had left of the fragments, twelve baskets full. <sup>21</sup> Now those who had eaten were about five thousand men, apart from women and children.

#### *Jesus Walks on Water*

<sup>22</sup> And immediately Jesus compelled the disciples to get into the boat, and to go ahead of Him to the other side, until He could dismiss the crowds. <sup>23</sup> And having dismissed the crowds, He went up on the mountain privately to pray. And when evening had come, He was there alone. <sup>24</sup> But the boat was now in the middle of the sea, being harassed by the waves, for the wind was against *them*.

<sup>25</sup> Now in the fourth watch of the night Jesus went to them, walking on the sea. <sup>26</sup> And when the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out for fear.

<sup>27</sup> But immediately Jesus spoke to them, saying, "Have courage! *It is I AM*; do not fear."

<sup>28</sup> But Peter answered Him and said, "Lord, if it is You, command me to come to You on the waters."

<sup>29</sup> So He said, "Come." And stepping down from the boat, Peter walked on the waters to go toward Jesus. <sup>30</sup> But seeing the strong wind, he was afraid, and beginning to sink he cried out, saying, "Lord, save me!"

<sup>31</sup> And immediately, Jesus reaching out His hand, laid hold of him, and said to him, "O you of little faith, why did you doubt?" <sup>32</sup> And when they had gotten into the boat, the wind ceased.

<sup>33</sup> Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."

<sup>34</sup> And having crossed over, they came to the land of Gennesaret. <sup>35</sup> And when the men of that place recognized Him, they sent out into all that surrounding region, and they brought to Him all those who were sick, <sup>36</sup> and implored Him that they might only touch the hem of His garment. And as many as touched *Him* were completely healed.

## 15

### *The Tradition of the Elders*

<sup>1</sup> Then the scribes and Pharisees who were from Jerusalem approached Jesus, saying, <sup>2</sup> "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands whenever they eat bread."

<sup>3</sup> He answered and said to them, "Why do you also transgress the commandment of God on account of your tradition? <sup>4</sup> For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, with death let him die.' <sup>5</sup> But you say, 'Whoever says to his father or mother, "*It is a gift to God*, whatever profit you might have received from me"— <sup>6</sup> then by no means should he honor his father or mother.' Thus you have invalidated the commandment of God for the sake of your tradition. <sup>7</sup> Hypocrites! Well did Isaiah prophesy about you, saying,

<sup>8</sup> "THESE PEOPLE DRAW NEAR TO ME WITH THEIR MOUTH,  
AND THEY HONOR ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR AWAY FROM ME.

<sup>9</sup> AND IN VAIN THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE COMMANDMENTS OF MEN.'"

<sup>10</sup> And having summoned the crowd, He said to them, "Hear and understand: <sup>11</sup> *It is not what goes into the mouth that defiles a man; but what comes out of the mouth, this defiles a man.*"

<sup>12</sup> Then His disciples approached and said to Him, "You know that when the Pharisees heard this message they were offended?"

<sup>13</sup> But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. <sup>14</sup> Leave them alone. They are blind guides of the blind. And if the blind guides the blind, both will fall into a ditch."

<sup>15</sup> Then Peter answered and said to Him, "Explain to us this parable."

<sup>16</sup> So Jesus said, "Are you also still without understanding? <sup>17</sup> Do you not yet understand that whatever enters the mouth goes into the stomach, and is cast out into a latrine? <sup>18</sup> But those things which proceed out of the mouth come from the heart, and they defile a man. <sup>19</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. <sup>20</sup> These are the things which defile a man, but to eat with unwashed hands does not defile a man."

### *The Canaanite Woman's Faith*

<sup>21</sup> And going out from there, Jesus withdrew into the region of Tyre and Sidon. <sup>22</sup> And behold, a Canaanite woman coming forth from that region cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."

<sup>23</sup> But He answered her not a word.

And His disciples approached and urged Him, saying, "Send her away, for she cries out after us."

<sup>24</sup> But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

<sup>25</sup> Then she came and worshiped Him, saying, "Lord, help me!"

<sup>26</sup> But He answered and said, "It is not good to take the children's bread and to throw it to the little dogs."

<sup>27</sup> But she said, "Yes, Lord, yet even the little dogs eat from the crumbs falling from their masters' table."

<sup>28</sup> Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

### *Jesus Heals Many People*

<sup>29</sup> And moving on from there, Jesus came alongside the Sea of Galilee, and going up into a mountain, He sat down there. <sup>30</sup> And great crowds came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they put them down at Jesus' feet, and He healed them. <sup>31</sup> So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

### *Jesus Feeds Four Thousand*

<sup>32</sup> Now Jesus, having summoned His disciples, He said, "I have compassion on the crowd, because they have been remaining with Me three days, and they do not have anything to eat. And I do not desire to send them away hungry, lest they faint on the way."

<sup>33</sup> Then His disciples said to Him, "Where could we get so many loaves of bread in *this* deserted place, so as to satisfy so great a crowd?"

<sup>34</sup> Jesus said to them, "How many loaves do you have?"

And they said, "Seven, and a few small fish."

<sup>35</sup> So He commanded the crowds to recline on the ground. <sup>36</sup> And He took the seven loaves and the fish, *and* having given thanks, He broke *them*, and gave *them* to His disciples; and the disciples gave to the crowd. <sup>37</sup> So they all ate and were satisfied. And they took up what they had left of the fragments, seven hampers full. <sup>38</sup> Now those who ate were four thousand men, apart from women and children. <sup>39</sup> And having dismissed the crowds, He went up into the boat, and came to the region of Magdala.

## 16

### *The Demand for a Sign*

<sup>1</sup> Then the Pharisees and Sadducees came, and testing *Him*, they asked Him to show them a sign out of heaven. <sup>2</sup> He answered and said to them, "When evening comes you say, 'Fine weather, for the sky is red'. <sup>3</sup> And in the morning, 'Today *will be* stormy, for the sky is red and overcast.' Hypocrites! Indeed you know how to discern the face of the sky, but you cannot *discern* the signs of the times. <sup>4</sup> An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah." And leaving them behind He went away.

### *The Leaven of the Pharisees and Sadducees*

<sup>5</sup> Now when His disciples had come to the other side, they forgot to take bread. <sup>6</sup> Then Jesus said to them, "Look out and beware of the leaven of the Pharisees and the Sadducees."

<sup>7</sup> But they were reasoning among themselves, saying, "We did not take bread."

<sup>8</sup> But Jesus, knowing *about it*, said to them, "O you of little faith, why are you reasoning among yourselves, because you did not take bread? <sup>9</sup> Do you not yet perceive, or remember the five loaves of the five thousand and how many baskets you took *up*? <sup>10</sup> Nor the seven loaves of the four thousand and how many hampers you took *up*? <sup>11</sup> How is it you do not perceive that I did not speak to you about bread, but to beware of the leaven of the Pharisees and Sadducees?" <sup>12</sup> Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

### *Peter Confesses Christ*

<sup>13</sup> When Jesus came into the region of Caesarea Philippi, He was questioning His disciples, saying, "Who do men pronounce Me, the Son of Man, to be?"

<sup>14</sup> So they said, "Some say John the Baptist, but others say Elijah, and yet others say Jeremiah, or one of the prophets."

<sup>15</sup> He said to them, "But who do you pronounce Me to be?"

<sup>16</sup> And Simon Peter answered and said, "You are the Christ, the Son of the living God."

<sup>17</sup> Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. <sup>18</sup> And I also say to you that you are Peter, and upon this rock I shall build My church, and the gates of hell shall not prevail against it. <sup>19</sup> And I will give you the keys of the kingdom of heaven, and whatever you bind on the earth will have been bound in heaven, and whatever you loose on the earth will have been loosed in heaven."

<sup>20</sup> Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

### *Jesus Foretells His Death and Resurrection*

<sup>21</sup> From that time Jesus began to show to His disciples that He must go off to Jerusalem, and suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day.

<sup>22</sup> And taking Him aside, Peter began to rebuke Him, saying, "God be gracious to You, Lord! This shall by no means happen to You!"

<sup>23</sup> But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me, because you are not mindful of the things of God, but the things of men."

### *The Cross and Self-Denial*

<sup>24</sup> Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. <sup>25</sup> For whoever desires to save his life shall lose it, but whoever loses his life on account of Me shall find it. <sup>26</sup> For what is a man profited if he gains the whole world, but forfeits his soul? Or what will a man give in exchange for his soul? <sup>27</sup> For the Son of Man is going to come in the glory of His Father with His angels, and then He will render to each according to his works. <sup>28</sup> Assuredly I say to you, there are some standing here who will by no means taste death till they see the Son of Man coming in His kingdom."

## 17

### *The Transfiguration*

<sup>1</sup> Now after six days Jesus took Peter, James, and John his brother, and led them up on a high mountain in private; <sup>2</sup> and He was transfigured before them, and His face shone like the sun, and His clothes became as white as light. <sup>3</sup> And behold, Moses and Elijah appeared to them, talking with Him. <sup>4</sup> Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You desire, let us make here three tents: one for You, one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice *came* out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Listen to Him!" <sup>6</sup> And when the disciples heard this, they fell on their faces and they were greatly afraid. <sup>7</sup> But Jesus approached and touched them and said, "Arise, and do not be afraid." <sup>8</sup> And lifting up their eyes, they saw no one except Jesus alone.

<sup>9</sup> And as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

<sup>10</sup> And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

<sup>11</sup> Jesus answered and said to them, "Elijah truly does come first, and shall restore all things. <sup>12</sup> But I say to you that Elijah has come already, and they did not recognize him, but did to him whatever they desired. Thus also the Son of Man is about to suffer by them." <sup>13</sup> Then the disciples understood that He spoke to them of John the Baptist.

### *Jesus Cures a Boy with a Demon*

<sup>14</sup> And when they came to the crowd, a man approached Him, kneeling down to Him, and saying, <sup>15</sup> "Lord, have pity on my son, for he is moonstruck and suffers severely; for he often falls into the fire and often into the water. <sup>16</sup> So I brought him to Your disciples, but they were not able to heal him."

<sup>17</sup> Then Jesus answered and said, "O unfaithful and perverted generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." <sup>18</sup> And Jesus rebuked the demon, and it came out from him; and the boy was healed from that very hour.

<sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

<sup>20</sup> So Jesus said to them, "Because of your unbelief; for assuredly I say to you, if you have faith like a mustard seed, you shall say to this mountain, 'Be moved from here to there,' and it shall move; and nothing shall be impossible for you. <sup>21</sup> However, this kind does not go out except by prayer and fasting."

#### *Jesus Again Foretells His Death and Resurrection*

<sup>22</sup> And while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, <sup>23</sup> and they will kill Him, and on the third day He shall be raised." And they were exceedingly sorrowful.

#### *Jesus and the Temple Tax*

<sup>24</sup> When they had come to Capernaum, those who collected the temple tax came to Peter and said, "Does your Teacher not pay the temple tax?" <sup>25</sup> He said, "Yes." And when he entered into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?" <sup>26</sup> Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free. <sup>27</sup> Nevertheless, lest we offend them, go to the sea, and cast in a hook, and take the first fish that comes up. And when you have opened its mouth, you will find a coin. Take that, and give it to them for Me and for yourself."

## 18

#### *True Greatness*

<sup>1</sup> At that time the disciples came to Jesus, saying, "Who then is *the* greatest in the kingdom of heaven?"

<sup>2</sup> Then Jesus called a little child, and set him in their midst, <sup>3</sup> and said, "Assuredly I say to you, unless you are converted and become as little children, you shall by no means enter the kingdom of heaven. <sup>4</sup> Therefore whoever humbles himself as this little child, he is the greatest in the kingdom of heaven. <sup>5</sup> And whoever receives one such little child in My name, receives Me.

#### *Jesus Warns of Offenses*

<sup>6</sup> "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him that a huge millstone be hanged on his neck, and he be drowned in the depth of the sea. <sup>7</sup> Woe to the world because of offenses! For offenses must come, but woe to that man through whom the offense comes!

<sup>8</sup> "And if your hand or your foot causes you to stumble, cut them off and cast *them* from you. It is better for you to enter into life lame or maimed, than having two hands or two feet, to be thrown into the eternal fire. <sup>9</sup> And if your eye causes you to stumble, pluck it out and cast it from you. It is better for you to enter into life with one eye, than having two eyes, to be thrown into the fiery hell.

#### *The Parable of the Lost Sheep*

<sup>10</sup> "See that you do not despise one of these little *ones*, for I say to you that in heaven their angels always see the face of My Father who is in heaven. <sup>11</sup> For the Son of Man came to save that which was lost.

<sup>12</sup> "What do you think? If a certain man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the mountains, and go and search for the *one* gone astray? <sup>13</sup> And if he happens to find it, assuredly I say to you that he rejoices over it more than over the ninety-nine which did not go astray. <sup>14</sup> Thus it is not the will before your Father who is in heaven that one of these little ones should perish.

#### *Reproving Another Who Sins*

<sup>15</sup> "And if your brother sins against you, go and show him his fault between you and him alone. If he hears you, you have won your brother. <sup>16</sup> But if he does not hear, take along with you one or two more, so that 'BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE ESTABLISHED.' <sup>17</sup> But if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you as a heathen and a tax collector.

<sup>18</sup> "Assuredly I say to you, whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.



<sup>19</sup> "Again, assuredly I say to you that if two of you agree on earth about anything that they may ask, it will be done for them by My Father in heaven. <sup>20</sup> For where two or three are gathered together in My name, I am there in their midst."

### *Forgiveness*

<sup>21</sup> Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

<sup>22</sup> Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. <sup>23</sup> Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. <sup>24</sup> And when he began to settle up, one debtor was brought to him *owing* ten thousand talents. <sup>25</sup> But since he had nothing with which to repay, his master commanded that he be sold, with his wife and children and everything that he had, and to be repaid. <sup>26</sup> Therefore falling down before him, the servant said, 'Master, have patience with me, and I will repay everything to you.' <sup>27</sup> And having compassion, the master of that servant released him, and forgave him the debt.

<sup>28</sup> "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. And taking hold of him, he was choking him, saying, 'Pay me what you owe!' <sup>29</sup> So his fellow servant fell down at his feet and kept begging him, saying, 'Have patience with me, and I will pay you back.' <sup>30</sup> But he was not willing, but going off, he cast him into prison till he should pay back what was owed. <sup>31</sup> So when his fellow servants saw what had been done, they were deeply grieved, and they came and narrated to their master all that had taken place. <sup>32</sup> Then summoning him, his master said to him, 'You wicked servant! I forgave you all that debt because you begged me. <sup>33</sup> Should you not also have had compassion on your fellow servant, as I also had compassion on you?' <sup>34</sup> And being angered, his master handed him over to the tormentors until he should pay all that was owed to him.

<sup>35</sup> "Thus also My heavenly Father will do to you, if you do not forgive each one his brother their trespasses, from your hearts."

## 19

### *Marriage and Divorce*

<sup>1</sup> Now it came to pass, when Jesus had finished these words, that He departed from Galilee and went to the region of Judea beyond the Jordan. <sup>2</sup> And great crowds followed Him, and He healed them there.

<sup>3</sup> The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" <sup>4</sup> And He answered and said to them, "Have you not read that He who made them at the beginning '*MADE THEM MALE AND FEMALE*,' <sup>5</sup> and He said, '*FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH*?' <sup>6</sup> So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

<sup>7</sup> They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

<sup>8</sup> He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it has not been this way. <sup>9</sup> And I say to you, that whoever shall put away his wife, except *it be* for sexual immorality, and marries another, commits adultery; and whoever marrying a divorcee commits adultery."

<sup>10</sup> His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry."

<sup>11</sup> But He said to them, "All cannot accept this saying, but *it is for those* to whom it has been given: <sup>12</sup> For there are eunuchs who were born this way from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *this*, let him accept *it*."

### *Jesus Blesses Little Children*

<sup>13</sup> Then little children were brought to Him, that He might put His hands on them and pray; but the disciples rebuked them. <sup>14</sup> But Jesus said, "Allow the little children to come to Me, and do not forbid them; for of such is the kingdom of heaven." <sup>15</sup> And having put His hands on them, He departed from there.

### *The Rich Young Ruler*

<sup>16</sup> And behold, one came and said to Him, "Good Teacher, what good *thing* shall I do that I may have eternal life?"

<sup>17</sup> So He said to him, "Why do you call Me good? No one is good except One, *that is*, God. But if you want to enter into life, keep the commandments."

<sup>18</sup> He said to Him, "Which ones?"

Jesus said, "'YOU SHALL NOT MURDER,' 'YOU SHALL NOT COMMIT ADULTERY,' 'YOU SHALL NOT STEAL,' 'YOU SHALL NOT BEAR FALSE WITNESS,' <sup>19</sup> 'HONOR YOUR FATHER AND YOUR MOTHER,' and, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'"

<sup>20</sup> The young man said to Him, "All these have I kept from my youth. What do I still lack?"

<sup>21</sup> Jesus said to him, "If you desire to be perfect, go, sell your belongings and give to the poor, and you shall have treasure in heaven; and come, follow Me."

<sup>22</sup> But when the young man heard this statement, he went away grieved, for he had many possessions.

### *Riches a Snare*

<sup>23</sup> Then Jesus said to His disciples, "Assuredly I say to you, that with difficulty a rich *man* shall enter the kingdom of heaven. <sup>24</sup> And again I say to you, it is easier for a camel to pass through the eye of a needle than *for* a rich man to enter the kingdom of God."

<sup>25</sup> And when His disciples heard, they were greatly astonished, and said, "Who then is able to be saved?"

<sup>26</sup> And looking at *them*, Jesus said to them, "With men this is impossible, but with God all things are possible."

<sup>27</sup> Then Peter answered and said to Him, "See, we have left all and followed You. What then shall we have?"

<sup>28</sup> So Jesus said to them, "Assuredly I say to you, that in the Regeneration, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life. <sup>30</sup> But many who are first will be last, and the last first.

## 20

### *The Laborers in the Vineyard*

<sup>1</sup> "For the kingdom of heaven is like a certain landowner who went out early in the morning to hire workers for his vineyard. <sup>2</sup> And having agreed with the workers for a denarius a day, he sent them into his vineyard. <sup>3</sup> And going out about the third hour, he saw others standing idle in the marketplace. <sup>4</sup> And said to them, 'You also go into the vineyard, and whatever may be right I will give you.' So they went. <sup>5</sup> Again going out about the sixth and the ninth hour, he did likewise. <sup>6</sup> And about the eleventh hour, going out he found others standing idle, and said to them, 'Why do you stand here idle all day?' <sup>7</sup> They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and whatever is right you shall receive.'

<sup>8</sup> "So when evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last to the first.' <sup>9</sup> And when those came *who were hired* about the eleventh hour, they each received a denarius. <sup>10</sup> But when the first came, they supposed that they would receive more; and they also received each a denarius. <sup>11</sup> And when they had received it, they began grumbling against the landowner, <sup>12</sup> saying, 'These last *men* have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' <sup>13</sup> But he answered one of them and said, 'Friend, I am not wronging you. Did you not agree with me for a denarius? <sup>14</sup> Take what is yours and go. But I want to give to this last *man* the same as to you. <sup>15</sup> Is it not lawful for me to do what I wish with my own *things*? Or is your eye evil because I am good?' <sup>16</sup> Thus the last shall be first, and the first last. For many are called, but few are chosen."

### *A Third Time Jesus Foretells His Death and Resurrection*

<sup>17</sup> And as Jesus was going up to Jerusalem, He took aside the twelve disciples privately on the road, and He said to them, <sup>18</sup> "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and scribes, and they will condemn Him to death, <sup>19</sup> and they will hand Him over to the Gentiles to mock and to scourge and to crucify. And the third day He shall rise again."

### *Greatness is Serving*

<sup>20</sup> Then the mother of Zebedee's sons came to Him with her sons, worshiping *Him*, and asking something from Him.

<sup>21</sup> And He said to her, "What do you desire?"

She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and one on Your left, in Your kingdom."

<sup>22</sup> But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism that I am baptized with?"

They said to Him, "We are able."

<sup>23</sup> So He said to them, "You will indeed drink My cup, and be baptized with the baptism with which I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is to *those* for whom it has been prepared by My Father."

<sup>24</sup> And when the ten heard it, they were indignant with the two brothers. <sup>25</sup> But Jesus, having summoned them, said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> Yet it shall not be so among you; but whoever desires to become great among you, shall be your servant. <sup>27</sup> And whoever desires to be first among you, let him be your slave; <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

### *Jesus Heals Two Blind Men*

<sup>29</sup> Now as they went out from Jericho, a great crowd followed Him. <sup>30</sup> And behold, two blind men sitting alongside the road, when they heard that Jesus was passing by, cried out, saying, "Have pity on us, O Lord, Son of David!" <sup>31</sup> But the crowd warned them that they should be silent; but they cried out all the more, saying, "Have pity on us, O Lord, Son of David!" <sup>32</sup> And having stood still, Jesus called them, and said, "What do you desire *that* I should do for you?" <sup>33</sup> They said to Him, "Lord, that our eyes may be opened." <sup>34</sup> And Jesus, having compassion, touched their eyes, and immediately their eyes received sight, and they followed Him.

## 21

### *The Triumphal Entry*

<sup>1</sup> Now when they drew near Jerusalem, and came to Bethphage, towards the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the village opposite you, and immediately you will find a donkey tied up, and a colt with her. Loose them and bring them to Me. <sup>3</sup> And if anyone asks you anything, you shall say, 'The Lord has need of them,' and immediately he will send them."

<sup>4</sup> Now all this took place so that it might be fulfilled which was spoken by the prophet, saying:

<sup>5</sup> "SAY TO THE DAUGHTER OF ZION,  
'BEHOLD, YOUR KING IS COMING TO YOU,  
HUMBLE, AND SITTING ON A DONKEY,  
A COLT, THE FOAL OF A DONKEY.'"

<sup>6</sup> So the disciples went, and did just as Jesus ordered them. <sup>7</sup> They brought the donkey and the colt, and they laid their clothes on them, and they set *Him* on them. <sup>8</sup> And a very large crowd spread their clothes on the road; but others were cutting down branches from the trees and were spreading *them* on the road. <sup>9</sup> Then the crowds who went before, and those following were crying out, saying:

"Hosanna to the Son of David!

'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'

Hosanna in the highest!"

<sup>10</sup> And when He entered into Jerusalem, all the city was stirred up, saying, "Who is this?" <sup>11</sup> And the crowds were saying, "This is Jesus, the prophet from Nazareth of Galilee."

### *Jesus Cleanses the Temple*

<sup>12</sup> Then Jesus went into the temple of God and He cast out all those buying and selling in the temple, and He overturned the tables of the moneychangers and the seats of those

selling doves. <sup>13</sup> And He said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER,' but you have made it a 'DEN OF THIEVES.'"

<sup>14</sup> Then the lame and the blind came to Him in the temple, and He healed them. <sup>15</sup> But when the chief priests and scribes saw the wonders which He did, and the children crying out in the temple and saying, "Hosanna to the Son of David," they became indignant, <sup>16</sup> and said to Him, "Do You hear what these *children* are saying?"

And Jesus said to them, "Yes. Have you never read, 'OUT OF THE MOUTH OF BABES AND NURSING INFANTS YOU HAVE PERFECTED PRAISE'?"

<sup>17</sup> And having left them, He went out of the city to Bethany, and lodged there.

#### *Jesus Curses the Fig Tree*

<sup>18</sup> Now in the early morning, returning to the city, He became hungry. <sup>19</sup> And seeing a fig tree by the road, He went up to it and found nothing on it but leaves, and said to it, "May no fruit come from you ever again!" And immediately the fig tree withered away.

<sup>20</sup> And when the disciples saw it, they marveled, saying, "How did the fig tree wither away so soon?"

<sup>21</sup> So Jesus answered and said to them, "Assuredly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you should say to this mountain, 'Be taken up and cast into the sea,' it will happen. <sup>22</sup> And all things, as many as you may ask in prayer, believing, you shall receive."

#### *The Authority of Jesus Questioned*

<sup>23</sup> Now as He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

<sup>24</sup> But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: <sup>25</sup> The baptism of John—where was it from? From heaven or from men?"

And they were arguing among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' <sup>26</sup> But if we should say, 'From men,' we fear the crowd, for all regard John as a prophet." <sup>27</sup> So they answered Jesus and said, "We do not know."

And He said to them, "Neither will I tell you by what authority I do these things.

#### *The Parable of the Two Sons*

<sup>28</sup> "But what do you think? A man had two children. And having come to the first, he said, 'Son, go work today in my vineyard.' <sup>29</sup> But he answered and said, 'I will not,' but later he regretted it and went. <sup>30</sup> And having come to the other, he said likewise. And he answered and said, 'I *am going*, sir,' but he did not go. <sup>31</sup> Which of the two did the will of his father?"

They said to Him, "The first."

Jesus said to them, "Assuredly I say to you, that tax collectors and harlots enter the kingdom of God before you. <sup>32</sup> For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; but you, having seen, did not repent afterwards, that you might believe him.

#### *The Parable of the Wicked Tenants*

<sup>33</sup> "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to farmers and went away on a journey. <sup>34</sup> Now when the harvest time of fruits drew near, he sent his servants to the farmers, that they might collect his fruits. <sup>35</sup> And the farmers took his servants, and they beat one, and killed another, and stoned another. <sup>36</sup> Again he sent other servants, more than the first, and they did to them likewise. <sup>37</sup> And at last he sent to them his son, saying, 'Surely they will respect my son.' <sup>38</sup> But when the farmers saw the son, they said among themselves, 'This is the heir. Come, let us kill him, and let us gain possession of his inheritance.' <sup>39</sup> And taking him, they cast *him* out of the vineyard and killed *him*.

<sup>40</sup> "Therefore, when the owner of the vineyard comes, what will he do to those farmers?"

<sup>41</sup> They said to Him, "He will destroy *those* wicked *men* miserably, and lease his vineyard to other farmers, who will render to him the fruits in their seasons."

<sup>42</sup> Jesus said to them, "Have you never read in the Scriptures:

'THE STONE WHICH THE BUILDERS REJECTED

HAS BECOME THE CHIEF CORNERSTONE.  
THIS WAS THE LORD'S DOING,  
AND IT IS MARVELOUS IN OUR EYES'?

<sup>43</sup> "Therefore I say to you, the kingdom of God shall be taken away from you, and it shall be given to a nation producing the fruits of it. <sup>44</sup> And he who falls on this stone will be broken to pieces; but on whomever it falls, it will grind him to powder."

<sup>45</sup> Now when the chief priests and Pharisees heard His parables, they knew that He was speaking about them. <sup>46</sup> And seeking to seize Him, they feared the crowds, since they considered Him to be a prophet.

## 22

### *The Parable of the Wedding Banquet*

<sup>1</sup> And Jesus answered and spoke to them again in parables, saying, <sup>2</sup> "The kingdom of heaven is like a certain king who arranged a wedding for his son, <sup>3</sup> and sent out his servants to call those who were invited to the wedding; and they did not want to come. <sup>4</sup> Again, he sent out other servants, saying, 'Say to those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' <sup>5</sup> But not caring, they went away, one to his own field, another to his business. <sup>6</sup> And the rest seized his servants, mistreated *them*, and killed *them*. <sup>7</sup> And when that king heard, he was furious. And he sent out his troops, and he destroyed those murderers, and he burned up their city. <sup>8</sup> Then he said to his servants, 'The wedding indeed is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go into the highways, and as many as you find, invite to the wedding.' <sup>10</sup> So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

<sup>11</sup> "But when the king came in to see the guests, he saw a man there not dressed with wedding clothes. <sup>12</sup> So he said to him, 'Friend, how did you come in here not having wedding clothes?' And he was speechless. <sup>13</sup> Then the king said to the servants, 'Tie him up hands and feet, take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.'

<sup>14</sup> "For many are called, but few are chosen."

### *The Question about Paying Taxes*

<sup>15</sup> Then the Pharisees went and plotted how they might trap Him in His speech. <sup>16</sup> And they sent their disciples to Him with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You show favoritism to anyone. <sup>17</sup> Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"

<sup>18</sup> But Jesus, knowing their wickedness, said, "Why do you test Me, *you* hypocrites? <sup>19</sup> Show Me the tax money."

So they brought Him a denarius.

<sup>20</sup> And He said to them, "Whose image and inscription is this?"

<sup>21</sup> They said to Him, "Caesar's."

And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> When they had heard these words, they marveled, and leaving Him, they went away.

### *The Question about the Resurrection*

<sup>23</sup> The same day the Sadducees, who say there is no resurrection, came to Him, and they questioned Him, <sup>24</sup> saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife as next of kin, and shall raise up offspring for his brother. <sup>25</sup> Now there were with us seven brothers. The first died, after having married, and having no offspring, he left his wife to his brother. <sup>26</sup> Likewise the second also, and the third, down to the seventh. <sup>27</sup> Last of all the woman died also. <sup>28</sup> Therefore, in the resurrection, whose wife of the seven will she be? For *they* all had *married* her."

<sup>29</sup> Jesus answered and said to them, "You err; not knowing the Scriptures, nor the power of God! <sup>30</sup> For in the resurrection neither do they marry, nor are they given in marriage, but they are like angels of God in heaven. <sup>31</sup> But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup> 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? God is not the God of the dead, but of the living." <sup>33</sup> And when the crowds heard *this*, they were astonished at His teaching.

### *The Greatest Commandment*

<sup>34</sup> But when the Pharisees heard that He had silenced the Sadducees, they gathered together. <sup>35</sup> Then one of them, a lawyer, asked Him a question, testing Him, and saying, <sup>36</sup> "Teacher, which is the great commandment in the law?"

<sup>37</sup> Jesus said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like it: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' <sup>40</sup> On these two commandments hang all the Law and the Prophets."

### *The Question about David's Son*

<sup>41</sup> And when the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, "What do you think about the Christ? Whose Son is He?"

They said to Him, "David's."

<sup>43</sup> He said to them, "How then does David in the Spirit call Him 'Lord,' saying:

<sup>44</sup> 'THE LORD SAID TO MY LORD,

"SIT AT MY RIGHT HAND,

TILL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET" '?"

<sup>45</sup> If David therefore calls Him 'Lord,' how is He his Son?" <sup>46</sup> And no one was able to answer Him a word, nor from that day on did anyone dare question Him any longer.

## 23

### *Jesus Denounces Scribes and Pharisees*

<sup>1</sup> Then Jesus spoke to the crowds and to His disciples, <sup>2</sup> saying: "The scribes and the Pharisees sit on Moses' seat. <sup>3</sup> Therefore whatever they may say to you to observe, observe and do, but do not do according to their works; for they say, and do not do. <sup>4</sup> For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they do not desire to move them with their finger. <sup>5</sup> But all their works they do in order to be seen by men. They make their phylacteries broad and they enlarge the borders of their garments. <sup>6</sup> They love the first couch at banquets, and the best seats in the synagogues, <sup>7</sup> and greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' <sup>8</sup> But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brothers. <sup>9</sup> Do not call *anyone* on earth your father; for One is your Father, He who is in heaven. <sup>10</sup> Neither be called teachers; for One is your Teacher, the Christ. <sup>11</sup> But the greatest of you shall be your servant. <sup>12</sup> And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

<sup>13</sup> "But woe to you, scribes and Pharisees, hypocrites! Because you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

<sup>14</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you shut up the kingdom of heaven before men; for you do not enter, nor do you allow those who are entering to go in.

<sup>15</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you travel around land and sea to make one proselyte, and whenever he becomes *one*, you make him twice as much a son of hell as you.

<sup>16</sup> "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, is obligated.' <sup>17</sup> Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? <sup>18</sup> And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, is obligated.' <sup>19</sup> Fools and blind! For which is greater, the gift, or the altar that sanctifies the gift? <sup>20</sup> Therefore he that swears by the altar, swears by it and by all the things on it. <sup>21</sup> He that swears by the temple, swears by it and by Him who dwelt in it. <sup>22</sup> And he that swears by heaven, swears by the throne of God and by Him who sits on it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you pay tithes of mint and dill and cummin, and have neglected the more important *things* of the law: justice and mercy and faith. These things you ought to have done, and not have neglected the others. <sup>24</sup> Blind guides, you who strain out a gnat, but swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are full of greed and unrighteousness. <sup>26</sup> Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them may be clean also.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones and of all uncleanness. <sup>28</sup> Thus also you outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, <sup>30</sup> and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

<sup>31</sup> "So that you testify against yourselves that you are sons of those who killed the prophets. <sup>32</sup> And you, fill up then, the measure of your fathers' guilt. <sup>33</sup> Serpents! Brood of vipers! How shall you escape from the condemnation of hell? <sup>34</sup> Therefore, behold, I send you prophets, wise *men*, and scribes: some of them you will kill and you will crucify, and some of them you will flog in your synagogues and you will persecute from city to city, <sup>35</sup> so that on you may come all the righteous blood being shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. <sup>36</sup> Assuredly I say to you, all these things shall come upon this generation.

#### *Jesus Laments over Jerusalem*

<sup>37</sup> "O Jerusalem, Jerusalem, *you* who kills the prophets and stones those who are sent to her! How often would I have gathered your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> Behold, your house is left to you desolate. <sup>39</sup> For I say to you, you shall by no means see Me from now until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

## 24

#### *The Destruction of the Temple Foretold*

<sup>1</sup> Then Jesus went out and departed from the temple, and His disciples came to *Him* to point out to Him the buildings of the temple. <sup>2</sup> But Jesus said to them, "Do you not see all these things? Assuredly I say to you, by no means will a stone be left here upon a stone, which shall not be thrown down."

#### *Signs of the End of the Age*

<sup>3</sup> And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when shall these things be? And what *shall be* the sign of Your coming, and of the end of the age?"

<sup>4</sup> And Jesus answered and said to them: "Take heed that no one deceives you. <sup>5</sup> For many will come in My name, saying, 'I am the Christ,' and will deceive many. <sup>6</sup> And you will hear of wars and rumors of wars. See *that* you are not disturbed; for all these things must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise up against nation, and kingdom against kingdom, and there will be famines, pestilences, and earthquakes in various places. <sup>8</sup> But all these things *are* the beginning of birth pains.

<sup>9</sup> "Then they will hand you over to tribulation and they will kill you, and you will be hated by all nations, on account of My name. <sup>10</sup> And then many will fall away, and they will betray one another, and they will hate one another. <sup>11</sup> Then many false prophets will be raised up, and they will deceive many. <sup>12</sup> And because lawlessness will increase, the love of many will grow cold. <sup>13</sup> But he who endures to the end shall be saved. <sup>14</sup> And this gospel of the kingdom will be proclaimed in all the world for a testimony to all the nations, and then the end will come.

#### *The Great Tribulation*

<sup>15</sup> "Therefore when you see the 'ABOMINATION OF DESOLATION,' spoken of through Daniel the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup> "then let those who are in Judea flee upon the mountains. <sup>17</sup> Let the *one* on the housetop not go down to take the things out of his house. <sup>18</sup> And let the *one* in the field not turn back to take his clothes. <sup>19</sup> But woe to those *women* who are pregnant, and to the *women* nursing a baby in those days! <sup>20</sup> But pray that your flight may not take place in winter, nor *on* the Sabbath. <sup>21</sup> For then there shall be great tribulation, such as has not been since the beginning of the world until now, nor by any means shall be. <sup>22</sup> And unless those days were cut short, no flesh would be saved; but for the elect's sake, those days will be cut short.

<sup>23</sup> "Then if someone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. <sup>24</sup> For false christs and false prophets will be raised up, and they will show great

signs and wonders so as to deceive, if possible, even the elect. <sup>25</sup> See, I have told you in advance.

<sup>26</sup> "Therefore if they should say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. <sup>27</sup> For as the lightning comes out from the east and flashes to the west, so also will be the coming of the Son of Man. <sup>28</sup> For wherever the carcass may be, there the eagles will be gathered together.

#### *The Coming of the Son of Man*

<sup>29</sup> "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give its light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. <sup>30</sup> And then shall appear the sign of the Son of Man in heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

#### *The Parable of the Fig Tree*

<sup>32</sup> "Now learn this parable from the fig tree: Whenever its branch already becomes tender and puts forth leaves, you know that summer is near. <sup>33</sup> So you also, whenever you see all these things, know that it is near—at the doors! <sup>34</sup> Assuredly I say to you, this generation shall by no means pass away till all these things are fulfilled. <sup>35</sup> Heaven and earth shall pass away, but My words shall by no means pass away.

#### *The Necessity for Watchfulness*

<sup>36</sup> "But concerning that day and hour no one knows, not even the angels of heaven, but My Father only. <sup>37</sup> But just as the days of Noah were, so also shall be the coming of the Son of Man. <sup>38</sup> For just as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and they didn't know a thing until the flood came and took them all away, so also shall be the coming of the Son of Man. <sup>40</sup> Then two will be in the field: one will be taken, and one will be left. <sup>41</sup> Two will be grinding at the mill: one will be taken, and one will be left. <sup>42</sup> Watch therefore, for you do not know in what hour your Lord is coming. <sup>43</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have kept watch, and he would not have allowed his house to be broken into. <sup>44</sup> For this reason you also must be ready, for at an hour that you think not, the Son of Man comes.

#### *The Faithful Servant and the Evil Servant*

<sup>45</sup> "Who then is a faithful and wise servant, whom his master appointed over his household, to give them food in due season? <sup>46</sup> Blessed is that servant whom his master, when he comes, will find so doing. <sup>47</sup> Assuredly I say to you that he will make him ruler over all his possessions. <sup>48</sup> But if that evil servant should say in his heart, 'My master is delaying to come,' <sup>49</sup> and should begin to beat his fellow servants, and to eat and drink with the drunkards, <sup>50</sup> the master of that servant will come on a day which he does not expect, and in an hour which he does not know, <sup>51</sup> and he will cut him in two, and will appoint his share with the hypocrites. There shall be weeping and gnashing of teeth.

## 25

#### *The Parable of the Ten Virgins*

<sup>1</sup> "Then shall the kingdom of heaven be likened unto ten virgins, who having taken their lamps, went out to meet the bridegroom. <sup>2</sup> Now five of them were wise, and five were foolish. <sup>3</sup> Those who were foolish, having taken their lamps, did not take oil with them, <sup>4</sup> but the wise took oil in their vessels along with their lamps. <sup>5</sup> But while the bridegroom was delayed, they all became drowsy and slept.

<sup>6</sup> "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' <sup>7</sup> Then all those virgins arose, and they trimmed their lamps. <sup>8</sup> And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' <sup>9</sup> But the wise answered, saying, 'No, lest there should not be enough for you and us; but go rather to those who sell, and buy for yourselves.' <sup>10</sup> But as they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

<sup>11</sup> "Afterward the remaining virgins came also, saying, 'Lord, Lord, open to us!' <sup>12</sup> But he answered and said, 'Assuredly I say to you, I do not know you.'



<sup>13</sup> "Watch therefore, for you do not know the day nor the hour in which the Son of Man is coming.

### *The Parable of the Talents*

<sup>14</sup> "For it is as if a man leaving on a journey, who called his own servants and handed over his possessions to them. <sup>15</sup> And to the one he gave five talents, and to another two, and to another one, to each according to his own ability; and immediately he went on a journey. <sup>16</sup> Then the *one* receiving the five talents went and traded with them, and made five other talents. <sup>17</sup> And likewise the *one receiving the two* gained two more also. <sup>18</sup> But the *one* receiving one went away and dug in the ground, and hid his lord's money. <sup>19</sup> Then after much time, the lord of those servants returned and settled accounts with them.

<sup>20</sup> "And the *one* who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I gained five more talents besides them.' <sup>21</sup> His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' <sup>22</sup> And also the *one* receiving the two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' <sup>23</sup> His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

<sup>24</sup> "Then the *one* having received the one talent came and said, 'Lord, I knew you, that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. <sup>25</sup> And being afraid, I went off and hid your talent in the ground. Look, you have what is yours.'

<sup>26</sup> "But his lord answered and said to him, 'You wicked and slothful servant, you knew that I reap where I did not sow, and gather where I did not scatter. <sup>27</sup> Therefore you should have deposited my money with the bankers, and at my coming I would have received what is mine with interest. <sup>28</sup> Therefore take the talent from him, and give it to him who has the ten talents.'

<sup>29</sup> "For to everyone who has, *more* shall be given, and he shall have abundance; but to him who does not have, even what he has shall be taken away from him. <sup>30</sup> And cast the useless servant into outer darkness. There shall be weeping and gnashing of teeth."

### *The Judgment of the Nations*

<sup>31</sup> "And when the Son of Man comes in His glory, and all the holy angels with Him, then will He sit upon His glorious throne. <sup>32</sup> All the nations will be gathered before Him, and He will separate them one from another, as a shepherd separates the sheep from the goats. <sup>33</sup> And He will set the sheep on His right hand, but the goats on His left. <sup>34</sup> Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

<sup>37</sup> "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? <sup>38</sup> When did we see You a stranger and take You in, or naked and clothe You? <sup>39</sup> Or when did we see You sick, or in prison, and come to You?' <sup>40</sup> And the King will answer and say to them, 'Assuredly I say to you, inasmuch as you did it to one of the least of these My brothers, you did it to Me.'

<sup>41</sup> "Then He will also say to those on the left, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels: <sup>42</sup> for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; <sup>43</sup> I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

<sup>44</sup> "Then they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and we did not minister to You?' <sup>45</sup> Then He will answer them, saying, 'Assuredly I say to you, inasmuch as you did not do it to one of the least of these, neither did you do it to Me.' <sup>46</sup> And these shall go away into eternal punishment, but the righteous into eternal life."

<sup>1</sup> Now it came to pass, when Jesus had finished all these words, that He said to His disciples, <sup>2</sup> "You know that after two days the Passover takes place, and the Son of Man will be handed over to be crucified."

<sup>3</sup> Then the chief priests, the scribes, and the elders of the people were assembled into the court of the high priest, who was called Caiaphas, <sup>4</sup> and plotted to take Jesus by guile and kill Him. <sup>5</sup> But they said, "Not during the feast, lest a disturbance take place among the people."

#### *The Anointing at Bethany*

<sup>6</sup> And when Jesus was in Bethany in the house of Simon the leper, <sup>7</sup> a woman came to Him having an alabaster *flask* of very expensive perfume, and she began to pour it on His head as He reclined *to eat*. <sup>8</sup> But when His disciples saw it, they became indignant, saying, "Why this waste? <sup>9</sup> For this perfume could have been sold for much, and given to the poor."

<sup>10</sup> But when Jesus became aware of it, He said to them, "Why do you trouble the woman? For she has done a beautiful work for Me. <sup>11</sup> For you have the poor with you always, but Me you do not have always. <sup>12</sup> For this *woman*, having put this perfume on My body, has done this for My burial. <sup>13</sup> Assuredly I say to you, wherever this gospel is proclaimed in the whole world, what this woman has done will be spoken of as a memorial to her."

#### *Judas Agrees to Betray Jesus*

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What are you willing to give me if I deliver Him to you?" And they weighed out for him thirty silver *coins*. <sup>16</sup> And from then *on* he sought an opportunity to betray Him.

#### *Jesus Celebrates the Passover*

<sup>17</sup> Now on the first day of the Feast of the Unleavened Bread, the disciples came to Jesus, saying to Him, "Where do You desire *that* we shall prepare for You to eat the Passover?"

<sup>18</sup> And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is near; I will keep the Passover at your house with My disciples."'"

<sup>19</sup> So the disciples did as Jesus had directed them; and they prepared the Passover.

<sup>20</sup> And when it was evening, He was reclining *to eat* with the twelve. <sup>21</sup> Now while they were eating, He said, "Assuredly I say to you, that one of you will betray Me."

<sup>22</sup> And becoming exceedingly sorrowful, each of them began to say to Him, "*Surely* not I, Lord?"

<sup>23</sup> He answered and said, "He who dipped his hand with Me in the bowl will betray Me. <sup>24</sup> Indeed, the Son of Man goes just as it is written about Him, but woe to that man through whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

<sup>25</sup> Then Judas, the *one* betraying Him, answered and said, "*Surely* not I am *the one*, Rabbi?" He said to him, "You have said *it*."

#### *The Institution of the Lord's Supper*

<sup>26</sup> And as they were eating, Jesus took the bread, and giving thanks, He broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body."

<sup>27</sup> Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink of it, all *of you*, <sup>28</sup> for this is My blood of the new covenant, which is shed for many, for the forgiveness of sins. <sup>29</sup> But I say to you, that I will by no means drink of this fruit of the vine from now *on*, until that day when I drink it new with you in My Father's kingdom."

<sup>30</sup> And having sung hymns, they went out to the Mount of Olives.

#### *Peter's Denial Foretold*

<sup>31</sup> Then Jesus said to them, "All of you will be made to stumble because of Me on this night, for it is written:

'I WILL STRIKE THE SHEPHERD,  
AND THE SHEEP OF THE FLOCK WILL BE SCATTERED.'

<sup>32</sup> But after I have been raised, I will go before you to Galilee."

<sup>33</sup> Peter answered and said to Him, "Even if all may fall away because of You, yet I will never fall away."

<sup>34</sup> Jesus said to him, "Assuredly I say to you that on this night, before *the* rooster crows, you will deny Me three times."

<sup>35</sup> Peter said to Him, "Even if I have to die with You, by no means will I deny You!" And likewise said all the disciples.

### *Jesus Prays in Gethsemane*

<sup>36</sup> Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go off and pray over there." <sup>37</sup> And taking along Peter and the two sons of Zebedee, He began to be sorrowful and deeply distressed. <sup>38</sup> Then Jesus said to them, "My soul is deeply grieved, to the point of death. Stay here and keep watch with Me."

<sup>39</sup> He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

<sup>40</sup> Then He came to the disciples and found them sleeping, and said to Peter, "What? Were you not strong *enough* to watch with Me one hour? <sup>41</sup> Watch and pray, lest you enter into temptation. Indeed the spirit is willing, but the flesh is weak."

<sup>42</sup> Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, let Your will be done." <sup>43</sup> And He came and found them sleeping again, for their eyes were heavy.

<sup>44</sup> And leaving them, He went away again, and prayed a third time, saying the same words. <sup>45</sup> Then He came to His disciples and said to them, "Sleep now, and rest. Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup> Rise up, let us be going. See, he who betrays Me is at hand."

### *The Betrayal and Arrest of Jesus*

<sup>47</sup> And while He was still speaking, behold, Judas, one of the twelve came, and with him a great crowd with swords and clubs, *sent* from the chief priests and elders of the people.

<sup>48</sup> Now the *one* betraying Him had given them a sign, saying, "Whomever I shall kiss, He is *the One*; seize Him." <sup>49</sup> And immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.

<sup>50</sup> But Jesus said to him, "Friend, why have you come?"

Then they came and laid hands on Jesus and seized Him. <sup>51</sup> And behold, one of those with Jesus stretched out his hand and drew his sword, and striking the servant of the high priest, he cut off his ear.

<sup>52</sup> But Jesus said to him, "Put your sword back into its place, for all those who take the sword shall perish by the sword. <sup>53</sup> Or do you think that I cannot now call upon My Father, and He will furnish Me with more than twelve legions of angels? <sup>54</sup> How then would the Scriptures be fulfilled, that it must happen thus?"

<sup>55</sup> In that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to arrest Me? I sat daily with you, teaching in the temple, and you did not seize Me. <sup>56</sup> But all this has happened so that the Scriptures of the prophets may be fulfilled."

Then all the disciples forsook Him and fled.

### *Jesus Before the High Priest*

<sup>57</sup> And those having seized Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were gathered together. <sup>58</sup> But Peter was following Him from a distance, up to the courtyard of the high priest. And entering inside, he sat down with the attendants to see the end.

<sup>59</sup> Now the chief priests, the elders, and all the Sanhedrin were seeking false witnesses against Jesus, so that they might put Him to death, <sup>60</sup> and they did not find *any*. And though many false witnesses came forward, they did not find *any*. But at last two false witnesses came forward <sup>61</sup> and said, "This *Man* said, 'I am able to destroy the temple of God, and after three days to rebuild it.'"

<sup>62</sup> And standing up the high priest said to Him, "Do You answer nothing? What is it these men are testifying against You?" <sup>63</sup> But Jesus kept silent. And the high priest answered and said to Him, "I adjure You by the living God: Tell us if You are the Christ, the Son of God!"

<sup>64</sup> Jesus said to him, "You said *it*. Nevertheless, I say to you, from now *on*, you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

<sup>65</sup> Then the high priest tore his clothes, saying, "He has blasphemed! What further need do we have of witnesses? Look, now you have heard His blasphemy! <sup>66</sup> What do you think?"

They answered and said, "He is deserving of death."

<sup>67</sup> Then they spat in His face, and beat Him with *their* fists; and they slapped *Him*,  
<sup>68</sup> saying, "Prophecy to us, Christ! Who is he that struck You?"

#### *Peter's Denial of Jesus*

<sup>69</sup> Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."

<sup>70</sup> But he denied it before them all, saying, "I do not know what you are saying."

<sup>71</sup> And when he had gone out to the gateway, another *girl* saw him and said to them there, "This *man* was with Jesus the Nazarene."

<sup>72</sup> But again he denied with an oath, "I do not know the Man!"

<sup>73</sup> And after a little *while*, those standing by came up and said to Peter, "Surely you also are one of them, for your accent gives you away."

<sup>74</sup> Then he began to curse and swear, saying, "I do not know the Man!" And immediately a rooster crowed. <sup>75</sup> And Peter remembered the word of Jesus which He said to him, "Before the rooster crows, you will deny Me three times." And going out, he wept bitterly.

## 27

#### *Jesus Brought Before Pilate*

<sup>1</sup> When morning came, all the chief priests and elders of the people plotted against Jesus, so as to put Him to death. <sup>2</sup> And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

#### *Judas Hangs Himself*

<sup>3</sup> Then Judas, the *one* betraying Him, seeing that He was condemned, feeling regret, returned the thirty silver *coins* to the chief priests and elders, <sup>4</sup> saying, "I have sinned by betraying innocent blood." And they said, "What is *that* to us? You see to it!"

<sup>5</sup> And throwing the silver *coins* in the sanctuary, he departed; and going away, he hanged himself.

<sup>6</sup> But the chief priests, taking the silver *coins* said, "It is not lawful to put them into the temple treasury, since they are the price of blood." <sup>7</sup> And taking counsel, they bought with them the potter's field, to bury strangers in. <sup>8</sup> Therefore that field has been called the Field of Blood to this day.

<sup>9</sup> Then was fulfilled the thing spoken through Jeremiah the prophet, saying, "AND THEY TOOK THE THIRTY COINS, THE VALUE OF HIM WHO WAS PRICED," whom they of the sons of Israel priced, <sup>10</sup> "AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."

#### *Pilate Questions Jesus*

<sup>11</sup> Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?"

So Jesus said to him, "*It is as you say.*" <sup>12</sup> And while He was being accused by the chief priests and elders, He answered nothing.

<sup>13</sup> Then Pilate said to Him, "Do You not hear how many things they testify against You?" <sup>14</sup> And He answered him not one word, so that the governor was greatly amazed.

#### *Barabbas or Jesus?*

<sup>15</sup> Now at the feast, the governor was accustomed to release to the crowd one prisoner whom they wished. <sup>16</sup> And they had then a notorious prisoner called Barabbas. <sup>17</sup> Therefore when they had assembled, Pilate said to them, "Whom do you wish *that* I should release to you, Barabbas, or Jesus who is called Christ?" <sup>18</sup> For he knew that they had handed Him over because of envy.

<sup>19</sup> Now as he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

<sup>20</sup> But the chief priests and elders persuaded the crowds that they should ask for Barabbas, but they should destroy Jesus. <sup>21</sup> The governor answered and said to them, "Which of the two do you wish me to release to you?"

They said, "Barabbas!"

<sup>22</sup> Pilate said to them, "What then shall I do with Jesus who is called Christ?"

They all said to him, "Let Him be crucified!"

<sup>23</sup> Then the governor said, "Why, what evil did He do?" But they cried out all the more, saying, "Let Him be crucified!"

<sup>24</sup> And Pilate, seeing that nothing was being gained, but rather a riot was starting, taking water, he washed his hands clean in front of the crowd, saying, "I am innocent of the blood of this just *Man*. You see to it."

<sup>25</sup> And all the people answered and said, "His blood *be* on us and on our children."

<sup>26</sup> Then he released Barabbas to them; and having scourged Jesus, he delivered Him to be crucified.

#### *The Soldiers Mock Jesus*

<sup>27</sup> Then the soldiers of the governor, having taken Jesus to the Praetorium, gathered the whole garrison around Him. <sup>28</sup> And having stripped Him, they put a scarlet robe on Him. <sup>29</sup> When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" <sup>30</sup> And spitting on Him, they took the reed and were striking Him on His head. <sup>31</sup> And when they had mocked Him, they stripped Him of the robe, and dressed Him in His own clothes, and led Him away in order to crucify Him.

#### *The Crucifixion of Jesus*

<sup>32</sup> And going out, they found a man of Cyrene, Simon by name. Him they pressed into service that he might carry His cross. <sup>33</sup> And coming to a place called Golgotha, that is to say, Place of a Skull, <sup>34</sup> they gave Him sour wine mingled with gall to drink. But having tasted it, He would not drink.

<sup>35</sup> And having crucified Him, they divided His clothes among themselves, casting lots. <sup>36</sup> And sitting down, they kept watch over Him there. <sup>37</sup> And they put up over His head the crime having been written *against* Him:

THIS IS JESUS THE KING OF THE JEWS.

<sup>38</sup> Then they crucified two thieves with Him, one on His right, and another on His left.

<sup>39</sup> And those passing by were blaspheming Him, shaking their heads <sup>40</sup> and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross."

<sup>41</sup> Likewise the chief priests also, mocking Him with the scribes and elders, and Pharisees, said, <sup>42</sup> "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe on Him. <sup>43</sup> He trusted in God; let Him deliver Him now, if He will have Him; for He said, 'I am the Son of God.'"

<sup>44</sup> Even the thieves who were crucified with Him were reviling Him with the same *insult*.

#### *The Death of Jesus*

<sup>45</sup> Now from the sixth hour until the ninth hour, darkness came upon all the land. <sup>46</sup> And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lima sabachthani?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

<sup>47</sup> Some of those standing *by*, when they heard this, said, "This *Man* is calling Elijah!" <sup>48</sup> Immediately one of them ran and took a sponge, and filled it with sour wine and put it around a reed, and offered it to Him to drink.

<sup>49</sup> But the rest said, "Leave Him alone; let us see if Elijah is coming to save Him."

<sup>50</sup> But Jesus, again crying out with a loud voice, released His spirit.

<sup>51</sup> And behold, the veil of the temple was torn in two from top to bottom; and the earth was shaken, and the rocks were split, <sup>52</sup> and the tombs were opened; and many bodies of the saints who had passed away were raised; <sup>53</sup> and coming forth out of the tombs after His resurrection, they entered into the holy city and appeared to many.

<sup>54</sup> So when the centurion and those with him guarding Jesus, when they saw the earthquake and the things that had happened, they were greatly afraid, saying, "Truly this was the Son of God!"

<sup>55</sup> And there were many women there observing from a distance, who followed Jesus from Galilee, ministering to Him, <sup>56</sup> among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

#### *The Burial of Jesus*

<sup>57</sup> Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. <sup>58</sup> This *man* went to Pilate

and asked for the body of Jesus. Then Pilate commanded the body to be given to him.<sup>59</sup> And taking the body, Joseph wrapped it up in a clean linen cloth,<sup>60</sup> and placed it in his new tomb which he had cut in the rock; and having rolled a large stone *against* the door of the tomb, he departed.<sup>61</sup> And Mary Magdalene was there, and the other Mary, sitting opposite the grave.

#### *The Guard at the Tomb*

<sup>62</sup> On the next day, which is after the Preparation Day, the chief priests and Pharisees were gathered together to Pilate,<sup>63</sup> saying, "Sir, we remember how that deceiver said while He was still alive, 'After three days I will rise.'<sup>64</sup> Therefore command that the grave be made secure until the third day, lest His disciples come by night and steal Him, and say to the people, 'He was raised from the dead.' So the last deception will be worse *than* the first."

<sup>65</sup> Pilate said to them, "You have a guard; go make it as secure as you know *how*."

<sup>66</sup> So they went and secured the grave, sealing the stone, with the guard.

## 28

#### *The Resurrection of Jesus*

<sup>1</sup> But after *the Sabbath*, at the dawning toward *the first day* of the week, Mary Magdalene and the other Mary came to see the tomb.<sup>2</sup> And behold, a great earthquake occurred; for an angel of the Lord, having come down out of heaven, came and rolled back the stone from the door, and sat on it.<sup>3</sup> And his appearance was like lightning, and his clothing as white as snow.<sup>4</sup> And the guards were shaken for fear of him, and became like dead *men*.

<sup>5</sup> But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified.<sup>6</sup> He is not here! For He is risen, just as He said. Come; see the place where the Lord was lying.<sup>7</sup> And go quickly and tell His disciples that He is risen from the dead, and behold, He is going before you into Galilee; there you will see Him. Behold, I have told you."

<sup>8</sup> And going out quickly from the tomb with fear and great joy, they ran to report to His disciples.<sup>9</sup> And as they were going to report to His disciples, that behold, Jesus met them, saying, "Rejoice!" So they came and held His feet and worshiped Him.<sup>10</sup> Then Jesus said to them, "Do not be afraid. Go, report to My brothers that they should go to Galilee, and there they will see Me."

#### *The Report of the Guard*

<sup>11</sup> Now while they were going, behold, some of the guard came into the city and reported to the chief priests everything that had happened.<sup>12</sup> When they had assembled with the elders and taking counsel, they gave sufficient silver *coins* to the soldiers,<sup>13</sup> saying, "Tell them, 'His disciples came at night and stole Him away while we were sleeping.'<sup>14</sup> And if this reaches the governor's ears, we will influence him and make you secure."<sup>15</sup> So they took the silver and did as they were instructed. And this saying has been widely spread among the Jews until this day.

#### *The Great Commission*

<sup>16</sup> Then the eleven disciples went to Galilee, to the mountain which Jesus had appointed for them.<sup>17</sup> When they saw Him, they worshiped Him; but some doubted.

<sup>18</sup> And Jesus came and spoke to them, saying, "All authority in heaven and on earth has been given to Me.<sup>19</sup> Go *therefore* and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup> teaching them to observe everything that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

## The Gospel Of Mark

### *The Proclamation of John the Baptist*

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

<sup>2</sup> As it is written in the Prophets:

"BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE,  
WHO WILL PREPARE YOUR WAY BEFORE YOU."

<sup>3</sup> "THE VOICE OF ONE CRYING IN THE WILDERNESS:

'IN THE WILDERNESS PREPARE THE WAY OF THE LORD;  
MAKE HIS PATHS STRAIGHT.'"

<sup>4</sup> John came baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> And all the Judean country and the inhabitants of Jerusalem went out to him and were all baptized by him in the Jordan River, confessing their sins.

<sup>6</sup> Now John was clothed with camel's hair and with a leather belt around his waist, and was eating locusts and wild honey. <sup>7</sup> And he was preaching, saying, "There comes One after me who is stronger than me, of whom I am not worthy to stoop down and to loose the strap of His sandal. <sup>8</sup> I baptized you in water, but He will baptize you in the Holy Spirit."

### *The Baptism of Jesus*

<sup>9</sup> It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. <sup>10</sup> And immediately, coming up from the water, He saw the heavens parting and the Spirit coming down upon Him like a dove. <sup>11</sup> Then a voice came from the heavens, "You are My beloved Son, in whom I am well pleased."

### *The Temptation of Jesus*

<sup>12</sup> And immediately the Spirit drove Him into the wilderness. <sup>13</sup> And He was there in the wilderness forty days, being tempted by Satan, and was with the wild animals; and the angels were ministering to Him.

### *The Beginning of the Galilean Ministry*

<sup>14</sup> Now after John was imprisoned, Jesus came to Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> and saying, "The time has been fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

### *Jesus Calls the First Disciple*

<sup>16</sup> And as He was walking alongside the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. <sup>17</sup> Then Jesus said to them, "Come after Me, and I will make you become fishers of men." <sup>18</sup> And immediately leaving their nets they followed Him.

<sup>19</sup> And having gone forth from there a little, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. <sup>20</sup> And immediately He called them. And after they left their father Zebedee in the boat with the hired workers, they went away after Him.

### *The Man with an Unclean Spirit*

<sup>21</sup> And they were going into Capernaum. And immediately on the Sabbath, He entered the synagogue and began teaching. <sup>22</sup> And they were astonished at His doctrine, for He was teaching them as one who had authority, and not as the scribes.

<sup>23</sup> Now there was a man in their synagogue with an unclean spirit, and he cried out, <sup>24</sup> saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

<sup>25</sup> But Jesus rebuked him, saying, "Be silent, and come out of him!" <sup>26</sup> And when the unclean spirit threw him into a convulsion, and crying out with a loud voice, he came out of him. <sup>27</sup> Then they were all amazed, so that they were disputing among themselves, saying, "What is this? What new doctrine is this, that He commands even the unclean spirits with authority, and they obey Him?" <sup>28</sup> And immediately the report of Him went out into the whole surrounding region of Galilee.

### *Jesus Heals Many at Simon's House*

<sup>29</sup> And immediately when they went out from the synagogue, they came to the house of Simon and Andrew, with James and John. <sup>30</sup> And the mother-in-law of Simon was lying sick with a fever, and immediately they spoke to Him about her. <sup>31</sup> So He came and He raised her up, grasping her hand; and immediately the fever left her. And she began to serve them.

<sup>32</sup> Now when evening came, when the sun had set, they were bringing to Him all those who were sick, and those who were demon-possessed. <sup>33</sup> And the whole city was gathered together at the door. <sup>34</sup> And He healed many who were sick with various diseases, and He cast out many demons; and He did not allow the demons to speak, because they knew who He was.

#### *A Preaching Tour in Galilee*

<sup>35</sup> And in the very early morning before dawn, He arose and He went out, and went away to a deserted place; and there He was praying. <sup>36</sup> And Simon and those who were with Him sought Him out. <sup>37</sup> When they found Him, they said to Him, "Everyone is looking for You."

<sup>38</sup> But He said to them, "Let us go to the neighboring towns, that I may preach there also, because for this reason I have come forth." <sup>39</sup> And He was preaching in their synagogues throughout all Galilee, and casting out demons.

#### *Jesus Cleanses a Leper*

<sup>40</sup> Then a leper came to Him, beseeching Him, kneeling before Him and saying to Him, "If You are willing, You can make me clean."

<sup>41</sup> And Jesus, being moved with compassion, *and* reaching out His hand, touched him, and said to him, "I am willing, be cleansed." <sup>42</sup> And when He said this, immediately the leprosy left from him, and he was cleansed. <sup>43</sup> And *after* sternly warning him, immediately He sent him away, <sup>44</sup> and said to him, "See that you say nothing to anyone; but go, show yourself to the priest, and bring as an offering concerning your cleansing those things which Moses prescribed, as a testimony to them."

<sup>45</sup> But he went out and began to proclaim it freely, and to spread widely the report, so that He was no longer able to enter into a city, but was outside in deserted places; and they were coming to Him from everywhere.

## 2

#### *Jesus Heals a Paralytic*

<sup>1</sup> And He entered again into Capernaum after *some* days, and it was heard that He was in a certain house. <sup>2</sup> And immediately many were gathered together, so that there was no longer any room, not even near the door. And He was speaking the word to them. <sup>3</sup> And they came to Him, bringing a paralytic being carried by four *men*. <sup>4</sup> And not being able to get near Him because of the crowd, they removed the tiles from the roof where He was, and having dug through they let down the bed on which the paralytic was lying.

<sup>5</sup> And Jesus, seeing their faith, He said to the paralytic, "Child, your sins have been forgiven you."

<sup>6</sup> And some of the scribes were sitting there and reasoning in their hearts, <sup>7</sup> "Why does this Man speak blasphemies like this? Who is able to forgive sins except God alone?"

<sup>8</sup> And immediately, when Jesus recognized in His spirit that they were reasoning thus among themselves, He said to them, "Why are you reasoning these things in your hearts?"

<sup>9</sup> Which is easier, to say to the paralytic, 'Your sins have been forgiven,' or to say, 'Arise, take up your bed and walk?' <sup>10</sup> But in order that you may know that the Son of Man has authority on the earth to forgive sins"—He said to the paralytic, <sup>11</sup> "I say to you, arise, and take up your bed, and go to your house." <sup>12</sup> And immediately he arose, and taking his bed, he went out before *them* all, so that all were amazed and glorified God, saying, "We never saw *anything* like this!"

#### *Jesus Calls Levi (Matthew)*

<sup>13</sup> Then He went out again alongside the sea; and all the crowd was coming to Him, and He was teaching them. <sup>14</sup> And passing by, He saw Levi the son of Alphaeus sitting at the tax office, and He said to him, "Follow Me." And arising, he followed Him.

<sup>15</sup> Now it came about, as He was dining in Levi's house, that many tax collectors and sinners were dining together with Jesus and His disciples; for there were many, and they followed Him. <sup>16</sup> And the scribes and Pharisees, seeing Him eating with the tax collectors and sinners, said to His disciples, "Why does He eat and drink with tax collectors and sinners?"



<sup>17</sup> When Jesus heard *it*, He said to them, “Those who are healthy have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance.”

### *The Question about Fasting*

<sup>18</sup> And the disciples of John and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?”

<sup>19</sup> And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they are not able to fast. <sup>20</sup> But the days shall come when the bridegroom shall be taken away from them, and then they shall fast in those days. <sup>21</sup> No one sews a patch of a piece of new cloth on an old garment; or else the new piece pulls away from the old, and the tear becomes worse. <sup>22</sup> And no one puts new wine into old wineskins; otherwise the new wine bursts the wineskins, the wine spills out, and the wineskins will be ruined. But new wine must be put into new wineskins.”

### *Jesus is Lord of the Sabbath*

<sup>23</sup> Now it came about as He was going through the grain fields on the Sabbath, that His disciples began to make *their* way picking the heads of grain. <sup>24</sup> And the Pharisees said to Him, “Look, why do they do what is not lawful on the Sabbath?”

<sup>25</sup> But He said to them, “Have you never read what David did when he was in need, and became hungry, he and those with him? <sup>26</sup> How he entered into the house of God at the time Abiathar *was* high priest, and ate the showbread, which is not lawful to eat, except for the priests, and also gave to those who were with him?”

<sup>27</sup> And He said to them, “The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup> So then the Son of Man is Lord, even of the Sabbath.”

## 3

### *Healing on the Sabbath*

<sup>1</sup> And He entered again into the synagogue. And a man was there who had a withered hand. <sup>2</sup> And they were observing Him, *to see* if He would heal him on the Sabbath, so that they might accuse Him. <sup>3</sup> And He said to the *one* who had the withered hand, “Step forward.” <sup>4</sup> Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent. <sup>5</sup> And looking around at them with anger, being grieved at the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored as whole as the other. <sup>6</sup> Then the Pharisees went out with the Herodians and immediately conspired against Him, how they might destroy Him.

### *A Great Multitude Follows Jesus*

<sup>7</sup> But Jesus withdrew with His disciples to the sea. And a large multitude from Galilee followed Him, and from Judea <sup>8</sup> and from Jerusalem and Idumea and beyond the Jordan, and those around Tyre and Sidon, a large multitude, when they heard everything He was doing, came to Him. <sup>9</sup> So He told His disciples that a small boat should be kept ready for Him because of the crowd, lest they should crush Him. <sup>10</sup> For He had healed many, so that all who had afflictions were crowding upon Him, so that they might touch Him. <sup>11</sup> And the unclean spirits, whenever they saw Him, fell down before Him and would cry out, saying, “You are the Son of God.” <sup>12</sup> And He strictly charged them that they should not make Him known.

### *Jesus Appoints the Twelve*

<sup>13</sup> And He went up on the mountain and summoned those whom He wanted, and they came to Him. <sup>14</sup> And He appointed twelve, so that they might be with Him, and so that He might send them out to preach, <sup>15</sup> and to have authority to heal diseases and to cast out demons. <sup>16</sup> And He gave Simon the name Peter, <sup>17</sup> James *the son of* Zebedee and John the brother of James, He gave them the names Boanerges, which is, “Sons of Thunder”; <sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; <sup>19</sup> and Judas Iscariot, who also betrayed Him.

### *Jesus and Beelzebul*

<sup>20</sup> And they came into a house. Then again a crowd assembled, so that they were not even able to eat food. <sup>21</sup> But when His relatives heard, they came out to seize Him, for they were saying, "He has lost His mind."

<sup>22</sup> And the scribes who were from Jerusalem came down and were saying, "He has Beelzebul," and, "By the ruler of the demons He casts out demons."

<sup>23</sup> And having summoned them, he began to say to them in parables: "How can Satan cast out Satan? <sup>24</sup> And if a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> And if a household is divided against itself, that household cannot stand. <sup>26</sup> And if Satan has risen up against himself and has become divided, he cannot stand, but is finished. <sup>27</sup> No one can enter a strong man's house and plunder his possessions, unless he first binds the strong man, and then he may plunder his house."

#### *The Unpardonable Sin*

<sup>28</sup> "Assuredly I say to you, all sins will be forgiven the sons of men, also blasphemies, as many as they may blaspheme; <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is in danger of eternal damnation"—<sup>30</sup> because they were saying, "He has an unclean spirit." <sup>31</sup> Then His brothers and His mother came, and as they stood outside they sent to Him, calling for Him. <sup>32</sup> And a crowd was sitting around Him; and they said to Him, "Look, Your mother and Your brothers and Your sisters are seeking You outside." <sup>33</sup> But He answered them, saying, "Who is My mother, or My brothers?" <sup>34</sup> And when He had looked around in a circle at those sitting around Him, He said, "Here are My mother and My brothers! <sup>35</sup> For whoever does the will of God is My brother and My sister and mother."

## 4

#### *The Parable of the Sower*

<sup>1</sup> And again He began to teach beside the sea. And a large crowd was gathered to Him, so that He got aboard into the boat, and sat on the sea; and all the crowd was upon the land by the sea. <sup>2</sup> And He was teaching them many *things* by parables, and said to them in His teaching:

<sup>3</sup> "Listen! Behold, a sower went out to sow. <sup>4</sup> And it happened, as he sowed, that some *seed* fell alongside the road; and the birds came and devoured it. <sup>5</sup> And some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. <sup>6</sup> But when the sun rose it was scorched, and because it had no root, it withered away. <sup>7</sup> And some *seed* fell among thorns; and the thorns came up and choked it, and it yielded no fruit. <sup>8</sup> But other *seed* fell on good ground, and it was yielding fruit coming up and growing, and it was producing—some thirtyfold, some sixty, and some a hundred."

<sup>9</sup> And He said, "He that has ears to hear, let him hear!"

#### *The Purpose of Parables*

<sup>10</sup> But when He was by himself, those around Him together with the twelve asked Him about the parable. <sup>11</sup> And He said to them, "Unto you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things are *spoken* in parables, <sup>12</sup> so that

'SEEING THEY MAY SEE AND NOT PERCEIVE,  
AND HEARING THEY MAY HEAR AND NOT UNDERSTAND;  
LEST THEY SHOULD TURN,  
AND THEIR SINS BE FORGIVEN THEM.'

#### *The Parable of the Sower Explained*

<sup>13</sup> And He said to them, "Do you not know this parable? How then will you know all the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> And these are the ones beside the road where the word is sown, and whenever they hear, immediately Satan comes and takes away the word which was sown in their hearts. <sup>16</sup> And these are the ones sown on stony ground; which, whenever they hear the word, immediately they receive it with joy; <sup>17</sup> and they have no root in themselves, but are short-lived. Afterward, when trials or persecution arise because of the word, immediately they fall away. <sup>18</sup> And these are the ones sown among thorns; they are those who hear the word, <sup>19</sup> and the cares of this world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. <sup>20</sup> And these are the ones sown on good

ground, such as who hear the word and welcome it, and bear fruit: some thirtyfold, some sixty, and some a hundred."

#### *Light Under a Basket*

<sup>21</sup> And He said to them, "A lamp is not brought so that it may be put under a measuring basket or under a bed, *is it?* *Is it not brought* so that it may be put on a lampstand? <sup>22</sup> For there is nothing hidden which shall not be made manifest, nor was it hidden but that it might come to light. <sup>23</sup> If anyone has ears to hear, let him hear."

<sup>24</sup> Then He said to them, "Watch what you hear. By what measure you measure, it will be measured out to you; and *more* will be added to you who hear. <sup>25</sup> For whoever has, *more* will be given to him; and he who does not have, even what he has will be taken away from him."

#### *The Parable of the Growing Seed*

<sup>26</sup> And He said, "Thus is the kingdom of God as if a man should cast seed on the ground, <sup>27</sup> and should sleep by night and rise by day, and the seed should sprout and should grow, he himself does not know how. <sup>28</sup> For the earth produces crops by itself: first a shoot, then a head of grain, then full wheat in the head of grain. <sup>29</sup> But whenever the crop permits, immediately he sends forth the sickle, because the harvest has come."

#### *The Parable of the Mustard Seed*

<sup>30</sup> Then He said, "To what shall we compare the kingdom of God? Or by what sort of parable shall we illustrate it? <sup>31</sup> It is like a mustard seed, which whenever it is sown on the ground, is smaller than all the seeds on the earth; <sup>32</sup> but whenever it is sown, it grows up and becomes greater than all the garden vegetables, and produces great branches, so that the birds of heaven are able to nest under its shade."

<sup>33</sup> And by many such parables He would speak the word to them, just as they were able to hear it. <sup>34</sup> And apart from a parable He did not speak to them, however, privately to His disciples, he would explain all things.

#### *Jesus Calms a Storm*

<sup>35</sup> On the same day, when evening had come, He said to them, "Let us go across to the other side." <sup>36</sup> And leaving the crowd, they took Him along as He was in the boat. And other little boats were also with Him. <sup>37</sup> And there was a severe windstorm, and the waves dashed up into the boat, so that it was already filling up. <sup>38</sup> But He was in the stern, sleeping upon the cushion. And they woke Him up and said to Him, "Teacher! Does it not matter to You that we are perishing?"

<sup>39</sup> And having awakened He rebuked the wind, and He said to the sea, "Peace, be still." And the wind abated and there was a great calm. <sup>40</sup> But He said to them, "Why are you so fearful? How is it that you do not have faith?" <sup>41</sup> And they feared exceedingly, and were saying to one another, "Who then is this, that even the wind and the sea obey Him!"

## 5

#### *Jesus Heals a Demon-Possessed Man*

<sup>1</sup> Then they came to the other side of the sea, to the region of the Gadarenes. <sup>2</sup> And when He got out of the boat, immediately there met Him from the tombs a man with an unclean spirit, <sup>3</sup> who had his dwelling among the tombs. And no one could bind him, not even with chains, <sup>4</sup> because he often had been bound with shackles and chains, and the chains had been torn apart by him, and the shackles had been broken, and no one was able to subdue him. <sup>5</sup> And always, night and day, he was in the mountains and in the tombs, crying out and bruising himself with stones.

<sup>6</sup> But seeing Jesus from a distance, he ran and worshiped Him, <sup>7</sup> and crying out with a great voice he said, "What have I to do with You, Jesus, Son of the Most High God? I adjure You by God, do not torment me!"

<sup>8</sup> For He was saying to him, "Come out from the man, unclean spirit!" <sup>9</sup> And He was asking him, "What is your name?" And he answered, saying, "My name is Legion; for we are many." <sup>10</sup> And he was imploring Him many times that He would not send them out of the region.

<sup>11</sup> Now there was a large herd of swine feeding there near the mountain. <sup>12</sup> So all the demons implored Him, saying, "Send us into the swine, that we may enter them." <sup>13</sup> And immediately Jesus gave them permission. And when the unclean spirits came out, they entered into the swine, and the herd rushed down the steep bank into the sea, (there were about two thousand) and drowned in the sea.

<sup>14</sup> But those feeding the swine fled, and they reported it in the city and in the country. And they came out to see what it was that had happened. <sup>15</sup> Then they came to Jesus, and observed him who had been demon-possessed and had the legion, sitting and having been clothed and being of sound mind, and they were afraid. <sup>16</sup> And those who saw it related to them how it happened to him who had been demon-possessed, and about the swine. <sup>17</sup> Then they began to implore Him to go away from their region.

<sup>18</sup> And when He got into the boat, he who had been demon-possessed implored Him that he might be with Him. <sup>19</sup> But Jesus did not permit him, but said to him, "Go home to your own family, and report to them all the things that the Lord has done for you, and how He had compassion on you." <sup>20</sup> And he departed and began to proclaim in Decapolis all the things Jesus did for him; and all were marveling.

#### *A Girl Restored to Life and a Woman Healed*

<sup>21</sup> Now when Jesus had crossed over again in the boat to the other side, a large crowd was gathered to Him; and He was beside the sea. <sup>22</sup> And behold, there came one of the rulers of the synagogue, named Jairus. And seeing Him, he fell at His feet, <sup>23</sup> and was imploring Him many times, saying, "My little daughter is near death, please come and lay Your hands on her, so that she may be healed, and live." <sup>24</sup> And He went away with him. And a large crowd was following Him, and they were pressing against Him.

<sup>25</sup> Now a certain woman, suffering from a flow of blood for twelve years, <sup>26</sup> and who had suffered many things under many physicians, and who had spent everything at her disposal, and was no better, but rather having become worse, <sup>27</sup> when she heard about Jesus, she came from behind Him in the crowd and touched His clothing. <sup>28</sup> For she was saying, "If only I may touch His clothes, I will be healed."

<sup>29</sup> And immediately the flow of her blood was dried up, and she knew in her body that she had been healed from her affliction. <sup>30</sup> And Jesus, immediately knowing in Himself that power had gone out of Him, He turned in the crowd and said, "Who touched My clothes?"

<sup>31</sup> But His disciples said to Him, "You see the crowd pressing against You, and You say, 'Who touched Me?'"

<sup>32</sup> And He was looking around to see her who had done this thing. <sup>33</sup> But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. <sup>34</sup> And He said to her, "Daughter, your faith has healed you. Go in peace, and be healed of your affliction."

<sup>35</sup> While He was still speaking, they came from the synagogue leader, saying, "Your daughter has died. Why do you still trouble the Teacher?"

<sup>36</sup> But Jesus, immediately when He heard the word being spoken, said to the synagogue leader, "Do not be afraid; only believe." <sup>37</sup> And He did not permit anyone to follow along with Him except for Peter, James, and John the brother of James. <sup>38</sup> And He went to the house of the synagogue leader, and observed a commotion, and people weeping and wailing, very much. <sup>39</sup> And when He went in, He said to them, "Why are you making such commotion and weeping? The child is not dead, but she is asleep."

<sup>40</sup> And they were ridiculing Him. But putting them all out, He took along the father and the mother of the child, and those with Him, and He went in where the child was lying. <sup>41</sup> And having grasped the hand of the child, He said to her, "Talitha, koumi," which means, "Little girl, I say to you, arise." <sup>42</sup> And immediately the little girl arose and was walking about, for she was twelve years old. And they were overcome with great amazement. <sup>43</sup> But He ordered them strictly that no one should know this, and said that something should be given her to eat.

## 6

#### *The Rejection of Jesus at Nazareth*

<sup>1</sup> Then He went out from there and came to His hometown, and His disciples followed Him. <sup>2</sup> And when the Sabbath had come, He began to teach in the synagogue. And many when they heard were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, and such miracles are coming about by His hands? <sup>3</sup> Is this not the carpenter, the son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" And they were offended at Him.

<sup>4</sup> But Jesus said to them, "A prophet is not without honor except in his own hometown, and among his relatives, and in his own house." <sup>5</sup> And He could do no miracle there, except that He laid His hands on a few sick people and healed them. <sup>6</sup> And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

### *The Mission of the Twelve*

<sup>7</sup> And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. <sup>8</sup> He commanded them that they should take nothing for the journey except a staff, only—no knapsack, no bread, nor a copper *coin* for their money belts— <sup>9</sup> but to wear sandals, and not to put on two tunics. <sup>10</sup> And He said to them, “Wherever you may enter into a house, stay there until you go out from there. <sup>11</sup> And as many as do not receive you nor hear you, as you leave from there, shake off the dust underneath your feet as a testimony against them. Assuredly I say to you, it will be more tolerable for Sodom or for Gomorrah in the Day of Judgment than for that city!”

<sup>12</sup> And when they went out, they were preaching that *people* should repent. <sup>13</sup> And they were casting out many demons, and they were anointing with oil many who were sick, and were healing *them*.

### *The Death of John the Baptist*

<sup>14</sup> And King Herod heard, for His name became well known. And he said, “John the Baptizer has been raised from the dead, and for this reason the miracles are at work in him.”

<sup>15</sup> Others said, “He is Elijah.” But others said, “He is a prophet, like one of the prophets.”

<sup>16</sup> But when he heard, Herod said, “It is John, whom I beheaded; he has been raised from the dead!” <sup>17</sup> For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; because he had married her. <sup>18</sup> For John would say to Herod, “It is not lawful for you to have your brother's wife.”

<sup>19</sup> Therefore Herodias held a grudge against him and was desiring to kill him, but she was not able; <sup>20</sup> for Herod was afraid of John, knowing that he was a just and holy man, and he was protecting him. And when he heard him, he did many things, and he would hear him gladly.

<sup>21</sup> And when an opportune day arrived, when Herod for his birthday festivities was putting on a supper for his nobles, the high officers, and the chief men of Galilee, <sup>22</sup> and when Herodias' daughter herself came in and danced, and pleased Herod and his dinner guests, the king said to the girl, “Ask me whatever you may want, and I will give it to you.” <sup>23</sup> He also swore to her, “Whatever you may ask me, I will give you, up to half of my kingdom.”

<sup>24</sup> And when she had gone out, she said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!”

<sup>25</sup> Immediately she came in with haste to the king and she requested, saying, “I want you to give me at once the head of John the Baptist on a platter.”

<sup>26</sup> And the king became exceedingly sorry; yet, because of his oaths and of those who reclined with him, he did not want to refuse her. <sup>27</sup> And immediately the king, having sent an executioner, commanded his head to be brought. And having departed, he beheaded him in the prison, <sup>28</sup> and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. <sup>29</sup> And when his disciples heard, they came and took away his body and placed it in a tomb.

### *Feeding the Five Thousand*

<sup>30</sup> Then the apostles gathered to Jesus and they reported to Him all things, both everything they had done and everything they had taught. <sup>31</sup> And He said to them, “Come, you yourselves privately, to a deserted place and rest a little.” For there were many coming and going, and they were not even finding opportunity to eat. <sup>32</sup> And they went away to a deserted place in the boat privately.

<sup>33</sup> But the multitudes saw them going, and many recognized Him, and ran together there on foot from all the cities, and preceded them, and they came together to Him. <sup>34</sup> And when He came out, Jesus saw a large crowd, and He had compassion on them, because they were like sheep not having a shepherd. So He began to teach them many things. <sup>35</sup> And when it grew late, His disciples came to Him and said, “The place is deserted, and already the hour is late. <sup>36</sup> Dismiss them, so that they may go into the surrounding farms and villages and may buy themselves food; for they have nothing to eat.”

<sup>37</sup> But answering, He said to them, “You give them *something* to eat.”

And they said to Him, “Shall we go and buy two hundred denarii *worth of* bread and give them *something* to eat?”

<sup>38</sup> But He said to them, “How many loaves do you have? Go and see.”

And when they found out they said, "Five, and two fish."

<sup>39</sup> Then He gave orders for them all to recline in groups on the green grass. <sup>40</sup> And they reclined in parties of hundreds and of fifties. <sup>41</sup> And taking the five loaves and the two fish, looking up to heaven, He blessed and broke the loaves, and was giving *them* to His disciples, so that they might set them before them; and the two fish He divided to all. <sup>42</sup> So they all ate and were filled. <sup>43</sup> And they took up twelve baskets full of fragments and from the fish. <sup>44</sup> Now those who had eaten the loaves were five thousand men.

#### *Jesus Walks on the Water*

<sup>45</sup> And immediately He compelled His disciples to step into the boat and to go on ahead to the other side, to Bethsaida, until He could dismiss the crowd. <sup>46</sup> And having taken leave of them, He departed to the mountain to pray. <sup>47</sup> Now when it was evening, the boat was in the middle of the sea; and He was alone on the land. <sup>48</sup> Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them walking on the sea, and He intended to pass by them. <sup>49</sup> And seeing Him walking on the sea, they supposed Him to be a spirit, and they cried out; <sup>50</sup> for they all saw Him and were troubled. But immediately He spoke with them, and said to them, "Have courage! *It is I AM*; do not be afraid." <sup>51</sup> Then He went up with them into the boat and the wind ceased. And they were greatly astounded among themselves beyond measure, and were marveling. <sup>52</sup> For they had not understood concerning the loaves, because their heart was hardened.

#### *Healing the Sick in Gennesaret*

<sup>53</sup> And having crossed over, they came to the land of Gennesaret and anchored there. <sup>54</sup> And when they came out of the boat, immediately having recognized Him, <sup>55</sup> running about that whole surrounding region, they began to carry about on beds those who were sick to wherever they would hear that He was. <sup>56</sup> And wherever He would enter into villages, or towns, or the country, they laid the sick in the marketplaces, and they would beg Him at least that they might touch the hem of His garment. And as many as touched Him were healed.

## 7

#### *The Tradition of the Elders*

<sup>1</sup> Then the Pharisees and some of the scribes gathered together to Him, having come from Jerusalem. <sup>2</sup> Now when they saw some of His disciples eat bread with ceremonially unclean, that is, with unwashed *hands*, they found fault. <sup>3</sup> For the Pharisees and all the Jews do not eat unless they wash their hands with *their* fist, holding the tradition of the elders. <sup>4</sup> And *coming* from the marketplace, unless they bathe, they do not eat. And there are many other things which they have received *by tradition*, like the washing of cups and pitchers, copper vessels and couches.

<sup>5</sup> Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but they eat bread with unwashed hands?"

<sup>6</sup> And answering He said to them, "Well did Isaiah prophesy about you hypocrites, as it is written:

'THIS PEOPLE HONORS ME WITH THEIR LIPS,  
BUT THEIR HEART IS FAR FROM ME.

<sup>7</sup> AND IN VAIN THEY WORSHIP ME,  
TEACHING AS DOCTRINES THE COMMANDMENTS OF MEN.'

<sup>8</sup> For having left the commandment of God, you hold to the tradition of men—the washing of pitchers and cups, and many other similar things you do."

<sup>9</sup> And He said to them, "Well do you set aside the commandment of God, so that you may keep your tradition. <sup>10</sup> For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'WHOEVER SPEAKS EVIL OF FATHER OR MOTHER, LET HIM SURELY DIE.' <sup>11</sup> But you say, 'If a man says to *his* father or to *his* mother, 'Whatever you might be profited by me is Corban'—(that is, a gift), <sup>12</sup> then you no longer allow him to do anything for his father or his mother; <sup>13</sup> *thus* nullifying the word of God by your tradition which you have handed down. And many similar things you do."

<sup>14</sup> And having summoned all the crowd, He said to them, "Hear Me, all *of you* and understand: <sup>15</sup> There is nothing from outside a man, that entering into him, can defile him; but the things which come out of him, those are the things that defile a man. <sup>16</sup> If anyone has ears to hear, let him hear!"

<sup>17</sup> When He had entered a house *away* from the crowd, His disciples were asking Him about the parable. <sup>18</sup> So He said to them, "Are you also without understanding? Do you not understand that everything entering a man from outside cannot defile him, <sup>19</sup> because it does not enter into his heart but into his stomach, and passes into the latrine, *thus* purifying all foods?" <sup>20</sup> And He said, "That which comes out of a man, that defiles a man. <sup>21</sup> For from within, out of the heart of men, come forth evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, arrogance, foolishness. <sup>23</sup> All these evil things come from within and defile a man."

#### *The Syro-Phoenician Woman's Faith*

<sup>24</sup> From there He arose and He went away into the region of Tyre and Sidon. And having entered into a house, He wanted no one to know it, but He was not able to escape notice. <sup>25</sup> For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. <sup>26</sup> Now the woman was a Greek, a Syro-Phoenician by race, and she was asking Him to cast the demon out from her daughter. <sup>27</sup> But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs."

<sup>28</sup> And she answered and said to Him, "Yes, Lord, yet even the little dogs underneath the table eat from the crumbs of the children." <sup>29</sup> Then He said to her, "Because of this saying, go; the demon has gone out of your daughter." <sup>30</sup> And going away to her house, she found the demon having gone out, and her daughter having been placed on the bed.

#### *Jesus Heals a Deaf Man*

<sup>31</sup> Again, coming out from the region of Tyre and Sidon, He went to the Sea of Galilee, in the midst of the region of Decapolis. <sup>32</sup> Then they brought to Him a deaf man impeded in speech, and they begged Him that He would lay His hand upon him. <sup>33</sup> And when he had taken him aside from the crowd privately, He put His fingers in his ears, and having spit, He touched his tongue. <sup>34</sup> Then looking up into heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

<sup>35</sup> Immediately his ears were opened, and the bond of his tongue was loosed, and he was speaking correctly. <sup>36</sup> And He ordered them that they should tell no one; but the more He ordered them, the more exceedingly they would proclaim it. <sup>37</sup> And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

## 8

#### *Feeding the Four Thousand*

<sup>1</sup> In those days, when a great crowd had gathered, and not having anything to eat, Jesus, having summoned His disciples, said to them, <sup>2</sup> "I have compassion on the crowd, because they have been remaining with Me three days and have nothing to eat. <sup>3</sup> And if I dismiss them hungry to their own houses, they will faint on the way; for some of them have come from a *great* distance."

<sup>4</sup> Then His disciples answered Him, "From where will anyone be able to satisfy these *people* with bread here in this deserted place?"

<sup>5</sup> He asked them, "How many loaves do you have?"

And they said, "Seven."

<sup>6</sup> So He commanded the crowd to recline on the ground. And He took the seven loaves, and having given thanks, He broke *them* and was giving *them* to His disciples, so that they might set *them* before *the people*; and they set them before the crowd. <sup>7</sup> And they had a few small fish; and having blessed *them*, He said to set them before *the people*. <sup>8</sup> So they ate and were filled, and they took up an abundance of fragments, *seven hampers full*. <sup>9</sup> Now those having eaten were about four thousand. And He dismissed them. <sup>10</sup> And immediately stepping into the boat with His disciples, He came to the region of Dalmanutha.

#### *The Pharisees Seek a Sign*

<sup>11</sup> Then the Pharisees came out and began to question Him, seeking from Him a sign from heaven, testing Him. <sup>12</sup> And sighing deeply in His spirit, He said, "Why does this generation seek a sign? Assuredly I say to you, no sign shall be given to this generation."

*Beware of the Leaven of the Pharisees and Herod*

<sup>13</sup> And having dismissed them, and stepping into the boat again, He went away to the other side. <sup>14</sup> And they forgot to take bread, and except *for* one loaf, they did not have *any* with themselves in the boat. <sup>15</sup> Then He charged them, saying, "Look out, beware of the leaven of the Pharisees and the leaven of Herod."

<sup>16</sup> And they were reasoning among themselves, saying, "Because we have no bread."

<sup>17</sup> But Jesus, knowing about it, said to them, "Why are you reasoning because you have no bread? Do you not yet perceive or understand? Is your heart still hardened? <sup>18</sup> Having eyes, do you not see? And having ears, do you not hear? And do you not remember? <sup>19</sup> 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."

<sup>20</sup> "And when *I broke* the seven for the four thousand, how many hampers full of fragments did you take up?"

And they said, "Seven."

<sup>21</sup> So He said to them, "How *is it* you do not understand?"

#### *Jesus Heals a Blind Man at Bethsaida*

<sup>22</sup> Then He came to Bethsaida; and they brought a blind man to Him, and implored Him to touch him. <sup>23</sup> And having taken the hand of the blind *man*, He led him outside the village, and having spit on his eyes, and having laid His hands on him, He asked him if he saw anything.

<sup>24</sup> And when he looked up he said, "I see men like trees, walking."

<sup>25</sup> Then He put His hands on his eyes again and made him to look up. And he was restored and saw everyone clearly again. <sup>26</sup> Then He sent him away to his house, saying, "Neither go into the village, nor tell anyone in the village."

#### *Peter Confesses Jesus as the Christ*

<sup>27</sup> Now Jesus and His disciples went out to the villages of Caesarea Philippi; and on the road He was questioning His disciples, saying to them, "Who do men pronounce Me to be?"

<sup>28</sup> So they answered, "John the Baptist; and others say, Elijah; but others, one of the prophets."

<sup>29</sup> He said to them, "But who do you pronounce Me to be?"

Peter answered and said to Him, "You are the Christ."

<sup>30</sup> Then He warned them that they should tell no one about Him.

#### *Jesus Foretells His Death and Resurrection*

<sup>31</sup> And He began to teach them that it was necessary for the Son of Man to suffer many things, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise. <sup>32</sup> He was speaking this word with boldness. And Peter, taking Him aside, began to rebuke Him. <sup>33</sup> But when He had turned and saw His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

#### *Take up the Cross and Follow Him*

<sup>34</sup> And having summoned the crowd together with His disciples, He said to them, "Whoever is willing to come after Me, let him deny himself, and take up his cross, and follow Me. <sup>35</sup> For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's, will save it. <sup>36</sup> For what shall it profit a man if he gains the whole world, and forfeits his soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> For whosoever is ashamed of Me and My words among this adulterous and sinful generation, the Son of Man will also be ashamed of him, whenever He comes in the glory of His Father with the holy angels."

## 9

#### *Jesus Transfigured on the Mount*

<sup>1</sup> And He said to them, "Assuredly, I say to you that there are some standing here who will by no means taste death till they see the kingdom of God actually come in power."

<sup>2</sup> Now after six days Jesus took Peter, James, and John, and led them up into a high mountain alone by themselves. And He was transfigured before them, <sup>3</sup> and His clothes became shining, exceedingly white, like snow, such as no launderer on earth is able to whiten. <sup>4</sup> And Elijah appeared to them together with Moses, and they were talking with Jesus. <sup>5</sup> Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and



let us make three tents: one for You, one for Moses, and one for Elijah"—<sup>6</sup> for he did not know what he should say, for they were terrified.

<sup>7</sup> And a cloud appeared overshadowing them, and a voice came out of the cloud, saying, "This is My beloved Son. Listen to Him!" <sup>8</sup> And suddenly, looking around, they no longer saw anyone, but only Jesus with themselves.

<sup>9</sup> And as they came down from the mountain, He commanded them that they should relate to no one the things they had seen, till the Son of Man should rise from the dead.

<sup>10</sup> And this word they kept to themselves, questioning what it meant to rise from the dead.

<sup>11</sup> And they asked Him, saying, "Why do the scribes say that Elijah must come first?"

<sup>12</sup> And answering He said to them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? <sup>13</sup> But I say to you that indeed Elijah has come, and they did to him whatever they wished, just as it is written concerning him."

#### *The Healing of a Boy with a Spirit*

<sup>14</sup> And when He came to the disciples, He saw a large crowd around them, and scribes disputing with them. <sup>15</sup> Immediately, when they saw Him, all the people were greatly amazed, and running to Him, they greeted Him. <sup>16</sup> And He asked the scribes, "What are you disputing about with them?"

<sup>17</sup> Then one of the crowd answered and said, "Teacher, I brought my son to You, because he has a mute spirit. <sup>18</sup> And wherever it seizes him, it throws him down, and he foams at the mouth, and gnashes his teeth, and he becomes rigid. So I spoke to Your disciples, that they might cast it out, but they were not able."

<sup>19</sup> He answered him and said, "O unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." <sup>20</sup> Then they brought the boy to Him. And when he saw Him, immediately the spirit convulsed him, and having fallen on the ground he was rolling about, foaming at the mouth.

<sup>21</sup> So He asked his father, "How long has this been happening to him?"

And he said, "From childhood. <sup>22</sup> And often it threw him both into the fire and into the waters so that it may destroy him. But if You are able to do anything, help us and have compassion on us."

<sup>23</sup> Jesus said to him, "If you are able to believe: all things are possible to him that believes."

<sup>24</sup> And immediately crying out, the father of the child said with tears, "I believe, Lord; help my unbelief!"

<sup>25</sup> When Jesus saw that a crowd was running together, He rebuked the unclean spirit, saying to him, "Mute and deaf spirit, I command you, come out of him and enter him no more!" <sup>26</sup> Then having cried out and having convulsed him greatly, it came out. And he became as one dead, so that many were saying, "He is dead." <sup>27</sup> But Jesus, having grasped him by the hand, lifted him up, and he arose.

<sup>28</sup> And after He entered into a house, His disciples asked Him privately, "Why were we not able to cast it out?"

<sup>29</sup> So He said to them, "This kind can come out by nothing but prayer and fasting."

#### *Jesus Again Foretells His Death and Resurrection*

<sup>30</sup> And having gone out from there they were passing through Galilee, and He did not wish that anyone should know. <sup>31</sup> For He was teaching His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise on the third day." <sup>32</sup> But they did not understand this saying, and were afraid to ask Him.

#### *Who is the Greatest?*

<sup>33</sup> Then He came to Capernaum. And being in the house He asked them, "What were you disputing about with one another on the road?" <sup>34</sup> But they were silent, for on the road they had discussed with one another who *was the greatest*. <sup>35</sup> And having sat down He called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all." <sup>36</sup> And taking a child, He stood him in their midst. And taking him in His arms, He said to them, <sup>37</sup> "Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me, but Him who sent Me."

<sup>38</sup> Now John answered Him, saying, "Teacher, we saw someone who does not follow with us casting out demons in Your name, and we forbade him because he does not follow with us."

<sup>39</sup> But Jesus said, "Do not forbid him, for there is no one who will perform a miracle in My name that will be able to soon speak evil of Me. <sup>40</sup> For he who is not against you is for you. <sup>41</sup> For whoever gives you a cup of water to drink in My name, because you are Christ's, assuredly, I say to you, he will by no means lose his reward.

#### *Jesus Warns of Offenses*

<sup>42</sup> "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were around his neck, and he be cast into the sea. <sup>43</sup> If your hand causes you to stumble, cut it off. It would be better for you to enter into life maimed, than to enter having two hands, to go into hell, into the fire that shall never be quenched— <sup>44</sup> where

'THEIR WORM DOES NOT DIE,  
AND THE FIRE IS NOT QUENCHED.'

<sup>45</sup> And if your foot causes you to stumble, cut it off. It would be better for you to enter into life lame, than having two feet to be cast into hell, into the fire that shall never be quenched— <sup>46</sup> where

'THEIR WORM DOES NOT DIE,  
AND THE FIRE IS NOT QUENCHED.'

<sup>47</sup> And if your eye causes you to stumble, cast it out. It would be better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into the fiery hell, <sup>48</sup> where

'THEIR WORM DOES NOT DIE,  
AND THE FIRE IS NOT QUENCHED.'

<sup>49</sup> "For everyone will be salted with fire, and every sacrifice will be seasoned with salt. <sup>50</sup> Salt is good, but if the salt becomes unsalty, by what will you season it? Have salt in yourselves, and be at peace with one another."

## 10

#### *Marriage and Divorce*

<sup>1</sup> Then He arose from there and came to the region of Judea by the other side of the Jordan. And again crowds came together to Him, and as He was accustomed, He was teaching them.

<sup>2</sup> And some Pharisees approached and asked Him, "Is it lawful for a husband to put away his wife?" testing Him.

<sup>3</sup> But answering He said to them, "What did Moses command you?"

<sup>4</sup> They said, "Moses permitted *a man* to write a certificate of divorce, and to put her away."

<sup>5</sup> And Jesus answered and said to them, "In view of your hardheartedness he wrote this commandment for you. <sup>6</sup> But from the beginning of the creation, God 'MADE THEM MALE AND FEMALE.' <sup>7</sup> 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE,' <sup>8</sup> 'AND THE TWO SHALL BECOME ONE FLESH'; so then they are no longer two, but one flesh. <sup>9</sup> Therefore what God has united together, let not man separate."

<sup>10</sup> In the house His disciples also asked Him again concerning the same *matter*. <sup>11</sup> So He said to them, "Whoever should put away his wife and marry another commits adultery against her. <sup>12</sup> And if a wife should put away her husband and be married to another, she commits adultery."

#### *Jesus Blesses Little Children*

<sup>13</sup> And they were bringing to Him little children, that He might touch them; but the disciples were rebuking those who brought them. <sup>14</sup> But when Jesus saw this, He was indignant and said to them, "Allow the little children to come to Me, do not hinder them; for of such is the kingdom of God. <sup>15</sup> Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." <sup>16</sup> And taking them in His arms, laying His hands on them, *He* blessed them.

#### *The Rich Young Ruler*

<sup>17</sup> Now as He was going out into the road, one came running up, and having knelt before Him, he asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"

<sup>18</sup> So Jesus said to him, "Why do you call Me good? No one is good except One, God. <sup>19</sup> You know the commandments: 'DO NOT COMMIT ADULTERY,' 'DO NOT COMMIT MURDER,' 'DO NOT STEAL,' 'DO NOT BEAR FALSE WITNESS,' 'Do not defraud,' 'HONOR YOUR FATHER AND YOUR MOTHER.'"

<sup>20</sup> And he answered and said to Him, "Teacher, all these I have observed from my youth."

<sup>21</sup> Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go, sell all that you have, and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

<sup>22</sup> But having become gloomy at this saying, he went away grieving, for he had many possessions.

#### *All Things are Possible with God*

<sup>23</sup> And looking around, Jesus said to His disciples, "How difficult it is for those having riches to enter the kingdom of God!" <sup>24</sup> And the disciples were astonished at His words. But Jesus, answering again, said to them, "Children, how difficult it is for those who trust in riches to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God."

<sup>26</sup> And they were exceedingly astonished, saying among themselves, "Who then is able to be saved?"

<sup>27</sup> But looking at them Jesus said, "With men it is impossible, but not with God; for all things are possible with God."

<sup>28</sup> Then Peter began to say to Him, "See, we have left all things and have followed You."

<sup>29</sup> So Jesus answered and said, "Assuredly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields, for My sake and for the gospel's, <sup>30</sup> who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and fields, along with persecutions—and in the age to come, eternal life. <sup>31</sup> But many who are first shall be last, and the last first."

#### *A Third Time Jesus Foretells His Death and Resurrection*

<sup>32</sup> Now they were on the road, going up to Jerusalem, and Jesus was going ahead of them; and they were astonished, and as they were following they were afraid. And taking the twelve aside again, He began to tell them the things which were about to happen to Him. <sup>33</sup> "Behold, we are going up to Jerusalem, and the Son of Man will be delivered up to the chief priests and to the scribes; and they will condemn Him to death and will deliver Him over to the Gentiles; <sup>34</sup> and they will mock Him, and scourge Him, and spit on Him, and kill Him. And on the third day He will rise again."

#### *Greatness is Serving*

<sup>35</sup> Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we desire that You to do for us whatever we may ask."

<sup>36</sup> And He said to them, "What do you desire Me to do for you?"

<sup>37</sup> They said to Him, "Grant us that we may sit, one on Your right hand and one on Your left, in Your glory."

<sup>38</sup> But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup which I drink, and to be baptized with the baptism with which I am baptized?"

<sup>39</sup> They said to Him, "We are able."

So Jesus said to them, "You will indeed drink the cup which I drink, and with the baptism with which I am baptized you will be baptized with; <sup>40</sup> but to sit on My right hand and on My left is not Mine to give, but to those for whom it has been prepared."

<sup>41</sup> And having heard this, the ten began to be indignant with James and John. <sup>42</sup> But Jesus, having called them to Himself, said to them, "You know that those being reputed to be ruling the Gentiles lord it over them, and their great ones exercise authority over them. <sup>43</sup> Yet it will not be so among you; but whoever desires to become great among you shall be your servant. <sup>44</sup> And whoever of you desires to be first shall be servant of all. <sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

#### *Jesus Heals Blind Bartimaeus*

<sup>46</sup> And they came to Jericho. And as He was going out from Jericho along with His disciples and a large crowd, Bartimaeus the blind man, the son of Timaeus, was sitting alongside the road begging. <sup>47</sup> And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have pity on me!"

<sup>48</sup> And many rebuked him, that he should be silent. But he cried out all the more, "Jesus, Son of David, have pity on me!"

<sup>49</sup> And having stopped, Jesus asked for him to be called. Then they called the blind man, saying to him, "Have courage, rise up; He is calling you."

<sup>50</sup> And casting away his garment, he rose up and came to Jesus.

<sup>51</sup> So Jesus answered and said to him, "What do you desire *that* I should do for you?" And the blind man said to Him, "Rabboni, that I may receive sight."

<sup>52</sup> Then Jesus said to him, "Go; your faith has healed you." And immediately he received sight, and he followed Jesus on the road.

## 11

### *The Triumphal Entry*

<sup>1</sup> And when they drew near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives, He sent two of His disciples; <sup>2</sup> and He said to them, "Go into the village opposite you; and immediately entering into it you will find a colt tied up on which no one has sat. When you have untied him, bring *him*. <sup>3</sup> And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of him,' and immediately he will send it here."

<sup>4</sup> And they departed, and found the colt tied up by the door outside in the street, and they untied him. <sup>5</sup> But some of those standing there said to them, "What are you doing, loosing the colt?"

<sup>6</sup> And they told them just as Jesus had commanded. And they gave them permission. <sup>7</sup> Then they led the colt to Jesus, and placed their clothes on him, and He sat on him. <sup>8</sup> And many spread their garments on the road, and others were cutting down branches from the trees and were spreading *them* on the road. <sup>9</sup> And those going before, and those that were following were crying out, saying:

"Hosanna!

'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'

<sup>10</sup> Blessed is the kingdom of our father David that comes in the name of the Lord! Hosanna in the highest!"

<sup>11</sup> And Jesus entered into Jerusalem, and into the temple. And having looked around at all things, the hour already being late, He went out to Bethany with the twelve.

### *Jesus Curses the Fig Tree*

<sup>12</sup> Now the next day, after they had come out from Bethany, He was hungry. <sup>13</sup> And seeing from a distance a fig tree having leaves, He went to see if perhaps He would find something on it. And having come to it, He found nothing but leaves, for it was not the season for figs. <sup>14</sup> And answering, Jesus said to it, "May no one eat fruit from you ever again." And His disciples were listening.

### *Jesus Cleanses the Temple*

<sup>15</sup> And they came to Jerusalem. And when Jesus entered into the temple, He began to throw out those selling and buying in the temple, and He overturned the tables of the moneychangers and the seats of those that sold doves. <sup>16</sup> And He would not permit anyone to carry a vessel through the temple. <sup>17</sup> And He was teaching, saying to them, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a 'DEN OF THIEVES!'" <sup>18</sup> And the scribes and chief priests heard it and they sought how they might destroy Him; for they were afraid of Him, because all the people were astonished at His teaching. <sup>19</sup> And when it became evening, He was going forth outside of the city.

### *The Lesson of the Withered Fig Tree*

<sup>20</sup> Now in the morning while passing by, they saw the fig tree dried up from *its* roots. <sup>21</sup> And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has dried up!" <sup>22</sup> So Jesus answered and said to them, "Have faith in God. <sup>23</sup> For assuredly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that the things which he says are coming to pass,

whatever he says shall be his. <sup>24</sup> For this reason I say to you, all things whatsoever you ask for in prayer, believe that you *will* receive *them*, and they will be yours.

### *Forgiveness and Prayer*

<sup>25</sup> "And whenever you stand praying, if you have anything against anyone, forgive *them*, that your Father in heaven may forgive you your trespasses. <sup>26</sup> But if you do not forgive, neither will your Father who is in heaven forgive your trespasses."

### *Jesus' Authority Questioned*

<sup>27</sup> Then they came again to Jerusalem. And as He was walking about in the temple, the chief priests, the scribes, and the elders came to Him. <sup>28</sup> And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?" <sup>29</sup> But Jesus answered and said to them, "I also will ask you one thing, and you answer Me, and I will tell you by what authority I do these things: <sup>30</sup> The baptism of John—was it from heaven or from men? Answer Me." <sup>31</sup> And they were debating among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'" <sup>32</sup> But should we say, 'From men'—they feared the people, for all had considered John to have been a prophet indeed. <sup>33</sup> And answering they said to Jesus, "We do not know." And Jesus answered and said to them, "Neither do I tell you by what authority I do these things."

## 12

### *The Parable of the Wicked Tenants*

<sup>1</sup> Then He began to speak to them in parables: "A man planted a vineyard and set a fence around it, dug a wine vat and built a tower. And he leased it to farmers, and went on a journey. <sup>2</sup> And at *harvest* time he sent a servant to the farmers, in order that he might receive *his part* from the fruit of the vineyard. <sup>3</sup> And they took him and beat *him* and sent *him* away empty-handed. <sup>4</sup> Again he sent them another servant, and that one they wounded in the head with stones, and they sent *him* away shamefully treated. <sup>5</sup> And again he sent another, and that one they killed, and *so with* many others, beating some and killing others. <sup>6</sup> Therefore still having one son, his beloved, he even sent *him* to them last, saying, 'Surely they will respect my son.' <sup>7</sup> But those farmers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' <sup>8</sup> And taking *him* they killed *him*, and cast *him* out of the vineyard. <sup>9</sup> Therefore what will the owner of the vineyard do? He will come and will destroy the farmers, and give the vineyard to others. <sup>10</sup> Have you not even read this Scripture:

"THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CHIEF CORNERSTONE.

<sup>11</sup> THIS WAS THE LORD'S DOING,  
AND IT IS MARVELOUS IN OUR EYES?"

<sup>12</sup> And they sought to lay hold of Him, but they feared the crowd, for they knew that He had spoken the parable against them. And leaving Him, they went away.

### *The Question about Paying Taxes*

<sup>13</sup> Then they sent to Him some of the Pharisees and the Herodians, in order that they might catch Him in *His* discourse. <sup>14</sup> And they came and said to Him, "Teacher, we know that You are true, and it does not make a difference to you about anyone; for You do not look on the face of men, but you teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not? <sup>15</sup> Should we give, or should we not give?"

But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius, that I may see it." <sup>16</sup> So they brought *one*.

And He said to them, "Whose image and inscription is this?" And they said to Him, "Caesar's."

<sup>17</sup> And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

### *The Question about the Resurrection*

<sup>18</sup> Then some Sadducees came to Him, who say that there is no resurrection, and they asked Him, saying: <sup>19</sup> "Teacher, Moses wrote to us that if a man's brother dies and leaves behind a wife and leaves no children, that his brother should take his wife and raise up offspring for his brother. <sup>20</sup> Now there were seven brothers. The first took a wife and he

died, and left no offspring. <sup>21</sup> And the second took her, and died; nor did he leave any offspring. And the third likewise. <sup>22</sup> So the seven had her and left no offspring. Last of all the woman died also. <sup>23</sup> *Therefore*, in the resurrection, when they shall arise, whose wife of them will she be? For all seven had her *as* wife."

<sup>24</sup> Jesus answered and said to them, "Is this not the reason you are mistaken, because you know neither the Scriptures nor the power of God? <sup>25</sup> For whenever they rise from among the dead, neither do they marry nor are they given in marriage, but they are like angels in heaven. <sup>26</sup> But concerning the dead, that they rise, have you not read in the book of Moses, in connection with *the burning bush passage*, how God spoke to him, saying, 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? <sup>27</sup> He is not the God of *the* dead, but the God of *the* living. Therefore you are greatly mistaken."

#### *The First Commandment*

<sup>28</sup> Then one of the scribes came, after he heard them reasoning together, and perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

<sup>29</sup> Jesus answered him, "The first of all the commandments is: 'HEAR, O ISRAEL, THE LORD OUR GOD IS ONE LORD.' <sup>30</sup> 'AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' This is the first commandment. <sup>31</sup> And the second, like it, is this: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

<sup>32</sup> So the scribe said to Him, "Well said, Teacher; in truth You said that He is one, and there is no other besides Him. <sup>33</sup> And to love Him with the whole heart, and with the whole understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the burnt offerings and sacrifices."

<sup>34</sup> Now when Jesus saw that he answered intelligently, He said to him, "You are not far from the kingdom of God."

And no one dared any longer to question Him.

#### *The Question about David's Son*

<sup>35</sup> Then Jesus answered and said, as *He* was teaching in the temple, "How is it that the scribes say that the Christ is the Son of David? <sup>36</sup> For David himself said by the Holy Spirit:

'THE LORD SAID TO MY LORD,  
'SIT AT MY RIGHT HAND,  
TILL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'"

<sup>37</sup> Therefore David himself calls Him 'Lord'; how then is He his son?"

And the large crowd was hearing Him gladly.

#### *Jesus Denounces the Scribes*

<sup>38</sup> Then He said to them in His teaching, "Take heed of the scribes, who like to walk about in long robes, and *like* greetings in the marketplaces, <sup>39</sup> and the first seats in the synagogues, and the first couches at the suppers; <sup>40</sup> who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

#### *The Widow's Offering*

<sup>41</sup> And Jesus sat down opposite the treasury, and was observing how the crowd was putting money into the treasury. And many rich *people* were putting in much. <sup>42</sup> Then one poor widow came and put in two lepta, which equals a quadrans. <sup>43</sup> And having summoned His disciples, He said to them, "Assuredly I say to you that this poor widow has put in more than all those who are putting into the treasury. <sup>44</sup> For they all put in out of their excess, but this woman, out of her destitution, put in everything she had, her whole livelihood."

## 13

#### *The Destruction of the Temple Foretold*

<sup>1</sup> And as He was going out from the temple, one of His disciples said to Him, "Teacher, see what sort of stones and what sort of buildings!"

<sup>2</sup> And Jesus answered and said to him, "Do you see these great buildings? By no means shall one stone be left upon another, which shall in any way escape destruction."

#### *The Signs of the Times and the End of the Age*

<sup>3</sup> And as He was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, <sup>4</sup> "Tell us, when will these things be? And what will be the sign when all these things are about to be fulfilled?"

<sup>5</sup> And Jesus, answering them, began to say: "See that no one deceives you. <sup>6</sup> For many will come in My name, saying, 'I AM,' and they will deceive many. <sup>7</sup> But whenever you hear of wars and rumors of wars, do not be disturbed; for these things must occur, but the end is not yet. <sup>8</sup> For nation will be raised up against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and disturbances. These *are* the beginnings of birth pains.

<sup>9</sup> "But take heed to yourselves, for they will deliver you up to councils, and you will be flogged in the synagogues. You will stand before rulers and kings for My sake, as a testimony to them. <sup>10</sup> And the gospel must first be proclaimed to all the nations. <sup>11</sup> But whenever they lead you forth to deliver you over, do not worry beforehand *as to* what you will say, nor rack your brains. But whatever is given you in that hour, speak this; for it is not you who is speaking, but the Holy Spirit. <sup>12</sup> Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and will cause them to be put to death. <sup>13</sup> And you will be hated by all on account of My name. But he who endures to the end shall be saved.

### *The Great Tribulation*

<sup>14</sup> "So whenever you see the 'ABOMINATION OF DESOLATION,' spoken of by Daniel the prophet, standing where he must not"—he who reads, let him understand—"then let those who are in Judea flee to the mountains. <sup>15</sup> And let him on the housetop not go down into the house, nor enter to take anything out of his house. <sup>16</sup> And let him who is in the field not return to the things behind, to take his garment. <sup>17</sup> But woe to those who are pregnant and to those who are nursing babies in those days! <sup>18</sup> And pray that your flight does not take place in winter. <sup>19</sup> For in those days will be tribulation, such as there has not been the like from the beginning of creation which God created until now, and never again shall be. <sup>20</sup> And unless the Lord had cut short the days, no flesh would be saved; but on account of the elect, whom He chose, He cut short the days.

<sup>21</sup> "Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, there He is!' do not believe it. <sup>22</sup> For false christs and false prophets will arise, and they will show signs and wonders to deceive, if possible, even the elect. <sup>23</sup> But you take heed! See, I have foretold to you all things.

### *The Coming of the Son of Man*

<sup>24</sup> "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its radiance; <sup>25</sup> and the stars shall fall out of the heavens, and the powers in the heavens shall be shaken. <sup>26</sup> And then they shall see the Son of Man coming in the clouds with great power and glory. <sup>27</sup> And then He will send His angels, and they will gather together His elect from the four winds, from the extremity of earth to the extremity of heaven.

### *The Parable of the Fig Tree*

<sup>28</sup> "Now learn this parable from the fig tree: When its branch has already become tender, and puts forth its leaves, you know that summer is near. <sup>29</sup> So also you, when you see these things coming to pass, know that it is near—even at the doors! <sup>30</sup> Assuredly I say to you, that by no means will this generation have passed away until all these things have taken place. <sup>31</sup> Heaven and earth shall pass away, but My words shall by no means pass away.

### *The Necessity of Watchfulness*

<sup>32</sup> "But concerning that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father. <sup>33</sup> Take heed, stay awake and pray; for you do not know when the time is. <sup>34</sup> It is like a man going away on a journey, having left his house and having given authority to his servants, and to each his work, and commanded the doorkeeper that he should watch. <sup>35</sup> Watch therefore, for you do not know when the master of the house is coming—at evening, or at midnight, or at dawn, or early in the morning—<sup>36</sup> lest having come suddenly, he should find you sleeping. <sup>37</sup> And the things I say to you, I say to all: watch!"

<sup>1</sup> Now after two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how they might get hold of Him by guile, and *how* they might kill Him. <sup>2</sup> But they said, "Not during the feast, lest there be an uproar among the people."

#### *The Anointing at Bethany*

<sup>3</sup> And while He was in Bethany in the house of Simon the leper, as He was reclining for a meal, a woman came having an alabaster flask of very costly pure nard. And having broken the flask, she began to pour it out over His head. <sup>4</sup> But some were expressing indignation to one another and saying, "Why has this waste of the perfume occurred? <sup>5</sup> For it was possible *for* this to be sold for more than three hundred denarii, and to be given to the poor." And they were scolding her.

<sup>6</sup> But Jesus said, "Leave her alone. Why do you trouble her? She has worked a beautiful work for Me. <sup>7</sup> For you always have the poor with you, and whenever you wish you are able to do them good; but you do not always have Me. <sup>8</sup> This *woman* did what she could; she undertook beforehand to anoint My body for burial. <sup>9</sup> And assuredly I say to you, wherever this gospel is proclaimed in the whole world, what this woman did will also be spoken as a memorial of her."

#### *Judas Agrees to Betray Jesus*

<sup>10</sup> Then Judas Iscariot, one of the twelve, went off to the chief priests to betray Him to them. <sup>11</sup> And having heard, they rejoiced and promised to give him money. So he was seeking how at some good time he might deliver Him up.

#### *Jesus Celebrates the Passover*

<sup>12</sup> Now on the first day of Unleavened Bread, when the Passover lamb was sacrificed, His disciples said to Him, "Where do You desire that we go and prepare, that You may eat the Passover?"

<sup>13</sup> And He sent two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water. Follow him; <sup>14</sup> and wherever he may enter, say to the master of the house, 'The Teacher says, "Where is the guest room where I may eat the Passover with My disciples?"'" <sup>15</sup> Then he will show you a large upper room, furnished and ready; there prepare for us."

<sup>16</sup> So His disciples went away, and came into the city, and found it just as He had said to them; and they prepared the Passover.

<sup>17</sup> And when it was evening, He came with the twelve. <sup>18</sup> And while they were reclining and eating, Jesus said, "Assuredly, I say to you, one of you eating with Me will betray Me."

<sup>19</sup> And they began to be sorrowful, and to say to Him one by one, "*Is it I?*" And another said, "*Is it I?*"

<sup>20</sup> But answering He said to them, "*It is one of the twelve, the one dipping with Me in the bowl.* <sup>21</sup> The Son of Man indeed is going away just as it is written of Him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man not to have been born."

#### *The Institution of the Lord's Supper*

<sup>22</sup> And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."

<sup>23</sup> And taking the cup and giving thanks, He gave it to them, and they all drank from it. <sup>24</sup> And He said to them, "This is My blood of the new covenant, which is shed for many. <sup>25</sup> Assuredly I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

<sup>26</sup> And having sung hymns, they went out to the Mount of Olives.

#### *Peter's Denial Foretold*

<sup>27</sup> Then Jesus said to them, "You all will be made to stumble because of Me on this night, for it is written:

'I WILL STRIKE THE SHEPHERD,  
AND THE SHEEP WILL BE SCATTERED.'

<sup>28</sup> "But after I am raised, I will go before you into Galilee."

<sup>29</sup> But Peter said to Him, "Even if all should fall away, I certainly will not!"



<sup>30</sup> Jesus said to him, "Assuredly I say to you, that you, today on this night, before the rooster crows twice, you shall deny Me three times."

<sup>31</sup> But he kept saying all the more profusely, "If it is necessary for me to die with You, by no means will I deny You!" And they all said likewise.

#### *Jesus Prays in Gethsemane*

<sup>32</sup> And they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." <sup>33</sup> And He took Peter, James, and John with Him, and He began to be greatly amazed, and deeply depressed. <sup>34</sup> Then He said to them, "My soul is deeply grieved to the point of death. Remain here and watch."

<sup>35</sup> And having gone forward a little, He fell on the ground, and He was praying, that if it were possible, the hour might pass from Him. <sup>36</sup> And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."

<sup>37</sup> Then He came and found them sleeping, and He said to Peter, "Simon, are you sleeping? Were you not strong enough to watch one hour? <sup>38</sup> Watch and pray, lest you enter into temptation. Indeed the spirit is eager, but the flesh is weak."

<sup>39</sup> And He went away again and He prayed, saying the same thing. <sup>40</sup> And having returned, He found them sleeping again, for their eyes were heavy; and they did not know what they should answer Him.

<sup>41</sup> Then He came the third time and said to them, "Sleep on now, and take your rest. It is enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners. <sup>42</sup> Rise up, let us go. See, the one who betrays Me is at hand."

#### *The Betrayal and Arrest of Jesus*

<sup>43</sup> And immediately, while He was still speaking, Judas arrived, being one of the twelve, and with him a large crowd with swords and clubs, sent from the chief priests and the scribes and the elders. <sup>44</sup> Now His betrayer had given to them a sign, saying, "Whomever I shall kiss, He is the One; take Him and lead Him away safely."

<sup>45</sup> And when he arrived, immediately he approached Him and said to Him, "Rabbi, Rabbi!" and he affectionately kissed Him.

<sup>46</sup> Then they laid their hands on Him and seized Him. <sup>47</sup> But a certain one of those standing by drew his sword and struck the servant of the high priest, and cut off his ear.

<sup>48</sup> Then Jesus answered and said to them, "Have you come out, as against a bandit, with swords and clubs to arrest Me? <sup>49</sup> Daily I was with you in the temple teaching, and you did not seize Me. But that the Scriptures may be fulfilled."

<sup>50</sup> Then they all forsook Him and fled.

#### *A Young Man Flees Naked*

<sup>51</sup> Now a certain young man had followed Him, having a linen cloth thrown around his naked body. And the young men seized him, <sup>52</sup> but leaving behind the linen cloth, he fled from them naked.

#### *Jesus Before the Sanhedrin*

<sup>53</sup> And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. <sup>54</sup> But Peter followed Him from a distance, right into the courtyard of the high priest, and he was sitting together with the attendants and warming himself at the fire.

<sup>55</sup> Now the chief priests and the whole council were seeking testimony against Jesus, in order to put Him to death, but found none. <sup>56</sup> For many were testifying falsely against Him, but their testimonies did not agree.

<sup>57</sup> Then some stood up and were testifying falsely against Him, saying, <sup>58</sup> "We heard Him saying, 'I will destroy this temple made with hands, and after three days I will build another one not made with hands.'" <sup>59</sup> But not even in this way did their testimony agree.

<sup>60</sup> And the high priest stood up and came forward and questioned Jesus, saying, "Do You answer nothing? What are these men testifying against You?" <sup>61</sup> But He kept silent and answered nothing.

Again the high priest was questioning Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

<sup>62</sup> And Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

<sup>63</sup> Then the high priest tore his clothes and said, "What further need do we have of witnesses? <sup>64</sup> You have heard the blasphemy! How does it appear to you?"

And they all condemned Him to be deserving of death.

<sup>65</sup> Then some began to spit on Him, and to blindfold Him, and to beat Him with *their* fists, and to say to Him, "Prophecy!" And the attendants were striking Him with slaps *to His face*.

#### *Peter Denies Jesus*

<sup>66</sup> Now as Peter was below in the courtyard, one of the servant girls of the high priest came. <sup>67</sup> And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene."

<sup>68</sup> But he denied it, saying, "I neither know nor understand what you are saying." And he went outside into the forecourt, and a rooster crowed.

<sup>69</sup> And the servant girl seeing him again, began to say to those standing by, "This *man* is one of them." <sup>70</sup> But again he was denying it.

And a little later those who were standing by said to Peter again, "Truly you are one of them; for you are also a Galilean, and your accent is like *theirs*."

<sup>71</sup> Then he began to curse and to swear, "I do not know this Man whom you are speaking of."

<sup>72</sup> And for the second *time* a rooster crowed. Then Peter remembered the word that Jesus had said to him, "Before a rooster crows twice, you will deny Me three times." And when he thought about it, he began to weep.

## 15

#### *Jesus Before Pilate*

<sup>1</sup> Immediately, in the morning, the chief priests held a consultation, along with the elders and scribes and the whole Sanhedrin; and having bound Jesus, they led *Him* away, and delivered *Him* to Pilate. <sup>2</sup> Then Pilate asked Him, "Are You the King of the Jews?"

And He answered and said to him, "*It is as you say*."

<sup>3</sup> And the chief priests were accusing Him of many things. <sup>4</sup> Then Pilate questioned Him again, saying, "Do You answer nothing? See how many things they testify against You!" <sup>5</sup> But Jesus no longer answered anything, so that Pilate marveled.

#### *Pilate Hands Jesus Over to be Crucified*

<sup>6</sup> Now at the feast he would release one prisoner to them, whomever they would request. <sup>7</sup> And there was one called Barabbas, having been bound with his fellow rebels, who had committed murder in the rebellion. <sup>8</sup> Then the crowd cried out and began to request *that* just as always he would do *this* for them. <sup>9</sup> But Pilate answered them, saying, "Do you desire that I release to you the King of the Jews?" <sup>10</sup> For he knew that because of envy the chief priests had delivered Him up.

<sup>11</sup> But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. <sup>12</sup> But Pilate answered and said to them again, "What then do you desire *that* I should do *with Him* whom you call King of the Jews?"

<sup>13</sup> And again they cried, "Crucify Him!"

<sup>14</sup> But Pilate said to them, "Why, what evil did He do?" But they cried out all the more, "Crucify Him!"

<sup>15</sup> So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered up Jesus, after he had Him flogged, so that He might be crucified.

#### *The Soldiers Mock Jesus*

<sup>16</sup> Then the soldiers led Him away into the courtyard, which is the Praetorium, and assembled the whole garrison. <sup>17</sup> And they clothed Him with purple; and they twisted a crown of thorns, and they put it around His head, <sup>18</sup> and they began to salute Him, "Hail, King of the Jews!" <sup>19</sup> And they were striking His head with a reed and were spitting on Him; and bowing the knee, they *mockingly* worshiped Him. <sup>20</sup> And when they had mocked Him, they stripped Him of the purple, and dressed Him in His own clothing. And they led Him out so that they might crucify Him.

#### *The Crucifixion of Jesus*

<sup>21</sup> And they pressed into service a certain *man that was passing by named Simon*, a Cyrenian, the father of Alexander and Rufus, as he was coming from the country, that he might carry His cross. <sup>22</sup> And they brought Him to the place *called Golgotha*, which is translated, Place of a Skull. <sup>23</sup> And they gave Him wine mingled with myrrh to drink, but He did not take it. <sup>24</sup> And having crucified Him, they divided His clothes by casting lots over them, *to determine* who would take what.

<sup>25</sup> Now it was the third hour, and they crucified Him. <sup>26</sup> And there was the inscription of His charge having been inscribed:

#### THE KING OF THE JEWS.

<sup>27</sup> And together with Him they crucified two bandits, one on His right side and the one on His left. <sup>28</sup> So the Scripture was fulfilled which says, "AND HE WAS NUMBERED WITH THE TRANSGRESSORS."

<sup>29</sup> And those passing by were blaspheming Him, shaking their heads and saying, "Aha! You who destroy the temple and build it in three days, <sup>30</sup> save Yourself, and come down from the cross!"

<sup>31</sup> Likewise the chief priests also, mocking Him to each other with the scribes said, "He saved others; Himself He is not able to save. <sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, so that we may see and believe."

Even those who were crucified with Him were reviling Him.

#### *The Death of Jesus*

<sup>33</sup> Now when the sixth hour had come, darkness came upon the whole land until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lima sabachthani?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

<sup>35</sup> Some of those standing by when they heard, said, "Look, He is calling Elijah." <sup>36</sup> And one, running and having filled a sponge with vinegar, and having put it around a reed, was giving a drink to Him, saying, "Leave Him alone; let us see if Elijah is coming to take Him down."

<sup>37</sup> And Jesus, uttering a loud cry, breathed His last.

<sup>38</sup> Then the veil of the temple was torn in two from top to bottom. <sup>39</sup> Now when the centurion who stood across from Him saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"

<sup>40</sup> There were also women looking on from a distance, among whom were both Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome, <sup>41</sup> who also would follow Him and would minister to Him when He was in Galilee; and many other women who had come up together with Him to Jerusalem.

#### *The Burial of Jesus*

<sup>42</sup> And now evening having come, since it was Preparation Day, which is the day before the Sabbath, <sup>43</sup> Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, he went in to Pilate and asked for the body of Jesus. <sup>44</sup> And Pilate wondered if He was already dead; and having summoned the centurion, he questioned him if He had been dead long. <sup>45</sup> And when he found out from the centurion, he granted the body to Joseph. <sup>46</sup> And having bought linen cloth, and having taken Him down, he wrapped Him in the linen cloth and set Him down in a tomb which had been cut out of a rock, and rolled a stone upon the door of the tomb. <sup>47</sup> And Mary Magdalene and Mary the mother of Joses were observing where He was placed.

## 16

#### *The Resurrection of Jesus*

<sup>1</sup> Now when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might come and anoint Him. <sup>2</sup> And very early on the first day of the week, they came to the tomb when the sun had risen. <sup>3</sup> And they said to one another, "Who will roll away the stone from the door of the tomb for us?" <sup>4</sup> And having looked up, they saw that the stone had been rolled away—for it was exceedingly large. <sup>5</sup> And entering into the tomb, they saw a young man sitting on the right clothed with a white robe, and they were alarmed.

<sup>6</sup> But he said to them, "Do not be alarmed. You are seeking Jesus the Nazarene, who was crucified. He has arisen! He is not here! See the place where they put Him. <sup>7</sup> But go, say to His disciples, and Peter, that He is going before you into Galilee; there you shall see Him, just as He said to you."

<sup>8</sup> And going out, they fled from the tomb, but trembling and amazement held them; and they said nothing to anyone, for they were afraid.

*Jesus Appears to Mary Magdalene*

<sup>9</sup> Now having arisen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons. <sup>10</sup> She went and reported to those who had been with Him, as they were grieving and weeping. <sup>11</sup> And those, when they heard that He was alive and had been seen by her, did not believe.

*Jesus Appears to Two Disciples*

<sup>12</sup> After that, He appeared in a different form to two of them as they were going into the country. <sup>13</sup> And those returned and reported it to the rest; but neither did they believe them.

*The Great Commission*

<sup>14</sup> Afterwards He appeared to the eleven as they were reclining at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who saw Him after He had been raised. <sup>15</sup> And He said to them, "Go into all the world and proclaim the gospel to all creation. <sup>16</sup> He that believes and is baptized shall be saved; but he that does not believe shall be condemned. <sup>17</sup> And these signs shall accompany those who have believed: In My name they shall cast out demons; they shall speak with new tongues; <sup>18</sup> they shall pick up serpents; and if they drink anything deadly, it shall by no means hurt them; they shall lay hands on *the* sick, and they shall be well."

*The Ascension of Jesus*

<sup>19</sup> So then, after the Lord had spoken to them, He was taken up into heaven, and sat down at the right hand of God. <sup>20</sup> And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.

## The Gospel Of Luke

### *Dedication to Theophilus*

<sup>1</sup> Since many have attempted to arrange a narrative about the matters which have taken place among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word delivered *them* to us, <sup>3</sup> it seemed good to me also, having followed up accurately all things from above, to write to you in orderly fashion, most distinguished Theophilus, <sup>4</sup> so that you may know the certainty of those things in which you were instructed.

### *The Birth of John the Baptist Foretold*

<sup>5</sup> There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> But they had no children, because Elizabeth was barren, and they were both well advanced in years.

<sup>8</sup> So it was, that while he was serving as priest before God in the order of his division, <sup>9</sup> according to the custom of the priesthood, he was selected to burn incense when he entered into the temple of the Lord. <sup>10</sup> And all the multitude of the people were praying outside at the hour of incense. <sup>11</sup> Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. <sup>12</sup> And when Zacharias saw him, he was troubled, and fear fell upon him.

<sup>13</sup> But the angel said to him, "Do not be afraid, Zacharias, because your prayer has been heard; and your wife Elizabeth will bear a son to you, and you shall call his name John. <sup>14</sup> And you will have joy and gladness, and many will rejoice at his birth. <sup>15</sup> For he shall be great before the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, while still in his mother's womb. <sup>16</sup> And he will turn many of the sons of Israel to the Lord their God. <sup>17</sup> And he himself will go before Him in the spirit and power of Elijah, 'TO TURN THE HEARTS OF THE FATHERS TO THE CHILDREN,' and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord."

<sup>18</sup> And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years."

<sup>19</sup> And the angel answered and said to him, "I am Gabriel, who stands before God, and I was sent to speak to you and to proclaim the good news to you of these things. <sup>20</sup> But behold, you shall be silent and not able to speak until the day these things take place, because you did not believe my words which shall be fulfilled in their season."

<sup>21</sup> And the people waited for Zacharias, and they marveled at his delaying in the temple. <sup>22</sup> But having come out, he was unable to speak to them; and they recognized that he had seen a vision in the temple, for he was making signs to them and remained speechless.

<sup>23</sup> And it happened, as soon as the days of his service were fulfilled, that he went away to his house. <sup>24</sup> Now after those days Elizabeth his wife conceived; and stayed in seclusion five months, saying, <sup>25</sup> "Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among men."

### *The Birth of Jesus Foretold*

<sup>26</sup> Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man named Joseph, of the house of David. The virgin's name was Mary. <sup>28</sup> And the angel came to her and said, "Greetings, O favored *one*, the Lord is with you; blessed *are* you among women!"

<sup>29</sup> But when she saw *him*, she was greatly perplexed by his saying, and she wondered what sort of greeting this was. <sup>30</sup> Then the angel said to her, "Do not fear, Mary, for you have found grace with God. <sup>31</sup> And behold, you shall conceive in your womb and bring forth a Son, and you shall call His name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Most High; and the Lord God shall give Him the throne of His father David. <sup>33</sup> And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

<sup>34</sup> Then Mary said to the angel, "How can this be, since I do not know a man?"

<sup>35</sup> And the angel answered and said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; therefore, also, that holy child which is to be born shall be called the Son of God. <sup>36</sup> And behold, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for she who was called barren. <sup>37</sup> For with God nothing shall be impossible."

<sup>38</sup> Then Mary said, "Behold the maidservant of the Lord! May it be to me according to your word." And the angel departed from her.

#### *Mary Visits Elizabeth*

<sup>39</sup> Now Mary rose up in those days and traveled into the hill country with haste, to a city of Judah, <sup>40</sup> and entered the house of Zacharias and greeted Elizabeth. <sup>41</sup> And it came to pass, that when Elizabeth heard the greeting of Mary, that the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup> Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! <sup>43</sup> And why am I so favored, that the mother of my Lord should come to me? <sup>44</sup> For behold, as soon as the voice of your greeting sounded in my ears, the baby leaped for joy in my womb. <sup>45</sup> And blessed is she who has believed, because there shall be a fulfillment to the things having been spoken to her from the Lord."

#### *The Song of Mary*

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

"My soul magnifies the Lord,

<sup>47</sup> And my spirit has rejoiced in God my Savior.

<sup>48</sup> Because He looked upon the lowly state of His maidservant;  
For behold, henceforth all generations will call me blessed.

<sup>49</sup> For He that is mighty has done great things for me,  
And holy is His name.

<sup>50</sup> And His mercy is on those who fear Him  
From generation to generation.

<sup>51</sup> He has shown strength with His arm;  
He has scattered the proud in the imagination of their hearts.

<sup>52</sup> He has overthrown the mighty from their thrones,  
And exalted the lowly.

<sup>53</sup> He has filled the hungry with good things,  
And the rich He has sent away empty.

<sup>54</sup> He has helped His servant Israel,  
In remembrance of His mercy,

<sup>55</sup> As He spoke to our fathers,  
To Abraham and to his seed forever."

<sup>56</sup> And Mary remained with her about three months, and she returned to her house.

#### *The Birth of John the Baptist*

<sup>57</sup> Now Elizabeth's full time came for her to be delivered, and she bore a son. <sup>58</sup> And when her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

<sup>59</sup> Now it came to pass on the eighth day, *that* they came to circumcise the child; and they started to call him by the name of his father, Zacharias. <sup>60</sup> His mother answered and said, "No; he shall be called John."

<sup>61</sup> But they said to her, "There is no one among your relatives who is called by this name." <sup>62</sup> So they made signs to his father about what he wished him to be called.

<sup>63</sup> And asking for a writing tablet, he wrote, saying, "His name is John." And they all marveled. <sup>64</sup> Immediately his mouth was opened and his tongue loosed, and he started to speak, praising God. <sup>65</sup> Then fear came on all who lived around them; and all these things were being talked about throughout all the hill country of Judea. <sup>66</sup> And all those who heard them kept them in their hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.

<sup>67</sup> Now his father Zacharias was filled with the Holy Spirit, and he prophesied, saying,

<sup>68</sup> "Blessed be the Lord God of Israel,  
For He has visited and redeemed His people,

<sup>69</sup> And has raised up a horn of salvation for us

In the house of His servant David,  
<sup>70</sup> As He spoke by the mouth of His holy prophets,  
Who have been since the world began,  
<sup>71</sup> That we should be saved from our enemies  
And from the hand of all who hate us,  
<sup>72</sup> To perform the mercy *promised* to our fathers  
And to remember His holy covenant,  
<sup>73</sup> The oath which He swore to our father Abraham:  
<sup>74</sup> To grant us that we,  
Being delivered from the hand of our enemies,  
Might serve Him without fear,  
<sup>75</sup> In holiness and righteousness before Him  
All the days of our life.  
<sup>76</sup> And you, child, will be called the prophet of the Most High;  
For you will go before the face of the Lord  
To prepare His ways,  
<sup>77</sup> To give knowledge of salvation to His people  
By the remission of their sins,  
<sup>78</sup> Through the tender mercy of our God,  
With which the Dayspring from on high has visited us;  
<sup>79</sup> To give light to them that sit in darkness and *in* the shadow of death,  
To guide our feet into the way of peace.”

<sup>80</sup> So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

## 2

### *The Birth of Jesus*

<sup>1</sup> And it came to pass in those days that a decree went out from Caesar Augustus that a census be taken of all the empire. <sup>2</sup> This census *was* the first *one* while Quirinius was governing Syria. <sup>3</sup> And all were traveling to be registered, each to his own city.

<sup>4</sup> Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, <sup>5</sup> to be registered with Mary, his betrothed wife, who was pregnant. <sup>6</sup> So it was, that while they were there, the days were completed *for* her to bear. <sup>7</sup> And she bore her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no place for them in the inn.

<sup>8</sup> And shepherds were in the same country, living in the fields and keeping watch over their flock by night. <sup>9</sup> And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. <sup>10</sup> Then the angel said to them, “Do not fear, for behold, I bring you good tidings of great joy which will be to all people. <sup>11</sup> For unto you is born this day in the city of David a Savior, who is Christ the Lord. <sup>12</sup> And this *will be* the sign to you: You will find a baby wrapped in swaddling cloths, lying in a manger.”

<sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

<sup>14</sup> “Glory to God in the highest,  
And on earth peace, goodwill toward men!”

<sup>15</sup> So it was, when the angels had departed from them into heaven, that the shepherds said to one another, “Let us go then to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.” <sup>16</sup> And they came with haste and found Mary and Joseph, and the baby lying in a manger. <sup>17</sup> And when they had seen Him, they made widely known the saying which was told them concerning this Child. <sup>18</sup> And all those who heard it marveled about the things spoken by the shepherds to them. <sup>19</sup> But Mary treasured all these things and pondered *them* in her heart. <sup>20</sup> Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was spoken to them.

### *The Circumcision of Jesus*

<sup>21</sup> And when eight days were completed, so they could circumcise Him, His name was called JESUS, the *name* given by the angel before He was conceived in the womb.

#### *Jesus Presented in the Temple*

<sup>22</sup> Now when the days of their purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord <sup>23</sup> (just as it is written in the law of the Lord, "EVERY MALE WHO OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"), <sup>24</sup> and to offer a sacrifice according to what had been said in the law of the Lord, "A PAIR OF DOVES OR TWO YOUNG PIGEONS."

#### *The Song and Prophecy of Simeon*

<sup>25</sup> And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he should see the Lord's Christ. <sup>27</sup> So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, that they might do for Him according to the custom of the law, <sup>28</sup> he took Him up in his arms and blessed God and said:

<sup>29</sup> "Lord, now You are releasing Your servant in peace,  
According to Your word;

<sup>30</sup> For my eyes have seen Your salvation

<sup>31</sup> Which You have prepared before the face of all peoples,

<sup>32</sup> A light for a revelation to the Gentiles,  
And a glory to Your people Israel."

<sup>33</sup> And Joseph and His mother were marveling at the things being spoken about Him. <sup>34</sup> Then Simeon blessed them, and said to Mary His mother, "Behold, this Child is destined for the fall and rise of many in Israel, and for a sign which will be spoken against <sup>35</sup> (yes, a sword will pierce through your own soul also), so that the thoughts of many hearts may be revealed."

#### *The Testimony of Hannah*

<sup>36</sup> Now there was one, Hannah, a prophetess, a daughter of Phanuel, of the tribe of Asher. She was very old, and had lived with a husband seven years from her virginity; <sup>37</sup> and she was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. <sup>38</sup> And coming in that instant she was giving thanks to the Lord, and was speaking about Him to all those who waited for redemption in Jerusalem.

<sup>39</sup> So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. <sup>40</sup> And the Child was growing and becoming strong in spirit, being filled with wisdom; and the grace of God was upon Him.

#### *The Young Jesus in the Temple*

<sup>41</sup> And His parents traveled to Jerusalem every year to the Feast of the Passover. <sup>42</sup> And when He was twelve years old, when they went up to Jerusalem according to the custom of the feast, <sup>43</sup> and when they completed the days, while they were returning, the Child Jesus remained in Jerusalem; and Joseph and His mother did not know it. <sup>44</sup> But supposing Him to be in the caravan, they went a day's journey, and sought Him among their relatives and among their acquaintances. <sup>45</sup> And when they did not find Him, they returned to Jerusalem, seeking Him. <sup>46</sup> Now it came to pass that after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and questioning them. <sup>47</sup> And those who heard Him were astonished at His understanding and His answers. <sup>48</sup> And when they saw Him, they were amazed; and His mother said to Him, "Child, why have You treated us this way? Look, Your father and I were seeking You anxiously."

<sup>49</sup> And He said to them, "Why is it that you were seeking Me? Did you not know that I must be about My Father's business?" <sup>50</sup> But they did not understand the statement which He spoke to them.

<sup>51</sup> Then He went down with them and came to Nazareth, and was subject to them. And His mother kept all these things in her heart. <sup>52</sup> And Jesus increased in wisdom and stature, and in favor with God and men.



## 3

*The Ministry of John the Baptist*

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governing Judea, and while Herod governed as tetrarch of Galilee, and while Philip his brother governed as tetrarch of Iturea and the region of Trachonitis, and while Lysanias governed as tetrarch of Abilene, <sup>2</sup> in the time of the high priest Annas and the high priest Caiaphas, the word of God came to John the son of Zacharias in the wilderness. <sup>3</sup> And he went into all the surrounding region of the Jordan, preaching a baptism of repentance for the forgiveness of sins, <sup>4</sup> as it is written in the book of the words of Isaiah the prophet, saying:

"A VOICE OF ONE CRYING IN THE WILDERNESS:

'PREPARE THE WAY OF THE LORD,  
MAKE HIS PATHS STRAIGHT.

<sup>5</sup> EVERY VALLEY SHALL BE FILLED

AND EVERY MOUNTAIN AND HILL SHALL BE HUMBLLED;

THE CROOKED ROADS SHALL BECOME STRAIGHT,

AND THE ROUGH ROADS SHALL BECOME SMOOTH;

<sup>6</sup> AND ALL FLESH SHALL SEE THE SALVATION OF GOD.'"

*John Preaches to the People*

<sup>7</sup> Then he said to the crowds which came out to be baptized by him, "Brood of vipers! Who warned you to flee from the coming wrath? <sup>8</sup> Therefore produce fruits worthy of repentance, and do not begin to say among yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham out of these stones! <sup>9</sup> And even now the ax is being laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and is thrown into the fire."

<sup>10</sup> So the people were asking him, saying, "What shall we do then?"

<sup>11</sup> He answered and said to them, "He who has two shirts, let him give to him who has none; and he who has food, let him do likewise."

<sup>12</sup> Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?"

<sup>13</sup> And he said to them, "Collect nothing more than the *amount* which has been commanded to you."

<sup>14</sup> Likewise the soldiers also were asking him, saying, "And what shall we do?"

So he said to them, "Do not intimidate anyone or accuse *anyone* falsely, and be content with your wages."

<sup>15</sup> Now while the people waited, and all considered in their hearts about John, whether he might be the Christ, <sup>16</sup> John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire; <sup>17</sup> whose winnowing shovel is in His hand, and He will thoroughly purge His threshing floor, and will gather the wheat into His barn; but the chaff He will burn up with unquenchable fire."

<sup>18</sup> And with many other exhortations he proclaimed the good news to the people. <sup>19</sup> But Herod the tetrarch, being rebuked by him concerning Herodias, his brother's wife, and for all the evils which Herod had done, <sup>20</sup> he also added this to all *his other sins*, and locked up John in the prison.

*The Baptism of Jesus*

<sup>21</sup> Now it came to pass that when all the people were baptized, that Jesus also was baptized. And while He was praying, heaven was opened; <sup>22</sup> and the Holy Spirit descended in bodily form like a dove upon Him, and a voice came out of heaven, saying, "You are My beloved Son; in You I am well pleased."

*The Genealogy of Jesus*

<sup>23</sup> Now Jesus Himself began His ministry at about thirty years of age, being (as it was supposed) the son of Joseph, the son of Heli, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, <sup>25</sup> the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, <sup>27</sup> the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, <sup>29</sup> the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the

son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, <sup>33</sup> the son of Amminadab, the son of Aram, the son of Joram, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, <sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, <sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, <sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, <sup>38</sup> the son of Enos, the son of Seth, the son of Adam, the son of God.

## 4

### *Jesus Tempted by the Devil*

<sup>1</sup> Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, <sup>2</sup> being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they were completed, He was hungry.

<sup>3</sup> And the devil said to Him, "If You are the Son of God, speak to this stone that it may become bread."

<sup>4</sup> But Jesus answered him, saying, "IT IS WRITTEN, 'MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD OF GOD.'"

<sup>5</sup> Then the devil, leading Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said to Him, "All this authority I will give You, and their glory; because it has been given to me, and I give it to whomever I wish. <sup>7</sup> Therefore, if You will worship before me, all will be Yours."

<sup>8</sup> And Jesus answered and said to him, "Get behind Me, Satan! It is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND HIM ONLY YOU SHALL SERVE.'"

<sup>9</sup> Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. <sup>10</sup> For it is written:

'HE SHALL GIVE HIS ANGELS CHARGE OVER YOU,  
TO GUARD YOU,'

<sup>11</sup> and,

'IN THEIR HANDS THEY SHALL BEAR YOU UP,  
LEST YOU DASH YOUR FOOT AGAINST A STONE.'"

<sup>12</sup> And Jesus answered and said to him, "It has been said, 'YOU SHALL NOT TEMPT THE LORD YOUR GOD.'"

<sup>13</sup> Now when the devil had completed every temptation, he departed from Him for a season.

### *The Beginning of Jesus' Ministry in Galilee*

<sup>14</sup> Then Jesus returned in the power of the Spirit to Galilee, and news about Him spread throughout all the surrounding region. <sup>15</sup> And He taught in their synagogues, being glorified by all.

### *Jesus Rejected at Nazareth*

<sup>16</sup> And He came to Nazareth, where He had been brought up. And as His custom was, He entered into the synagogue on the Sabbath day, and He stood up to read. <sup>17</sup> And the book of Isaiah the prophet was given to Him. And having unrolled the scroll, He found the place where it was written:

<sup>18</sup> "THE SPIRIT OF THE LORD IS UPON ME,  
BECAUSE HE HAS ANOINTED ME TO PREACH THE GOSPEL TO THE POOR;  
HE HAS SENT ME TO HEAL THE BROKENHEARTED,  
TO PROCLAIM LIBERTY TO THE CAPTIVES  
AND RECOVERY OF SIGHT TO THE BLIND,  
TO SET AT LIBERTY THOSE WHO ARE OPPRESSED;  
<sup>19</sup> TO PREACH THE ACCEPTABLE YEAR OF THE LORD."

<sup>20</sup> And having rolled up the scroll, when He had given it to the attendant, He sat down. And the eyes of all who were in the synagogue were looking intently at Him. <sup>21</sup> And He

began to say to them, "Today this Scripture is fulfilled in your hearing." <sup>22</sup> And all were bearing witness to Him, and were marveling at the gracious words which came out of His mouth. And they said, "Is this not Joseph's son?"

<sup>23</sup> He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your hometown.'" <sup>24</sup> Then He said, "Assuredly I say to you, no prophet is accepted in his hometown. <sup>25</sup> But I tell you truly, *there* were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine all over the land; <sup>26</sup> but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a widow woman. <sup>27</sup> And *there* were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian."

<sup>28</sup> So all those in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> and rising up they threw Him out of the city; and brought Him to the brow of the hill on which their city was built, in order to throw Him down. <sup>30</sup> But having passed through the midst of them, He went on.

### *Ministry in Capernaum*

<sup>31</sup> Then He went down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath. <sup>32</sup> And they were astonished at His teaching, because His word was with authority. <sup>33</sup> Now in the synagogue *there* was a man who had a spirit of an unclean demon. And he cried out with a loud voice, <sup>34</sup> saying, "Ah! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!"

<sup>35</sup> But Jesus rebuked him, saying, "Be silenced, and come out from him!" And when the demon had thrown him down in their midst, it came out from him, and did not hurt him. <sup>36</sup> And amazement came upon all, and they spoke among themselves, saying, "What is this word! For with authority and power He commands the unclean spirits, and they come out." <sup>37</sup> And the report about Him was spreading into every place of the surrounding region.

### *Peter's Mother-in-Law Healed*

<sup>38</sup> And when He arose from the synagogue, He entered into the house of Simon. But Simon's mother-in-law was sick with a high fever, and they made request of Him about her. <sup>39</sup> And when He stood over her, He rebuked the fever, and it left her. And immediately rising up, she began to serve them.

<sup>40</sup> Now when the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on each one of them and healed them. <sup>41</sup> And also demons were coming out of many, crying out and saying, "You are the Christ, the Son of God!" And rebuking *them*, He did not allow them to speak, because they knew that He was the Messiah.

<sup>42</sup> Now when it was day, He departed and went into a deserted place. And the crowds were searching for Him, and they came to Him, and tried to restrain Him from leaving them; <sup>43</sup> but He said to them, "I must proclaim the good news *of* the kingdom of God to the other cities also, because for this *purpose* I have been sent." <sup>44</sup> And He was preaching in the synagogues of Galilee.

## 5

### *The Call of the Disciples*

<sup>1</sup> Now it came to pass, while the crowd pressed upon Him to hear the word of God, that He stood by the Lake of Gennesaret, <sup>2</sup> and He saw two boats standing by the lake; but the fishermen, *after* getting out of them, were washing their nets. <sup>3</sup> Then He got into one of the boats, which was Simon's, and He asked him to put out a little from the land. And sitting down, He began to teach the crowds from the boat.

<sup>4</sup> Now when He had stopped speaking, He said to Simon, "Put out into the deep and lower your nets for a catch."

<sup>5</sup> But Simon answered and said to Him, "Master, we have labored all night and caught nothing; nevertheless at Your word I will lower the net." <sup>6</sup> And when they had done this, they caught a great multitude of fish, and their net was tearing. <sup>7</sup> So they beckoned to their partners who were in the other boat to come and help them. And they came and filled both the boats, so that they were sinking. <sup>8</sup> When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

<sup>9</sup> For astonishment gripped him and all who were with him at the haul of fish which they had taken. <sup>10</sup> And likewise also *it gripped* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear; from now on you shall be catching men." <sup>11</sup> And having brought the boats to land, they left everything and followed Him.

#### *Jesus Cleanses a Leper*

<sup>12</sup> And it came to pass while He was in a certain city, that behold, there was a man full of leprosy. And when he saw Jesus, falling on his face he begged Him, saying, "Lord, if You are willing, You can cleanse me."

<sup>13</sup> And reaching out His hand, He touched him, saying, "I am willing; be cleansed." Immediately the leprosy departed from him. <sup>14</sup> And He ordered him to tell no one, "But go and show yourself to the priest, and bring an offering for your cleansing, as a testimony to them, just as Moses prescribed."

<sup>15</sup> But the report about Him spread all the more; and great crowds came together to hear, and to be healed by Him from their sicknesses. <sup>16</sup> But He Himself would withdraw into the wilderness and would pray.

#### *Jesus Forgives and Heals a Paralytic*

<sup>17</sup> Now it happened on a certain day that He was teaching, and Pharisees and teachers of the law were sitting there, who had come out of every village of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them. <sup>18</sup> And behold, men were carrying on a bed a man who was paralyzed, and they were seeking to bring him in and to lay *him* before Him. <sup>19</sup> And when they could not find how they might bring him in, because of the crowd, going up on the roof, they lowered him down with his bed through the tiles into the midst in front of Jesus.

<sup>20</sup> And seeing their faith, He said to him, "Man, your sins have been forgiven you."

<sup>21</sup> And the scribes and the Pharisees began to reason, saying, "Who is this *Man* who speaks blasphemies? Who can forgive sins except God alone?"

<sup>22</sup> But when Jesus perceived their reasonings, He answered and said to them, "Why are you reasoning in your hearts? <sup>23</sup> Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? <sup>24</sup> But that you may know that the Son of Man has authority on earth to forgive sins"—He said to the man who was paralyzed, "I say to you, arise, take up your bed, and go to your house."

<sup>25</sup> Immediately he rose up before them, taking up *the bed* which he had been lying on, he went off to his own house, glorifying God. <sup>26</sup> And amazement gripped *them* all, and they were glorifying God, and they were filled with fear, saying, "We have seen extraordinary things today!"

#### *The Calling of Levi (Matthew)*

<sup>27</sup> After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." <sup>28</sup> And leaving everything, he arose and followed Him.

<sup>29</sup> Then Levi made a great banquet for Him in his own house. And there was a great number of tax collectors and others who were reclining with them *to eat*. <sup>30</sup> And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

<sup>31</sup> Jesus answered and said to them, "Those who are healthy have no need of a physician, but those who are sick. <sup>32</sup> I have not come to call *the* righteous, but sinners, to repentance."

#### *The Superiority of the New*

<sup>33</sup> Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise also the *disciples* of the Pharisees, but Yours eat and drink?"

<sup>34</sup> And He said to them, "Can you make the groomsmen fast while the bridegroom is with them? <sup>35</sup> But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

<sup>36</sup> Then He spoke a parable to them: "No one puts a patch of a new garment on an old one; otherwise both the new *garment* tears, and also the patch that was taken out of the new *garment* does not match with the old *garment*. <sup>37</sup> And no one puts new wine into old wineskins; otherwise the new wine will burst the wineskins and it will be spilled, and the wineskins will be ruined. <sup>38</sup> But *one* must put new wine into new wineskins, and both are preserved together. <sup>39</sup> And no one, having drunk old *wine*, immediately desires new; for he says, 'The old is better.'"

## 6

*Jesus is Lord of the Sabbath*

<sup>1</sup> Now it came to pass on the <sup>\*</sup>second chief Sabbath, that He was going through the grain fields. And His disciples were picking the heads of grain and were eating *them*, rubbing them in their hands. <sup>2</sup> But some of the Pharisees said to them, "Why do you do what is not lawful to do on the Sabbath?"

<sup>3</sup> But Jesus answering them said, "Have you not even read this, what David did when he became hungry, he and those who were with him: <sup>4</sup> how he entered into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?" <sup>5</sup> And He said to them, "The Son of Man is Lord even of the Sabbath."

<sup>6</sup> Now it happened that on another Sabbath, He entered the synagogue and was teaching. And there was a man there whose right hand was withered. <sup>7</sup> And the scribes and Pharisees were observing if whether He would heal on the Sabbath, that they might find an accusation against Him. <sup>8</sup> But He knew their thoughts, and said to the man who had the withered hand, "Arise and stand in the midst." And he arose and stood. <sup>9</sup> Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy it?" <sup>10</sup> And when He had looked around at them all, He said to him, "Stretch out your hand." And he did so, and his hand was restored as whole as the other. <sup>11</sup> But they were filled with fury, and they were discussing with one another what they might do to Jesus.

*The Twelve Apostles*

<sup>12</sup> Now it came to pass in those days *that* He went out to the mountain to pray, and He was spending the night in prayer to God. <sup>13</sup> And when it became day, He summoned His disciples, and having chosen twelve from them, whom He also named apostles: <sup>14</sup> He chose Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; <sup>15</sup> Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; <sup>16</sup> Judas the son of James, and Judas Iscariot who also became a traitor.

<sup>17</sup> And having come down with them, He stood on a level place, with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, <sup>18</sup> as well as those who were tormented by unclean spirits, and they were healed. <sup>19</sup> And all the crowd was trying to touch Him, because power was going out from Him, and was healing *them* all.

*The Beatitudes*

<sup>20</sup> Then He lifted up His eyes toward His disciples, and said:

"Blessed *are* you who are poor,  
For yours is the kingdom of God.

<sup>21</sup> Blessed *are* you who hunger now,  
For you shall be filled.

Blessed *are* you who weep now,  
For you shall laugh.

<sup>22</sup> Blessed are you when men shall hate you,  
And when they shall exclude you,  
And shall revile *you*, and cast out your name as evil,  
Because of the Son of Man.

<sup>23</sup> Rejoice in that day and leap *for joy*!  
For behold, your reward is great in heaven;  
For in like manner their fathers did to the prophets.

*Jesus Pronounces Woes*

<sup>24</sup> But woe to you who are rich,  
Because you have received your consolation.

<sup>25</sup> Woe to you who have been filled,  
For you shall be hungry.  
Woe to you who laugh now,

<sup>\*</sup> 6:1 Δευτεροπρωτω, Gk (Deuteroproto). Difficult word to translate. Literally, "second first." Thanks to Dr. Maurice Robinson for help with this difficult translation.

For you shall mourn and weep.

<sup>26</sup> Woe to you when men speak well of you,  
For in like manner their fathers would do to the false prophets.

#### *Love Your Enemies*

<sup>27</sup> "But I say to you who hear: Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you; pray for those who mistreat you. <sup>29</sup> To him who strikes you on the one cheek, offer the other also. And from him who takes your *outer* garment, do not forbid the tunic either. <sup>30</sup> Give to everyone who asks of you. And from him who takes away your belongings, do not ask for *them* back. <sup>31</sup> And just as you want men to do to you, you also do to them likewise.

<sup>32</sup> "But if you love those who love you, what credit is that to you? For even sinners love those who love them. <sup>33</sup> And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. <sup>34</sup> And if you lend to *those* from whom you hope to receive it back, what credit is that to you? For even sinners lend to sinners, so that they may receive the same amount back. <sup>35</sup> But love your enemies, and do good, and lend, hoping to receive nothing back; and your reward shall be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. <sup>36</sup> Therefore be compassionate, just as your Father also is compassionate.

#### *Do Not Judge*

<sup>37</sup> "And do not judge, and you shall not be judged. Do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven. <sup>38</sup> Give, and it shall be given to you: good measure, pressed down and shaken and running over they shall give into your bosom. For with the same measure that you use, it shall be measured back to you."

<sup>39</sup> And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into a pit? <sup>40</sup> A disciple is not above his teacher, but everyone, having been fully trained, will be like his teacher. <sup>41</sup> And why do you look at the speck in your brother's eye, but do not notice the plank in your own eye? <sup>42</sup> Or how can you say to your brother, 'Brother, permit me to remove the speck which is in your eye,' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank out of your own eye, and then you will see clearly to remove the speck which is in your brother's eye.

<sup>43</sup> "For a good tree does not produce corrupt fruit, nor does a corrupt tree produce good fruit. <sup>44</sup> For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a thorn bush. <sup>45</sup> A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil. For out of the abundance of the heart his mouth speaks.

#### *Build on the Rock*

<sup>46</sup> "But why do you call Me 'Lord, Lord,' and do not do the things which I say? <sup>47</sup> Everyone who comes to Me, and hears My words and does them, I will show you to whom he is like: <sup>48</sup> He is like a man building a house, who dug and went deep and laid a foundation on the rock. And when a flood came, the stream burst upon that house, and could not shake it, for it was founded on the rock. <sup>49</sup> But he who hears and does not do is like a man building a house on the ground without a foundation, *against* which the stream burst upon; and immediately it fell. And the destruction of that house was great."

## 7

#### *Jesus Heals a Centurion's Servant*

<sup>1</sup> Now when He finished all His sayings in the hearing of the people, He entered Capernaum. <sup>2</sup> And a certain centurion's servant, who was highly valued by him, was sick and about to die. <sup>3</sup> And when he heard about Jesus, he sent elders of the Jews to Him, asking Him that He might come and heal his servant. <sup>4</sup> And when they came to Jesus, they begged Him earnestly, saying, "He is worthy for whom He should grant this, <sup>5</sup> for he loves our nation, and he himself has built us a synagogue."

<sup>6</sup> Then Jesus went with them. And when He was already not far away from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. <sup>7</sup> Therefore I did not even consider myself worthy to come to You. But *just* say the word, and my servant shall be healed. <sup>8</sup> For I also am a man appointed under authority, having soldiers under me. And I say

to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

<sup>9</sup> When Jesus heard these things, He marveled at him, and turning to the crowd following Him, He said, "I say to you, I have not found such great faith, not even in Israel!" <sup>10</sup> And when those who were sent returned to the house, they found the servant well who had been sick.

### *Jesus Raises a Dead Man in Nain*

<sup>11</sup> Now it happened on the next day, that He went into a city called Nain; and many of His disciples went with Him, and a great crowd. <sup>12</sup> And when He came near the gate of the city, that behold, a dead man was being carried out, the only son of his mother; and she was a widow. And many people from the city was with her. <sup>13</sup> When the Lord saw her, He had compassion on her and said to her, "Do not weep." <sup>14</sup> Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." <sup>15</sup> So he who was dead sat up and began to speak. And He gave him to his mother.

<sup>16</sup> Then fear took hold of all, and they were glorifying God, saying, "A great prophet has risen up among us"; and, "God has visited His people." <sup>17</sup> And this report about Him went out in all Judea, and all the surrounding region.

### *Jesus and John the Baptist*

<sup>18</sup> Then the disciples of John reported to him concerning all these things. <sup>19</sup> And summoning two of his disciples, John sent them to Jesus, saying, "Are You the Coming One, or do we look for another?"

<sup>20</sup> And when they came to Him, the men said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?'" <sup>21</sup> And in that very hour He healed many from diseases, and torments, and evil spirits; and to many blind people He granted sight.

<sup>22</sup> Then Jesus answered and said to them, "Go and report to John what you have seen and heard: that *the blind regain sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.* <sup>23</sup> And blessed is he who is not offended because of Me."

<sup>24</sup> Now when John's messengers had departed, He began to speak to the crowds concerning John: "What have you gone out into the wilderness to see? A reed shaken by the wind? <sup>25</sup> But what have you gone out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in royal *palaces.* <sup>26</sup> But what have you gone out to see? A prophet? Yes, I say to you, and much more than a prophet. <sup>27</sup> This is he about whom it is written:

'BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE,  
WHO WILL PREPARE YOUR WAY BEFORE YOU.'

<sup>28</sup> For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater *than* he."

<sup>29</sup> And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers rejected the counsel of God for themselves, because they had not been baptized by him.

<sup>31</sup> "Therefore to what shall I compare the men of this generation, and what are they like? <sup>32</sup> They are like children sitting in the marketplace and calling to one another, saying:

'We played the flute for you, and you did not dance;  
We mourned for you, and you did not weep.'

<sup>33</sup> For John the Baptist has come neither eating bread nor drinking wine, and you say, 'He has a demon.' <sup>34</sup> The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' <sup>35</sup> And so wisdom is justified by all her children."

### *A Sinful Woman Forgiveness*

<sup>36</sup> Then one of the Pharisees asked Him to eat with him. And entering into the Pharisee's house, He reclined *to eat.* <sup>37</sup> And behold, a woman in the city who was a sinner, when she found out that He was reclining in the Pharisee's house, brought an alabaster flask of perfume, <sup>38</sup> and standing by His feet behind Him weeping; she began

to wash His feet with her tears, and was wiping *them* with the hair of her head; and she was kissing His feet and anointing *them* with the perfume. <sup>39</sup> Now when the Pharisee who had invited Him saw this, he spoke within himself, saying, "This *Man*, if He were a prophet, would know who and what sort of woman *this is* who touches Him, for she is a sinner."

<sup>40</sup> And Jesus answered and said to him, "Simon, I have something to say to you." And he said, "Teacher, say it."

<sup>41</sup> "There was a certain creditor who had two debtors. One owed five hundred denarii, and the other *owed* fifty. <sup>42</sup> And when they had nothing with which to pay back, he freely forgave them both. Tell *Me*, therefore, which of them will love him more?"

<sup>43</sup> Simon answered and said, "I suppose *it is the one* to whom he forgave more."

And He said to him, "You have judged correctly." <sup>44</sup> And turning to the woman, He said to Simon, "Do you see this woman? I entered into your house; you gave Me no water for My feet, but this *woman* has washed My feet with her tears and wiped them with the hair of her head. <sup>45</sup> You gave Me no kiss, but this *woman* has not stopped kissing My feet since the time I came in. <sup>46</sup> You did not anoint My head with oil, but this *woman* has anointed My feet with perfume. <sup>47</sup> For which reason I say to you, her many sins have been forgiven, because she loved much. But to whom little is forgiven, the same loves little."

<sup>48</sup> Then He said to her, "Your sins are forgiven."

<sup>49</sup> And those who were reclining at the table with Him began to say within themselves, "Who is this who even forgives sins?"

<sup>50</sup> Then He said to the woman, "Your faith has saved you. Go in peace."

## 8

### *Many Women Minister to Jesus*

<sup>1</sup> Now it came to pass afterward, that He was traveling through every city and village, preaching and proclaiming the gospel of the kingdom of God, and the twelve were with Him, <sup>2</sup> and certain women who had been healed of evil spirits and infirmities; Mary called Magdalene, from whom seven demons had gone out, <sup>3</sup> and Joanna the wife of Chuza, a supervisor of Herod, and Susanna, and many others who were ministering to them from their belongings.

### *The Parable of the Sower*

<sup>4</sup> And when a large crowd had gathered, and the *people* came to Him from every city, He spoke by a parable: <sup>5</sup> "The sower went out to sow his seed. And as he sowed, some fell alongside the road; and it was trampled down, and the birds of the air devoured it. <sup>6</sup> And other *seed* fell on rock; and when it grew up, it withered away because it had no moisture. <sup>7</sup> And other *seed* fell among thorns, and when the thorns grew up with it, they choked it. <sup>8</sup> But other *seed* fell into good ground, and when it grew up, it produced fruit a hundredfold." Saying these things He was calling out, "He who has ears to hear, let him hear!"

<sup>9</sup> Then His disciples asked Him, saying, "What does this parable mean?"

<sup>10</sup> And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest *they are* in parables, that

'Seeing they may not see,  
And hearing they may not understand.'

### *The Parable of the Sower Explained*

<sup>11</sup> "Now this is the parable: The seed is the word of God. <sup>12</sup> And those beside the road are they that hear; then the devil comes and takes away the word from their hearts, lest they believe and be saved. <sup>13</sup> But those on the rock are they that, whenever they hear, receive the word with joy; and these have no root, who believe for a while and in time of testing fall away. <sup>14</sup> And that which fell among thorns, these are those, who when they have heard, go out and are choked with anxieties, riches, and pleasures of *this* life, and bring no fruit to maturity. <sup>15</sup> But that which fell on the good ground, these are such who when they heard the word, with a noble and good heart, hold on to it and bear fruit with endurance.

<sup>16</sup> "No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets it on a lampstand, so that those who enter may see the light. <sup>17</sup> For there is nothing hidden which will not become manifest, nor anything concealed which will not



be known and come to light. <sup>18</sup> Therefore take heed how you hear. For whoever has, *more* shall be given to him; and whoever does not have, even what he thinks he has shall be taken away from him."

### *Jesus and His Family*

<sup>19</sup> Then His mother and brothers came to Him, and could not approach Him because of the crowd. <sup>20</sup> And it was told Him by some, who said, "Your mother and Your brothers are standing outside, desiring to see You."

<sup>21</sup> But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

### *Jesus Calms the Storm*

<sup>22</sup> Now it came to pass on a certain day, that He got into a boat with His disciples. And He said to them, "Let us go across to the other side of the lake." And they put out to sea. <sup>23</sup> But as they sailed, He fell asleep. And a windstorm came down onto the lake, and they were being filled *with water*, and were in danger. <sup>24</sup> And they came to Him and awoke Him, saying, "Master, Master, we are perishing!"

Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. <sup>25</sup> But He said to them, "Where is your faith?"

But becoming afraid, they marveled, saying to one another, "Who then is this? For He commands even the winds and the water, and they obey Him!"

### *Jesus Heals a Demon-Possessed Man*

<sup>26</sup> Then they sailed to the region of the Gadarenes, which is opposite Galilee. <sup>27</sup> And when He got out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house, but among the tombs. <sup>28</sup> And seeing Jesus and crying out, he fell down before Him, and with a loud voice he said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" <sup>29</sup> For He had commanded the unclean spirit to come out from the man. For it had seized him at times, and he was bound, kept under guard, with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

<sup>30</sup> Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered into him. <sup>31</sup> And he kept imploring Him that He would not command them to go out into the abyss.

<sup>32</sup> Now there was a herd of many swine feeding there on the mountain. And they kept imploring Him that He would permit them to enter them. And He permitted them. <sup>33</sup> Then when the demons came out from the man, they entered into the swine, and the herd ran violently down the steep bank into the lake and drowned.

<sup>34</sup> And when those who fed *them* saw what had happened, they fled and reported *it* in the city and in the country. <sup>35</sup> Then they went out to see what had happened, and they came to Jesus, and found the man from whom the demons had come out *of*, sitting at the feet of Jesus, clothed and being of sound mind. And they were afraid. <sup>36</sup> And those also who saw reported to them how the demon-possessed man was healed. <sup>37</sup> Then the whole multitude from the surrounding region of the Gadarenes asked Him to go away from them, because they were gripped with great fear. And He got into the boat and returned.

<sup>38</sup> Now the man from whom the demons had come out was begging Him that he might be with Him. But Jesus sent him away, saying, <sup>39</sup> "Return to your house, and tell what great things God has done for you." And he departed, proclaiming throughout the whole city all the things that Jesus did for him.

### *Restoration and Healing*

<sup>40</sup> So it was, when Jesus returned, that the crowd welcomed Him, for they were all waiting for Him. <sup>41</sup> And behold, there came a man named Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he was imploring Him to enter into his house, <sup>42</sup> for he had an only daughter about twelve years of age, and she was dying.

But as He was going, the crowds were pressing against Him. <sup>43</sup> Now a woman, having a flow of blood for twelve years, who though she had spent *her* whole livelihood on physicians, was not able to be healed by anyone, <sup>44</sup> approaching from behind, touched the hem of His garment. And immediately her flow of blood stopped.

<sup>45</sup> And Jesus said, "Who touched Me?"

When all denied it, Peter and those with him said, "Master, the crowds are pressing You hard and crowding You, and You say, 'Who touched Me?'"

<sup>46</sup> But Jesus said, "Someone touched Me, for I perceived that power has gone out from Me." <sup>47</sup> Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she recounted to Him before all the people the reason why she had touched Him and how she was healed immediately.

<sup>48</sup> And He said to her, "Take courage, daughter; your faith has healed you. Go in peace."

<sup>49</sup> While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter has died. Do not trouble the Teacher."

<sup>50</sup> But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be healed." <sup>51</sup> When He came into the house, He permitted no one to enter except Peter, John, and James, and the father and mother of the child. <sup>52</sup> Now all were weeping and mourning for her; but He said, "Do not weep; she is not dead, but asleep."

<sup>53</sup> And they were ridiculing Him, knowing that she had died. <sup>54</sup> But He sent them all outside, and having grasped her hand, He called, saying, "Child, arise." <sup>55</sup> Then her spirit returned, and she arose immediately. And He commanded *something* to be given to her to eat. <sup>56</sup> And her parents were amazed, but He charged them to tell no one what had happened.

## 9

### *The Sending of the Twelve Apostles*

<sup>1</sup> And having called together the twelve, He gave them power and authority over all demons, and to heal diseases. <sup>2</sup> And He sent them to preach the kingdom of God and to heal the sick. <sup>3</sup> And He said to them, "Take nothing for the journey, neither staffs nor knapsack nor bread nor silver; and do not have two tunics apiece.

<sup>4</sup> "Whatever house you may enter, stay there, and from there go out. <sup>5</sup> And as many as will not receive you, when you go out from that city, shake off the very dust from your feet as a testimony against them."

<sup>6</sup> As they went out, they were going about village by village, preaching the gospel and healing everywhere.

### *Herod Seeks to See Jesus*

<sup>7</sup> Now Herod the tetrarch heard of all the things being done by Him; and he was perplexed, because it was said by some that John had risen from the dead, <sup>8</sup> and by others that Elijah had appeared, and by others that one of the ancient prophets had arisen. <sup>9</sup> And Herod said, "John I have beheaded, but who is this about whom I hear such things?" And he was seeking to see Him.

### *The Feeding of the Five Thousand*

<sup>10</sup> And the apostles, when they had returned, recounted to Him all that they had done. And taking them along, He withdrew privately into a deserted place belonging to the city called Bethsaida. <sup>11</sup> But when the crowds found out, they followed Him; and He welcomed them, and was speaking to them about the kingdom of God, and He cured those who needed healing. <sup>12</sup> Now when the day began to decline, the twelve came and said to Him, "Dismiss the crowd, so that they may go into the surrounding villages and farms, and they may find lodging and find provisions; for we are in a deserted place here."

<sup>13</sup> But He said to them, "You give them *something* to eat."

And they said, "We have no more than five loaves of bread and two fish, unless we go and buy food for all these people." <sup>14</sup> For there were about five thousand men.

And He said to His disciples, "Make them recline in groups of fifty." <sup>15</sup> And they did so, and made them all recline.

<sup>16</sup> And taking the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the crowd. <sup>17</sup> So they all ate and were satisfied, and twelve baskets of the remaining fragments were taken up by them.

### *The Confession of Peter*

<sup>18</sup> And it came to pass, while He was alone praying, that His disciples joined Him, and He questioned them, saying, "Who do the crowds pronounce Me to be?"

<sup>19</sup> So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the ancient prophets has arisen."

<sup>20</sup> He said to them, "But who do you pronounce Me to be?"

Peter answered and said, "The Christ of God."

### *Jesus Foretells of His Death and Resurrection*

<sup>21</sup> And He strictly warned and commanded *them* to tell this to no one, <sup>22</sup> saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and to be killed, and to be raised on the third day."

### *A Call to Discipleship*

<sup>23</sup> Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. <sup>24</sup> For whoever desires to save his life shall lose it, but whoever loses his life for My sake shall save it. <sup>25</sup> For what is a man profited if he gains the whole world, and is himself destroyed or lost? <sup>26</sup> For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels. <sup>27</sup> But I tell you truly, there are some standing here who will by no means taste death until they see the kingdom of God."

### *Jesus Transfigured on the Mount*

<sup>28</sup> Now it came to pass, about eight days after these words, that He took Peter, John, and James and went up on the mountain to pray. <sup>29</sup> And while He was praying, the appearance of His face *became* different, and His clothing *became* white and glistening. <sup>30</sup> And behold, two men were talking with Him, who were Moses and Elijah, <sup>31</sup> who appearing in glory were talking about His decease which He was about to accomplish in Jerusalem. <sup>32</sup> But Peter and those with him were heavy with sleep; but becoming fully awake, they saw His glory and the two men who stood with Him. <sup>33</sup> And it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good *for* us to be here; and let us make three tents: one for You, one for Moses, and one for Elijah," not knowing what he was saying.

<sup>34</sup> Now as he said these things, a cloud appeared and overshadowed them; and they were afraid as they entered into the cloud. <sup>35</sup> And a voice came out of the cloud, saying, "This is My beloved Son. Listen to Him!" <sup>36</sup> When the voice had ceased, Jesus was found alone. But they kept silent, and reported to no one in those days any of the things they had seen.

### *A Boy is Healed*

<sup>37</sup> Now it happened on the next day, when they came down from the mountain, that a great crowd met Him. <sup>38</sup> And behold, a man from the crowd cried out, saying, "Teacher, I beg You, look upon my son, for he is my only child. <sup>39</sup> And behold, a spirit seizes him, and he suddenly cries out, and it convulses him so that he foams at the mouth, and it departs from him with great difficulty, bruising him. <sup>40</sup> So I begged Your disciples that they might cast it out, but they could not."

<sup>41</sup> Then Jesus answered and said, "O faithless and perverted generation, how long shall I be with you and bear with you? Bring your son here." <sup>42</sup> And as he was still coming, the demon threw him down and convulsed *him*. Then Jesus rebuked the unclean spirit, and healed the child, and gave him back to his father.

### *Jesus Again Foretells of His Death*

<sup>43</sup> And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples, <sup>44</sup> "Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men." <sup>45</sup> But they did not understand this saying, and it was concealed from them so that they did not perceive it; and they were afraid to ask Him about this saying.

### *Who is the Greatest?*

<sup>46</sup> Then a dispute came up among them as to which of them might be *the* greatest. <sup>47</sup> But Jesus, having seen the thought of their heart, taking a little child, He stood him beside Himself, <sup>48</sup> and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all shall be great."

<sup>49</sup> Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us."

<sup>50</sup> But Jesus said to him, "Do not forbid *him*, for he who is not against us is for us."

### *A Samaritan Village Rejects the Savior*

<sup>51</sup> Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, <sup>52</sup> and sent messengers before His face. And as they went, they entered a village of the Samaritans, so they might prepare for Him. <sup>53</sup> But they did not receive Him, because He was determined to go to Jerusalem. <sup>54</sup> And

when they saw this, James and John His disciples said, "Lord, do You wish *that* we should call down fire from heaven and consume them, as Elijah did?"

<sup>55</sup> But turning, He rebuked them, and said, "You do not know of what sort of spirit you are. <sup>56</sup> For the Son of Man did not come to destroy men's lives but to save *them*." And they went to another village.

#### *The Cost of Discipleship*

<sup>57</sup> Now it happened as they journeyed on the road, that someone said to Him, "Lord, I will follow You wherever You go."

<sup>58</sup> And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head."

<sup>59</sup> Then He said to another, "Follow Me."

But he said, "Lord, permit me first to go and bury my father."

<sup>60</sup> Jesus said to him, "Leave the dead to bury their own dead, but you go and proclaim the kingdom of God."

<sup>61</sup> And another also said, "Lord, I will follow You, but first permit me to say farewell to those who are at my house."

<sup>62</sup> But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."

## 10

#### *The Seventy Sent Out*

<sup>1</sup> Now after these things the Lord appointed seventy others also, and He sent them two by two before His face into every city and place where He Himself was about to come.

<sup>2</sup> Then He said to them, "The harvest indeed *is* great, but the workers *are* few; therefore pray to the Lord of the harvest that He may send forth workers into His harvest. <sup>3</sup> Go; behold, I send you out as lambs in *the* midst of wolves. <sup>4</sup> Do not carry a money bag, nor a knapsack, nor sandals; and greet no one along the road. <sup>5</sup> But whatever house you enter, first say, 'Peace to this house.' <sup>6</sup> And if a son of peace is there, your peace will rest upon it; if not, it will return to you. <sup>7</sup> And remain in that very house, eating and drinking what they have, for the worker is worthy of his wages. Do not move from house to house. <sup>8</sup> And into which ever city you enter, and they receive you, eat what is set before you. <sup>9</sup> And heal the sick there, and say to them, 'The kingdom of God has drawn near to you.' <sup>10</sup> But whatever city you enter, and they do not receive you, go out into its streets and say, <sup>11</sup> 'The very dust from your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has drawn near to you.' <sup>12</sup> I say to you that it will be more tolerable in that Day for Sodom than for that city."

#### *Jesus Pronounces Woes to Impenitent Cities*

<sup>13</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> Nevertheless it will be more tolerable for Tyre and Sidon in the judgment than for you. <sup>15</sup> And you, Capernaum, who are exalted to heaven, will be brought down to Hades. <sup>16</sup> He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

#### *The Return of the Seventy*

<sup>17</sup> Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

<sup>18</sup> And He said to them, "I saw Satan having fallen like lightning out of heaven. <sup>19</sup> Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. <sup>20</sup> Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice because your names have been written in heaven."

#### *Jesus Rejoices in the Spirit*

<sup>21</sup> In that hour Jesus rejoiced in the Spirit and said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for so it seemed good in Your sight." <sup>22</sup> And turning to His disciples He said, "All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*."

<sup>23</sup> And turning to His disciples He said privately, "Blessed are the eyes which see what you see; <sup>24</sup> for I tell you that many prophets and kings have desired to see what you see, and they did not see it, and to hear what you hear, and they did not hear it."

### *The Parable of the Good Samaritan*

<sup>25</sup> And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

<sup>26</sup> He said to him, "What is written in the law? How do you read it?"

<sup>27</sup> So he answered and said, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND,' and 'YOUR NEIGHBOR AS YOURSELF.'"

<sup>28</sup> And He said to him, "You have answered correctly; do this and you shall live."

<sup>29</sup> But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

<sup>30</sup> Then Jesus answered and said: "A certain man was going down from Jerusalem to Jericho, and encountered bandits, who after having stripped him of his clothing and having wounded him, departed, leaving *him* half dead. <sup>31</sup> Now by coincidence a certain priest was coming down that road. And when he saw him, he passed by on the opposite side. <sup>32</sup> Likewise a Levite, arriving at the place, came and saw, and passed by on the opposite side. <sup>33</sup> But a certain Samaritan, as he traveled, came by him; and when he saw him, he was moved with compassion. <sup>34</sup> And coming to him, he bandaged his wounds, pouring on oil and wine; and putting him on his own animal, he brought him to an inn, and took care of him. <sup>35</sup> On the next day, when he departed, he took out two denarii, and gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever you spend in addition, when I come back, I will repay you.' <sup>36</sup> So which of these three does it seem to you proved to be a neighbor to the man who fell among the bandits?"

<sup>37</sup> And he said, "the *one* who showed mercy to him."

Then Jesus said to him, "Go and do likewise."

### *Mary and Martha*

<sup>38</sup> Now it came to pass as they traveled, that He entered into a certain village; and a certain woman named Martha welcomed Him into her house. <sup>39</sup> And the *woman* had a sister called Mary, who also sat at Jesus' feet and was listening to His word. <sup>40</sup> But Martha was distracted with much serving, and she approached Him and said, "Lord, don't You care that my sister has left me to serve alone? Therefore tell her to help me."

<sup>41</sup> And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. <sup>42</sup> But one *thing* is needed, and Mary has chosen that good part, which shall not be taken away from her."

## 11

### *Instructions on Prayer*

<sup>1</sup> Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, just as John also taught his disciples."

<sup>2</sup> So He said to them, "Whenever you pray, say:

Our Father in the heavens,

Hallowed be Your name.

Your kingdom come.

Your will be done,

On earth as it is in heaven.

<sup>3</sup> Give us day by day our daily bread.

<sup>4</sup> And forgive us our sins,

For we also forgive everyone who is indebted to us.

And lead us not into temptation,

But deliver us from the evil *one*."

<sup>5</sup> And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; <sup>6</sup> for a friend has come to me on his journey, and I have nothing to set before him'; <sup>7</sup> and he will answer from within and say, 'Do not trouble me; the door has already been shut, and my children are with me in bed; I cannot get up and give to you'? <sup>8</sup> I say to you, even if he will not get up and

give to him, because he is his friend, yet on account of his persistence he will get up and give him as much as he needs.

### *Keep Asking, Seeking, Knocking*

<sup>9</sup> "So I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. <sup>10</sup> For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>11</sup> And which father among you, if his son asks for bread, will he give him a stone? Or *if he asks for a fish*, will he give him a serpent instead of a fish? <sup>12</sup> Or if he asks for an egg, will he give him a scorpion? <sup>13</sup> If you then, being evil, know *how* to give good gifts to your children, by how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

### *Jesus and Beelzebub*

<sup>14</sup> And He was casting out a demon, and it was mute. So it was, when the demon came out, that the mute man spoke; and the crowds marveled. <sup>15</sup> But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."

<sup>16</sup> But others, testing *Him*, were seeking from Him a sign from heaven. <sup>17</sup> But He, knowing their thoughts, said to them: "Every kingdom divided against itself is made desolate, and a house divided against a house falls. <sup>18</sup> And if Satan also is divided against himself, how will his kingdom stand? Because you say *that* I cast out demons by Beelzebub. <sup>19</sup> And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges. <sup>20</sup> But if I cast out demons by the finger of God, then the kingdom of God has come upon you. <sup>21</sup> When a strong man, fully armed, guards his own palace, his possessions are in peace. <sup>22</sup> But when someone stronger *than* he comes upon *him*, he overcomes him, *and* he takes away his full armor in which he had trusted, and distributes his spoils. <sup>23</sup> He who is not with Me is against Me, and he who does not gather with Me scatters.

### *An Unclean Spirit Returns*

<sup>24</sup> "When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and not finding *any*, he says, 'I will return to my house from where I came out.' <sup>25</sup> And coming, he finds it swept and adorned. <sup>26</sup> Then he goes and takes along seven other spirits more wicked than himself, and they come and dwell there; and the last state of that man is worse than the first."

### *Keeping the Word*

<sup>27</sup> And it happened, while He spoke these things, that a certain woman from the crowd raised *her* voice and said to Him, "Blessed is the womb which bore You, and the breasts which nursed You!"

<sup>28</sup> But He said, "More than that, blessed are those who hear the word of God and keep it!"

### *Seeking a Sign*

<sup>29</sup> Now as the crowds gathered even more, He began to say, "This generation is evil. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. <sup>30</sup> For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. <sup>31</sup> The queen of the South shall rise up in the judgment with the men of this generation and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and indeed *one* greater than Solomon is here. <sup>32</sup> The men of Nineveh shall stand up in the judgment with this generation and shall condemn it, because they repented at the preaching of Jonah; and indeed *one* greater than Jonah is here.

### *The Lamp of the Body*

<sup>33</sup> "No one, having lit a lamp, puts it in a secret place or under a basket, but on a lampstand, so that those who come in may see the light. <sup>34</sup> The lamp of the body is the eye. Therefore, when your eye is clear, your whole body also is full of light. But when your eye is evil, your body also is dark. <sup>35</sup> Therefore take heed that the light which is in you is not darkness. <sup>36</sup> Therefore if your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives light to you."

### *Jesus Pronounces More Woes*

<sup>37</sup> And as He spoke, a certain Pharisee asked that He would eat with him. And having entered, He reclined to eat. <sup>38</sup> And when the Pharisee saw it, he marveled that He had not first washed before the meal.

<sup>39</sup> But the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but the inside of you is full of greed and evil. <sup>40</sup> Fools! Did not He who made the outside also make the inside? <sup>41</sup> Nevertheless give what is inside as alms; and see, all things are clean to you.

<sup>42</sup> "But woe to you Pharisees! Because you pay a tithe of mint and rue and every vegetable, and you pass over justice and the love of God. These things you ought to have done, and not have neglected the others. <sup>43</sup> Woe to you Pharisees! Because you love the first seat in the synagogues and greetings in the marketplaces. <sup>44</sup> Woe to you, scribes and Pharisees, hypocrites! Because you are like unmarked graves, and the men walking over them do not know it."

<sup>45</sup> Then one of the lawyers answered and said to Him, "Teacher, by saying these things You insult us also."

<sup>46</sup> And He said, "Woe to you lawyers as well! Because you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. <sup>47</sup> Woe to you! Because you build the tombs of the prophets, and your fathers killed them. <sup>48</sup> Consequently, you bear witness to and approve of the deeds of your fathers; because they indeed killed them, and you build their tombs. <sup>49</sup> For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and *some* of them they will kill and persecute,' <sup>50</sup> so that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, <sup>51</sup> from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

<sup>52</sup> "Woe to you lawyers! Because you have taken away the key of knowledge. You yourselves did not enter in, and those who were entering in you hindered."

<sup>53</sup> And as He said these things to them, the scribes and the Pharisees began to be dreadfully hostile, and to cross-examine Him about many things, <sup>54</sup> lying in wait for Him, and seeking to catch Him in something He might say, so that they might accuse Him.

## 12

### *Beware of Hypocrisy*

<sup>1</sup> Now in the meantime, as an innumerable crowd had gathered together so that they were stepping on one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> For there is nothing covered that shall not be unveiled, and *nothing* secret that shall not be made known. <sup>3</sup> Therefore whatever you have spoken in the dark shall be heard in the light, and what you have spoken in the ear behind closed doors shall be proclaimed on the housetops.

### *Jesus Teaches the Fear of God*

<sup>4</sup> "And I say to you, My friends, do not be afraid of those who kill the body, and after that have nothing further they can do. <sup>5</sup> But I will show you whom you should fear: fear Him who after He kills, has authority to cast into hell; yes, I say to you, fear Him!

<sup>6</sup> "Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. <sup>7</sup> But the very hairs of your head have all been numbered. Do not fear therefore; you are of more value than many sparrows.

### *Whoever Confesses Christ*

<sup>8</sup> "Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. <sup>9</sup> But he who denies Me before men will be denied before the angels of God.

<sup>10</sup> "And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

<sup>11</sup> "Now whenever they bring you to the synagogues and rulers and authorities, do not worry about how or what you should answer, or what you should say. <sup>12</sup> For the Holy Spirit will teach you in that very hour what you must say."

### *The Parable of the Rich Fool*

<sup>13</sup> Then someone from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

<sup>14</sup> But He said to him, "Man, who appointed Me a judge or an arbitrator over you?"  
<sup>15</sup> And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of his possessions."

<sup>16</sup> Then He told a parable to them, saying: "The field of a certain rich man produced well. <sup>17</sup> And he reasoned within himself, saying, 'What shall I do, because I have nowhere to gather my crops?' <sup>18</sup> So he said, 'I will do this: I will tear down my barns and I will build bigger ones, and there I will gather all my crops and my goods. <sup>19</sup> And I will say to my soul, 'Soul, you have many goods laid away for many years; relax; eat, drink, and be merry.'" <sup>20</sup> But God said to him, 'You fool! This night your soul will be required of you; then whose will those things be which you have prepared?'

<sup>21</sup> "So is he who accumulates treasure for himself, and is not rich toward God."

### *Do Not Worry*

<sup>22</sup> Then He said to His disciples, "Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will wear. <sup>23</sup> Life is more than food, and the body is *more* than clothing. <sup>24</sup> Consider the ravens, for they neither sow nor reap, which have neither storeroom nor barn; and yet God feeds them. How much more are you worth than birds? <sup>25</sup> And which of you by worrying can add one cubit to his stature? <sup>26</sup> Therefore if you cannot do a very little thing, why do you worry about the rest? <sup>27</sup> Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, not even Solomon in all his glory was arrayed like one of these. <sup>28</sup> But if God so clothes the grass, although it is in the field today, and tomorrow is cast into the oven, by how much rather *will He clothe* you, O you of little faith?

<sup>29</sup> "And do not seek what you may eat or what you may drink, and do not be anxious. <sup>30</sup> For all these things the nations of the world seek after, but your Father knows that you need these things. <sup>31</sup> But seek the kingdom of God, and all these things shall be added to you.

<sup>32</sup> "Do not fear, little flock, because your Father is well pleased to give to you the kingdom. <sup>33</sup> Sell your possessions and give alms; make for yourselves money bags which do not grow old, an unfailing treasure in the heavens, where a thief does not come near, nor does a moth destroy. <sup>34</sup> For where your treasure is, there your heart will be also.

### *The Faithful Servant and the Evil Servant*

<sup>35</sup> "Let your waist be girded and your lamps burning; <sup>36</sup> and you yourselves be like men who wait for their master, when he will return from the wedding celebration, so that when he comes and knocks, immediately they may open to him. <sup>37</sup> Blessed are those servants whom the master, when he comes, will find watching. Assuredly I say to you, that he will gird himself and have them recline *to eat*, and he will come and serve them. <sup>38</sup> And if he comes in the second watch, or comes in the third watch, and find *them* so, blessed are those servants. <sup>39</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have kept watch, and not allowed his house to be broken into. <sup>40</sup> Therefore you also be ready, for in an hour that you think not, the Son of Man comes."

<sup>41</sup> Then Peter said to Him, "Lord, do You speak this parable only to us, or to all *people*?"

<sup>42</sup> And the Lord said, "Who then is a faithful and wise manager, whom his master will make ruler over his household, to give them their portion of food in due season? <sup>43</sup> Blessed is that servant whom his master will find so doing when he comes. <sup>44</sup> Truly I say to you, that he will appoint him over all his possessions. <sup>45</sup> But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, <sup>46</sup> the master of that servant will come on a day which he does not expect, and at an hour which he does not know, and he will cut him in two and appoint him his portion with the unbelievers. <sup>47</sup> And that servant who knew his master's will, and did not get ready or do according to his will, shall be beaten *with many blows*. <sup>48</sup> But he who did not know, yet did things worthy of *blows*, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been entrusted, of him they will ask much more.

### *Christ Brings Division*

<sup>49</sup> "I have come to cast fire to the earth, and how I wish it were already kindled! <sup>50</sup> But I have a baptism to be baptized with, and how distressed I am till it is completed! <sup>51</sup> Do you think that I came to give peace on earth? I tell you, not at all, but rather division. <sup>52</sup> For from now on five in one house will be divided: three against two, and two against three. <sup>53</sup> Father will be divided against a son and a son against father, a mother against a



daughter and a daughter against a mother, a mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

### *Discerning the Times*

<sup>54</sup> Then He also said to the crowds, "Whenever you see a cloud rising from the west, immediately you say, 'A rainstorm is coming'; and so it happens. <sup>55</sup> And whenever you see the south wind blow, you say, 'There will be hot weather'; and it happens. <sup>56</sup> Hypocrites! You know *how* to discern the face of the earth and sky, but how is it you do not discern this time? <sup>57</sup> And why do you not judge what is right, even of yourselves? <sup>58</sup> When you go with your adversary to the magistrate, make an effort to make a settlement with him on the road, lest he drag you to the judge, and the judge deliver you to the bailiff, and the bailiff throw you into prison. <sup>59</sup> I tell you, you shall by no means depart from there till you have paid the very last mite."

## 13

### *A Call to Repent*

<sup>1</sup> And some *people* were present at that very time, reporting to Him about the Galileans whose blood Pilate had mixed with their sacrifices. <sup>2</sup> And Jesus answered and said to them, "Do you think that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? <sup>3</sup> Not at all, I tell you; but unless you repent you will all likewise perish. <sup>4</sup> Or those eighteen on whom the tower in Siloam fell and killed them, do you think that these were offenders more than all other men who dwell in Jerusalem? <sup>5</sup> Not at all, I tell you; but unless you repent you will all likewise perish."

<sup>6</sup> He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none. <sup>7</sup> Then he said to the vinedresser, 'Look, for three years I have come looking for fruit on this fig tree, and I haven't found *any*. Cut it down; why does it even waste the ground?' <sup>8</sup> But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. <sup>9</sup> And if it produces fruit, *fine*. But if not, in the coming year, you can cut it down.'"

### *Healing on the Sabbath*

<sup>10</sup> Now He was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over and was not able to straighten herself up. <sup>12</sup> And seeing her, Jesus called her to *Him* and said, "Woman, you are loosed from your infirmity." <sup>13</sup> And He laid His hands on her, and immediately she was made straight, and was glorifying God.

<sup>14</sup> But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, "There are six days in which one should work; therefore come and be healed on them, and not on the Sabbath day."

<sup>15</sup> The Lord then answered him and said, "Hypocrites! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? <sup>16</sup> So ought not this woman, being a daughter of Abraham, whom Satan has bound these eighteen years, should she not be loosed from this bond on the Sabbath?" <sup>17</sup> And when He said these things, all His adversaries were put to shame; and all the crowd was rejoicing over all the glorious things which were done by Him.

### *The Kingdom of God*

<sup>18</sup> Then He said, "What is the kingdom of God like? And to what shall I compare it? <sup>19</sup> It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."

<sup>20</sup> Again He said, "To what shall I compare the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures of meal until it was all leavened."

### *The Narrow Gate*

<sup>22</sup> And He was traveling through various cities and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> Then one said to Him, "Lord, are there few who are saved?"

And He said to them, <sup>24</sup> "Strive to enter through the narrow gate, because many, I say to you, will seek to enter and will not be able. <sup>25</sup> When once the Master of the house has risen up and shuts the door, and you begin to stand outside and to knock at the door, saying, 'Lord, Lord, open for us,' and answering He will say to you, 'I do not know you, where you are from.' <sup>26</sup> Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' <sup>27</sup> But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' <sup>28</sup> There shall be weeping

and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out. <sup>29</sup> And they will come from the east and the west, and the north and the south, and will recline *to eat* in the kingdom of God. <sup>30</sup> And behold, there are last who shall be first, and there are first who shall be last."

<sup>31</sup> On that very day some Pharisees came, saying to Him, "Get out and go from here, for Herod wants to kill You."

<sup>32</sup> And He said to them, "Go and say to that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected.' <sup>33</sup> Nevertheless I must journey today, tomorrow, and the next day; for it is not possible *for* a prophet to perish outside of Jerusalem."

### *Jesus Laments over Jerusalem*

<sup>34</sup> "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, like a hen *gathers* her chicks under her wings, but you were not willing! <sup>35</sup> See! Your house is left to you desolate; and I say to you, you shall by no means see Me until *the time* comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

## 14

### *Healing Again on the Sabbath*

<sup>1</sup> Now it came to pass, when He came into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely. <sup>2</sup> And behold, there was a certain man before Him who had dropsy. <sup>3</sup> And Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

<sup>4</sup> But they were silent. And taking hold of him, He healed him, and let *him* go. <sup>5</sup> Then He answered them, saying, "Which of you, having a son or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?" <sup>6</sup> And they were not able to answer Him regarding these things.

### *Taking the Lowly Place*

<sup>7</sup> So He told a parable to those who were invited, when He noted how they chose the places of honor, saying to them: <sup>8</sup> "Whenever you are invited by someone to a wedding celebration, do not sit down in the place of honor, lest one more honorable than you be invited by him; <sup>9</sup> and he who invited you and him shall come and say to you, 'Give place to this *man*,' and then you begin with shame to take the last place. <sup>10</sup> But when you are invited, go and sit down in the last place, so that when he who invited you comes, he shall say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who recline with you. <sup>11</sup> For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

<sup>12</sup> Then He also said to him who invited Him, "When you give a dinner or a supper, do not call your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. <sup>13</sup> But whenever you give a banquet, invite *the* poor, *the* crippled, *the* lame, *the* blind; <sup>14</sup> and you will be blessed, because they do not have *anything* to repay you; for it will be repaid to you in the resurrection of the just."

### *The Parable of the Great Supper*

<sup>15</sup> Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat breakfast in the kingdom of God!"

<sup>16</sup> Then He said to him, "A certain man gave a great banquet, and he invited many, <sup>17</sup> and he sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' <sup>18</sup> But they all with one *accord* began to excuse themselves. The first said to him, 'I bought a field, and I must go and see it. I ask you, have me excused.' <sup>19</sup> And another said, 'I bought five yoke of oxen, and I am going to test them. I ask you, have me excused.' <sup>20</sup> Still another said, 'I have married a wife, therefore I cannot come.' <sup>21</sup> So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.' <sup>22</sup> And the servant said, 'Master, it is done as you commanded, and still there is room.' <sup>23</sup> Then the master said to the servant, 'Go out into the roads and hedges, and compel *them* to come in, so that my house may be filled. <sup>24</sup> For I say to you that none of those men who were invited shall taste of my supper.'"

### *Counting the Cost*

<sup>25</sup> Now great crowds were traveling with Him. And turning, He said to them, <sup>26</sup> "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. <sup>27</sup> And whoever does not bear his cross and come after Me cannot be My disciple. <sup>28</sup> For which of you, intending to build a tower, *does* not first sit down and count up the cost, whether he has the resources to complete it? <sup>29</sup> Lest perhaps after he has laid a foundation, and is not able to finish, all those who see it begin to mock him, <sup>30</sup> saying, 'This man began to build and was not able to finish.' <sup>31</sup> Or what king, going to engage another king in battle, *does* not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? <sup>32</sup> Otherwise, while the other is still far away, he sends a delegation and asks the *terms* for peace. <sup>33</sup> So likewise, every one of you who does not renounce all his possessions cannot be My disciple.

<sup>34</sup> "Salt is good; but if the salt becomes tasteless, with what shall it be seasoned? <sup>35</sup> It is neither fit for the land nor for the dunghill, but men cast it out. He who has ears to hear, let him hear!"

## 15

### *The Parable of the Lost Sheep*

<sup>1</sup> Now all the tax collectors and the sinners were drawing near to Him to hear Him. <sup>2</sup> And the Pharisees and scribes were grumbling, saying, "This man receives sinners and eats with them." <sup>3</sup> And He told them this parable, saying,

<sup>4</sup> "What man among you, having a hundred sheep, and loses one of them, does not leave behind the ninety-nine in the wilderness, and goes after the one which is lost until he finds it? <sup>5</sup> And having found it, he puts *it* on his own shoulders, rejoicing. <sup>6</sup> And coming into the house, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' <sup>7</sup> I say to you that likewise *there* shall be more joy in heaven over one sinner repenting than over ninety-nine righteous who need no repentance.

### *The Parable of the Lost Coin*

<sup>8</sup> "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house, and search carefully until she finds *it*? <sup>9</sup> And when she finds it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the coin which I lost!' <sup>10</sup> Just so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

### *The Parable of the Prodigal Son*

<sup>11</sup> Then He said: "A certain man had two sons. <sup>12</sup> And the younger of them said to his father, 'Father, give to me the share of the wealth which falls to *me*.' So he divided to them his livelihood. <sup>13</sup> And not many days after, having gathered together all things, the younger son went on a journey to a distant country, and there wasted his possessions with prodigal living. <sup>14</sup> But when he had spent everything, there arose a severe famine throughout that country, and he began to be in need. <sup>15</sup> Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup> And he was longing to fill his stomach with the carob pods which the swine were eating, and no one gave him anything.

<sup>17</sup> "But having come to himself, he said, 'How many of my father's hired servants have an abundance of bread, and I am perishing with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you, <sup>19</sup> and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

<sup>20</sup> "And he arose and went to his father. But when he was still far off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before you, and am no longer worthy to be called your son.'

<sup>22</sup> "But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on his feet. <sup>23</sup> And bring the fatted calf here and slaughter it, and let us eat and be merry; <sup>24</sup> for this my son was dead and came to life, and he was lost and was found.' And they began to be merry.

<sup>25</sup> "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And having summoned one of the servants, he was inquiring what these things might be. <sup>27</sup> And he said to him, 'Your brother has come,

and because he has received him back in good health, your father has killed the fattened calf.'

<sup>28</sup> "But he was angry and would not go in. Therefore his father came out and began to plead with him. <sup>29</sup> So he answered and said to his father, 'Lo, so many years I have been serving you and I never transgressed your commandment; and yet you never gave me a young goat, that I might make merry with my friends. <sup>30</sup> But when this son of yours came, who has devoured your livelihood with prostitutes, you slaughtered the fattened calf for him.'

<sup>31</sup> "And he said to him, 'Son, you are always with me, and all that I have is yours. <sup>32</sup> But it was necessary to be merry and to rejoice, because your brother was dead and is alive again, and was lost and is found.'"

## 16

### *The Parable of the Unjust Steward*

<sup>1</sup> He also said to His disciples: "There was a certain rich man who had a manager, and this *manager* was reported to him as squandering his possessions. <sup>2</sup> And calling him, he said to him, 'What is this I hear about you? Render an account of your management, for you can no longer be manager.'

<sup>3</sup> "Then the manager said within himself, 'What shall I do? For my master is taking the management away from me. I cannot dig; I am ashamed to beg. <sup>4</sup> I know what I will do, so that whenever I am removed from the management, they will receive me into their houses.'

<sup>5</sup> "And having summoned each one of his master's debtors to him, he said to the first, 'How much do you owe my master?' <sup>6</sup> And he said, 'A hundred baths of olive oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' <sup>7</sup> Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' <sup>8</sup> So the master praised the unrighteous manager because he had dealt shrewdly. For the sons of this age are shrewder in their own generation than the sons of light.

<sup>9</sup> "And I say to you, make friends for yourselves by the mammon of unrighteousness, so that whenever you fail, they may receive you into the eternal dwellings. <sup>10</sup> He that is faithful in what is least is faithful also in much; and he that is unjust in what is least is also unjust in much. <sup>11</sup> Therefore if you were not faithful with the unrighteous mammon, who will entrust to you what is genuine? <sup>12</sup> And if you were not faithful in what belongs to another, who will give to you what is yours?"

<sup>13</sup> "No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to the one and despise the other. You cannot serve God and mammon."

### *More Warnings about the Pharisees*

<sup>14</sup> Now the Pharisees, who were lovers of money, were hearing all these things, and they were mocking Him. <sup>15</sup> And He said to them, "You are those who justify yourselves before men, but God knows your hearts. Because that which is exalted among men is an abomination before God.

<sup>16</sup> "The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone enters forcibly into it. <sup>17</sup> And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

<sup>18</sup> "Everyone who divorces his wife and marries another commits adultery; and everyone who marries a woman who is divorced from her husband commits adultery.

### *The Rich Man and Lazarus*

<sup>19</sup> "Now there was a certain rich man who was clothed in purple and fine linen, enjoying himself splendidly every day. <sup>20</sup> But there was a certain beggar named Lazarus, covered with sores, who had been placed at his gate, <sup>21</sup> and longing to be fed with the crumbs which fell from the rich man's table. And even the dogs came and would lick his sores. <sup>22</sup> And it came to pass that the beggar died, and he was carried away by the angels to Abraham's bosom. The rich man also died and was buried. <sup>23</sup> And being in torments in Hades, he lifted up his eyes and saw Abraham from afar, and Lazarus in his bosom.

<sup>24</sup> "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool my tongue; for I am suffering in this flame.' <sup>25</sup> But Abraham said, 'Son, remember that in your lifetime you received

your good things, and likewise Lazarus bad things, but now here he is comforted and you are suffering. <sup>26</sup> And besides all this, between us and you a great gulf has been fixed, so that those who desire to cross *over* from here to you are not able, nor may those from there cross over to us.'

<sup>27</sup> "Then he said, 'Therefore I beseech you, father, that you would send him to my father's house, <sup>28</sup> for I have five brothers, so that he may testify to them, lest they also come to this place of torment.' <sup>29</sup> Abraham said to him, 'They have Moses and the prophets; let them hear them.' <sup>30</sup> And he said, 'No, father Abraham; but if someone from the dead should go to them, they will repent.' <sup>31</sup> But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded should one rise from the dead.'"

## 17

### *Jesus Warns of Offenses*

<sup>1</sup> Then He said to the disciples, "It is impossible for offenses not to come, but woe to *the one* through whom they do come! <sup>2</sup> It would be better for him if a millstone were around his neck, and he be cast into the sea, than that he should offend one of these little ones. <sup>3</sup> Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. <sup>4</sup> And if he sins against you seven times in a day, and seven times in a day he returns, saying, 'I repent,' you shall forgive him."

### *Jesus on Faith and Duty*

<sup>5</sup> And the apostles said to the Lord, "Increase our faith."

<sup>6</sup> So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it would obey you. <sup>7</sup> And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come and recline to eat'? <sup>8</sup> But will he not say to him, 'Prepare something for me to eat, and gird yourself and serve me until I eat and drink, and afterward you will eat and drink'? <sup>9</sup> Does he thank that servant because he did the things that were commanded? I think not. <sup>10</sup> So likewise you, whenever you do all the things having been commanded to you, say, 'We are unprofitable servants. We have done what we ought to do.'"

### *Ten Lepers Cleansed*

<sup>11</sup> And it happened while He was traveling to Jerusalem that He passed through the midst of Samaria and Galilee. <sup>12</sup> Then as He entered a certain village, there met Him ten men who were lepers, who stood at a distance. <sup>13</sup> And they lifted *their* voice and said, "Jesus, Master, have mercy on us!"

<sup>14</sup> And seeing *them*, He said to them, "Go, show yourselves to the priests." And so it was that as they went away, they were cleansed.

<sup>15</sup> And one of them, seeing that he was healed, turned back, glorifying God with a loud voice, <sup>16</sup> and fell down on his face at His feet, thanking Him. And he was a Samaritan.

<sup>17</sup> So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine? <sup>18</sup> Were not any found returning to give glory to God except this foreigner?" <sup>19</sup> And He said to him, "Arise, go *your way*. Your faith has made you well."

### *The Coming of the Kingdom*

<sup>20</sup> Now when He was asked by the Pharisees when the kingdom of God was coming, He answered them and said, "The kingdom of God does not come with observation; <sup>21</sup> neither will they say, 'Look here!' or 'Look, there it is!' For behold, the kingdom of God is among you."

<sup>22</sup> Then He said to the disciples, "Days will come when you will desire to see one of the days of the Son of Man, and you shall not see it. <sup>23</sup> And they will say to you, 'Look here!' or 'Look there!' Do not go forth, nor follow *them*. <sup>24</sup> For just as the lightning which flashes out of the *one part* under heaven shines to the *other part* under heaven, so *also* the Son of Man will be in His day. <sup>25</sup> But first He must suffer many things and be rejected by this generation. <sup>26</sup> And just as it happened in the days of Noah, so it will be also in the days of the Son of Man. <sup>27</sup> They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed *them* all. <sup>28</sup> Likewise also as it happened in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; <sup>29</sup> but on the day that Lot went out from Sodom, it rained

fire and brimstone from heaven and destroyed *them* all. <sup>30</sup> In the same way it shall be in the day when the Son of Man is revealed.

<sup>31</sup> "In that day, *he* who shall be on the housetop, and his goods in the house, let him not come down to take them away. And likewise he who is in the field, let him not turn back for the things *left* behind. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it. <sup>34</sup> I say to you, in that night two shall be on one bed: one shall be taken, and the other shall be left. <sup>35</sup> Two shall be grinding together: one shall be taken, and the other shall be left."

<sup>37</sup> And they answered and said to Him, "Where, Lord?"

So He said to them, "Wherever the body is, there the eagles will be gathered together."

## 18

### *The Parable of the Persistent Widow*

<sup>1</sup> Then He spoke a parable to them, that one must always pray and not lose heart, <sup>2</sup> saying: "A certain judge was in a certain city, who did not fear God nor have regard for men. <sup>3</sup> Now there was a widow in that city; and she kept coming to him, saying, 'Give justice to me against my adversary.' <sup>4</sup> And he did not want to for a time; but afterward he said within himself, 'although I do not fear God, nor have regard for man, <sup>5</sup> yet because this widow bothers me I will give justice to her, lest she wear me out by forever coming to me.'"

<sup>6</sup> Then the Lord said, "Hear what the unjust judge said. <sup>7</sup> And God, shall He not execute justice for His own elect, who cry out day and night to Him, and yet He is patient with them? <sup>8</sup> I tell you that He will execute justice for them speedily. Nevertheless, when the Son of Man comes, will He find faith on the earth?"

### *The Parable of the Pharisee and the Tax Collector*

<sup>9</sup> Also He spoke this parable to some who trusted in themselves that they were righteous, and despised the others: <sup>10</sup> "Two men went up to the temple to pray, the one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—swindlers, unjust, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week, I tithe *on* all things, as many as I acquire.' <sup>13</sup> And the tax collector, standing far away, would not so much as lift his eyes towards heaven, but beat on his chest, saying, 'God, be merciful to me a sinner!' <sup>14</sup> I say to you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

### *Jesus Blesses Little Children*

<sup>15</sup> And they were bringing infants to Him, that He might touch them; but when the disciples saw it, they rebuked them. <sup>16</sup> But Jesus, summoning them, said, "Allow the little children to come to Me, and do not forbid them; for of such is the kingdom of God. <sup>17</sup> Assuredly I say to you, whoever does not receive the kingdom of God as a little child will by no means enter into it."

### *The Rich Young Ruler*

<sup>18</sup> Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

<sup>19</sup> So Jesus said to him, "Why do you call Me good? No one is good except One, that is, God. <sup>20</sup> You know the commandments: 'DO NOT COMMIT ADULTERY,' 'DO NOT MURDER,' 'DO NOT STEAL,' 'DO NOT BEAR FALSE WITNESS,' 'HONOR YOUR FATHER AND YOUR MOTHER.'"

<sup>21</sup> And he said, "All these I have kept from my youth."

<sup>22</sup> So when Jesus heard these things, He said to him, "Still one thing you lack: sell all that you have and give to the poor, and you shall have treasure in heaven; and come, follow Me."

<sup>23</sup> But when he heard this, he became very sad, for he was extremely rich.

### *The Snare of Riches*

<sup>24</sup> And when Jesus saw that he became very sad, He said, "How hard it is for those who have riches to enter the kingdom of God! <sup>25</sup> For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

<sup>26</sup> And those who heard it said, "Who then is able to be saved?"

<sup>27</sup> But He said, "These things which are impossible with men are possible with God."

<sup>28</sup> Then Peter said, "See, we have left all and followed You."

<sup>29</sup> So He said to them, "Assuredly I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, <sup>30</sup> who shall not receive many times more in this present time, and in the age to come eternal life."

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

<sup>31</sup> Then taking the twelve aside, He said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. <sup>32</sup> For He will be betrayed to the Gentiles, and will be mocked and insulted and spit upon, <sup>33</sup> and having scourged *Him*, they will kill Him. And on the third day He will rise again."

<sup>34</sup> But they understood none of these things; this saying was hidden from them, and they did not know what was being said.

### *Jesus Heals a Blind Man*

<sup>35</sup> Now it came to pass, as He was coming near Jericho, that a certain blind man sat alongside the road begging. <sup>36</sup> And hearing a crowd traveling through *the city*, he asked what this was. <sup>37</sup> And they reported to him that Jesus the Nazarene was passing by. <sup>38</sup> And he shouted, saying, "Jesus, Son of David, have mercy on me!"

<sup>39</sup> Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have pity on me!"

<sup>40</sup> And having stopped, Jesus commanded him to be brought to Him. And when he drew near, He asked him, <sup>41</sup> saying, "What do you desire *that* I should do for you?"

And he said, "Lord, that I may receive *my* sight."

<sup>42</sup> Then Jesus said to him, "Receive *your* sight; your faith has made you well." <sup>43</sup> And immediately he received *his* sight, and was following Him, glorifying God. And all the people, when they saw *this*, gave praise to God.

## 19

### *Jesus Comes to Zacchaeus' House*

<sup>1</sup> And having entered, He passed through Jericho. <sup>2</sup> And behold, there *was* a man named Zacchaeus, and he was a chief tax collector, and he was rich. <sup>3</sup> And he was trying to see who Jesus was, but could not because of the crowd, for he was of short stature. <sup>4</sup> And running up ahead in front, he went up into a sycamore tree so that he might see Him, because He was about to pass by that way. <sup>5</sup> And when He came upon that place, Jesus looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay in your house." <sup>6</sup> So he hurried and came down, and received Him, rejoicing. <sup>7</sup> But when they saw it, they all were complaining, saying, "He has gone to be a guest with a sinner."

<sup>8</sup> Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my possessions to the poor; and if I have extorted anything from anyone, I restore fourfold."

<sup>9</sup> And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; <sup>10</sup> for the Son of Man has come to seek and to save that which was lost."

### *The Parable of the Minas*

<sup>11</sup> Now as they heard these things, He told another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately. <sup>12</sup> Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. <sup>13</sup> And having called ten of his servants, he gave them ten minas, and said to them, 'Do business till I come.' <sup>14</sup> But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

<sup>15</sup> "And so it was that when he returned, having received the kingdom, that he commanded those servants to whom he had given the money, to be called to him, so that he might know who gained what by trading. <sup>16</sup> Then came the first, saying, 'Master, your mina has earned ten minas.' <sup>17</sup> And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' <sup>18</sup> And the second came, saying, 'Master, your mina made five minas.' <sup>19</sup> Likewise he said to him, 'You also be over five cities.'

<sup>20</sup> "Then another came, saying, 'Master, behold your mina, which I had laid away in a handkerchief. <sup>21</sup> For I feared you, because you are a harsh man. You take up what you did not deposit, and reap what you did not sow.' <sup>22</sup> And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was a harsh man, taking

up what I did not deposit, and reaping what I did not sow. <sup>23</sup> Why then did you not give my money to a bank, and when I came, I would have collected it with interest?"

<sup>24</sup> "And he said to those standing by, 'Take the mina away from him, and give it to him who has ten minas.' <sup>25</sup> But they said to him, 'Master, he has ten minas.' <sup>26</sup> 'For I say to you that to everyone who has, *more* shall be given; and from him who does not have, even what he has shall be taken away from him. <sup>27</sup> Nevertheless bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.'"

### *The Triumphal Entry*

<sup>28</sup> And having said these things, He went on ahead, going up to Jerusalem. <sup>29</sup> And it came to pass, as He drew near to Bethphage and Bethany, to the mountain which is called Olivet, that He sent two of His disciples, <sup>30</sup> saying, "Go into the village opposite you, in which when you enter you will find a colt tied up, on which no one of men has ever sat. Loose him and bring *him here*. <sup>31</sup> And if anyone asks you, 'Why are you loosing *him*?' thus you shall say to him, 'Because the Lord has need of him.'"

<sup>32</sup> So those who were sent departed and found it just as He told them. <sup>33</sup> But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"

<sup>34</sup> And they said, "The Lord has need of him." <sup>35</sup> Then they brought him to Jesus. And when they threw their own clothes on the colt, they set Jesus on him. <sup>36</sup> And as He went, they were spreading their clothes under *Him* on the road.

<sup>37</sup> And as He was approaching the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they had seen, <sup>38</sup> saying:

"BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD!  
Peace in heaven and glory in the highest!"

<sup>39</sup> And some of the Pharisees said to Him from the crowd, "Teacher, rebuke Your disciples."

<sup>40</sup> But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

### *Jesus Weeps over Jerusalem*

<sup>41</sup> And as He drew near, seeing the city, He wept over it, <sup>42</sup> saying, "If you had known, even you, especially in this your day, the things pertaining to your peace! But now they have been hidden from your eyes. <sup>43</sup> For *the* days will come upon you when your enemies will build an embankment around you, surround you and hem you in from every side, <sup>44</sup> and they will level you to the ground, and your children with you; and they will not leave in you one stone upon another, because you did not know the season of your visitation."

### *Jesus Cleanses the Temple*

<sup>45</sup> And when He entered into the temple, He began to drive out those buying and selling in it, <sup>46</sup> saying to them, "It is written, 'MY HOUSE IS A HOUSE OF PRAYER,' but you have made it a 'DEN OF THIEVES.'"

<sup>47</sup> And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people were seeking to destroy Him, <sup>48</sup> and were unable to do anything; for all the people were very attentive to hear Him.

## 20

### *Jesus' Authority Questioned*

<sup>1</sup> Now it came to pass on one of those days, as He taught the people in the temple and preached the gospel, that the priests and the scribes, together with the elders, confronted Him, <sup>2</sup> and they spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"

<sup>3</sup> But He answered and said to them, "I also will ask you one thing, and so tell Me: <sup>4</sup> The baptism of John—was it from heaven or from men?"

<sup>5</sup> And they debated among themselves, saying, "If we say, 'From heaven,' He will say, 'Why *then* did you not believe him?' <sup>6</sup> But if we say, 'From men,' all the people will stone us, for they are convinced *that* John was a prophet." <sup>7</sup> So they answered that they did not know where it was from.

<sup>8</sup> And Jesus said to them, "Neither will I tell you by what authority I do these things."



### *The Parable of the Wicked Tenants*

<sup>9</sup> Then He began to tell the people this parable: "A man planted a vineyard, leased it to farmers, and went on a journey for a long time. <sup>10</sup> Now at vintage-time he sent a servant to the farmers, that they might give him some of the fruit of the vineyard. But the farmers flogged him and sent him away empty-handed. <sup>11</sup> And again he sent another servant; and they flogged him also, treated him shamefully, and sent him away empty-handed. <sup>12</sup> And again he sent a third; and they wounded him also and threw him out.

<sup>13</sup> "Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Perhaps when they see him they will respect him.' <sup>14</sup> But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, so that the inheritance may be ours.' <sup>15</sup> And casting him out of the vineyard, they killed him. What then will the owner of the vineyard do to them? <sup>16</sup> He will come and destroy those farmers and give the vineyard to others."

And when they heard it they said, "May it never be!"

<sup>17</sup> Then He looked at them and said, "What then is this which is written:

"THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CHIEF CORNERSTONE?"

<sup>18</sup> Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will grind him to powder."

<sup>19</sup> And the chief priests and the scribes sought to lay hands on Him that very hour, but they were afraid—for they knew that He had spoken this parable against them.

### *The Question of Paying Taxes*

<sup>20</sup> And having watched Him closely, they sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the rule and the authority of the governor.

<sup>21</sup> Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show favoritism, but teach the way of God in truth: <sup>22</sup> Is it lawful for us to pay taxes to Caesar or not?"

<sup>23</sup> But perceiving their craftiness, He said to them, "Why do you test Me? <sup>24</sup> Show Me a denarius. Whose image and inscription does it have?"

They answered and said, "Caesar's."

<sup>25</sup> And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

<sup>26</sup> But they could not catch Him in His words in front of the people. And marveling at His answer, they kept silent.

### *The Question About the Resurrection*

<sup>27</sup> Then some of the Sadducees, those who deny that there is a resurrection, coming to Him and asked Him, <sup>28</sup> saying: "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and this man dies childless, that his brother should take his wife and raise up offspring for his brother. <sup>29</sup> Now there were seven brothers. And the first, having taken a wife, died childless. <sup>30</sup> And the second took her as wife, and this man died childless. <sup>31</sup> Then the third took her, and in like manner the seven also; and they left no children, and they died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore, in the resurrection, whose wife will she be? For all seven had her as wife."

<sup>34</sup> And Jesus answered and said to them, "The sons of this age marry and are given in marriage. <sup>35</sup> But those who have been counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; <sup>36</sup> nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. <sup>37</sup> Now even Moses revealed that the dead are raised, in the *burning bush passage*, when he called the Lord 'THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.' <sup>38</sup> For He is not the God of the dead but of the living, for all are alive to Him."

<sup>39</sup> Then some of the scribes answered and said, "Teacher, You have spoken well." <sup>40</sup> But after that they dared not question Him anymore.

### *The Question About the Son of David*

<sup>41</sup> And He said to them, "How is it that they say the Christ is the Son of David? <sup>42</sup> Even David himself said in the Book of Psalms,

"THE LORD SAID TO MY LORD,  
 "SIT AT MY RIGHT HAND,  
 43 TILL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.""

44 Therefore David calls Him 'Lord'; how is He then his Son?"

#### *Beware of the Scribes*

45 And as all the people listened, He said to His disciples, 46 "Beware of the scribes, who desire to walk about in long robes, and love greetings in the market places, and the first seats in the synagogues, and the places of honor at dinners, 47 who devour widows' houses, and for a show make long prayers. These will receive greater condemnation."

## 21

#### *The Widow's Two Mites*

1 And looking up, He saw the rich putting their gifts into the treasury, 2 and He saw also a certain poor widow putting in two mites. 3 And He said, "Truly I say to you that this poor widow has put in more than all. 4 For all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood which she had."

#### *Jesus Predicts the Destruction of the Temple*

5 Then, as some spoke about the temple, how it was adorned with beautiful stones and donations, He said, 6 "These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down."

#### *The Signs of the Times and the End of the Age*

7 So they asked Him, saying, "Teacher, when will these things be? And what will be the sign when these things are about to happen?"

8 And He said: "Take heed that no one deceive you. For many will come in My name, saying, 'I AM,' and, 'The time has drawn near.' Therefore do not go after them. 9 But whenever you hear of wars and insurrections, do not be terrified; for these things must happen first, but the end will not come immediately."

10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom. 11 And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful events and great signs from heaven. 12 But before all these things, they will lay their hands on you and they will persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers on account of My name. 13 But it shall turn out for you for a testimony. 14 Put it then in your hearts not to practice beforehand giving your defense; 15 for I will give you a mouth and wisdom which all your adversaries will not be able to contradict, nor to withstand. 16 You will be betrayed even by parents and relatives, friends and brothers; and they will put some of you to death. 17 And you will be hated by all people for My name's sake. 18 But not a hair of your head shall by any means perish. 19 By your patient endurance you shall possess your souls."

#### *The Destruction of Jerusalem*

20 "But when you see Jerusalem surrounded by armies, then know that its desolation has drawn near. 21 Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the fields enter into her. 22 For these are the days of vengeance, to fulfill all that has been written. 23 But woe to those who are pregnant and to those who are nursing a baby in those days! For there will be great distress in the land and wrath among this people. 24 And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."

#### *The Coming of the Son of Man*

25 "And there shall be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, as the sea and the waves roar, 26 men's hearts failing them from fear and the expectation of those things which are coming upon the earth, for the powers of heaven shall be shaken. 27 Then they will see the Son of Man coming in a cloud with power and great glory. 28 Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

#### *The Parable of the Fig Tree*

<sup>29</sup> Then He spoke to them a parable: "Look at the fig tree, and all the trees. <sup>30</sup> When they are already budding, you see and know for yourselves that summer is now near. <sup>31</sup> So you also, when you see these things coming to pass, know that the kingdom of God is near. <sup>32</sup> Assuredly I say to you, this generation shall by no means pass away till all things are fulfilled. <sup>33</sup> Heaven and earth shall pass away, but My words shall by no means pass away.

### *Be Ready!*

<sup>34</sup> "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and worries of life, and that Day come upon you unexpectedly. <sup>35</sup> For it will come as a snare on all those who live on the face of the whole earth. <sup>36</sup> Watch therefore, praying always that you may be counted worthy to escape everything that is about to happen, and to stand before the Son of Man."

<sup>37</sup> And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. <sup>38</sup> Then early in the morning all the people came to Him in the temple to hear Him.

## 22

### *The Plot to Kill Jesus*

<sup>1</sup> Now the Feast of Unleavened Bread drew near, which is called Passover. <sup>2</sup> And the chief priests and the scribes were seeking how they might kill Him, for they feared the people.

<sup>3</sup> Then Satan entered into Judas, surnamed Iscariot, who was numbered among the twelve. <sup>4</sup> And he went off and spoke with the chief priests and captains *about* how he might betray Him to them. <sup>5</sup> And they were glad, and agreed to give him money. <sup>6</sup> And he promised, and was seeking an opportunity to betray Him to them in the absence of the crowd.

### *Preparations for the Passover*

<sup>7</sup> Then came the Day of Unleavened Bread, when the Passover *lamb* had to be sacrificed. <sup>8</sup> And He sent Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

<sup>9</sup> So they said to Him, "Where do You desire *that* we shall prepare it?"

<sup>10</sup> And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house where he goes in. <sup>11</sup> Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"' <sup>12</sup> And that *man* will show you a large, furnished upper room; there prepare it."

<sup>13</sup> So they went and found it just as He had said to them, and they prepared the Passover.

### *The Institution of the Lord's Supper*

<sup>14</sup> When the hour had come, He reclined *to eat*, and the twelve apostles with Him. <sup>15</sup> Then He said to them, "I have fervently desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, that no longer will I eat of it until it is fulfilled in the kingdom of God."

<sup>17</sup> Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; <sup>18</sup> for I say to you, that I will by no means drink of the fruit of the vine until the kingdom of God comes."

<sup>19</sup> And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

<sup>20</sup> Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. <sup>21</sup> Nevertheless behold, the hand of him that betrays Me is with Me on the table. <sup>22</sup> And indeed the Son of Man goes according to what is determined, but woe to that man by whom He is betrayed!"

<sup>23</sup> Then they began to discuss with one another, which of them might be the *one* who was about to do this.

### *The Disciples Argue About Greatness*

<sup>24</sup> And there arose also a dispute among them, *as to* which one of them was the greatest. <sup>25</sup> But He said to them, "The kings of the Gentiles lord it over them, and those who exercise authority over them are called 'benefactors.' <sup>26</sup> But *it* is not this way with you; let the greatest among you, let him be as the youngest, and he who leads as he who

serves. <sup>27</sup> For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.

<sup>28</sup> "Now you are those who have remained with Me in My trials. <sup>29</sup> And I bestow upon you a kingdom, just as My Father bestowed one upon Me, <sup>30</sup> so that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel."

*Jesus Predicts Peter's Denial*

<sup>31</sup> And the Lord said, "Simon, Simon! Behold, Satan has asked for you, that he may sift you as wheat. <sup>32</sup> But I have prayed for you, that your faith should not fail; and when you have turned back, strengthen your brothers."

<sup>33</sup> But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

<sup>34</sup> Then He said, "I say to you, Peter, the rooster will by no means crow this day before you will deny three times that you know Me."

<sup>35</sup> And He said to them, "When I sent you without a money bag, and a knapsack, and sandals, did you lack anything?"

And they said, "Nothing."

<sup>36</sup> Then He said to them, "But now, he who has a money bag, let him take it, and likewise also a knapsack; and he who has no sword shall sell his garment and buy one."

<sup>37</sup> For I say to you that this which has been written must still be accomplished in Me—the saying, 'AND HE WAS NUMBERED WITH THE TRANSGRESSORS.' For the things concerning Me have a fulfillment."

<sup>38</sup> So they said, "Lord, look, here are two swords."

And He said to them, "It is enough."

*Jesus Prays in Gethsemane*

<sup>39</sup> And going out, He went to the Mount of Olives, according to His custom, and His disciples also followed Him. <sup>40</sup> And having come to the place, He said to them, "Pray that you may not enter into temptation."

<sup>41</sup> And He was withdrawn from them about a stone's throw, and He knelt down and prayed, <sup>42</sup> saying, "Father, if You will, remove this cup from Me—nevertheless not My will, but Yours, be done." <sup>43</sup> Then an angel appeared to Him from heaven, strengthening Him. <sup>44</sup> And being in agony, He prayed more fervently. Then His sweat became like great drops of blood falling down onto the ground.

<sup>45</sup> And rising up from prayer, coming to the disciples, He found them sleeping from sorrow. <sup>46</sup> Then He said to them, "Why do you sleep? Rise up and pray, lest you enter into temptation."

*Betrayal and Arrest at Gethsemane*

<sup>47</sup> And while He was still speaking, behold, a crowd came; and he who was called Judas, one of the twelve, was going before them and drew near to Jesus to kiss Him.

<sup>48</sup> But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

<sup>49</sup> And those around Him, seeing what was about to happen, they said to Him, "Lord, shall we strike with the sword?" <sup>50</sup> And a certain one of them struck the servant of the high priest and cut off his right ear.

<sup>51</sup> But Jesus answered and said, "Stop right there." And touching his ear, He healed him.

<sup>52</sup> Then Jesus said to the chief priests, the captains of the temple, and the elders who had come to Him, "Have you come out, as against a bandit, with swords and clubs?"

<sup>53</sup> When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness."

*Peter Denies Jesus, Weeps Bitterly*

<sup>54</sup> And having arrested Him, they led Him and brought Him into the house of the high priest. And Peter was following from a distance. <sup>55</sup> Now when they had lit a fire in the midst of the courtyard and sat down together, Peter sat in their midst. <sup>56</sup> And a certain servant girl, seeing him sitting at the fire and gazing at him, said, "This man was also with Him."

<sup>57</sup> But he denied Him, saying, "Woman, I do not know Him."

<sup>58</sup> And after a little while another person saw him and said, "You also are one of them." But Peter said, "Man, I am not!"

<sup>59</sup> Then after about one hour had passed, another was firmly insisting, saying, "Surely this fellow also was with Him, for he is a Galilean."

<sup>60</sup> But Peter said, "Man, I do not know what you are saying!"

And immediately, while he was still speaking, a rooster crowed. <sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before a rooster crows, you will deny Me three times." <sup>62</sup> And going outside, Peter wept bitterly.

#### *Jesus Mocked and Beaten*

<sup>63</sup> Now the men who were holding Jesus were mocking Him and beating Him. <sup>64</sup> And having blindfolded Him, they were striking His face and asking Him, saying, "Prophesy! Who is the one who struck You?" <sup>65</sup> And many other things they blasphemously spoke against Him.

#### *Jesus and the Sanhedrin*

<sup>66</sup> And when it became day, the council of the elders of the people, the chief priests and scribes, came together and led Him into their council, saying, <sup>67</sup> "If You are the Messiah, tell us."

But He said to them, "If I tell you, you will by no means believe. <sup>68</sup> But if I also question you, you will by no means answer Me or release Me. <sup>69</sup> Hereafter the Son of Man will sit on the right hand of the power of God."

<sup>70</sup> Then they all said, "Are You then the Son of God?"

So He said to them, "You *rightly* say that I am."

<sup>71</sup> And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth!"

## 23

#### *Jesus Handed Over to Pontius Pilate*

<sup>1</sup> Then the whole multitude of them arose and led Him to Pilate. <sup>2</sup> And they began to accuse Him, saying, "We found this *Man* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."

<sup>3</sup> Then Pilate questioned Him, saying, "Are You the King of the Jews?"

He answered him and said, "You are saying *what is so*."

<sup>4</sup> But Pilate said to the chief priests and the crowds, "I find no guilt in this Man."

<sup>5</sup> But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to here."

#### *Jesus and Herod*

<sup>6</sup> When Pilate heard of Galilee, he asked if the Man were a Galilean. <sup>7</sup> And when he found out that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem in those days. <sup>8</sup> Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he was hoping to see some miracle done by Him. <sup>9</sup> Then he questioned Him with many words, but He answered him nothing. <sup>10</sup> And the chief priests and scribes stood, vehemently accusing Him. <sup>11</sup> Then Herod, with his men of war, having treated Him with contempt, and having mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. <sup>12</sup> That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

#### *Jesus or Barabbas?*

<sup>13</sup> And Pilate, having called together the chief priests, the rulers, and the people, <sup>14</sup> said to them, "You have brought this Man to me, on the charge of misleading the people. And indeed, when I examined Him in your presence, I found no guilt in this Man in the matters which you bring as charges against Him; <sup>15</sup> and neither *did* Herod, for I sent you back to him; and indeed nothing worthy of death has been done by Him. <sup>16</sup> Therefore when I have flogged Him, I will release Him." <sup>17</sup> (For it was necessary for him to release one to them at the feast.)

<sup>18</sup> But they all cried out together, saying, "Away with this *Man*, and release to us Barabbas"— <sup>19</sup> who because of a certain insurrection having occurred in the city had been thrown into prison, and for murder.

<sup>20</sup> Pilate, therefore, wishing to release Jesus, again called out to them. <sup>21</sup> But they cried out, saying, "Crucify, crucify Him!"

<sup>22</sup> Then he said to them the third time, "Why, what evil has He done? I have found no guilt deserving death in Him. Therefore when I have flogged Him, I will release Him."

<sup>23</sup> But they were insistent, demanding with loud voices that He be crucified. And their voices and *those* of the chief priests prevailed. <sup>24</sup> So Pilate decided *that* their request should be carried out. <sup>25</sup> And he released whom they were requesting, who because of

insurrection and murder had been thrown into prison; but he delivered Jesus to their will.

### *Jesus Crucified*

<sup>26</sup> And as they led Him away, they laid hold of a certain man, Simon a Cyrenian, as he was coming from the country, and on him they laid the cross, that he might carry it behind Jesus.

<sup>27</sup> And a great multitude of the people followed Him, and women who also were mourning and lamenting Him. <sup>28</sup> But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. <sup>29</sup> For behold, the days are coming in which they will say, 'Blessed are the barren, and the wombs which did not give birth, and breasts which did not nurse!' <sup>30</sup> Then they will begin 'to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'" <sup>31</sup> For if they do these things in the green tree, what will happen in the dry?"

<sup>32</sup> And they also were leading two others with Him, evildoers, to be put to death. <sup>33</sup> And when they came to the place which is called Calvary, there they crucified Him and the evildoers, one on the right, and one on the left. <sup>34</sup> Then Jesus said, "Father, forgive them, for they know not what they do."

And dividing His garments, they cast lots. <sup>35</sup> And the people stood, watching. And the rulers with them also were sneering, saying, "He saved others; let Him save Himself if He is the Christ, the elect of God."

<sup>36</sup> The soldiers also mocked Him, coming and offering Him sour wine, <sup>37</sup> and saying, "If You are the King of the Jews, save Yourself."

<sup>38</sup> And an inscription also was written over Him, in Greek, Latin, and Hebrew letters:

THIS IS THE KING OF THE JEWS.

<sup>39</sup> Then one of the evildoers who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."

<sup>40</sup> But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? <sup>41</sup> And we indeed justly, for we are receiving the due reward of our deeds; but this Man did nothing wrong." <sup>42</sup> Then he said to Jesus, "Lord, remember me when You come in Your kingdom."

<sup>43</sup> And Jesus said to him, "Assuredly I say to you, today you shall be with Me in Paradise."

### *The Death of Jesus*

<sup>44</sup> Now it was about the sixth hour, and darkness came upon the whole land until the ninth hour. <sup>45</sup> Then the sun was darkened, and the veil of the temple was torn in two. <sup>46</sup> And Jesus, calling out with a loud voice, said, "Father, 'INTO YOUR HANDS I WILL COMMIT MY SPIRIT.'" And after He said these things, He breathed His last.

<sup>47</sup> And when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"

<sup>48</sup> And all the crowds which came together for this spectacle, when they saw what had happened, beat their own chests and returned. <sup>49</sup> But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

### *The Burial of Jesus*

<sup>50</sup> And behold, there was a man named Joseph, a council member, a good and righteous man <sup>51</sup> (this *man* had not agreed to their decision and deed), from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. <sup>52</sup> This man went to Pilate and asked for the body of Jesus. <sup>53</sup> And having taken it down, he wrapped it in a linen cloth, and put it in a tomb cut out of rock, where no one had ever lain before. <sup>54</sup> That day was the Preparation; the Sabbath was drawing near.

<sup>55</sup> And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was placed. <sup>56</sup> Then they returned and prepared spices and perfumes. And they rested on the Sabbath, according to the commandment.

## 24

### *The Resurrection of Jesus*

<sup>1</sup> And on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. <sup>2</sup> But they found the stone having been rolled away from the tomb. <sup>3</sup> And going in they did

not find the body of the Lord Jesus. <sup>4</sup> And it happened, as they were greatly perplexed about this, that behold, two men stood by them in dazzling apparel. <sup>5</sup> Then, as they became afraid and bowed their faces to the ground, they said to them, "Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.'"

<sup>8</sup> And they remembered His words. <sup>9</sup> And returning from the tomb, they reported all these things to the eleven and to all the rest. <sup>10</sup> It was Mary Magdalene, Joanna, Mary *the mother* of James, and the rest with them, who told these things to the apostles. <sup>11</sup> And their words seemed like nonsense before them, and they disbelieved them. <sup>12</sup> But Peter rose up and ran to the tomb; and stooping down, he saw the linen strips lying by themselves; and he departed, marveling to himself at what had happened.

### *The Road to Emmaus*

<sup>13</sup> Now behold, two of them were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem. <sup>14</sup> And they were conversing with one another about all these things which had happened. <sup>15</sup> So it was, as they were conversing and discussing, that Jesus Himself drew near and started to travel with them. <sup>16</sup> But their eyes were restrained, so that they did not recognize Him.

<sup>17</sup> And He said to them, "What *are* these words which you are exchanging with one another as you walk, and you have a gloomy look?"

<sup>18</sup> Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and do not know what has happened in it in these days?"

<sup>19</sup> And He said to them, "What things?"

So they said to Him, "The things concerning Jesus the Nazarene, who proved to be a man *who was* a Prophet mighty in deed and word before God and all the people, <sup>20</sup> and how the chief priests and our rulers handed Him over to be condemned to death, and they crucified Him. <sup>21</sup> But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. <sup>22</sup> Moreover certain women of our group astonished us, after they arrived early at the tomb. <sup>23</sup> And not finding His body, they came saying that they had also seen a vision of angels who said He was alive. <sup>24</sup> And certain of those who were with us went to the tomb, and found it just as the women had said; but Him they did not see."

<sup>25</sup> Then He said to them, "O you foolish, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Ought not the Christ to have suffered these things and to enter into His glory?" <sup>27</sup> And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

### *The Disciples' Eyes Opened*

<sup>28</sup> Then they drew near to the village where they were going, and He made as though He was going farther. <sup>29</sup> But they constrained Him, saying, "Stay with us, for it is toward evening, and the day is far spent." And He went in to stay with them.

<sup>30</sup> Now it came to pass, as He was reclining *to eat* with them, having taken bread, He blessed and broke it, and He gave *it* to them. <sup>31</sup> Then their eyes were opened and they recognized Him; and He vanished from their sight.

<sup>32</sup> And they said to one another, "Was not our heart burning within us while He was speaking to us on the road, and while He was interpreting the Scriptures to us?" <sup>33</sup> So they rose up that very hour and returned to Jerusalem, and they found the eleven and those who were with them gathered together; <sup>34</sup> saying, "The Lord is risen indeed, and has appeared to Simon!" <sup>35</sup> And they described the things that had happened on the road, and how He was known to them in the breaking of bread.

### *Jesus Appears to His Disciples*

<sup>36</sup> Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." <sup>37</sup> But being alarmed and becoming fearful, they thought they saw a spirit. <sup>38</sup> And He said to them, "Why are you troubled? And why do doubts arise in your hearts? <sup>39</sup> Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

<sup>40</sup> When He had said this, He showed them His hands and His feet. <sup>41</sup> But as they still disbelieved for joy, and marveled, He said to them, "Do you have any food here?" <sup>42</sup> So they gave Him a piece of a broiled fish and some honeycomb. <sup>43</sup> And taking it, He ate it in their presence.

### *Jesus' Final Commission*

<sup>44</sup> Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." <sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures.

<sup>46</sup> Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> and that repentance and forgiveness of sins should be preached in His name to all nations, beginning at Jerusalem. <sup>48</sup> And you are witnesses of these things. <sup>49</sup> And behold, I am sending the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

*Jesus Taken up to Heaven*

<sup>50</sup> And He led them out as far as Bethany, and lifting up His hands, He blessed them. <sup>51</sup> And it happened, while He blessed them, that He was parted from them and was carried up into heaven. <sup>52</sup> And after they had worshiped Him, they returned to Jerusalem with great joy, <sup>53</sup> and they were continually in the temple praising and blessing God. Amen.



## The Gospel Of John

### *Jesus the Eternal Word of God*

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through Him, and without Him nothing was made that was made. <sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.

### *John the Baptist*

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This *man* came for a testimony, so that he might testify concerning the Light, so that all through him might believe. <sup>8</sup> He was not that Light, but *was sent* so that he might testify concerning the Light. <sup>9</sup> That was the true Light which lightens every man coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them He gave the authority to become children of God, *even* to those who believe in His name; <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

### *God Takes a Body*

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

<sup>15</sup> John testified concerning Him and has cried out, saying, "This was He of whom I said, 'He who comes after me ranks before me, because He was before me.'"

<sup>16</sup> And out of His fullness we have all received, and grace upon grace. <sup>17</sup> For the law was given through Moses, but grace and truth came through Jesus Christ. <sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has revealed Him.

### *The Witness of John the Baptist*

<sup>19</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem so that they might ask him, "Who are you?"

<sup>20</sup> He confessed, and did not deny, but confessed, "I am not the Messiah."

<sup>21</sup> And they asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

And he answered, "No."

<sup>22</sup> Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

<sup>23</sup> He said: "I am

THE VOICE OF ONE CRYING IN THE WILDERNESS:

"MAKE STRAIGHT THE WAY OF THE LORD,"

as Isaiah the prophet said."

<sup>24</sup> Now those who had been sent were from the Pharisees. <sup>25</sup> And they asked him, saying, "Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?"

<sup>26</sup> John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> He is the *One* who comes after me, who ranks before me, of whom I am not worthy that I should loose the strap of His sandal."

<sup>28</sup> These things happened in Bethany, beyond the Jordan, where John was baptizing.

### *The Lamb of God*

<sup>29</sup> The next day he saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup> This is the *One* about whom I said, 'After me comes a Man who ranks before me, because He was before me.' <sup>31</sup> I did not know Him; but that He should be made manifest to Israel, therefore I came baptizing with water."

<sup>32</sup> And John testified, saying, "I saw the Spirit coming down from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending and abiding on Him, this

is He who baptizes with the Holy Spirit.' <sup>34</sup> And I have seen and have testified that this is the Son of God."

### *The First Disciples*

<sup>35</sup> Again, the next day, John stood with two of his disciples. <sup>36</sup> And looking at Jesus as He was walking, he said, "Behold the Lamb of God!"

<sup>37</sup> The two disciples heard him speaking, and they followed Jesus. <sup>38</sup> Then Jesus turned and observed them following, and said to them, "What are you seeking?"

They said to Him, "Rabbi" (which is translated, Teacher), "where are You staying?"

<sup>39</sup> He said to them, "Come and see." They came and saw where He was staying, and they stayed with Him that day. It was about the tenth hour.

<sup>40</sup> One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). <sup>42</sup> And he led him to Jesus.

Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which means Peter).

### *Philip and Nathanael*

<sup>43</sup> On the next day He wanted to go to Galilee, and He found Philip and said to him, "Follow Me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, "We have found the *One* about whom Moses wrote in the Law and the Prophets—Jesus of Nazareth, the son of Joseph."

<sup>46</sup> And Nathanael said to him, "Can anything good come out of Nazareth?"

Philip said to him, "Come and see."

<sup>47</sup> Jesus saw Nathanael coming toward Him, and said about him, "Behold, an Israelite indeed, in whom is no guile!"

<sup>48</sup> Nathanael said to Him, "From where do You know me?"

Jesus answered and said to him, "Before Philip called you, while you were under the fig tree, I saw you."

<sup>49</sup> Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

<sup>50</sup> Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." <sup>51</sup> And He said to him, "Most assuredly I say to you, from now on you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

## 2

### *Jesus at Cana of Galilee: The First Miracle*

<sup>1</sup> And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> Now both Jesus and His disciples were invited to the wedding. <sup>3</sup> And when the wine had given out, the mother of Jesus said to Him, "They have no wine."

<sup>4</sup> Jesus said to her, "Woman, what have I to do with you? My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Whatever He may say to you, do."

<sup>6</sup> Now there were six stone water jars standing there, according to the purification rites of the Jews, each holding two or three measures. <sup>7</sup> Jesus said to them, "Fill the water jars with water." And they filled them up to the top. <sup>8</sup> And He said to them, "Draw some out now, and take it to the head steward." And they took it. <sup>9</sup> Now when the head steward tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the head steward called the bridegroom <sup>10</sup> and said to him, "Every man first sets out the good wine, and when they have well drunk, then the inferior. But you have kept the good wine until now!"

<sup>11</sup> This beginning of the signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

<sup>12</sup> After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and there they remained not many days.

### *Jesus Cleanses the Temple*

<sup>13</sup> Now the Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the moneychangers sitting there. <sup>15</sup> And having made a scourge out of cords, He drove them all out of the temple, with the sheep and the oxen, and He poured out the coins of the moneychangers, and He overturned the tables. <sup>16</sup> And He said to those selling the doves, "Take these things away from here! Do not make My Father's house a house of merchandise!"

<sup>17</sup> Then His disciples remembered that it was written, "THE ZEAL FOR YOUR HOUSE WILL CONSUME ME."

<sup>18</sup> Therefore the Jews answered and said to Him, "What sign do You show us, seeing that You do these things?"

<sup>19</sup> Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

<sup>21</sup> But He was speaking about the temple of His body. <sup>22</sup> Therefore, when He was raised up from among the dead, His disciples remembered that He spoke this *thing*, and they believed the Scripture and the word which Jesus had spoken.

### *Jesus at the Passover Feast*

<sup>23</sup> Now when He was in Jerusalem at the Passover Feast, many believed on His name when they saw the signs that He was doing. <sup>24</sup> But Jesus did not trust Himself to them, because He knew all *men*, <sup>25</sup> and had no need that anyone should testify concerning man, for He himself knew what was in man.

## 3

### *Jesus and Nicodemus: The New Birth*

<sup>1</sup> Now there was a man of the Pharisees whose name was Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Him by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."

<sup>3</sup> Jesus answered and said to him, "Most assuredly I say to you, unless one is born again, he cannot see the kingdom of God."

<sup>4</sup> Nicodemus said to Him, "How can a man be born, being old? Can he enter a second time into his mother's womb and be born?"

<sup>5</sup> Jesus answered, "Most assuredly I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not marvel that I said to you, 'You must be born \*again.' <sup>8</sup> The wind blows where it wills, and you hear its sound, but you do not know from where it comes and where it goes. So is everyone who has been born of the Spirit."

<sup>9</sup> Nicodemus answered and said to Him, "How can these things be?"

<sup>10</sup> Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? <sup>11</sup> Most assuredly I say to you, that which We know, We speak, and that which We have seen, We bear witness to, and you do not receive Our witness. <sup>12</sup> If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? <sup>13</sup> And no one has gone up into heaven except He who came down out of heaven, the Son of Man, who is in heaven. <sup>14</sup> And just as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that everyone who believes in Him should not perish but have eternal life. <sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life. <sup>17</sup> For God did not send His Son into the world so that He might condemn the world, but that the world through Him might be saved.

<sup>18</sup> "He who believes in Him is not condemned; but he who does not believe has been condemned already, because he has not believed in the name of the only begotten Son of God. <sup>19</sup> And this is the condemnation, that the light has come into the world, and men loved the darkness more than the light, because their works were evil. <sup>20</sup> For everyone that does evil hates the light and does not come to the light, lest his works be exposed. <sup>21</sup> But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

### *John the Baptist's Further Testimony*

<sup>22</sup> After these things Jesus, along with His disciples, came into the land of Judea, and there He was staying with them and He was baptizing. <sup>23</sup> Now John also was baptizing in Aenon near Salem, because there was much water there. And they came and were baptized. <sup>24</sup> (For John was not yet cast into prison).

\* 3:7 Anothēn, Gk. Can also mean from above. † 3:8 Pneuma, Gk. A play on words. The Greek word for wind and Spirit are identical.

<sup>25</sup> Then there came to be a dispute between John's disciples and a Jew about purification. <sup>26</sup> And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, this *Man* is baptizing, and all *men* are coming to Him!"

<sup>27</sup> John answered and said, "A man can receive nothing unless it has been given to him from heaven. <sup>28</sup> You yourselves bear witness that I said, 'I am not the Messiah,' but, 'I have been sent before Him.' <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. Therefore my joy has been fulfilled. <sup>30</sup> He must increase, but I *must* decrease. <sup>31</sup> He who comes from above is above all; he who is from the earth is earthly and speaks of the earth. He who comes from heaven is above all. <sup>32</sup> And what He has seen and heard, that He testifies; and no one receives His testimony. <sup>33</sup> He who receives His testimony has certified that God is true. <sup>34</sup> For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. <sup>35</sup> The Father loves the Son, and has given all things into His hand. <sup>36</sup> He who believes in the Son has eternal life; and he who does not believe the Son will not see life, but the wrath of God abides on him."

## 4

### *Jesus and the Samaritan Woman*

<sup>1</sup> Therefore, when the Lord knew that the Pharisees had heard that Jesus was making and was baptizing more disciples than John <sup>2</sup> (although Jesus Himself was not baptizing, but His disciples), <sup>3</sup> He left Judea and went away into Galilee. <sup>4</sup> But He needed to pass through Samaria.

<sup>5</sup> Therefore He came to a city of Samaria, which is called Sychar, near the piece of land which Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Therefore Jesus, having become tired from the journey, was sitting beside the well. It was about the sixth hour.

<sup>7</sup> A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." <sup>8</sup> (For His disciples had gone away into the city, that they might buy provisions).

<sup>9</sup> Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews do not associate with Samaritans.

<sup>10</sup> Jesus answered and said to her, "If you had known the gift of God, and who it is that says to you, 'Give Me a drink,' you would have asked Him, and He would have given to you living water."

<sup>11</sup> The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? <sup>12</sup> Are You greater than our father Jacob, who gave us the well, and drank of it himself, as well as his sons and his livestock?"

<sup>13</sup> Jesus answered and said to her, "Whoever drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water which I shall give him will by no means ever thirst again. But the water which I shall give him will become in him a fountain of water springing up into eternal life."

<sup>15</sup> The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come here."

<sup>17</sup> The woman answered and said, "I have no husband."

Jesus said to her, "You have said well, 'I have no husband,' <sup>18</sup> for you have had five husbands, and *the one* whom you now have is not your husband; in this you have said truly."

<sup>19</sup> The woman said to Him, "Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where it is necessary to worship."

<sup>21</sup> Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup> You worship what you do not know; we *Jews* worship what we know, because salvation is of the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup> God is Spirit, and those who worship Him must worship in spirit and truth."

<sup>25</sup> The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will proclaim to us all things."

<sup>26</sup> Jesus said to her, "I am *He*, the *One* speaking to you."

### *The Disciples Return*

<sup>27</sup> And at this point His disciples came, and they marveled that He was speaking with a woman; however no one said, "What do You seek?" or, "Why are You speaking with her?"

<sup>28</sup> The woman then left her water jar, went her way into the city, and said to the men, <sup>29</sup> "Come, see a Man who told me everything I ever did. Could this be the Christ?" <sup>30</sup> They went out of the city and were coming to Him.

<sup>31</sup> But in the meantime the disciples urged Him, saying, "Rabbi, eat."

<sup>32</sup> But He said to them, "I have food to eat of which you do not know."

<sup>33</sup> Therefore the disciples were saying to one another, "Has anyone brought Him *something* to eat?"

<sup>34</sup> Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. <sup>35</sup> Do you not say, 'There are still four months and the harvest comes'? Behold, I say to you, lift up your eyes and see the fields, for they are already white for harvest! <sup>36</sup> And he who reaps receives wages, and gathers fruit unto eternal life, that both he who sows and he who reaps may rejoice together. <sup>37</sup> For in this the saying is true: 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

### *Jesus Christ, Savior of the World*

<sup>39</sup> And many of the Samaritans of that city believed in Him because of the word of the woman testifying, "He told me everything I ever did." <sup>40</sup> So when the Samaritans had come to Him, they were asking Him to stay with them; and He stayed there two days. <sup>41</sup> And many more believed because of His word.

<sup>42</sup> Then they were saying to the woman, "No longer because of your speech do we believe, for we ourselves have heard and know that this is truly the Christ, the Savior of the world."

### *Jesus at Galilee*

<sup>43</sup> Now after the two days He went out from there and went to Galilee. <sup>44</sup> For Jesus Himself testified that a prophet has no honor in his own country. <sup>45</sup> Therefore when He came into Galilee, the Galileans received Him, having seen all the things which He did in Jerusalem at the feast; for they also went to the feast.

<sup>46</sup> Then Jesus came again to Cana of Galilee where He had turned the water into wine. And there was a certain nobleman whose son was sick in Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked Him that He might come down and heal his son, for he was about to die. <sup>48</sup> Then Jesus said to him, "Unless you *people* see signs and wonders, you will by no means believe."

<sup>49</sup> The nobleman said to Him, "Sir, come down before my child dies!"

<sup>50</sup> Jesus said to him, "Go; your son lives." And the man believed the word that Jesus spoke to him, and went away. <sup>51</sup> And already as he was going, his servants met him and reported, saying, "Your child lives!"

<sup>52</sup> Then he inquired from them the hour at which he got better. And they said to him, "Yesterday at the seventh hour the fever left him." <sup>53</sup> Therefore the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.

<sup>54</sup> This was now the second sign that Jesus did, after He had come out of Judea into Galilee.

## 5

### *A Healing at Bethesda*

<sup>1</sup> After these things there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. <sup>3</sup> In these porches were lying a great multitude of those who were sick, blind, lame, paralyzed, waiting for the moving of the water. <sup>4</sup> For an angel from time to time descended into the pool and stirred up the water; therefore the first one having gone in after the stirring up of the water, became well of whatever disease he was suffering from. <sup>5</sup> Now there was a certain man there who had an ailment for thirty-eight years. <sup>6</sup> When Jesus saw this man lying there, and knew that he already had been in that condition a long time, He said to him, "Do you wish to become well?"

<sup>7</sup> The sick man answered Him, "Sir, I do not have a man, so that whenever the water is stirred up, he may put me into the pool; but while I am coming, another steps down before me."

<sup>8</sup> Jesus said to him, "Arise, take up your bed and walk." <sup>9</sup> And immediately the man became well, and took up his bed, and began to walk.

And that day was the Sabbath. <sup>10</sup> Therefore the Jews said to the man who was healed, "It is the Sabbath; it is not lawful for you to carry *your* bed."

<sup>11</sup> He answered them, "He that made me whole, He said to me, 'Take up your bed and walk.'"

<sup>12</sup> Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" <sup>13</sup> But the one who was healed did not know who it was, for Jesus had turned aside, while a crowd was in that place. <sup>14</sup> After these things Jesus found him in the temple, and said to him, "Behold, you have become well. Sin no more, lest something worse happens to you."

<sup>15</sup> The man went away and reported to the Jews that Jesus was the *One* who had made him well.

#### *Responding to Jewish Leaders*

<sup>16</sup> And on account of this the Jews began to persecute Jesus, and were seeking to kill Him, because He was doing these things on the Sabbath. <sup>17</sup> But Jesus answered them, "My Father has been working until now, and I am working."

<sup>18</sup> Because of this the Jews were seeking all the more to kill Him, because not only was He breaking the Sabbath, but also He called God His own Father, making Himself equal with God. <sup>19</sup> Then Jesus answered and said to them, "Most assuredly I say to you, the Son can do nothing of Himself, but what He sees the Father doing; for whatever He does, the Son also does in like manner. <sup>20</sup> For the Father loves the Son, and shows to Him all things which He Himself does; and greater works than these He will show Him, so that you may marvel. <sup>21</sup> For as the Father raises up the dead and gives life, thus also the Son gives life to whom He wills. <sup>22</sup> For the Father judges no one, but He has committed all judgment to the Son, <sup>23</sup> so that all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

#### *The Testimony of the Father to the Son*

<sup>24</sup> "Most assuredly I say to you, he who hears My word and believes in Him who sent Me has eternal life, and shall not come into judgment, but has passed out of death into life. <sup>25</sup> Most assuredly I say to you, that an hour is coming, and now is, when the dead will hear the voice of the Son of God; and those having heard shall live. <sup>26</sup> For just as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> and has given Him authority to execute judgment also, because He is the Son of Man. <sup>28</sup> Do not marvel at this; for an hour is coming in which all those in the tombs will hear His voice <sup>29</sup> and shall come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of damnation. <sup>30</sup> I can of My own self do nothing. Even as I hear, I judge; and My judgment is just, because I do not seek My own will but the will of the Father who sent Me.

#### *The Fourfold Witness*

<sup>31</sup> "If I *alone* testify of Myself, My testimony is not true. <sup>32</sup> There is another who testifies about Me, and I know that the testimony which He testifies concerning Me is true. <sup>33</sup> You have sent to John, and he has testified to the truth. <sup>34</sup> But I do not receive the testimony from man, but these things I say so that you may be saved. <sup>35</sup> He was the burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup> But I have a testimony greater than John's; for the works which the Father gave to Me, that I should complete them, these very works which I do, testify of Me, that the Father has sent Me. <sup>37</sup> And the Father Himself, who sent Me, has testified about Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> But you do not have His word abiding in you, because *Him* whom He sent, Him you do not believe. <sup>39</sup> You search the Scriptures, because you think *that* in them you have eternal life; and these are they which testify about Me. <sup>40</sup> But you are unwilling to come to Me, so that you may have life.

<sup>41</sup> "I do not receive glory from men. <sup>42</sup> But I have known you, that you do not have the love of God in yourselves. <sup>43</sup> I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. <sup>44</sup> How can you believe, who receive glory from one another, and do not seek the glory which is from the only God? <sup>45</sup> Do not think that I will accuse you to the Father; there is one who accuses you—Moses, in whom you have hoped. <sup>46</sup> For if you believed Moses, you would have believed Me; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words?"

## 6

*Jesus Feeds the Five Thousand*

<sup>1</sup> After these things Jesus went over the Sea of Galilee, that is, of Tiberias. <sup>2</sup> And a large crowd was following Him, because they were seeing His signs which He was doing upon those who were sick. <sup>3</sup> And Jesus went up on the mountain, and there He sat down with His disciples.

<sup>4</sup> Now the Passover, the feast of the Jews, was near. <sup>5</sup> Then Jesus lifted up His eyes, and seeing that a large crowd was coming toward Him, He said to Philip, "Where shall we buy bread, that these *people* may eat?" <sup>6</sup> But this He said to test him, for He Himself knew what He was about to do.

<sup>7</sup> Philip answered Him, "Two hundred denarii *worth of* bread is not enough for them, that each of them might receive a little."

<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said to Him, <sup>9</sup> "There is a little boy here who has five barley loaves and two small fish, but what are they for so many?"

<sup>10</sup> Then Jesus said, "Make the people to recline." Now there was much grass in that place. Therefore the men reclined, in number about five thousand. <sup>11</sup> And Jesus took the loaves, and having given thanks He distributed them to the disciples, and the disciples to those who were reclining; and likewise of the fish, as much as they wished. <sup>12</sup> And when they were filled, He said to His disciples, "Gather up the leftover fragments, so that nothing may be lost." <sup>13</sup> Therefore they gathered *them* up, and they filled twelve baskets of fragments from the five barley loaves which were left over by those who had eaten. <sup>14</sup> Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

*Jesus Walks on Water*

<sup>15</sup> Therefore Jesus, knowing that they were about to come and seize Him, that they might make Him king, withdrew to the mountain by Himself.

<sup>16</sup> Now when evening came, His disciples went down to the sea, <sup>17</sup> and having entered into the boat, they were going across the sea to Capernaum. And darkness had already come, and Jesus had not come to them. <sup>18</sup> And the sea was agitated by a great blowing wind. <sup>19</sup> Therefore having rowed about three or four miles, they saw Jesus walking on the sea and drawing near to the boat; and they were frightened. <sup>20</sup> But He said to them, "It is I AM; do not fear." <sup>21</sup> Then they were willing to receive Him into the boat, and immediately the boat arrived at the land to which they were going.

*The Bread from Heaven*

<sup>22</sup> On the next day, when the crowd which had remained on the other side of the sea, having seen that there was no other boat there, except that one in which His disciples had entered, and that Jesus had not entered into the boat with His disciples, but His disciples had gone away alone— <sup>23</sup> however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks— <sup>24</sup> when the crowd therefore saw that Jesus was not there, nor His disciples, they got into boats and came to Capernaum, seeking Jesus. <sup>25</sup> And having found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

<sup>26</sup> Jesus answered them and said, "Most assuredly I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. <sup>27</sup> Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you; for *upon* Him God the Father has set *His* seal."

<sup>28</sup> Then they said to Him, "What should we do, that we may work the works of God?"

<sup>29</sup> Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

<sup>30</sup> Therefore they said to Him, "What sign will You do then, so that we may see it and believe You? What work do You perform? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"

<sup>32</sup> Then Jesus said to them, "Most assuredly I say to you, Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is He who comes down from heaven and gives life to the world."

<sup>34</sup> Then they said to Him, "Lord, give us this bread always."

<sup>35</sup> And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. <sup>36</sup> But I told you that you have both seen Me and you do not believe. <sup>37</sup> All that the Father gives Me will come to Me, and whoever comes to Me I will by no means cast out. <sup>38</sup> For I have come down from

heaven, not that I might do My will, but the will of Him who sent Me. <sup>39</sup> And this is the will of the Father who sent Me, that of all He has given Me, I should lose nothing, but should raise it up at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have eternal life; and I will raise him up at the last day."

#### *Jesus Rejected by His Own*

<sup>41</sup> Therefore the Jews were murmuring about Him, because He said, "I am the bread which came down from heaven." <sup>42</sup> And they were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then does this *Man* say, 'I have come down from heaven'?"

<sup>43</sup> Jesus therefore answered and said to them, "Do not murmur among yourselves. <sup>44</sup> No one can come to Me unless the Father who sent Me should draw him; and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Therefore everyone who hears from the Father, and has learned, comes to Me. <sup>46</sup> Not that anyone has seen the Father, except He who is from God; He has seen the Father. <sup>47</sup> Most assuredly I say to you, he who believes in Me has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread which comes down from heaven, that one may eat of it and not die. <sup>51</sup> I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

<sup>52</sup> Therefore the Jews were contending with one another, saying, "How can this *Man* give us His flesh to eat?"

<sup>53</sup> Then Jesus said to them, "Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. <sup>54</sup> Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day. <sup>55</sup> For My flesh truly is food, and My blood truly is drink. <sup>56</sup> He who eats My flesh and drinks My blood abides in Me, and I in him. <sup>57</sup> Just as the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. <sup>58</sup> This is the bread which came down from heaven, not as your fathers ate the manna, and died. Whoever eats this bread shall live forever."

<sup>59</sup> These things He said in the synagogue as He taught in Capernaum.

#### *Many Disciples Fall Away*

<sup>60</sup> Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can hear it?"

<sup>61</sup> And Jesus, knowing in Himself that His disciples were murmuring about this, He said to them, "Does this offend you? <sup>62</sup> What then if you should see the Son of Man ascending where He was before? <sup>63</sup> It is the Spirit who makes alive; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life. <sup>64</sup> But there are some of you who do not believe." (For Jesus knew from the beginning who were the ones who did not believe, and who was the one who would betray Him). <sup>65</sup> And He said, "Because of this I have said to you that no one can come to Me unless it has been granted to him by My Father."

<sup>66</sup> From this *time* many of His disciples turned back and no longer walked with Him. <sup>67</sup> Then Jesus said to the twelve, "Do you also want to go away?"

<sup>68</sup> But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. <sup>69</sup> Also we have come to believe and know that You are the Christ, the Son of the living God."

<sup>70</sup> Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

<sup>71</sup> Now He was speaking *about* Judas Iscariot, *the son* of Simon, for he was intending to betray Him, though he was one of the twelve.

## 7

#### *Jesus' Brothers Disbelieve*

<sup>1</sup> And after these things Jesus was walking in Galilee; for He did not wish to walk in Judea, because the Jews were seeking to kill Him. <sup>2</sup> Now the Jewish Feast of Tabernacles was near. <sup>3</sup> His brothers therefore said to Him, "Depart from here and go into Judea, so that Your disciples also may see the works that You do. <sup>4</sup> For no one does anything in secret while he himself seeks to be known publicly. If You do these things, show Yourself to the world." <sup>5</sup> For not even His brothers believed in Him.



<sup>6</sup> Then Jesus said to them, "My time has not yet come, but your time is always ready. <sup>7</sup> The world cannot hate you, but it hates Me because I testify about it, that its works are evil. <sup>8</sup> You go up to this feast. I am not yet going up to this feast, because My time has not yet been fulfilled." <sup>9</sup> When He had said these things to them, He remained in Galilee.

### *Jesus Sought at the Feast of Tabernacles*

<sup>10</sup> But when His brothers had gone up, then also He Himself went up to the feast, not openly, but in private. <sup>11</sup> Then the Jews were seeking Him at the feast, and said, "Where is He?" <sup>12</sup> And there was much murmuring among the crowds concerning Him. Some on the one hand were saying, "He is a good *Man*"; while others were saying, "No, on the contrary, He deceives the people." <sup>13</sup> However, no one spoke openly of Him for fear of the Jews.

<sup>14</sup> But now about the middle of the feast Jesus went up into the temple and began to teach. <sup>15</sup> And the Jews were marveling, saying, "How has this Man become learned, since He has not been educated?"

<sup>16</sup> Therefore Jesus answered them and said, "My doctrine is not Mine, but His who sent Me. <sup>17</sup> If anyone desires to do His will, he will know about the doctrine, whether it is from God, or whether I am speaking on My own *authority*. <sup>18</sup> He who speaks from himself is seeking his own glory; but He who seeks the glory of the One who sent Him is true, and there is no unrighteousness in Him. <sup>19</sup> Has not Moses given you the law, yet none of you keeps the law? Why are you seeking to kill Me?"

<sup>20</sup> The crowd answered and said, "You have a demon. Who is seeking to kill You?"

<sup>21</sup> Jesus answered and said to them, "I did one work, and *you* all marvel. <sup>22</sup> Because of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. <sup>23</sup> If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? <sup>24</sup> Do not judge according to appearance, but judge with righteous judgment."

### *Questions about Jesus' Identity*

<sup>25</sup> Therefore some of the people of Jerusalem were saying, "Is this not He whom they are seeking to kill? <sup>26</sup> And look! He is speaking publicly, and they say nothing to Him. Can it be that the rulers know indeed that this is truly the Messiah? <sup>27</sup> However, we know where this Man is from; but whenever the Messiah comes, no one knows where He is from."

<sup>28</sup> Therefore Jesus cried out, as He was teaching in the temple, saying, "You both know Me, and you know where I am from; and I have not come of my own accord, but He who sent Me is true, whom you do not know. <sup>29</sup> I know Him, for I am from Him, and He sent Me."

<sup>30</sup> Therefore they were seeking to arrest Him; but no one laid a hand on Him, because His hour had not yet come. <sup>31</sup> But many of the crowd believed in Him, and were saying, "When the Messiah comes, will He do more signs than these which this *Man* has done?"

### *Jesus and the Religious Leaders*

<sup>32</sup> The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and the chief priests sent attendants so that they might arrest Him. <sup>33</sup> Then Jesus said, "Yet a little while am I with you, and *then* I go to Him who sent Me. <sup>34</sup> You will seek Me and you will not find Me, and where I am you cannot come."

<sup>35</sup> Therefore the Jews said among themselves, "Where does this *man* intend to go that we will not find Him? Does He intend to go into the Dispersion among the Greeks and teach the Greeks? <sup>36</sup> What is this thing which He said, 'You will seek Me and you will not find Me, and where I am you cannot come'?"

### *The Promise of the Holy Spirit*

<sup>37</sup> Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He that believes in Me, as the Scripture has said, out of his belly will flow rivers of living water." <sup>39</sup> (But this He spoke concerning the Spirit, whom those believing in Him were about to receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified).

### *Differing Opinions About Jesus*

<sup>40</sup> Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." <sup>41</sup> Others said, "This is the Messiah."

Others said, "Surely the Messiah is not to come out of Galilee, *is He?*" <sup>42</sup> Has not the Scripture said that the Messiah comes from the seed of David and from the village of Bethlehem, where David was?" <sup>43</sup> Therefore a division occurred among the crowd because of Him. <sup>44</sup> Now some of them wished to arrest Him, but no one laid a hand on Him.

#### *Rejected by the Authorities*

<sup>45</sup> Then the attendants came to the chief priests and Pharisees, who said to them, "Why did you not bring Him?"

<sup>46</sup> The attendants answered them, "No man ever spoke like this Man!"

<sup>47</sup> Then the Pharisees answered them, "Have you also been deceived? <sup>48</sup> Have any of the rulers or the Pharisees believed in Him? <sup>49</sup> But this crowd which does not know the law is accursed."

<sup>50</sup> Nicodemus (he who came to Him by night, being one of them) said to them, <sup>51</sup> "Does our law judge a man before it hears from him first, and knows what he is doing?"

<sup>52</sup> They answered and said to him, "Are you also from Galilee? Search and see, because no prophet has arisen out of Galilee."

#### *A Woman Caught in Adultery*

<sup>53</sup> And everyone went to his own house.

## 8

<sup>1</sup> But Jesus went to the Mount of Olives. <sup>2</sup> And early in the morning, He came again into the temple, and all the people came to Him; and having sat down, He began to teach them. <sup>3</sup> Then the scribes and Pharisees brought to Him a woman who had been caught in adultery, and having stood her in *the midst*, <sup>4</sup> they said to Him, "Teacher, we found this *woman* committing adultery, in the very act. <sup>5</sup> Now Moses, in our law, commanded to cast stones at such. Therefore what do You say?" <sup>6</sup> But this they said, testing Him, that they might have an accusation against Him. But Jesus, stooping down, began to write on the ground with His finger, not taking notice.

<sup>7</sup> And while they were continuing questioning Him, rising up, He said unto them, "He who is without sin among you, let him *be the* first to cast a stone at her." <sup>8</sup> And again He stooped down and wrote on the ground. <sup>9</sup> And those who heard *it* began to go out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman being in the midst. <sup>10</sup> And standing up and seeing no one but the woman, Jesus said to her, "Woman, where are those accusers of yours? Has no one condemned you?"

<sup>11</sup> She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go, and from now on sin no more."

#### *Jesus is the Light of the World*

<sup>12</sup> Then Jesus spoke to them again, saying, "I am the light of the world. He that follows Me shall by no means walk in darkness, but will have the light of life."

<sup>13</sup> Therefore the Pharisees said to Him, "You testify about Yourself; Your testimony is not true."

<sup>14</sup> Jesus answered and said to them, "Even if I should testify about Myself, My testimony is true, because I know where I came from and where I am going; but you do not know where I come from or where I am going. <sup>15</sup> You judge according to the flesh; I judge no one. <sup>16</sup> But even if I do judge, My judgment is true; because I am not alone, but I am with the Father who sent Me. <sup>17</sup> It is also written in your law that the testimony of two men is true. <sup>18</sup> I am the *One* testifying about Myself, and the Father who sent Me testifies about Me."

<sup>19</sup> Then they said to Him, "Where is Your Father?"

Jesus answered, "You know neither Me nor My Father. If you knew Me, you would also know My Father."

<sup>20</sup> These words Jesus spoke in the treasury, while teaching in the temple; and no one seized Him, for His time had not yet come.

#### *Jesus Predicts His Departure*

<sup>21</sup> Then Jesus said to them again, "I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come."

<sup>22</sup> So the Jews said, "*Surely* He will not kill Himself, *will He*, since He says, 'Where I am going you cannot come?'"

<sup>23</sup> And He said to them, "You are from below; I am from above. You are from this world; I am not from this world. <sup>24</sup> Therefore I said to you that you will die in your sins; for if you do not believe that I AM, you will die in your sins."

<sup>25</sup> Then they said to Him, "Who are You?"

And Jesus said to them, "Just what I have been saying to you *from* the beginning. <sup>26</sup> I have many things to say and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these things I say to the world."

<sup>27</sup> They did not know that He was speaking to them *about* the Father.

<sup>28</sup> Therefore Jesus said to them, "When you lift up the Son of Man, then you will know that I AM, and from Myself I do nothing; but just as My Father taught Me, these things I speak. <sup>29</sup> And He who sent Me is with Me. The Father has not left Me alone, because I always do the things that are pleasing to Him." <sup>30</sup> While He spoke these words, many believed in Him.

### *The Truth Shall Set You Free*

<sup>31</sup> Then Jesus said to those Jews who had believed Him, "If you abide in My word, truly you are My disciples. <sup>32</sup> And you shall know the truth, and the truth shall set you free."

<sup>33</sup> They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* you say, 'You will become free'?"

<sup>34</sup> Jesus answered them, "Most assuredly I say to you, that everyone that practices sin is a slave of sin. <sup>35</sup> And a slave does not remain in the house forever, but a son remains forever. <sup>36</sup> Therefore if the Son sets you free, you will be truly free.

### *Abraham's Seed and Satan's Seed*

<sup>37</sup> "I know that you are Abraham's seed, but you seek to kill Me, because My word finds no place in you. <sup>38</sup> I speak what I have seen with My Father; and you do what you have seen with your father."

<sup>39</sup> They answered and said to Him, "Abraham is our father."

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. <sup>40</sup> But now you seek to kill Me, a Man who has spoken to you the truth which I heard from God. Abraham did not do this. <sup>41</sup> You do the works of your father."

Then they said to Him, "We were not born of fornication; we have one Father—God."

<sup>42</sup> Therefore Jesus said to them, "If God were your Father, you would have loved Me, for I came forth and have come from God; nor have I come from Myself, but He sent Me. <sup>43</sup> Why do you not understand what I say? Because you are unable to hear My word. <sup>44</sup> You are of your father the devil, and the lusts of your father you desire to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own *resources*, for he is a liar, and the father of lies. <sup>45</sup> But because I tell the truth, you do not believe Me. <sup>46</sup> Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? <sup>47</sup> He who is of God hears God's words; therefore you do not hear *them*, because you are not of God."

### *Before Abraham Was, I AM*

<sup>48</sup> Then the Jews answered and said to Him, "Do we not say well that You are a Samaritan, and You have a demon?"

<sup>49</sup> Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. <sup>50</sup> And I do not seek My own glory; there is One who seeks it and who judges. <sup>51</sup> Most assuredly I say to you, if anyone keeps My word he shall by no means experience death."

<sup>52</sup> Then the Jews said to Him, "Now we know that You have a demon! Abraham and the prophets died, and You say, 'If anyone keeps My word he shall by no means taste death.' <sup>53</sup> Are You greater than our father Abraham, who died? Also the prophets died. Whom do You make Yourself *out to be*?"

<sup>54</sup> Jesus answered, "If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, of whom you say that He is our God. <sup>55</sup> And yet you have not known Him, but I know Him. And if I would say that I do not know Him, I would be like you, a liar; but I do know Him, and I keep His word. <sup>56</sup> Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

<sup>57</sup> Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

<sup>58</sup> Jesus said to them, "Most assuredly I say to you, before Abraham was, I AM."

<sup>59</sup> Therefore they picked up stones to throw at Him; but Jesus hid Himself and went out of the temple, having gone through their midst, and so passed by.

## 9

*A Man Born Blind Receives His Sight*

<sup>1</sup> And passing by, He saw a man blind from birth. <sup>2</sup> And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

<sup>3</sup> Jesus answered, "Neither this man nor his parents sinned, but so that the works of God should be manifest in him. <sup>4</sup> I must work the works of Him who sent Me while it is day; the night is coming when no one can work. <sup>5</sup> While I am in the world, I am the light of the world."

<sup>6</sup> Having said these things, He spat on the ground and made clay from the saliva; and He applied the clay on the eyes of the blind *man*. <sup>7</sup> And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.

<sup>8</sup> Therefore the neighbors and those who previously saw him, that he was blind, were saying, "Is not this he who sat and begged?"

<sup>9</sup> Some said, "This is he." Others said, "He looks like him." But he kept saying, "I am he."

<sup>10</sup> Therefore they said to him, "How were your eyes opened?"

<sup>11</sup> He answered and said, "A Man called Jesus made clay and anointed my eyes, and He said to me, 'Go to the pool of Siloam and wash.' When I had gone and washed, I received my sight."

<sup>12</sup> Then they said to him, "Where is He?" He said, "I do not know."

*The Pharisees Excommunicate the Healed Man*

<sup>13</sup> They brought him who was once blind to the Pharisees. <sup>14</sup> Now it was the Sabbath day when Jesus made the clay and opened his eyes. <sup>15</sup> Then again the Pharisees were asking him how he received *his* sight. And he said to them, "He put clay on my eyes, and I washed, and I see."

<sup>16</sup> Therefore some of the Pharisees were saying, "This Man is not from God, because He does not keep the Sabbath."

Others said, "How can a sinful man do such signs?" And there was a division among them.

<sup>17</sup> They said to the blind *man* again, "What do you say about Him, since He has opened your eyes?"

He said, "He is a prophet."

<sup>18</sup> But the Jews did not believe concerning him, that he was blind and received *his* sight, until they called the parents of him who had received *his* sight. <sup>19</sup> And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

<sup>20</sup> And his parents answered them and said, "We know that this is our son, and that he was born blind; <sup>21</sup> but how he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." <sup>22</sup> These things his parents said because they feared the Jews, for the Jews had agreed already that if anyone should confess that He was Christ, he would be excommunicated. <sup>23</sup> On account of this his parents said, "He is of age; ask him."

<sup>24</sup> Therefore they called a second time the man who was blind, and said to him, "Give glory to God! We know that this Man is a sinner."

<sup>25</sup> He answered and said, "Whether He is a sinner or not I do not know. One *thing* I do know: that although I was blind, now I see."

<sup>26</sup> Then they said to him again, "What did He do to you? How did He open your eyes?"

<sup>27</sup> He answered them, "I told you already, and you did not listen. Why do you wish to hear *it* again? Do you also want to become His disciples?"

<sup>28</sup> Then they reviled him and said, "You are His disciple, but we are Moses' disciples. <sup>29</sup> We know that God has spoken to Moses; but *as for* this *Man*, we do not know where He is from."

<sup>30</sup> The man answered and said to them, "Why, this is a remarkable thing, that you do not know where He is from; yet He opened my eyes! <sup>31</sup> Now we know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him. <sup>32</sup> Since eternity past it was unheard of that anyone opened the eyes of *one* having been born blind. <sup>33</sup> If this *Man* were not from God, He could do nothing."

<sup>34</sup> They answered and said to him, "You were completely born in sins, and do you teach us?" And they cast him out.

*Jesus Affirms His Deity*

<sup>35</sup> Jesus heard that they had cast him out; and having found him, He said to him, "Do you believe in the Son of God?"

<sup>36</sup> He answered and said, "And who is He, Lord, that I may believe in Him?"

<sup>37</sup> And Jesus said to him, "You have both seen Him and it is He who is speaking with you."

<sup>38</sup> Then he said, "Lord, I believe!" And he worshiped Him.

<sup>39</sup> And Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see might become blind."

<sup>40</sup> Then *some* of the Pharisees who were with Him heard these things, and said to Him, "Are we blind also?"

<sup>41</sup> Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

**10***The Parable of the Good Shepherd*

<sup>1</sup> "Most assuredly I say to you, he who does not enter the sheepfold through the door, but climbs up some other way, he is a thief and a robber. <sup>2</sup> But he who enters through the door is the shepherd of the sheep. <sup>3</sup> To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and he leads them out. <sup>4</sup> And whenever he brings out his own sheep, he goes before them; and the sheep follow him, because they know his voice. <sup>5</sup> But they will by no means follow a stranger, but they will flee from him, for they do not know the voice of strangers." <sup>6</sup> This illustration Jesus spoke to them, but they did not understand the things which He spoke to them.

*I AM the Good Shepherd*

<sup>7</sup> Then Jesus said to them again, "Most assuredly I say to you, I am the door of the sheep. <sup>8</sup> All who came *before Me* are thieves and robbers, but the sheep did not hear them. <sup>9</sup> I am the door. If anyone enters by Me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

<sup>11</sup> "I am the good shepherd. The good shepherd lays down His life for the sheep. <sup>12</sup> But a hired hand, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. <sup>13</sup> But the hired hand flees because he is a hired hand, and is not concerned about the sheep. <sup>14</sup> I am the good shepherd; and I know My own, and I am known by My own. <sup>15</sup> Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep. <sup>16</sup> And other sheep I have which are not of this fold; those also I must bring, and they will hear My voice; and there shall be one flock and one shepherd.

<sup>17</sup> "For this reason My Father loves Me, because I lay down My life that I may take it *up* again. <sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it *up* again. This command I have received from My Father."

<sup>19</sup> Therefore there was a division again among the Jews because of these words. <sup>20</sup> And many of them said, "He has a demon and is raving mad. Why do you listen to Him?"

<sup>21</sup> Others said, "These are not the words of *one* being demon-possessed. Can a demon open the eyes of the blind?"

*Jesus Asserts His Deity*

<sup>22</sup> Now it was the Feast of Dedication in Jerusalem, and it was winter. <sup>23</sup> And Jesus was walking in the temple, in Solomon's porch. <sup>24</sup> Then the Jews encircled Him and said to Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, these things testify about Me. <sup>26</sup> But you do not believe, because you are not of My sheep, just as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give to them eternal life, and they shall never perish; and no one will snatch them out of My hand. <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. <sup>30</sup> I and the Father are one."

*The Jews Attempt to Stone Jesus*

<sup>31</sup> Therefore the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

<sup>33</sup> The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

<sup>34</sup> Jesus answered them, "Is it not written in your law, 'I SAID, "YOU ARE GODS"'? <sup>35</sup> If He called those gods, to whom the word of God came (and the Scripture cannot be broken), <sup>36</sup> do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? <sup>37</sup> If I am not doing the works of My Father, do not believe Me; <sup>38</sup> but if I am doing *them*, even if you do not believe Me, believe the works, so that you may know and believe that the Father is in Me, and I in Him." <sup>39</sup> Therefore they were seeking again to seize Him, but He escaped from their hand.

<sup>40</sup> And He went away again beyond the Jordan to the place where John was first baptizing, and He stayed there. <sup>41</sup> And many came to Him and said, "John indeed performed no sign, but everything which John said about this *Man* was true." <sup>42</sup> And many believed in Him there.

## 11

### *The Death of Lazarus*

<sup>1</sup> Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha. <sup>2</sup> Now it was that Mary who had anointed the Lord with myrrh, and wiped His feet with her hair, whose brother Lazarus was sick. <sup>3</sup> Therefore the sisters sent to Him, saying, "Lord, behold, *he* whom You love is sick."

<sup>4</sup> And when Jesus heard, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

<sup>5</sup> Now Jesus loved Martha and her sister and Lazarus. <sup>6</sup> Therefore when He heard that he was sick, He then stayed in the place where He was *for* two days. <sup>7</sup> Then after this He said to the disciples, "Let us go into Judea again."

<sup>8</sup> The disciples said to Him, "Rabbi, *just* now the Jews were seeking to stone You, and are You going there again?"

<sup>9</sup> Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. <sup>10</sup> But if anyone walks in the night, he stumbles, because the light is not in him." <sup>11</sup> These things He said, and after this He said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may awaken him."

<sup>12</sup> Then His disciples said, "Lord, if he has fallen asleep he will get well." <sup>13</sup> However, Jesus spoke about his death, but they thought that He was speaking about resting in sleep.

<sup>14</sup> Then Jesus said to them plainly, "Lazarus is dead. <sup>15</sup> And I rejoice for your sakes that I was not there, so that you may believe. Nevertheless let us go to him."

<sup>16</sup> Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, so that we may die with Him."

### *I AM the Resurrection and the Life*

<sup>17</sup> Therefore when He had come, Jesus found that he had already been in the tomb four days. <sup>18</sup> Now Bethany was near Jerusalem, about two miles away. <sup>19</sup> And many of the Jews had come to the *women* around Martha and Mary, so that they might console them concerning their brother.

<sup>20</sup> Then Martha, when she heard that Jesus was coming, met Him, but Mary was sitting in the house. <sup>21</sup> Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever You may ask of God, God will give You."

<sup>23</sup> Jesus said to her, "Your brother will rise again."

<sup>24</sup> Martha said to Him, "I know that he will rise again in the resurrection on the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life. He that believes in Me, though he may die, he shall live. <sup>26</sup> And everyone who lives and believes in Me shall never die. Do you believe this?"

<sup>27</sup> She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

<sup>28</sup> And when she had said these things, she went out and secretly called Mary her sister, saying, "The Teacher is here and is calling for you." <sup>29</sup> As soon as she heard *that*, she arose quickly and came to Him. <sup>30</sup> Now Jesus had not yet come into the village, but was in the place where Martha met Him. <sup>31</sup> Then the Jews who were with her in the house and consoling her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb, so that she may weep there."

<sup>32</sup> Then, when Mary came where Jesus was, seeing Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

<sup>33</sup> Therefore, when Jesus saw her weeping, and the Jews who had come along with her weeping, He groaned in the spirit and was troubled. <sup>34</sup> And He said, "Where have you laid him?"

They said to Him, "Lord, come and see."

<sup>35</sup> Jesus wept. <sup>36</sup> Therefore the Jews were saying, "Look how He loved him!"

<sup>37</sup> But some of them said, "Could not this Man, who opened the eyes of the blind, have done *something* to keep this man from dying?"

### *Lazarus Raised from the Dead*

<sup>38</sup> Then Jesus, again groaning in Himself, came to the tomb. Now it was a cave, and a stone was lying upon it. <sup>39</sup> Jesus said, "Take away the stone."

Martha, the sister of the *one* having died, said to Him, "Lord, already there is a stench, for he has been dead four days."

<sup>40</sup> Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" <sup>41</sup> Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. <sup>42</sup> And I knew that You always hear Me, but because of the people standing around I said *this*, so that they may believe that You sent Me." <sup>43</sup> And having said these things, He cried out with a loud voice, "Lazarus, come forth!" <sup>44</sup> And the *one* having died came out, bound hands and feet with grave clothes, and his face was wrapped in a handkerchief. Jesus said to them, "Loose him, and let *him* go."

### *The Conspiracy to Kill Jesus*

<sup>45</sup> Therefore many of the Jews who had come to Mary, and seeing the things which Jesus had done, believed in Him. <sup>46</sup> But some of them went away to the Pharisees, and told them the things which Jesus had done. <sup>47</sup> Therefore the chief priests and the Pharisees gathered a council and said, "What are we doing? For this Man works many signs. <sup>48</sup> If we leave Him alone in this way, all will believe in Him, and the Romans will come and will take away both our place and nation."

<sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, "You don't know anything, <sup>50</sup> nor do you consider that it is advantageous for us that one man should die for the people, and not that the whole nation should perish." <sup>51</sup> Now this he did not say on his own, but being high priest that year, he prophesied that Jesus was about to die for the nation, <sup>52</sup> and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

<sup>53</sup> Therefore from that day *on* they took counsel together, that they might kill Him. <sup>54</sup> Therefore Jesus no longer walked openly among the Jews, but He went away from there into the country near the desert, to a city called Ephraim, and there He stayed with His disciples.

<sup>55</sup> Now the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, so that they might purify themselves. <sup>56</sup> Then they were seeking Jesus, and they were speaking with one another, standing in the temple, "What do you think—that He will definitely not come to the feast?" <sup>57</sup> Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it*, so that they might seize Him.

## 12

### *Mary Anoints Jesus at Bethany*

<sup>1</sup> Then Jesus, six days before the Passover, came to Bethany, where Lazarus was who had died, whom He raised from the dead. <sup>2</sup> Then they made for Him a supper there; and Martha was serving, but Lazarus was one of those reclining *to eat* with Him. <sup>3</sup> Then Mary, having taken a pound of very costly pure nard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.

<sup>4</sup> Then one of His disciples, Judas Iscariot, *son* of Simon, who was about to betray Him, said, <sup>5</sup> "Why was this perfume not sold for three hundred denarii and given to the poor?" <sup>6</sup> This he said, not because he cared for the poor, but because he was a thief, and had the money box; and he used to pilfer the things which were placed in it.

<sup>7</sup> But Jesus said, "Let her alone; she has kept this for the day of My burial. <sup>8</sup> For the poor you have with you always, but Me you do not have always."

#### *The Plot to Kill Lazarus*

<sup>9</sup> Now a large crowd from the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. <sup>10</sup> But the chief priests took counsel, that they might also kill Lazarus, <sup>11</sup> because on account of him many of the Jews were going *away*, and were believing in Jesus.

#### *The Triumphal Entry*

<sup>12</sup> On the next day a large crowd which was coming to the feast, having heard that Jesus was coming to Jerusalem, <sup>13</sup> took the branches of the palm trees and went out to meet Him, and they were crying out,

"Hosanna!

'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'

The King of Israel!"

<sup>14</sup> Then Jesus, when He had found a young donkey, He sat on it; as it is written:

<sup>15</sup> "DO NOT FEAR, DAUGHTER OF ZION;

BEHOLD, YOUR KING IS COMING,

SITTING ON THE COLT OF A DONKEY."

<sup>16</sup> His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him, and *that* they did these things to Him.

<sup>17</sup> Therefore the crowd which was with Him when He called Lazarus out of his tomb and raised him from the dead, was testifying. <sup>18</sup> On account of this the crowd also met Him, because they heard that He had done this sign. <sup>19</sup> The Pharisees therefore said among themselves, "You see that you are not doing any good. Look, the world has gone after Him!"

#### *Some Greeks Wish to See Jesus*

<sup>20</sup> And there were some Greeks among those coming up, so that they might worship at the feast. <sup>21</sup> Then they approached Philip, who was from Bethsaida of Galilee, and they asked him, saying, "Sir, we wish to see Jesus."

<sup>22</sup> Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

<sup>23</sup> But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. <sup>24</sup> Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup> He that loves his life shall lose it, and he that hates his life in this world shall keep it for eternal life. <sup>26</sup> And if anyone serve Me, let him follow Me; and where I am, there My servant shall be also. If anyone serve Me, him My Father will honor.

#### *Jesus Foretells of His Death*

<sup>27</sup> "Now My soul has been troubled, and what shall I say? 'Father, save Me from this hour'? But for this reason I came to this hour. <sup>28</sup> Father, glorify Your name."

Then a voice came out of heaven, saying, "I have both glorified *it*, and will glorify *it* again."

<sup>29</sup> Therefore the crowd which was standing and heard were saying that it had thundered. Others were saying, "An angel has spoken to Him."

<sup>30</sup> Jesus answered and said, "This voice did not come for My sake, but for your sake.

<sup>31</sup> Now is the judgment of this world; now the ruler of this world shall be cast out.

<sup>32</sup> And I, if I be lifted up from the earth, will draw all *peoples* to Myself." <sup>33</sup> This He said, signifying by what kind of death He was about to die.

<sup>34</sup> The crowd answered Him, "We heard from the law that the Christ abides forever; and so how do You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

<sup>35</sup> Then Jesus said to them, "For yet a little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does



not know where he is going. <sup>36</sup> While you have the light, believe in the light, so that you may become sons of light." These things Jesus spoke, and departing, He was hidden from them.

### *The Unbelief of the People*

<sup>37</sup> But even though He had done so many signs in their presence, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he said:

"LORD, WHO HAS BELIEVED OUR REPORT?  
AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

<sup>40</sup> "HE HAS BLINDED THEIR EYES AND HARDENED THEIR HEARTS,  
LEST THEY SHOULD SEE WITH THEIR EYES,  
LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN,  
AND I WOULD HEAL THEM."

<sup>41</sup> These things Isaiah said when he saw His glory and spoke about Him.

<sup>42</sup> Nevertheless even from among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be excommunicated; <sup>43</sup> for they loved the praise of men more than the praise of God.

<sup>44</sup> Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. <sup>45</sup> And he who sees Me sees Him who sent Me. <sup>46</sup> I have come as a light into the world, so that whoever believes in Me may not abide in darkness. <sup>47</sup> And if anyone hears My words and does not believe, I do not judge him; for I did not come that I might judge the world, but that I might save the world. <sup>48</sup> He that rejects Me, and does not receive My words, has that which judges him—the word which I spoke, that *word* will judge him in the last day. <sup>49</sup> For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. <sup>50</sup> And I know that His command is eternal life. Therefore, whatever I speak, as the Father has said to Me, so I speak."

## 13

### *Jesus Washes the Disciples' Feet*

<sup>1</sup> Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

<sup>2</sup> And after supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray Him, <sup>3</sup> Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, <sup>4</sup> He rose from supper and laid aside His garments, and having taken a towel, He girded Himself. <sup>5</sup> Then He poured water into a basin and began to wash the feet of the disciples, and to dry *them* with the towel with which He was girded. <sup>6</sup> Then He came to Simon Peter. And Peter said to Him, "Lord, do You wash my feet?"

<sup>7</sup> Jesus answered and said to him, "What I am doing you do not understand now, but afterward you will understand."

<sup>8</sup> Peter said to Him, "You shall never wash my feet!"

Jesus answered him, "Unless I wash you, you have no part with Me."

<sup>9</sup> Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

<sup>10</sup> Jesus said to him, "He that is bathed need only to wash his feet, but is completely clean; and you are clean, but not all of you." <sup>11</sup> For He knew who would betray Him; for this reason He said, "You are not all clean."

<sup>12</sup> So when He had washed their feet, and had taken His garments, He reclined again, and said to them, "Do you know what I have done to you? <sup>13</sup> You call me Teacher and Lord, and you say correctly, for so I am. <sup>14</sup> Therefore if I, your Lord and your Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I gave you an example, that just as I did to you, you also should do. <sup>16</sup> Most assuredly I say to you, a servant is not greater than his master, nor a messenger greater than he who sent him. <sup>17</sup> If you know these things, blessed are you if you do them.

### *Jesus Identifies His Betrayer*

<sup>18</sup> "I do not speak concerning all of you. I know *those* whom I chose; but that the Scripture may be fulfilled, 'HE WHO EATS BREAD WITH ME HAS LIFTED UP HIS HEEL AGAINST ME.' <sup>19</sup> From now *on* I tell you before it happens, so that when it happens, you may believe that I AM. <sup>20</sup> Most assuredly I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

<sup>21</sup> When Jesus had said these things, He was troubled in His spirit, and testified and said, "Most assuredly I say to you, one of you will betray Me." <sup>22</sup> Therefore the disciples were looking at one another, perplexed about whom He was speaking.

<sup>23</sup> Now there was reclining on Jesus' bosom one of His disciples, *the one* whom Jesus loved. <sup>24</sup> Simon Peter therefore motioned to him to inquire who it might be about whom He was speaking.

<sup>25</sup> Then, leaning back thus on Jesus' chest, he said to Him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is the *one* to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. <sup>27</sup> And after the piece of bread, then Satan entered him. Therefore Jesus said to him, "What you do, do quickly." <sup>28</sup> But no one reclining at the table knew for what purpose He said this to him. <sup>29</sup> For some were thinking, since Judas had the money box, that Jesus was saying to him, "Buy the things of which we need for the feast," or that he should give something to the poor.

<sup>30</sup> Therefore having received the piece of bread, he then went out immediately. And it was night.

### *The New Commandment*

<sup>31</sup> When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in Him. <sup>32</sup> If God has been glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. <sup>33</sup> Little children, yet a little while I am with you. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. <sup>34</sup> A new commandment I give to you, that you love one another; just as I have loved you, that you also love one another. <sup>35</sup> By this all will know that you are My disciples, if you have love for one another."

### *Jesus Foretells Peter's Denial*

<sup>36</sup> Simon Peter said to Him, "Lord, where are You going?"

Jesus answered him, "Where I am going you cannot follow Me now, but later you will follow Me."

<sup>37</sup> Peter said to Him, "Lord, why can I not follow You now? I will lay down my life for You."

<sup>38</sup> Jesus answered him, "Will you lay down your life for Me? Most assuredly I say to you, the rooster shall by no means crow till you deny Me three times.

## 14

### *The Way, the Truth, and the Life*

<sup>1</sup> "Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again and I will receive you unto Myself; so that where I am, there you may be also. <sup>4</sup> And where I am going you know, and the way you know."

<sup>5</sup> Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

<sup>6</sup> Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

<sup>7</sup> "If you had known Me, you would have known My Father also; and from now *on* you know Him and you have seen Him."

<sup>8</sup> Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

<sup>9</sup> Jesus said to him, "Have I been with you for so long a time, and yet you have not known Me, Philip? He that has seen Me has seen the Father; so how can you say, 'Show us the Father'? <sup>10</sup> Do you not believe that I am in the Father, and the Father in Me? The words which I speak to you I do not speak on My own *authority*; but the Father who abides in Me does the works. <sup>11</sup> Believe Me that I *am* in the Father and the Father is in Me, but if not, believe Me for the sake of the works themselves.

<sup>12</sup> "Most assuredly I say to you, he that believes in Me, the works which I do he will do also; and greater *works* than these he will do, because I go to My Father. <sup>13</sup> And

whatever you may ask in My name, this I will do, so that the Father may be glorified in the Son. <sup>14</sup> If you should ask anything in My name, I will do it.

### *The Promise of the Holy Spirit*

<sup>15</sup> "If you love Me, keep My commandments. <sup>16</sup> And I will ask the Father, and He will give you another Helper, so that He may abide with you forever, <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, because He abides with you and shall be in you. <sup>18</sup> I will not leave you orphans; I am coming to you.

<sup>19</sup> "Yet a little while and the world will see Me no more, but you will see Me. Because I live, you will live also. <sup>20</sup> In that day you will know that I *am* in My Father, and you in Me, and I in you. <sup>21</sup> He that has My commandments and keeps them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him."

<sup>22</sup> Judas (not Iscariot) said to Him, "Lord, and what has happened that You are about to manifest Yourself to us, and not to the world?"

<sup>23</sup> Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and we will make Our home with him. <sup>24</sup> He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.

<sup>25</sup> "These things I have spoken to you while I remain. <sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and will remind you of all things which I said to you. <sup>27</sup> Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> You have heard that I said to you, 'I am going away and coming back to you.' If you loved Me, you would have rejoiced that I said, 'I am going to the Father,' for My Father is greater than I.

<sup>29</sup> "And now I have told you before it happens, so that whenever it may happen, you may believe. <sup>30</sup> I will no longer speak many things with you, for the ruler of the world is coming, and he has nothing in Me. <sup>31</sup> But that the world may know that I love the Father, and as the Father has charged Me, thus I do. Rise up, let us go from here.

## 15

### *I AM the True Vine*

<sup>1</sup> "I am the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me which does not bear fruit He takes away; and every *branch* which bears fruit He prunes, so that it may bear more fruit. <sup>3</sup> You are already clean because of the word which I have spoken to you. <sup>4</sup> Abide in Me, and I in you. Just as the branch cannot bear fruit on its own, unless it abides in the vine, so neither can you unless you abide in Me. <sup>5</sup> I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; because apart from Me you can do nothing. <sup>6</sup> If anyone does not abide in Me, he is cast out like a branch and dries up; and they gather them and throw *them* into the fire, and they are burned. <sup>7</sup> If you abide in Me, and My words abide in you, you will ask whatever you may desire, and it shall be done for you. <sup>8</sup> By this My Father is glorified, that you may bear much fruit; and you will become My disciples.

<sup>9</sup> "Just as the Father loved Me, I also have loved you; abide in My love. <sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and I abide in His love.

<sup>11</sup> "These things I have spoken to you, that My joy may abide in you, and that your joy may be full. <sup>12</sup> This is My commandment, that you love one another as I have loved you. <sup>13</sup> Greater love has no one than this, that one should lay down his life for his friends. <sup>14</sup> You are My friends if you do what I command you. <sup>15</sup> No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all things which I heard from My Father I have made known to you. <sup>16</sup> You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, so that whatever you may ask the Father in My name He may give to you. <sup>17</sup> These things I command you, that you may love one another.

### *The World's Hatred*

<sup>18</sup> "If the world hates you, you know that it hated Me before it hated you. <sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, because of this the world hates you. <sup>20</sup> Remember the

word which I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. <sup>21</sup> But all these things they will do to you for My name's sake, because they do not know Him who sent Me. <sup>22</sup> If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. <sup>23</sup> He who hates Me hates My Father also. <sup>24</sup> If I had not done the works among them which no one else has done, they would have no sin; but now they have both seen and they have hated both Me and My Father. <sup>25</sup> But *this* was so that the word might be fulfilled which is written in their law, 'THEY HATED ME WITHOUT A CAUSE.'

<sup>26</sup> "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify about Me. <sup>27</sup> And you also will testify, because you have been with Me from the beginning.

## 16

<sup>1</sup> These things I have spoken to you, so that you should not be made to stumble. <sup>2</sup> They will excommunicate you; but the time is coming when everyone who kills you will think that he is offering God a service. <sup>3</sup> And these things they will do *to you* because they did not know the Father nor Me. <sup>4</sup> But these things I have spoken to you, so that when the time comes, you may remember them, that I told you. But these things I did not say to you from the beginning, because I was with you.

### *The Work of the Holy Spirit*

<sup>5</sup> "But now I am going to Him who sent Me, and none of you asks Me, 'Where are You going?' <sup>6</sup> But because I have spoken these things to you, sorrow has filled your heart. <sup>7</sup> Nevertheless I speak the truth to you. It is profitable for you that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. <sup>8</sup> And when He comes, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe in Me; <sup>10</sup> of righteousness, because I am going to My Father and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world has been judged.

<sup>12</sup> "I still have many things to say to you, but you cannot bear *them* now. <sup>13</sup> However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will announce to you things to come. <sup>14</sup> He will glorify Me, for He will take from what is Mine and He will announce it to you. <sup>15</sup> All things which the Father has are Mine. Therefore I said that He takes from what is Mine and will announce it to you.

### *Sorrow Will Turn into Joy*

<sup>16</sup> "A little *while* and you will not see Me; and again a little *while* and you will see Me, because I am going to the Father."

<sup>17</sup> Then *some* of His disciples said to one another, "What is this that He says to us, 'A little *while* and you will not see Me; and again a little *while* and you will see Me'; and, 'I am going to the Father'?"

<sup>18</sup> Therefore they said, "What is this that He says, 'A little *while*'? We do not understand what He is saying."

<sup>19</sup> Now Jesus knew that they were desiring to ask Him, and He said to them, "Are you inquiring with one another that I said, 'A little *while* and you will not see Me; and again a little *while* and you will see Me'? <sup>20</sup> Most assuredly I say to you that you will weep and lament, but the world will rejoice; and you will be grieved, but your grief will be turned into joy. <sup>21</sup> A woman, whenever she gives birth, has sorrow, because her hour has come; but whenever the child is born, she no longer remembers the anguish, on account of the joy that a child has been born into the world. <sup>22</sup> Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. <sup>23</sup> And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. <sup>24</sup> Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

### *Peace for the Disciples*

<sup>25</sup> "These things I have spoken to you in figures of speech; but the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. <sup>26</sup> In that day you will ask in My name, and I do not say to you that I will beseech the Father for you; <sup>27</sup> for the Father Himself loves you, because you have loved Me, and

have believed that I came forth from God. <sup>28</sup> I came forth from the Father and I have come into the world. Again, I am leaving the world and I am going to the Father."

<sup>29</sup> His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! <sup>30</sup> Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God."

<sup>31</sup> Jesus answered them, "Now do you believe? <sup>32</sup> Behold, the hour is coming, and has now come, that you will be scattered, each to his own, and you will leave Me alone. And yet I am not alone, because the Father is with Me. <sup>33</sup> These things I have spoken to you, that in Me you may have peace. In the world you have tribulation; but take courage, I have overcome the world."

## 17

### *Jesus Prays for Himself*

<sup>1</sup> Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the time has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> just as You have given Him authority over all flesh, so that He will give eternal life to all You have given Him. <sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. <sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me alongside Yourself, with the glory which I had with You before the world was.

### *Jesus Prays for His Disciples*

<sup>6</sup> "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You have given them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> Because I have given to them the words which You have given Me; and they have received *them*, and they knew truly that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> "I pray for them. I do not pray for the world but for *those* whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours *are* Mine, and I have been glorified in them. <sup>11</sup> And I am no longer in the world, yet these are in the world, and I am coming to You. Holy Father, keep them in Your name which You have given to Me, that they may be one just as *We are*. <sup>12</sup> When I was with them in the world, I kept them in Your name. *Those* whom You have given to Me I guarded; and not one of them is lost except the son of perdition, so that the Scripture might be fulfilled. <sup>13</sup> But now I am coming to You, and these things I speak in the world, so that they may have My joy fulfilled in themselves. <sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not ask that You should take them out of the world, but that You should keep them from the evil *one*. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Sanctify them by Your truth; Your word is truth. <sup>18</sup> Just as You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by *the* truth.

### *Jesus Prays for All Believers*

<sup>20</sup> "I am not praying for these alone, but also for those who believe in Me through their word; <sup>21</sup> so that they all may be one, just as You, Father, are in Me, and I in You; that they also may be one in Us, so that the world may believe that You sent Me. <sup>22</sup> And the glory which You have given to Me, I have given to them, so that they may be one just as *We are* one: <sup>23</sup> I in them, and You in Me; so that they may be perfected in unity, and so that the world may know that You have sent Me, and You loved them just as You loved Me.

<sup>24</sup> "Father, I desire that those also whom You gave Me may be with Me where I am, so that they may behold My glory which You gave to Me; because You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! Indeed the world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I made known to them Your name, and I will make it known, so that the love *with* which You loved Me may be in them, and I in them."

## 18

### *Betrayal and Arrest in Gethsemane*

<sup>1</sup> After saying these things, Jesus went out with His disciples across the winter stream Kidron, where there was a garden, into which He and His disciples entered. <sup>2</sup> Now Judas,

who was betraying Him, also knew the place, because Jesus often gathered there also with His disciples. <sup>3</sup> Then Judas, having taken the detachment of *soldiers* and attendants from the chief priests and Pharisees, came there with lanterns, torches, and weapons. <sup>4</sup> Jesus therefore, knowing all things coming upon Him, went out and said to them, "Whom do you seek?"

<sup>5</sup> They answered Him, "Jesus the Nazarene."

Jesus said to them, "I AM." And Judas, the *one* betraying Him, was standing with them.

<sup>6</sup> Therefore when He said to them, "I AM," they stepped back and fell to the ground.

<sup>7</sup> Then He asked them again, "Whom do you seek?"

And they said, "Jesus the Nazarene."

<sup>8</sup> Jesus answered, "I have told you that I AM! Therefore if you seek Me, allow these *men* to go," <sup>9</sup> so that the word might be fulfilled which He said, "*Those* whom You have given Me I have lost none."

<sup>10</sup> Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the servant's name was Malchus.

<sup>11</sup> Then Jesus said to Peter, "Put your sword into its sheath. Shall I not drink the cup which My Father has given Me?"

### *Jesus Before the High Priest*

<sup>12</sup> Then the detachment of *soldiers* and the captain and the attendants of the Jews arrested Jesus and bound Him. <sup>13</sup> And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. <sup>14</sup> Now it was Caiaphas who advised the Jews that it was profitable for one man to perish for the people.

### *Peter Denies Jesus*

<sup>15</sup> And Simon Peter was following Jesus, as was the other disciple. Now that disciple was known to the high priest, and entered with Jesus into the courtyard of the high priest. <sup>16</sup> But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. <sup>17</sup> Then the servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, *are you?*"

He said, "I am not."

<sup>18</sup> And the servants and attendants who had made a fire of coals stood there, for it was cold, and they were warming themselves. Now Peter was standing with them and warming himself.

### *The High Priest Questions Jesus*

<sup>19</sup> Then high priest asked Jesus about His disciples and His doctrine.

<sup>20</sup> Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always come together, and in secret I spoke nothing. <sup>21</sup> Why do you question Me? Question those who have heard Me, what I spoke to them. Indeed they know what I said."

<sup>22</sup> And when He had said these things, one of the attendants who stood by slapped Jesus with the palm of his hand, saying, "Is this how You answer the high priest?"

<sup>23</sup> Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you strike Me?"

<sup>24</sup> Then Annas sent Him bound to Caiaphas the high priest.

### *Peter Denies Jesus Again*

<sup>25</sup> Now Simon Peter was standing and warming himself. Therefore they said to him, "You are not also *one* of His disciples, *are you?*" Then he denied it and said, "I am not!"

<sup>26</sup> One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?" <sup>27</sup> Peter then denied again; and immediately a rooster crowed.

### *Jesus Before Pilate*

<sup>28</sup> Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not enter into the Praetorium, lest they might be defiled, but so that they might eat the Passover. <sup>29</sup> Then Pilate went out to them and said, "What accusation do you bring against this Man?"

<sup>30</sup> They answered and said to him, "If He were not an evildoer, we would not have delivered Him over to you."

<sup>31</sup> Then Pilate said to them, "You take Him and judge Him according to your law."

Therefore the Jews said to him, "It is not lawful for us to kill anyone," <sup>32</sup> that the word of Jesus might be fulfilled which He said, signifying by what sort of death He was about to die.

<sup>33</sup> Then Pilate entered the Praetorium again, and called Jesus, and said to Him, "Are You the King of the Jews?"

<sup>34</sup> Jesus answered him, "For yourself do you say this, or did others tell you about Me?"

<sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

<sup>36</sup> Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I might not be delivered to the Jews; but now My kingdom is not from here."

<sup>37</sup> Pilate therefore said to Him, "Are You a king then?"

Jesus answered, "You say *rightly* that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth hears My voice."

<sup>38</sup> Pilate said to Him, "What is truth?" And having said this, he went out again to the Jews, and said to them, "I find no fault in Him."

<sup>39</sup> "But you have a custom that I should release someone to you at the Passover. Therefore do you wish *that* I should release the King of the Jews?"

<sup>40</sup> Then they all cried out again, saying, "Not this *Man*, but Barabbas!" Now Barabbas was a bandit.

## 19

### *The Soldiers Mock Jesus*

<sup>1</sup> So then Pilate took Jesus and flogged Him. <sup>2</sup> And the soldiers twisted a crown out of thorns and put it on His head, and they put a purple robe around Him. <sup>3</sup> And they kept saying, "Hail, King of the Jews!" And they were striking Him with their hands.

<sup>4</sup> Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, so that you may know that I find no fault in Him."

### *Jesus Sentenced to Death*

<sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the Man!"

<sup>6</sup> Therefore, when the chief priests and the attendants saw Him, they cried out, saying, "Crucify, crucify Him!"

Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."

<sup>7</sup> The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."

<sup>8</sup> Therefore, when Pilate heard this saying, he was *even* more afraid, <sup>9</sup> and he entered into the Praetorium again, and said to Jesus, "Where are You from?" But Jesus gave him no answer.

<sup>10</sup> Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have authority to crucify You, and I have authority to release You?"

<sup>11</sup> Jesus answered, "You would have no authority at all against Me unless it had been given to you from above. Therefore the one who betrayed Me to you has a greater sin."

<sup>12</sup> From this *point* Pilate was seeking to release Him, but the Jews kept crying out, saying, "If you release this *Man*, you are no friend of Caesar's. Whoever makes himself a king speaks against Caesar."

<sup>13</sup> Therefore Pilate, having heard this saying, led Jesus outside and sat down on the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!"

<sup>15</sup> But they cried out, "Away with Him, away with Him! Crucify Him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!"

<sup>16</sup> Then he delivered Him to them to be crucified. So they took Jesus and led Him away.

### *The Crucifixion of Jesus*

<sup>17</sup> And bearing His cross, He went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, <sup>18</sup> where they crucified Him, and two others with Him, one on each side, and Jesus in the middle. <sup>19</sup> Now Pilate wrote a title and he put it on the cross. And it was written:

JESUS THE NAZARENE,  
THE KING OF THE JEWS.

<sup>20</sup> Then many of the Jews read this title, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek, and in Latin.

<sup>21</sup> Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews."'"

<sup>22</sup> Pilate answered, "What I have written, I have written."

<sup>23</sup> Then the soldiers, when they crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was seamless, woven from the top in one piece. <sup>24</sup> Therefore they said to one another, "Let us not tear it, but let us cast lots for it, whose it will be," so that the Scripture might be fulfilled which says:

"THEY DIVIDED MY GARMENTS AMONG THEM,  
AND FOR MY CLOTHING THEY CAST LOTS."

Therefore the soldiers did these things.

<sup>25</sup> Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> Therefore Jesus, seeing His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"

<sup>27</sup> Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her into his own care.

#### *It Is Finished*

<sup>28</sup> After this, Jesus, seeing that all things already had been fulfilled, so that the Scripture might be fulfilled, He said, "I thirst!" <sup>29</sup> Now a vessel was set full of sour wine; and they, having filled a sponge with sour wine, put it around a hyssop, they held it to His mouth. <sup>30</sup> Therefore when Jesus received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

#### *Jesus' Side Is Pierced*

<sup>31</sup> Therefore the Jews, since it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and they might be taken away. <sup>32</sup> Then the soldiers came and they broke the legs of the first man, and of the other who was crucified with Him. <sup>33</sup> But having come to Jesus, when they saw that He was already dead, they did not break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he tells the truth, so that you may believe. <sup>36</sup> For these things were done that the Scripture should be fulfilled, "Not a bone of His shall be broken." <sup>37</sup> And again another Scripture says, "THEY SHALL LOOK AT HIM WHOM THEY PIERCED."

#### *The Burial of Jesus*

<sup>38</sup> After these things, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took away the body of Jesus. <sup>39</sup> And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup> Then they took the body of Jesus, and bound it in linen strips with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been buried. <sup>42</sup> So there they laid Jesus, because of the Jews' Preparation Day, because the tomb was near.

## 20

#### *The Resurrection of Jesus*

<sup>1</sup> On the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup> Therefore she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him."

<sup>3</sup> Peter therefore went out, and the other disciple, and were going to the tomb. <sup>4</sup> And the two together were running, and the other disciple outran Peter and came to the tomb first. <sup>5</sup> And stooping to look in, he saw the linen strips lying there; however he did not



go in. <sup>6</sup> Then Simon Peter came, following him, and entered into the tomb; and he saw the linen strips lying there, <sup>7</sup> and the facecloth which had been on His head, not lying with the linen strips, but apart from *them*, having been rolled up in one place. <sup>8</sup> Then the other disciple, who came to the tomb first, went in also; and he saw and believed. <sup>9</sup> For as yet they did not know the Scripture, that He must rise again from the dead. <sup>10</sup> Then the disciples went away again to their own homes.

### *Jesus Appears to Mary Magdalene*

<sup>11</sup> But Mary stood outside facing the tomb weeping. Therefore as she was weeping, she stooped down *and looked* into the tomb. <sup>12</sup> And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. <sup>13</sup> Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they put Him."

<sup>14</sup> And having said these things, she turned back and saw Jesus standing there, and did not know that it was Jesus. <sup>15</sup> Jesus said to her, "Woman, why are you weeping? Whom do you seek?"

She, supposing Him to be the gardener, said to Him, "Sir, if You carried Him away, tell me where You put Him, and I will take Him away."

<sup>16</sup> Jesus said to her, "Mary!"

She turned and said to Him, "Rabboni!" (which means, Teacher).

<sup>17</sup> Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brothers and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

<sup>18</sup> Mary Magdalene went reporting to the disciples that she had seen the Lord, and *that* He had spoken these things to her.

### *Jesus Appears to the Disciples*

<sup>19</sup> Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace to you." <sup>20</sup> And having said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord.

<sup>21</sup> Therefore Jesus said to them again, "Peace to you! Just as the Father has sent Me, I also send you." <sup>22</sup> And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them; if you retain *the sins* of any, they have been retained."

### *Jesus and Thomas*

<sup>24</sup> But Thomas, one of the twelve, the *one* called the Twin, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, "We have seen the Lord."

So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will by no means believe."

<sup>26</sup> And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been closed, and stood in the midst, and said, "Peace to you!" <sup>27</sup> Then He said to Thomas, "Bring your finger here, and see My hands; and bring your hand here, and put it into My side. Be not unbelieving, but believing."

<sup>28</sup> And Thomas answered and said to Him, "My Lord and my God!"

<sup>29</sup> Jesus said to him, "Because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."

### *The Purpose of This Book*

<sup>30</sup> And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; <sup>31</sup> but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that *by* believing you may have life in His name.

## 21

### *Jesus Appears to Seven Disciples*

<sup>1</sup> After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this manner He showed Himself: <sup>2</sup> Simon Peter; Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. <sup>3</sup> Simon Peter said to them, "I am going fishing."

They said to him, "We are coming with you also." They went out and immediately got into the boat, and that night they caught nothing. <sup>4</sup> But as daybreak had already come,

Jesus stood upon the shore; however the disciples did not know that it was Jesus. <sup>5</sup> Then Jesus said to them, "Children, have you any food?"

They answered Him, "No."

<sup>6</sup> And He said to them, "Cast the net on the right side of the boat, and you will find *some*." Therefore they cast, and they were not able to haul it in because of the multitude of fish.

<sup>7</sup> Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and he threw himself into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits), dragging the net with fish. <sup>9</sup> Then as they got off onto the land, they saw a charcoal fire laid there, and fish placed on it, and bread. <sup>10</sup> Jesus said to them, "Bring some of the fish which you have just caught."

<sup>11</sup> Simon Peter went up and hauled the net onto the land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come, eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord. <sup>13</sup> Jesus then came and took the bread and gave it to them, and likewise the fish.

<sup>14</sup> This *was* now the third time Jesus was manifested to His disciples, having been raised from the dead.

#### *Jesus Restores Peter*

<sup>15</sup> So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah, do you love Me more than these?"

He said to Him, "Yes, Lord; You know that I care for You."

He said to him, "Feed My lambs."

<sup>16</sup> He said to him again a second time, "Simon, *son* of Jonah, do you love Me?"

He said to Him, "Yes, Lord; You know that I care for You."

He said to him, "Shepherd My sheep."

<sup>17</sup> He said to him the third time, "Simon, *son* of Jonah, do you care for Me?" Peter was grieved because He said to him the third time, "Do you care for Me?"

And he said to Him, "Lord, You know all things; You know that I care for You."

Jesus said to him, "Feed My sheep. <sup>18</sup> Most assuredly I say to you, when you were younger, you used to dress yourself and used to walk where you wished; but when you are old, you will stretch out your hands, and another will dress you and will carry *you* where you do not wish." <sup>19</sup> But this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

#### *Jesus and the Beloved Disciple*

<sup>20</sup> Then Peter, turning around, saw the disciple whom Jesus loved following, who also had reclined on His chest at the supper, and said, "Lord, who is the one who betrays You?" <sup>21</sup> Peter, seeing him, said to Jesus, "But Lord, what *about* this *man*?"

<sup>22</sup> Jesus said to him, "If I will that he remain till I come, what is *that* to you? You follow Me."

<sup>23</sup> Therefore this saying went out among the brothers that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is *that* to you?"

<sup>24</sup> This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

<sup>25</sup> And there are also many other things which Jesus did, which if they were written one by one, I suppose that not even the world itself would have room for the books which would be written. Amen.

## The Acts Of The Apostles

<sup>1</sup> The former account I made concerning all things, O Theophilus, which Jesus began both to do and teach, <sup>2</sup> until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, <sup>3</sup> to whom He also presented Himself alive after His suffering by many convincing proofs, appearing to them during forty days and speaking of the things concerning the kingdom of God.

### *The Promise of the Holy Spirit*

<sup>4</sup> And being assembled together with them, He commanded them not to leave Jerusalem, but to await for the promise of the Father, "which," He said, "you have heard from Me; <sup>5</sup> for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." <sup>6</sup> Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" <sup>7</sup> And He said to them, "It is not for you to know times or seasons which the Father has placed in His own authority. <sup>8</sup> But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

### *The Ascension of Jesus*

<sup>9</sup> Now after He said these things, while they were beholding Him, He was lifted up, and a cloud withdrew Him from their sight. <sup>10</sup> And while they looked intently into heaven, while He was going, behold, two men stood along side them in white apparel, <sup>11</sup> who also said, "Men of Galilee, why do you stand looking up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you watched Him go into heaven."

### *The Upper Room*

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. <sup>13</sup> And when they had entered, they went up into the upper room where they were staying; both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, and Judas the son of James. <sup>14</sup> These were continuing with one mind in prayer and petition, together with the women and Mary the mother of Jesus, and with His brothers.

### *Matthias Chosen to Replace Judas*

<sup>15</sup> And in those days Peter, rising up in the midst of the disciples (altogether the number of names was about a hundred and twenty), said, <sup>16</sup> "Men *and* brothers; it was necessary for this Scripture to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; <sup>17</sup> 'for he was numbered with us and obtained a portion in this ministry.'" <sup>18</sup> (Now this man purchased a field by means of the wages of *his* iniquity, and falling headlong, he burst open in the middle and all his intestines gushed out. <sup>19</sup> And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood). <sup>20</sup> "For it is written in the book of Psalms:

'LET HIS HOMESTEAD BECOME DESOLATE,  
AND LET NO ONE DWELL IN IT';

and,

'MAY ANOTHER TAKE HIS OFFICE OF OVERSEER.'

<sup>21</sup> Therefore, of these men who have accompanied us in every time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John until the day in which He was taken up from us, one of these must become a witness with us of His resurrection." <sup>23</sup> And they nominated two: Joseph who is called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed and said, "You, O Lord, knower of all hearts, show whom You have chosen of these two <sup>25</sup> to receive a portion in this ministry and apostleship, from which Judas turned aside to go to his own place." <sup>26</sup> And

they cast their lots. And the lot fell on Matthias; and he was numbered with the eleven apostles.

## 2

### *The Coming of the Holy Spirit*

<sup>1</sup> And when the day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly a sound came out of heaven, as being borne along by a violent wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and rested on each one of them. <sup>4</sup> And they were all filled with the Holy Spirit, and began to speak in different languages, as the Spirit gave them utterance.

<sup>5</sup> And there were dwelling in Jerusalem Jews, devout men, from every nation of those under heaven. <sup>6</sup> And when this sound occurred, the multitude came together, and were confounded, because they were hearing each one speaking in his own language. <sup>7</sup> And they were all amazed and were marveling, saying to one another, "Behold, are not all these who are speaking Galileans?" <sup>8</sup> And how is it that we hear, each in our own language in which we were born? <sup>9</sup> Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs—we hear them speaking in our own tongues the mighty *deeds* of God." <sup>12</sup> So they were all amazed and perplexed, saying to one another, "What does this mean?"

<sup>13</sup> Others were mocking and saying, "They are full of new wine."

### *Peter's Sermon*

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice and spoke out to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. <sup>15</sup> For these are not drunk, as you suppose, for it is just the third hour of the day. <sup>16</sup> But this is what was spoken by the prophet Joel:

<sup>17</sup> "AND IT SHALL BE IN THE LAST DAYS," SAYS GOD,  
"THAT I WILL POUR OUT MY SPIRIT ON ALL FLESH,  
AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY;  
AND YOUR YOUNG MEN SHALL SEE VISIONS,  
AND YOUR OLD MEN SHALL DREAM DREAMS;

<sup>18</sup> AND ON MY MENSERVANTS AND ON MY MAIDSERVANTS  
I WILL POUR OUT MY SPIRIT IN THOSE DAYS;  
AND THEY SHALL PROPHECY.

<sup>19</sup> AND I WILL GIVE WONDERS IN THE HEAVEN ABOVE,  
AND SIGNS ON THE EARTH BELOW,  
BLOOD AND FIRE AND VAPOR OF SMOKE.

<sup>20</sup> THE SUN SHALL BE TURNED INTO DARKNESS,  
AND THE MOON INTO BLOOD,  
BEFORE THE COMING OF THE GREAT AND MAGNIFICENT DAY OF THE LORD.

<sup>21</sup> AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD  
SHALL BE SAVED."

<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, just as you yourselves also know— <sup>23</sup> Him, being delivered by the determined counsel and foreknowledge of God, you took, and by lawless hands, nailing *Him* to a cross, you killed *Him*; <sup>24</sup> whom God raised, *thus* doing away with the labor pains of death, because it was not possible for Him to be held by it. <sup>25</sup> For David says concerning Him,

'I FORESAW THE LORD ALWAYS BEFORE ME,  
BECAUSE HE IS AT MY RIGHT HAND,  
THAT I MAY NOT BE SHAKEN.

<sup>26</sup> THEREFORE MY HEART WAS GLAD, AND MY TONGUE REJOICED;  
MOREOVER MY FLESH ALSO WILL DWELL IN HOPE.

<sup>27</sup> BECAUSE YOU WILL NOT ABANDON MY SOUL IN HADES,  
NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.

<sup>28</sup> YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;

YOU WILL FILL ME FULL OF JOY WITH YOUR PRESENCE.'

<sup>29</sup> "Men, brothers, let *me* speak with boldness to you about the patriarch David, that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up the Christ to seat *Him* on his throne, <sup>31</sup> foreseeing *this*, he spoke about the resurrection of the Christ, 'that His soul was not left in Hades, nor did His flesh see corruption.' <sup>32</sup> This Jesus God has raised up, of which we all are witnesses. <sup>33</sup> Therefore having being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. <sup>34</sup> For David did not ascend into the heavens, but he says himself:

"THE LORD SAID TO MY LORD,

"SIT AT MY RIGHT HAND,

<sup>35</sup> TILL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.' "

<sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

### *The First Converts*

<sup>37</sup> Now having heard this, they were cut to the heart, and they said to Peter and the rest of the apostles, "Men *and* brothers, what shall we do?"

<sup>38</sup> Then Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call."

<sup>40</sup> And with many other words he testified and exhorted them, saying, "Be saved from this crooked generation." <sup>41</sup> Then those who gladly received his word were baptized; and that day about three thousand souls were added. <sup>42</sup> And they were continuing in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

### *Life Among the Believers*

<sup>43</sup> Then fear came upon every soul, and many wonders and signs were taking place through the apostles. <sup>44</sup> Now all who believed were together, and they had all things in common, <sup>45</sup> and they were selling their possessions and goods, and were dividing them among all, to the degree that anyone had need.

<sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they were sharing food with joy and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord was adding to the church daily those who were being saved.

## 3

### *Peter Heals a Lame Man*

<sup>1</sup> Now Peter and John were going up together to the temple at the hour of prayer, *which was the ninth hour*. <sup>2</sup> And a man lame from his mother's womb was being carried, whom they would lay each day at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; <sup>3</sup> who, when he saw Peter and John about to enter into the temple, began asking for alms. <sup>4</sup> And looking intently on him, Peter together with John, said, "Look at us." <sup>5</sup> And he fixed his attention on them, expecting to receive something from them. <sup>6</sup> But Peter said, "Silver and gold I do not have, but *that* which I do have, I give to you: In the name of Jesus Christ the Nazarene, get up and walk." <sup>7</sup> And taking hold of him by his right hand, he raised *him*; and immediately his feet and ankles were strengthened. <sup>8</sup> So he, leaping up, stood and walked and entered with them into the temple, walking and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God. <sup>10</sup> Then they recognized that this was the one sitting for the alms at the Beautiful Gate of the temple; and they were filled with astonishment and amazement because of that which had happened to him.

### *Peter Speaks in Solomon's Portico*

<sup>11</sup> And while the lame man who had been healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, utterly astonished. <sup>12</sup> So when Peter saw *this*, he replied to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we

had made him to walk? <sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you indeed delivered up and denied Him in the presence of Pilate, when he had decided to release Him. <sup>14</sup> But you denied the Holy and Righteous One, and asked that a murderer be released to you, <sup>15</sup> and killed the Author of life, whom God raised from the dead, of which we are witnesses. <sup>16</sup> And on the basis of faith in His name, this *one* whom you observe and know, was made strong by His name. And the faith, which is by Him, has given to him this wholeness before you all.

<sup>17</sup> "And now, brothers, I know that you acted in ignorance, as your rulers did also. <sup>18</sup> But those things which God announced beforehand by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. <sup>19</sup> Repent therefore and turn back, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord, <sup>20</sup> and that He may send Him who had been ordained to be your Messiah, Jesus, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. <sup>22</sup> For Moses said to the fathers, 'THE LORD OUR GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BROTHERS. HIM YOU SHALL HEAR IN ALL THINGS, WHATEVER HE SAYS TO YOU.' <sup>23</sup> 'AND IT SHALL BE THAT EVERY PERSON WHO DOES NOT HEAR THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE.' <sup>24</sup> Yes, and all the prophets, from Samuel and his successors, as many as have spoken, have proclaimed these days. <sup>25</sup> You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'AND IN YOUR OFFSPRING ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' <sup>26</sup> To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

## 4

### *Peter and John Before the Sanhedrin*

<sup>1</sup> Now while they were speaking to the people, the priests, the captain of the temple, and the Sadducees came upon them, <sup>2</sup> being greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection of the dead. <sup>3</sup> And they laid hands on them, and put them in custody until the next day, for it was already evening. <sup>4</sup> However, many of those who heard the word believed; and the number of the men came to be about five thousand.

<sup>5</sup> Now it came to pass on the next day, that their rulers, elders, and scribes were gathered together at Jerusalem, <sup>6</sup> as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of high priestly descent. <sup>7</sup> And they brought them forward and began to inquire, "By what power or by what name have you done this?" <sup>8</sup> Then Peter, having been filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: <sup>9</sup> If we today are being judged for a good work to a weak man, by what means he has been made well, <sup>10</sup> let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, by this *name* this *man* stands here before you whole. <sup>11</sup> This is the 'STONE WHICH WAS REJECTED BY YOU, the builders, WHICH BECAME THE CHIEF CORNERSTONE.' <sup>12</sup> Nor is there salvation in no one else, for there is no other name under heaven which has been given among men by which we must be saved."

### *The Name of Jesus Forbidden*

<sup>13</sup> Now when they observed the boldness of Peter and John, and understood that they were uneducated and untrained men, they marveled. And they recognized that they had been with Jesus. <sup>14</sup> But seeing the man that had been healed standing with them, they had nothing to say against *them*. <sup>15</sup> And they commanded them to go away outside the council, and began to confer among themselves, <sup>16</sup> saying, "What shall we do to these men? For indeed, that a known sign has come to pass by them is evident to all those who are dwelling in Jerusalem, and we cannot deny it. <sup>17</sup> But lest it be spread further among the people, let us threaten them with a threat, that they speak no longer to any man in this name."

<sup>18</sup> And summoning them, they commanded them not to speak at all nor to teach in the name of Jesus. <sup>19</sup> But Peter and John answered them and said, "Whether it is right in the sight of God to listen to you rather than God, you be the judge. <sup>20</sup> For we can do none other but to speak the things which we have seen and heard." <sup>21</sup> So having threatened them further, they released them, finding no way of punishing them, on account of the

people, because they all were glorifying God over that which had occurred. <sup>22</sup> For the man was over forty, on whom had come about this sign of healing.

#### *The Believers Pray for Boldness*

<sup>23</sup> And being released, they came to their own, and reported all that the chief priests and elders had said to them. <sup>24</sup> So when they heard that, they raised their voice to God with one mind and said: "Lord, You are God, who made heaven and the earth and the sea, and all that is in them, <sup>25</sup> who by the mouth of Your servant David have said:

'WHY DID THE NATIONS RAGE,  
AND THE PEOPLE CONSPIRED VAIN THINGS?  
<sup>26</sup> THE KINGS OF THE EARTH TOOK THEIR STAND,  
AND THE RULERS WERE ASSEMBLED TOGETHER  
AGAINST THE LORD AND AGAINST HIS CHRIST.'

<sup>27</sup> "For truly they were assembled against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, <sup>28</sup> to do all that Your hand and Your counsel foreordained to come to pass. <sup>29</sup> Now, Lord, look upon their threats, and grant to Your servants that with all boldness they may speak Your word, <sup>30</sup> by extending Your hand to heal, and that signs and wonders may come about through the name of Your holy Servant Jesus." <sup>31</sup> And when they had prayed, the place where they were gathered was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

#### *The Believers Share Their Possessions*

<sup>32</sup> Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things belonging to him was his own, but they had all things in common. <sup>33</sup> And with great power the apostles were giving forth their witness of the resurrection of the Lord Jesus. And great grace was upon them all. <sup>34</sup> Nor was there anyone needy among them; for all who were owners of lands or houses were selling them, and were bringing the proceeds of the things which had been sold, <sup>35</sup> and were placing them beside the feet of the apostles; and they were distributing to each, to the degree that anyone had need.

<sup>36</sup> And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite, a native of Cyprus, <sup>37</sup> who, possessing a field, sold it and brought the money and placed it beside the feet of the apostles.

## 5

#### *Ananias and Sapphira*

<sup>1</sup> But a certain man named Ananias, together with Sapphira his wife, sold a piece of property. <sup>2</sup> And he kept back for himself from the price, his wife also being aware of it, and brought a certain part and placed it beside the feet of the apostles. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart *for* you to lie to the Holy Spirit, and *for* you to keep back for yourself from the price of the land? <sup>4</sup> While it remained unsold, did it not remain yours? And after it was sold, was it not at your disposal? Why have you purposed this thing in your heart? You have not lied to men, but to God."

<sup>5</sup> Then Ananias, hearing these words, fell down and died. And great fear came upon all those who heard of it. <sup>6</sup> And the young men rose up and covered him up, carried *him* out, and buried *him*.

<sup>7</sup> And it happened about three hours later, that his wife, not knowing what had happened, came in. <sup>8</sup> And Peter said to her, "Tell me whether you sold the land for so much?"

She said, "Yes, for so much."

<sup>9</sup> Then Peter said to her, "Why is it that it was agreed by you to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out *as well*." <sup>10</sup> Then immediately she fell down beside his feet and died. And the young men came in and found her dead, and carrying her out, buried her with her husband. <sup>11</sup> And great fear fell on all the church, and upon all those who were hearing these things.

#### *The Apostles Heal Many*

<sup>12</sup> Now by the hands of the apostles, many signs and wonders took place among the people. And they were all with one mind in Solomon's Porch. <sup>13</sup> But none of the

rest dared join them, but the people were magnifying them. <sup>14</sup> And more than ever, believers were added to the Lord, multitudes of both men and women, <sup>15</sup> so that they were bringing the sick out into the streets, and placing them on couches and pallets, so that as Peter was passing, at least his shadow might fall on some of them. <sup>16</sup> And also the multitude from the surrounding cities were coming together into Jerusalem, bringing the sick and those who were tormented by unclean spirits, who were all being healed.

#### *The Apostles Are Persecuted*

<sup>17</sup> Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, <sup>18</sup> and laid their hands on the apostles and put them in the public prison. <sup>19</sup> But an angel of the Lord during the night opened the doors of the prison, and leading them out, he said, <sup>20</sup> "Go, stand in the temple and speak to the people all the words of this life."

<sup>21</sup> And when they heard that, they entered the temple about daybreak and were teaching. Now when the high priest and those with him arrived, they called together the council, even all the elders of the sons of Israel, and sent to the prison for them to be brought.

#### *The Apostles on Trial Again*

<sup>22</sup> But when the attendants arrived, and did not find them in the jail, they returned and announced, <sup>23</sup> saying, "Indeed we found the prison shut in all security, and the guards standing before the doors; but when we opened them, we found no one inside!" <sup>24</sup> Now when they heard these words, both the high priest and the captain of the temple, and the chief priests, they were greatly perplexed about them, as to what would come of this. <sup>25</sup> So one came and reported to them, saying, "Behold, the men whom you put in jail are standing in the temple and teaching the people!"

<sup>26</sup> Then the captain went with the officers and brought them without violence, for they were afraid of the people, lest they be stoned. <sup>27</sup> And they brought them, and set them before the council. And the high priest asked them, <sup>28</sup> saying, "Did we not give you strict orders not to continue teaching in this name? And behold, you have filled Jerusalem with your teaching, and you want to bring on us the blood of this Man!"

<sup>29</sup> But Peter and the apostles answered, and said: "We must obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom you murdered by hanging on a tree. <sup>31</sup> Him God has exalted to His right hand as Prince and Savior, to give repentance to Israel and forgiveness of sins. <sup>32</sup> And we are His witnesses of these words, and so also is the Holy Spirit, whom God has given to those who obey Him."

#### *Gamaliel's Advice*

<sup>33</sup> But when they heard this, they were infuriated and were resolving to kill them. <sup>34</sup> Then someone in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in honor by all the people, and commanded them to put the apostles outside for a short time. <sup>35</sup> And he said to them: "Men of Israel, take heed to yourselves to these men, as to what you are about to do. <sup>36</sup> For before these days, Theudas rose up, claiming himself to be someone, to whom was joined a number of men, about four hundred. He was slain, and all who obeyed him were scattered and came to nothing. <sup>37</sup> After this arose Judas the Galilean, in the days of the census, and caused considerable number of people after him to revolt. He too perished, and as many as were persuaded by him were scattered. <sup>38</sup> And now I say to you, keep away from these men and let them alone; for if this counsel or this work is of men, it will fail; <sup>39</sup> but if it is of God, you cannot overthrow it—lest you even be found fighting against God."

<sup>40</sup> And they were persuaded by him, and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and released them. <sup>41</sup> Then they departed from the presence of the council, rejoicing because they were counted worthy to be dishonored on behalf of the name of Jesus. <sup>42</sup> And daily in the temple, and from house to house, they did not cease teaching and proclaiming the gospel of Jesus the Christ.

## 6

#### *Choosing of the Seven*

<sup>1</sup> Now in those days, as the disciples were increasing in number, there arose a complaint from the Greek speaking Jews against the Aramaic speaking Jews, because their widows were being overlooked in the daily distribution. <sup>2</sup> Then the twelve



summoned the multitude of the disciples and said, "It is not pleasing to us that we should forsake the word of God to serve tables. <sup>3</sup> Therefore, brothers, select seven men from among you, of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint for this need. <sup>4</sup> But we will faithfully engage in prayer and in the ministry of the word."

<sup>5</sup> And the word was pleasing before all the congregation, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, <sup>6</sup> whom they set before the apostles; and when they had prayed, they laid their hands on them.

<sup>7</sup> And the word of God was growing, and the number of the disciples in Jerusalem was being multiplied exceedingly, and a great many of the priests were obeying the faith.

### *Stephen Accused of Blasphemy*

<sup>8</sup> And Stephen, full of faith and power, was performing great wonders and signs among the people. <sup>9</sup> But there arose some men from what was called the Synagogue of the Freedmen, both of the Cyrenians and the Alexandrians, and of those from Cilicia and Asia, debating with Stephen. <sup>10</sup> And they were not able to withstand the wisdom and the Spirit with which he spoke. <sup>11</sup> Then they secretly instigated men to say, "We have heard him speaking blasphemous words against Moses and God." <sup>12</sup> And they aroused the people and the elders and the scribes; and coming upon him, they seized him, and led him to the council. <sup>13</sup> And they put forward false witnesses saying, "This man does not cease to speak blasphemous words against this holy place and the law; <sup>14</sup> for we have heard him say that this Nazarene, Jesus, will destroy this place and change the customs which Moses handed down to us." <sup>15</sup> And looking intently at him, all those who sat in the council saw his face like *the* face of an angel.

## 7

### *Stephen's Address*

<sup>1</sup> Then the high priest said, "Are these things so?"

<sup>2</sup> And he said, "Men, brothers and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, <sup>3</sup> and said to him, 'GO OUT FROM YOUR LAND AND FROM YOUR RELATIVES, AND COME TO A LAND WHICH I WILL SHOW YOU.' <sup>4</sup> Then he went forth from the land of the Chaldeans and settled down in Haran. And from there, after his father was dead, He moved him to this land in which you now dwell. <sup>5</sup> And He gave him no inheritance in it, not even a place to put his foot on, and He promised to give it to him for a possession, and to his descendants after him, though he had no child. <sup>6</sup> But God spoke in this way: that his offspring would dwell in a foreign land, and that they would enslave them, and they would treat them badly four hundred years. <sup>7</sup> 'AND THE NATION WHICH THEY WILL SERVE, I WILL JUDGE,' said God, 'AND AFTER THESE THINGS THEY WILL COME OUT AND SERVE ME IN THIS PLACE.' <sup>8</sup> Then He gave him the covenant of circumcision; and so Abraham fathered Isaac and circumcised him on the eighth day; and Isaac fathered Jacob, and Jacob fathered the twelve patriarchs.

### *The Patriarchs in Egypt*

<sup>9</sup> "And the patriarchs, being jealous of Joseph, sold him into Egypt; and God was with him, <sup>10</sup> and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him ruler over Egypt and all his house. <sup>11</sup> Now a famine came over all the land of Egypt and Canaan, and great affliction, and our fathers could find no provisions. <sup>12</sup> And Jacob, hearing that there was grain in Egypt, he sent out our fathers first. <sup>13</sup> And on the second *visit* Joseph was made known to his brothers, and Joseph's family became known to Pharaoh. <sup>14</sup> Then Joseph sent and summoned his father Jacob and all his relatives, seventy-five people. <sup>15</sup> So Jacob went down to Egypt; and he died, he and our fathers. <sup>16</sup> And they were brought back to Shechem, and were placed in the tomb which Abraham bought for a price of silver from the sons of Hamor, the father of Shechem.

<sup>17</sup> "Now when the time of the promise drew near which God swore to Abraham, the people increased and multiplied in Egypt, <sup>18</sup> until there arose a different king, who did not know Joseph. <sup>19</sup> This *king* took advantage of our race, and oppressed our fathers, to make their babies exposed, in order that they might not preserve their lives. <sup>20</sup> At this time Moses was born, and he was well pleasing to God; who was brought up in his father's house for three months. <sup>21</sup> But when he was exposed, the daughter of Pharaoh

took him up, and brought him up for herself as a son. <sup>22</sup> And Moses was educated in all the wisdom of the Egyptians, and he was mighty in words and deeds.

<sup>23</sup> "Now when he had turned forty years old, it came into his heart to look upon his brothers, the sons of Israel. <sup>24</sup> And seeing someone being wronged, he retaliated, and avenged him who was being oppressed, and struck the Egyptian. <sup>25</sup> For he supposed that his brothers understood that God was giving to them deliverance by his hand, but they did not understand. <sup>26</sup> And on the next day he appeared to them as they were fighting, and *tried* to reconcile them to peace, saying, 'Men, you are brothers; why do you wrong one another?' <sup>27</sup> But the one wronging his neighbor pushed him away, saying, 'WHO APPOINTED YOU A RULER AND A JUDGE OVER US?' <sup>28</sup> DO YOU DESIRE TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY?' <sup>29</sup> Now Moses, at this saying, fled and became a stranger in the land of Midian, where he fathered two sons.

<sup>30</sup> "And forty years having been fulfilled, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. <sup>31</sup> And Moses, seeing it, marveled at the sight; and as he approached it to observe closely, the voice of the Lord came to him, <sup>32</sup> saying, 'I AM THE GOD OF YOUR FATHERS—THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.' And Moses was trembling and was not bold enough to look closely. <sup>33</sup> Then the Lord said to him, 'REMOVE YOUR SANDALS FROM YOUR FEET, FOR THE PLACE WHERE YOU STAND IS HOLY GROUND. <sup>34</sup> I HAVE CERTAINLY SEEN THE MISTREATMENT OF MY PEOPLE IN EGYPT. I HAVE HEARD THEIR GROANING AND I HAVE COME DOWN TO DELIVER THEM. AND NOW COME, I WILL SEND YOU TO EGYPT.'

#### *Israel Rebels Against God*

<sup>35</sup> "This Moses whom they denied, saying, 'WHO APPOINTED YOU A RULER AND A JUDGE?' This man God sent as a ruler and redeemer by the hand of the Angel who appeared to him in the bush. <sup>36</sup> He led them out, and did wonders and signs in the land of Egypt, and at the Red Sea, and in the wilderness forty years.

<sup>37</sup> "This is that Moses who said to the sons of Israel, 'THE LORD OUR GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BROTHERS.'

<sup>38</sup> "This is he who was in the congregation in the wilderness with the Angel who was speaking to him on Mount Sinai, and *with* our fathers, the one who received the living oracles to give to us, <sup>39</sup> whom our fathers did not desire to be obedient, but they rejected *him* and returned in their heart back to Egypt, <sup>40</sup> saying to Aaron, 'MAKE FOR US GODS WHO WILL GO BEFORE US: AS FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT, WE DO NOT KNOW WHAT HAS HAPPENED TO HIM.' <sup>41</sup> And they made a calf in those days, offered a sacrifice to the idol, and were rejoicing in the works of their hands. <sup>42</sup> But God turned away and gave them over to serve the host of heaven, just as it is written in the book of the Prophets:

'DID YOU OFFER ME SLAUGHTERED ANIMALS AND SACRIFICES DURING FORTY YEARS IN THE WILDERNESS,  
O HOUSE OF ISRAEL?

<sup>43</sup> INDEED YOU CARRIED UP THE TABERNACLE OF MOLOCH,  
AND THE STAR OF YOUR GOD REMPHAN,  
THE IMAGES WHICH YOU MADE TO WORSHIP THEM;  
AND I WILL RELOCATE YOU BEYOND BABYLON.'

#### *God's True Tabernacle*

<sup>44</sup> "The tabernacle of the testimony was with our fathers in the wilderness, just as the One speaking to Moses commanded him, to make it according to the pattern that he had seen, <sup>45</sup> which also our fathers, having received in turn, also brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers until the days of David, <sup>46</sup> who found favor before God and asked *opportunity* to find a dwelling place for the God of Jacob. <sup>47</sup> But Solomon built Him a house.

<sup>48</sup> "However, the Most High does not dwell in handmade sanctuaries, just as the prophet says:

<sup>49</sup> 'HEAVEN IS MY THRONE,  
AND THE EARTH IS MY FOOTSTOOL.  
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME? SAYS THE LORD,  
OR WHAT IS THE PLACE OF MY REST?

<sup>50</sup> HAS NOT MY HAND MADE ALL THESE THINGS?'

### *Israel Resists the Holy Spirit*

<sup>51</sup> "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, you also do. <sup>52</sup> Which of the prophets did your fathers not persecute? And they killed those who foretold about the coming of the Righteous One, of whom you have now become betrayers and murderers, <sup>53</sup> who have received the law as the ordinances of angels and you did not keep it."

### *Stephen Martyred*

<sup>54</sup> Now hearing these things they were infuriated in their hearts, and were gnashing their teeth against him. <sup>55</sup> But being full of the Holy Spirit, looking intently into heaven, he saw the glory of God, and Jesus standing at the right hand of God, <sup>56</sup> and he said, "Behold! I see the heavens opened, and the Son of Man standing at the right hand of God!" <sup>57</sup> Then they cried out with a loud voice, stopped their ears, and ran at him with one purpose; <sup>58</sup> and casting him outside the city, they stoned him. And the witnesses laid down their clothes beside the feet of a young man named Saul. <sup>59</sup> And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." <sup>60</sup> Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And having said this, he fell asleep.

## 8

### *Saul Persecutes the Church*

<sup>1</sup> Now Saul was agreeing with them in his murder. And in that day there arose a great persecution against the church which was in Jerusalem; and they all were scattered throughout the regions of Judea and Samaria, except the apostles. <sup>2</sup> And godly men buried Stephen, and they mourned deeply for him. <sup>3</sup> But Saul was doing injury to the church, going in from house to house, and dragging away both men and women, and putting them in prison.

### *Philip in Samaria*

<sup>4</sup> Therefore those who were scattered went about preaching the word. <sup>5</sup> And Philip, going down to a city of Samaria, was preaching to them the Christ. <sup>6</sup> And the crowds with one accord gave heed to the things spoken by Philip, hearing and seeing the signs which he was doing. <sup>7</sup> For many of those having unclean spirits had cried out with a loud voice, and *the spirits* came out; and many who were paralyzed and lame were healed. <sup>8</sup> And there was great joy in that city.

### *Simon the Sorcerer*

<sup>9</sup> Now a certain man named Simon was previously in the city practicing magic and astounding the people of Samaria, claiming himself to be someone great, <sup>10</sup> to whom they gave heed, from the least to the greatest, saying, "This man is the great power of God." <sup>11</sup> But they gave heed to him because of the long time that he had astonished them with the magic arts. <sup>12</sup> But when they believed Philip as he preached the good news of the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself also believed; and having been baptized, he was continuing with Philip, and observing miracles and signs occurring, he was astounded.

### *Simon's Sin*

<sup>14</sup> Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, <sup>15</sup> who, coming down, prayed concerning them in order that they might receive the Holy Spirit. <sup>16</sup> For He had not yet fallen upon any of them, but they had only been baptized in the name of Christ Jesus. <sup>17</sup> Then they laid hands upon them, and they received the Holy Spirit.

<sup>18</sup> Now when Simon observed that by the laying on of the apostles' hands the Holy Spirit was given, he offered them money, <sup>19</sup> saying, "Give me this power also, that on whom ever I lay my hands he may receive the Holy Spirit."

<sup>20</sup> But Peter said to him, "Your money perish with you, because you thought to acquire the gift of God with money! <sup>21</sup> You have neither part nor portion in this matter, for your heart is not right before God. <sup>22</sup> Repent therefore from this your wickedness, and make petition to God, if perhaps the intent of your heart will be forgiven you. <sup>23</sup> For I see that you are in the gall of bitterness and the bond of unrighteousness."

<sup>24</sup> Then Simon answered and said, "Pray to the Lord for me, that none of the things of which you have spoken may come upon me." <sup>25</sup> Then solemnly bearing witness to and

speaking the word of the Lord, they returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

#### *Philip and the Ethiopian Eunuch*

<sup>26</sup> Now an angel of the Lord spoke to Philip, saying, "Get up and go toward the south on the road which goes down from Jerusalem to Gaza." This is desolate. <sup>27</sup> So he got up and went; and behold, a man of Ethiopia, a eunuch, a court official of Candace the queen of the Ethiopians, who was over all her treasury, and had come to Jerusalem to worship, <sup>28</sup> and he was returning. And sitting upon his chariot, he was reading the prophet Isaiah. <sup>29</sup> Then the Spirit said to Philip, "Go near, and join yourself to this chariot."

<sup>30</sup> And Phillip, running up to it, heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

<sup>31</sup> And he said, "How can I, unless someone helps me?" And he urged Philip to come up and sit with him. <sup>32</sup> Now the portion of the Scripture which he was reading was this:

"HE WAS LED AS A SHEEP TO THE SLAUGHTER;  
AND AS A LAMB BEFORE ITS SHEARER IS SILENT,  
SO HE OPENED NOT HIS MOUTH.

<sup>33</sup> IN HIS HUMILIATION HIS JUSTICE WAS TAKEN AWAY,  
AND WHO WILL RECOUNT HIS GENERATION?  
FOR HIS LIFE IS TAKEN AWAY FROM THE EARTH."

<sup>34</sup> So the eunuch answered Philip and said, "Please tell me, of whom does the prophet say this; of himself, or of someone else?" <sup>35</sup> And Philip, opening his mouth, and beginning from this Scripture, preached the good news *about* Jesus to him. <sup>36</sup> Now as they were going down the road, they came upon some water. And the eunuch said, "Behold, *here* is water: what prevents me from being baptized?"

<sup>38</sup> And he ordered the chariot to stop, and they both went down into the water, both Phillip and the eunuch, and he baptized him. <sup>39</sup> Now when they came up out of the water, the Spirit of the Lord caught up Philip, and the eunuch did not see him any longer; and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus. And as he passed through, he preached the gospel to all the cities until he came to Caesarea.

## 9

#### *Saul's Conversion*

<sup>1</sup> Then Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest <sup>2</sup> and requested from him letters *of authority* to the synagogues of Damascus, that if he should find any who were of the Way, both men and women, he might bring them, having been bound, to Jerusalem.

<sup>3</sup> And as he was going, it came about that he drew near to Damascus, and suddenly a light shone around him from heaven. <sup>4</sup> And falling on the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

<sup>5</sup> And he said, "Who are You, Lord?"

And the Lord said, "I am Jesus, whom you are persecuting.

<sup>6</sup> "But rise up and enter into the city, and it will be spoken to you what you must do."

<sup>7</sup> And the men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup> And Saul got up from the ground, and although his eyes were open, he saw no one; and leading him by the hand, they brought *him* into Damascus. <sup>9</sup> And he was three days not seeing, and neither ate nor drank.

#### *Ananias Baptizes Saul*

<sup>10</sup> Now there was a certain disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias."

And he said, "Behold I *am here*, Lord."

<sup>11</sup> And the Lord said to him, "Arise and go to Straight Street, and seek out in the house of Judas a man named Saul, of Tarsus; for behold, he is praying. <sup>12</sup> And he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might see again."

<sup>13</sup> But Ananias answered, "Lord, I have heard from many about this man, how many wicked things he has done to Your saints in Jerusalem; <sup>14</sup> and here he has authority from the chief priests to bind all who are calling on Your name."

<sup>15</sup> But the Lord said to him, "Go, for he is a chosen vessel to Me to bear My name before Gentiles and kings, and the sons of Israel. <sup>16</sup> For I will show him all the things that he must suffer for My name's sake."

<sup>17</sup> And Ananias departed and entered the house; and putting his hands on him, he said, "Brother Saul, the Lord has sent me, the One who appeared to you in the way which you were coming, so that you may see again and be filled with the Holy Spirit." <sup>18</sup> And immediately *something* like scales fell from his eyes, and he could see again; and he got up and was baptized. <sup>19</sup> And when he had received food, he was strengthened. Now Saul was with the disciples in Damascus for several days.

#### *Saul Preaches Christ*

<sup>20</sup> And immediately in the synagogues he was proclaiming Christ, that He is the Son of God.

<sup>21</sup> And all those who heard were astounded, and were saying, "Is this not the one who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?"

<sup>22</sup> But Saul all the more was growing strong, and was confounding the Jews who were dwelling in Damascus, proving that *Jesus* was the Christ.

#### *Saul Escapes Death*

<sup>23</sup> Now when many days had passed, the Jews plotted to kill him. <sup>24</sup> But their plot became known to Saul. And they closely watched the *city* gates both day and night, in order that they might kill him. <sup>25</sup> But the disciples, taking him by night, they let him down through the wall, lowering *him* in a basket.

#### *Saul at Jerusalem*

<sup>26</sup> Now when Saul arrived in Jerusalem, he tried to join himself to the disciples; but they all were afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas, taking hold of him, brought him to the apostles, and related to them how he had seen the Lord on the road, and that He had spoken to him, and how in Damascus he spoke boldly in the name of Jesus. <sup>28</sup> So he went in and out among them at Jerusalem, <sup>29</sup> and speaking boldly in the name of the Lord Jesus, and he was speaking and disputing with the Greek-speaking Jews, but they were attempting to kill him. <sup>30</sup> But the brothers, learning about it, brought him down to Caesarea and sent him off to Tarsus. <sup>31</sup> Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified, and walking in the fear of the Lord and in the encouragement of the Holy Spirit, they were multiplied.

#### *Aeneas and Dorcas*

<sup>32</sup> Now it came to pass, as Peter went through all *parts of the country*, that he went down to the saints who were dwelling in Lydda. <sup>33</sup> And he found there a certain man named Aeneas, who had been confined to a bed for eight years, who was paralyzed. <sup>34</sup> And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. <sup>35</sup> And all who were dwelling at Lydda and Sharon saw him, and they turned to the Lord.

<sup>36</sup> Now in Joppa there was a certain disciple named Tabitha, which, being translated, means Dorcas. This *woman* was full of good works and charitable giving which she was doing. <sup>37</sup> But it came about in those days that she became sick and died; and they washed her, and put *her* in an upper room. <sup>38</sup> Now since Lydda was near Joppa, the disciples, having heard that Peter was in Joppa, sent to him, urging him not to delay in coming to them. <sup>39</sup> And arising, Peter went with them. When he arrived, they took him into the upper room, and all the widows stood beside him weeping, showing *him* tunics and cloaks which Dorcas was making, while she was with them. <sup>40</sup> But Peter, having put them all outside, knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Peter, she sat up. <sup>41</sup> And giving to her his hand, he raised her up; and when he called the saints and the widows, he presented her alive. <sup>42</sup> And it became known throughout all of Joppa, and many believed on the Lord. <sup>43</sup> And he stayed for some time in Joppa with a tanner *named* Simon.

## 10

#### *Cornelius Sends for Peter*

<sup>1</sup> Now there was a certain man in Caesarea named Cornelius, a centurion of what was called the Italian *Regiment*, <sup>2</sup> a devout *man*, and one that feared God, together with all his household, who often gave alms to the people, and making petition to God always.

<sup>3</sup> About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius!"

<sup>4</sup> And looking intently at him and becoming fearful he said, "What is it, lord?"

And he said to him, "Your prayers and your alms have come up for a memorial before God. <sup>5</sup> Now send men to Joppa, and send for Simon whose surname is Peter. <sup>6</sup> He is staying as a guest with one Simon, a tanner, whose house is beside the sea." <sup>7</sup> Now when the angel who had been speaking to Cornelius had departed, he called two of his servants and a devout soldier from among those who waited on him continually. <sup>8</sup> And explaining to them everything, he sent them to Joppa.

#### *Peter's Vision*

<sup>9</sup> Now on the next day, as they were traveling and drawing near to the city, Peter went up on the housetop to pray, at about the sixth hour. <sup>10</sup> And he became hungry and wanted to eat; but while they were preparing, he fell into a trance. <sup>11</sup> And he saw heaven having been opened, and descending to him a certain vessel like a great sheet, having been bound at the four corners, and being let down upon the ground, <sup>12</sup> in which were all the four-footed *animals* of the earth and the wild animals, and the reptiles, and the birds of the air. <sup>13</sup> And there came a voice to him, saying, "Arise, Peter; kill and eat."

<sup>14</sup> But Peter said, "By no means, Lord! For never did I eat anything common or unclean."

<sup>15</sup> And a voice *spoke* again the second time to him, "That which God has made clean, you must not make common." <sup>16</sup> And this happened three times, and again the vessel was taken up into heaven.

<sup>17</sup> Now as Peter was very perplexed within himself as to what the vision which he had seen might mean, behold, the men who had been sent from Cornelius, having found by inquiry the house of Simon, stood at the gateway. <sup>18</sup> And they called and asked whether Simon, whose surname was Peter, was lodging there.

<sup>19</sup> Now while Peter pondered about the vision, the Spirit said to him, "Behold, men are seeking you. <sup>20</sup> Arise therefore, go down and go with them, without wavering; for I have sent them."

<sup>21</sup> And Peter, going down to the men, said, "Behold, I am he whom you seek. Why have you come?"

<sup>22</sup> And they said, "Cornelius the centurion, a just man, and fearing God, having a good reputation among all the nation of the Jews, was given a revelation by a holy angel to send for you to his house, and to hear a message from you." <sup>23</sup> Therefore he invited them in and received *them* as guests.

Now on the next day Peter went forth with them, and some brothers from Joppa went with him.

#### *Peter at Cornelius' House*

<sup>24</sup> And on the next day they entered into Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends. <sup>25</sup> Now when it happened that Peter entered, Cornelius met him, and fell at his feet and worshiped *him*. <sup>26</sup> But Peter raised him up, saying, "Stand up; I too am *just* a man." <sup>27</sup> And talking with him he went in, and found many having gathered, <sup>28</sup> and he said to them, "You know how unlawful it is for a Jewish man to associate with or to approach a Gentile; and yet God has shown to me that I should call no man common or unclean; <sup>29</sup> therefore also without objecting, I came when I was sent for. I ask, then, for what reason have you sent for me?"

<sup>30</sup> So Cornelius said, "From the fourth day until this hour I was fasting, and at the ninth hour I was praying in my house, and behold, a man stood before me in shining clothing, <sup>31</sup> and said, 'Cornelius, your prayer has been heard, and your alms are remembered before God. <sup>32</sup> Send therefore to Joppa and summon Simon, whose surname is Peter. He is staying as a guest in the house of Simon, a tanner, beside the sea. When he arrives, he will speak to you.' <sup>33</sup> Therefore immediately I sent to you, and you have done well to come. Now then we are all present before God, to hear all the things having been commanded you by God."

#### *Peter Preaches to Cornelius' Household*

<sup>34</sup> And Peter, opening his mouth, said: "In truth I comprehend that God is not One to show partiality. <sup>35</sup> But in every nation, he that fears Him and works righteousness is acceptable to Him. <sup>36</sup> The word which *God* sent to the sons of Israel, preaching the good news of peace through Jesus Christ—He being Lord of all—<sup>37</sup> you know, the word coming

to be throughout all of Judea, and beginning from Galilee after the baptism which John proclaimed, <sup>38</sup> Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all those who were oppressed by the devil, because God was with Him. <sup>39</sup> And we are witnesses of all things which He did, both in the country of the Jews and in Jerusalem, whom they also killed by hanging on a tree. <sup>40</sup> This *Jesus* God raised up on the third day, and caused Him to be seen, <sup>41</sup> not to all the people, but to witnesses, who having been chosen beforehand by God, *even* to us, who ate and drank together with Him after He arose from the dead. <sup>42</sup> And He commanded us to proclaim to the people, and to testify solemnly that He is the *One* having been appointed by God *to be* Judge of the living and the dead. <sup>43</sup> To Him all the prophets bear witness, *that* through His name, everyone believing in Him shall receive forgiveness of sins."

### *The Holy Spirit Falls on the Gentiles*

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. <sup>45</sup> And those of the circumcision who believed were astounded, as many as had come with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they heard them speaking in tongues and magnifying God.

Then Peter answered, <sup>47</sup> "Surely no one can forbid water, *can he*, that these should not be baptized who received the Holy Spirit just as we *have*?" <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then they asked him to stay for some days.

## 11

### *Peter Defends God's Grace*

<sup>1</sup> Now the apostles and the brothers who were in Judea heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter came up to Jerusalem, those of the circumcision were contending with him, <sup>3</sup> saying, "You went in to uncircumcised men and ate with them!"

<sup>4</sup> But Peter, beginning *to speak*, was setting forth to them in order, saying, <sup>5</sup> "I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel coming down like a great sheet, being lowered by the four corners from heaven; and it came as far as me; <sup>6</sup> on which, looking intently, I was contemplating, and I saw the four-footed *animals* of the earth, and the wild beasts, and the reptiles, and the birds of the air. <sup>7</sup> And I heard a voice saying to me, 'Arise, Peter; kill and eat.' <sup>8</sup> But I said, 'By no means, Lord! For nothing common or unclean has ever entered into my mouth.' <sup>9</sup> But the voice answered me a second time from heaven, 'What God has made clean, you must not make common.' <sup>10</sup> And this was done three times, and again all things were drawn up into heaven. <sup>11</sup> And behold, immediately three men stood before the house in which I was, having been sent from Caesarea to me. <sup>12</sup> And the Spirit told me to go with them, without wavering. Now these six brothers also went with me, and we entered into the house of the man. <sup>13</sup> And he related to us how he had seen the angel in his house, standing and saying to him, 'Send men to Joppa, and send for Simon whose surname is Peter,' <sup>14</sup> who will speak words to you by which you and all your household shall be saved.' <sup>15</sup> And when I began to speak, the Holy Spirit fell on them, as also on us in the beginning. <sup>16</sup> And I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' <sup>17</sup> If then God has given to them the same gift as He gave to us, when we believed on the Lord Jesus Christ, who was I to hinder God?" <sup>18</sup> And hearing these things, they remained silent, and they glorified God, saying, "Then God has also granted even the Gentiles repentance unto life."

### *Barnabas and Saul at Antioch*

<sup>19</sup> Then those who were scattered because of the tribulation coming about over Stephen, went about as far as Phoenicia, and Cyprus, and Antioch, speaking the word to no one except Jews only. <sup>20</sup> But some of them were men from Cyprus and Cyrene, who, entering into Antioch spoke to the Greek speaking Jews, preaching the good news of the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number believed, and turned to the Lord.

<sup>22</sup> And the word about them was heard in the ears of the church in Jerusalem, and they sent forth Barnabas to go as far as Antioch; <sup>23</sup> who, arriving and seeing the grace of God, was glad, and encouraged them all with purpose of heart to continue with the

Lord, <sup>24</sup> for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

<sup>25</sup> And Barnabas went to Tarsus to look for Saul, <sup>26</sup> and having found him, he brought him to Antioch. And it came about that for a whole year they assembled with the church and instructed many people. And the disciples were first called Christians in Antioch.

<sup>27</sup> Now in these days prophets went down from Jerusalem to Antioch. <sup>28</sup> And rising up, one of them named Agabus, foretold by the Spirit of a great famine about to happen in all the world, which also came to pass in the time of Claudius Caesar. <sup>29</sup> Then the disciples, each according to his ability, determined as a ministry to send relief to the brothers dwelling in Judea; <sup>30</sup> which they also did, sending it to the elders by the hand of Barnabas and Saul.

## 12

### *Herod's Violence Against the Church*

<sup>1</sup> Now at that time Herod the king put forth his hands to harm some from the church. <sup>2</sup> And he put to death James the brother of John with the sword. <sup>3</sup> And seeing that it was pleasing to the Jews, he proceeded further to arrest Peter also (these were during the days of Unleavened Bread), <sup>4</sup> whom also seizing, he put him in prison, and handed him over to four four-man squads of soldiers to guard him, planning after the Passover to bring him again to the people.

### *Peter's Miraculous Escape*

<sup>5</sup> Therefore Peter was kept in prison; but earnest prayer was being made by the church to God on his behalf. <sup>6</sup> But when Herod was about to bring him forth, on that night Peter was sleeping, between two soldiers, having been bound with two chains; and guards before the door were keeping the prison. <sup>7</sup> And behold, an angel of the Lord stood *there*, and a light shined in the prison room; and striking the side of Peter, he roused him saying, "Arise quickly!" And his chains fell away from his hands. <sup>8</sup> And the angel said to him, "Gird yourself and put on your sandals"; and he did so. And he said to him, "Put on your cloak and follow me." <sup>9</sup> And going out, he was following him, and did not know that the thing taking place by the angel was real, but he was thinking that he was seeing a vision. <sup>10</sup> And going though the first and the second guard posts, they came to the iron gate which leads into the city, which was opened to them of its own accord; and going out, they went forward one street, and immediately the angel withdrew from him.

<sup>11</sup> And Peter, having come to himself, said, "Now I know truly that the Lord has sent forth His angel, and has delivered me from the hand of Herod and from all the expectation of the Jews."

<sup>12</sup> And realizing *this*, he came to the house of Mary, the mother of John whose surname was Mark, where a considerable *number* were gathered together and were praying. <sup>13</sup> And when Peter knocked at the door of the gate, a servant girl came to answer, named Rhoda. <sup>14</sup> When she recognized Peter's voice, because of her gladness she did not open the gate, but running in, she announced that Peter stood at the gate. <sup>15</sup> But they said to her, "You are mad!" Yet she kept insisting that it was so. So they said, "It is his angel."

<sup>16</sup> But Peter was continuing knocking; and opening *the door* they saw him, and were astounded. <sup>17</sup> And motioning to them with his hand to be silent, he related to them how the Lord had led him out of the prison. And he said, "Tell these things to James and to the brothers." And going out, he went to another place.

<sup>18</sup> Now when day came, there was no small disturbance among the soldiers, as to what had become of Peter. <sup>19</sup> And Herod, seeking for him and not finding him, he examined the guards, and commanded that they be executed.

And going down from Judea to Caesarea, he was spending time *there*.

### *Herod's Violent Death*

<sup>20</sup> Now Herod was very angry with the people of Tyre and Sidon; and with one purpose they came to him, and persuading Blastus, the one over the king's bedroom, they asked for peace, because their country was fed from the king's *country*.

<sup>21</sup> And on an appointed day Herod, clothing himself with royal apparel, and sitting on the judgment seat, was delivering an address to them. <sup>22</sup> And the crowds kept calling out, "*This is the voice of a god and not of a man!*" <sup>23</sup> Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

<sup>24</sup> But the word of God increased and multiplied.



### *Barnabas and Saul Appointed*

<sup>25</sup> And Barnabas and Saul returned to Jerusalem, having fulfilled their ministry, taking along with *them* John also, whose surname was Mark.

## 13

<sup>1</sup> Now there were some in the church being in Antioch *who were* prophets and teachers: both Barnabas, and Simeon who was called Niger, Lucius of Cyrene, Manaen, brought up with Herod the tetrarch, and Saul. <sup>2</sup> Now as they were ministering to the Lord and fasting, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." <sup>3</sup> Then, fasting and praying, and laying their hands on them, they sent them away.

### *Preaching at Cyprus*

<sup>4</sup> So these *two*, having been sent forth by the Holy Spirit, went down to Seleucia, and from there they sailed to Cyprus. <sup>5</sup> And arriving in Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John as their assistant.

<sup>6</sup> And going across the island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, <sup>7</sup> who was with the proconsul, Sergius Paulus, an intelligent man. This man summoned Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so his name is translated) resisted them, seeking to turn away the proconsul from the faith. <sup>9</sup> But Saul, who also is *called* Paul, was filled with the Holy Spirit, and gazing intently at him, <sup>10</sup> *he* said, "O full of all guile and all craft, *you* son of *the* devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?" <sup>11</sup> And now behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season." And immediately a mistiness and darkness fell upon him, and going about, he sought someone to lead him by the hand. <sup>12</sup> Then when the proconsul saw what had happened, he believed, being amazed at the teaching of the Lord.

### *John Mark Deserts Paul and Barnabas*

<sup>13</sup> Now Paul and his companions put to sea from Paphos, and came to Perga of Pamphylia; But John deserted them and returned to Jerusalem. <sup>14</sup> But they went from Perga, and arrived in Antioch of Pisidia, and entering into the synagogue on the Sabbath day, they sat down. <sup>15</sup> Now after the reading of the Law and the Prophets, the synagogue leaders sent to them, saying, "Men and brothers, if you have any word of exhortation for the people, speak."

<sup>16</sup> And Paul, arising and motioning with his hand, said, "Men, Israelites, and you who fear God, listen: <sup>17</sup> The God of this people chose our fathers, and lifting up the people during their sojourn in the land of Egypt, and with an uplifted arm brought them out from it. <sup>18</sup> Now for a time of about forty years He put up with them in the wilderness. <sup>19</sup> And destroying seven nations in the land of Canaan, He gave their land to them as an inheritance.

<sup>20</sup> "And after these things, *for* about four hundred and fifty years, He gave *them* judges until *the time of* Samuel the prophet. <sup>21</sup> And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup> And removing him, He raised up for them David as king, to whom He also said bearing witness, 'I HAVE FOUND DAVID THE SON OF JESSE, *TO BE A MAN AFTER MY OWN HEART, WHO WILL DO ALL MY WILL.*' <sup>23</sup> God, from the seed of this *man*, according to the promise, has brought to Israel salvation, <sup>24</sup> after John had first proclaimed before His coming, the baptism of repentance to Israel. <sup>25</sup> Now as John was finishing his course, he said, 'Whom do you suppose me to be? I am not *He*. But behold, there comes One after me, the sandal of whose feet I am not worthy to loosen.'

<sup>26</sup> "Men, brothers, sons of the family of Abraham, and those among you who fear God, to you the message of this salvation has been sent. <sup>27</sup> For those dwelling in Jerusalem, and their rulers, because they did not know Him, nor the voices of the Prophets which are read according to each Sabbath, condemning *him*, they fulfilled *the Scriptures*. <sup>28</sup> And finding no cause for death, they asked Pilate that He be executed. <sup>29</sup> And when they finished all the things having been written about Him, taking Him down from the tree, they put *Him* in a tomb. <sup>30</sup> But God raised Him from the dead; <sup>31</sup> who appeared for *many* days more to those going up with Him from Galilee to Jerusalem, who are His witnesses to the people. <sup>32</sup> And we proclaim to you the good news of the promise which was made to the fathers, <sup>33</sup> that God has fulfilled this promise for us to their children, when He raised up Jesus, as it is also written in the second Psalm:

'YOU ARE MY SON,  
TODAY I HAVE BEGOTTEN YOU.'

<sup>34</sup> And that He raised Him from the dead, no longer being about to return to corruption, thus He has said:

'I WILL GIVE YOU THE HOLY AND SURE *BLESSINGS* OF DAVID.'

<sup>35</sup> Therefore also in another *Psalms* He says,

'YOU WILL NOT ALLOW YOUR HOLY ONE TO SEE CORRUPTION.'

<sup>36</sup> "For David indeed in his own generation, having served by the purpose of God, died, and was buried with his fathers, and saw corruption; <sup>37</sup> but He whom God raised up did not see corruption. <sup>38</sup> Therefore let it be known to you, brothers, that through this Man forgiveness of sins is proclaimed to you, <sup>39</sup> and from all things from which you could not (by the Law of Moses) be justified, by Him everyone that believes is justified. <sup>40</sup> Watch therefore, lest there come upon you that which was spoken of in the prophets:

<sup>41</sup> 'BEHOLD, YOU DESPISERS,  
AND MARVEL AND PERISH!  
FOR I WILL WORK A WORK IN YOUR DAYS WHICH YOU WILL BY NO MEANS BELIEVE,  
THOUGH ONE WERE TO DECLARE IT TO YOU.'"

#### *Blessing and Conflict at Antioch*

<sup>42</sup> Now as the Jews were going out of the synagogue, the Gentiles begged that these words might be spoken to them the next Sabbath. <sup>43</sup> And when the synagogue service was broken up, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, speaking *to them*, persuaded them to continue in the grace of God.

<sup>44</sup> On the coming Sabbath, almost all the city was assembled to hear the word of God. <sup>45</sup> And the Jews, seeing the crowds, were filled with jealousy and spoke against the things being said by Paul, contradicting and blaspheming. <sup>46</sup> But Paul and Barnabas, speaking boldly said, "It was necessary for the word of God to be spoken to you first; but since you thrust it away, and judge yourselves not worthy of eternal life; behold, we turn to the Gentiles. <sup>47</sup> For so the Lord has commanded us:

'I HAVE SET YOU TO BE A LIGHT OF THE NATIONS,  
THAT YOU SHOULD BE FOR SALVATION TO THE END OF THE EARTH.'"

<sup>48</sup> Now when the Gentiles heard this, they rejoiced and glorified the word of the Lord. And as many as were appointed to eternal life believed.

<sup>49</sup> And the word of the Lord was being spread throughout all the region. <sup>50</sup> But the Jews incited the devout and prominent women and the leading *men* of the city, and raised up a persecution against Paul and Barnabas, and cast them out from their borders. <sup>51</sup> But shaking off the dust from their feet against them, they went to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Spirit.

## 14

### *At Iconium*

<sup>1</sup> And it came to pass in Iconium that they went in together into the synagogue of the Jews, and they spoke in a way so that a great multitude, both of the Jews and of the Greeks, believed. <sup>2</sup> But the disbelieving Jews aroused and embittered the souls of the Gentiles against the brothers. <sup>3</sup> Therefore they spent a considerable time there, speaking boldly in the Lord, who was bearing witness to the word of His grace, giving signs and wonders to take place by their hands.

<sup>4</sup> And the multitude of the city was divided: and some were with the Jews, and others with the apostles. <sup>5</sup> And when an attempt was made by both the Gentiles and the Jews, together with their rulers, to mistreat and to stone them, <sup>6</sup> they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and to the surrounding region. <sup>7</sup> And there, they were preaching the gospel.

### *At Lystra and Derbe*

<sup>8</sup> And a certain man in Lystra, powerless in his feet, was sitting, lame from his mother's womb, who had never walked. <sup>9</sup> This *man* heard Paul speaking; who, gazing intently on him and seeing that he had faith to be healed, <sup>10</sup> said with a loud voice, "Stand up straight on your feet!" And he was jumping and walking about. <sup>11</sup> And the crowds, seeing what Paul had done, raised their voice, saying in the Lycaonian language, "The gods have been made like men and have come down to us!" <sup>12</sup> And Barnabas they called Zeus, and Paul, Hermes, since he was the leader in speaking. <sup>13</sup> And the priest of Zeus, whose temple was before their city, bearing bulls and garlands to the gates, together with the crowds, was desiring to sacrifice *to them*.

<sup>14</sup> But when the apostles, Barnabas and Paul, heard this, they tore their garments and rushed in to the crowd, crying out <sup>15</sup> and saying, "Men! Why are you doing these things? We men are of the same nature as you, preaching the gospel to you, that you must turn from these useless things to turn to the living God, who made the heaven, and the earth, and the sea, and all the things in them, <sup>16</sup> who in the generations gone by permitted all the Gentiles to walk in their ways. <sup>17</sup> And yet He did not leave Himself without witness, in that He did good, giving to you rain from heaven and fruit-bearing seasons, filling our hearts with food and gladness." <sup>18</sup> And saying these things, they scarcely stopped the crowds from sacrificing to them.

<sup>19</sup> But there arrived from Antioch and Iconium *certain* Jews, and having persuaded the crowds and having stoned Paul, they dragged *him* outside the city, thinking he was dead. <sup>20</sup> But when the disciples encircled him, he stood and entered into the city. And the next day he went out together with Barnabas to Derbe.

<sup>21</sup> And having preached the gospel to that city and having made many disciples, they returned to Lystra, and Iconium, and Antioch, <sup>22</sup> strengthening the souls of the disciples, urging *them* to continue in the faith, *saying*, "Through many tribulations we must enter into the kingdom of God." <sup>23</sup> And having chosen elders for them in every church, *and* having prayed with fasting, they commended them to the Lord in whom they had believed. <sup>24</sup> And having crossed Pisidia, they came to Pamphylia. <sup>25</sup> And having spoken the word in Perga, they went down to Attalia. <sup>26</sup> From there they sailed to Antioch, where they were commended to the grace of God for the work which they had fulfilled. <sup>27</sup> Now arriving and gathering the church together, they related all that God had done with them, and that He had opened the door of faith for the Gentiles. <sup>28</sup> And they spent a long time there with the disciples.

## 15

### *The Council at Jerusalem*

<sup>1</sup> And certain men coming down from Judea were teaching the brothers, "If you are not circumcised in the custom of Moses, you cannot be saved." <sup>2</sup> Therefore when there arose a serious dissension and debate with Paul and Barnabas, they determined that Paul and Barnabas and some others of them should go up to the apostles and elders in Jerusalem concerning this issue.

<sup>3</sup> Therefore, being sent forth by the church, they were passing through Phoenicia and Samaria, telling in detail *about* the conversion of the Gentiles; and they were causing great joy to all the brothers. <sup>4</sup> And having come to Jerusalem, they were received by the church and the apostles and the elders; and they declared all that God had done with them. <sup>5</sup> But some of those from the sect of the Pharisees rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

<sup>6</sup> And the apostles and elders gathered together to see about this matter. <sup>7</sup> And after much debate, Peter arose and said to them: "Men *and* brothers, you know that from early days God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God, who knows the heart, bore witness to them by giving them the Holy Spirit, just as also *He did* to us, <sup>9</sup> and made no distinction between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore, why do you test God by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But through the grace of the Lord Jesus, we believe that we will be saved in the same manner as they."

<sup>12</sup> Then all the multitude stopped speaking and listened to Barnabas and Paul telling as many signs and wonders as God had done among the Gentiles through them. <sup>13</sup> Now after they had finished speaking, James answered, saying, "Men *and* brothers, listen to me: <sup>14</sup> Simeon has related how God first visited *them* to take from the Gentiles a people for His name. <sup>15</sup> And with this the words of the prophets agree, just as it is written:

16 'AFTER THIS I WILL RETURN,  
AND I WILL BUILD AGAIN THE TABERNACLE OF DAVID, WHICH HAS FALLEN;  
AND ITS RUINS I WILL REBUILD,  
AND I WILL RESTORE IT,  
17 IN ORDER THAT THE REST OF MEN MAY SEEK OUT THE LORD,  
AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,  
SAYS THE LORD WHO DOES ALL THESE THINGS.'

18 "Known from everlasting to God are all His works. 19 Therefore I judge that we must not cause trouble for those who are turning to God from *among* the Gentiles; 20 but that we write to them to abstain from things polluted by idols, and from sexual immorality, from things strangled, and *from* blood. 21 For Moses has had from ancient generations those who proclaim him in each city, being read in the synagogues from one Sabbath to another."

22 Then it seemed best to the apostles and the elders, together with the whole church, to send men being chosen from them to Antioch, together with Paul and Barnabas, *namely*, Judas who was also named Barsabas, and Silas, leading men among the brothers. 23 Writing by their hand these things: The apostles, the elders, and the brothers, to the brothers in Antioch, and Syria, and Cilicia who are of the Gentiles: Greetings. 24 Inasmuch as we have heard that some went out from among us and troubled you with words, unsettling your souls, saying, "that you must be circumcised and keep the law"—to whom we gave no *such* command— 25 it seemed best to us, being like-minded, to send chosen men to you, with our beloved *brothers* Barnabas and Paul, 26 men who have risked their lives for the sake of the name of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who will also tell you the same things by word *of mouth*. 28 For it seemed best to the Holy Spirit, and to us, to put on you no greater burden except for these necessary things: 29 that you abstain from meat offered to idols, and from blood, and from *anything* strangled, and from sexual immorality; from which keeping yourselves back, you will do well. Farewell.

30 Then having been dismissed, they came to Antioch; and having gathered the multitude together, they delivered the letter. 31 And when they had read it, they rejoiced over its encouragement. 32 Now Judas and Silas, themselves being prophets also, encouraged and strengthened the brothers with many words. 33 And after some time, they were dismissed with peace from the brothers to the apostles.

35 But Paul and Barnabas spent time in Antioch, teaching and preaching the good news of the word of the Lord, with many others also.

#### *Division over John Mark*

36 Then after some days Paul said to Barnabas, "Let us return now and visit our brothers in each city in which we proclaimed the word of the Lord, and see how they are." 37 But Barnabas desired to take along with them John called Mark. 38 But Paul considered it fitting not to take along with them the one who withdrew from them in Pamphylia, and who had not gone together with them to the work. 39 Therefore a sharp disagreement arose so that they were separated from one another. And Barnabas, taking along Mark, sailed to Cyprus. 40 But Paul, choosing Silas, departed, being given over to the grace of God by the brothers. 41 And he passed through Syria and Cilicia, strengthening the churches.

## 16

#### *Timothy Joins Paul and Silas*

1 Now he arrived at Derbe and Lystra. And behold, a certain disciple was there named Timothy, the son of a certain Jewish woman who believed, but his father was Greek, 2 who had a good testimony by the brothers in Lystra and Iconium. 3 Paul wanted *Timothy* to accompany him, and he took him and circumcised him, because of the Jews who were in those places, for they all knew that his father was Greek. 4 And as they were going through the cities, they were delivering to them the decrees to keep, which had been decided by the apostles and the elders at Jerusalem. 5 Therefore the churches were strengthened in the faith, and were growing in number each day.

#### *Paul's Vision of the Man of Macedonia*

6 Now when they had gone through Phrygia and the Galatian region, they were forbidden by the Holy Spirit from speaking the word in Asia. 7 And having come to

Mysia they attempted to go to Bithynia, but the Spirit did not permit them. <sup>8</sup> So they bypassed Mysia, and went down to Troas. <sup>9</sup> And a vision appeared during the night to Paul. A certain man of Macedonia was standing, urging him, and saying, "Come across to Macedonia and help us." <sup>10</sup> Now when he saw the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to preach the gospel to them.

### *Lydia Baptized at Philippi*

<sup>11</sup> Therefore, putting to sea from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, <sup>12</sup> and from there to Philippi, which is chief of that part of Macedonia, a colony. And we were spending some days in that very city. <sup>13</sup> And on the Sabbath day we went outside the city beside a river, where prayer was customarily made; and having sat down we spoke to the women who assembled together *there*. <sup>14</sup> And a certain woman named Lydia, a dealer of purple cloth of the city of Thyatira, who worshiped God, heard us, whose heart the Lord opened to give heed to the things spoken by Paul. <sup>15</sup> And when she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us.

### *Paul and Silas Imprisoned*

<sup>16</sup> Now it came to pass, as we went to prayer, that a certain slave girl, having a spirit of Python, met us, who brought much profit to her masters by fortune telling. <sup>17</sup> This girl, following after Paul and us, was crying out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." <sup>18</sup> And this she did for many days.

But Paul, being greatly annoyed and turning around, said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out in that very hour. <sup>19</sup> And when her masters saw that the hope of their profit was gone, they took Paul and Silas, and dragged *them* to the marketplace before the rulers.

<sup>20</sup> And bringing them to the magistrates they said, "These men, being Jews, are agitating our city; <sup>21</sup> and they are proclaiming customs which are not lawful for us to receive or to do, since we are Romans." <sup>22</sup> And the crowd rose up together against them; and the magistrates tore their clothes and ordered *men* to beat *them* with rods. <sup>23</sup> And when they laid many strokes on them, they cast them into prison, commanding the prison keeper to keep them securely; <sup>24</sup> who, having received such a command, cast them into the inner prison and fastened their feet in the stocks.

### *The Philippian Jailer Saved*

<sup>25</sup> Now about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and all the bonds were loosed. <sup>27</sup> And becoming awake, the prison keeper, seeing the doors of the prison open, drawing a sword, he was about to kill himself, supposing the prisoners to have escaped. <sup>28</sup> But Paul called out with a loud voice, saying, "Do not harm yourself, for we are all here."

<sup>29</sup> And asking for a light he rushed in, and he came trembling, and fell before Paul and Silas, <sup>30</sup> and he brought them forth outside and said, "Sirs, what must I do to be saved?"

<sup>31</sup> And they said, "Believe on the Lord Jesus Christ, and you shall be saved, you and your household." <sup>32</sup> And they spoke the word of the Lord to him and to all those in his house. <sup>33</sup> And he took them along in that same hour of the night and washed their wounds, and immediately he and all his family were baptized. <sup>34</sup> And bringing them up into his house, he set a meal before them; and he rejoiced with his whole house, having believed in God.

<sup>35</sup> Now when it became day, the magistrates sent the officers, saying, "Release those men."

<sup>36</sup> And the prison keeper told these words to Paul, saying, "The magistrates have sent so that you may be released. Now therefore depart, and go in peace."

<sup>37</sup> But Paul said to them, "They beat us publicly, although we were uncondemned Romans, and they cast *us* into prison, and now do they cast us out secretly? No indeed! Let them come themselves and lead us out."

<sup>38</sup> And the officers related to the magistrates these words, and they were afraid when they heard that they were Romans. <sup>39</sup> And coming, they appealed to them, and bringing them out, they asked them to depart from the city. <sup>40</sup> And coming out from the prison,

they entered into *the house of Lydia*; and seeing the brothers, they encouraged them and departed.

## 17

### *Preaching Christ at Thessalonica*

<sup>1</sup> Now traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> And according to Paul's custom, he went in to them, and for three Sabbaths he reasoned with them from the Scriptures, <sup>3</sup> interpreting and pointing out that it was necessary for the Christ to suffer, and to arise from the dead, and saying that "This Jesus, whom I preach to you, is the Christ." <sup>4</sup> And some of them were persuaded and were joined with Paul and Silas, both of the devout Greeks, a great multitude, and not a few of the chief women.

### *Assault on Jason's House*

<sup>5</sup> And the Jews who did not believe took some wicked men from the marketplace, and forming a mob, *they* threw the city into disorder; and came upon the house of Jason, and sought to bring them to the people. <sup>6</sup> But when they did not find them, they dragged Jason and some brothers to the rulers of the city, crying out, "The men who have turned the world upside down have come here, too; <sup>7</sup> whom Jason has received; and these all practice contrary to the decrees of Caesar, saying there is another king—Jesus." <sup>8</sup> And they troubled the crowd and the rulers of the city when they heard these things. <sup>9</sup> And having taken the security bond from Jason and the rest, they released them.

### *In Berea*

<sup>10</sup> Then the brothers immediately sent Paul and Silas away during the night to Berea. When they arrived, they went into the synagogue of the Jews. <sup>11</sup> Now these were more noble-minded than those in Thessalonica, who received the word with all readiness, each day examining the Scriptures to see whether these things might be so. <sup>12</sup> Therefore many of them believed, and not a few of the prominent Greek women and men. <sup>13</sup> But when the Jews from Thessalonica found out that the word of God was proclaimed by Paul in Berea, they came there also, agitating the crowds. <sup>14</sup> Then immediately the brothers sent Paul away to go toward the sea; but both Silas and Timothy remained there. <sup>15</sup> Now those who escorted Paul brought him to Athens; and receiving a command for Silas and Timothy, that as quickly as possible they should come to him, they departed.

### *In Athens*

<sup>16</sup> And in Athens, while Paul waited for them, his spirit was provoked within him when he saw that the city was full of idols. <sup>17</sup> Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshippers, and in the marketplace daily with those coming by. <sup>18</sup> And also some of the Epicurean and of the Stoic philosophers were conversing with him. And some were saying, "What does this seed-picker wish to say?" But others said, "He seems to be a proclaimer of foreign deities," because he was preaching the good news of Jesus and the resurrection.

<sup>19</sup> And taking hold of him, they brought *him* to the Areopagus, saying, "May we know what this new doctrine is you speak about? <sup>20</sup> For you are bringing some strange things to our ears. Therefore we desire to know what these things might mean." <sup>21</sup> Now all the Athenians and the strangers staying there as visitors spent their time in nothing other than to say or to hear some new thing.

<sup>22</sup> Then Paul stood in the midst of the Areopagus and said, "Men, Athenians, according to all things I perceive you as *being* very religious; <sup>23</sup> for as I passed by and considered the objects of your worship, I found also an altar on which it had been inscribed:

TO THE UNKNOWN GOD.

Therefore, *Him* whom being ignorant of you worship, this One I announce to you: <sup>24</sup> The God who made the world and all the things in it, He being Lord of heaven and earth, does not dwell in temples made with hands, <sup>25</sup> nor by the hands of men is He served, as though He needed anything, for He gives to all life and breath with respect to all things. <sup>26</sup> And He made from one blood every nation of men to dwell upon all the face of the earth, and He ordained their preappointed times and the boundaries of their dwellings, <sup>27</sup> in order for them to seek the Lord, if perhaps indeed they might grope for Him and find Him, and yet being indeed not far from each one of us; <sup>28</sup> for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also

His offspring.’ <sup>29</sup> Therefore, being the offspring of God, we ought not to suppose that the Godhead is like gold or silver or stone, something shaped by art and the imagination of man. <sup>30</sup> So then these times of ignorance God overlooked, but now He commands all men everywhere to repent, <sup>31</sup> because He has appointed a day in which He is going to judge the world in righteousness by *the Man* whom He has appointed, having given proof to all, by raising Him from the dead.”

<sup>32</sup> But when they heard of the resurrection of the dead, some were scoffing, but others said, “We will hear you again concerning this.” <sup>33</sup> And thus Paul went forth from their midst. <sup>34</sup> However, some men were joined to him and believed, among whom were also Dionysius the Areopagite, a woman named Damaris, and others with them.

## 18

### *In Corinth*

<sup>1</sup> Now after these things, having departed from Athens, Paul came to Corinth. <sup>2</sup> And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews to depart from Rome); *and* he came to them, <sup>3</sup> and because he was of the same trade, he remained with them and worked, for they were tentmakers by trade. <sup>4</sup> And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

<sup>5</sup> Now when both Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, solemnly bearing witness to the Jews that Jesus is the Christ. <sup>6</sup> And when they opposed and reviled him, he shook out his clothes and said to them, “Your blood *be* on your *own* heads; I am clean. From now on I will go to the Gentiles.” <sup>7</sup> And having gone over from there, he went into the house of a certain *man* named Justus, who worshiped God, whose house was next door to the synagogue. <sup>8</sup> And Crispus, the ruler of the synagogue, believed in the Lord, together with all his household. And many of the Corinthians, hearing, were believing and were being baptized.

<sup>9</sup> Now the Lord spoke to Paul by a vision in the night, *saying*, “Do not fear, but speak, and do not keep silent; <sup>10</sup> for I am with you, and no one will attack you to harm you; for I have many people in this city.” <sup>11</sup> And he settled *there* a year and six months, teaching the word of God among them.

<sup>12</sup> Now while Gallio was proconsul of Achaia, the Jews with one purpose rose up against Paul and brought him before the judgment seat, <sup>13</sup> saying, “This *man* persuades men to worship God contrary to the law.”

<sup>14</sup> And when Paul was about to open his mouth, Gallio said to the Jews, “If then it was some misdeed or wicked crime, O Jews, according to reason I would bear with you. <sup>15</sup> But if it is a question about a word and names and your own law, see to it yourselves; for I do not wish to be a judge of these things.” <sup>16</sup> And he drove them away from the judgment seat. <sup>17</sup> Then all the Greeks, taking hold of Sosthenes the ruler of the synagogue, were beating him before the judgment seat. And none of these things was a concern to Gallio.

### *Paul Returns to Antioch*

<sup>18</sup> Now Paul still remained there a good while, then bid farewell to the brothers, and sailed away for Syria, and Priscilla and Aquila were with him. He had his hair cut off in Cenchrea, for he had taken a vow. <sup>19</sup> And he arrived in Ephesus, and he left those *two* there; but he, having entered into the synagogue, reasoned with the Jews. <sup>20</sup> And when they asked him to remain with them for a longer time, he declined, <sup>21</sup> but bid farewell to them saying, “I must by all means keep this coming feast which is in Jerusalem; but I will return again to you, God willing.” And he put out to sea from Ephesus. <sup>22</sup> And having gone down to Caesarea, and having gone up and greeted the church, he went down to Antioch. <sup>23</sup> After having spent some time there, he departed, and went from place to place through the Galatian region and the Phrygian *region*, strengthening all the disciples.

### *Ministry of Apollos*

<sup>24</sup> Now a certain Jew named Apollos, a native of Alexandria, an eloquent man and mighty in the Scriptures, had arrived in Ephesus. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things about the Lord, although he knew only the baptism of John. <sup>26</sup> And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately. <sup>27</sup> And when he desired

to go across to Achaia, having urged him on, the brothers wrote to the disciples *there* to receive him; and when he arrived, he assisted greatly with those who had believed through grace;<sup>28</sup> for he was powerfully refuting the Jews publicly, demonstrating by the Scriptures *that* Jesus was the Messiah.

## 19

### *Paul in Ephesus*

<sup>1</sup> And it came about, while Apollos was in Corinth, that Paul, having gone through the interior regions, came to Ephesus. And finding some disciples <sup>2</sup> *he* said to them, "Did you receive the Holy Spirit, having believed?"

So they said to him, "We have not even heard whether there is a Holy Spirit."

<sup>3</sup> And he said to them, "Into what then were you baptized?"

So they said, "Into John's baptism."

<sup>4</sup> But Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe in the One coming after him, that is, in Christ Jesus."

<sup>5</sup> And when they heard *this*, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied. <sup>7</sup> Now all the men were about twelve.

<sup>8</sup> And he entered into the synagogue and spoke boldly for three months, debating and persuading the things concerning the kingdom of God. <sup>9</sup> But when some became hardened and disbelieving, speaking evil against the Way before the multitude, he withdrew from them and separated the disciples, each day debating in the school of Tyrannus. <sup>10</sup> Now this took place for two years, so that all who were dwelling in Asia heard the word of the Lord Jesus, both Jews and Greeks.

<sup>11</sup> And God was doing extraordinary miracles by the hands of Paul, <sup>12</sup> so that even handkerchiefs or aprons from his body were brought to those who were sick, and the diseases departed from them, and the evil spirits went out from them.

### *The Seven Sons of Sceva*

<sup>13</sup> Then some of the wandering Jews, exorcists, attempted to name the name of the Lord Jesus over those having the evil spirits, saying, "We adjure you by the Jesus whom Paul preaches." <sup>14</sup> Now there were seven sons of Sceva, a Jewish high priest, doing this. <sup>15</sup> But the evil spirit answered and said, "Jesus I know, and Paul I recognize, but who are you?"

<sup>16</sup> Then the man in whom was the evil spirit leaped upon them, and having subdued them, prevailed against them, so that they ran out of the house naked and wounded. <sup>17</sup> Now this became known to all both Jews and Greeks who were dwelling in Ephesus; and fear fell upon them all, and they were praising the name of the Lord Jesus. <sup>18</sup> And many of those who had believed were coming, confessing and disclosing their deeds. <sup>19</sup> And many of those who were practicing magic brought together their books and burned them up before everyone. And they counted up the prices of them, and *found it to be* fifty thousand *pieces* of silver. <sup>20</sup> Thus the word of the Lord was growing powerfully and prevailed.

### *The Riot at Ephesus*

<sup>21</sup> Now after these events, Paul resolved in his spirit to go to Jerusalem, after he went through Macedonia and Achaia, saying, "After I have been there, I must also see Rome."

<sup>22</sup> And having sent to Macedonia two of those who were ministering to him, Timothy and Erastus, he himself stayed on for a time in Asia.

<sup>23</sup> Now there arose during that time a serious disturbance concerning the Way. <sup>24</sup> For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, providing no little trade *for* the craftsmen, <sup>25</sup> whom he gathered, with the workers of similar occupation, and said: "Men, you know that from this business we have our wealth. <sup>26</sup> And you observe and hear that not only at Ephesus, but almost in all of Asia, this Paul has persuaded and turned away a great multitude, saying that they are not gods which are made by human hands. <sup>27</sup> And not only is this business of ours in danger to come into disrepute, but also the temple of the great goddess Artemis may be despised and also her magnificence, and is about to be destroyed, she whom all Asia and the world worship."

<sup>28</sup> And hearing *this*, and becoming full of anger, they were crying out saying, "Great is Artemis of the Ephesians!" <sup>29</sup> And the whole city was filled with confusion, and they rushed with one purpose into the theater, having seized Gaius and Aristarchus,



Macedonians, traveling companions of Paul. <sup>30</sup> Now when Paul desired to enter into the people, the disciples would not permit him. <sup>31</sup> And also some of the officials of Asia, being friends with him, sent word to him and urged him not to present himself in the theater. <sup>32</sup> Then others were calling out something different, for the assembly was confused, and the majority did not know for what reason they had come together. <sup>33</sup> And from the crowd they brought forward Alexander; the Jews putting him forward. And Alexander motioned with his hand, and desired to make a defense to the people. <sup>34</sup> But recognizing he was a Jew, there arose one voice from *them* all, calling out for two hours, "Great is Artemis of the Ephesians!"

<sup>35</sup> And having quieted the crowd, the city clerk said: "Men of Ephesus, for what man is there who does not know that the city of the Ephesians is the temple keeper of the great goddess Artemis, and of the *image* fallen from heaven? <sup>36</sup> Therefore, since these things are undeniable, it is necessary for you to be quieted and to do nothing rash. <sup>37</sup> For you have brought these men *here* who are neither temple thieves nor blasphemers of your goddess. <sup>38</sup> Therefore, if Demetrius and his fellow craftsmen have a word against anyone, the courts are in session, and there are proconsuls. Let them bring charges against one another. <sup>39</sup> But if you are wanting to know anything about other *matters*, it shall be determined by a lawful assembly. <sup>40</sup> For we also are in danger of being accused of insurrection concerning today's events, there being no cause for which we will be able to give, as an explanation for this commotion." <sup>41</sup> And having said these things, he dismissed the assembly.

## 20

### *Through Macedonia and Greece*

<sup>1</sup> Now after the disturbance had ceased, Paul, summoning the disciples and greeting them, went away to go to Macedonia. <sup>2</sup> And going through those parts, and encouraging them with many words, he came to Greece <sup>3</sup> and spent three months *there*. And as a plot by the Jews developed against him, as he was to put to sea for Syria, a decision came about to return through Macedonia. <sup>4</sup> And Sopater, a Berean, was accompanying him to Asia—also Aristarchus of the Thessalonians, and Secundus, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus, *the Asians*. <sup>5</sup> These *men*, having gone ahead, were waiting for us in Troas. <sup>6</sup> And we sailed away after the days of Unleavened Bread, from Philippi, and we came to them in Troas within five days, where we spent seven days.

### *Ministering at Troas*

<sup>7</sup> Now on the first *day* of the week, the disciples being assembled to break bread, Paul was discussing with them, being about to leave on the next day, and extended his message until midnight. <sup>8</sup> And there were a considerable number of lamps in the upper room where we were assembled. <sup>9</sup> And a certain young man named Eutychus sat in the window, being overwhelmed by a deep sleep. While Paul was speaking for a while longer, having been overwhelmed by sleep, he fell down from the third story and was taken up dead. <sup>10</sup> But Paul, going down, fell upon him, and embracing him said, "Do not be troubled, for his life is in him." <sup>11</sup> And going up and breaking bread and eating, and talking for a considerable time, until daybreak, thus he departed. <sup>12</sup> And they brought the boy living, and they were encouraged greatly.

### *From Troas to Miletus*

<sup>13</sup> Now we, having gone ahead on the ship, put to sea for Assos, from there intending to take Paul on board; for thus it had been arranged, since he intended to go on foot. <sup>14</sup> And when he met us at Assos, having taken him aboard, we came to Mitylene. <sup>15</sup> And having sailing away from there, on the next day we arrived opposite Chios. The following day we approached to Samos and remained in Trogyllium. The following day we came to Miletus. <sup>16</sup> For Paul had decided to sail past Ephesus, in order that it might not happen to him to spend time in Asia; for he was hurrying, if it was possible for him to be in Jerusalem on the day of Pentecost.

### *The Ephesian Elders Exhorted*

<sup>17</sup> Now from Miletus, having sent to Ephesus, he summoned the elders of the church. <sup>18</sup> And when they were present with him, he said to them: "You know from the first day which I arrived in Asia, how I was with you the whole time, <sup>19</sup> serving the Lord with all humility, and with many tears and trials which happened to me by the plots of the Jews; <sup>20</sup> how I kept back nothing that was profitable, but declared it to you, teaching

you publicly and from house to house, <sup>21</sup> solemnly bearing witness to both Jews and to Greeks, repentance toward God and faith toward our Lord Jesus. <sup>22</sup> And now behold, I, having been bound in the spirit, am going to Jerusalem, not knowing the things that will happen to me there, <sup>23</sup> except that the Holy Spirit in every city is solemnly bearing witness, saying that bonds and tribulations are waiting for me. <sup>24</sup> But I count myself as nothing; nor do I regard my life as valuable to myself, so that I may complete my course with joy, and the ministry which I received from the Lord Jesus, to bear solemn testimony to the gospel of the grace of God.

<sup>25</sup> "And now behold, now I know that you all, among whom I have passed through preaching the kingdom of God, will no longer see my face. <sup>26</sup> Therefore I testify to you this very day, that I am innocent of all blood. <sup>27</sup> For I did not draw back from declaring to you the whole counsel of God. <sup>28</sup> Therefore take heed to yourselves and to all the flock, in which the Holy Spirit placed you as overseers, to shepherd the church of the Lord, and of God, which He purchased with His own blood. <sup>29</sup> For I know this, that savage wolves will come in after my departure, not sparing the flock. <sup>30</sup> Also from among you yourselves will arise men speaking things having been distorted, *in order* to draw away the disciples after them. <sup>31</sup> Therefore be alert, remembering that for three years, night and day I did not cease, with tears, exhorting each one.

<sup>32</sup> "So for the present, I entrust you, brothers, to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who have been sanctified. <sup>33</sup> I have coveted the silver or gold or clothes of no one. <sup>34</sup> You yourselves know that these hands have rendered service to my needs, and those who were with me. <sup>35</sup> By all things I have shown you, that thus laboring it is necessary to help the weak, and to remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'"

<sup>36</sup> And having said these things, he knelt down, together with them all, and prayed. <sup>37</sup> And there was considerable weeping by all, and falling on Paul's neck, they kissed him, <sup>38</sup> feeling pain most of all for the words which he said, that they were about to see his face no more. And they accompanied him to the ship.

## 21

### *Paul's Journey to Jerusalem*

<sup>1</sup> Now when it came to pass that we had put to sea, having withdrawn from them, running a straight course we came to Cos, and on the next *day* to Rhodes, and from there to Patara. <sup>2</sup> And having found a ship crossing over to Phoenicia, we boarded it and put to sea. <sup>3</sup> When we had sighted Cyprus, and had left it behind *on the left*, we sailed to Syria, and put in to harbor in Tyre, for the ship was unloading its cargo. <sup>4</sup> And having discovered disciples, we stayed there seven days. They said to Paul through the Spirit not to go up to Jerusalem. <sup>5</sup> But when it came about that we had completed the days *there*, having gone out we departed, all *of them* accompanying us, together with *their* wives and children, until *we were* outside the city. And having bowed *our* knees on the shore, we prayed. <sup>6</sup> And having greeted one another, we went up into the ship, and they returned to their own *homes*.

<sup>7</sup> And completing our voyage from Tyre, we arrived in Ptolemais, and having greeted the brothers, we stayed one day with them. <sup>8</sup> On the next day those accompanying Paul went forth and came to Caesarea, and entering into the house of Philip the evangelist, who was one of the seven, we stayed with him. <sup>9</sup> Now this man had four virgin daughters who prophesied. <sup>10</sup> And while we remained there several days, a certain prophet from Judea named Agabus came down. <sup>11</sup> And coming to us and taking Paul's belt, and binding his feet and hands, he said, "Thus says the Holy Spirit: 'The man whose belt this is, the Jews will bind in this way in Jerusalem, and they will deliver *him* into the hands of the Gentiles.'"

<sup>12</sup> Now when we heard these things, both we and the local residents urged him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, "Why are you weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus."

<sup>14</sup> And when he remained unpersuaded, we were silent and said, "Let the will of the Lord be done."

### *Paul Urged to Make Peace*

<sup>15</sup> Now after those days, having prepared, we went up to Jerusalem. <sup>16</sup> Also some of the disciples from Caesarea went with us and brought with them a certain Cypriot named Mnason, a long-standing disciple, with whom we would stay as a guest.

<sup>17</sup> And when we arrived in Jerusalem, the brothers gladly received us. <sup>18</sup> On the next day Paul was going in with us to James, and all the elders were present. <sup>19</sup> And having greeted them, he reported one by one those things which God had done among the Gentiles through his ministry. <sup>20</sup> And hearing this, they were glorifying the Lord, saying to him, "You see, brother, how many thousands of Jews there are who have believed, and they are all zealous for the law; <sup>21</sup> and they have been informed about you, that you are teaching defection from Moses, to all the Jews who are among the Gentiles, saying for them not to circumcise their children nor to walk in our customs. <sup>22</sup> What then? It is certainly necessary for an assembly to come together; for they will hear that you have come. <sup>23</sup> Therefore do this, which we say to you: There are four men with us who have taken a vow upon themselves. <sup>24</sup> Take them and purify yourself with them, and pay for them that they may have their heads shaved, and that all may know that those things of which they have been informed about you are nothing, but *that* you are agreeing with and keeping the law yourself. <sup>25</sup> But as for the Gentile believers, we wrote, having judged that they should keep no such thing, except that they should keep themselves from things offered to idols, from blood, and *from anything* strangled, and from sexual immorality."

### *Arrested in the Temple*

<sup>26</sup> Then Paul, having taken the men, on the next day having been purified with them, entered into the temple, *thus* giving notice to the completion of the days of the purification, until *the time* when the offering was offered in behalf of each one of them.

<sup>27</sup> Now when the seven days were about to be completed, the Jews from Asia, seeing him in the temple, were stirring up all the crowd and put their hands on him, <sup>28</sup> crying out, "Men of Israel, help us! This is the man who is teaching all *people* everywhere against the people and the Law and this place; and furthermore he has brought Greeks into the temple and has defiled this holy place." <sup>29</sup> For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.

<sup>30</sup> And all the city was aroused; and there was a mob forming among the people, and taking hold of Paul they were dragging him outside the temple; and immediately the doors were shut. <sup>31</sup> And seeking to kill him, a report went up to the commander of the garrison that all Jerusalem had been stirred up, <sup>32</sup> who immediately having taken along soldiers and centurions, ran down among them. And when they saw the commander and the soldiers, they stopped beating Paul. <sup>33</sup> And the commander, approaching, took hold of him, and ordered him to be bound with two chains; and he was inquiring who he might be and what he had done. <sup>34</sup> But others among the crowd were crying out one thing and some another; and because he was unable to ascertain the truth because of the noise, he commanded him to be brought into the barracks. <sup>35</sup> But when he arrived at the stairs, he had to be carried by the soldiers because of the violence of the crowd. <sup>36</sup> For the multitude of the people was following, calling out, "Take him away!"

### *Paul Addresses the Jerusalem Mob*

<sup>37</sup> Then as Paul was about to be led into the barracks, he said to the commander, "Is it permitted for me to speak to you?"

And he said, "Do you know Greek? <sup>38</sup> Are you not then the Egyptian who rose up before these days, and led forth the four thousand men of the assassins into the wilderness?"

<sup>39</sup> But Paul said, "I am a Jew from Tarsus of Cilicia, a citizen of no obscure city; and I request of you, permit me to speak to the people."

<sup>40</sup> And permitting him, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he addressed them in the Hebrew language, saying,

## 22

<sup>1</sup> "Men, brothers and fathers, hear my defense to you now." <sup>2</sup> And hearing that he was addressing them in the Hebrew language, they granted *him* more silence.

And he said: <sup>3</sup> "I am indeed a Jew, having been born in Tarsus of Cilicia, but having been brought up in this city at the feet of Gamaliel, having been educated according to the exactness of the law of our forefathers, being zealous for God just as you all are today. <sup>4</sup> I, who persecuted this Way to *the* death, binding and handing over to prisons

both men and women, <sup>5</sup> as also the high priest testifies of me, along with the council of the elders, from whom I also received letters to the brothers, and went to Damascus in order to bring those who were there, having been bound, to Jerusalem, that they might be punished.

<sup>6</sup> "Now it happened, as I was going and approaching Damascus, about midday, suddenly from heaven a great light shone about me. <sup>7</sup> And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' <sup>8</sup> So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

<sup>9</sup> "And those who were with me observed the light and became terrified, but they did not hear the voice of the *One* speaking to me. <sup>10</sup> So I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and it will be told to you about all the things which it has been appointed for you to do.' <sup>11</sup> And since I could not see because of the brightness of that light, being led by the hand by those who were with me, I came into Damascus.

<sup>12</sup> "And Ananias, a certain devout man according to the law, being testified of by all the Jews dwelling in Damascus, <sup>13</sup> came to me and he stood and said to me, 'Brother Saul, receive your sight.' And I, in that very hour, looked up at him. <sup>14</sup> And he said, 'The God of our fathers has chosen you to know His will, and to see the Righteous One, and hear the voice from His mouth. <sup>15</sup> For you shall be a witness for Him to all men of what you have seen and heard. <sup>16</sup> And now, what are you going to do? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'

<sup>17</sup> "And it happened to me, having returned to Jerusalem and praying in the temple, that I came to be in a trance, <sup>18</sup> and saw Him saying to me, 'Hurry and go out quickly from Jerusalem, for they will not receive your witness about Me.' <sup>19</sup> And I said, 'Lord, they know that in every synagogue I was imprisoning and beating those believing on You. <sup>20</sup> And when the blood of Your witness Stephen was shed, I myself was standing by consenting to his murder, and guarding the clothes of those murdering him.' <sup>21</sup> Then He said to me, 'Go, for I will send you far away to the Gentiles.'"

#### *Paul's Roman Citizenship*

<sup>22</sup> Now they were listening to him until this statement, and they lifted their voice saying, "Take away such a *man* from the earth, for it is not fitting *for* him to live!"

<sup>23</sup> And as they were crying out and throwing off their clothes, and throwing dust in the air, <sup>24</sup> the commander ordered him to be brought into the barracks, and said for him that he should be given a hearing with scourging, so that he might learn why they were shouting at him like this. <sup>25</sup> But as they were stretching him out with the thongs, Paul said to the centurion standing there, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?"

<sup>26</sup> And the centurion, hearing this, going to the commander he reported, saying, "Watch what you are about to do, for this man is a Roman."

<sup>27</sup> Then the commander came and said to him, "Tell me, are you a Roman?"

He said, "Yes."

<sup>28</sup> And the commander answered, "I acquired this citizenship with much money."

And Paul said, "But I was born a *citizen*."

<sup>29</sup> Then immediately those who were about to interrogate him withdrew from him; and even the commander was afraid, having learned that he was a Roman, and that he had bound him.

#### *The Sanhedrin Divided*

<sup>30</sup> Now on the next day, desiring to know the truth *as to* why he was accused by the Jews, he released him from the bonds, and ordered the chief priests and their whole council to come, and brought Paul down and presented *him* to them.

## 23

<sup>1</sup> Then Paul, looking intently at the council, said, "Men, brothers, I have lived with all good conscience toward God until this day." <sup>2</sup> But the high priest Ananias commanded those standing by him to strike him on the mouth. <sup>3</sup> Then Paul said to him, "God is about to strike you, you whitewashed wall! For you sit judging me according to the law, and contrary to the law do you command that I should be struck?"

<sup>4</sup> But those standing by said, "Do you revile the high priest of God?"

<sup>5</sup> Then Paul said, "I did not know, brothers, that he is the high priest; for it is written, 'YOU SHALL NOT SPEAK WICKEDLY OF A RULER OF YOUR PEOPLE.'"

<sup>6</sup> But when Paul perceived that one part was of the Sadducees and the other of the Pharisees, he cried out in the Sanhedrin, "Men *and* brothers, I am a Pharisee, a son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!"

<sup>7</sup> And when he had spoken this, there came to be a dispute between the Pharisees and the Sadducees, and the assembly was divided. <sup>8</sup> For the Sadducees say that there is no resurrection—nor angel nor spirit; but the Pharisees confess both. <sup>9</sup> And there came to be a great outcry, and the scribes of the Pharisees' party stood up and contended sharply, saying, "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God."

<sup>10</sup> And when much dissension developed, the commander, fearing lest Paul might be torn apart by them, commanded the detachment of soldiers to go down and seize him from the midst of them, and to bring *him* into the barracks.

### *The Plot Against Paul*

<sup>11</sup> Now on the next night the Lord stood by him and said, "Take courage, Paul; for as you solemnly testified about the things concerning Me in Jerusalem, so you must also testify in Rome."

<sup>12</sup> Now when it was day, some of the Jews joined in a conspiracy and bound themselves by a curse, saying neither would they eat nor drink until they had killed Paul. <sup>13</sup> And there were over forty who had made this plot; <sup>14</sup> who came to the chief priests and to the elders and said, "We have bound ourselves by oath with a curse to taste nothing until we have killed Paul. <sup>15</sup> Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you are going to determine more accurately the things concerning him; but we, before he comes near, are prepared to kill him."

<sup>16</sup> But when Paul's sister's son heard about the ambush, he came and entered into the barracks, and told *this* to Paul. <sup>17</sup> And Paul, summoning one of the centurions, said, "Lead this young man away to the commander, for he has something to tell him." <sup>18</sup> Therefore taking him along, he brought him to the commander and said, "The prisoner Paul, having summoned me, asked me to bring this young man to you, for he has something to tell you."

<sup>19</sup> And the commander, taking him by his hand, withdrew to a private place and inquired, "What is it that you have to tell me?"

<sup>20</sup> And he said, "The Jews have agreed to ask that tomorrow you bring Paul down to the Sanhedrin, as though they are going to learn something more accurate concerning him. <sup>21</sup> Therefore you *must* not be persuaded by them; for more than forty of them are lying in wait for him, who have bound themselves by a curse neither to eat nor to drink until they have killed him; and now they are prepared, waiting for the promise from you."

<sup>22</sup> Then the commander dismissed the young man, and commanded him, "Tell no one that you have made known these things to me."

<sup>23</sup> And having summoned two of the centurions he said, "Make ready two hundred soldiers, and seventy horsemen, and two hundred spearmen, in order that they may go to Caesarea, to leave at the third hour of the night; <sup>24</sup> and place mounts at *their* disposal, in order that they may put Paul on them, and bring him safely to Felix the governor."

<sup>25</sup> And he wrote a letter which contained this content:

<sup>26</sup> Claudius Lysias, to the most excellent governor Felix: Greetings. <sup>27</sup> This man, having been arrested by the Jews, was about to be killed by them. I came upon *them* with the detachment of soldiers and rescued him, having learned that he is a Roman. <sup>28</sup> And desiring to know the cause for which they were accusing him, I took him down to their council; <sup>29</sup> and I found that he was accused concerning questions of their law, *but* had no accusation *against him* worthy of death or chains. <sup>30</sup> And when it became known to me that a plot against the man by the Jews was about to happen, I sent him at once to you, and also commanded the accusers to state the charges against him before you. Farewell.

<sup>31</sup> Then the soldiers, as they were commanded, took Paul and brought him during the night to Antipatris. <sup>32</sup> And on the next day they left the horsemen to go on with him, and returned to the barracks. <sup>33</sup> When they entered into Caesarea and delivered the letter to the governor, *they* also presented Paul to him. <sup>34</sup> And when the governor read the letter, he asked what province he was from. And learning that he was from Cilicia, <sup>35</sup> he said, "I will give you a hearing when your accusers arrive." And he commanded him to be guarded in Herod's Praetorium.

## 24

### *The Accusations Against Paul*

<sup>1</sup> Now after five days Ananias the high priest came down with the elders and a certain attorney named Tertullus, who made known to the governor the charges against Paul.

<sup>2</sup> And when he had been called, Tertullus began to accuse *him*, saying: "Attaining much peace by you and successes coming about for this nation by your foresight, <sup>3</sup> both in everything and everywhere we accept *it*, most excellent Felix, with all thanksgiving. <sup>4</sup> But that I not weary you any longer, I beseech you to hear us briefly in your graciousness. <sup>5</sup> For we have found this man *to* be a plague, and *one* causing discord among all the Jews throughout the world, and a leader of the Nazarenes sect, <sup>6</sup> who also attempted to profane the temple, whom we also arrested, <sup>7</sup> (This verse omitted in Majority Text) <sup>8</sup> from whom you will be able, having judged *him* yourself, to learn about all these things of which we are accusing him." <sup>9</sup> And the Jews also joined in the attack, asserting that these things were so.

### *The Defense Before Felix*

<sup>10</sup> But Paul answered (the governor, having nodded for him to speak): "Knowing that you have been a judge of this nation for many years, the more cheerfully I defend the things concerning myself, <sup>11</sup> because you being able to know that it has not been more than twelve days since I went up to worship in Jerusalem. <sup>12</sup> And they did not find me with anyone in the temple disputing, or inciting a crowd to rise up, neither in the synagogues nor in the city. <sup>13</sup> Nor are they able to prove *against* me the things about which they are now accusing me. <sup>14</sup> But I confess this to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing in all things which are written throughout the Law and in the Prophets, <sup>15</sup> having hope in God, which even they themselves are waiting for, that there is going to be a resurrection of the dead, both of the just and *the* unjust. <sup>16</sup> And in this I myself am engaging, having a conscience blameless toward God and men through everything.

<sup>17</sup> "And after many years I arrived to bring alms and offerings to my nation, <sup>18</sup> among whom some Jews from Asia found me, having been purified in the temple, not with a crowd nor with turmoil, <sup>19</sup> who ought to be present before you and to make accusation if anything they might have against me. <sup>20</sup> Or let these themselves say what wrong they found in me, when I stood before the council, <sup>21</sup> unless it is because of this one statement which I cried out, standing among them, 'Concerning the resurrection of the dead I am being judged by you today.'"

### *Felix Procrastinates*

<sup>22</sup> And when he heard these things, Felix adjourned them, knowing more accurately the things concerning the Way, and said, "When Lysias the commander comes down, I will decide your case." <sup>23</sup> And ordering the centurion to keep watch over Paul and to let him have some liberty, and not to forbid *any* of his own to serve or to come to him.

<sup>24</sup> Now after some days, when Felix arrived with Drusilla his wife, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. <sup>25</sup> And as he reasoned about righteousness, self-control, and the judgment to come, Felix became afraid and answered, "Go away for now; but when I have opportunity I will summon you." <sup>26</sup> Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore sending for him more often, he was conversing with him.

<sup>27</sup> But after two years had passed, Felix was succeeded by Porcius Festus; and Felix, desiring to grant favors to the Jews, left Paul in prison.

## 25

### *Paul Appeals to Caesar*

<sup>1</sup> Now when Festus had set foot in the province, after three days he went up to Jerusalem from Caesarea. <sup>2</sup> And the high priest and the prominent men of the Jews made known to him the case against Paul; and they were appealing to him, <sup>3</sup> asking for favor against him, that he would summon him to Jerusalem—while planning an ambush to kill him along the way. <sup>4</sup> But Festus answered that Paul should be kept at Caesarea, and that he was about to go there shortly. <sup>5</sup> "Therefore," he said, "the prominent men among you, let them go with me and accuse this man, if there is anything in this man."

<sup>6</sup> And when he had stayed among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought. <sup>7</sup> When he arrived, the Jews who had come down from Jerusalem stood around him,

bringing many and serious accusations against Paul, which they were not able to prove,<sup>8</sup> while he defended himself, *saying*, "Neither against the law of the Jews, nor against the temple, nor against Caesar did I commit any sin."

<sup>9</sup> But Festus, desiring to grant a favor to the Jews, answered Paul and said, "Are you willing to go up to Jerusalem and there be judged before me concerning these things?"

<sup>10</sup> But Paul said, "I am standing before the judicial bench of Caesar, by whom it is necessary *for* me to be judged. I have done no wrong to the Jews, as also you know very well. <sup>11</sup> For if I am doing wrong, and have done anything worthy of death, I am not trying to escape a death sentence; but if there is nothing in these things of which these *people* are accusing me, no one is able to deliver me to them. I appeal to Caesar."

<sup>12</sup> Then Festus, having talked together with the council, answered, "Have you appealed to Caesar? Before Caesar you shall go!"

### *Paul Before Agrippa*

<sup>13</sup> And after some days King Agrippa and Bernice arrived in Caesarea and greeted Festus. <sup>14</sup> And as he was spending many days there, Festus laid before the king the charges against Paul, saying: "There is a certain man who was left a prisoner by Felix, <sup>15</sup> about whom the chief priests and the elders of the Jews informed me, when I was in Jerusalem, asking for punishment against him. <sup>16</sup> To them I answered, 'It is not a custom with Romans to deliver any man to destruction before the *one* being accused may meet his accusers face to face, and may receive an opportunity for defense concerning the charge.' <sup>17</sup> Therefore when they had assembled here, having made no delay, on the next day I took my seat at the judicial bench, and I commanded the man to be brought *in*; <sup>18</sup> concerning whom, when the accusers stood, they brought no accusation of the things which I was supposing, <sup>19</sup> but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul professed to be alive. <sup>20</sup> And being uncertain *as to* the investigation concerning this, I asked whether he was willing to go to Jerusalem and there be judged concerning these charges. <sup>21</sup> But when Paul appealed that he be kept for the decision of His Majesty the Emperor, I commanded him to be kept until I may send him to Caesar."

<sup>22</sup> Then Agrippa said to Festus, "I also was wishing to hear the man myself."

"Tomorrow," he said, "you shall hear him."

<sup>23</sup> Therefore on the next day, when Agrippa and Bernice had come with all pomp, and had entered into the auditorium together with the commanders and the prominent men of the city, and when Festus had commanded, Paul was brought. <sup>24</sup> And Festus said: "King Agrippa and all the men who are with us, observe this man about whom the people of the Jews petitioned me, both in Jerusalem and here, crying against *him* that it is not fitting *for* him to live any longer. <sup>25</sup> But when I came to understand him to have done nothing worthy of death, and also he had appealed to His Majesty the Emperor, I decided to send him. <sup>26</sup> About whom I have nothing certain to write to my lord. Therefore I have brought him before you, and especially before you King Agrippa, in order that when this hearing is finished I may have something to write. <sup>27</sup> For it seems unreasonable to me to send a prisoner and not to signify the accusations against him."

## 26

### *Paul's Early Life*

<sup>1</sup> Then Agrippa said to Paul, "It is permitted for you to speak for yourself." So Paul, having extended his hand, spoke in his own defense: <sup>2</sup> "I have considered myself fortunate, King Agrippa, being able to speak in my own defense today, concerning all the things of which I am accused of by the Jews, <sup>3</sup> especially since you are well versed both in all the customs and questions in relation to the Jews; therefore I beg you to hear me patiently.

<sup>4</sup> "Therefore my way of life from my youth, which from the beginning was spent among my own nation in Jerusalem, all the Jews know, <sup>5</sup> since they have known me for a long time, if they are willing to testify, that according to the strictest sect of our religion I lived *as* a Pharisee. <sup>6</sup> And now for the hope of the promise having been made by God to the fathers, I stand before you judged, <sup>7</sup> *a promise* to which our twelve tribes, as they earnestly serve God night and day, hope to attain. Concerning which hope I am accused by *the* Jews, King Agrippa. <sup>8</sup> Why is it considered *such* an unbelievable thing by you *people* if God raises the dead?

<sup>9</sup> "Therefore I thought in myself that it was necessary to do many hostile things against the name of Jesus the Nazarene; <sup>10</sup> which also I did in Jerusalem, and many of the saints

I shut up in prisons, having received authority from the chief priests; and when they were being put to death, I cast my vote against them. <sup>11</sup> And I punished them often in all the synagogues, and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even as far as to foreign cities.

#### *Paul Recounts His Conversion*

<sup>12</sup> "In which *pursuits* also, as I traveled to Damascus with authority and commission from the chief priests, <sup>13</sup> at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those traveling with me. <sup>14</sup> And when we all had fallen down to the ground, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' <sup>15</sup> So I said, 'Who are You, Lord?' And He said, 'I am Jesus, whom you are persecuting. <sup>16</sup> But arise and stand on your feet; for I have appeared to you, to appoint you a minister and a witness both *of the things* which you have seen, and *of the things* which I will appear to you, <sup>17</sup> delivering you from the people, and from the Gentiles, to whom I am sending you, <sup>18</sup> to open their eyes, in order to turn them from darkness to light, and from the authority of Satan to God, *in order for* them to receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

#### *Paul's Post-Conversion Life*

<sup>19</sup> "Therefore, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but to those first in Damascus and in Jerusalem, and throughout all the region of Judea, and to the Gentiles, proclaiming that they must repent and turn to God, and do works worthy of repentance. <sup>21</sup> Because of these things the Jews arrested me in the temple and attempted to kill me. <sup>22</sup> Therefore, having obtained help from God, until this day I stand, witnessing both to common *people* and great *people*, saying nothing except the things which both the prophets and Moses spoke of as being about to happen, <sup>23</sup> that the Christ was to suffer, that as the first to rise from the dead, He was about to proclaim light to the Jewish people and to the Gentiles."

<sup>24</sup> Now as he spoke these things, Festus said with a loud voice, "You are mad, Paul! Your higher learning is driving you to madness!"

<sup>25</sup> But he said, "I am not mad, most excellent Festus, but I boldly declare words of truth and reason. <sup>26</sup> For the king knows about these things, to whom also I speak freely; for I am persuaded that none of these things escapes his notice, since this thing was not done in a corner. <sup>27</sup> Do you believe the prophets, King Agrippa? I know that you believe."

<sup>28</sup> And Agrippa said to Paul, "In a short time, you are persuading me to become a Christian!"

<sup>29</sup> And Paul said, "I would to God, both in a short time and a long time, that not only you, but also all who are hearing me today, would become such as I am, except for these chains."

<sup>30</sup> When he had said these things, the king stood up, as well as the governor and Bernice and those sitting together with them; <sup>31</sup> and when they withdrew, they were speaking among themselves, saying, "This man practices nothing worthy of death or chains."

<sup>32</sup> Then Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

## 27

#### *Paul Sails to Rome*

<sup>1</sup> Now when it was decided that we should sail away to Italy, they handed over both Paul and certain other prisoners to a centurion named Julius, of the Augustan Regiment.

<sup>2</sup> And having boarded a ship of Adramyttium, scheduled to sail to the ports along the Asian coasts, we put to sea. Aristarchus, a Macedonian of Thessalonica, being with us.

<sup>3</sup> And the next day we put in to harbor at Sidon. And Julius treated Paul kindly, and permitted *him* to go to *his* friends to find care. <sup>4</sup> And from there having put to sea, we sailed under the sheltered side of Cyprus, because the winds were against us. <sup>5</sup> And having sailed across the sea which is off Cilicia and Pamphylia, we docked at Myra, in Lycia. <sup>6</sup> And there the centurion found an Alexandrian ship sailing to Italy, and he put us aboard in it. <sup>7</sup> And sailing slowly many days, and with difficulty arriving down off Cnidus, since the wind would not permit us to go on, we sailed under the sheltered side of Crete, down off Salmone. <sup>8</sup> And with difficulty sailing past it, we came to a place called Fair Havens, near the city of Lasea.



### *Paul's Warning Ignored*

<sup>9</sup> Now when much time had been spent, the voyage having already become dangerous, because the Fast had already gone by, Paul recommended, <sup>10</sup> saying to them, "Men, I perceive this voyage is going to be with hardship and much loss, not only of the cargo and of the ship but also our lives." <sup>11</sup> But the centurion was persuaded by the helmsman and the ship owner, rather than by the things being said by Paul. <sup>12</sup> And because the harbor was not suitable to winter in, the majority gave counsel to put to sea from there, if perhaps they might be able to get to Phoenix to spend the winter there, a harbor of Crete opening toward the southwest and to the northwest.

### *The Storm*

<sup>13</sup> And when a south wind blew gently, supposing they had attained their purpose, they weighed anchor and sailed along close in shore to Crete. <sup>14</sup> But not long after, a head wind like a hurricane arose, called a Euroclydon; <sup>15</sup> and when the ship was seized by it, and not being able to face into the wind, we were being driven along, *having given in to the wind*. <sup>16</sup> And running under *the sheltered side of* a certain little island called Clauda, we secured the skiff with difficulty. <sup>17</sup> And having hoisted it up, they used cables for undergirding the ship; and being afraid lest they run aground in the Syrtes *Shallows*, they let down the driving anchor, thus they were being driven along *by the wind*. <sup>18</sup> And because we were exceedingly tempest-tossed, the next day they lightened the ship. <sup>19</sup> And on the third day we threw off the equipment of the ship with our own hands. <sup>20</sup> And neither the sun nor stars appeared for many days, and no small storm pressed on us, finally all hope for us to be saved was taken away.

<sup>21</sup> Now when they had abstained from food for a long time, then stood Paul in the midst of them and said, "Men, you should have followed my advice and not put to sea from Crete, and to spare *yourselves* this hardship and loss. <sup>22</sup> And now I urge you to keep up *your* courage, for there will be loss of not one life among you, only of the ship. <sup>23</sup> For there stood by me this night an angel of the God to whom I belong, whom also I serve, <sup>24</sup> saying, 'Do not be afraid, Paul; for it is necessary for you to stand before Caesar; and behold, God has granted you all those sailing with you.' <sup>25</sup> Therefore keep up your courage, men; for I believe God that it will be in the very manner it has been spoken to me. <sup>26</sup> However, it is necessary *for* us to run aground on a certain island."

### *The Shipwreck*

<sup>27</sup> Now when it was the fourteenth night, as we were driven about in the Adriatic Sea, in the middle of the night the sailors sensed that land was approaching them. <sup>28</sup> And having taken a sounding, they found it to be twenty fathoms; and when they had gone a little farther, they took soundings again and found it to be fifteen fathoms; <sup>29</sup> and being afraid lest we should run aground on the rocks, they threw out four anchors from the stern, and were praying for day to come. <sup>30</sup> Now as the sailors were seeking to flee from the ship, and letting down the skiff into the sea, in pretense of spreading out anchors from the prow, <sup>31</sup> Paul said to the centurion and the soldiers, "If these men do not remain in the ship, you cannot be saved." <sup>32</sup> Then the soldiers cut off the ropes of the skiff and let it fall off.

<sup>33</sup> And until the *time* was about to be day, Paul was urging them all to receive their share of food, saying, "Today is the fourteenth day you continue waiting without eating, having taken nothing. <sup>34</sup> Therefore I urge you to take food, for this is for your deliverance; for not a hair from your head shall fall." <sup>35</sup> And having said these things and having taken bread, he gave thanks to God in the presence of all, and having broken it, he began to eat. <sup>36</sup> And they all became cheerful and also took food themselves. <sup>37</sup> And in all we were two hundred and seventy-six persons on the ship. <sup>38</sup> And having eaten enough, they began lightening the ship and throwing out the wheat into the sea.

<sup>39</sup> Now when it became day, they did not recognize the land; but they noticed a certain bay which had a beach, on which they resolved, if possible, to run the ship ashore. <sup>40</sup> And casting off the anchors, they were leaving them in the sea, meanwhile loosening the ropes of the rudders; and having raised the mainsail to the wind, they began steering toward the beach. <sup>41</sup> But they struck a reef and ran the vessel aground, and the prow became stuck and remained unmoved, but the stern was being broken up by the violence of the waves.

<sup>42</sup> And the soldiers' decision was that they would kill the prisoners, lest any should swim away and escape. <sup>43</sup> But the centurion, wanting to rescue Paul, hindered them in their intention, and commanded that those who were able to swim to jump down first

to go toward the land, <sup>44</sup> and the rest, some on boards and others on parts from the ship. And in this way it came about that all were brought to safety.

## 28

### *Paul's Ministry on Malta*

<sup>1</sup> And when they were rescued, then they learned that the island was called Malta. <sup>2</sup> And the natives were showing us extraordinary kindness; for having kindled a fire they accepted us all into *their* society, because of the rain which had begun, and because of the cold. <sup>3</sup> But when Paul had gathered a large bundle of sticks and put them on the fire, a viper having come out because of the heat, fastened on his hand. <sup>4</sup> And when the natives saw the creature hanging from his hand, they said to one another, "Certainly this man is a murderer, whom though he was rescued from the sea, justice does not permit to continue living." <sup>5</sup> Then, having shaken off the creature into the fire, he suffered nothing harmful. <sup>6</sup> And they were expecting him to be about to swell up or suddenly fall down dead. But after they had waited for a long time and observed nothing unusual happening to him, they changed their minds and said that he was a god.

<sup>7</sup> Now in the areas around that place were pieces of land *belonging* to the leading citizen of the island, named Publius, who welcomed us, and received us hospitably as guests for three days. <sup>8</sup> And it came to pass that the father of Publius lay sick of a fever and dysentery, to whom Paul came in and prayed, and laying his hands on him, healed him. <sup>9</sup> Then after this happened, also the rest who were ill on the island were coming to him and were being healed, <sup>10</sup> who also honored us with many honors, and when we put to sea, they gave us the things that we needed.

### *Paul Arrives at Rome*

<sup>11</sup> Now after three months we put to sea in a ship that had wintered on the island, *belonging* to Alexandria, with the figurehead of the Twin Brothers. <sup>12</sup> And putting in to harbor at Syracuse, we stayed there three days, <sup>13</sup> from where having sailed around we arrived at Rhegium. And after one day arose a south wind, on the second day we came to Puteoli, <sup>14</sup> where having found brothers, we were urged by them to stay for seven days; and so we came to Rome. <sup>15</sup> And from there the brothers, when they heard about our circumstances, they came to meet with us as far as Appii Forum and Three Inns, whom when Paul saw, he gave thanks to God and took courage.

<sup>16</sup> Now when we came to Rome, the centurion handed over the prisoners to the captain of the guard; but Paul was allowed to stay by himself with the soldier guarding him.

### *Paul's Ministry at Rome*

<sup>17</sup> And it came to pass after three days that Paul called together those who were prominent among the Jews; and when they had come together, he said to them: "Men, brothers, though I have done nothing against the people or the customs of our forefathers, yet I was handed over as a prisoner from Jerusalem, into the hands of the Romans, <sup>18</sup> who, when they had examined me, were wanting to release me because there was no cause for my case. <sup>19</sup> But when the Jews spoke in opposition, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation. <sup>20</sup> Therefore for this reason I have requested you, to see and to speak to you, for because of the hope of Israel I am wearing this chain."

<sup>21</sup> Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brothers who arrived report or speak anything evil about you. <sup>22</sup> But we request to hear from you the things which you think; for concerning this sect, it is known to us that everywhere it is spoken against."

<sup>23</sup> And having appointed for him a day, many came to him at his house, to whom he was explaining and solemnly testifying to the kingdom of God, and persuading them of the things concerning Jesus from both the Law of Moses and from the Prophets, from morning till evening. <sup>24</sup> And some were persuaded by the things being said, but others refused to believe. <sup>25</sup> And being in disagreement with one another, they went away after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, <sup>26</sup> saying,

'GO TO THIS PEOPLE AND SAY:

"HEARING YOU WILL HEAR, AND BY NO MEANS UNDERSTAND;

AND SEEING YOU SHALL SEE, AND BY NO MEANS PERCEIVE;

<sup>27</sup> FOR THE HEARTS OF THIS PEOPLE HAS BECOME DULL.

THEIR EARS ARE HARD OF HEARING,  
AND THEIR EYES HAVE CLOSED,  
LEST THEY SHOULD SEE WITH THEIR EYES AND THEY SHOULD HEAR WITH THEIR EARS,  
LEST THEY SHOULD UNDERSTAND WITH THEIR HEART AND TURN BACK,  
SO THAT I SHOULD HEAL THEM.”’

<sup>28</sup> “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” <sup>29</sup> And when he had said these things, the Jews went away, having a great dispute among themselves.

<sup>30</sup> Then Paul remained two full years in his own rented house, and he was receiving all those who were coming to him, <sup>31</sup> preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

## The Epistle Of Paul To The Romans

### *Greeting*

<sup>1</sup> Paul, a bondservant of Jesus Christ, called *to be* an apostle, having been separated unto the gospel of God <sup>2</sup> which He promised beforehand through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son, who was descended from David according to the flesh, <sup>4</sup> who was declared Son of God with power according to the Spirit of holiness by the resurrection of *the* dead, Jesus Christ our Lord, <sup>5</sup> through whom we received grace and apostleship for *the* obedience of faith among all the nations for His name, <sup>6</sup> among whom you also are the called of Jesus Christ:

<sup>7</sup> To all those who are in Rome, beloved of God, called *to be* saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

### *Paul's Longing to Visit Rome*

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup> requesting if somehow now at sometime I shall succeed in the will of God to come to you. <sup>11</sup> For I long to see you, so that I may impart to you some spiritual gift, that you may be established— <sup>12</sup> that is, that I may be encouraged together with you through our mutual faith—both yours and mine.

<sup>13</sup> Now I do not want you to be ignorant, brothers, that often I planned to come to you (and I was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. <sup>14</sup> I am a debtor both to Greeks and to barbarians, both to *the* wise and to *the* unwise. <sup>15</sup> So, as much as is in me, I am eager to preach the gospel to you who are in Rome also.

### *The Just Shall Live by Faith*

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, both to the Jew first and to the Greek. <sup>17</sup> For in it *the* righteousness of God is revealed from faith to faith; as it is written, "THE JUST SHALL LIVE BY FAITH."

### *God's Wrath on Unrighteousness*

<sup>18</sup> For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. <sup>19</sup> Because that which is known of God is manifest in them, for God has shown *it* to them. <sup>20</sup> For the invisible things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and divinity, so that they are without excuse. <sup>21</sup> Because, having known God, they did not glorify *Him* as God, or give thanks, but became vain in their reasonings, and their foolish heart was darkened. <sup>22</sup> Asserting themselves to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God for a likeness of an image of corruptible man and of birds and four-footed animals and reptiles.

<sup>24</sup> Therefore God also gave them up to uncleanness through the lusts of the own hearts, to dishonor their own bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup> For this reason God gave them up to shameful lusts; for even their women exchanged the natural use for that which is contrary to nature, <sup>27</sup> and likewise also the men, having forsaken the natural use of the woman, were inflamed by their lust for one another, men with men, committing what is shameful, and receiving in themselves the recompense which was fitting for their error.

<sup>28</sup> And just as they did not approve to have God in their knowledge, God gave them up to a depraved mind, to do the things which are not fitting; <sup>29</sup> having been filled with all unrighteousness, sexual immorality, wickedness, greed, malice; full of envy, murder, strife, deceit, maliciousness; they are whisperers, <sup>30</sup> slanderers, haters of God, insolent men, proud, braggarts, inventors of evil things, disobedient to parents, <sup>31</sup> without understanding, untrustworthy, unloving, unforgiving, unmerciful; <sup>32</sup> who, having known the righteous judgment of God, that those practicing such things are worthy of death, not only do them, but also approve of those who practice them.

## 2

*God's Righteous Judgment*

<sup>1</sup> Therefore you are inexcusable, O man, everyone who judges, for in whatever you judge another you condemn yourself, for you who judge are practicing the same things. <sup>2</sup> But we know that the judgment of God is according to truth upon those practicing such things. <sup>3</sup> But do you suppose this, O man, you who judge those practicing such things yet doing them, that you will escape the judgment of God? <sup>4</sup> Or do you despise the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? <sup>5</sup> But according to your hardness and impenitent heart you are storing up for yourself wrath in the day of wrath and revelation, and of the righteous judgment of God, <sup>6</sup> who "WILL RECOMPENSE TO EACH ONE ACCORDING TO HIS WORKS": <sup>7</sup> to those who by the endurance of good works are seeking glory and honor and incorruption—eternal life. <sup>8</sup> But to those who are contentious, and who disobey the truth, but obey unrighteousness—indignation and wrath, <sup>9</sup> tribulation and anguish, upon every soul of man that works evil, of the Jew first and also of the Greek; <sup>10</sup> but glory, honor, and peace to everyone that works good, both to the Jew first and to the Greek. <sup>11</sup> For there is no partiality with God.

<sup>12</sup> For all who have sinned without the law shall also perish without the law, and all who have sinned under the law shall be judged by the law <sup>13</sup> (for it is not the hearers of the law *who* are righteous before God, but the doers of the law shall be justified; <sup>14</sup> for whenever Gentiles, who do not have the law, by nature do what the law requires, these, not having the law, are a law unto themselves, <sup>15</sup> who show the work of the law written in their hearts, their conscience witnessing with *them*, and among themselves their thoughts accuse or even defend *them*), <sup>16</sup> in the day when God shall judge the secrets of men according to my gospel through Jesus Christ.

*The Jews Guilty as the Gentiles*

<sup>17</sup> Behold, you are called a Jew, and rely on the law, and boast in God, <sup>18</sup> and know His will, and approve the things that are more excellent, being instructed out of the law, <sup>19</sup> and are convinced that you are a guide to the blind, a light to those in darkness, <sup>20</sup> an instructor of the foolish, a teacher of the immature, having the embodiment of knowledge and of the truth in the law. <sup>21</sup> You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? <sup>22</sup> You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you commit sacrilege? <sup>23</sup> You who boast in the law, do you dishonor God through the transgression of the law? <sup>24</sup> For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

*Circumcision of No Profit*

<sup>25</sup> For indeed circumcision profits if you keep the law; but if you are a transgressor of the law, your circumcision has become uncircumcision. <sup>26</sup> Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be regarded as circumcision? <sup>27</sup> And will not the physically uncircumcised, who keeps the law, judge you along with your written *code* and circumcision, as a lawbreaker? <sup>28</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in flesh; <sup>29</sup> but he is a Jew that is *one* inwardly; and circumcision is of the heart, in *the* spirit, not in *the* letter, whose praise is not from men but from God.

## 3

*God's Judgment Defended*

<sup>1</sup> What then is the superiority of the Jew, or what is the profit of circumcision? <sup>2</sup> Much in every way! First of all, that they were entrusted with the very words of God! <sup>3</sup> For what if some did not believe? Will their unbelief nullify the faithfulness of God? <sup>4</sup> By no means! Indeed, let God be true but every man a liar, just as it is written:

"THAT YOU MAY BE JUSTIFIED IN YOUR WORDS,  
AND YOU MAY PREVAIL WHEN YOU ARE JUDGED."

<sup>5</sup> But if our unrighteousness demonstrates the righteousness of God, what shall we say? Surely God, the *One* inflicting wrath is not unrighteous, is *He*? (I speak as a man.) <sup>6</sup> By no means! For otherwise how shall God judge the world?

<sup>7</sup> For if by my lie the truth of God has abounded to His glory, why am I also still judged as a sinner? <sup>8</sup> And why not say, "Let us do evil so that good may come"?—just as we are slandered, and just as some affirm that we say. *The judgment of whom is just.*

### *All Have Sinned*

<sup>9</sup> What then? Are we *any* better? Not at all. For we previously charged both Jews and Greeks that they are all under sin. <sup>10</sup> Just as it is written:

"THERE IS NONE RIGHTEOUS, NO NOT ONE.

<sup>11</sup> THERE IS NONE WHO UNDERSTANDS;

THERE IS NONE WHO SEEKS GOD.

<sup>12</sup> ALL HAVE TURNED ASIDE;

TOGETHER THEY BECAME UNPROFITABLE;

THERE IS NOT ONE DOING KINDNESS, THERE IS NOT SO MUCH AS ONE.

<sup>13</sup> THEIR THROAT IS AN OPENED GRAVE;

WITH THEIR TONGUES THEY DECEIVED;

THE POISON OF ASPS IS UNDER THEIR LIPS;

<sup>14</sup> WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS.

<sup>15</sup> THEIR FEET ARE SWIFT TO SHED BLOOD;

<sup>16</sup> RUIN AND MISERY ARE IN THEIR WAYS;

<sup>17</sup> AND THE WAY OF PEACE THEY DID NOT KNOW.

<sup>18</sup> THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

<sup>19</sup> Now we know that as many things as the law says, it speaks to those under the law, so that every mouth may be stopped, and all the world may be held accountable to God. <sup>20</sup> Therefore by works of the law no flesh shall be justified in His sight, for through the law comes *the* knowledge of sin.

### *Righteousness Through Faith*

<sup>21</sup> But now the righteousness of God apart from the law has been revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith <sup>\*</sup> in Jesus Christ, to all and upon all those that believe. For there is no distinction; <sup>23</sup> for all have sinned and come short of the glory of God, <sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God set forth as a propitiation through faith in His blood, for a demonstration of His righteousness through the passing over of the sins having previously committed, in the forbearance of God, <sup>26</sup> for a demonstration of His righteousness in the present time, that He might be just and the justifier of he who has faith in Jesus.

<sup>27</sup> Where then is boasting? It is excluded. Through what law? Of works? No, but through the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith apart from works of the law. <sup>29</sup> Or is He the God of the Jews only? But is He not also the God of the Gentiles? Yes, of the Gentiles also, <sup>30</sup> since there is one God who will justify *the* circumcision by faith, and the uncircumcised through faith. <sup>31</sup> Therefore do we nullify the law through faith? By no means! On the contrary, we uphold *the* law.

## 4

### *Abraham Justified by Faith*

<sup>1</sup> What then shall we say that Abraham our father has found according to the flesh? <sup>2</sup> For if Abraham was justified by works, he has *grounds for* boasting, but not before God. <sup>3</sup> For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." <sup>4</sup> Now to him who works, his wage is not credited as a gift, but as his due.

<sup>5</sup> But to him who does not work but believes on Him who justifies the ungodly, his faith is credited as righteousness, <sup>6</sup> just as David also speaks of the blessing of the man to whom God credits righteousness apart from works:

<sup>7</sup> "BLESSED ARE *THEY* WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN,  
AND WHOSE SINS HAVE BEEN COVERED;

<sup>8</sup> BLESSED IS THE MAN TO WHOM THE LORD SHALL BY NO MEANS IMPUTE SIN."

\* **3:22** Or, faith of Jesus Christ

<sup>9</sup> Does this blessing then come upon the circumcision, or also upon the uncircumcised? For we say that faith was credited to Abraham as righteousness. <sup>10</sup> How then was it credited? While he was circumcised, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while* in uncircumcision, so that he should be the father of all those that believe, although uncircumcised, so that righteousness should also be credited to them, <sup>12</sup> and the father of circumcision to those not only of circumcision, but also to those following in the steps of the faith which our father Abraham *had while* in uncircumcision.

### *The Promise Given Through Faith*

<sup>13</sup> For the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through *the* righteousness of faith. <sup>14</sup> For if those who are of *the* law are heirs, faith is made void and the promise made of no effect, <sup>15</sup> because the law produces wrath; for where there is no law neither is there transgression.

<sup>16</sup> Therefore it is of faith that it may be according to grace, so that the promise might be sure to all the seed, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all, <sup>17</sup> (just as it is written, "I HAVE APPOINTED YOU A FATHER OF MANY NATIONS") before God, whom he believed, the *One* who gives life to the dead and calls those things which are not as though they were; <sup>18</sup> who, contrary to hope, on hope believed, so that he should become a father of many nations, according to what was spoken, "SO SHALL YOUR DESCENDANTS BE." <sup>19</sup> And not weakening in faith, he did not consider his own body, already having been worn out (being about a hundred years old), and the deadness of Sarah's womb, <sup>20</sup> he did not waver at the promise of God in unbelief, but was empowered by faith, giving glory to God, <sup>21</sup> and being fully convinced that what He had promised He was also able to do. <sup>22</sup> And therefore "IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."

<sup>23</sup> Now it was not written for his sake alone that it was credited to him, <sup>24</sup> but for us also, to whom it was going to be credited, those believing on Him who raised up Jesus our Lord from the dead, <sup>25</sup> who was delivered up for our transgressions, and was raised for our justification.

## 5

### *Justification by Faith*

<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom we have also gained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> And not only that, but we also rejoice in tribulations, knowing that tribulation produces endurance; <sup>4</sup> and endurance, approved character; and approved character, hope. <sup>5</sup> And hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

### *Christ in Our Place*

<sup>6</sup> For while we were still weak, in due time Christ died for the ungodly. <sup>7</sup> For scarcely on behalf of a righteous *man* will anyone die; though perhaps for a good man someone might even dare to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him. <sup>10</sup> For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, shall we be saved by His life. <sup>11</sup> And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom now we received the reconciliation.

### *Death Through Adam, Life through Christ*

<sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death passed to all men, because all sinned— <sup>13</sup> (For until the law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Yet death reigned from Adam until Moses, even over those who did not sin according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one man many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to the many. <sup>16</sup> And the gift is not as by one having sinned. For the judgment *which came* from one *offense brought* condemnation, but the free gift from many offenses brought justification. <sup>17</sup> For if by the transgression of one man death reigned through

that one *man*, much more those receiving the abundance of the grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) <sup>18</sup> So then, as through one *man's* transgression *judgment came* to all men, resulting in condemnation, even so through one *Man's* righteous act the free gift came to all men, resulting in justification of life. <sup>19</sup> For through the disobedience of one man many were constituted sinners, so also through the obedience of one Man many shall be constituted righteous.

<sup>20</sup> But *the* law came in alongside, so that the offense might abound. But where sin abounded, grace superabounded, <sup>21</sup> so that just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

## 6

### *Dead to Sin, Alive to God*

<sup>1</sup> What shall we say then? Shall we go on sinning so that grace may abound? <sup>2</sup> By no means! We died to sin—how shall we live any longer in it? <sup>3</sup> Or do you not know that as many *of us* as were baptized into Christ Jesus have been baptized into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life.

<sup>5</sup> For if we have been united together in the likeness of His death, certainly we shall also be in the *likeness of His* resurrection; <sup>6</sup> knowing this, that our old man was crucified *with Him*, so that the body of sin may be done away with, *that* we should no longer serve sin. <sup>7</sup> For he who has died has been justified from sin. <sup>8</sup> But if we died with Christ, we believe that we also shall live together with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, no longer dies. Death is no longer master *over Him*. <sup>10</sup> For what *death* He died, He died to sin once for all; but what *life* He lives, He lives to God. <sup>11</sup> Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts, <sup>13</sup> nor present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin shall not be master over you, for you are not under law but under grace.

### *Slaves to Righteousness*

<sup>15</sup> What then? Shall we sin because we are not under law but under grace? By no means! <sup>16</sup> Do you not know that to whom you present yourselves as obedient slaves, you are slaves to whom you obey, whether of sin *resulting* in death, or of obedience *resulting* in righteousness? <sup>17</sup> But thanks be to God, that though you used to be slaves of sin, yet you obeyed from *your* heart that form of doctrine to which you were delivered. <sup>18</sup> And having been freed from sin, you became enslaved to righteousness. <sup>19</sup> I speak in human terms on account of the weakness of your flesh. For just as you presented your members as slaves to uncleanness, and to lawlessness *resulting* in *more* lawlessness, so now present your members as slaves to righteousness *resulting* in sanctification.

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> So what fruit did you have then of which *things* you are now ashamed? For the end of those things is death. <sup>22</sup> But now having been freed from sin, and having become enslaved to God, you have your fruit *resulting* in sanctification, and the outcome, eternal life. <sup>23</sup> For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

## 7

### *Freed from the Law*

<sup>1</sup> Or do you not know, brothers (for I speak to those knowing the law), that the law has jurisdiction over a man as long as he lives? <sup>2</sup> For the woman who is under a man has been bound by law to the living husband. But if the husband should die, she is released from the law of the husband. <sup>3</sup> So then, while the husband is living, she will be called an adulteress if she becomes *married* to a different husband; but if her husband should die, she is free from the law, so that she is not an adulteress, having become *married* to a different husband. <sup>4</sup> Therefore, my brothers, you also were put to death to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, so that we might bear fruit to God. <sup>5</sup> For when we were in the flesh, the sinful passions aroused through the law were at work in our members to bear fruit to



death. <sup>6</sup> But now we were released from the law, having died in *that* to which we were held fast, so that we should serve as slaves in the newness of the Spirit and not in the oldness of the letter.

### *Sin's Advantage in the Law*

<sup>7</sup> What shall we say then? Is the law sin? By no means! On the contrary, I would not have known sin except through the law. For I would not have known lust unless the law had said, "YOU SHALL NOT COVET." <sup>8</sup> But sin, taking opportunity through the commandment, produced in me every kind of lust. For apart from the law sin *was* dead. <sup>9</sup> For I was alive apart from the law once, but when the commandment came, sin revived, but I died. <sup>10</sup> And the commandment, which *was* to *bring* life, I found to *bring* death. <sup>11</sup> For sin, taking opportunity through the commandment, deceived me, and by it, killed me. <sup>12</sup> Therefore the law indeed is holy, and the commandment holy and righteous and good.

### *Law Cannot Save from Sin*

<sup>13</sup> Then has that which is good become death to me? By no means! But sin, that it might appear sin, was producing death in me through that which is good, so that sin through the commandment might become exceedingly sinful. <sup>14</sup> For we know that the law is spiritual, but I am carnal, sold under sin. <sup>15</sup> For what I am doing, I do not know. For what I want to do, I do not do; but what I hate, this I do. <sup>16</sup> But if I do what I do not want to do, I agree with the law that *it is* good. <sup>17</sup> But now *it is* no longer I *who* am doing it, but the sin living in me. <sup>18</sup> For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to do what is good, I do not find. <sup>19</sup> For the good that I want to do I do not do; but the evil I do not want to do, this I practice. <sup>20</sup> But if I do what I do not want to do, it is no longer I *who* do it, but the sin living in me.

<sup>21</sup> Therefore I find this law, that *when* I wish to do the right *thing*, evil is right there with me. <sup>22</sup> For I delight in the law of God in my inner being. <sup>23</sup> But I see a different law in my members, waging war against the law of my mind, and capturing me by the law of sin which is in my members. <sup>24</sup> O wretched man that I am! Who shall deliver me from this body of death? <sup>25</sup> I thank God through Jesus Christ our Lord! So then, I myself with the mind serve the law of God, but with the flesh the law of sin.

## 8

### *Life Through the Spirit*

<sup>1</sup> *There* is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. <sup>2</sup> For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. <sup>3</sup> For what *was* impossible *for* the law to do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, and concerning sin, He condemned sin in the flesh, <sup>4</sup> so that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. <sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. <sup>6</sup> For the mind set on the flesh *is* death, but the mind set on the Spirit *is* life and peace. <sup>7</sup> Because the mind set on the flesh is hostile toward God; for it does not submit to the law of God, nor indeed can it. <sup>8</sup> And those that are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not His. <sup>10</sup> But if Christ is in you, the body indeed is dead because of sin, but the Spirit is alive because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

<sup>12</sup> Therefore, brothers, we are debtors—not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you shall die; but if by *the* Spirit you put to death the practices of the body, you will live. <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again unto fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God. <sup>17</sup> And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer together, so that we may also be glorified together.

### *From Suffering to Glory*

<sup>18</sup> For I consider that the sufferings of this present time are not worthy *to be compared* with the coming glory to be revealed in us. <sup>19</sup> For the earnest expectation of the creation eagerly awaits the unveiling of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but on account of Him who subjected it in hope; <sup>21</sup> because even the creation itself shall be freed from the slavery of corruption into the freedom of the glory of the children of God. <sup>22</sup> For we know that all the creation groans together and labors in birth together until now. <sup>23</sup> And not only that, but also *we* ourselves having the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting adoption, the redemption of our body. <sup>24</sup> For by this hope we were saved, but hope that is seen is not hope; for why does one still hope for what he *already* sees? <sup>25</sup> But if we hope for what we do not see, we eagerly await it with endurance.

<sup>26</sup> Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself intercedes for us with inexpressible groanings. <sup>27</sup> But He that searches the hearts knows what the mind of the Spirit is, because He intercedes on behalf of the saints according to *the will of God*.

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup> Because whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brothers. <sup>30</sup> Moreover whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

### *God's Everlasting Love*

<sup>31</sup> What then shall we say to these things? If God is for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but gave Him up on behalf of us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring an accusation against God's elect? It is God who justifies. <sup>34</sup> Who is he that condemns? Christ is the *One* having died, but rather also having been raised, who is even at *the* right hand of God, who also intercedes on our behalf. <sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? <sup>36</sup> As it is written:

"FOR YOUR SAKE WE ARE PUT TO DEATH THE WHOLE DAY LONG;  
WE ARE ACCOUNTED AS SHEEP FOR SLAUGHTER."

<sup>37</sup> But in all these things we are more than conquerors through Him who loved us. <sup>38</sup> For I am convinced that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor anything else in creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

## 9

### *Israel's Rejection of Christ*

<sup>1</sup> I am speaking the truth in Christ, I am not lying, my conscience witnessing with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing pain in my heart. <sup>3</sup> For I could wish that I myself to be accursed from Christ on behalf of my brothers, my kinsmen according to the flesh, <sup>4</sup> who are Israelites, of whom are the adoption, and the glory, and the covenants, and the law-giving, and the worship, and the promises; <sup>5</sup> of whom are the fathers and from whom Christ *came*, according to the flesh, He who is God over all, blessed forever. Amen.

### *Israel's Rejection and God's Purpose*

<sup>6</sup> But it is not as though the word of God has failed. For not all those of Israel *are of* Israel, <sup>7</sup> nor *are they* all children because they are the seed of Abraham; but, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." <sup>8</sup> That is, those who are the children of the flesh are not the children of God; but *it* is the children of the promise that are regarded as descendants. <sup>9</sup> For this is the word of promise: "AT THIS TIME I WILL COME AND SARAH SHALL HAVE A SON."

<sup>10</sup> And not only this, but also Rebecca, having conceived from the one man, our father Isaac; <sup>11</sup> (for *the children* not yet being born, nor having done anything good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, "THE OLDER SHALL SERVE THE YOUNGER." <sup>13</sup> As it is written, "JACOB I LOVED, BUT ESAU I HATED."

### *Israel's Rejection and God's Justice*

<sup>14</sup> What shall we say then? *Is there unrighteousness with God?* By no means! <sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I WILL HAVE COMPASSION." <sup>16</sup> So then it is not of him that wills, nor of him that runs, but of God who shows mercy. <sup>17</sup> For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I HAVE RAISED YOU UP, THAT I MAY SHOW MY POWER IN YOU, AND THAT MY NAME MAY BE PROCLAIMED IN ALL THE EARTH." <sup>18</sup> So then He has mercy on whom He wills, and whom He wills He hardens.

<sup>19</sup> You will say to me then, "Why does He still find fault? For who can resist His will?" <sup>20</sup> But indeed, O man, who are you to *be* answering back against God? Shall the thing formed say to him who formed it, "Why have you made me like this?" <sup>21</sup> Or does not the potter have the right over the clay, from the same lump to make one vessel for honor and the other for dishonor?

<sup>22</sup> But what if God, wanting to show *His* wrath, and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and so that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> even us whom He called, not only of the Jews, but also of the Gentiles?

<sup>25</sup> As also in Hosea He says:

"I WILL CALL THOSE MY PEOPLE WHO WERE NOT MY PEOPLE,  
AND HER BELOVED, WHO WAS NOT BELOVED."

<sup>26</sup> "AND IT SHALL BE IN THE PLACE WHERE IT WAS SAID TO THEM,  
'YOU ARE NOT MY PEOPLE,'  
THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."

<sup>27</sup> Isaiah also cries out concerning Israel:

"THOUGH THE NUMBER OF THE SONS OF ISRAEL BE AS THE SAND OF THE SEA,  
THE REMNANT SHALL BE SAVED;

<sup>28</sup> FOR HE IS FINISHING AND CUTTING SHORT AN ACCOUNT IN RIGHTEOUSNESS,  
BECAUSE THE LORD WILL MAKE A SHORT ACCOUNT UPON THE EARTH."

<sup>29</sup> And just as Isaiah foretold:

"IF THE LORD OF HOSTS HAD NOT LEFT US A SEED,  
WE WOULD HAVE BECOME LIKE SODOM,  
AND WOULD HAVE RESEMBLED GOMORRAH."

### *Israel's Unbelief*

<sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, have attained righteousness, even the righteousness of faith; <sup>31</sup> but Israel, pursuing a law of righteousness, did not attain to the law of righteousness. <sup>32</sup> Why? Because *they did not seek it* by faith, but rather by the works of the law. For they stumbled at that stone of stumbling. <sup>33</sup> Just as it is written:

"BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,  
AND EVERYONE BELIEVING ON HIM WILL NOT BE PUT TO SHAME."

## 10

### *Israel Needs the Gospel*

<sup>1</sup> Brothers, the good pleasure of my heart and my supplication to God on behalf of Israel, is for *their* salvation. <sup>2</sup> For I testify concerning them, that they have a zeal for God, but not according to knowledge. <sup>3</sup> For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ is the end of *the* law for righteousness to everyone that believes.

<sup>5</sup> For Moses writes about the righteousness which is of the law, "THAT THE MAN WHO DOES THOSE THINGS SHALL LIVE BY THEM." <sup>6</sup> But the righteousness of faith says, "DO NOT SAY IN YOUR HEART, 'WHO SHALL ASCEND INTO HEAVEN?'" (that is, to bring Christ down) <sup>7</sup> or, "WHO SHALL DESCEND INTO THE ABYSS?" (that is, to bring up Christ from the dead). <sup>8</sup> But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" (that

is, the word of faith which we proclaim): <sup>9</sup> that if you confess with your mouth the Lord Jesus, and you believe in your heart that God has raised Him from the dead, you shall be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, "WHOEVER BELIEVES ON HIM SHALL NOT BE PUT TO SHAME." <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord of all is rich to all who call on Him. <sup>13</sup> For "WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED."

### *Israel Rejects the Gospel*

<sup>14</sup> How then shall they call on Him in whom they have not believed? And how are they to believe in Him of whom they have not heard? And how shall they hear apart from a preacher? <sup>15</sup> And how shall they preach unless they are sent? Just as it is written:

"HOW BEAUTIFUL ARE THE FEET OF THOSE WHO PREACH THE GOSPEL OF PEACE,  
OF THOSE PREACHING THE GOSPEL OF GOOD THINGS!"

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" <sup>17</sup> So then faith *comes* by hearing, and hearing by *the* word of God.

<sup>18</sup> But I say, have they not heard? Yes, indeed *they have*:

"THEIR VOICE WENT OUT TO ALL THE EARTH,  
AND THEIR WORDS TO THE ENDS OF THE WORLD."

<sup>19</sup> But I say, did Israel not know? First Moses says:

"I WILL PROVOKE YOU TO JEALOUSY BY *THOSE WHO ARE* NOT A NATION,  
BY A FOOLISH NATION I WILL ANGER YOU."

<sup>20</sup> But Isaiah is very bold and says:

"I WAS FOUND BY THOSE WHO DID NOT SEEK ME;  
I WAS MADE MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

<sup>21</sup> But to Israel he says:

"THE WHOLE DAY LONG I HAVE STRETCHED OUT MY HANDS  
TO A DISOBEDIENT AND OBSTINATE PEOPLE."

## 11

### *Israel's Rejection Not Total*

<sup>1</sup> I say then, has God cast away His people? By no means! For I too am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know *what the Scripture says* in Elijah, how he pleads with God against Israel, saying, <sup>3</sup> "LORD, THEY HAVE KILLED YOUR PROPHETS AND TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE"? <sup>4</sup> But what is God's reply to him? "I HAVE RESERVED FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL." <sup>5</sup> So too then, at this present time, there is also a remnant according to the election of grace. <sup>6</sup> And if by grace, *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

<sup>7</sup> What then? Israel has not obtained what it seeks; but the elect have obtained *it*, and the rest were blinded. <sup>8</sup> Just as it is written:

"GOD HAS GIVEN THEM A SPIRIT OF STUPOR,  
EYES THAT THEY SHOULD NOT SEE,  
AND EARS THAT THEY SHOULD NOT HEAR,  
DOWN TO THIS VERY DAY."

<sup>9</sup> And David says:

"LET THEIR TABLE BECOME A SNARE AND A TRAP,  
A STUMBLING BLOCK AND A RECOMPENSE TO THEM.

<sup>10</sup> LET THEIR EYES BE DARKENED SO THAT THEY CANNOT SEE,

AND THEIR BACKS BE BENT FOREVER!"

### *Israel's Rejection Not Permanent*

<sup>11</sup> I say then, have they stumbled that they should fall? By no means! But by their transgression, salvation *has come* to the Gentiles, to provoke them to jealousy. <sup>12</sup> But if their transgression is riches for the world, and their defeat is riches for the Gentiles, how much more will their fullness be!

<sup>13</sup> For I speak to you Gentiles; inasmuch as I am indeed an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if somehow I may provoke to jealousy my fellow Jews, and thus save some of them. <sup>15</sup> For if their casting away means reconciliation *for the world*, what will their acceptance be, if not life from the dead?

<sup>16</sup> For if the firstfruit is holy, so also the lump; and if the root is holy, so also the branches. <sup>17</sup> But if some of the branches were broken off, and you, being a wild olive tree, were grafted in *among* them, and became a partaker of the root and of the fatness of the olive tree, <sup>18</sup> do not be arrogant towards the branches. But if you are arrogant, *remember* that it is not you that supports the root, but the root *supports* you.

<sup>19</sup> You will say then, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. By unbelief they were broken off, but you stand by faith. Do not be arrogant, but fear. <sup>21</sup> For if God did not spare the natural branches, perhaps He may not spare you either. <sup>22</sup> Behold then the kindness and severity of God: upon those that fell, severity; but upon you, kindness, if you continue in His kindness. Otherwise you also shall be cut off. <sup>23</sup> And they also, if they do not remain in unbelief, shall be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more shall these, the natural ones, be grafted into their own olive tree?

<sup>25</sup> For I do not want you to be unaware of this mystery, brothers, lest you be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. <sup>26</sup> And so all Israel shall be saved, as it is written:

"THE DELIVERER SHALL COME OUT OF ZION,  
AND HE SHALL TURN AWAY UNGODLINESS FROM JACOB;  
<sup>27</sup> FOR THIS IS MY COVENANT WITH THEM,  
WHEN I TAKE AWAY THEIR SINS."

<sup>28</sup> As regards to the gospel, *they are* enemies for your sake; but as regards to election, *they are* beloved for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God *are* irrevocable. <sup>30</sup> For just as you once were disobedient to God, but now you were shown mercy through their disobedience, <sup>31</sup> even so these now were disobedient, that through the mercy shown you they also might be shown mercy. <sup>32</sup> For God has consigned all to disobedience, that He might show mercy to all.

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and untraceable *are* His ways!

<sup>34</sup> "FOR WHO HAS KNOWN *THE MIND* OF THE LORD?  
OR WHO HAS BEEN HIS COUNSELOR?"

<sup>35</sup> "OR WHO HAS FIRST GIVEN TO HIM,  
AND IT SHALL BE REPAID TO HIM?"

<sup>36</sup> For from Him and through Him and to Him *are* all things; to Him *be* the glory forever! Amen.

## 12

### *Living Sacrifices*

<sup>1</sup> Therefore, brothers, I exhort you through the compassions of God, to present your bodies a living sacrifice, holy, well pleasing to God, *which is* your spiritual act of worship. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and well pleasing and perfect will of God.

### *Serve God with Spiritual Gifts*

<sup>3</sup> For I say, through the grace given to me, to everyone who is among you, not to think of himself too highly, beyond what you should think, but to think soberly, as God has imparted to each one a measure of faith. <sup>4</sup> For just as we have many members in one body, but all the members do not have the same function, <sup>5</sup> so we, *being* many, are one

body in Christ, and individually members of one another. <sup>6</sup> Having then gifts differing according to the grace having been given to us, *let us use them*: whether prophecy, *let us prophesy* according to the proportion of faith; <sup>7</sup> whether ministry, *let us use it* in our ministry; whether teaching; in the teaching; <sup>8</sup> whether exhorting, in the exhortation; whether sharing, with simplicity; whether leading, with diligence; whether showing mercy, with cheerfulness.

#### *Love*

<sup>9</sup> *Let love be* without hypocrisy. Hate that which is evil. Cleave to that which is good. <sup>10</sup> Be warmly affectionate to one another with brotherly love, in honor preferring one another; <sup>11</sup> not lagging in diligence, fervent in spirit, serving the Lord; <sup>12</sup> rejoicing in hope, enduring in tribulation, devoted to prayer; <sup>13</sup> sharing in the needs of the saints, pursuing hospitality.

<sup>14</sup> Bless those that persecute you; bless and do not curse. <sup>15</sup> Rejoice with those who rejoice, and weep with those who weep. <sup>16</sup> Live in harmony with one another. Do not be proud, but *rather* associate with the humble. Do not be wise in your own opinion. <sup>17</sup> Do not repay anyone evil for evil; providing that which is good before all men. <sup>18</sup> If possible, as much as depends on you, keeping peace with all men. <sup>19</sup> Beloved, do not avenge yourselves, but give place to wrath; for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. <sup>20</sup> Therefore

"IF YOUR ENEMY SHOULD HUNGER, FEED HIM;  
IF HE SHOULD THIRST, GIVE HIM DRINK;  
FOR BY DOING THIS YOU WILL HEAP BURNING COALS UPON HIS HEAD."

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

## 13

#### *Submit to Government*

<sup>1</sup> Let every person submit to the governing authorities. For there is no authority except by God, and the authorities that exist are established by God. <sup>2</sup> Consequently the *one* resisting the authority has opposed the ordinance of God, and those opposing shall receive judgment to themselves. <sup>3</sup> For rulers are not a fear to good works, but to evil. And do you wish not to fear the authority? Do what is good, and you shall have praise from the same. <sup>4</sup> For he is God's servant to you for good. But if you do evil, fear; for he does not bear the sword in vain; for he is God's servant, an avenger for wrath to the *one* practicing evil. <sup>5</sup> Therefore it is necessary to be subject, not only on account of wrath, but also for conscience' sake. <sup>6</sup> For on account of this you also pay taxes, for they are ministers of God, always giving attention to this very thing. <sup>7</sup> Render therefore to all their dues: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

#### *Love Your Neighbor*

<sup>8</sup> Owe nothing to no one, except to love one another, for he who loves one another has fulfilled the law. <sup>9</sup> For, "YOU SHALL NOT COMMIT ADULTERY," "YOU SHALL NOT MURDER," "YOU SHALL NOT STEAL," "YOU SHALL NOT COVET," and *if* there is any other commandment, in this word it is summed up, namely, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." <sup>10</sup> Love does no harm to a neighbor; therefore love is the fulfillment of the law.

#### *Put on Christ*

<sup>11</sup> And *do* this, knowing the time, that *it is* already *the* hour for us to be roused out of sleep; for now our salvation is nearer than when we *first* believed. <sup>12</sup> The night is advanced, the day is at hand. Therefore let us put off the works of darkness, and let us put on the armor of light. <sup>13</sup> Let us walk properly, as in the day, not in revelries and drinking bouts, not in orgies and debaucheries, not in strife and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, for *its* lusts.

## 14

#### *The Law of Liberty*

<sup>1</sup> Receive one that is weak in the faith, not for disputes over opinions. <sup>2</sup> One indeed believes that he may eat all things, but another, being weak, eats *only* vegetables. <sup>3</sup> Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. <sup>4</sup> Who are you to judge another's servant? To

his own master he stands or falls. And he shall be made to stand, for God is able to make him stand.

<sup>5</sup> One indeed judges one day above another; but another judges every day *the same*. Let each be fully assured in his own mind. <sup>6</sup> He that regards the day, regards it to the Lord; and he that does not regard the day, to the Lord he does not regard it. And he that eats, eats to the Lord, for he gives thanks to God; and he that does not eat, to the Lord he does not eat, and he gives thanks to God. <sup>7</sup> For none of us lives to himself, and no one dies to himself. <sup>8</sup> For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. <sup>9</sup> For to this end Christ died and rose and lived *again*, so that He might be Lord both of *the* dead and *the* living. <sup>10</sup> But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written:

"AS I LIVE, SAYS THE LORD,  
EVERY KNEE SHALL BOW TO ME,  
AND EVERY TONGUE SHALL CONFESS TO GOD."

<sup>12</sup> So then each of us shall give account concerning himself to God. <sup>13</sup> Therefore let us no longer judge one another, but judge this rather, not to put a stumbling block or an offense before our brother.

### *The Law of Love*

<sup>14</sup> I know and am convinced in the Lord Jesus that nothing is unclean of itself; except to him considering anything to be unclean, to him it is unclean. <sup>15</sup> But if your brother is grieved on account of your food, you are no longer walking according to love. Do not destroy with your food the one on behalf of whom Christ died. <sup>16</sup> Therefore do not let your good be slandered. <sup>17</sup> For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he that serves Christ in these things is well pleasing to God and approved by men. <sup>19</sup> Therefore let us pursue the things *which make* for peace and the things by which one may edify another. <sup>20</sup> Do not destroy the work of God for the sake of food. All things indeed are clean, but *are* evil for the man eating with offense. <sup>21</sup> It is good neither to eat meat nor drink wine nor *to do anything* by which your brother stumbles or is offended or becomes weak. <sup>22</sup> Do you have faith? By yourself, have it before God. Blessed is he that does not condemn himself in what he approves. <sup>23</sup> But he who doubts, if he eats, has been condemned, because *it* is not of faith; and everything which is not of faith is sin. <sup>24</sup> Now to Him who is able to establish you according to my gospel and the proclamation of Jesus Christ, according to *the* revelation of *the* mystery kept secret since the world began, <sup>25</sup> but now has been made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the eternal God, for obedience to the faith— <sup>26</sup> To the only wise God, through Jesus Christ, to whom *be* the glory forever! Amen.

## 15

### *Bearing Others' Burdens*

<sup>1</sup> We then who are strong are obligated to bear with the infirmities of the weak, and not to please ourselves. <sup>2</sup> Let each of us please his neighbor for his good, leading to edification. <sup>3</sup> For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE REPROACHING YOU FELL ON ME." <sup>4</sup> For as many things as were previously written, were written for our own instruction, that through the patience and encouragement of the Scriptures we may have hope. <sup>5</sup> Now may the God of patience and encouragement grant you to be like-minded among one another, according to Christ Jesus, <sup>6</sup> so that you may with one accord and one mouth glorify the God and Father of our Lord Jesus Christ.

### *Glorify God Together*

<sup>7</sup> Therefore receive one another, just as also Christ received you, to *the* glory of God. <sup>8</sup> Now I say that Christ Jesus has become a servant to the circumcision for the truth of God, in order to confirm the promises *given* to the fathers, <sup>9</sup> and that the Gentiles might glorify God on behalf of His mercy, as it is written:

"FOR THIS REASON I WILL CONFESS TO YOU AMONG THE GENTILES,  
AND I WILL SING PRAISE TO YOUR NAME."

<sup>10</sup> And again he says:

"REJOICE, O GENTILES, WITH HIS PEOPLE!"

<sup>11</sup> And again:

"PRAISE THE LORD, ALL YOU GENTILES!  
PRAISE HIM, ALL YOU PEOPLES!"

<sup>12</sup> And again, Isaiah says:

"THERE SHALL BE THE ROOT OF JESSE;  
AND HE THAT SHALL RISE TO RULE OVER THE GENTILES,  
IN HIM THE GENTILES SHALL HOPE."

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

<sup>14</sup> Now I myself am confident concerning you, my brothers, that you yourselves are full of goodness, having been filled with all knowledge, able also to admonish one another. <sup>15</sup> And I write more boldly to you brothers, in part, as reminding you, because of the grace given to me by God, <sup>16</sup> that I should be a minister of Jesus Christ to the Gentiles, ministering the gospel of God as a priest, so that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. <sup>17</sup> Therefore I have something to boast of in Christ Jesus in the things pertaining to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ did not work out through me, in word and deed, for the obedience of the Gentiles— <sup>19</sup> in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far as Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And so eagerly striving to evangelize not where Christ was named, lest I should build upon the foundation of another; <sup>21</sup> but as it is written: "TO WHOM HE WAS NOT ANNOUNCED, THEY SHALL SEE, AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND."

#### *Plan to Visit Rome*

<sup>22</sup> For this reason I also have been hindered many times from coming to you. <sup>23</sup> But now no longer having a place in these regions, and having a longing to come to you for many years, <sup>24</sup> whenever I travel to Spain, I shall come to you. For I hope *while* traveling through to see you, and to be sent forward there by you, if I may be filled in part *from* you first. <sup>25</sup> But now I am traveling to Jerusalem, ministering to the saints. <sup>26</sup> For Macedonia and Achaia thought it good to make some contribution for the poor among the saints in Jerusalem. <sup>27</sup> For they thought it good, and they are their debtors. For if the Gentiles shared in spiritual things, they are obligated also to minister to them in material things. <sup>28</sup> Therefore, having finished and having sealed to them this fruit, I shall go by way of you to Spain. <sup>29</sup> But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

<sup>30</sup> Now I beseech you, brothers, through the Lord Jesus Christ, and through the love of the Spirit, to strive together with me in prayers to God on my behalf, <sup>31</sup> that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup> so that in joy I may come to you through the will of God, and may be refreshed together with you. <sup>33</sup> Now the God of peace be with you all. Amen.

## 16

#### *Sister Phoebe Commended*

<sup>1</sup> I commend to you Phoebe our sister, who is a servant of the church in Cenchrea, <sup>2</sup> so that you may receive her in the Lord in a manner worthy of the saints, and you may stand by her in whatever thing she may need from you; for indeed she has proved to be a helper of many and of myself also.

#### *Greeting the Saints*

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup> who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> And greet the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of Achaia to Christ. <sup>6</sup> Greet Mary, who labored much for us. <sup>7</sup> Greet Andronicus and Junia, my relatives and my fellow captives, who are notable among the apostles, who also were in Christ before me. <sup>8</sup> Greet Amplias, my beloved in the Lord. <sup>9</sup> Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. <sup>10</sup> Greet Apelles,



approved in Christ. Greet those from the *household* of Aristobulus. <sup>11</sup> Greet Herodion, my relative. Greet those from the *household* of Narcissus who are in the Lord. <sup>12</sup> Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord. <sup>13</sup> Greet Rufus, chosen in the Lord, and his mother and mine. <sup>14</sup> Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them. <sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup> Greet one another with a holy kiss. The churches of Christ greet you.

*Avoid Divisive People*

<sup>17</sup> Now I urge you, brothers, to look out for those who cause divisions and offenses, contrary to the doctrine which you learned, and turn away from them. <sup>18</sup> For such *people* do not serve our Lord Jesus Christ, but their own belly, and through smooth speech and flattering, they deceive the hearts of the innocent. <sup>19</sup> For your obedience has become known to all. Therefore I rejoice on your behalf; but I want you to be wise in what is good, and innocent to what is evil. <sup>20</sup> And the God of peace will crush Satan under your feet quickly.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my relatives, greet you.

<sup>22</sup> I, Tertius, the *one* writing this epistle, greet you in the Lord.

<sup>23</sup> Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, the brother. <sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

## The First Epistle Of Paul To The Corinthians

### *Greeting*

<sup>1</sup> Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

<sup>2</sup> To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, called *to be* saints, with all those who in every place are calling on the name of Jesus Christ our Lord, both theirs and ours:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

### *Spiritual Gifts at Corinth*

<sup>4</sup> I thank my God always on your behalf for the grace of God which was given to you in Christ Jesus, <sup>5</sup> that in everything you were enriched by Him in all speech and all knowledge, <sup>6</sup> just as the testimony of Christ was confirmed in you, <sup>7</sup> so that you are not lacking in any gift, eagerly awaiting the revelation of our Lord Jesus Christ, <sup>8</sup> who will also confirm you until the end, *that you may be* unimpeachable in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

### *Divisions in the Church*

<sup>10</sup> Now I beseech you, brothers, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no dissension among you, but *that* you be made complete in the same mind and in the same opinion. <sup>11</sup> For it has been reported to me concerning you, my brothers, by those of Chloe's household, that there is quarreling among you. <sup>12</sup> Now this I say, that each of you says, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." <sup>13</sup> Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

<sup>14</sup> I thank God that I baptized none of you but Crispus and Gaius, <sup>15</sup> lest anyone should say that I had baptized in my own name. <sup>16</sup> Yes, I also baptized the household of Stephanas. Other than that, I do not know whether I baptized anyone else. <sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not in eloquent wisdom, lest the cross of Christ should be deprived of its power.

### *Christ the Power and Wisdom of God*

<sup>18</sup> For the preaching of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written:

"I WILL DESTROY THE WISDOM OF THE WISE,  
AND THE UNDERSTANDING OF THE PRUDENT I WILL INVALIDATE."

<sup>20</sup> Where is the wise? Where is the scribe? Where is the philosopher of this age? Has not God made foolish the wisdom of this world? <sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, God was well pleased, through the foolishness of preaching, to save those that believe. <sup>22</sup> For *the* Jews ask for signs, and *the* Greeks seek after wisdom; <sup>23</sup> but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>26</sup> For you see your calling, brothers, that not many wise according to the flesh, not many powerful, not many noble, *are called*. <sup>27</sup> But God chose the foolish things of the world in order that He might humiliate the wise, and God chose the weak things of the world in order that He might humiliate the mighty. <sup>28</sup> And the lowly things of the world, and the despised things God has chosen, and the things which are not, in order that He might nullify the things that are, <sup>29</sup> so that no man may boast before God. <sup>30</sup> But from Him you are in Christ Jesus, who has become for us wisdom from God, and righteousness and sanctification and redemption; <sup>31</sup> that, as it is written, "HE THAT BOASTS, LET HIM BOAST IN THE LORD."

<sup>1</sup> And I, brothers, when I came to you, did not come with excellence of speech or of wisdom, proclaiming to you the testimony of God. <sup>2</sup> For I determined to know nothing among you except Jesus Christ and Him crucified. <sup>3</sup> And I was with you in weakness, in fear, and in much trembling. <sup>4</sup> And my message and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> in order that your faith might not be in the wisdom of men, but in the power of God.

### *Spiritual Wisdom*

<sup>6</sup> However, we speak wisdom among those that are mature, but not the wisdom of this age, nor of the rulers of this age, who are being destroyed. <sup>7</sup> But we speak the wisdom of God in a mystery, the *wisdom* having been hidden, which God foreordained before the ages for our glory, <sup>8</sup> which none of the rulers of this age understood (for had they understood, they would not have crucified the Lord of glory). <sup>9</sup> But as it is written:

"EYE HAS NOT SEEN, NOR EAR HEARD,  
NOR HAVE ENTERED INTO THE HEART OF MAN,  
THAT WHICH GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

<sup>10</sup> But God has revealed *them* to us through His Spirit. For the Spirit searches all things, even the deep things of God. <sup>11</sup> For who among men knows the things of a man, except the spirit of the man which is in him? Even so, no one knows the things of God except the Spirit of God. <sup>12</sup> Now we did not receive the spirit of the world, but the Spirit which is from God, in order that we might know the things freely given to us by God; <sup>13</sup> which things we also speak, not in words taught in human wisdom, but in words taught by the Holy Spirit, comparing spiritual things with spiritual. <sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. <sup>15</sup> But he that is spiritual discerns all things, yet he himself is discerned by no man. <sup>16</sup> For "WHO HAS KNOWN THE MIND OF THE LORD, THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ.

## 3

### *Divisions in the Church*

<sup>1</sup> And I, brothers, was not able to speak to you as to spiritual, but as to carnal, as to babes in Christ. <sup>2</sup> I gave you milk to drink, and not solid food; for you were not yet able to *receive it*. Indeed, neither are you now yet able; <sup>3</sup> for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal, and walking according to human principles? <sup>4</sup> For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?

<sup>5</sup> Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord has given to each one? <sup>6</sup> I planted, Apollos watered, but God gives the increase. <sup>7</sup> So then neither he who plants is anything, nor he who waters, but God who gives the increase. <sup>8</sup> Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

<sup>9</sup> For we are co-workers with God; you are God's field, you are God's building. <sup>10</sup> According to the grace of God which was given to me, as a wise architect I have laid the foundation, but another builds on it. But let each one take heed how he builds on it. <sup>11</sup> For no other foundation can anyone lay, other than that which is laid, which is Jesus Christ. <sup>12</sup> Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, <sup>13</sup> each one's work shall be made manifest; for the Day shall expose it, because it shall be revealed by fire; and the fire shall test each one's work, as to what sort it is. <sup>14</sup> If anyone's work which he has built remains, he shall receive a reward. <sup>15</sup> If anyone's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

<sup>16</sup> Do you not know that you are the temple of God, and that the Spirit of God dwells in you? <sup>17</sup> If anyone destroys the temple of God, God shall destroy him. For the temple of God is holy, which *temple* you are.

### *Avoid Worldly Wisdom*

<sup>18</sup> Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool, that he may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "HE CATCHES THE WISE IN THEIR CRAFTINESS"; <sup>20</sup> and again, "THE LORD KNOWS THE THOUGHTS OF THE WISE, THAT THEY ARE USELESS." <sup>21</sup> Therefore let

no one boast in men. For all things are yours: <sup>22</sup> whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all things are yours. <sup>23</sup> And you *are* Christ's, and Christ is God's.

## 4

### *The Ministry of Apostles*

<sup>1</sup> Let a man so consider us, as ministers of Christ and stewards of the mysteries of God. <sup>2</sup> Now furthermore what is required among stewards, is that one be found faithful. <sup>3</sup> But to me it is a very small thing that I should be judged by you, or by a human court. Indeed, I do not even judge myself. <sup>4</sup> For I am conscious of nothing, but I have not been justified by this; but He who judges me is the Lord. <sup>5</sup> So then judge nothing before the time, until the Lord comes, who also will bring to light the hidden things of darkness, and will make clear the purposes of the hearts. Then each one's praise shall come from God.

<sup>6</sup> Now these things, brothers, I have figuratively applied to myself and Apollos for your sakes, in order that you may learn in us not to think above what is written, *and* that none of you may become arrogant in behalf of one against the other. <sup>7</sup> For who makes you differ *from another*? And what do you have that you did not receive? And if you did indeed receive *what you have*, why do you boast as though you did not receive it?

<sup>8</sup> You are already full! You are already rich! You have reigned as kings without us; and I wish *that* indeed you did reign, in order that we also might reign with you! <sup>9</sup> For I think that God has exhibited us, the apostles, last, as men appointed to death; for we have become a spectacle to the world, both to angels and to men. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are lauded, but we are despised! <sup>11</sup> Even unto this present hour we both hunger and thirst, and we are naked, and beaten, and homeless. <sup>12</sup> And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; <sup>13</sup> being defamed, we encourage; we have become as the sweepings of the world, the offscouring of all things, to this day.

<sup>14</sup> I do not write these things to shame you, but as my beloved children I admonish you. <sup>15</sup> For though you might have ten thousand tutors in Christ, yet *you* do not have many fathers; for in Christ Jesus I have begotten you through the gospel. <sup>16</sup> Therefore I exhort you, be imitators of me. <sup>17</sup> Because of this I sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

<sup>18</sup> Now some have become arrogant, as though I were not coming to you. <sup>19</sup> But I will come to you quickly, if the Lord wills, and I will know, not the word of those who are arrogant, but the power. <sup>20</sup> For the kingdom of God is not in word, but in power. <sup>21</sup> What do you desire? Shall I come to you with a rod, or in love, and a spirit of gentleness?

## 5

### *Immorality Defiles the Church*

<sup>1</sup> It is actually heard that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! <sup>2</sup> And you have become arrogant, and have not grieved instead, so that he who did this deed would be removed from your midst. <sup>3</sup> For I, on my part, though absent in body but present in spirit, have already judged (as though I were present) him who has done this deed in this way. <sup>4</sup> In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> deliver this man over to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord Jesus.

<sup>6</sup> Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> Purge out the old leaven, in order that you may be a new batch of dough, since you are unleavened. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup> So then let us observe the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

### *Immorality Must Be Judged*

<sup>9</sup> I wrote to you in my epistle not to associate with sexually immoral people. <sup>10</sup> Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or swindlers, or idolaters, since then you would need to leave this world!

<sup>11</sup> But now I have written to you not to associate with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or abusive, or a drunkard, or a swindler—not even to eat with such a person.

<sup>12</sup> For what have I to do with judging those also who are outside? Do you not judge those who are inside? <sup>13</sup> But those who are outside God will judge. Therefore “PUT AWAY THE EVIL PERSON FROM YOURSELVES.”

## 6

### *Lawsuits Against Brothers*

<sup>1</sup> Dare any of you, having a matter against another, go to court before the unrighteous, and not before the saints? <sup>2</sup> Do you not know that the saints will judge the world? And if the world will be judged by you, are you incompetent to judge *even* the smallest matters? <sup>3</sup> Do you not know that we will judge angels? Let alone ordinary *matters*! <sup>4</sup> If then you have ordinary lawsuits, do you appoint those who are disdained within the church to judge? <sup>5</sup> I say *this* to your shame. So is there not among you a wise *man*, not even one, who will be able to judge between his brother *and another*? <sup>6</sup> But brother goes to court against brother, and that before unbelievers!

<sup>7</sup> Actually then, it is already a defeat for you that you have lawsuits against one another. Why not rather accept wrong? Why not rather accept being defrauded? <sup>8</sup> But you wrong and defraud, and these things *to your own* brothers! <sup>9</sup> Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither sexually immoral, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, <sup>10</sup> nor covetous, nor thieves, nor drunkards, nor abusive people, nor swindlers will inherit the kingdom of God. <sup>11</sup> And such were some of you! But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

### *Flee Sexual Immorality*

<sup>12</sup> All things are lawful for me, but all things are not profitable. All things are lawful for me, but I will not be mastered by anything. <sup>13</sup> Foods for the stomach and the stomach for foods, but God will destroy both this *stomach* and these *foods*. Now the body is not for sexual immorality, but for the Lord, and the Lord for the body. <sup>14</sup> Now God has both raised up the Lord, and will also raise us up through His power.

<sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? By no means! <sup>16</sup> Do you not know that he who is joined to a harlot is one body *with her*? For “THE TWO,” He says, “SHALL BECOME ONE FLESH.” <sup>17</sup> But he that is joined with the Lord is one spirit *with Him*.

<sup>18</sup> Flee sexual immorality! Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. <sup>19</sup> Or do you not know that your body is the temple of the Holy Spirit within you, whom you have from God, and you are not your own? <sup>20</sup> For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

## 7

### *Instruction on Marriage*

<sup>1</sup> Now concerning the things of which you wrote to me:

It is good for a man not to touch a woman. <sup>2</sup> Nevertheless, because of sexual immorality, let each *man* have his own wife, and let each *woman* have her own husband. <sup>3</sup> Let the husband render to his wife the affection due her, and likewise also the wife to her husband. <sup>4</sup> The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*. <sup>5</sup> Do not deprive one another, except by mutual agreement, *and that* for a season, so that you may devote yourselves to fasting and prayer; and come together again, lest Satan tempt you because of your lack of self-control. <sup>6</sup> But I say this as a concession, not as a commandment. <sup>7</sup> For I wish that all men would be as I myself. But each one has his own gift from God, one in this way and another in that.

<sup>8</sup> But I say to the unmarried and to the widows: It is good for them if they should remain as I also *remain*; <sup>9</sup> but if they are not exercising self-control, let them marry. For it is better to marry than to burn *with passion*.

### *Keep Your Marriage Vows*

<sup>10</sup> Now to those who have married I command, yet not I, but the Lord: A wife is not to be separated from her husband—<sup>11</sup> and even if she does separate, let her remain unmarried or be reconciled to her husband—and a husband is not to divorce his wife.

<sup>12</sup> But to the rest I, not the Lord, say: If any brother has an unbelieving wife, and she consents to live with him, let him not divorce her. <sup>13</sup> And a wife who has an unbelieving husband, if he consents to live with her, let her not divorce him. <sup>14</sup> For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband; otherwise your children would be unclean, but now they are holy. <sup>15</sup> But if the unbelieving *spouse* separates, let *him or her* separate; the brother or the sister has not been bound in such cases; but God has called us to peace. <sup>16</sup> For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

### *Live as You Are Called*

<sup>17</sup> Otherwise as God has distributed to each one, as the Lord has called each one, so let him walk. And so I command in all the churches. <sup>18</sup> Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. <sup>19</sup> Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God. <sup>20</sup> Let each one remain in the same calling in which he was called. <sup>21</sup> Were you called as a slave? Do not be concerned about it; but if you can be made free, rather make use of it. <sup>22</sup> For he who is called in the Lord while a slave is the Lord's free *man*. Likewise he who is called as a free *man* is Christ's slave. <sup>23</sup> You were bought with a price; do not become slaves of men. <sup>24</sup> Brothers, let each one remain with God in *the state* in which he was called.

### *The Unmarried and the Widowed*

<sup>25</sup> Now concerning virgins, I have no command of the Lord; but I give an opinion, as having received mercy by the Lord to be faithful. <sup>26</sup> Therefore I consider this to be good because of the present distress, that *it is* good for a man to be as he is: <sup>27</sup> Have you been bound to a wife? Do not seek to be released. Have you been released from a wife? Do not seek a wife. <sup>28</sup> But even if you should marry, you have not sinned; and if a virgin should marry, she has not sinned. But such will have trouble in the flesh, and I would spare you.

<sup>29</sup> But this I say, brothers, the time has been shortened; so that from now on even those having wives should be as though they had none, <sup>30</sup> and those weeping as though not weeping, and those rejoicing as though not rejoicing, and those buying as though not possessing, <sup>31</sup> and those using this world as not using it up. For the form of this world is passing away.

<sup>32</sup> But I want you to be without anxiety. The unmarried man cares about the things of the Lord—*about* how he may please the Lord. <sup>33</sup> But the *man* having married cares about the things of the world—*about* how he may please his wife. <sup>34</sup> And the wife and the virgin are different. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But the woman having married cares about the things of the world—*about* how she may please her husband. <sup>35</sup> And this I say for your own profit, not that I may put a snare upon you, but for that which is proper, and that you may serve the Lord without distraction.

<sup>36</sup> But if any man thinks he is behaving dishonorably toward his virgin, if she is past her youth, and thus it must be, let him do what he desires. He does not sin; let them marry. <sup>37</sup> But *he* who stands in his heart, not having necessity, but has power over his own desire, and has decided this in his heart that he will keep his virgin, does well. <sup>38</sup> So then he who gives *her* in marriage does well, but he who does not give her in marriage does better.

<sup>39</sup> A wife has been bound by law as long as her husband lives; but if her husband also dies, she is free to be married to whom she desires, only in the Lord. <sup>40</sup> But she is happier if she remains as she is, in my opinion—and I think I also have the Spirit of God.

## 8

### *Food Sacrificed to Idols*

<sup>1</sup> Now concerning the *things* offered to idols, we know that we all have knowledge. Knowledge puffs up, but love edifies. <sup>2</sup> And if anyone thinks that he knows anything, he has come to know nothing yet as he ought to know. <sup>3</sup> But if anyone loves God, this one has been known by Him.

<sup>4</sup> Therefore concerning the eating of the things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. <sup>5</sup> For even if they are being called “gods” whether in heaven or on earth (just as there are many gods and many lords), <sup>6</sup> yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

<sup>7</sup> However, this knowledge is not in all *people*; rather some, with consciousness of the idol, until now eat it as *something* offered to idols; and their conscience, being weak, is defiled. <sup>8</sup> But food does not commend us to God; for neither if we eat do we have more, nor if we do not eat do we lack.

<sup>9</sup> But take heed lest somehow this liberty of yours become a stumbling block to those who are weak. <sup>10</sup> For if anyone should see you who has knowledge dining in an idol's temple, will not his conscience, being weak, be strengthened so that they eat foods offered to idols? <sup>11</sup> And because of your knowledge shall the weak brother perish, for the sake of whom Christ died? <sup>12</sup> But when you thus sin against the brothers, and wound their weak conscience, you sin against Christ. <sup>13</sup> Therefore, if food causes my brother to stumble, I will by no means eat meat, lest I cause my brother to stumble.

## 9

### *Paul Surrenders His Rights*

<sup>1</sup> Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? <sup>2</sup> If I am not an apostle to others, yet indeed I am to you. For you are the seal of my apostleship in the Lord.

<sup>3</sup> My defense to those who examine me is this: <sup>4</sup> Do we not have *the* right to eat and drink? <sup>5</sup> Do we not have *the* right to take along a wife *who* is a sister, as do also the other apostles, the brothers of the Lord, and Cephas? <sup>6</sup> Or is it only Barnabas and I who must work for a living? <sup>7</sup> Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink from the milk of the flock?

<sup>8</sup> Do I say these things as a *mere* man? Or does not the law say these things also? <sup>9</sup> For it is written in the law of Moses, “YOU SHALL NOT MUZZLE AN OX WHILE IT THRESHES.” Is it oxen God is concerned about? <sup>10</sup> Or does He say *this* altogether for our sakes? For our sakes, no doubt, for it is written, that he that plows should plow in hope, and he that threshes, in hope should partake of his hope. <sup>11</sup> If we have sown spiritual things for you, *is* it a great thing if we reap your material things? <sup>12</sup> If others partake of this right over you, do not we even more?

Nevertheless we did not use this right, but bear all things lest we hinder the gospel of Christ. <sup>13</sup> Do you not know that those who minister the holy things eat from the temple, and those who serve at the altar have a share in the altar? <sup>14</sup> Thus also the Lord commanded those who proclaim the gospel to live from the gospel.

<sup>15</sup> But I used none of these things, nor have I written these things that it should become thus for me; for it is better for me rather to die than that anyone should make my boasting void. <sup>16</sup> For if I preach the gospel, there is nothing for me to boast about, for necessity is pressed upon me; yes, woe is me if I do not preach the gospel! <sup>17</sup> For if I do this willingly, I have a reward; but if unwillingly, I have been entrusted with a commission. <sup>18</sup> What then is my reward? That when I preach the gospel, I may present the gospel of Christ free of charge, so as not to exploit my rights in the gospel.

### *Serving All Men*

<sup>19</sup> For being free from all *men*, I have made myself a servant to all, in order that I might win the more; <sup>20</sup> and to the Jews I became as a Jew, in order that I might win Jews; to those who are under the law, as under the law, in order that I might win those who are under the law; <sup>21</sup> to those outside the law, as *one* outside the law (not being outside the law toward God, but subject to *the* law toward Christ), in order that I might win those outside the law; <sup>22</sup> to the weak I became as weak, in order that I might win the weak. I have become all things to all *men*, that I might by all means save some. <sup>23</sup> Now this I do for the sake of the gospel, in order that I may become a partaker of it *with* you.

### *Striving for a Crown*

<sup>24</sup> Do you not know that those running in a stadium all run, but *only* one receives the prize? So run, in order that you may win. <sup>25</sup> And everyone who competes exercises self-control in all things. Now they *compete* in order that they may receive a perishable

crown, but we *compete for* an imperishable crown. <sup>26</sup> Therefore I run thus: not as without a goal, thus I box: not as one beating the air. <sup>27</sup> But I treat my body roughly, and I bring it into subjection, lest, having preached to others, I myself should become disqualified.

## 10

### *Warning Against Idolatry*

<sup>1</sup> Now I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, <sup>2</sup> and all were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they were drinking from that spiritual Rock that followed them, and that Rock was Christ. <sup>5</sup> Nevertheless, with the majority of them God was not pleased, for their bodies were scattered in the wilderness.

<sup>6</sup> Now these things took place as examples for us, in order that we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be idolaters, just as some of them; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY." <sup>8</sup> Neither let us commit sexual immorality, just as some of them did, and in one day twenty-three thousand fell; <sup>9</sup> neither let us tempt Christ, just as also some of them tempted *Him*, and were destroyed by serpents; <sup>10</sup> nor murmur, just as also some of them murmured, and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them as examples, and they were written for our instruction, to whom the ends of the ages have come.

<sup>12</sup> So then, let him who thinks he stands take heed, lest he fall! <sup>13</sup> No temptation has overtaken you except such as is common to man; but God is faithful, who will not permit you to be tempted beyond what you are able, but with the temptation, He will also provide the way out, *so as for* you to be able to bear it.

<sup>14</sup> Therefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge for yourselves what I say. <sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> Because we, *though* many, are one bread and one body; for we all partake from the one bread.

<sup>18</sup> Look at Israel according to the flesh: are not those who eat of the sacrifices partakers of the altar? <sup>19</sup> What am I saying then? That an idol is anything, or what is offered to idols is anything? <sup>20</sup> No, but that the things which the Gentiles sacrifice, they sacrifice to demons and not to God, and I do not desire that you should have fellowship with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. <sup>22</sup> Or do we provoke the Lord to jealousy? Are we stronger than He?

### *Do All to the Glory of God*

<sup>23</sup> All things are lawful for me, but not all things are profitable; all things are lawful for me, but not all things edify. <sup>24</sup> Let no one seek his own concerns, but let each *one* seek another's concern.

<sup>25</sup> Eat everything being sold in the meat market, questioning nothing, for conscience' sake; <sup>26</sup> for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS."

<sup>27</sup> And if any of the unbelievers invites you to dinner, and you desire to go, eat whatever is set before you, questioning nothing, for conscience' sake. <sup>28</sup> But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for his conscience' sake; for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS." <sup>29</sup> "Conscience," I say, not your own, but that of the other. For why is my freedom judged by another man's conscience? <sup>30</sup> But if I partake with thanks, why am I defamed for *that* of which I give thanks?

<sup>31</sup> Therefore, whether you eat or drink, or whatever you do, do all things for the glory of God. <sup>32</sup> Be without offense, both toward Jews and toward Greeks, and toward the church of God, <sup>33</sup> just as I also please all men in all things, not seeking my own profit, but the *profit* of many, that they may be saved.

## 11

<sup>1</sup> Be imitators of me, just as I also *am* of Christ.

### *Head Coverings*

<sup>2</sup> Now I praise you, brothers, because you remember me in all things, and you hold fast the traditions just as I handed down to you. <sup>3</sup> But I want you to know that the head



of every man is Christ, the head of woman is man, and the head of Christ is God. <sup>4</sup> Every man who prays or who prophesies with his head covered, dishonors his head. <sup>5</sup> But every woman who prays or who prophesies with her head uncovered dishonors her own head, for that is one and the same as if her *head* were shaved. <sup>6</sup> For if a woman is not covered, let her also have her hair cut. But if it is a shameful *thing* for a woman to have her hair cut, or to be shaved, let her be covered. <sup>7</sup> For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> For man did not come from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man. <sup>10</sup> Because of this, the woman ought to have a *symbol of authority* on her head, because of the angels. <sup>11</sup> Nevertheless, neither is the man apart from the woman, nor the woman apart from the man, in the Lord. <sup>12</sup> For as the woman is from the man, even so the man is by the woman; but all things are of God. <sup>13</sup> Judge among yourselves. Is it proper for a woman to pray to God uncovered? <sup>14</sup> Does not nature itself teach you, that if a man has long hair, it is a dishonor to him? <sup>15</sup> But if a woman has long hair, it is a glory for her; because her long hair has been given to *her* in place of a covering. <sup>16</sup> But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

### *The Lord's Supper*

<sup>17</sup> Now in giving these instructions I do not praise you, because you are not coming together for the better, but for the worse. <sup>18</sup> For first of all, when you come together in church, I hear that there are divisions among you, and in part I believe it. <sup>19</sup> For there must also be sects among you, in order that those who are approved may become recognized among you. <sup>20</sup> Therefore when you assemble in the same *place*, it is not to eat the Lord's Supper. <sup>21</sup> For when you eat, each one takes first his own supper, and one goes hungry and another is drunk! <sup>22</sup> What? Have you not houses to eat and drink in? Or do you despise the church of God, and disgrace those who do not have? What shall I say to you? Shall I praise you in this? I do not praise you.

<sup>23</sup> For I received from the Lord that which I also delivered unto you: that the Lord Jesus, during the night in which He was betrayed, took bread; <sup>24</sup> and having given thanks, He broke it and said, "Take, eat; this is My body which has been broken for you; do this in remembrance of Me." <sup>25</sup> Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

<sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.

### *Examine Yourself*

<sup>27</sup> Therefore whoever eats this bread or drinks this cup of the Lord irreverently will be guilty of the body of the Lord and of the blood of the Lord. <sup>28</sup> But let a man examine himself, and in this way let him eat from the bread and drink from the cup. <sup>29</sup> For he that eats and drinks irreverently eats and drinks judgment to himself, not discerning the Lord's body. <sup>30</sup> Because of this many among you are weak and sick, and many have died. <sup>31</sup> For if we judge ourselves correctly, we would not be judged. <sup>32</sup> But when we are judged, we are disciplined by the Lord, in order that we may not be condemned along with the world.

<sup>33</sup> Therefore, my brothers, when you come together to eat, wait for one another. <sup>34</sup> But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will put in order when I come.

## 12

### *Spiritual Gifts: Unity in Diversity*

<sup>1</sup> Now concerning spiritual *gifts*, brothers, I do not want you to be ignorant. <sup>2</sup> You know that when you were pagans, how you were led *astray*, being carried away to these speechless idols. <sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God says "Jesus be cursed," and no one can say that Jesus is Lord except by the Holy Spirit.

<sup>4</sup> Now there are varieties of spiritual gifts, but the same Spirit. <sup>5</sup> And there are varieties of ministries, but the same Lord. <sup>6</sup> And there are varieties of activities, but the same God works all in all. <sup>7</sup> But to each *one* the manifestation of the Spirit is given for the profit of *all*. <sup>8</sup> For to one is given a word of wisdom through the Spirit, to another a word of knowledge according to the same Spirit, <sup>9</sup> and to another faith by the same Spirit, to

another gifts of healings by the same Spirit,<sup>10</sup> to another the working of miracles, and to another prophecy, and to another discerning of spirits, and to another *different* kinds of tongues, and to another interpretation of tongues.<sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

### *Unity and Diversity in One Body*

<sup>12</sup> For just as the body is one and has many parts, but all the parts of that one body, being many, are one body, so also is Christ.<sup>13</sup> For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and we were all given to drink into one Spirit.<sup>14</sup> For in fact the body is not one part but many.

<sup>15</sup> If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? <sup>16</sup> And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling? <sup>18</sup> But now God has set the parts, each one of them, in the body just as He desired.<sup>19</sup> And if they were all one part, where *would be* the body?

<sup>20</sup> But now indeed there *are* many parts, but one body.<sup>21</sup> And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.”<sup>22</sup> But to a greater degree the parts of the body which seem weaker are necessary.<sup>23</sup> And *the parts* of the body which we consider to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater propriety.<sup>24</sup> But our presentable *parts* have no need. But God has united the body, giving greater honor to the *part* that lacks it,<sup>25</sup> lest there be divisions in the body, but the parts care the same for one another.<sup>26</sup> And if one part suffers, all the parts suffer together; or if one part is honored, all the parts rejoice together.

<sup>27</sup> Now you are the body of Christ, and members individually.<sup>28</sup> And *those* whom God has appointed in the church *are*: first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues.<sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all *workers* of miracles? <sup>30</sup> Do all have gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup> But eagerly desire the greater gifts. And yet I show you a more excellent way.

## 13

### *Love is the Greatest*

<sup>1</sup> Though I speak with the tongues of men and of angels, but have not love, I have become *as* sounding brass or a clashing cymbal.<sup>2</sup> And though I have *the gift* of prophecy, and know all mysteries and all knowledge, and though I have all faith, so as to remove mountains, but have not love, I am nothing.<sup>3</sup> And though I give away all my possessions to feed *the poor*, and though I deliver up my body to be burned, but have not love, it profits me nothing.

<sup>4</sup> Love is patient, *love* is kind; love does not envy; love does not boast, is not arrogant; <sup>5</sup> does not behave disgracefully, does not seek its own, is not provoked to anger, thinks no evil; <sup>6</sup> does not rejoice over unrighteousness, but rejoices with the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails. But whether there *are* prophecies, they shall pass away; whether there *are* tongues, they shall cease; whether there is knowledge, it shall pass away.<sup>9</sup> Now we know in part, and we prophesy in part.<sup>10</sup> But when that which is perfect has come, then that which is partial shall pass away.

<sup>11</sup> When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but when I became a man, I put away the things of the child.<sup>12</sup> For now we see through a mirror by reflection, but then face to face. Now I know in part, but then I shall know just as I also am known.<sup>13</sup> And now abide faith, hope, love, these three; but the greatest of these is love.

## 14

### *Prophecy and Tongues*

<sup>1</sup> Pursue love, and desire the spiritual *gifts*, but especially that you may prophesy.<sup>2</sup> For he who speaks in a tongue speaks not to men, but to God, for no one understands him; however, in the spirit he speaks mysteries.<sup>3</sup> But he who prophesies speaks edification and exhortation and comfort to men.<sup>4</sup> He who speaks in a tongue edifies himself, but he who prophesies edifies the church.<sup>5</sup> Now I wish that you all spoke in tongues, but even

more that you should prophesy; for he who prophesies is greater than he who speaks in tongues, unless he interprets, so that the church may be edified.

### *Tongues Must Be Interpreted*

<sup>6</sup> But now, brothers, if I come to you speaking in tongues, what shall I profit you unless I speak to you either in a revelation, or in knowledge, or in a prophecy, or in doctrine?

<sup>7</sup> Likewise the lifeless things, when they make a sound, whether flute or harp, unless they make a distinction in the tones, how will it be known what is being played on the flute, or what is being played on the harp? <sup>8</sup> For if the trumpet gives an indistinct sound, who will prepare for battle? <sup>9</sup> So also you, if you do not give a clear word by the tongue, how will it be known what is being spoken? For you will be speaking into the air. <sup>10</sup> There are, perhaps, so many kinds of languages in the world, and none of them without meaning. <sup>11</sup> Therefore, if I do not know the meaning of the language, I shall be as a foreigner to the one speaking, and the one speaking shall be as a foreigner to me. <sup>12</sup> So also you, since you are zealous of spiritual gifts, seek that you may abound to the edification of the church.

<sup>13</sup> Therefore let him who speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. <sup>15</sup> What is the outcome then? I will pray with the spirit, and I will also pray with the mind. I will sing with the spirit, and I will also sing with the mind. <sup>16</sup> Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" when you give thanks, since he does not know what you are saying? <sup>17</sup> For you indeed give thanks well, but the other is not edified.

<sup>18</sup> I thank my God I speak with tongues more than you all; <sup>19</sup> but in the church I would rather speak five words with my understanding, in order that I may instruct others, rather than ten thousand words in a tongue.

### *Tongues a Sign to Unbelievers*

<sup>20</sup> Brothers, do not be children in your understanding; rather, in malice be children, but in understanding be men. <sup>21</sup> In the law it is written:

"WITH MEN OF OTHER TONGUES AND BY STRANGE LIPS I WILL SPEAK TO THIS PEOPLE; AND YET NOT EVEN IN THIS WAY WILL THEY HEAR ME,"

says the Lord.

<sup>22</sup> So then tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. <sup>23</sup> If then the whole church comes together at the same place, and all speak in tongues, and there come in those that are unlearned or unbelievers, will they not say that you are mad? <sup>24</sup> But if all prophesy, and an unbeliever or an unlearned person comes in, he is reproved by all, he is discerned by all. <sup>25</sup> And so the secrets of his heart become clear; and so, falling down on his face, he will worship God, reporting that God is truly among you!

### *Order in Church Meetings*

<sup>26</sup> What is the outcome then, brothers? Whenever you come together, each of you has a song, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. <sup>27</sup> If anyone speaks in an unknown tongue, let it be by two or at the most three, each in turn, and let one interpret. <sup>28</sup> But if there is no interpreter, let him be silent in church, and let him speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let others discriminate. <sup>30</sup> But if something is revealed to another who sits by, let the first be silent. <sup>31</sup> For you can all prophesy one by one, that all may learn and all may be encouraged. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not the author of confusion but of peace, as in all the churches of the saints. <sup>34</sup> Let your women be silent in the churches, for it is not permitted for them to speak, but to be in subjection, just as the law also says. <sup>35</sup> And if they desire to learn anything, let them ask their own husbands at home; for it is shameful for women to speak in church.

<sup>36</sup> Or did the word of God go forth from you? Or did it come to you only? <sup>37</sup> If anyone thinks that he is a prophet, or is spiritual, let him recognize that the things which I am writing to you are the commandments of the Lord. <sup>38</sup> But if anyone is ignorant, let him be ignorant.

<sup>39</sup> Therefore, brothers, seek to prophesy, and do not forbid to speak in tongues. <sup>40</sup> Let all things be done properly and according to order.

## 15

### *The Resurrection of Christ*

<sup>1</sup> Now I would remind you, brothers, of the gospel which I preached to you, which also you received, and in which you stand, <sup>2</sup> through which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

<sup>3</sup> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He was raised on the third day according to the Scriptures, <sup>5</sup> and that He appeared to Cephas, then to the twelve. <sup>6</sup> Thereafter He appeared to more than five hundred brothers at one time, of whom the majority remain until now, but some have fallen asleep. <sup>7</sup> Thereafter He appeared to James, then to all the apostles. <sup>8</sup> And last of all, as of *one* born out of due time, He appeared to me also.

<sup>9</sup> For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than them all, yet not I, but the grace of God which was with me. <sup>11</sup> Therefore, whether it was I or they, so we preach and so you believed.

### *The Resurrection of the Dead*

<sup>12</sup> Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised. <sup>14</sup> And if Christ has not been raised, then our preaching is vain and your faith also is vain! <sup>15</sup> And we are found to be false witnesses of God, because we bore witness concerning God, that He raised Christ, whom He did not raise—if in fact the dead are not raised. <sup>16</sup> For if the dead are not raised, *then* neither has Christ been raised. <sup>17</sup> And if Christ has not been raised, your faith is worthless; you are still in your sins! <sup>18</sup> Then also those who have fallen asleep in Christ have perished. <sup>19</sup> If in this life only we have hoped in Christ, we are to be pitied above all men.

### *The Last Enemy Destroyed*

<sup>20</sup> But now Christ has been raised from the dead, *and* has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by a man *came* death, also by a Man *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all will be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, then those who belong to Christ at His coming. <sup>24</sup> Then *will be* the end, when He hands over the kingdom to God, even the Father, when He abolishes every ruler and every authority and power. <sup>25</sup> For He must reign till He puts all His enemies under His feet. <sup>26</sup> The last enemy that will be abolished is death. <sup>27</sup> For “He has subjected all things under His feet.” But when He says that “all things have been subjected,” it is evident that *this is* except for Him who subjected all things to Him. <sup>28</sup> Now when all things are made subject to Him, then also the Son Himself will be subjected to Him who subjected all things to Him, in order that God may be all in all.

### *Effects of Denying the Resurrection*

<sup>29</sup> Otherwise, what will they do who are being baptized for the dead, if the dead are not raised at all? Why are they also baptized for the dead? <sup>30</sup> And why are we also in danger every hour? <sup>31</sup> I *affirm*, by my boasting in you which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If, in the manner of men, I fought with beasts at Ephesus, what is the benefit to me? If the dead are not raised, “Let us eat and drink, for tomorrow we die!” <sup>33</sup> Do not be deceived: “Evil associations corrupts good habits.” <sup>34</sup> Awake to righteousness, and do not sin! For some have no knowledge of God. I speak *this* to your shame.

### *The Resurrection Body*

<sup>35</sup> But someone will say, “How are the dead raised? And with what sort of body do they come?” <sup>36</sup> Fool, what you sow is not made alive unless it dies. <sup>37</sup> And what you sow, you do not sow that body that will be, but a bare grain—perhaps wheat or some other grains. <sup>38</sup> But God gives to it a body just as He desired, and to each of the seeds its own body.

<sup>39</sup> All flesh is not the same flesh, but there is a different *kind of flesh* for men, and another flesh for beasts, another for fish, and another for birds.

<sup>40</sup> And there *are* heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. <sup>41</sup> There is one glory of the sun, and another

glory of the moon, and another glory of the stars; for one star differs from *another* star in glory.

<sup>42</sup> So also is the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> Thus also it is written, "The first man Adam *became* a living being;" the last Adam *became* a life-giving spirit.

<sup>46</sup> However, that which is spiritual is not first, but that which is natural, then that which is spiritual. <sup>47</sup> The first man *was* from earth, made of dust; the second Man is the Lord from heaven. <sup>48</sup> Like the *man* made of dust, so also *are* those who are made of dust; and as is the heavenly *Man*, so also *are* those *who are* heavenly. <sup>49</sup> And just as we have borne the image of the *man* of dust, let us also bear the image of the heavenly *Man*.

### *Our Final Victory*

<sup>50</sup> Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God; nor can corruption inherit incorruption. <sup>51</sup> Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> So when this corruptible should put on incorruption, and this mortal should put on immortality, then will come to pass the word which was written: "DEATH IS SWALLOWED UP IN VICTORY."

<sup>55</sup> "O DEATH, WHERE IS YOUR STING?  
O HADES, WHERE IS YOUR VICTORY?"

<sup>56</sup> Now the sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup> So then, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

## 16

### *The Collection for the Saints*

<sup>1</sup> Now concerning the collection for the saints, as I directed to the churches of Galatia, so you must do also: <sup>2</sup> On the first day of the week let each one of you put *something* aside, storing up whatever he may prosper, in order that there be no collections when I come. <sup>3</sup> But when I arrive, *those* whom ever you approve by letters, these I will send to carry your gracious gift to Jerusalem. <sup>4</sup> But if it is fitting that I go also, they will go with me.

### *Plans for Travel*

<sup>5</sup> Now I will come to you when I go through Macedonia (for I am coming through Macedonia). <sup>6</sup> And perhaps I will remain, or even spend the winter with you, that you may send me on my journey, wherever I may go. <sup>7</sup> For I do not wish to see you now in passing; but I hope to spend some time with you, if the Lord permits.

<sup>8</sup> But I will remain in Ephesus until Pentecost. <sup>9</sup> For a great and effective door has been opened to me, and there *are* many adversaries.

<sup>10</sup> Now if Timothy comes, see to it that he may be with you without fear; for he does the work of the Lord, as I also *do*. <sup>11</sup> Therefore let no one despise him. But send him away in peace, that he may come to me; for I am waiting for him with the brothers.

### *Final Instructions*

<sup>12</sup> Now concerning our brother Apollos, I strongly urged him to come to you with the brothers, but it was not his will to come at this time; however, he will come whenever he has an opportunity.

<sup>13</sup> Be watchful, stand fast in the faith, be courageous, be strong. <sup>14</sup> Let all that you do be done in love.

<sup>15</sup> I urge you, brothers (you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints) <sup>16</sup> that you also subject yourselves to such *people* and to everyone who works and labors with us.

<sup>17</sup> I rejoice over the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they have supplied. <sup>18</sup> For they refreshed my spirit and yours. Therefore give recognition to such *men*.

*Greetings*

<sup>19</sup> The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, together with the church that is in their house. <sup>20</sup> All the brothers greet you.

Greet one another with a holy kiss.

<sup>21</sup> The salutation with my own hand—Paul's.

<sup>22</sup> If anyone does not love the Lord Jesus Christ, let him be Anathema. Maranatha!

<sup>23</sup> The grace of the Lord Jesus Christ be with you. <sup>24</sup> My love be with you all in Christ Jesus. Amen.

## The Second Epistle Of Paul To The Corinthians

### *Greeting*

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,  
To the church of God which is at Corinth, together with all the saints who are in all  
Achaia:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

### *God of All Comfort*

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and  
God of all comfort, <sup>4</sup> who comforts us in all our tribulation, so that we may be able  
to comfort those who are in any affliction, by means of the comfort with which we  
ourselves are comforted by God. <sup>5</sup> Because just as the sufferings of Christ abound in us,  
so our consolation also abounds through Christ. <sup>6</sup> Now if we are afflicted, it is for your  
consolation and salvation, which is effective for enduring the same sufferings which  
we also suffer. <sup>7</sup> (And our hope for you is steadfast); if we are comforted, it is for your  
consolation and salvation, knowing that as you are partakers of the sufferings, thus also  
*you will partake* of the consolation.

### *Delivered from Suffering*

<sup>8</sup> For we do not desire you to be ignorant, brothers, concerning our affliction which  
happened to us in Asia: that we were burdened beyond measure, beyond our strength,  
so that we despaired even of life. <sup>9</sup> Indeed, we had the sentence of death in ourselves,  
that we should not trust in ourselves but in God who raises the dead, <sup>10</sup> who delivered  
us from so great a death, and is delivering *us*; in whom we trust that He will still deliver  
*us*, <sup>11</sup> you also laboring together for us in prayer, that thanks may be given by many  
persons on your behalf for the gift *given* to us through many.

### *Paul's Change of Plans*

<sup>12</sup> For our boasting is this: the testimony of our conscience, that we have conducted  
ourselves in the world in simplicity and godly sincerity, not with worldly wisdom but  
by the grace of God, and especially toward you. <sup>13</sup> For we write no other things to you  
except what you read or also understand. And I hope that you will understand, even  
until the end, <sup>14</sup> just as also you have understood us in part, that we are your boasting,  
as indeed you also are ours, in the day of the Lord Jesus.

### *Sparing the Church*

<sup>15</sup> And in this confidence I intended to come to you earlier, that you might have a  
second benefit, <sup>16</sup> and through you to pass into Macedonia, and again from Macedonia  
to come to you, and by you to be sent on to Judea. <sup>17</sup> Therefore, when I decided this,  
did I do it lightly? Or the things I decide, do I decide according to the flesh, that there  
may be with me "Yes, Yes," and "No, No?" <sup>18</sup> As surely *as* God is faithful, our word unto  
you was not "Yes and no." <sup>19</sup> For the Son of God, Jesus Christ, who was preached among  
you by us—by me, Silvanus, and Timothy—was not "Yes and no," but in Him was "Yes."  
<sup>20</sup> For all the promises of God in Him *are* "Yes," and in Him "Amen," to the glory of  
God through us. <sup>21</sup> Now He who establishes us together with you in Christ and who has  
anointed us is God, <sup>22</sup> who also has sealed us, and given us the Spirit in our hearts as a  
guarantee.

<sup>23</sup> Moreover I call upon God as a witness against my soul, that in order to spare you,  
I came no more to Corinth. <sup>24</sup> Not that we lord it over your faith, but we are fellow  
workers for your joy; for by faith you stand.

## 2

<sup>1</sup> But I determined this within myself, that I would not come to you in sorrow again.  
<sup>2</sup> For if I cause you sorrow, then who is he who makes me glad if not the *one* which is  
made sorrowful by me?

### *Forgive the Sinner*

<sup>3</sup> And I wrote this very thing to you, so that when I came, I would not have sorrow  
from those from whom I ought to have joy, having confidence in you all that my joy  
is *the* joy of you all. <sup>4</sup> For out of much affliction and anguish of heart I wrote to you,

through many tears, not that you might be made sorrowful, but that you might know the abundant love that I have for you.

<sup>5</sup> Now if anyone has caused grief, he has not grieved me, but in part—lest I burden you all. <sup>6</sup> Sufficient to such a person is this punishment which was *inflicted* by the majority, <sup>7</sup> so that, on the contrary, you ought rather to forgive and comfort *him*, so that he will not be overwhelmed by excessive sorrow. <sup>8</sup> Therefore I appeal to you to reaffirm your love for him. <sup>9</sup> For to this end I also wrote, so that I might put you to the test, *to see* if you are obedient in all things. <sup>10</sup> And to whom you forgive anything, I also *forgive*; for if indeed I have forgiven anything, *the* one whom I have forgiven, *I have done so* for your sakes in the presence of Christ, <sup>11</sup> lest we be taken advantage of by Satan; for we are not ignorant of his devices.

### *Triumph in Christ*

<sup>12</sup> Now when I came to Troas for the gospel of Christ, and a door was opened to me by the Lord, <sup>13</sup> I had no rest in my spirit, because I did not find Titus my brother; but saying farewell to them, I departed for Macedonia.

<sup>14</sup> Now thanks be to God, who always leads us in triumph in Christ, and making known through us the fragrance of His knowledge in every place. <sup>15</sup> For we are the fragrance of Christ to God among those being saved, and among those perishing. <sup>16</sup> To some we are the fragrance of death unto death, but to others the fragrance of life unto life. And who is sufficient for these things? <sup>17</sup> For we are not as the rest, corrupting the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

## 3

### *Ministers of the New Covenant*

<sup>1</sup> Do we begin again to commend ourselves? Or do we need, as some do, letters of recommendation to you, or *letters* of recommendation from you? <sup>2</sup> You yourselves are our letter, having been written in our hearts, being known and being read by all men; <sup>3</sup> being made known that you are *the* letter of Christ, which was ministered by us, having been written not with ink but by the Spirit of the living God, not in tablets of stone but in tablets of flesh, *namely* in hearts.

### *The Spirit, Not the Letter*

<sup>4</sup> And we have such trust through Christ toward God. <sup>5</sup> Not that we are sufficient in ourselves to consider anything as from ourselves, but our sufficiency is from God, <sup>6</sup> who also has made us efficient as ministers of the new covenant, not of *the* letter but of *the* Spirit; for the letter kills, but the Spirit makes alive.

### *Glory of the New Covenant*

<sup>7</sup> Now if the ministry of death, having been engraved in letters on stones, came to be with glory, so that the sons of Israel could not look intently into the face of Moses because of the glory of his countenance, the *glory which was* passing away, <sup>8</sup> how will the ministry of the Spirit not be more glorious? <sup>9</sup> For if the ministry of condemnation *had* glory, much more does the ministry of righteousness exceed in glory. <sup>10</sup> For even that which has been glorified has not been glorified in this respect, because of the surpassing glory. <sup>11</sup> For if that which fades away *was* glorious, then that which remains is much more glorious.

<sup>12</sup> Therefore, having such hope, we use great boldness of speech— <sup>13</sup> and not as Moses, who put a veil over his face so that the sons of Israel could not look intently at the end of what was fading away. <sup>14</sup> But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is removed in Christ. <sup>15</sup> But even to this day, when Moses is read, a veil lies on their heart. <sup>16</sup> But whenever one turns to the Lord, the veil is taken away. <sup>17</sup> Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. <sup>18</sup> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

## 4

### *The Light of the Gospel*

<sup>1</sup> Therefore, seeing we have this ministry, as we have received mercy, we do not despair, <sup>2</sup> but we have renounced the hidden things of shame, not walking in craftiness nor falsifying the word of God, but by the disclosure of the truth, commending ourselves



to every man's conscience before God. <sup>3</sup> But even if our gospel is veiled, it is veiled among those who are perishing, <sup>4</sup> among whom the god of this age has blinded the minds of the unbelievers, so that the illumination of the gospel of the glory of Christ, who is the image of God, should not shine on them. <sup>5</sup> For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. <sup>6</sup> Because it is God who commanded light to shine out of darkness, who shined in our hearts to give *the* light of the knowledge of the glory of God in *the* face of Jesus Christ.

### *Treasures in Jars of Clay*

<sup>7</sup> But we have this treasure in jars of clay, so that the extraordinary character of the power may be of God and not of us; <sup>8</sup> in everything being oppressed, yet not crushed; perplexed, but not in despair; <sup>9</sup> persecuted, but not abandoned; cast down, but not destroyed; <sup>10</sup> always carrying about in the body the dying of the Lord Jesus, so that the life of Jesus may also be revealed in our body. <sup>11</sup> For we who are living are always handed over to death for Jesus' sake, so that the life of Jesus also may be manifest in our body. <sup>12</sup> So then death is working in us, but life in you.

<sup>13</sup> And since we have the same spirit of faith, according to that which is written, "I BELIEVED, AND THEREFORE I SPOKE," we also believe, therefore we also speak, <sup>14</sup> knowing that He who raised the Lord Jesus will also raise us through Jesus, and will present us together with you. <sup>15</sup> For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

### *Seeing the Invisible*

<sup>16</sup> Therefore we do not despair, but even if our outward man is decaying, yet the inward man is being renewed day by day. <sup>17</sup> For our momentary light affliction is working out for us a far more exceeding and eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are for a season, but the things which are not seen last forever.

## 5

### *Assurance of the Resurrection*

<sup>1</sup> For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made by hand, eternal in the heavens. <sup>2</sup> For also in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, <sup>3</sup> if indeed, having been clothed, we shall not be found naked. <sup>4</sup> For we who are in *this* tent groan, being burdened, inasmuch as we do not desire to be stripped, but to put on *clothing*, that that which is mortal may be swallowed up by life. <sup>5</sup> Now He who has prepared us for this very purpose is God, who also has given to us the Spirit as a guarantee.

<sup>6</sup> Therefore always being confident, and knowing that while we are in the body, we are away from home from the Lord <sup>7</sup> (for we walk by faith, not by sight), <sup>8</sup> but we are confident and prefer rather to be away from home from the body, and to be at home with the Lord.

### *The Judgment Seat of Christ*

<sup>9</sup> Therefore also we have as our ambition, whether being at home, or being away from home, to be well pleasing to Him. <sup>10</sup> For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. <sup>11</sup> Knowing, therefore, the fear of the Lord, we persuade men; but we have been made known to God. And I also hope to have been made known in your consciences.

### *Be Reconciled to God*

<sup>12</sup> For we do not commend ourselves again to you, but give to you an opportunity of boasting on our behalf, so that you may have *an answer* for those who boast in appearance and not in heart. <sup>13</sup> For if we were beside ourselves, it *was* for God; or if we are of sound mind, it *is* for you. <sup>14</sup> For the love of Christ compels us, having concluded this: that if One died for all, then all died; <sup>15</sup> and He died for all, so that they who live should live no longer for themselves, but for the *One* who died for them and rose again.

<sup>16</sup> Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. <sup>17</sup> Therefore, if anyone is in Christ, *he* is a new creation; old things have passed away; behold, all things have become new. <sup>18</sup> And all things are of God, who has reconciled us to Himself through Jesus Christ, and who gave to us the ministry of *this* reconciliation,

<sup>19</sup> that is, that God was in Christ reconciling the world to Himself, not counting their transgressions against them, and committing to us the word of *this* reconciliation.

<sup>20</sup> Now then, we serve as ambassadors for Christ, as though God were appealing through us: we implore *you* on Christ's behalf, be reconciled to God. <sup>21</sup> For He made Him who knew no sin *to be* sin for us, so that we might become the righteousness of God in Him.

## 6

<sup>1</sup> And working together *with Him*, we also urge that you not receive the grace of God in vain. <sup>2</sup> For He says:

"IN AN ACCEPTABLE TIME I HAVE HEARD YOU,  
AND IN THE DAY OF SALVATION I HAVE HELPED YOU."

Behold, now is the accepted time; behold, now is the day of salvation.

<sup>3</sup> We give no occasion for offense in anything, lest the ministry be blamed, <sup>4</sup> but in everything commending ourselves as ministers of God: in much endurance, in tribulations, in hardships, in distresses, <sup>5</sup> in stripes, in imprisonments, in disturbances, in labors, in sleepless nights, in fastings; <sup>6</sup> in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in sincere love, <sup>7</sup> through the word of truth, through the power of God, through the weapons of righteousness on the right hand and on the left, <sup>8</sup> by honor and dishonor, by ill repute and good repute; as deceivers, and yet true; <sup>9</sup> as being unknown, and yet well known; as dying, and behold, we live; as being disciplined, and not being put to death; <sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

<sup>11</sup> O Corinthians! We have spoken openly to you, our heart has been opened wide. <sup>12</sup> You are not restricted by us, but you are restricted by your own affections. <sup>13</sup> Now in return for the same—I speak as to children—you also be opened wide.

### *The Temple of the Living God*

<sup>14</sup> Do not become unequally yoked with unbelievers; for what participation is there for righteousness with lawlessness? And what communion is there for light with darkness? <sup>15</sup> And what agreement is there for Christ with Belial? Or what part is there for a believer with an unbeliever? <sup>16</sup> And what union is there for the temple of God with idols? For you are the temple of the living God, just as God has said:

"I WILL DWELL IN THEM AND WALK AMONG THEM,  
AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE."

<sup>17</sup> Therefore

"COME OUT FROM THE MIDST OF THEM AND BE SEPARATED," SAYS THE LORD.  
"DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL RECEIVE YOU."

<sup>18</sup> "I WILL BE A FATHER TO YOU,  
AND YOU WILL BE MY SONS AND DAUGHTERS,  
SAYS THE LORD ALMIGHTY."

## 7

<sup>1</sup> Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

### *The Corinthians' Repentance*

<sup>2</sup> Receive us *in your hearts*. We have wronged no one, we have corrupted no one, we have defrauded no one. <sup>3</sup> I do not speak to condemn you; for I have said before that you are in our hearts, so that we die together and we live together. <sup>4</sup> Great is my confidence toward you, great is my boasting concerning you. I have been filled with comfort. I am exceedingly joyful in all our tribulation.

<sup>5</sup> For indeed, when we came to Macedonia, our flesh had no rest, but we were afflicted on every side; outside *were* fightings, inside *were* fears. <sup>6</sup> Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, <sup>7</sup> and not only by his coming, but also by the consolation with which he was comforted over you, as he reported to us your earnest longing, your mourning, your zeal for me, so that I rejoiced even more.

<sup>8</sup> Because even if I made you sorry in the letter, I do not regret it, even if I did regret it. For I perceive that the same letter made you sorry, though only for a season. <sup>9</sup> Now I rejoice, not because you were made sorry, but because your sorrow led to repentance; for you were made sorry in a godly manner, that you might suffer loss from us in nothing. <sup>10</sup> For godly sorrow brings about repentance *leading* to salvation, without regret; but worldly sorrow brings about death. <sup>11</sup> For behold this very thing, that you sorrowed in a godly manner, how much diligence it brought about in you, even an eagerness to defend, even indignation, even fear, even longing, even zeal, even vengeance! In all things you demonstrated yourselves to be pure in this matter. <sup>12</sup> Therefore, although I wrote to you, it was not for the sake of him who did the wrong, nor for the sake of him who was wronged, but so that your diligence on our behalf might be made known to you before God.

<sup>13</sup> Because of this we have been comforted. And in your comfort we rejoiced exceedingly more over the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup> Because if in anything I have boasted to him concerning you, I was not put to shame, but as we spoke all things to you in truth, thus also our boasting to Titus became truth. <sup>15</sup> And his affections are far greater toward you as he remembers the obedience of you all, how with fear and trembling you received him. <sup>16</sup> *Therefore* I rejoice that in everything I am confident in you.

## 8

### *A Call to Generous Giving*

<sup>1</sup> Now we make known to you brothers, the grace of God which has been given to the churches of Macedonia, <sup>2</sup> how that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their generosity. <sup>3</sup> For I bear witness that according to their ability, and beyond their ability, they were freely willing, <sup>4</sup> with much appeal, begging us for the grace and the fellowship of the ministry to the saints—<sup>5</sup> and not as we hoped, but they first gave their own selves to the Lord, and then to us by the will of God, <sup>6</sup> so that we urged Titus, that just as he had begun before, thus he would also finish this grace also in you. <sup>7</sup> But as you abound in everything—in faith, in word, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also.

<sup>8</sup> I speak not by a command, but I am testing the genuineness of your love by means of the diligence of others. <sup>9</sup> For you know the grace of our Lord Jesus Christ, that though He was rich, yet on account of you He became poor, that you through His poverty might become rich.

<sup>10</sup> And I give my opinion in this: For this is profitable for you, who not only previously began doing *this*, but also desired to, since last year. <sup>11</sup> And now also complete doing *it*; that as indeed there was the readiness to desire *it*, thus also there *may be* the completion from what you have. <sup>12</sup> For if there is first a readiness, it is acceptable according to what one has, and not according to what he does not have.

<sup>13</sup> For I do not *mean* that others should be relieved and you burdened; <sup>14</sup> but by way of equality, that now at the present time your abundance *may supply* their need, that their abundance also may supply your need, in order that there may be equality. <sup>15</sup> As it is written, "HE WHO GATHERED MUCH DID NOT HAVE TOO MUCH, AND HE WHO GATHERED LITTLE HAD NO LACK."

### *Collection for the Judean Saints*

<sup>16</sup> But thanks be to God who puts the same earnest care for you in the heart of Titus. <sup>17</sup> Because he accepted my appeal, but being more diligent, he came to you of his own accord. <sup>18</sup> And we sent together with him the brother whose praise is in the gospel throughout all the churches, <sup>19</sup> and not only *that*, but who was also chosen by the churches as our traveling companion with this gift, which is ministered by us to the glory of the Lord Himself and to show our readiness—<sup>20</sup> avoiding this, lest anyone should blame us in this abundance which is ministered by us; <sup>21</sup> having regard for honorable things, not only before the Lord, but also before men.

<sup>22</sup> And we sent together with them our brother whom we often approved in many things, being diligent, but now *being* much more diligent, by *his* great confidence in you. <sup>23</sup> If *anyone inquires* about Titus, *he is* my partner and fellow worker concerning you; or if our brothers *are inquired about*, *they are* messengers of the churches, the glory of Christ. <sup>24</sup> Therefore show to them the proof of your love, and of our boasting concerning you, before the churches.

## 9

*Administering the Gift*

<sup>1</sup> Now concerning the ministering to the saints, it is unnecessary for me to write to you; <sup>2</sup> for I know your readiness, about which I boast concerning you to the Macedonians, that Achaia has been prepared since last year; and your zeal has provoked the majority. <sup>3</sup> And I have sent the brothers, lest our boasting about you lose its justification in this matter, that just as I said, you may be prepared, <sup>4</sup> lest perhaps if *some* Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting. <sup>5</sup> Therefore I thought it necessary to urge the brothers, that they should go before *me* to you, and should arrange in advance your generous gift, which you had previously promised, *that* this would be ready, thus as a blessing and not as grudgingly given.

*The Cheerful Giver*

<sup>6</sup> But this *I* say: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. <sup>7</sup> Let each *one* give just as he decides in his heart, not grudgingly or of necessity; for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace abound toward you, that in everything always having all sufficiency, you may abound for every good work, <sup>9</sup> just as it is written:

"HE HAS DISPERSED,  
HE HAS GIVEN TO THE POOR;  
HIS RIGHTEOUSNESS ENDURES FOREVER."

<sup>10</sup> Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness; <sup>11</sup> in everything being made rich to all generosity, which produces thanksgiving through us to God. <sup>12</sup> Because the ministry of this service not only is supplying the needs of the saints, but also is abounding through many thanksgivings to God, <sup>13</sup> while through the approved character of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and *for the* generosity of your sharing toward them and toward all, <sup>14</sup> and by their prayer for you, who long for you because of the surpassing grace of God in you. <sup>15</sup> Thanks be to God for His indescribable gift!

## 10

*Paul Defends His Ministry*

<sup>1</sup> Now I, Paul, myself appeal to you by the meekness and gentleness of Christ, I who face to face *am* lowly among you, but when I am away am bold toward you. <sup>2</sup> But I beseech *you* that when I am present I may not be bold with the confidence with which I plan to be bold toward some, who consider us as walking according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war according to the flesh. <sup>4</sup> For the weapons of our warfare are not carnal, but mighty by God to the pulling down of strongholds, <sup>5</sup> casting down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, <sup>6</sup> and being ready to avenge every act of disobedience, whenever your obedience is fulfilled.

<sup>7</sup> Do you look at things as they appear? If anyone has persuaded himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's. <sup>8</sup> For even if I should boast somewhat more concerning our authority, which the Lord gave us for edification and not for your destruction, I will not be ashamed, <sup>9</sup> lest I seem to terrify you by my letters. <sup>10</sup> "For his letters," they say, "are severe and boisterous, but his bodily presence is feeble, and his speech amounts to nothing." <sup>11</sup> Let such a person consider this, that of what sort we are in word by letters when we are absent, of such a kind *we will also be* in deed when we are present.

<sup>12</sup> For we dare not to class ourselves or to compare ourselves with those who commend themselves, but they, measuring themselves by themselves, and comparing themselves among themselves, do not understand. <sup>13</sup> But we will not boast beyond limits, but according to the measure of the sphere *of influence* which God assigned us as a measure, to reach even as far as you. <sup>14</sup> For we are not overextending ourselves, as though our authority did not reach to you, for it was to you that we came with the gospel of Christ; <sup>15</sup> not boasting beyond the limits in the labors of others, but having hope, that as your faith is increased, we shall be greatly enlarged by you according to our sphere

*of influence*, <sup>16</sup> to preach the gospel to the *regions* beyond you, *and* not to boast in the things done in the sphere *of influence* of others.

<sup>17</sup> But “HE WHO BOASTS, LET HIM BOAST IN THE LORD.” <sup>18</sup> For not he who commends himself is approved, but he whom the Lord commends.

## 11

### *Paul and the False Apostles*

<sup>1</sup> Oh, that you would bear with me a little in my foolishness; but indeed you do bear with me. <sup>2</sup> For I am jealous over you with godly jealousy, for I have betrothed you to one husband, to present you as a pure virgin to Christ. <sup>3</sup> But I fear, lest perhaps as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he who comes *to you* preaches another Jesus whom we did not preach, or if you receive a different spirit which you have not received, or a different gospel which you did not accept, you may well put up with him!

<sup>5</sup> For I consider *myself* in nothing to have been inferior to the most super apostles. <sup>6</sup> But even if I *am* unskilled in speech, yet I *am* not *inferior* in knowledge, but in every way I was made known to you in all things.

<sup>7</sup> Or did I commit sin in humbling myself in order that you might be exalted, because I preached the gospel of God to you freely? <sup>8</sup> I robbed other churches, taking wages *from them* to minister to you, <sup>9</sup> and when I was present with you, and in need, I did not burden anyone; for the brothers who came from Macedonia supplied my need. And in everything I kept myself from being a burden to you, and so I will keep myself. <sup>10</sup> As the truth of Christ is in me, that this boasting will not be silenced in me in the regions of Achaia. <sup>11</sup> Why? Because I do not love you? God knows!

<sup>12</sup> But what I am doing, I will also continue to do, that I may cut off the opportunity of those who desire an opportunity, that in what they boast they may be found just as we *are*. <sup>13</sup> For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. <sup>14</sup> And no wonder! For Satan himself transforms himself into an angel of light. <sup>15</sup> Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

### *Reluctant Boasting*

<sup>16</sup> Again I say, let no one think me a fool. Otherwise, at least receive me as a fool, that I also may boast a little. <sup>17</sup> What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting. <sup>18</sup> Since many are boasting according to the flesh, I also will boast. <sup>19</sup> For you bear with fools gladly, seeing you *yourselves* are so wise! <sup>20</sup> For you put up with it if someone enslaves you, if someone devours you, if someone takes from you, if someone exalts himself, if someone strikes you in the face. <sup>21</sup> To our shame, I say that we were too weak *for that*! But in whatever anyone is bold (I speak foolishly) I am bold also.

### *Suffering for Christ*

<sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. <sup>23</sup> Are they ministers of Christ? (I speak as a fool) I *am* even more: in labors far more, in beatings immeasurably, in imprisonments far more, in deaths often. <sup>24</sup> By *the Jews* five times I received forty *stripes* minus one. <sup>25</sup> Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have spent in the depth *of the sea*. <sup>26</sup> In journeys often, in dangers of rivers, in dangers of robbers, in dangers from *my own* race, in dangers from the Gentiles, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brothers; <sup>27</sup> in labor and hardship, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness— <sup>28</sup> apart from what I leave unmentioned, what comes against me daily: the anxiety for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is caused to stumble, and I do not burn *with indignation*?

<sup>30</sup> If I must boast, I will boast about the things concerning my weakness. <sup>31</sup> The God and Father of the Lord Jesus Christ, who is blessed forever, knows that I am not lying. <sup>32</sup> In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; <sup>33</sup> but I was let down in a basket through a window in the wall, and escaped from his hands.

## 12

### *The Vision of Paradise*

<sup>1</sup> It is indeed not profitable for me to boast. I will come to visions and revelations of the Lord: <sup>2</sup> I know a man in Christ who fourteen years ago (whether in the body I do not know, or whether out of the body I do not know, God knows), such a one was caught up to the third heaven. <sup>3</sup> And I know such a man (whether in the body or out of the body I do not know, God knows), <sup>4</sup> that he was caught up into Paradise and heard unspeakable words, which it is not permitted for a man to utter. <sup>5</sup> Concerning such a one I will boast, but concerning myself I will not boast, except in my weaknesses. <sup>6</sup> For if I should desire to boast, I will not be foolish; for I will speak *the* truth. But I spare *you*, lest anyone consider me to be beyond what he sees me *to be* or hears something from me.

#### *The Thorn in the Flesh*

<sup>7</sup> And lest I exalt myself above measure by the excellence of the revelations, a thorn in the flesh was given to me, an angel of Satan, that it might beat me, lest I exalt myself above measure. <sup>8</sup> Concerning this I pleaded with the Lord three times that it might depart from me. <sup>9</sup> And He said to me, "My grace is sufficient for you, for My power is perfected in weakness." Therefore most gladly I will rather boast in my weaknesses, in order that the power of Christ may rest upon me. <sup>10</sup> Therefore I delight in weaknesses, in insults, in calamities, in persecutions, in distresses, for Christ's sake. For whenever I am weak, then I am strong.

#### *Concern for the Corinthian Church*

<sup>11</sup> I have become a fool in boasting; you have compelled me! For I ought to have been commended by you; for in nothing have I been inferior to the super apostles, though I am nothing. <sup>12</sup> Truly the signs of an apostle were worked among you with all perseverance, in signs and wonders and miracles. <sup>13</sup> For what is it in which you were inferior to other churches, except that I myself did not burden you? Forgive me this wrong!

<sup>14</sup> Now for the third time I am ready to come to you, and I will not burden you. For I do not seek what is yours, but you. For the children ought not to store up for the parents, but the parents for the children. <sup>15</sup> And I gladly will spend and be expended for your souls; although the more abundantly I love you, the less I am loved.

<sup>16</sup> But be that *as it may*, I did not burden you. Nevertheless, being crafty, I took you with guile! <sup>17</sup> Did I take advantage of you by any of those whom I sent to you? <sup>18</sup> I urged Titus, and I sent with him the brother. Did Titus take advantage of you? Did *we* not *walk* in the same Spirit? Did *we* not walk in the same steps?

<sup>19</sup> Again, do you think that we are defending ourselves to you? We speak before God in Christ. But we do all things, beloved, for your edification. <sup>20</sup> For I am afraid, lest perhaps when I come, I will not find you as I desire, and that I will be found by you as you do not desire; lest perhaps there *be* contentions, jealousies, outbursts of wrath, disputes, slanders, gossipings, pride, disorders; <sup>21</sup> lest, when I come again, my God will humble me before you, and I will mourn for many who have previously sinned and have not repented for the impurity and sexual immorality and lewdness which they have practiced.

## 13

#### *Paul's Final Advice*

<sup>1</sup> This *will be* the third time I am coming to you. "BY THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD SHALL BE ESTABLISHED." <sup>2</sup> I have previously said, and I say beforehand, as being present the second *time*, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare *you*, <sup>3</sup> since you are seeking proof of Christ speaking in me, who is not weak toward you, but strong in you. <sup>4</sup> For although He was crucified in weakness, yet He lives by the power of God. For we are weak in Him, yet we shall live with Him by the power of God toward you.

<sup>5</sup> Scrutinize yourselves as to whether you are in the faith; prove your own selves. Or do you not know yourselves, that Jesus Christ is in you, unless indeed you are reprobates? <sup>6</sup> But I trust that you will know that we are not reprobates.

<sup>7</sup> Now I pray to God that you do no evil, not that we may appear approved, but that you may do what is honorable, though we may be as reprobates. <sup>8</sup> For we can do nothing against the truth, but on behalf of the truth. <sup>9</sup> For we rejoice whenever we are weak, but you are strong. And this also we pray, that you may be made complete. <sup>10</sup> Because of this I write these things being absent, in order that when I am present I may not deal

sharply with you, according to the authority which the Lord gave me for edification and not for destruction.

*Final Greetings*

<sup>11</sup> Finally brothers, farewell. Restore *yourselves*, comfort *yourselves*, be in agreement, be at peace; and the God of love and peace will be with you.

<sup>12</sup> Greet one another with a holy kiss.

<sup>13</sup> All the saints greet you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

## The Epistle Of Paul To The Galatians

### *Greeting*

<sup>1</sup> Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), <sup>2</sup> and all the brothers with me,  
To the churches of Galatia:

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, so that He might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom *be* glory forever and ever. Amen.

### *No Other Gospel*

<sup>6</sup> I marvel that you are turning so quickly from Him who called you in the grace of Christ, to a different gospel, <sup>7</sup> which is not another; except there are certain people who trouble you and wish to pervert the gospel of Christ. <sup>8</sup> But even if we, or an angel from heaven, should preach a gospel to you other than what we preached to you, let him be accursed. <sup>9</sup> As we have said before, and I say again just now, if anyone preaches a gospel to you other than what you received, let him be accursed. <sup>10</sup> For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

### *Paul Called by God*

<sup>11</sup> But I make known to you, brothers, the gospel preached by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught it, but through the revelation of Jesus Christ.

<sup>13</sup> For you have heard of my former conduct at one time in Judaism, that beyond measure I used to persecute the church of God, and I was devastating it. <sup>14</sup> And I was advancing in Judaism above many my own age, being far more zealous for the traditions of my forefathers.

<sup>15</sup> But when it pleased God, who separated me from my mother's womb and called *me* through His grace, <sup>16</sup> to reveal His Son in me, so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, <sup>17</sup> neither did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned once more to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to visit Peter, and I stayed with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> Now what I write to you, behold, before God, I do not lie.

<sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> And I was unknown by face to the churches of Judea which are in Christ. <sup>23</sup> But they heard only, "He who persecuted us in times past now preaches the faith which at one time he was devastating." <sup>24</sup> And they glorified God in me.

## 2

### *The Apostles Accept Paul*

<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, also taking Titus along. <sup>2</sup> And I went up by revelation, and I set before them that gospel which I preach among the Gentiles, but privately to those with influence, lest somehow I might run, or had run, in vain. <sup>3</sup> But not even Titus who was with me, although he was a Greek, was compelled to be circumcised; <sup>4</sup> and that was because of false brothers secretly brought in (who slipped in to spy out our freedom which we have in Christ Jesus, so that they might reduce us to slavery), <sup>5</sup> to whom not even for an hour did we yield in subjection, that the truth of the gospel might remain with you.

<sup>6</sup> But from those who seemed to be something—whatever they were, it makes no difference to me; God shows partiality to no man—so to me, those with influence contributed nothing, <sup>7</sup> but on the contrary, when they saw that I had been entrusted *with* the gospel for the uncircumcised, just as Peter *was with the gospel* for the circumcised, <sup>8</sup> (for He who worked with Peter in *the* apostleship to the circumcised, worked also with me in *that for* the Gentiles), <sup>9</sup> and when James, Cephas, and John, who seemed to be pillars, perceived the grace which was given to me, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised;



<sup>10</sup> only they desired that we should remember the poor, which indeed I made every effort to do this very thing.

#### *Paul Opposes Peter*

<sup>11</sup> But when Peter came to Antioch, I opposed him to his face, because he was to be blamed. <sup>12</sup> For before certain *men* came from James, he would eat together with the Gentiles; but when they came, he began to draw back and began to separate himself, fearing those of the circumcision party. <sup>13</sup> And the rest of the Jews joined him in hypocrisy, so that even Barnabas was carried away with their hypocrisy.

#### *Justification by Faith*

<sup>14</sup> But when I saw that they did not act rightly with respect to the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in Gentile fashion and not in Jewish fashion, why do you compel the Gentiles to live as Jews?" <sup>15</sup> We *who are Jews* by nature, and not sinners of the Gentiles, <sup>16</sup> knowing that a man is not justified by the works of the law but by faith \*in Jesus Christ, even we have believed in Christ Jesus, so that we might be justified by faith in Christ, and not by *the* works of the law; because no flesh shall be justified by *the* works of the law.

<sup>17</sup> But if by seeking to be justified in Christ, we ourselves also were found sinners, is Christ then an agent of sin? By no means! <sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup> For through the law I died to the law, that I might live to God. <sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me. <sup>21</sup> I do not annul the grace of God; for if righteousness comes through the law, then Christ died for nothing.

### 3

#### *By Faith, or by Works of the Law?*

<sup>1</sup> O foolish Galatians! Who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ was portrayed publicly among you as crucified? <sup>2</sup> This only do I wish to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup> Are you so foolish? Having begun in the Spirit, will you now be made perfect in the flesh? <sup>4</sup> Have you suffered so many things in vain—if indeed it was in vain?

<sup>5</sup> Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?— <sup>6</sup> Just as Abraham "BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." <sup>7</sup> Know therefore that those who are of faith, these are sons of Abraham. <sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying* that, "IN YOU ALL THE NATIONS SHALL BE BLESSED." <sup>9</sup> Therefore those who are of faith are blessed with believing Abraham.

#### *The Law Brings a Curse*

<sup>10</sup> For as many as are of the works of the law are under the curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THE THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." <sup>11</sup> But that no one is justified by the law before God is evident, for "THE JUST SHALL LIVE BY FAITH." <sup>12</sup> But the law is not of faith, but "THE MAN WHO DOES THEM SHALL LIVE BY THEM."

<sup>13</sup> Christ has redeemed us from the curse of the law by becoming a curse for us, for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE," <sup>14</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

#### *The Law and the Promise*

<sup>15</sup> Brothers, I speak in human fashion: a covenant is man-made, yet once it is confirmed, no one annuls or adds to it. <sup>16</sup> Now to Abraham and his seed were the promises spoken. He does not say, "And to seeds," referring to many, but referring to one, "AND TO YOUR SEED," who is Christ. <sup>17</sup> And this I say, that the law, which was four hundred and thirty years later, does not annul the covenant previously confirmed to Christ by God, so that it make the promise of no effect. <sup>18</sup> For if the inheritance *comes* by the law, it is no longer of promise; but God has given it to Abraham by promise.

\* **2:16** Or, faith of Christ.

### *Purpose of the Law*

<sup>19</sup> Why then the law? It was added on account of transgressions, until the seed should come to whom it had been promised; and it was commanded through angels by the hand of a mediator. <sup>20</sup> Now the mediator is not for one person, but God is one. <sup>21</sup> Therefore, is the law against the promises of God? By no means! For if a law had been given which was able to give life, truly righteousness would have been by the law. <sup>22</sup> But the Scripture has confined all under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> But before faith came, we were kept in custody under the law, having been hemmed in for the faith which was to be revealed. <sup>24</sup> Therefore the law has become our guardian, *leading us* to Christ, so that we might be justified by faith. <sup>25</sup> But after faith has come, we are no longer under a guardian.

### *Sons and Heirs*

<sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's descendants, and heirs according to the promise.

## 4

<sup>1</sup> Now I say, for as much time as the heir is a minor, he does not differ at all from a slave, though he is master of all, <sup>2</sup> but is under guardians and stewards until the time appointed by the father. <sup>3</sup> Even so we, when we were minors, were enslaved by the elements of the world. <sup>4</sup> But when the fullness of time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> so that He might redeem those under the law, so that we might receive the adoption.

<sup>6</sup> And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" <sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

### *Paul's Concerns for the Galatians*

<sup>8</sup> But at one time indeed, when you did not know God, you were slaves to those which by nature were not gods. <sup>9</sup> But now, having known God, or rather, having been known by God, how is it that you turn again to the weak and worthless elements, to which once again you wish to be slaves? <sup>10</sup> You observe days and months and seasons and years. <sup>11</sup> I am afraid for you, lest somehow I have worked hard for you in vain.

<sup>12</sup> Brothers, I beseech you, become as I am, because I also *am* as you *are*. You have not wronged me at all. <sup>13</sup> You know that because of weakness in the flesh I preached the gospel to you the former *time*. <sup>14</sup> And my trial which was in my flesh you did not despise nor disdain, but as an angel of God you received me, even as Christ Jesus. <sup>15</sup> What then was your blessing? For I bear you witness that, if possible, you would have torn out your own eyes and given them to me! <sup>16</sup> Have I therefore become your enemy by speaking the truth to you?

<sup>17</sup> They are zealous for you in the wrong way; indeed, they wish to shut you out, so that you will be zealous about them. <sup>18</sup> But it is good to be zealous in a good thing always, and not only when I am present with you. <sup>19</sup> My little children, for whom I labor in birth again until Christ is formed in you! <sup>20</sup> And I wanted to be present with you just now and to change my tone; for I am perplexed about you.

### *Two Covenants*

<sup>21</sup> Tell me, you who wish to be under the law, do you not hear the law? <sup>22</sup> For it is written that Abraham had two sons: one by the servant girl, and the other by a freewoman. <sup>23</sup> But he who was of the servant girl was born according to the flesh, and he of the free woman according to the promise, <sup>24</sup> which things are symbolic. For these are two covenants: one in fact from Mount Sinai, bearing children into slavery, which is Hagar— <sup>25</sup> for Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, and is in slavery with her children— <sup>26</sup> but the Jerusalem above is free, which is the mother of us all. <sup>27</sup> For it is written:

"REJOICE, O BARREN ONE, WHO DOES NOT GIVE BIRTH;  
BREAK FORTH AND SHOUT, YOU WHO DOES NOT HAVE BIRTH PANGS;  
FOR THE CHILDREN OF THE DESOLATE ARE MANY MORE  
THAN THOSE OF HER WHO HAS A HUSBAND."

<sup>28</sup> But we, brothers, like Isaac, are children of promise. <sup>29</sup> But just as then the *one* who was born according to the flesh persecuted the *one born* according to the Spirit, so also it is now. <sup>30</sup> But what does the Scripture say? "CAST OUT THE SERVANT GIRL AND HER SON, FOR THE SON OF THE SERVANT GIRL SHALL BY NO MEANS INHERIT WITH THE SON OF THE FREE WOMAN." <sup>31</sup> So then, brothers, we are not children of the servant girl, but of the free woman.

## 5

### *Freedom in Christ*

<sup>1</sup> Stand fast therefore in the freedom in which Christ has made us free, and do not be loaded down again with a yoke of bondage. <sup>2</sup> Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. <sup>3</sup> And I testify again to every man who becomes circumcised that he is obligated to keep the whole law. <sup>4</sup> You have become severed from Christ, you who are justified by law; you have fallen from grace. <sup>5</sup> For we by the Spirit eagerly await for the hope of righteousness by faith. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

<sup>7</sup> You were running well; who hindered you from obeying the truth? <sup>8</sup> This persuasion does not come from Him who calls you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have confidence in you, in the Lord, that you will be intent on nothing else; but he who troubles you will bear his judgment, whoever he may be.

<sup>11</sup> And I, brothers, if I still preach circumcision, why am I still persecuted? In that case the offense of the cross has been done away with. <sup>12</sup> Oh that those who disturb you would even castrate themselves!

<sup>13</sup> For you, brothers, were called to freedom; only do not use freedom for an opportunity for the flesh, but *rather* through love serve one another. <sup>14</sup> For all the law is fulfilled in one word, in *this*: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another!

### *Walk in the Spirit*

<sup>16</sup> I say then: Walk in the Spirit, and you shall by no means fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things oppose each other, so that you cannot do the things that you wish. <sup>18</sup> But if you are led by the Spirit, you are not under the law.

<sup>19</sup> Now the works of the flesh are manifest, which are: adultery, sexual immorality, uncleanness, lewdness, <sup>20</sup> idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, factions, <sup>21</sup> envies, murders, drinking bouts, revelries, and the like; which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control—against such things there is no law. <sup>24</sup> And those who are Christ's have crucified the flesh with its passions and lusts. <sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another.

## 6

### *Bear One Another's Burdens*

<sup>1</sup> Brothers, if a man is overtaken in any trespass, you who are spiritual restore such a person in a spirit of gentleness, looking out for yourself lest you also be tempted. <sup>2</sup> Bear one another's burdens, and thus fulfill the law of Christ. <sup>3</sup> For if anyone thinks that he is something, when he is nothing, he deceives himself. <sup>4</sup> But let each *person* examine his own work, and then he will have boasting in himself alone, and not in another. <sup>5</sup> For each one shall bear his own load.

### *Be Generous and Do Good*

<sup>6</sup> Let him who is taught the word share in all good things with him who teaches. <sup>7</sup> Do not be deceived, God is not mocked; for whatsoever a man sows, this also will he reap. <sup>8</sup> For he who sows to his flesh, from his own flesh will reap corruption, but he who sows to the Spirit, from the Spirit will reap everlasting life. <sup>9</sup> And while we do good, let us not lose heart, for in due season we shall reap if we do not become weary. <sup>10</sup> So then, as we have opportunity, let us work what is good toward all, but especially toward those who are of the household of faith.

*Glory Only in the Cross*

<sup>11</sup> See with what large letters I have written to you with my own hand! <sup>12</sup> As many as wish to make a good showing in the flesh, these compel you to get circumcised, only so that they should not be persecuted for the cross of Christ. <sup>13</sup> For not even those who are circumcised keep the law themselves, but they wish you to be circumcised that they may boast in your flesh. <sup>14</sup> But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. <sup>15</sup> For in Christ Jesus neither circumcision nor uncircumcision means anything, but a new creation.

<sup>16</sup> And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

<sup>17</sup> Finally, let no one cause me trouble, for I bear in my body the marks of the Lord Jesus.

<sup>18</sup> Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.

## The Epistle Of Paul To The Ephesians

### *Greeting*

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God,

To the saints who are at Ephesus, and faithful in Christ Jesus:

<sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

### *Spiritual Blessings in Christ*

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ, <sup>4</sup> even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> to the praise of His glorious grace, by which He bestowed favor upon us in the Beloved.

<sup>7</sup> In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace <sup>8</sup> which He lavished on us in all wisdom and insight, <sup>9</sup> having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, <sup>10</sup> for an administration of the fullness of the times, *He might* bring together all things in Christ, those in heaven and those on the earth—in Him. <sup>11</sup> In whom also we have obtained an inheritance, having been predestined according to His purpose, who works all things according to the counsel of His will, <sup>12</sup> so that we should be to the praise of His glory, we who first trusted in Christ.

<sup>13</sup> In whom you also, when you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the possession, to the praise of His glory.

### *Paul's Prayer for Spiritual Wisdom*

<sup>15</sup> Because of this I also, after I heard of your faith in the Lord Jesus and your love for all the saints, <sup>16</sup> do not cease to give thanks for you, making mention of you in my prayers: <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, <sup>18</sup> having the eyes of your heart enlightened; that you may know what is the hope to which He has called you, what are the riches of His glorious inheritance in the saints, <sup>19</sup> and what is the immeasurable greatness of His power toward us who believe, according to the working of His mighty power <sup>20</sup> which He worked in Christ, having raised Him from the dead, and seated *Him* at His right hand in the heavenlies, <sup>21</sup> above every ruler and authority and power and dominion, and every name that is named, not only in this age but also in the coming age.

<sup>22</sup> And He subjected all things under His feet, and gave Him to be head over all things to the church, <sup>23</sup> which is His body, the fullness of Him filling all things in all.

## 2

### *By Grace Through Faith*

<sup>1</sup> And you *He made alive*, who were dead in transgressions and sins, <sup>2</sup> in which you formerly walked according to the age of this world, according to the prince of the power of the air, the spirit that is now working in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the senses, and were by nature children of wrath, as also the rest.

<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up together, and seated us together in the heavenlies in Christ Jesus, <sup>7</sup> that in the coming ages He might show the surpassing riches of His grace in His kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, <sup>9</sup> not of works, so that no one may boast. <sup>10</sup> For we are His handiwork, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

### *One in Christ*

<sup>11</sup> Therefore remember that you, once Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision made by hands in the flesh, <sup>12</sup> that at that time you were separated from Christ, being estranged from the commonwealth of Israel and strangers to the covenants of promise, not having hope and without God in the world. <sup>13</sup> But now in Christ Jesus, you who once were far away have been brought near by the blood of Christ.

#### *Christ Our Peace*

<sup>14</sup> For He Himself is our peace, who has made both *groups* one, and has destroyed the dividing wall of separation, <sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, that He might create in Himself one new man *from the two, thus* establishing peace, <sup>16</sup> and that He might reconcile them both to God in one body through the cross, putting to death the enmity in Himself. <sup>17</sup> And having come, He preached peace to you who were far away and to those who were near. <sup>18</sup> For through Him we both have access by one Spirit to the Father.

#### *Christ Our Cornerstone*

<sup>19</sup> So then, you are no longer strangers and aliens, but fellow citizens with the saints and members of the household of God, <sup>20</sup> being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together into a dwelling place of God in the Spirit.

### 3

#### *God's Mysterious Plan Revealed*

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— <sup>2</sup> if indeed you have heard of the dispensation of the grace of God which was given to me for you, <sup>3</sup> how that by revelation He made known to me the mystery, just as I wrote before briefly, <sup>4</sup> with reference to which, when you read, you can understand my insight in the mystery of Christ, <sup>5</sup> which in other generations was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: <sup>6</sup> that the Gentiles should be joint heirs, and of the same body, and joint partakers in His promise in Christ through the gospel, <sup>7</sup> of which I became a minister according to the free gift of the grace of God which was given to me according to the working of His power.

#### *Purpose of the Mystery*

<sup>8</sup> To me, the very least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to enlighten all *as to* what is the administration of the mystery, which had been hidden from the ages in God, who created all things through Jesus Christ; <sup>10</sup> that the manifold wisdom of God might be made known by the church to the rulers and authorities in the heavenlies, <sup>11</sup> according to the eternal purpose which He made in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and access with confidence through faith in Him. <sup>13</sup> Therefore I beseech *you* not to lose heart at my tribulations on your behalf, which is your glory.

#### *Paul's Prayer for Spiritual Growth*

<sup>14</sup> For this reason I bow my knees to the Father of our Lord Jesus Christ, <sup>15</sup> from whom every family in heaven and earth takes its name, <sup>16</sup> that He would grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man, <sup>17</sup> that Christ may dwell in your hearts through faith; being rooted and founded in love, <sup>18</sup> that you may be able to comprehend with all the saints what is the breadth and length and depth and height— <sup>19</sup> and to know the love of Christ which surpasses knowledge; that you may be filled with all the fullness of God.

<sup>20</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup> to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

### 4

#### *Unity in the Body of Christ*

<sup>1</sup> Therefore I, the prisoner of the Lord, urge you to walk worthy of the calling with which you were called, <sup>2</sup> with all humility and meekness, with longsuffering, bearing with one another in love, <sup>3</sup> being diligent to keep the unity of the Spirit in the bond of peace. <sup>4</sup> *There* is one body and one Spirit, just as also you were called in one hope of

your calling; <sup>5</sup> one Lord, one faith, one baptism; <sup>6</sup> one God and Father of all, who is over all, and through all, and in us all.

### *Spiritual Gifts*

<sup>7</sup> But to each one of us grace was given according to the measure of the free gift of Christ. <sup>8</sup> Therefore He says:

“WHEN HE ASCENDED ON HIGH,  
HE LED CAPTIVITY CAPTIVE,  
AND GAVE GIFTS TO MEN.”

<sup>9</sup> But that “He ascended”—what is it but that He also first descended into the lower parts of the earth? <sup>10</sup> He that descended, He is also the *One* who ascended far above all the heavens, that He might fill all things.

<sup>11</sup> And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, <sup>12</sup> for the perfecting of the saints for the work of ministry, for the building up of the body of Christ, <sup>13</sup> until we all arrive to the unity of the faith and of the knowledge of the Son of God, to a mature man, to *the* measure of *the* stature of the fullness of Christ; <sup>14</sup> that we may no longer be infants, being tossed as by waves, and being carried about by every wind of doctrine, by the trickery of men, by craftiness in regard to deceitful scheming, <sup>15</sup> but speaking the truth in love, we may grow up in all things into Him who is the head—Christ; <sup>16</sup> from whom the whole body, being fitted and held together by what every joint supplies, according to the working of the measure of each individual part, causes the growth of the body for the edification of itself in love.

### *The New Man*

<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the vanity of their mind, <sup>18</sup> having been darkened in understanding, being estranged from the life of God, because of the ignorance which is in them, because of the hardness of their heart; <sup>19</sup> who, having become callous, gave themselves over to debauchery, for the working of uncleanness with utmost greediness.

<sup>20</sup> But you have not so learned Christ, <sup>21</sup> if indeed you have heard Him and were instructed by Him, just as the truth is in Jesus: <sup>22</sup> that you put off, concerning your former way of life, the old man which is being corrupted according to deceitful lusts, <sup>23</sup> and that you be renewed in the spirit of your mind, <sup>24</sup> and that you put on the new man which was created in the likeness of God, in true righteousness and holiness.

### *Do Not Grieve the Holy Spirit*

<sup>25</sup> Therefore, having put off falsehood, “LET EACH ONE SPEAK TRUTH WITH HIS NEIGHBOR,” for we are members of one another. <sup>26</sup> “BE ANGRY, AND DO NOT SIN”: do not let the sun set on your anger, <sup>27</sup> nor give opportunity to the devil. <sup>28</sup> Let him who stole steal no longer, but rather let him labor, working that which is good with his hands, in order that he may have something to share with him who has need. <sup>29</sup> Let no corrupt word proceed from your mouth, but only what is good for edification, that it may give grace to them that hear. <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness, wrath, anger, clamor, and blasphemy be removed from you, with all malice. <sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, just as also God in Christ forgave us.

## 5

### *Walk in Love*

<sup>1</sup> Therefore be imitators of God as beloved children. <sup>2</sup> And walk in love, just as Christ also loved us and gave Himself for us, an offering and a sacrifice to God for a fragrant aroma.

<sup>3</sup> But sexual immorality and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; <sup>4</sup> neither wickedness, nor foolish talk or crude joking, which are not proper, but rather thanksgiving. <sup>5</sup> For this you know, that no fornicator, or unclean person, nor covetous person, who is an idolater, has any inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. <sup>7</sup> Therefore do not be participants with them.

### *Walk in Light*

<sup>8</sup> For you were once darkness, but now you are light in the Lord. Walk as children of light— <sup>9</sup> for the fruit of the Spirit is in all goodness, righteousness, and truth, <sup>10</sup> proving what is well-pleasing to the Lord. <sup>11</sup> And have no partnership with the unfruitful works of darkness, but rather expose *them*. <sup>12</sup> For it is shameful even to speak of those things being done by them in secret. <sup>13</sup> But all things that are exposed are made manifest by the light, for whatever makes manifest is light. <sup>14</sup> Therefore He says:

“Awake, you who are sleeping,  
And arise from the dead,  
And Christ will shine on you.”

#### *Walk in Wisdom*

<sup>15</sup> See then that you walk carefully, not as unwise, but as wise, <sup>16</sup> redeeming the time, because the days are evil.

<sup>17</sup> Therefore do not be foolish, but understand what the will of the Lord is. <sup>18</sup> And do not get drunk with wine, in which is dissipation; but be filled with the Spirit, <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, <sup>20</sup> giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, <sup>21</sup> subjecting yourselves to one another in the fear of God.

#### *Wives and Husbands*

<sup>22</sup> Wives, subject yourselves to your own husbands, as to the Lord, <sup>23</sup> because the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. <sup>24</sup> But just as the church is subject to Christ, so also the wives be to their own husbands in everything.

<sup>25</sup> Husbands, love your own wives, just as Christ also loved the church and gave Himself for her, <sup>26</sup> in order that He might sanctify her, cleansing her by the washing of water by the word, <sup>27</sup> that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and blameless. <sup>28</sup> So husbands ought to love their own wives as their own bodies; he that loves his own wife loves himself. <sup>29</sup> For no one ever hated his own flesh, but nourishes and cherishes it, just as also the Lord does the church. <sup>30</sup> For we are members of His body, of His flesh and of His bones. <sup>31</sup> “FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.” <sup>32</sup> This is a great mystery, but I speak in reference to Christ and to the church. <sup>33</sup> Nevertheless you also individually, let each one love his own wife as himself, and let the wife see that she respect her husband.

## 6

#### *Children and Parents*

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> “HONOR YOUR FATHER AND MOTHER,” which is the first commandment with a promise: <sup>3</sup> “THAT IT MAY BE WELL WITH YOU, AND YOU MAY LIVE LONG ON THE EARTH.”

<sup>4</sup> And fathers, do not provoke your children to anger, but bring them up in the discipline and admonition of the Lord.

#### *Slaves and Masters*

<sup>5</sup> Slaves, obey your masters according to the flesh with fear and trembling, in simplicity of heart, as to Christ; <sup>6</sup> not with eye service, as men-pleasers, but as slaves of Christ, doing the will of God from your soul, <sup>7</sup> with good will doing service, as to the Lord, and not to men, <sup>8</sup> knowing that whatever good thing anyone does, the same he shall receive back from the Lord, whether slave or free.

<sup>9</sup> And masters, do the same things towards them, giving up threatening, knowing that your own Master is in heaven, and there is no partiality with Him.

#### *The Whole Armor of God*

<sup>10</sup> Finally, my brothers, be strong in the Lord and in the power of His might. <sup>11</sup> Put on the full armor of God, so that you may be able to stand against the stratagems of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *forces* of evil in the heavenlies. <sup>13</sup> Because of this, take up the full armor of God, that you may be able to withstand in the evil day, and having accomplished all things, to stand.



<sup>14</sup> Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> above all, taking up the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God; <sup>18</sup> through every prayer and petition, praying in every season in the Spirit, being watchful to this same thing with all perseverance and petition concerning all the saints— <sup>19</sup> and for me, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, <sup>20</sup> for the sake of which I serve as an ambassador in chains; that in it I may speak boldly, as I must speak.

*Final Greetings*

<sup>21</sup> But that you also may know my circumstances, and how I am doing, Tychicus, a beloved brother and faithful servant in the Lord, will make all things known to you; <sup>22</sup> whom I have sent to you for this very purpose, that you may know our situation, and that he may comfort your hearts.

<sup>23</sup> Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace be with all those who love our Lord Jesus Christ in sincerity. Amen.

## The Epistle Of Paul To The Philippians

### *Greeting*

<sup>1</sup> Paul and Timothy, bondservants of Jesus Christ,  
To all the saints in Christ Jesus who are at Philippi, together with the overseers and ministers:

<sup>2</sup> Grace to you and peace from God our Father and *the* Lord Jesus Christ.

### *Thanksgiving and Prayer*

<sup>3</sup> I thank my God upon every remembrance of you, <sup>4</sup> always in every prayer of mine on behalf of you all, with joy, <sup>5</sup> for your fellowship in the gospel from the first day until now, <sup>6</sup> having been persuaded of this very thing, that He who began a good work in you will complete it until the day of Christ Jesus; <sup>7</sup> just as it is right for me to think this concerning you all, because I have you in my heart, both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace. <sup>8</sup> For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and all discernment, <sup>10</sup> that you may approve the things that are excellent, in order that you may be sincere and blameless until the day of Christ, <sup>11</sup> having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God.

### *The Advance of the Gospel*

<sup>12</sup> But I want you to know, brothers, that the things *which happened* to me have come about for the advancement of the gospel, <sup>13</sup> so that it has become evident to the whole praetorian guard, and to all the rest, that my chains are in Christ; <sup>14</sup> and most of the brothers in the Lord, having been persuaded by my chains, are much more bold to speak the word fearlessly.

<sup>15</sup> Some indeed are preaching Christ even from envy and strife, but others from good will: <sup>16</sup> The *former* proclaim Christ out of selfish ambition, not sincerely, supposing to add affliction to my chains; <sup>17</sup> but the latter out of love, knowing that I am appointed for the defense of the gospel. <sup>18</sup> What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice; yes, and I will rejoice.

### *To Live is Christ*

<sup>19</sup> For I know that this will turn out for my deliverance through your prayer and the provision of the Spirit of Jesus Christ, <sup>20</sup> according to my earnest expectation and hope that in nothing I will be ashamed, but with utmost boldness, as always, now also Christ will be magnified in my body, whether by life or by death. <sup>21</sup> For to me, to live is Christ, and to die is gain. <sup>22</sup> But if I am to live on in the flesh, this to me will mean fruit from my labor; and what I shall choose I do not know. <sup>23</sup> For I am hard pressed by the two, having a desire to depart and to be with Christ, *which is far better*. <sup>24</sup> But to remain in the flesh is more needful for your sake. <sup>25</sup> And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith, <sup>26</sup> that your boasting may abound in Christ Jesus in me through my coming again to you.

### *Striving and Suffering for Christ*

<sup>27</sup> Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, <sup>28</sup> and not being terrified in anything by your enemies, which is to them a proof of destruction, but to you of salvation, and this from God. <sup>29</sup> For to you it has been granted for the sake of Christ, not only to believe in Him, but also to suffer for His sake, <sup>30</sup> experiencing the same struggle which you saw in me and now you hear is in me.

## 2

### *Unity Through Humility*

<sup>1</sup> Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and acts of compassion, <sup>2</sup> complete my joy by being of the same mind, having the same love, being united in spirit, intent on one purpose, <sup>3</sup> doing nothing according to selfish ambition or conceit, but with humility, regarding

one another as being better than yourselves. <sup>4</sup> Let each of you look out not only for his own concerns, but also for the concerns of others.

#### *The Humbled and Exalted Christ*

<sup>5</sup> Let this mind be in you which was also in Christ Jesus, <sup>6</sup> who, existing in the form of God, thought it not robbery to be equal with God, <sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, and coming to be in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself, becoming obedient unto death, even the death of the cross. <sup>9</sup> Therefore God also has highly exalted Him, and has bestowed on Him *the* name which is above every name, <sup>10</sup> that at the name of Jesus every knee will bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup> and *that* every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

#### *Lights in the World*

<sup>12</sup> So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for it is God who is at work in you, both to will and to do for His good pleasure.

<sup>14</sup> Do all things without grumbling and disputing, <sup>15</sup> in order that you may become blameless and innocent, children of God above reproach in the midst of a crooked and perverted generation, among whom you shine as light bearers in the world, <sup>16</sup> holding fast the word of life, so that I may rejoice in the day of Christ, that I have not run in vain or labored in vain.

<sup>17</sup> But even if I am being poured upon the sacrifice and service of your faith, I rejoice; and I rejoice with you all. <sup>18</sup> Likewise you also rejoice, and rejoice together with me.

#### *Paul Commends Timothy*

<sup>19</sup> Now I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I learn of your circumstances. <sup>20</sup> For I have no one like-minded, who will be genuinely concerned about your circumstances. <sup>21</sup> For all seek their own interests, not the things of Christ Jesus. <sup>22</sup> And you know his approved character; that as a child with his father he served with me as a slave for the gospel. <sup>23</sup> Therefore I hope to send him at once, as soon as I may see how my circumstances go. <sup>24</sup> But I trust in the Lord that I myself will also come shortly.

#### *Paul Commends Epaphroditus*

<sup>25</sup> Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier; and your messenger and minister to my needs; <sup>26</sup> since he was longing for you all, and was distressed because you had heard that he was sick. <sup>27</sup> For indeed he was sick, *and* near death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> Therefore I sent him more eagerly, in order that when you see him again you may have joy, and I may be less anxious. <sup>29</sup> Receive him therefore in the Lord with the utmost joy, and honor such men; <sup>30</sup> because for the work of Christ he drew near unto death, being careless with his life, in order that he might fill up that which was lacking in your service to me.

## 3

#### *Righteousness Through Faith*

<sup>1</sup> Finally, my brothers, rejoice in the Lord. For me to write the same things to you is not troublesome, but for you it is safe. <sup>2</sup> Beware of the dogs, beware of evil workers, beware of the *false* circumcision! <sup>3</sup> For we are the true circumcision, who worship by the Spirit of God, and rejoice in Christ Jesus, and put no confidence in the flesh, <sup>4</sup> though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: <sup>5</sup> circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup> as to zeal, persecuting the church; as to righteousness which is in the law, blameless.

<sup>7</sup> But such things as were gain to me, these I have considered loss for the sake of Christ. <sup>8</sup> More than that I also consider all things to be loss, on account of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I have sustained the loss of all things, and I consider them to be rubbish, in order that I may gain Christ, <sup>9</sup> and be found in Him, not having my own righteousness, which is of the law, but that which is through faith \* in Christ, the righteousness *which* is of God by faith; <sup>10</sup> so as to know Him

\* 3:9 Or, faith of Christ.

and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, <sup>11</sup> if in some way I may attain to the resurrection from the dead.

#### *Pressing Toward the Goal*

<sup>12</sup> Not that I have already obtained *it*, or have already been made perfect; but I press on, if also I may lay hold of that for which I was laid hold of by Christ Jesus. <sup>13</sup> Brothers, I do not count myself as having laid hold of *it* yet; but one thing *I do*, forgetting those things which are behind, and reaching forward to those things which are ahead, <sup>14</sup> I press on toward the goal for the prize of the high calling of God in Christ Jesus.

<sup>15</sup> Therefore, as many as are mature, let us think this way; and if in anything you think otherwise, even this God will reveal to you. <sup>16</sup> Nevertheless, to what we have attained, let us walk by the same rule, *being* of the same mind.

#### *Our Citizenship in Heaven*

<sup>17</sup> Be fellow imitators of me, brothers, and look out for those walking this way, just as you have us for a pattern. <sup>18</sup> For many walk, of whom often I was speaking to you, and now even weeping I tell you, *that they are* the enemies of the cross of Christ: <sup>19</sup> whose end is destruction, whose god is their belly, and whose glory is in their shame—who are mindful of earthly things. <sup>20</sup> For our citizenship exists in heaven, from which also we eagerly await for the Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body, that it may be conformed to His glorious body, according to the working by which He is able even to subject all things to Himself.

## 4

<sup>1</sup> Therefore, my beloved and longed for brothers, my joy and crown, in this way stand fast in the Lord, beloved.

#### *Exhortation, Encouragement, and Prayer*

<sup>2</sup> I implore Euodia and I implore Syntyche to be of the same mind in the Lord. <sup>3</sup> Yes, I ask you also, true companion, help these women who labored together with me in the gospel, and with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

<sup>4</sup> Rejoice in the Lord always. Again I will say, rejoice!

<sup>5</sup> Let your gentleness be known to all men. The Lord is at hand.

<sup>6</sup> Be anxious for nothing, but in everything by prayer and petition, along with thanksgiving, let your requests be made known to God; <sup>7</sup> and the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus.

<sup>8</sup> Finally, brothers, as many things as are true, as many as are honorable, as many as are just, as many as are pure, as many as are pleasing, as many as are lovely—if there is any virtue and if there is any praise—meditate on these things. <sup>9</sup> The things which you learned and received and heard and saw in me, practice these things; and the God of peace shall be with you.

<sup>10</sup> But I rejoiced in the Lord greatly that now once *again* you have revived your mindfulness on my behalf, inasmuch as indeed you were mindful, but you lacked opportunity. <sup>11</sup> Not that I am speaking with respect to need, for I have learned to be content in whatever state I am. <sup>12</sup> I know how to be brought low, and I know how to live in prosperity. In every place and in all *circumstances* I have learned both to be full and to be hungry, both to abound and to be in need. <sup>13</sup> I can do all things through Christ who strengthens me.

<sup>14</sup> Nevertheless you have done well that you shared in my affliction. <sup>15</sup> Now you Philippians also know that in the beginning of the gospel, when I went out from Macedonia, no church shared with me in an accounting of giving and receiving except you only. <sup>16</sup> For even in Thessalonica, both once and again you sent *help* for my needs. <sup>17</sup> Not that I seek the gift, but I seek the fruit which is increasing to your account. <sup>18</sup> And I have all things and abound. I have been made full, having received from Epaphroditus the things *sent* from you, a fragrant aroma, an acceptable sacrifice, well pleasing to God. <sup>19</sup> And my God will supply all your need according to His riches in glory in Christ Jesus. <sup>20</sup> Now to our God and Father *be* glory forever and ever. Amen.

#### *Final Greetings*

<sup>21</sup> Greet every saint in Christ Jesus. The brothers who are with me greet you. <sup>22</sup> All the saints greet you, but especially those of the household of Caesar.

<sup>23</sup> The grace of the Lord Jesus Christ be with you all. Amen.

## The Epistle Of Paul To The Colossians

### *Greeting*

<sup>1</sup> Paul, an apostle of Jesus Christ by *the* will of God, and Timothy our brother,

<sup>2</sup> To the saints and faithful brothers in Christ in Colossae:

Grace to you and peace from God our Father and the Lord Jesus Christ.

### *Thanksgiving and Prayer*

<sup>3</sup> We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> when we heard of your faith in Christ Jesus and your love which is towards all the saints; <sup>5</sup> because of the hope being laid up for you in *the* heavens, of which you heard before in the word of the truth of the gospel, <sup>6</sup> which has come to you, just as also in all the world, and is bearing fruit and growing, just as also among you, from the day which you heard and fully knew the grace of God in truth; <sup>7</sup> just as also you learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on your behalf, <sup>8</sup> who also told us of your love in the Spirit.

### *Preeminence of Christ*

<sup>9</sup> On account of this we also, since the day we heard *of it*, we do not cease praying for you, and asking that you may be filled with the full knowledge of His will in all wisdom and spiritual understanding; <sup>10</sup> that you should walk worthy of the Lord, to please Him in all respects, bearing fruit and increasing in the full knowledge of God; <sup>11</sup> being strengthened with all power, according to the might of His glory, for all endurance and longsuffering with joy; <sup>12</sup> giving thanks to the Father who has qualified us to share in the inheritance of the saints in the light. <sup>13</sup> He has delivered us from the dominion of darkness and transferred us into the kingdom of His dear Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

<sup>15</sup> He is the image of the invisible God, the firstborn over all creation, <sup>16</sup> for by Him all things were created, those in the heavens and those on earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things have been created through Him and for Him. <sup>17</sup> And He is before all things, and in Him all things hold together. <sup>18</sup> And He is the head of the body, the church, who is the beginning, the firstborn from the dead, so that in all things He might have the preeminence.

### *Reconciled in Christ*

<sup>19</sup> For it pleased *the Father* that all the fullness should dwell in Him, <sup>20</sup> and through Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

<sup>21</sup> And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled <sup>22</sup> in the body of His flesh through death, to present you holy, and blameless, and above reproach before Him— <sup>23</sup> if indeed you continue in the faith, established and firm and not drifting away from the hope of the gospel which you heard, which was proclaimed to all creation under heaven, of which I, Paul, have become a minister.

### *Paul's Ministry to the Church*

<sup>24</sup> I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for His body's sake, which is the church, <sup>25</sup> of which I became a minister according to the dispensation of God which was given to me for you, to fulfill the word of God, <sup>26</sup> *even* the mystery which has been hidden from the ages and from generations, but now has been revealed to His saints. <sup>27</sup> To whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory; <sup>28</sup> whom we proclaim, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; <sup>29</sup> for which I also labor, striving according to His working which is working in me with power.

## 2

<sup>1</sup> For I want you to know how great a struggle I have concerning you and those in Laodicea, and for as many as have not seen my face in the flesh, <sup>2</sup> that their hearts may be comforted, being joined together in love, and to all riches of the full assurance of

understanding, to a full knowledge of the mystery of God, both of the Father and of Christ, <sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge.

<sup>4</sup> Now this I say so that no one will deceive you with arguments that sound reasonable.

<sup>5</sup> For though indeed I am absent in the flesh, yet I am with you in spirit, rejoicing to see your orderliness and the steadfastness of your faith in Christ.

#### *Alive in Christ*

<sup>6</sup> Therefore as you have received Christ Jesus the Lord, so walk in Him, <sup>7</sup> having been rooted and built up in Him and being established in the faith, just as you were taught, abounding in it with thanksgiving.

<sup>8</sup> See that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the basic principles of the world, and not according to Christ. <sup>9</sup> For in Him dwells all the fullness of the Godhead bodily; <sup>10</sup> and in Him you have been made complete, who is the head of all principality and power.

<sup>11</sup> In whom you were also circumcised with the circumcision made without hands, by the putting off the body of the sins of the flesh, by the circumcision of Christ, <sup>12</sup> having been buried together with Him in baptism, in which also you were raised together through faith in the working of God, who raised Him from the dead. <sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our trespasses, <sup>14</sup> having blotted out the handwriting of ordinances that was against us, which was contrary to us, and He has taken it out of the midst, nailing it to the cross. <sup>15</sup> And having disarmed principalities and powers, He mocked them in public, triumphing over them in it.

#### *Let No One Disqualify You*

<sup>16</sup> Therefore do not let anyone judge you in food or in drink, or regarding a festival or of a new moon or of Sabbaths, <sup>17</sup> which are a shadow of things to come, but the body is of Christ. <sup>18</sup> Let no one rule against you, desiring to do so in false humility and in worship of the angels, intruding into those things which he has not seen, in vain being puffed up by his carnal mind, <sup>19</sup> and not holding fast to the Head, from whom all the body, supported and joined together by joints and ligaments, grows with the growth of God.

<sup>20</sup> If you died with Christ from the basic principles of the world, why, as though living in the world, do you submit to regulations— <sup>21</sup> “Do not handle, nor taste, nor touch,” <sup>22</sup> which things are all for corruption with the using, according to the commands and teaching of men? <sup>23</sup> These things indeed have a reputation of wisdom in self-imposed religion, false humility, and severity on the body, but are not of any value against the indulgence of the flesh.

## 3

#### *Put on the New Self*

<sup>1</sup> If then you have been raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. <sup>2</sup> Set your mind on things above, not on things on the earth. <sup>3</sup> For you died, and your life has been hidden with Christ in God. <sup>4</sup> Whenever Christ who is our life appears, then you also will appear with Him in glory. <sup>5</sup> Therefore put to death your members on the earth: sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. <sup>6</sup> Because of which things the wrath of God is coming on the sons of disobedience, <sup>7</sup> in which you yourselves once walked when you lived in them.

<sup>8</sup> But now you yourselves are to put off all these: wrath, anger, malice, blasphemy, filthy language out of your mouth. <sup>9</sup> Do not lie to one another, since you have laid aside the old man with his practices, <sup>10</sup> and have put on the new man who is renewed in full knowledge according to the image of Him who created it, <sup>11</sup> where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

#### *Character of the New Man*

<sup>12</sup> Therefore, as the elect of God, holy and beloved, put on hearts of compassion, kindness, humility, meekness, patience; <sup>13</sup> forbearing one another and forgiving yourselves, if anyone should have a complaint against any; just as Christ forgave you, so you also do. <sup>14</sup> But above all these things put on love, which is the bond of perfection. <sup>15</sup> And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom, teaching

and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. <sup>17</sup> And whatsoever you may do in word or deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

*Instructions for Christian Households*

- <sup>18</sup> Wives, subject yourselves to your own husbands, as is fitting in the Lord.  
<sup>19</sup> Husbands, love your wives and do not be bitter toward them.  
<sup>20</sup> Children, obey your parents in all things, for this is well pleasing in the Lord.  
<sup>21</sup> Fathers, do not provoke your children, lest they become discouraged.  
<sup>22</sup> Bondservants, obey your masters according to the flesh in all things, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. <sup>23</sup> And whatever you may do, work it from your soul, as to the Lord and not to men, <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance, for you serve the Lord Christ.  
<sup>25</sup> But he who does wrong will be repaid for what he has done, and there is no partiality.

## 4

<sup>1</sup> Masters, provide to your bondservants what is just and fair, knowing that you also have a Master in *the* heavens.

*Further Instructions*

- <sup>2</sup> Be devoted to prayer, keeping alert in it with thanksgiving; <sup>3</sup> praying at the same time also for us, that God would open a door for the word, to speak the mystery of Christ, because of which I am also in chains, <sup>4</sup> that I may make it manifest, as I ought to speak.  
<sup>5</sup> Walk in wisdom toward outsiders, redeeming the time. <sup>6</sup> Let your speech always be with grace, seasoned with salt, to know how you ought to answer each *one*.

*Final Greetings*

<sup>7</sup> Tychicus, *our* beloved brother and faithful minister, and fellow servant in the Lord, will tell you all things about me. <sup>8</sup> I am sending him to you for this very thing, that he may know your circumstances, and he may encourage your hearts, <sup>9</sup> with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things *happening* here.

<sup>10</sup> Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, receive him), <sup>11</sup> and Jesus who is called Justus. These alone are my fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.

<sup>12</sup> Epaphras greets you, who is one of you, a bondservant of Christ, always struggling for you in his prayers, that you may stand mature and complete in all the will of God. <sup>13</sup> For I bear him witness that he has much zeal for you, and those in Laodicea, and those in Hierapolis. <sup>14</sup> Luke the beloved physician greets you, also Demas. <sup>15</sup> Greet the brothers who are in Laodicea, and Nymphas and the church in his house.

*Closing Exhortations and Blessing*

<sup>16</sup> And whenever this letter is read before you, see that it is also read in the church of the Laodiceans, and that you also read the *one* from Laodicea. <sup>17</sup> And say to Archippus, "Take heed to the ministry which you received in the Lord, that you fulfill it."

<sup>18</sup> This greeting by my *own* hand—Paul. Remember my chains. Grace be with you. Amen.

## The First Epistle Of Paul To The Thessalonians

### *Greeting*

<sup>1</sup> Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God *the* Father and *the* Lord Jesus Christ:  
Grace to you and peace from God our Father and *the* Lord Jesus Christ.

### *The Faith of the Thessalonian Believers*

<sup>2</sup> We give thanks to God always concerning you all, making mention of you in our prayers, <sup>3</sup> constantly remembering your work of faith, labor of love, and perseverance of hope in our Lord Jesus Christ in the presence of our God and Father, <sup>4</sup> knowing, beloved brothers, your election by God. <sup>5</sup> For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, just as you know what kind *of men* we were among you for your sake.

<sup>6</sup> And you became imitators of us and of the Lord, in that you received the word in much tribulation, with joy of the Holy Spirit, <sup>7</sup> so that you became patterns to all those who believe in Macedonia and Achaia. <sup>8</sup> For from you the word of the Lord has resounded, not only in Macedonia and in Achaia, but also in every place. Your faith toward God has gone forth, so that we need not say anything. <sup>9</sup> For they themselves report about us what kind of entrance we had among you, and how you turned to God from idols to serve the living and true God, <sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, Jesus, who delivers us from the coming wrath.

## 2

### *Paul's Ministry to the Thessalonians*

<sup>1</sup> For you yourselves know, brothers, *regarding* our coming to you, that it was not in vain. <sup>2</sup> But suffering before and being spitefully treated at Philippi, just as you know, we were bold in our God to speak to you the gospel of God with much conflict. <sup>3</sup> For our exhortation *was* not from error nor from uncleanness, nor in deceit.

<sup>4</sup> But just as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who is testing our hearts. <sup>5</sup> For neither were we using flattering speech, as you know, nor covering up greed, God is *our* witness. <sup>6</sup> Nor seeking glory from men, neither from you, nor from others, even though we were able to carry weight as apostles of Christ. <sup>7</sup> But we proved to be gentle in your midst, as a nursing *mother* cherishes her own children. <sup>8</sup> In this way longing for you, we were well pleased to impart to you not only the gospel of God, but also our own souls, because you had become dear to us. <sup>9</sup> For you remember, brothers, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we proclaimed to you the gospel of God.

<sup>10</sup> You are witnesses, and *so is* God, how devoutly and justly and blamelessly we were among you that believe; <sup>11</sup> as indeed you know how each one of you, as a father *to* his own children, we exhorted, and comforted *you*, and imploring you, <sup>12</sup> that you would walk worthy of God who calls you into His own kingdom and glory.

<sup>13</sup> Because of this we also give thanks to God unceasingly, so that when you received the word of God which you heard from us, you received not the word of men, but just as it truly is, the word of God, which also is at work in you that believe. <sup>14</sup> For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus, because you suffered the same things from your fellow countrymen, just as they *did* from the Jews, <sup>15</sup> who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and *are* hostile to all men, <sup>16</sup> forbidding us from speaking to the Gentiles so that they may be saved, so as always to fill up *the measure of* their sins; but the wrath *of God* has come upon them to the uttermost.

### *Paul's Longing to See Them Again*

<sup>17</sup> But we, brothers, being unwillingly separated from you for a short season, in presence, not in heart, were all the more eager to see your face with much desire. <sup>18</sup> Therefore we desired to come to you—I, Paul, time and again, but Satan hindered us. <sup>19</sup> For what is our hope, or joy, or crown of boasting? *Is* it not even you, in the presence of our Lord Jesus at His coming? <sup>20</sup> For you are our glory and joy.



## 3

*Concern for Their Faith*

<sup>1</sup> Therefore, when we could bear it no longer, we were well pleased to be left behind at Athens alone, <sup>2</sup> and sent Timothy, our brother and minister of God, and our fellow worker in the gospel of Christ, in order to establish you and exhort you concerning your faith, <sup>3</sup> that no one should be disturbed by these afflictions; for you yourselves know that we have been destined for this. <sup>4</sup> For even when we were with you, we were telling you in advance that we were going to be afflicted, just as it has come to pass, and as you know. <sup>5</sup> Because of this, when I could bear it no longer, I sent to find out about your faith, lest somehow the tempter had tempted you, and our labor be in vain.

*Timothy's Encouraging Report*

<sup>6</sup> But now when Timothy came to us from you, and brought good news to us of your faith and your love, and that you have good remembrance of us always, longing to see us, as we also *long to see you*— <sup>7</sup> because of this we were encouraged, brothers, in regard to you in all our affliction and distress by your faith. <sup>8</sup> For now we live, if you stand firm in the Lord.

<sup>9</sup> For whatever thanksgiving can we render to God for you, for all the joy with which we are rejoicing because of you in the presence of our God, <sup>10</sup> night and day praying exceedingly that we may see your face and to perfect what is lacking in your faith?

*Prayer for the Church*

<sup>11</sup> Now may our God and Father Himself, and our Lord Jesus Christ, lead us directly to you. <sup>12</sup> And may the Lord make you to increase and abound in love toward one another and toward all *men*, as indeed we also *do* toward you, <sup>13</sup> so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

## 4

*Live to Please God*

<sup>1</sup> Finally then, brothers, we request of you and exhort *you* in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you do so more and more. <sup>2</sup> For you know what commandments we gave you through the Lord Jesus.

<sup>3</sup> For this is *the* will of God, your sanctification: that you should abstain from sexual immorality, <sup>4</sup> that each of you should know how to control his own body in sanctification and honor, <sup>5</sup> not in lustful passion, like the Gentiles who do not know God, <sup>6</sup> that no one should transgress against and to defraud his brother in this matter, because the Lord is the avenger in all these things, just as we told you before and solemnly warned *you*. <sup>7</sup> For God did not call us to uncleanness, but in sanctification. <sup>8</sup> Therefore he who rejects *this* does not reject man, but God, who has given His Holy Spirit to you.

<sup>9</sup> Now concerning brotherly love you have no need *for me* to write to you, for you yourselves are taught by God to love one another. <sup>10</sup> For indeed you do so toward all the brothers in all Macedonia. But we exhort you, brothers, that you increase more and more, <sup>11</sup> and that you aspire to be quiet, and to mind your own business, and to work with your own hands, just as we commanded you, <sup>12</sup> in order that you may walk decently toward those that are outside, and may have need of nothing.

*The Coming of the Lord*

<sup>13</sup> Now we do not want you to be uninformed, brothers, concerning those who have fallen asleep, lest you be sorrowful as those who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, thus also God will bring with Him those who sleep in Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord shall by no means precede those who have fallen asleep. <sup>16</sup> Because the Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And so we shall always be with the Lord. <sup>18</sup> So then comfort one another with these words.

## 5

*The Day of the Lord*

<sup>1</sup> But concerning the times and the seasons, brothers, you have no need that I should write to you. <sup>2</sup> For you yourselves know accurately that the day of the Lord so comes as a thief in the night. <sup>3</sup> For when they say, "Peace and safety!" then sudden destruction comes upon them, just as labor pains upon the woman that is pregnant, and they shall by no means escape. <sup>4</sup> But you, brothers, are not in darkness, so that this Day should overtake you as a thief. <sup>5</sup> You are all sons of light and sons of the day. We are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as others do, but let us watch and be sober. <sup>7</sup> For those who sleep, sleep at night, and those who get drunk, are drunk at night. <sup>8</sup> But we, since we are of the day, let us be sober, putting on a breastplate of faith and love, and as a helmet, the hope of salvation. <sup>9</sup> For God did not appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, in order that whether we are awake or asleep, we may live together with Him. <sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing.

*Final Instructions and Benediction*

<sup>12</sup> And we request of you, brothers, to recognize those who labor among you, and are over you in the Lord and instruct you, <sup>13</sup> and to regard them beyond all measure in love, because of their work. Be at peace among yourselves.

<sup>14</sup> Now we exhort you, brothers, admonish the disorderly, encourage the discouraged, be supportive of the weak, be patient toward all. <sup>15</sup> See that no one pays back evil for evil to anyone, but always pursue that which is good, both for one another and for all.

<sup>16</sup> Rejoice always! <sup>17</sup> Pray without ceasing! <sup>18</sup> In everything give thanks; for this is the will of God in Christ Jesus for you.

<sup>19</sup> Do not quench the Spirit. <sup>20</sup> Do not despise prophecies. <sup>21</sup> But test all things; hold fast that which is good. <sup>22</sup> Abstain from every form of evil.

<sup>23</sup> Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. <sup>24</sup> He who calls you is faithful, who also will do this.

<sup>25</sup> Brothers, pray for us.

<sup>26</sup> Greet all the brothers with a holy kiss.

<sup>27</sup> I adjure you by the Lord for this letter to be read to all the holy brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you. Amen.

## The Second Epistle Of Paul To The Thessalonians

### Greeting

<sup>1</sup> Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and *the* Lord Jesus Christ:

<sup>2</sup> Grace to you and peace from God our Father and *the* Lord Jesus Christ.

### God's Final Judgment and Glory

<sup>3</sup> We are obligated to give thanks to God always for you, brothers, *and* rightfully so, because your faith grows exceedingly, and the love of every one of you all increases towards one another, <sup>4</sup> so that we ourselves are boasting in you among the churches of God about your patience and faith in all your persecutions and tribulations that you endure, <sup>5</sup> *which* is evidence of the righteous judgment of God, so that you may be counted worthy of the kingdom of God, on behalf of which you also suffer. <sup>6</sup> Since it is a righteous thing with God to repay with affliction those who afflict you, <sup>7</sup> and to give you who are being afflicted rest along with us at the revelation of the Lord Jesus from heaven with His mighty angels, <sup>8</sup> in flaming fire, inflicting vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. <sup>9</sup> These shall pay a penalty—eternal destruction from the presence of the Lord and from the glory of His might, <sup>10</sup> whenever He comes, in that Day, to be glorified among His saints and to be marveled among all those who have believed, because our testimony among you was believed.

<sup>11</sup> Therefore we also pray always concerning you that our God may count you worthy of *this* calling, and may fulfill all the good pleasure of His goodness and the work of faith with power, <sup>12</sup> in order that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

## 2

### The Great Falling Away and the Man of Sin

<sup>1</sup> Now, brothers, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we beseech you, <sup>2</sup> not to be quickly shaken from your mind, nor be disturbed, neither by spirit nor by word nor by letter, as if from us, *as though* the day of Christ has come. <sup>3</sup> Let no one deceive you by any means; for *that day will not come* unless the falling away comes first, and the man of sin is unveiled, the son of perdition, <sup>4</sup> who opposes and exalts himself above all that is called God, or *every* object of worship, so that he sits as God in the temple of God, showing himself that he is God.

<sup>5</sup> Do you not remember that while I was still with you, I was telling you these things? <sup>6</sup> And now you know that which is restraining, that he may be revealed in his own time. <sup>7</sup> For the mystery of lawlessness is already at work; only He who now restrains *will continue* until one arises from out of *the* midst. <sup>8</sup> And then the lawless one will be unveiled, whom the Lord will consume with the breath of His mouth, and will destroy by the brightness of His coming. <sup>9</sup> The coming of the *lawless* one is according to the working of Satan, with all power, signs, and lying wonders, <sup>10</sup> and with all deceit of unrighteousness among those who perish, because they did not receive the love of the truth, that they might be saved. <sup>11</sup> And because of this, God will send them a strong delusion, in order for them to believe the lie, <sup>12</sup> so that they all might be damned who did not believe the truth, but delighted in unrighteousness.

### Stand Firm

<sup>13</sup> But we are obligated to give thanks to God always for you, brothers beloved by the Lord, because God chose you from the beginning for salvation, through sanctification of the Spirit and belief in the truth, <sup>14</sup> to which He called you through our gospel, for the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> So then, brothers, stand fast and hold to the traditions which you were taught, whether by word or our letter. <sup>16</sup> Now may our Lord Jesus Christ Himself, and our God and Father, who loved us and gave us eternal comfort and a good hope by grace, <sup>17</sup> comfort your hearts and establish you in every good word and work.

### 3

#### *Pray for Us*

<sup>1</sup> Finally, brothers, pray for us, that the word of the Lord may run and be glorified, just as *it is* with you, <sup>2</sup> and that we may be delivered from evil and wicked men; for not all have faith.

<sup>3</sup> But the Lord is faithful, who will establish you and will guard you from the evil one. <sup>4</sup> And we trust in the Lord concerning you, that the things which we command to you, you are both doing, and will do *them*.

<sup>5</sup> Now may the Lord direct your hearts into the love of God and into the patience of Christ.

#### *Warning Against Idleness*

<sup>6</sup> But we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother living in idleness, and not according to the tradition which they received from us. <sup>7</sup> For you yourselves know how you ought to follow us, for we were not disorderly among you; <sup>8</sup> nor did we eat bread from anyone without paying, but in labor and hardship, working night and day, so as not to be a burden to any of you, <sup>9</sup> not because we do not have authority, but in order that we may give ourselves as a pattern to you, so that you might follow us.

<sup>10</sup> For even when we were with you, we commanded you this: If anyone is not willing to work, neither let him eat! <sup>11</sup> For we hear *that* some are walking among you in a disorderly way, not working at all, but being busybodies. <sup>12</sup> And to such *people* we command and urge by our Lord Jesus Christ that they work in quietness and eat their own bread.

<sup>13</sup> But as for you, brothers, do not lose heart *in* doing good. <sup>14</sup> Now if anyone does not obey our word in this letter, take note of him, and do not associate with him, that he may be ashamed. <sup>15</sup> Yet do not consider him as an enemy, but admonish *him* as a brother.

#### *Benediction*

<sup>16</sup> Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all.

<sup>17</sup> The greeting of Paul by my own hand, which is a sign in every letter; so I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all. Amen.

## The First Epistle Of Paul To Timothy

### *Greeting*

<sup>1</sup> Paul, an apostle of Jesus Christ, according to *the* commandment of God our Savior and *the* Lord Jesus Christ, our hope,

<sup>2</sup> To Timothy, *my* own son in the faith:

Grace, mercy, and peace from God our Father and Christ Jesus our Lord.

### *Warnings Against False Teachings*

<sup>3</sup> Just as I urged you to remain in Ephesus as I traveled into Macedonia, that you should command certain *people* not to teach differently, <sup>4</sup> nor to pay attention to myths and endless genealogies, which cause disputes rather than godly edification which is in faith. <sup>5</sup> Now the goal of the commandment is love out of a pure heart, from a good conscience, and from sincere faith, <sup>6</sup> from which some, having strayed, have turned aside to futile talk, <sup>7</sup> desiring to be teachers of the law, not understanding either what they say or what they affirm.

<sup>8</sup> But we know that the law is good if one uses it lawfully, <sup>9</sup> knowing this: that the law is not laid down for the righteous, but for the lawless and insubordinate, for the ungodly and for sinners, for unholy and profane, for killers of fathers and killers of mothers, for murderers, <sup>10</sup> for fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and if there is any other thing that is opposed to sound doctrine, <sup>11</sup> according to the gospel of the glory of the blessed God, *with* which I was entrusted.

### *Paul's Gratitude for God's Mercy*

<sup>12</sup> And I give thanks to the *One* who empowers me, Christ Jesus our Lord, because He considered me faithful, putting me into the ministry, <sup>13</sup> I, who was formerly a blasphemer, a persecutor, and an insolent man; but I was shown mercy, because, being ignorant, I did it in unbelief, <sup>14</sup> and the grace of our Lord superabounded with faith and love which is in Christ Jesus. <sup>15</sup> Faithful is this word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> However, because of this I was shown mercy, so that in me first Jesus Christ might show forth all longsuffering, as a pattern for those who are going to believe on Him for everlasting life. <sup>17</sup> Now to the King of the Ages, immortal, invisible, *the* only wise God, *be* honor and glory forever and ever. Amen.

### *Fight the Good Fight*

<sup>18</sup> This charge I commit to you, *my* son Timothy, according to the prophecies previously made concerning you, that you may war by them the good warfare, <sup>19</sup> having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, <sup>20</sup> of whom are Hymenaeus and Alexander, whom I handed over to Satan so that they may be taught not to blaspheme.

## 2

### *Pray for All People*

<sup>1</sup> Therefore I exhort first of all that supplications, prayers, intercessions, and thanksgivings be made on behalf of all people, <sup>2</sup> on behalf of kings and all those who are in authority, that we may lead a tranquil and quiet life in all godliness and dignity. <sup>3</sup> For this is good and acceptable before God our Savior, <sup>4</sup> who desires all people to be saved, and to come to the full knowledge of the truth. <sup>5</sup> For there is one God, and there is one Mediator between God and men, the Man Christ Jesus, <sup>6</sup> who gave Himself as a ransom for all, the testimony in due time; <sup>7</sup> for which I was appointed a herald and apostle—I speak the truth in Christ, I do not lie—a teacher of Gentiles in faith and truth.

### *Men and Women in the Church*

<sup>8</sup> I desire therefore that men pray in every place, lifting up holy hands, without wrath and doubting. <sup>9</sup> Likewise also that the women adorn themselves in modest apparel, with propriety and discretion, not with braids or gold or pearls or expensive clothing, <sup>10</sup> but which is fitting for women professing godliness, by means of good works. <sup>11</sup> Let a woman learn in silence with all submission. <sup>12</sup> And I do not permit a woman to teach, nor to have authority over a man, but to be in silence. <sup>13</sup> For Adam first was formed, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived, has come to be

in transgression. <sup>15</sup> Nevertheless she shall be saved through childbirth, if they remain in faith and love, and sanctification, with self-control.

### 3

#### *Qualifications for Overseers*

<sup>1</sup> Faithful is this word: If anyone aspires to the position of a bishop, he desires a good work. <sup>2</sup> It is necessary, therefore, for a bishop to be irreproachable, the husband of one wife, temperate, sober-minded, well-behaved, hospitable, skillful at teaching; <sup>3</sup> not given to wine, not a bully, not greedy for money, but gentle, not quarrelsome, not loving money; <sup>4</sup> one ruling his own house well, having *his* children in submission with all reverence; <sup>5</sup> (for if one does not know how to rule his own house, how will he take care of the church of God?); <sup>6</sup> not a new convert, lest being puffed up *with pride* he fall into the *same* condemnation as the devil. <sup>7</sup> Moreover he must have a good testimony among those outside, lest he fall into reproach and the snare of the devil.

#### *Qualifications for Deacons*

<sup>8</sup> Likewise deacons must be reverent, not double-tongued, not being given to much wine, not greedy for money, <sup>9</sup> holding the mystery of the faith with a pure conscience. <sup>10</sup> But let these also first be tested; then let them serve as deacons, being irreproachable. <sup>11</sup> Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. <sup>12</sup> Let deacons be the husbands of one wife, ruling their children well, and their own houses. <sup>13</sup> For those who have served well as deacons obtain a standing for themselves and much boldness in the faith which is in Christ Jesus.

#### *The Mystery of Godliness*

<sup>14</sup> These things I write to you, hoping to come to you shortly; <sup>15</sup> but if I am delayed, *I write* so that you may know how it is necessary to conduct oneself in the house of God, which is the church of the living God, the pillar and bulwark of the truth. <sup>16</sup> And confessedly, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, proclaimed among *the* Gentiles, believed on in the world, *and* was received up in glory.

### 4

#### *The Great Apostasy*

<sup>1</sup> But the Spirit explicitly says, that in latter times some shall fall away from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having been seared with a hot iron *as to* their own conscience, <sup>3</sup> forbidding to marry, *commanding* to abstain from foods which God created to be received with thanksgiving by those who are believers and have come to know the truth. <sup>4</sup> Because every creature of God is good, and not one is to be rejected, being received with thanksgiving, <sup>5</sup> for it is sanctified through the word of God and prayer.

#### *A Good Servant of Jesus Christ*

<sup>6</sup> Instructing the brothers in these things, you will be a good minister of Jesus Christ, being nourished by the words of faith and of the good doctrine which you have carefully followed. <sup>7</sup> But reject profane and old wives' tales, and exercise yourself unto godliness. <sup>8</sup> For bodily exercise is profitable a little, but godliness is profitable for all things, having promise of the present life and of the coming life. <sup>9</sup> Trustworthy is this word and worthy of all acceptance. <sup>10</sup> For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of believers. <sup>11</sup> These things command and teach.

<sup>12</sup> Let no one look down on your youthfulness, but *rather* become a pattern for the believers in word, in conduct, in love, in spirit, in faith, in purity. <sup>13</sup> Until I come, give attention to *public* reading, to exhortation, to doctrine. <sup>14</sup> Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of the hands of the eldership. <sup>15</sup> Meditate on these things; be in these things, so that your progress may be evident to all. <sup>16</sup> Take heed to yourself and to the doctrine. Continue in them, for by doing this you will save both yourself and those who hear you.

### 5

#### *Instructions for the Church*

<sup>1</sup> Do not sharply rebuke an older man, but *rather* exhort him as a father, younger men as brothers, <sup>2</sup> older women as mothers, younger women as sisters, with all purity.

<sup>3</sup> Honor widows who are really widows. <sup>4</sup> But if a certain widow has children or grandchildren, let them first learn to show piety to their own household and to make repayment to their parents; for this is acceptable before God. <sup>5</sup> Now she who is really a widow and having been left alone, has set her hope on God, and continues in supplications and prayers night and day. <sup>6</sup> But she who is living for pleasure is dead while she lives. <sup>7</sup> And these things command, so that they may be blameless. <sup>8</sup> But if anyone does not provide for his own, and especially for those of his *own* house, he has denied the faith and is worse than an unbeliever.

<sup>9</sup> Let a widow be enrolled having become not less than sixty years, *the* wife of one man, <sup>10</sup> having a reputation for good works, if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

<sup>11</sup> But refuse to *enroll* the younger widows; for whenever they grow lustful against Christ, they desire to marry, <sup>12</sup> having condemnation because they have set aside their first faith. <sup>13</sup> And besides they learn to be idle, going around from house to house, and not only idle but also gossipy and busybodies, speaking things *which are* not proper. <sup>14</sup> Therefore I desire the younger widows to marry, to bear children, to manage the house, to give no opportunity to the adversary because of reproach. <sup>15</sup> For already some have turned aside after Satan. <sup>16</sup> If any believing man or believing woman has widows, let *that one* relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

### *Honor the Elders*

<sup>17</sup> Let the elders having ruled well be counted worthy of double honor, especially those who labor in the word and doctrine. <sup>18</sup> For the Scripture says, "YOU SHALL NOT MUZZLE AN OX THRESHING GRAIN," and, "The worker is worthy of his wages." <sup>19</sup> Do not receive an accusation against an elder unless on *the basis of* two or three witnesses. <sup>20</sup> Those who are sinning rebuke before all, that the rest also may have fear.

<sup>21</sup> I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing according to partiality. <sup>22</sup> Lay hands on no one hastily, nor share in *the* sins of others; keep yourself pure.

<sup>23</sup> No longer drink water *only*, but use a little wine on account of your stomach, and your frequent illnesses. <sup>24</sup> The sins of some men are evident beforehand, preceding them to judgment, but some also follow after. <sup>25</sup> Likewise also the good works *of some* are evident beforehand, and those which are otherwise cannot be hidden.

## 6

<sup>1</sup> Let as many as are slaves under a yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed. <sup>2</sup> And those having believing masters, let them not despise them because they are brothers, but rather let them serve as slaves, because those receiving the good service are believing and beloved. Teach and exhort these things.

### *Error and Greed*

<sup>3</sup> If anyone teaches differently and does not consent to sound words, even those of our Lord Jesus Christ, and to the doctrine which accords with godliness, <sup>4</sup> he is puffed up, understanding nothing, but is morbidly concerned with disputes and word battles, from which come envy, strife, slanders, evil suspicions, <sup>5</sup> constant wranglings of men of corrupt minds and deprived of the truth, supposing that godliness is a means of profit. Withdraw from such *people*. <sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into this world, and it is certain that neither can we carry anything out!

<sup>8</sup> But having food and clothing, with these things we shall be content. <sup>9</sup> But those desiring to be rich fall into temptation and a snare, and many senseless and harmful lusts which sink men into destruction and perdition. <sup>10</sup> For the love of money is a root of all kinds of evil, of which some *by* aspiring have strayed away from the faith in their greediness, and pierced themselves through with many sorrows.

### *The Good Confession*

<sup>11</sup> You however, O man of God, flee these things. But pursue righteousness, godliness, faith, love, endurance, gentleness. <sup>12</sup> Fight the good fight of faith, lay hold of eternal life, to which you were called and have confessed the good confession before many witnesses.

<sup>13</sup> I charge you before God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, <sup>14</sup> that you keep this commandment without spot, blameless until the appearing of our Lord Jesus Christ, <sup>15</sup> which He will show in His own time, He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone has immortality, dwelling in unapproachable light, whom no man has seen or is able to see, to whom be honor and everlasting power. Amen.

*Instructions to the Rich*

<sup>17</sup> Command those who are rich in this present age not to be haughty, nor to put their hope on the uncertainty of riches, but in the living God, who provides all things richly for us to enjoy, <sup>18</sup> to do good, to be rich in good works, to be generous, sharing, <sup>19</sup> storing up for yourselves a good foundation for the future, that they may lay hold of eternal life.

*Guard the Faith*

<sup>20</sup> O Timothy! Guard that which was committed to your trust, turning away from the profane and empty babblings and opposing views of what is falsely called "knowledge," <sup>21</sup> which some, by professing *expertise*, missed the mark concerning the faith.

Grace be with you. Amen.



## The Second Epistle Of Paul To Timothy

### *Greeting*

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, according to the promise of life which is in Christ Jesus,

<sup>2</sup> To Timothy, *my* beloved son:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

### *Encouragement to be Faithful*

<sup>3</sup> I give thanks to God, whom I serve with a pure conscience, as my forefathers did, how unceasingly I have remembrance of you in my prayers night and day, <sup>4</sup> longing to see you, having recalled your tears, that I may be filled with joy, <sup>5</sup> taking recollection of the genuine faith *that is* in you, which dwelt first in your grandmother Lois and in your mother Eunice, and I am persuaded is in you also. <sup>6</sup> For which cause I remind you to stir up the gift of God which is in you through the laying on of my hands. <sup>7</sup> For God has not given us a spirit of fear, but of power and of love and of a sound mind.

### *Not Ashamed of the Gospel*

<sup>8</sup> Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but endure hardship with the gospel according to the power of God, <sup>9</sup> who having saved us, and having called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time *itself*, <sup>10</sup> but has now been revealed through the appearance of our Savior Jesus Christ, having abolished death on the one hand, *and* having brought to life immortality through the gospel on the other, <sup>11</sup> to which I was appointed a herald and apostle, and a teacher of the Gentiles. <sup>12</sup> For which cause I also suffer these things; but I am not ashamed, for I know whom I have believed, and I have been persuaded that He is able to guard that which I have committed to Him until that Day.

<sup>13</sup> Hold to the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. <sup>14</sup> That good thing which was committed to you, guard by the Holy Spirit who dwells in us.

<sup>15</sup> This you know, that all those in Asia have turned away from me, of whom are Phygellus and Hermogenes. <sup>16</sup> May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me, and he was not ashamed of my chain; <sup>17</sup> but when he arrived in Rome, he more diligently sought me out and found *me*. <sup>18</sup> May the Lord grant to him to find mercy from the Lord in that Day—and you very well know how many ways he served in Ephesus.

## 2

### *A Good Soldier of Christ Jesus*

<sup>1</sup> You therefore, my child, be empowered by the grace which is in Christ Jesus. <sup>2</sup> And the things which you have heard from me through many witnesses, commit these to faithful men who will be competent to teach others also. <sup>3</sup> You therefore endure hardship as a good soldier of Jesus Christ. <sup>4</sup> No one serving as a soldier entangles *himself* in the affairs of *civilian* life, in order that he may please the *one* having enlisted him. <sup>5</sup> And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. <sup>6</sup> It is necessary for the hard-working farmer *to be* first to receive of the fruits. <sup>7</sup> Consider the things I say, and may the Lord give you understanding in all things.

<sup>8</sup> Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, <sup>9</sup> in which I endure hardship unto chains as an evildoer; but the word of God is not chained. <sup>10</sup> Because of this, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

<sup>11</sup> Faithful is this word:

For if we died with *Him*, We shall also live with *Him*.

<sup>12</sup> If we endure, we shall also reign with *Him*.

If we deny *Him*, He also will deny us.

<sup>13</sup> If we are faithless, He remains faithful;

He cannot deny Himself.

### *Approved and Disapproved Workers*

<sup>14</sup> Remind them of these things, charging them before the Lord not to dispute about words, useful for nothing, for the ruin of the hearers. <sup>15</sup> Be diligent to show yourself approved unto God, a worker unashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane and empty babblings; for they will advance to more ungodliness. <sup>17</sup> And their word will spread like gangrene; of whom are Hymenaeus and Philetus, <sup>18</sup> who have strayed concerning the truth, asserting that the resurrection has already occurred; and they overturn the faith of some. <sup>19</sup> Nevertheless the firm foundation of God stands, having this seal: "The Lord knows those that are His," and, "Let everyone naming the name of the Lord depart from unrighteousness."

<sup>20</sup> Now in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. <sup>21</sup> Therefore if anyone cleanses himself from the *latter*, he will be a vessel for honor, having been consecrated and useful to the Master, having been prepared for every good work. <sup>22</sup> Flee youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. <sup>23</sup> But reject foolish and ignorant disputes, knowing that they bring forth fights. <sup>24</sup> And a servant of the Lord ought not to fight, but to be gentle to all, skillful at teaching, forbearing, <sup>25</sup> in meekness instructing those that oppose, if God perhaps may give them repentance, to a full knowledge of the truth, <sup>26</sup> and they regain their senses and *escape* out of the snare of the devil, having been captured alive by him to do his will.

### 3

#### *Perilous Times and Perilous Men*

<sup>1</sup> But know this, that in the last days perilous times shall come. <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, not loving what is good, <sup>4</sup> traitors, headstrong, having been puffed up, lovers of pleasure rather than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from these people turn away! <sup>6</sup> For of these are those *who* creep into houses and captivate gullible women having been loaded down with sins, who are led by various lusts, <sup>7</sup> always learning and never being able to come to a full knowledge of the truth. <sup>8</sup> And in just the way Jannes and Jambres resisted Moses, thus also these resist the truth: men corrupted in mind, disapproved regarding the faith. <sup>9</sup> But they shall not advance further, for their folly shall be manifest to all, as also theirs became.

#### *Paul's Charge to Timothy*

<sup>10</sup> You however have carefully followed my doctrine, lifestyle, purpose, faith, patience, love, endurance, <sup>11</sup> persecutions, *and* afflictions, which happened to me at Antioch, in Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me. <sup>12</sup> Yes, and all who desire to live godly in Christ Jesus will be persecuted. <sup>13</sup> But evil men and impostors shall advance worse and worse, deceiving and being deceived. <sup>14</sup> But you must continue in the things which you have learned and been assured of, knowing from whom you learned them, <sup>15</sup> and that from childhood you have known the Holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus.

<sup>16</sup> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, <sup>17</sup> that the man of God may be proficient, thoroughly equipped for every good work.

### 4

#### *Preach the Word*

<sup>1</sup> I charge you therefore before God and the Lord Jesus Christ, who is going to judge the living and the dead in accordance with His appearing and His kingdom: <sup>2</sup> preach the word! Be ready in season and out of season. Reprove, rebuke, exhort, with all patience and teaching. <sup>3</sup> For there will be a time when they will not put up with sound doctrine, but according to their own lusts, they will heap up for themselves teachers, tickling their ears, <sup>4</sup> and they will turn their ears away from the truth, and be turned aside to myths. <sup>5</sup> You however be watchful in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

<sup>6</sup> For I am already being poured out *as a drink offering*, and the time of my departure has arrived. <sup>7</sup> I have fought the good fight. I have finished the race, I have kept the faith. <sup>8</sup> Finally, there is laid up for me the crown of righteousness, which the Lord, the

righteous Judge, will give to me on that Day, and not only to me, but also to all those who have loved His appearing.

*Paul's Final Words*

<sup>9</sup> Be diligent to come to me quickly. <sup>10</sup> For Demas has forsaken me, having loved this present world, and traveled to Thessalonica—Crescens to Galatia, Titus to Dalmatia. <sup>11</sup> Luke alone is with me. Take Mark, and bring him with you, for he is useful to me for ministry. <sup>12</sup> And Tychicus I have sent to Ephesus. <sup>13</sup> Bring the cloak which I left with Carpus at Troas when you come—and the books, especially the parchments.

<sup>14</sup> Alexander the coppersmith did me much harm. May the Lord repay him according to his works; <sup>15</sup> whom you also should guard against, for he has greatly resisted our words. <sup>16</sup> At my first defense no one stood with me, but all forsook me. May it not be reckoned to them.

<sup>17</sup> But the Lord stood by me and strengthened me, so that through me the proclamation might be fulfilled, and all the Gentiles might hear, and I was delivered out of the mouth of the lion. <sup>18</sup> And the Lord shall deliver me from every evil work and preserve me for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

*Final Greetings*

<sup>19</sup> Greet Prisca and Aquila, and the household of Onesiphorus. <sup>20</sup> Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

<sup>21</sup> Be diligent to come before winter.

Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brothers.

<sup>22</sup> The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

## The Epistle Of Paul To Titus

### *Greeting*

<sup>1</sup> Paul, a bondservant of God and an apostle of Jesus Christ, according to *the* faith of the elect of God and *the* full knowledge of *the* truth which is according to godliness, <sup>2</sup> in hope of eternal life which God, who cannot lie, promised before time *itself*, <sup>3</sup> but has in due time manifested His word in a proclamation, *with* which I was entrusted according to the command of God our Savior;

<sup>4</sup> To Titus, *my* own son according to *our* common faith:

Grace, mercy, and peace from God *the* Father and *the* Lord Jesus Christ our Savior.

### *Qualification for Elders*

<sup>5</sup> For this reason I left you behind in Crete, so that you should set in order the things that are lacking, and you should appoint elders in every city as I commanded you: <sup>6</sup> if a man is unimpeachable, the husband of one wife, having faithful children not accused of dissipation or *who are* insubordinate. <sup>7</sup> For a bishop must be unimpeachable, as God's steward, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, <sup>8</sup> but hospitable, loving good, prudent, just, holy, temperate, <sup>9</sup> holding fast to the faithful word as he was taught, that he may be able to exhort by sound doctrine, and to convince those who oppose it.

### *The Elders' Task*

<sup>10</sup> For there are also many insubordinate, both idle talkers and deceivers, especially those of the circumcision, <sup>11</sup> whom it is necessary to shut *their* mouths, who overturn whole households, teaching things which they ought not, for the sake of dishonest gain. <sup>12</sup> There said a certain one of them, a prophet of their own, "Cretans are always liars, evil beasts, idle gluttons." <sup>13</sup> This testimony is true; for which cause rebuke them sharply, that they may be sound in the faith, <sup>14</sup> not giving heed to Jewish myths and to commands of men turning away from the truth. <sup>15</sup> All things indeed are pure to the pure; but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience have been defiled. <sup>16</sup> They profess to know God, but in their works they deny Him, being abominable, disobedient, and disqualified for every good work.

## 2

### *Teach Sound Doctrine*

<sup>1</sup> But as for you, speak the things which are fitting for sound doctrine. <sup>2</sup> Older men are to be sober, serious, temperate, sound in the faith, in love, in endurance. <sup>3</sup> Older women likewise are to be reverent in demeanor, not slanderers, not given to much wine, teaching what is good, <sup>4</sup> so that they may urge the young women to be lovers of their husbands, lovers of their children, <sup>5</sup> temperate, pure, homemakers, good, submitting to their own husbands, lest the word of God be blasphemed.

<sup>6</sup> Likewise exhort the young men to be sensible, <sup>7</sup> in all respects showing yourself to be a pattern of good works; in doctrine showing integrity, dignity, incorruptibility, <sup>8</sup> sound speech that cannot be condemned, so that those who oppose you may be put to shame, having nothing bad to say about us.

<sup>9</sup> *Exhort* bondservants to be subject to their own masters, to be well pleasing in all things, not talking back, <sup>10</sup> not embezzling, but showing good faith, so that they may adorn the doctrine of God our Savior in all things.

<sup>11</sup> For the saving grace of God has appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, <sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, <sup>14</sup> who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people as *His* own possession, zealous for good works. <sup>15</sup> Speak these things, exhort and rebuke with all authority. Let no one despise you.

## 3

### *Be Ready for Every Good Work*

<sup>1</sup> Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, <sup>2</sup> to slander no one, to be peaceable, gentle, demonstrating all meekness to all men. <sup>3</sup> For we ourselves were also once foolish, disobedient, being deceived, being enslaved to various lusts and pleasures, living in malice and envy, hateful, and hating one another. <sup>4</sup> But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> whom He poured out on us richly through Jesus Christ our Savior, <sup>7</sup> that having been justified by His grace we might become heirs according to the hope of eternal life.

<sup>8</sup> Faithful is this word, and concerning these things I want you to strongly affirm, so that those who have believed in God may take thought to maintain good works. These things are good and profitable to men.

#### *Avoid Dissension*

<sup>9</sup> But avoid foolish disputes and genealogies, and strifes and legal fights; for they are unprofitable and futile. <sup>10</sup> Reject a divisive man after the first and second admonition, <sup>11</sup> knowing that such a person has been perverted and is sinning, being self-condemned.

#### *Final Instructions*

<sup>12</sup> Whenever I shall send Artemas to you, or Tychicus, hasten to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup> Speedily send forward Zenas the lawyer and Apollos, in order that they may lack nothing. <sup>14</sup> And let our *people* also learn to maintain good works, to meet urgent needs, lest they be unfruitful.

<sup>15</sup> All who *are* with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

## The Epistle Of Paul to Philemon

### *Greeting*

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother,  
To Philemon our beloved and fellow worker, <sup>2</sup> to Apphia the beloved, and to Archippus  
our fellow soldier, and to the church at your house:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

### *Philemon's Love and Faith*

<sup>4</sup> I thank my God, always making mention of you in my prayers, <sup>5</sup> hearing of your love  
and faith which you have toward the Lord Jesus and toward all the saints, <sup>6</sup> that the  
sharing of your faith may become effective in full knowledge of every good thing which  
is in us in Christ Jesus. <sup>7</sup> For we have much thanksgiving and encouragement over your  
love, because the affections of the saints have been refreshed through you, brother.

### *Paul's Plea for Onesimus*

<sup>8</sup> Therefore, having much boldness in Christ to command you what is fitting, <sup>9</sup> rather  
on account of love I appeal to you—being such a one as Paul, the elder, and now also a  
prisoner of Jesus Christ—<sup>10</sup> I appeal to you for my son Onesimus, whose father I became  
in my imprisonment, <sup>11</sup> who formerly was unprofitable to you, but now is profitable both  
to you and to me, <sup>12</sup> whom I am sending back. You therefore receive him, that is, my  
very heart; <sup>13</sup> whom I wished to keep with myself, in order that on your behalf he might  
serve me in the bonds of the gospel. <sup>14</sup> But I wished to do nothing without your consent,  
in order that your good might not be by necessity, but rather voluntary.

<sup>15</sup> For perhaps he was taken away for a time on account of this, in order that you might  
keep him eternally, <sup>16</sup> no longer as a slave but more than a slave—a beloved brother,  
especially to me but how much more to you, both in the flesh and in the Lord.

<sup>17</sup> If then you count me as a partner, receive him as *you would* me. <sup>18</sup> But if he has  
wronged you or owes *anything*, charge this to me. <sup>19</sup> I, Paul, am writing with my own  
hand. I will repay—not to mention that you owe me even your own self! <sup>20</sup> Yes, brother,  
may I have profit from you in the Lord; refresh my heart in the Lord.

<sup>21</sup> Having been persuaded of your obedience, I am writing to you, knowing that you  
will do even beyond what I say. <sup>22</sup> But meanwhile, also prepare for me a guestroom, for  
I hope that through your prayers I will be graciously given to you.

### *Final Greetings*

<sup>23</sup> Epaphras, my fellow captive in Christ Jesus, greets you, <sup>24</sup> as do Mark, Aristarchus,  
Demas, Luke, my fellow workers.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

## The Epistle To The Hebrews

### *God's Supreme Revelation*

<sup>1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by *His Son*, whom He has appointed heir *of* all things, through whom also He made the worlds; <sup>3</sup> who being the radiance of His glory and the exact expression of His substance, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, <sup>4</sup> having become so much better than the angels, as He has inherited a more excellent name than they.

### *The Son Exalted Above Angels*

<sup>5</sup> For to which of the angels did He ever say:

"YOU ARE MY SON,  
TODAY I HAVE BEGOTTEN YOU"?

And again:

"I WILL BE A FATHER TO HIM,  
AND HE SHALL BE A SON TO ME"?

<sup>6</sup> But when He again brings the firstborn into the world, He says:

"LET ALL THE ANGELS OF GOD WORSHIP HIM."

<sup>7</sup> And of the angels He says,

"HE WHO MAKES HIS ANGELS SPIRITS  
AND HIS MINISTERS FLAMES OF FIRE."

<sup>8</sup> But of the Son *He* says:

"YOUR THRONE, O GOD, IS FOREVER AND EVER;  
THE SCEPTER OF RIGHTEOUSNESS IS THE SCEPTER OF YOUR KINGDOM.

<sup>9</sup> YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;  
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU  
WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

<sup>10</sup> And:

"YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH,  
AND THE HEAVENS ARE THE WORK OF YOUR HANDS.

<sup>11</sup> THEY SHALL PERISH, BUT YOU CONTINUE;  
AND THEY ALL SHALL GROW OLD LIKE A GARMENT;

<sup>12</sup> AND LIKE A CLOAK YOU WILL ROLL THEM UP, AND THEY SHALL BE CHANGED.  
BUT YOU ARE THE SAME, AND YOUR YEARS SHALL NOT FAIL."

<sup>13</sup> But to which of the angels has He ever said:

"SIT AT MY RIGHT HAND,  
TILL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?

<sup>14</sup> Are they not all ministering spirits being sent out to minister for the sake of those who shall be heirs of salvation?

## 2

### *Do Not Neglect Salvation*

<sup>1</sup> On account of this we must give the more earnest heed to the things we have heard, lest we drift away. <sup>2</sup> For if the word which was spoken through angels was confirmed, and every transgression and disobedience received a just retribution, <sup>3</sup> how shall we

escape if we neglect so great a salvation, which in the beginning was spoken by the Lord, and was confirmed to us by those who heard, <sup>4</sup> God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

*The Son Made Lower than Angels*

<sup>5</sup> For He did not subject the world which is to come, concerning which we speak, to angels. <sup>6</sup> But someone somewhere testified, saying:

“WHAT IS MAN THAT YOU ARE MINDFUL OF HIM,  
OR THE SON OF MAN THAT YOU VISIT HIM?

<sup>7</sup> YOU MADE HIM A LITTLE LOWER THAN THE ANGELS,  
YOU CROWNED HIM WITH GLORY AND HONOR,

<sup>8</sup> YOU HAVE SUBJECTED ALL THINGS UNDER HIS FEET.”

For in subjecting to him all things, He left nothing not subjected to him. But now we do not yet see all things having been subjected to him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels, through the suffering of death, having been crowned with glory and honor, so that by the grace of God, He might taste death for everyone.

*Bringing Many Sons to Glory*

<sup>10</sup> For it was fitting for Him, on account of whom *are* all things and through whom *are* all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. <sup>11</sup> For both He who sanctifies and those who are being sanctified are all of one; for which reason He is not ashamed to call them brothers, <sup>12</sup> saying:

“I WILL DECLARE YOUR NAME TO MY BROTHERS;  
IN THE MIDST OF THE CONGREGATION I WILL SING PRAISE TO YOU.”

<sup>13</sup> And again:

“I WILL PUT MY TRUST IN HIM.”

And again:

“BEHOLD I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

<sup>14</sup> Therefore since the children have partaken of flesh and blood, He Himself likewise shared in the same things, in order that through death He might destroy the *one* having the power of death, that is, the devil, <sup>15</sup> and that He might set free these, as many as by fear of death through all of their lives, were subject to bondage. <sup>16</sup> For indeed He does not take hold of angels, but He does take hold of the seed of Abraham. <sup>17</sup> Therefore He was obligated to become like His brothers in all *respects*, in order that He might become a merciful and faithful High Priest in things *pertaining* to God, in order that He might make propitiation for the sins of the people. <sup>18</sup> For in that which He Himself has suffered, being tempted, He is able to help those who are tempted.

### 3

*Jesus Greater than Moses*

<sup>1</sup> Therefore, holy brothers, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, <sup>2</sup> who was faithful to Him who appointed Him, as Moses also was faithful in all His house. <sup>3</sup> For He has been counted worthy of more honor than Moses, inasmuch as He who built the house has more honor than the house. <sup>4</sup> For every house is built by someone, but He who built all things is God. <sup>5</sup> And Moses indeed *was* faithful in all His house as a servant, for a testimony of the things which would be spoken, <sup>6</sup> but Christ *was faithful* as a Son over His own house, whose house we are if we hold fast the confidence and the boast of hope firm until the end.

*A Rest for the People of God*

<sup>7</sup> Therefore, just as the Holy Spirit says:

“TODAY, IF YOU WILL HEAR HIS VOICE,

<sup>8</sup> DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION,



IN THE DAY OF TESTING IN THE WILDERNESS,

<sup>9</sup> WHERE YOUR FATHERS TESTED ME, THEY TRIED ME, AND SAW MY WORKS FORTY YEARS.

<sup>10</sup> THEREFORE I WAS INDIGNANT WITH THAT GENERATION,

AND SAID, 'THEY GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS.'

<sup>11</sup> SO I SWORE IN MY WRATH,

'THEY SHALL NOT ENTER MY REST.'"

<sup>12</sup> Take heed, brothers, lest there be in any one of you a wicked heart of unbelief in departing from the living God; <sup>13</sup> but encourage yourselves every day, while it is called "Today," lest any of you be hardened by the deceitfulness of sin. <sup>14</sup> For we have become partakers of Christ, if indeed we hold fast the beginning of the assurance firm until the end, <sup>15</sup> while it is said:

"TODAY, IF YOU HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION."

<sup>16</sup> For some, having heard, did provoke: but not all who came out of Egypt through Moses. <sup>17</sup> And with whom was He indignant *those* forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? <sup>18</sup> And to whom did He swear that they would not enter into His rest, except to those who disobeyed? <sup>19</sup> And we see that they were not able to enter on account of unbelief.

## 4

### *The Promise of Rest*

<sup>1</sup> Therefore let us fear, lest while the promise remains to enter into His rest, any one of you seem to have fallen short. <sup>2</sup> For indeed we have had the gospel preached *to us* just as those also; but the word which they heard did not profit those, not having been mixed with faith in those who heard *it*. <sup>3</sup> For we who have believed enter that rest, as He has said:

"SO I SWORE IN MY WRATH,

THEY SHALL NOT ENTER MY REST,"

Although His works were finished from the foundation of the world. <sup>4</sup> For He has said somewhere concerning the seventh day thus, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS;" <sup>5</sup> and again in this place: "THEY SHALL NOT ENTER MY REST."

<sup>6</sup> Therefore since it remains *for* some to enter into it, and those formerly having the gospel preached *to them* did not enter on account of disobedience, <sup>7</sup> again He appoints a certain day, saying in David, "TODAY," after such a time, just as it has been said:

"TODAY, IF YOU WILL HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS."

<sup>8</sup> For if Joshua had given them rest, then He would not have spoken afterward of another day. <sup>9</sup> Therefore there remains a Sabbath rest for the people of God. <sup>10</sup> For he who has entered into His rest also rested himself from his works, as God *did* from His own.

<sup>11</sup> Therefore let us be diligent to enter into that rest, lest anyone fall in the same example of disobedience. <sup>12</sup> For the word of God is living and active, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intentions of the heart. <sup>13</sup> And there is no creature hidden from His sight, but all things are naked and open to His eyes, to whom we must give account.

### *Jesus the Great High Priest*

<sup>14</sup> Therefore having a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. <sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but having been tempted in all *respects* in quite the same way as *we are*, yet without sin. <sup>16</sup> Therefore let us come boldly to the throne of grace, so that we may receive mercy and find grace to help in time of need.

## 5

*Qualifications for High Priesthood*

<sup>1</sup> For every high priest taken from among men is appointed for men in the things *pertaining* to God, that he may offer both gifts and sacrifices for sins, <sup>2</sup> being able to deal gently with those who sin in ignorance and go astray, since he himself is also beset with weakness. <sup>3</sup> On account of this he is obligated to offer *sacrifices* for sins, just as concerning the people, so also concerning himself. <sup>4</sup> And no man takes this honor upon himself, but he that is called by God, just as Aaron also was.

*A Priest Forever*

<sup>5</sup> So also Christ did not exalt Himself to become High Priest, but it was He who said to Him:

"YOU ARE MY SON,  
TODAY I HAVE BEGOTTEN YOU."

<sup>6</sup> Just as He also says in another place:

"YOU ARE A PRIEST FOREVER  
ACCORDING TO THE ORDER OF MELCHIZEDEK";

<sup>7</sup> who, in the days of His flesh, when He had offered up both prayers and supplications, with strong crying and tears to the *One* who was able to save Him from death, and was heard because of His reverence, <sup>8</sup> though He was a Son, He learned obedience by the things which He suffered. <sup>9</sup> And having been perfected, He became the author of eternal salvation to all who obey Him, <sup>10</sup> having been designated by God a High Priest "AFTER THE ORDER OF MELCHIZEDEK," <sup>11</sup> concerning whom we have much to say, and it is hard to explain, since you have become sluggish in hearing.

*Warning Against Apostasy*

<sup>12</sup> For indeed, although you ought to be teachers by this time, again you have need *for someone* to teach you what are the elements of the beginning of the oracles of God; and you have come to need milk and not solid food. <sup>13</sup> For everyone who partakes *only* of milk is unacquainted with the word of righteousness, for he is an infant. <sup>14</sup> But solid food is for the mature, for those because of their practice have their senses trained for the distinguishing of both good and evil.

## 6

<sup>1</sup> Therefore, leaving the subject of the beginning of Christ, let us be moved to perfection, not again laying down a foundation of repentance from dead works and of faith toward God, <sup>2</sup> of the doctrine of baptisms, of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And let us do this if indeed God permits.

<sup>4</sup> For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and *the* powerful deeds of the age to come, <sup>6</sup> and *then* having fallen away, to renew *them* again to repentance, since they crucify again for themselves the Son of God, and hold Him up to contempt.

<sup>7</sup> For the earth which drinks the rain that often falls on it, and bears suitable vegetation for those on account of whom it is cultivated, receives a blessing from God; <sup>8</sup> but if it bears thorns and thistles, it is worthless and near to being cursed, of which the end is for burning.

<sup>9</sup> But we are persuaded concerning you, beloved, of better things and those pertaining to salvation, even though we speak in this manner. <sup>10</sup> For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. <sup>11</sup> But we desire that each one of you show the same diligence to the full assurance of hope until the end, <sup>12</sup> lest you become dull, but *become* imitators of those who through faith and patience inherit the promises.

*The Certainty of God's Promise*

<sup>13</sup> For when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, "SURELY BLESSING I WILL BLESS YOU, AND MULTIPLYING I WILL MULTIPLY YOU." <sup>15</sup> And so, after he had been patient, he obtained the promise. <sup>16</sup> For men indeed swear by the greater, and the oath for confirmation is an end of every

dispute to them. <sup>17</sup> Thus God, wanting to show even more clearly to the heirs of the promise the unchangeableness of His counsel, guaranteed it by an oath, <sup>18</sup> in order that through two unchangeable things, in which *it is* impossible for God to lie, we might have strong encouragement, who have fled to take hold of the hope being set before us; <sup>19</sup> which *hope* we have as an anchor of the soul, both sure and secure, and which enters into the inner *side* of the veil, <sup>20</sup> where the forerunner has entered on our behalf, *even* Jesus, having become a High Priest forever after the order of Melchizedek.

## 7

### *The Priestly Order of Melchizedek*

<sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham divided a tenth part of everything, first being interpreted "king of righteousness," and then also king of Salem, which is "king of peace," <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of God, remains a priest continually.

<sup>4</sup> But observe how great this *man was*, to whom even the patriarch Abraham gave a tenth of the spoils. <sup>5</sup> And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to collect tithes from the people according to the law, that is, from their brothers, though they have come from the loins of Abraham; <sup>6</sup> but the *one* not tracing his descent from them has received tithes from Abraham, and he has blessed the *one* having the promises. <sup>7</sup> Now without any contradiction the lesser is blessed by the better. <sup>8</sup> And here on the one hand mortal men receive tithes, but there on the other he *receives them*, of whom it is witnessed that he lives. <sup>9</sup> Even Levi, who receives tithes, has paid tithes through Abraham, so to speak, <sup>10</sup> for he was still in the loins of his father when Melchizedek met him.

### *Jesus Compared to Melchizedek*

<sup>11</sup> Therefore, if perfection was through the Levitical priesthood (for under it the people have received the law), why is there yet a need *for* another priest to rise, after the order of Melchizedek, and not to be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, of necessity there occurs a change of law also. <sup>13</sup> For He concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

<sup>14</sup> For it is evident that our Lord has risen out of Judah, regarding which tribe Moses spoke nothing concerning priesthood. <sup>15</sup> And it is yet even more evident, if according to the likeness of Melchizedek, there arises another priest <sup>16</sup> who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. <sup>17</sup> For He testifies: "YOU ARE A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK." <sup>18</sup> For on the one hand an annulment comes about of the preceding commandment on account of its weakness and uselessness. <sup>19</sup> For the law made nothing perfect; but there *is* the bringing in of a better hope, through which we draw near to God.

### *Greatness of the New Priest*

<sup>20</sup> And inasmuch as *it was* not without an oath, <sup>21</sup> for they have become priests without an oath, but He with an oath by Him that said to Him:

"THE LORD HAS SWORN  
AND WILL NOT RELENT,  
'YOU ARE A PRIEST FOREVER  
AFTER THE ORDER OF MELCHIZEDEK' ",

<sup>22</sup> by so much more Jesus has become the guarantee of a better covenant.

<sup>23</sup> Also there were many priests, because they were prevented by death from continuing. <sup>24</sup> But He, because He remains forever, has an unchangeable priesthood. <sup>25</sup> Therefore He is also able to save to the uttermost those coming to God through Him, since He always lives to make intercession for them.

<sup>26</sup> For such a High Priest was fitting for us, *who is* holy, innocent, undefiled, having been separated from sinners, and has become higher than the heavens; <sup>27</sup> who does not need daily, as those high priests, to offer up sacrifices beforehand, on behalf of His own sins and then for the people's, for this He did once for all when He offered up Himself.

<sup>28</sup> For the law appoints men as high priests who have weakness, but the word of the oath, which came after the law, *appoints* a Son who has been perfected forever.

## 8

### *Jesus, High Priest of a Better Covenant*

<sup>1</sup> Now *this* is the main point of the things being said: we have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of the true tabernacle which the Lord set up, and not man.

<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices; therefore it is necessary that this *high priest* also have something to offer. <sup>4</sup> For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; <sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses had been warned when he was about to complete the tabernacle, for He says, "SEE THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN SHOWN TO YOU ON THE MOUNTAIN." <sup>6</sup> But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which has been enacted upon better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then no occasion would have been sought for a second. <sup>8</sup> For finding fault *with* them, He says: "BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, WHEN I WILL ESTABLISH A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH, <sup>9</sup> NOT ACCORDING TO THE COVENANT WHICH I MADE WITH THEIR FATHERS, IN THE DAY WHEN I TOOK THEIR HAND TO LEAD THEM OUT OF THE LAND OF EGYPT. BECAUSE THEY DID NOT PERSEVERE IN MY COVENANT, AND I DISREGARDED THEM, SAYS THE LORD. <sup>10</sup> FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD. I WILL PUT MY LAWS IN THEIR MIND, AND I WILL INSCRIBE THEM UPON THEIR HEARTS, AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. <sup>11</sup> AND BY NO MEANS WILL THEY TEACH EACH ONE HIS FELLOW CITIZEN, AND EACH ONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST. <sup>12</sup> FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND THEIR SINS AND THEIR LAWLESS DEEDS I SHALL BY NO MEANS REMEMBER ANYMORE."

<sup>13</sup> In that He says, "A new *covenant*," He has made the first obsolete. And whatever is becoming obsolete and growing old is ready to disappear.

## 9

### *The Earthly Sanctuary*

<sup>1</sup> Now even the first *covenant* had ordinances of divine service and the earthly sanctuary. <sup>2</sup> For a tabernacle was prepared: the first *part*, in which *were* both the lampstand and the table and the showbread, which is called the holy place; <sup>3</sup> and after the second veil, the part of the tabernacle which is called the Holy of Holies, <sup>4</sup> having a golden altar, and the ark of the covenant having been overlaid on all sides with gold, in which *was* a golden jar holding the manna, and the rod of Aaron which budded, and the tablets of the covenant; <sup>5</sup> and above it *were* cherubim of glory overshadowing the mercy seat; concerning these things we cannot now speak in detail.

### *Limitations of the Earthly Service*

<sup>6</sup> Now when these things had been thus prepared, the priests always went into the first tabernacle, accomplishing the services, <sup>7</sup> but into the second *part* the high priest *enters* alone once during the year, not without blood, which he offers for himself and for the people's sins committed in ignorance; <sup>8</sup> the Holy Spirit signifying this, that the way into the Holiest of All was not yet revealed while the first tabernacle was still standing, <sup>9</sup> which *was* symbolic for the present time, according to which both gifts and sacrifices are being offered, which are not able, in respect to conscience, to make perfect the *one* performing the service, <sup>10</sup> *concerned* only with foods and drinks, various washings, and fleshly ordinances which are imposed until a time of reformation.

### *Redemption Through the Blood of Christ*

<sup>11</sup> But Christ came as a High Priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is, not of this creation. <sup>12</sup> Not through the blood of goats and calves, but through His own blood, He entered once for all into the Holies, having obtained eternal redemption. <sup>13</sup> For if the blood of bulls and goats and the ashes of a heifer, sprinkling those having been defiled, sanctifies for the purity of the flesh, <sup>14</sup> by how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead

works in order that we might serve the living God? <sup>15</sup> And on account of this He is the Mediator of the new covenant, so that, since a death has occurred for redemption of the transgressions at the time of the first covenant, that those having been called may receive the promise of the eternal inheritance.

### *The Mediator's Death Necessary*

<sup>16</sup> For where there is a testament, there is necessity for death to be offered of the *one* making the testament. <sup>17</sup> For a testament is valid over dead *people*, since it is never valid when the *one* making the testament lives. <sup>18</sup> Therefore not even the first *covenant* has been dedicated without blood. <sup>19</sup> For when every commandment had been spoken by Moses according to law to all the people, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, <sup>20</sup> saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD HAS COMMANDED YOU." <sup>21</sup> And likewise he sprinkled both the tabernacle and all the vessels of the service with the blood. <sup>22</sup> And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

### *Greatness of Christ's Sacrifice*

<sup>23</sup> Therefore it was necessary that the copies of the things in the heavens to be continually purified with these, but the heavenly things themselves by better sacrifices than these. <sup>24</sup> For Christ did not enter into *the holies* made by hands, which are copies of the true, but into heaven itself, now to appear in the presence of God on our behalf; <sup>25</sup> not that He should offer Himself often, as the high priest enters into the Holies every year with another's blood— <sup>26</sup> since it would have been necessary *for* Him to suffer often since the foundation of the world; but now, once at the consummation of the ages, He has appeared to put away sin through the sacrifice of Himself. <sup>27</sup> And inasmuch as it is appointed for men once to die and after this judgment, <sup>28</sup> so also Christ, having been offered once to bear the sins of many, will appear a second time apart from sin unto salvation, to those who eagerly await Him.

## 10

### *Christ's Sacrifice Once for All*

<sup>1</sup> For the law, having a shadow of the good things to come, *and* not the image itself of the things, can never with the same sacrifices, which they offer continually every year, make those approaching perfect. <sup>2</sup> For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. <sup>3</sup> But in them there is a reminder of sins every year. <sup>4</sup> For it is not possible for *the* blood of bulls and goats to take away sins.

<sup>5</sup> Therefore, when He entered into the world, He said:

"SACRIFICE AND OFFERING YOU DID NOT DESIRE,  
BUT A BODY YOU HAVE PREPARED FOR ME.

<sup>6</sup> IN BURNT OFFERINGS AND SACRIFICES FOR SIN  
YOU HAD NO PLEASURE.

<sup>7</sup> THEN I SAID, 'BEHOLD, I HAVE COME—  
IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME—  
TO DO YOUR WILL, O GOD.'"

<sup>8</sup> Earlier saying, "SACRIFICE AND OFFERING, BURNT OFFERINGS, AND SACRIFICES FOR SIN YOU DID NOT DESIRE, NOR HAD PLEASURE IN THEM" (which are offered according to the law), <sup>9</sup> then He has said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first in order that He may establish the second. <sup>10</sup> By which will we are sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest stands ministering daily and offering repeatedly the same sacrifices, which are never able to take away sins. <sup>12</sup> But He Himself, having offered one sacrifice for sins forever, He sat down at the right hand of God, <sup>13</sup> from that time waiting till His enemies are placed as a footstool for His feet. <sup>14</sup> For by one offering He has perfected forever those who are being sanctified. <sup>15</sup> But the Holy Spirit also witnesses to us; for after He had said before, <sup>16</sup> "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD. I WILL PUT MY LAWS ON THEIR HEARTS, AND I WILL INSCRIBE THEM ON THEIR MINDS, <sup>17</sup> AND THEIR SINS AND THEIR LAWLESS DEEDS I SHALL

BY NO MEANS REMEMBER ANY LONGER.” <sup>18</sup> Now where there is remission of these, *there is* no longer *any* offering for sin.

### *Hold Fast Your Confession*

<sup>19</sup> Therefore, brothers, having boldness to enter the Holiest by the blood of Jesus, <sup>20</sup> by a new and living way which He inaugurated for us, through the veil, that is, through His flesh, <sup>21</sup> and *having* a High Priest over the house of God, <sup>22</sup> let us approach with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies having been washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for He who promised *is* faithful. <sup>24</sup> And let us consider one another for the stirring up of love and of good works, <sup>25</sup> not forsaking the assembling of ourselves, just as is the custom for some, but exhorting *one another*, and all the more as you see the Day drawing near.

### *The Just Shall Live by Faith*

<sup>26</sup> For if we sin willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and fiery zeal being about to devour the adversaries. <sup>28</sup> Anyone disregarding the law of Moses dies without compassions on *the testimony* of two or three witnesses. <sup>29</sup> By how much worse punishment, do you think, will he be deemed worthy who has trampled the Son of God underfoot, and has regarded as common the blood of the covenant, by which he was sanctified, and has insulted the Spirit of grace? <sup>30</sup> For we know Him who said, “VENGEANCE IS MINE. I WILL REPAY,” says the Lord. And again, “THE LORD WILL JUDGE HIS PEOPLE.” <sup>31</sup> It is a fearful thing to fall into the hands of the living God!

<sup>32</sup> But remember the former days, in which after you were enlightened, you endured a great conflict of sufferings, <sup>33</sup> in part being exposed publicly, both to reproaches and to afflictions, and in part having become partners of those treated in this way. <sup>34</sup> For you sympathized with me in my chains, and you received the plunder of your possessions with joy, knowing that you have for yourselves a better and enduring possession in heaven. <sup>35</sup> Therefore do not cast away your confidence, which has a great recompense. <sup>36</sup> For you have need of endurance, so that having done the will of God, you may receive the promise:

<sup>37</sup> “FOR YET A LITTLE WHILE,  
AND HE WHO IS COMING WILL COME AND WILL NOT DELAY.

<sup>38</sup> BUT THE JUST SHALL LIVE BY FAITH,  
AND IF HE WITHDRAWS,  
MY SOUL HAS NO PLEASURE IN HIM.”

<sup>39</sup> But we are not of *those* shrinking back to destruction, but of faith, to the saving of the soul.

## 11

### *By Faith*

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained witness.

<sup>3</sup> By faith we understand that time *itself* was framed by a command of God, so that the things which are seen were not made of things which are visible.

<sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying concerning his gifts; and through it, although he died, he still speaks.

<sup>5</sup> By faith Enoch was translated *so as* not to see death, “AND HE WAS NOT FOUND, BECAUSE GOD TRANSLATED HIM”; for before his translation he had obtained witness that he was pleasing to God. <sup>6</sup> And without faith it is impossible to please *God*, for it is necessary *for* the *one* approaching God to believe that He is, and that He becomes a rewarder of those who diligently seek Him.

<sup>7</sup> By faith Noah, having being warned *by God* concerning the things not yet seen, being reverent, prepared an ark for the salvation of his household, through which he condemned the world and became an heir of the righteousness which is according to faith.

### *The Faith of Abraham*

<sup>8</sup> By faith Abraham obeyed when he was called to go forth to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup> By faith he migrated into a land of promise as *in* a foreign *land*, dwelling in tents with Isaac and Jacob, the fellow heirs of the same promise; <sup>10</sup> for he waited for the city having foundations, whose builder and maker is God.

<sup>11</sup> By faith Sarah herself also received power for conception of seed, and she bore a child past the normal age, because she regarded *Him* faithful who had promised. <sup>12</sup> Therefore even from one *man* they were begotten, and him as good as dead, just as the stars of the sky in multitude, and innumerable as the sand by the seashore.

### *The Heavenly Hope*

<sup>13</sup> These all died according to faith, not having received the promises, but having seen them afar off and welcoming *them*, and confessing that they were strangers and pilgrims on the earth. <sup>14</sup> For those saying such things make evident that they seek a fatherland. <sup>15</sup> And indeed if they had remembered that land from which they went out, they would have had opportunity to turn back. <sup>16</sup> But now they desire a better *land*, that is, a heavenly *one*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

### *The Faith of the Patriarchs*

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he that received the promises offered up his only begotten *son*, <sup>18</sup> of whom it was spoken, "IN ISAAC YOUR SEED SHALL BE CALLED," <sup>19</sup> considering that even from the dead, God was able to raise *him up*, from which he also received him in a figurative sense.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

<sup>22</sup> By faith Joseph, when he was dying, remembered concerning the exodus of the sons of Israel, and gave orders concerning his bones.

### *The Faith of Moses*

<sup>23</sup> By faith Moses, when he was born, was hidden for three months by his parents, because they saw a beautiful child; and they did not fear the edict of the king.

<sup>24</sup> By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; <sup>25</sup> choosing rather to be mistreated with the people of God, than to enjoy the pleasures of sin for a season, <sup>26</sup> regarding the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

<sup>27</sup> By faith he left Egypt, not fearing the anger of the king; for he endured as seeing the Unseen *One*. <sup>28</sup> By faith he kept the Passover and the sprinkling of the blood, lest he who destroyed the firstborn should touch them.

<sup>29</sup> By faith they passed through the Red Sea as through dry *land*, whereas the Egyptians, attempting to do so, were drowned.

<sup>30</sup> By faith the walls of Jericho fell down, having been encircled for seven days. <sup>31</sup> By faith Rahab the harlot did not perish with those who did not believe, when she had received the spies with peace.

<sup>32</sup> And what more should I say? For the time would fail me to tell of Gideon, both Barak and Samson and Jephthah, both David and Samuel and the prophets: <sup>33</sup> who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, turned to flight the armies of foreigners. <sup>35</sup> Women received their dead *back* by resurrection.

And others were tortured, not accepting deliverance, in order that they might obtain a better resurrection. <sup>36</sup> Still others took a trial of mockings and scourgings, yes, and of chains and imprisonment. <sup>37</sup> They were stoned, they were sawn in two, they were tried, they were slain, being murdered with the sword. They went about in sheepskins and goatskins, being in want, being afflicted, being ill treated, <sup>38</sup> of whom the world was not worthy, wandering in deserts and mountains and caves, and the holes of the earth.

<sup>39</sup> And all these, having obtained witness through their faith, did not receive the promise, <sup>40</sup> God having provided something better for us, that they should not be made perfect apart from us.

## 12

*Jesus, the Author and Perfecter of Our Faith*

<sup>1</sup> So therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every impediment, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, <sup>2</sup> looking unto Jesus, the author and perfecter of faith, who for the joy that was set before Him endured *the* cross, despising the shame, and has sat down at the right hand of the throne of God.

#### *Do Not Grow Weary*

<sup>3</sup> For consider Him who endured such hostility from sinners against Himself, lest you be weary and discouraged in your souls. <sup>4</sup> You have not yet resisted to the point of bloodshed, struggling against sin. <sup>5</sup> And you have forgotten the exhortation which speaks to you as sons:

"MY SON, DO NOT DESPISE THE DISCIPLINE OF THE LORD,  
NOR BE DISCOURAGED WHEN YOU ARE REPROVED;  
<sup>6</sup> FOR WHOM THE LORD LOVES HE DISCIPLINES,  
AND SCOURGES EVERY SON WHOM HE RECEIVES."

<sup>7</sup> It is for discipline *that* you endure; God deals with you as with sons. For what son is there whom a father does not discipline? <sup>8</sup> But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. <sup>9</sup> Furthermore, we have had human fathers who disciplined us, and we respected *them*. Shall we not much more readily be in subjection to the Father of spirits and live? <sup>10</sup> For they indeed disciplined us for a few days, as seemed best to them, but He *disciplines us* for *our* good, so that we may partake of His holiness. <sup>11</sup> Now no discipline seems to be joyful for the present, but painful; nevertheless, later it yields the peaceable fruit of righteousness to those having been trained by it.

<sup>12</sup> Therefore strengthen the hands which are weakened, and the feeble knees, <sup>13</sup> and make straight paths for your feet, so that the lame may not be turned aside, but rather be healed.

<sup>14</sup> Pursue peace and holiness with all *people*, without which no one shall see the Lord: <sup>15</sup> looking diligently lest anyone fall from the grace of God; lest any root of bitterness growing up cause trouble, and through this many be defiled; <sup>16</sup> lest there be any fornicator or profane person like Esau, who in exchange for one meal gave up his birthright. <sup>17</sup> For indeed you know that afterward, wishing to inherit the blessing, he was rejected, for he found no place for repentance, having sought it out diligently with tears.

#### *The Glorious Company*

<sup>18</sup> For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and to a whirlwind, <sup>19</sup> and to a sound of a trumpet and to a voice of words, which those who heard *it* begged that no further word be spoken to them. <sup>20</sup> For they could not bear that *which* was commanded: "AND IF SO MUCH AS A BEAST TOUCHES THE MOUNTAIN, IT SHALL BE STONED." <sup>21</sup> And so fearful was the spectacle, *that* Moses said, "I AM GREATLY AFRAID AND TREMBLING."

<sup>22</sup> But you have come to Zion, to the Mountain and city of the living God, the heavenly Jerusalem, and to myriads of angels, <sup>23</sup> to the general assembly and church of the firstborn having been enrolled in *the* heavens, to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> and to Jesus, the mediator of a new covenant, and to the blood of sprinkling which speaks better things than the *blood* of Abel.

#### *Hear the Heavenly Voice*

<sup>25</sup> See that you do not refuse Him who speaks. For if they did not escape, having refused Him who warned *them*, how much more *shall we not escape* if we turn away from Him who *warns* from heaven; <sup>26</sup> whose voice then shook the earth; but now He has promised, saying, "YET ONCE MORE I SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."  
<sup>27</sup> Now the *phrase*, "YET ONCE MORE," signifies the removal of the things being shaken, as having been made, so that the things which cannot be shaken may remain. <sup>28</sup> Therefore, since we are receiving an unshakable kingdom, let us have grace, through which we serve God acceptably with reverence and godly fear. <sup>29</sup> For our God is a consuming fire.



<sup>1</sup> Let brotherly love continue. <sup>2</sup> Do not forget hospitality, for by this some have entertained angels without knowing it. <sup>3</sup> Remember the prisoners as if you were bound with them, and those who are ill treated, as you yourselves are in the body also.

<sup>4</sup> Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. <sup>5</sup> Let *your* way of life *be* without loving money, being satisfied with what you have. For He Himself has said, "BY NO MEANS SHALL I DESERT YOU, NOR IN ANY WAY SHALL I FORSAKE YOU;" <sup>6</sup> so that being confident, we may say:

"THE LORD IS MY HELPER;  
I WILL NOT FEAR.  
WHAT CAN MAN DO TO ME?"

<sup>7</sup> Remember your leaders, who spoke the word of God to you, of whom considering the result of their conduct, imitate their faith. <sup>8</sup> Jesus Christ *is* the same yesterday, today, and forever. <sup>9</sup> Do not be carried away by various and strange doctrines. For it is good *for* the heart to be established by grace, not by foods, by which those having walked were not profited.

<sup>10</sup> We have an altar from which those who serve the tabernacle have no right to eat. <sup>11</sup> For of the animals, *whose* blood is brought into the Holies by the high priest *as an offering* for sin, the bodies of *these animals* are burned outside the camp. <sup>12</sup> Therefore Jesus also, so that He might sanctify the people through His own blood, suffered outside the gate. <sup>13</sup> Therefore let us go out to Him, outside the camp, bearing His reproach. <sup>14</sup> For we have no permanent city, but we seek the *city* which is to come. <sup>15</sup> Therefore through Him let us continually offer up a sacrifice of praise to God, that is, the fruit of *our* lips, confessing to His name. <sup>16</sup> But do not forget the doing of good and generosity, for with such sacrifices God is well pleased.

<sup>17</sup> Obey your leaders, and submit to *them*, for they keep watch over your souls, as giving an account, in order that they may do this with joy and not groaning, for this *would be* unprofitable for you.

<sup>18</sup> Pray for us; for we are persuaded that we have a good conscience, in all things desiring to live commendably. <sup>19</sup> But I especially urge *you* to do this, in order that I may be restored to you more quickly.

#### *Benediction and Final Greetings*

<sup>20</sup> Now may the God of peace, who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, by the blood of the everlasting covenant, <sup>21</sup> make you complete in every good work to do His will, working in you what is well pleasing before Him, through Jesus Christ, to whom *be* glory forever and ever. Amen.

<sup>22</sup> And I appeal to you, brothers, bear with this word of exhortation, for I have written to you briefly. <sup>23</sup> Know that our brother Timothy has been released, with whom I shall see you, if he comes quickly.

<sup>24</sup> Greet all your leaders, and all the saints. Those from Italy greet you.

<sup>25</sup> Grace *be* with you all. Amen.

## The General Epistle Of James

### *Greeting*

<sup>1</sup> James, a bondservant of God and of the Lord Jesus Christ,  
To the twelve tribes which are scattered among the nations:  
Greetings.

### *Testing of Your Faith*

<sup>2</sup> Count it all joy, my brothers, when you encounter various trials, <sup>3</sup> knowing that the testing of your faith develops endurance. <sup>4</sup> But let endurance have its perfect work, that you may be mature and complete, lacking nothing. <sup>5</sup> If any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it shall be given to him. <sup>6</sup> But let him ask in faith, doubting nothing, for he that doubts is like a wave of the sea driven and tossed by the wind. <sup>7</sup> For let not that man suppose that he shall receive anything from the Lord; <sup>8</sup> he is a double-minded man, unstable in all his ways.

<sup>9</sup> Let the lowly brother rejoice in his exaltation, <sup>10</sup> but the rich *man* in his humiliation, because like a flower of the field he will pass away. <sup>11</sup> For the sun arose with burning heat and withered the grass, and its flower fell off, and its beautiful appearance perished. So the rich man also shall fade away in his pursuits.

### *Loving God Under Trials*

<sup>12</sup> Blessed is the man who endures temptation; because when he is approved, he shall receive the crown of life which the Lord has promised to those who love Him. <sup>13</sup> Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. <sup>14</sup> But each *one* is tempted by his own lusts, being drawn away and seduced *by them*. <sup>15</sup> Then lust, when it conceives, gives birth to sin; and sin, when it is full-grown, brings forth death.

<sup>16</sup> Do not be deceived, my beloved brothers. <sup>17</sup> Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. <sup>18</sup> Exercising His will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

### *Hearing and Doing the Word*

<sup>19</sup> So then, my beloved brothers, let every man be quick to hear, slow to speak, slow to anger; <sup>20</sup> for the wrath of man does not produce the righteousness of God. <sup>21</sup> Therefore laying aside all filthiness and abundance of evil, in meekness receive the implanted word, which is able to save your souls.

<sup>22</sup> But become doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> Because if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; <sup>24</sup> for he observed himself and has gone away, and immediately forgot what he looked like. <sup>25</sup> But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this man will be blessed in what he does.

<sup>26</sup> If anyone among you thinks he is religious, and does not bridle his tongue but deceiving his heart, the religion of this *man* is useless. <sup>27</sup> Pure and undefiled religion before God and *the Father* is this: to care for orphans and widows in their affliction, and to keep oneself unspotted from the world.

## 2

### *The Sin of Partiality*

<sup>1</sup> My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. <sup>2</sup> For if a man enters into your assembly with a gold ring, in fine clothes, and there should also come in a poor *man* in dirty clothes, <sup>3</sup> and you have respect for him that wears the fine clothes and you say to him, "You sit here in a good seat," and say to the poor man, "You stand there," or, "Sit here under my footstool," <sup>4</sup> and so did you not differentiate among yourselves, and become judges with evil thoughts?

<sup>5</sup> Listen, my beloved brothers. Did God not choose the poor of the world *to be* rich in faith, and heirs of the kingdom which He promised to those who love Him? <sup>6</sup> But you have dishonored the poor. Do not the rich oppress you and drag you into court? <sup>7</sup> Do they not blaspheme the noble name by which you are called?

<sup>8</sup> If you really fulfill the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you do well; <sup>9</sup> but if you show partiality, you commit sin, and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law, and yet stumbles in one *point*, he has become guilty of all. <sup>11</sup> For He who said, "DO NOT COMMIT ADULTERY," also said, "YOU SHALL NOT MURDER." Now if you do not commit adultery, but yet you murder, *then* you have become a transgressor of the law. <sup>12</sup> So speak and so do as those who will be judged by the law of liberty. <sup>13</sup> For judgment is without mercy to the one who does not show mercy. Mercy triumphs over judgment.

#### *Faith Without Works is Dead*

<sup>14</sup> What does it profit, my brothers, if someone says he has faith but does not have works? Is that *kind* of faith able to save him? <sup>15</sup> If a brother or sister is naked and destitute of daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and filled," but you do not give them the necessary things of the body, what is the benefit? <sup>17</sup> Thus also that faith, if it does not have works, is dead, *being* by itself.

<sup>18</sup> But someone will say, "You have faith, and I have works." Show me your faith *apart* from your works, and I will show you my faith by means of my works. <sup>19</sup> You believe God is one. You do well. Even the demons believe—and they bristle! <sup>20</sup> But do you want to know, O foolish man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup> Do you see that faith was working together with his works, and by means of his works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." And he was called a friend of God. <sup>24</sup> You see then that a man is justified by works, and not by faith alone.

<sup>25</sup> Likewise, was not Rahab the harlot also justified by means of works, when she received the messengers and sent *them* out another way?

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

### 3

#### *The Untamable Tongue*

<sup>1</sup> My brothers, let not many become teachers, knowing that we shall receive greater judgment. <sup>2</sup> For we all stumble in many ways. If anyone does not stumble in word, he is a mature man, able also to bridle the whole body. <sup>3</sup> Consider that we put bits in horses' mouths that they may obey us, and we guide their whole body. <sup>4</sup> Consider also the ships: although they are so large and are driven by strong winds, they are guided by a very small rudder wherever the impulse of the pilot desires. <sup>5</sup> Even so the tongue is a small member and it boasts great things.

See how great a forest is kindled by such a small fire! <sup>6</sup> And the tongue is a fire, the very world of iniquity. Thus the tongue is set among our members, as that which defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. <sup>7</sup> For every kind of both beasts and birds, of both reptiles and sea creatures, is tamed and has been tamed by mankind. <sup>8</sup> But no man can tame the tongue. *It* is an unrestrainable evil, full of deadly poison. <sup>9</sup> With it we bless our God and Father, and with it we curse men, who are made in *the* likeness of God. <sup>10</sup> Out of the same mouth come blessings and curses. My brothers, these things ought not to be so. <sup>11</sup> The spring does not pour forth from the same opening *both* the sweet and the bitter *water*, *does it?* <sup>12</sup> It is not possible, my brothers, *for* a fig tree to produce olives, or a vine *to produce* figs, *is it?* Thus no spring is able to produce *both* salt and sweet water.

#### *Wisdom from Above*

<sup>13</sup> Is there anyone wise and understanding among you? Let him show by his good conduct *that* his works *are* in meekness of wisdom. <sup>14</sup> But if you have bitter jealousy and strife in your heart, do not boast and lie against the truth. <sup>15</sup> This wisdom is not that which comes down from above, but is earthly, sensual, demonic. <sup>16</sup> For where jealousy and strife *exist*, there is turmoil and every evil work. <sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. <sup>18</sup> Now the fruit of righteousness is sown in peace by those making peace.

### 4

#### *Warning Against Worldliness*

<sup>1</sup> From where *come* wars and disputes among you? Is it not from here, from your lusts, which war in your members? <sup>2</sup> You lust and you do not have. You murder and are jealous and you cannot obtain. You fight and make war. You do not have because you do not ask. <sup>3</sup> You ask and do not receive, because you ask with wrong motives, that you may spend it in *gratifying* your lusts. <sup>4</sup> Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world is constituted an enemy of God. <sup>5</sup> Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? <sup>6</sup> But He gives more grace. Therefore He says:

"GOD RESISTS THE PROUD,  
BUT GIVES GRACE TO THE HUMBLE."

#### *Humility Cures Worldliness*

<sup>7</sup> Therefore submit to God. Resist the devil and he will flee from you. <sup>8</sup> Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded. <sup>9</sup> Lament and mourn and weep! Let your laughter be turned into mourning and your joy into dejection. <sup>10</sup> Be humbled before the Lord, and He will exalt you.

#### *Do Not Judge a Brother*

<sup>11</sup> Do not speak evil of one another, brothers. He who speaks evil against a brother and judges his brother speaks against the law and judges the law. And if you judge the law, you are not a doer of the law but a judge. <sup>12</sup> There is one Lawgiver, who is able to save and to destroy. But who are you who judges the other?

#### *Boasting About Tomorrow*

<sup>13</sup> Come now, you who say, "Today and tomorrow let us travel to this city, and let us spend a year there, and let us trade and make a profit"— <sup>14</sup> *you* who do not know *what will* happen tomorrow. For what is your life? For it will be a vapor that appears for a little *time*, but then also disappears. <sup>15</sup> Instead you ought to say, "If the Lord wills, we shall live and do this or that." <sup>16</sup> But now you boast in your arrogance. All such boasting is evil.

<sup>17</sup> Therefore, to him who knows to do good and does not do it, to him it is sin.

## 5

#### *Warning to the Rich*

<sup>1</sup> Listen now, you rich, weep and howl at your miseries which are coming upon you! <sup>2</sup> Your riches have decayed, and your garments have become moth-eaten. <sup>3</sup> Your gold and silver have become corroded, and their poison will be a witness against you and will eat your flesh like fire. You stored up treasure in the last days. <sup>4</sup> Indeed, the wages of the laborers who reaped your fields, which were kept back by you, cry out, and the cries of the reapers have entered into the ears of the Lord of hosts. <sup>5</sup> You have lived luxuriously upon the earth and you have lived riotously, you have nourished your hearts as in a day of slaughter. <sup>6</sup> You have condemned; you have murdered the just. He does not resist you.

#### *Patience in Suffering*

<sup>7</sup> Therefore be patient, brothers, until the coming of the Lord. See how the farmer awaits for the precious fruit of the earth, being patient for it, until it receives the early and late rains. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord has drawn near.

<sup>9</sup> Do not murmur against one another, brothers, lest you be judged. Behold, the Judge stands before the doors! <sup>10</sup> My brothers, take the prophets, who spoke in the name of the Lord, as an example of evil suffering and of longsuffering. <sup>11</sup> Indeed we count those blessed who endure. You have heard of the patience of Job, and you saw the outcome of the Lord, how He is full of compassion and mercy.

<sup>12</sup> But above all, my brothers, do not swear, neither by heaven nor the earth, nor any other oath. But let your "Yes" be "Yes," and your "No," "No," so that you may not fall into hypocrisy.

#### *The Prayer of Faith*

<sup>13</sup> Does anyone among you suffer misfortune? Let him pray. Is anyone cheerful? Let him sing praises. <sup>14</sup> Is anyone among you sick? Let him call on the elders of the church,

and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith will save the *one* who is sick, and the Lord will raise him up. And if he has committed sins, it will be forgiven him. <sup>16</sup> Confess your transgressions to one another, and pray for one another, so that you may be healed. The effective prayer of the righteous is very powerful. <sup>17</sup> Elijah was a man of similar nature to us, and with a prayer, he prayed earnestly for it not to rain, and it did not rain upon the land for three years and six months. <sup>18</sup> And again he prayed, and the heaven gave rain, and the earth produced its fruit.

<sup>19</sup> Brothers, if anyone among you wanders away from the truth, and anyone turns him back, <sup>20</sup> let him know that he who turns a sinner back from the error of his way will save a soul from death and will cover a multitude of sins.

## The First Epistle Of Peter

### *Greeting*

<sup>1</sup> Peter, an apostle of Jesus Christ,

To the elect sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

### *Born Again to a Living Hope*

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> into an inheritance incorruptible and undefiled and unfading, reserved in the heavens for you, <sup>5</sup> who by the power of God *are* being guarded through faith for the salvation ready to be revealed in the last time.

<sup>6</sup> In which you greatly rejoice, *though for* a little while now, if need be, you have been distressed by various trials, <sup>7</sup> so that the genuineness of your faith, which is more precious than gold that perishes, though being tested with fire, may be found to praise, honor, and glory at the revelation of Jesus Christ. <sup>8</sup> Whom not having seen, you love, in whom now not seeing, but believing, you rejoice with inexpressible joy and glorified, <sup>9</sup> obtaining for yourselves the outcome your faith—the salvation *of your* souls.

<sup>10</sup> Concerning this salvation the prophets have sought out and inquired carefully, having prophesied of the grace *that would come* to you, <sup>11</sup> searching for who or what kind of time the Spirit of Christ in them was revealing when He testified beforehand the sufferings of Christ and the glories which were to follow. <sup>12</sup> To them it was revealed that, not to themselves, but to you they were ministering these things, which things were now announced to you by those who proclaimed the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

### *Called to be Holy*

<sup>13</sup> Therefore gird up the loins of your mind, stay sober, put your hope fully in the grace brought to you at the revelation of Jesus Christ; <sup>14</sup> as obedient children, not fashioning yourselves *after* the former lusts, *as you did in* your ignorance; <sup>15</sup> but as He who called you is holy, you also be holy in all manner of life, <sup>16</sup> because it is written, "BE HOLY, FOR I AM HOLY."

<sup>17</sup> And if you call on the Father, who without partiality judges according to each one's work, pass the time of your sojourning *here* in fear; <sup>18</sup> knowing that you were not redeemed with corruptible things, like silver or gold, from your futile way of life handed down from your forefathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb blameless and spotless, <sup>20</sup> having been foreknown indeed before the foundation of the world, He was made manifest in these last times for you, <sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

### *The Enduring Word*

<sup>22</sup> Since you have purified your souls by obedience to the truth through the Spirit in sincere love for the brothers, love one another fervently from a pure heart, <sup>23</sup> having been born again, not of corruptible seed, but of incorruptible, through the word of God which lives and abides forever. <sup>24</sup> For

"ALL FLESH IS AS GRASS,  
AND ALL THE GLORY OF MAN IS AS THE FLOWER OF THE GRASS.  
THE GRASS WITHERS,  
AND ITS FLOWER FALLS AWAY,  
<sup>25</sup> BUT THE WORD OF THE LORD ENDURES FOREVER."

Now this is the word which was proclaimed to you.

## 2

*A Living Stone and a Holy People*

<sup>1</sup> Therefore having put away all malice, all guile, hypocrisy, envy, and all slanders, <sup>2</sup> as newborn babes, desire the genuine milk of the word, that by it you may grow, <sup>3</sup> if indeed you have tasted that the Lord is good.

<sup>4</sup> Coming to Him as to a living stone, having been rejected indeed by men, but chosen by God and precious, <sup>5</sup> you also, as living stones, are being built *into* a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> For it is also contained in the Scripture,

“BEHOLD, I PLACE IN ZION

A CHIEF CORNERSTONE, CHOSEN, PRECIOUS,

AND HE WHO BELIEVES ON HIM SHALL BY NO MEANS BE PUT TO SHAME.”

<sup>7</sup> Therefore, to you who believe, *He* is precious; but to those who are disobedient,

“THE STONE WHICH THE BUILDERS REJECTED  
HAS BECOME THE CHIEF CORNERSTONE,”

<sup>8</sup> AND “A STONE OF STUMBLING  
AND A ROCK OF OFFENSE.”

They stumble, being disobedient to the word, to which they also were appointed.

<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for God's *own* possession, that you may proclaim the excellent virtues of Him who called you out of darkness into His marvelous light; <sup>10</sup> who formerly *were* not a people but now *are* the people of God, who had not received mercy, but now have received mercy.

#### *Living Before the World*

<sup>11</sup> Beloved, I implore you as sojourners and pilgrims, to abstain from the lusts of the flesh which war against the soul; <sup>12</sup> having your manner of life noble among the Gentiles, so that, whenever they speak against you as evildoers, when they observe the good works, they may glorify God in the day of visitation.

#### *Submission to Government*

<sup>13</sup> Therefore subject yourselves to every human institution on account of the Lord: whether to the king as *to one* having authority, <sup>14</sup> or to governors, as to those being sent for the punishment of evildoers and for the praise *of those* doing good. <sup>15</sup> For this is the will of God, that by doing good you may silence the ignorance of foolish men— <sup>16</sup> as free, yet not using freedom as a cover for wickedness, but as bondservants of God. <sup>17</sup> Honor all *people*. Love the brotherhood. Fear God. Honor the king.

#### *Submission to Masters*

<sup>18</sup> Servants, subject yourselves to your masters with all fear, not only to the good and gentle, but also to the crooked. <sup>19</sup> For this is admirable, if because of conscience toward God someone endures pain, suffering unjustly. <sup>20</sup> For what glory *is it*, if when you sin and are beaten, you endure? But if when you do good and suffer *for it*, you endure, this is admirable before God. <sup>21</sup> For to this you were called, because Christ also suffered for us, leaving behind an example for you, that you should follow in His footsteps,

<sup>22</sup> “WHO COMMITTED NO SIN,  
NOR WAS DECEIT FOUND IN HIS MOUTH”;

<sup>23</sup> who, being verbally abused, did not return verbal insults, when *He* suffered, *He* did not threaten, but committed *Himself* to Him who judges righteously; <sup>24</sup> who Himself bore our sins in His body on the tree, in order that having died to sins, we might live unto righteousness—by whose stripes you were healed. <sup>25</sup> For you were like sheep going astray, but you have turned back now to the Shepherd and Overseer of your souls.

## 3

#### *Wives and Husbands*

<sup>1</sup> Wives, likewise, subject yourselves to your own husbands, so that even if some are disobedient to the word, *that* by the conduct of their wives, without a word, they shall be gained *for Christ*, <sup>2</sup> when they observe your chaste conduct with fear. <sup>3</sup> Of whom let it not be the outward adorning of braiding of hair, and wearing of gold, or of putting on of *fine* clothes, <sup>4</sup> rather *let it be* the hidden person of the heart, with the incorruptible *attitude* of

a gentle and quiet spirit, which is very precious before God. <sup>5</sup> For thus formerly, the holy women who hoped on God also adorned themselves, subjecting themselves to their own husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord, of whom you became children, when you do good and are not afraid of any terror.

<sup>7</sup> Husbands, likewise, live together according to knowledge as with a weaker vessel, with the wife, showing her honor as also a fellow heir of the grace of life, in order that your prayers may not be hindered.

#### *Suffering for Righteousness' Sake*

<sup>8</sup> Finally, all of you be like-minded, sympathetic, loving the brothers, compassionate, friendly, <sup>9</sup> not rendering evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called for this purpose, that you may inherit a blessing. <sup>10</sup> For

"HE THAT DESIRES TO LOVE LIFE

AND SEE GOOD DAYS,

LET HIM STOP HIS TONGUE FROM EVIL,

AND HIS LIPS FROM SPEAKING GUILF.

<sup>11</sup> LET HIM TURN AWAY FROM EVIL AND DO GOOD;

LET HIM SEEK PEACE AND PURSUE IT.

<sup>12</sup> FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS,

AND HIS EARS OPEN TO THEIR PRAYER;

BUT THE FACE OF THE LORD IS AGAINST THOSE DOING EVIL."

<sup>13</sup> And who is he that shall injure you if you become imitators of that which is good? <sup>14</sup> But even if you should suffer on account of righteousness, *you are* blessed. "But do not fear their threats, nor be troubled." <sup>15</sup> But sanctify the Lord God in your hearts, and always be prepared with a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, so that in what they speak against you as evildoers, those reviling your good conduct in Christ may be put to shame. <sup>17</sup> For it is better to suffer for doing good, if it is the will of God, than *for* doing evil.

#### *Christ's Suffering and Ours*

<sup>18</sup> For Christ also suffered once to atone for sins, *the* just for *the* unjust, that He might bring you to God, being put to death in the flesh, but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly disobeyed, when the longsuffering of God was waiting in the days of Noah, when the ark was being prepared, in which a few, that is, eight souls, were saved through water; <sup>21</sup> which as an antitype, baptism now also saves us—(not the putting away of the filth of the flesh, but an appeal to God *for* a good conscience), through the resurrection of Jesus Christ, <sup>22</sup> who having gone into heaven, is at the right hand of God, angels and authorities and powers being subjected to Him.

## 4

<sup>1</sup> Therefore, since Christ suffered for us in the flesh, you also arm yourselves *with* the same mind, because he who suffered in *the* flesh has ceased from sin, <sup>2</sup> that he no longer should live the remaining time in the flesh for the lusts of men, but for the will of God. <sup>3</sup> For we have spent enough of our past lifetime to accomplish the will of the Gentiles—having walked in wantonness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. <sup>4</sup> In regard to these, they are surprised that you do not run with them in the same flood of debauchery, reviling *you*. <sup>5</sup> They will render an account to Him who is ready to judge the living and the dead. <sup>6</sup> Unto this *end* was the gospel proclaimed also to those who are dead, in order that they might be judged according to men in *the* flesh, but *that* they might live according to God in *the* spirit.

#### *Serving for God's Glory*

<sup>7</sup> Now the end of all things is at hand; therefore be of sound mind and self-controlled in your prayers. <sup>8</sup> And above all things have fervent love for one another, because "LOVE WILL COVER A MULTITUDE OF SINS." <sup>9</sup> Be hospitable to one another without grumbling. <sup>10</sup> As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, *let him speak* as the utterances of God. If anyone serves, *let him serve* as from strength, as God supplies, so that in all things God



may be glorified through Jesus Christ, to whom is the glory and the power forever and ever. Amen.

### *Suffering for God's Glory*

<sup>12</sup> Beloved, do not be surprised by the fiery trial among you, taking place to test you, as though some strange thing *was* happening to you; <sup>13</sup> but inasmuch as you partake in the sufferings of Christ, rejoice, in order that also at the unveiling of His glory, you may rejoice with great happiness. <sup>14</sup> If you are reviled in the name of Christ, blessed are you, because the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. <sup>15</sup> For let not anyone of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other people's affairs; <sup>16</sup> but if anyone *suffers* as a Christian, let him not be put to shame, but let him glorify God in this matter.

<sup>17</sup> For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will be the end of those who are disobedient to the gospel of God?  
<sup>18</sup> And

"IF THE RIGHTEOUS ONE IS SCARCELY SAVED,  
WHERE WILL THE GODLESS AND THE SINNER APPEAR?"

<sup>19</sup> Therefore let those who suffer according to the will of God entrust their souls to Him in doing good, as to a faithful Creator.

## 5

### *Shepherd the Flock of God*

<sup>1</sup> The elders who are among you I exhort, as a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; <sup>2</sup> shepherd the flock of God among you, overseeing not by compulsion, but rather willingly, not in fondness for dishonest gain, but rather eagerly; <sup>3</sup> nor as being masters over the flock under your care, but rather being examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading crown of glory.

### *Submit to God, Resist the Devil*

<sup>5</sup> Likewise, younger *people*, subject yourselves to *the* elders. And all of you be subject to one another, and be clothed with humility, because

"GOD RESISTS THE PROUD,  
BUT GIVES GRACE TO THE HUMBLE."

<sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, <sup>7</sup> casting all your anxiety upon Him, because He cares about you.

<sup>8</sup> Be sober, be watchful; your adversary the devil walks about as a roaring lion, seeking someone he may devour. <sup>9</sup> Resist him, being steadfast in *your* faith, knowing that the same sufferings are experienced by your brotherhood in the world. <sup>10</sup> But may the God of all grace, the *One* having called you into His eternal glory in Christ Jesus, after you have suffered a little *while*, may He Himself make you complete—He will establish, strengthen, *and* firmly ground *you*. <sup>11</sup> To Him be the glory and the power, forever and ever. Amen.

### *Final Greetings*

<sup>12</sup> By Silvanus the faithful brother, as I consider him, I have written to you briefly, exhorting and testifying this to be *the* true grace of God in which you stand.

<sup>13</sup> She who is in Babylon, elect together with you, greets you; and so does Mark my son. <sup>14</sup> Greet one another with a kiss of love.

Peace to you all who are in Christ Jesus. Amen.

## The Second Epistle Of Peter

### *Greeting*

<sup>1</sup> Simon Peter, a bondservant and apostle of Jesus Christ,  
To those who have obtained like precious faith with us by *the* righteousness of our God and Savior Jesus Christ:

<sup>2</sup> Grace and peace be multiplied *to you in your* knowledge of God and of Jesus our Lord.

### *Make Your Calling and Election Sure*

<sup>3</sup> As His divine power has granted to us all things *pertaining* to life and godliness, through the knowledge of Him who called us by glory and virtue, <sup>4</sup> through which have been given to us precious and exceedingly great promises, so that through these we may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

<sup>5</sup> But also *for* this very reason, making every effort, provide with your faith virtue, and with virtue knowledge, <sup>6</sup> and with knowledge self-control, and with self-control perseverance, and with perseverance godliness, <sup>7</sup> and with godliness brotherly love, and with brotherly love, love. <sup>8</sup> For if these things belong to you and are increasing, it makes you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For *he* who lacks these things is blind, being shortsighted, having forgotten the cleansing of his past sins.

<sup>10</sup> Therefore, brothers, be even more diligent to make your calling and election sure, for by doing these things you shall by no means stumble at any time. <sup>11</sup> For in this way the entrance will be supplied to you richly into the eternal kingdom of our Lord and Savior Jesus Christ.

### *Peter's Approaching Death*

<sup>12</sup> Therefore I shall not neglect to constantly remind you concerning these things, although you know and have been established in the present truth. <sup>13</sup> But I consider it right, as long as I am in this tent, to stir you up by a reminder, <sup>14</sup> knowing that the putting off of my tent is soon, just as our Lord Jesus Christ has made clear to me. <sup>15</sup> And I will make an effort also, whenever necessary, to cause you to have a reminder of these things after my departure.

### *The Trustworthy Prophetic Word*

<sup>16</sup> For we did not follow craftily devised fables when we made known to you the power and coming of our Lord Jesus Christ, but rather became eyewitnesses of His majesty. <sup>17</sup> For He received from God the Father honor and glory when a voice was brought to Him such as this by the Magnificent Glory: "This is My beloved Son, in whom I am well pleased." <sup>18</sup> And we heard this voice being uttered from heaven, when we were with Him on the holy mountain.

<sup>19</sup> And we have a more sure word of prophecy, which you do well to heed, as a lamp that shines in a dark place, until the day dawns and the morning star rises in your hearts; <sup>20</sup> knowing this first, that no prophecy of Scripture comes about *from* one's own interpretation, <sup>21</sup> for prophecy never came by the will of man, but holy men of God spoke, being brought along by *the* Holy Spirit.

## 2

### *False Prophets and Teachers*

<sup>1</sup> But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master, the *One* having bought them, and bringing upon themselves swift destruction. <sup>2</sup> And many will follow after their debaucheries, because of whom the way of truth will be blasphemed. <sup>3</sup> And by covetousness they will exploit you with fabricated words; for a long time their judgment has not been idle, and their destruction will not sleep.

### *The Doom of False Teachers*

<sup>4</sup> For if God did not spare the angels when they sinned, but rather confined *them* to Tartarus, and delivered *them* into chains of darkness, reserved for judgment; <sup>5</sup> and did not spare the ancient world, but preserved Noah, *the* eighth, a preacher of righteousness,

when He brought a flood upon the ungodly world; <sup>6</sup> and reducing the cities of Sodom and Gomorrah to ashes, He condemned *them* to destruction, having made *them* an example who were to be ungodly, <sup>7</sup> and He rescued righteous Lot, who was oppressed by the indecent conduct of lawless *men* <sup>8</sup> (for that righteous man, living among them day after day, tormented his righteous soul by seeing and hearing their lawless deeds)— <sup>9</sup> *then* the Lord knows *how* to deliver the godly out of temptation and *how* to keep the unjust under punishment for the Day of Judgment, <sup>10</sup> and especially those who walk after the flesh in the lust of uncleanness and despise authority. *They are* bold, self-willed, illustrious persons, they do not tremble at blaspheming, <sup>11</sup> whereas angels, being greater in might and in power, do not bring a slanderous judgment against them before the Lord.

#### *The Depravity of False Teachers*

<sup>12</sup> But these, as unreasoning natural animals, having been born for capture and destruction, blaspheme at things which they are ignorant of, and shall be destroyed in their destruction, <sup>13</sup> receiving the wages of unrighteousness, counting as a pleasure to revel in the daytime, *they are* spots and blemishes, reveling in their deceptions while they feast with you, <sup>14</sup> having eyes full of adultery and unable to cease from sin, enticing unstable souls, having a heart having been trained in greediness, they are accursed children. <sup>15</sup> They have left behind the straight way and have gone astray, having followed after the way of Balaam the son of Bosor, who loved the wages of unrighteousness; <sup>16</sup> but he was rebuked for his own lawlessness: a dumb donkey speaking with the voice of a man restrained the madness of the prophet.

<sup>17</sup> These are waterless wells, clouds being driven by a storm, for whom the darkness of the netherworld has been reserved forever.

#### *The Deceptions of False Teachers*

<sup>18</sup> For when they speak haughty words of emptiness, they entice through the lusts of the flesh, through lewdness, those who have actually escaped from those who are living in error; <sup>19</sup> promising to them freedom, while they themselves are slaves of corruption; for by whom anyone has been defeated, by this *one* also he has been enslaved. <sup>20</sup> For if having escaped from the corruptions of the world by the knowledge of the Lord and Savior Jesus Christ, yet by these, having become entangled they are defeated, the latter end has become worse for them than the first. <sup>21</sup> For it was better for them not to have known the way of righteousness, than knowing it, to turn from the holy commandment delivered to them. <sup>22</sup> But it has happened to them *according to the saying of the true proverb*: “A DOG RETURNS TO HIS OWN VOMIT,” and, “A SOW, HAVING WASHED, RETURNS TO HER WALLOWING IN THE MIRE.”

### 3

#### *The Day of the Lord is Coming*

<sup>1</sup> This already, beloved, is the second letter I write to you, in *both of* which I stir up your pure mind by a reminder; <sup>2</sup> to remember the words having been previously spoken by the holy prophets, and the commandment of your apostles of the Lord and Savior; <sup>3</sup> knowing this first: that mockers will come in the last days, walking according to their own lusts, <sup>4</sup> and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue just as it was from the beginning of creation.” <sup>5</sup> For they deliberately overlook this fact: that by the word of God the heavens existed long ago, and *the earth*, standing out of water and in the water, <sup>6</sup> by which the world at that time perished, being flooded by water; <sup>7</sup> but the present heavens and earth, having been stored up by His word, are being reserved for fire until the Day of Judgment and destruction of ungodly men.

<sup>8</sup> But in this let it not escape your notice, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slow to fulfill His promise, as some count slowness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance.

<sup>10</sup> But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a rushing noise, and the elements, burning with heat, shall be dissolved, both the earth and the works that are in it shall be burned up. <sup>11</sup> Therefore, *seeing that* all these things shall be dissolved, what sort of *people* ought you to be in holy conduct and godliness, <sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens, being set of fire, shall be dissolved, and the elements, burning with heat, shall melt? <sup>13</sup> But according to His promise, we look for new heavens and a new earth in which righteousness dwells.

*Be Steadfast*

<sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot or blemish; <sup>15</sup> and consider that the longsuffering of our Lord is salvation—just as also our beloved brother Paul, according to the wisdom given to him, wrote to you, <sup>16</sup> as also in all his letters, speaking in them about these things, in which are some things hard to understand, which the unlearned and unstable twist to their own destruction, as they do also the rest of the Scriptures.

<sup>17</sup> You therefore, beloved, knowing this beforehand, be on guard, lest you also fall from your own steadfastness, being carried away by the error of the wicked; <sup>18</sup> but grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

To Him *be* the glory both now and forever. Amen.

## The First Epistle Of John

### *The Word of Life*

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have gazed upon, and our hands have handled, concerning the Word of life— <sup>2</sup> and the life was manifested, and we have seen and testify and proclaim to you the eternal life which was with the Father and was manifested to us— <sup>3</sup> that which we have seen and heard we proclaim to you, in order that you also may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ. <sup>4</sup> And these things we write to you that our joy may be complete.

### *Walking in the Light*

<sup>5</sup> And this is the message which we have heard from Him and we announce to you, that God is light and in Him there is no darkness at all. <sup>6</sup> If we claim to have fellowship with Him, and we are walking in darkness, we are lying, and are not practicing the truth. <sup>7</sup> But if we are walking in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

<sup>8</sup> If we claim that we have no sin, we are deceiving ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup> If we claim that we have not sinned, we make Him a liar, and His word is not in us.

## 2

### *Christ Our Advocate*

<sup>1</sup> My little children, these things I write to you, that you may not sin. And if someone should sin, we have an Advocate with the Father, Jesus Christ the righteous. <sup>2</sup> And He Himself is the propitiation for our sins, and not only concerning ours, but also concerning *those* of the whole world.

<sup>3</sup> Now by this we know that we have come to know Him, if we keep His commandments. <sup>4</sup> He who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. <sup>6</sup> He who claims to abide in Him ought himself also to walk just as He walked.

### *The New Commandment*

<sup>7</sup> Brothers, I am not writing a new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. <sup>8</sup> Again, a new commandment I am writing to you, which *thing* is true in Him and in you, because the darkness is passing away, and the true light already shines.

<sup>9</sup> He who says that he is in the light and hates his brother is in darkness until now. <sup>10</sup> He who loves his brother abides in the light, and there is no cause for stumbling in him. <sup>11</sup> But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

<sup>12</sup> I am writing to you, little children, because your sins have been forgiven you on account of His name. <sup>13</sup> I am writing to you, fathers, because you have come to know Him *who* is from the beginning. I am writing to you, young men, because you have overcome the evil *one*. I am writing to you, little children, because you have come to know the Father. <sup>14</sup> I wrote to you, fathers, because you have come to know Him *who* is from the beginning. <sup>15</sup> I wrote to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil *one*.

### *Do Not Love the World*

<sup>15</sup> Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> Because everything that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not from the Father but is from the world. <sup>17</sup> And the world is passing away, and its lust; but he who does the will of God abides forever.

### *Deceptions of the Last Hour*

<sup>18</sup> Little children, it is the last hour; and just as you have heard that the Antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but *they went out* in order that they might be made manifest, that none of them were of us.

<sup>20</sup> But you have an anointing from the Holy One, and you know all things. <sup>21</sup> I did not write to you because you do not know the truth, but because you know it, and because no lie is of the truth.

<sup>22</sup> Who is a liar but the *one* who denies that Jesus is the Christ? This is the antichrist, the *one* who denies the Father and the Son. <sup>23</sup> Anyone who denies the Son does not have the Father either.

<sup>24</sup> Therefore let that which you heard from the beginning abide in you. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

<sup>25</sup> And this is the promise which He Himself promised to you—eternal life.

<sup>26</sup> These things I wrote to you concerning those who deceive you. <sup>27</sup> And *as for you*, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as the same anointing teaches you about all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

#### *Children of God*

<sup>28</sup> And now, little children, abide in Him, in order that when He appears, we may have confidence and not be ashamed before Him at His coming. <sup>29</sup> If you know that He is righteous, you know that everyone who practices righteousness has been born of Him.

### 3

<sup>1</sup> Behold what manner of love the Father has bestowed on us, that we should be called children of God! On account of this the world does not know you, because it did not know Him. <sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He appears, we shall be like Him, because we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.

<sup>4</sup> Everyone who practices sin also practices lawlessness, and sin is lawlessness. <sup>5</sup> And you know that He appeared that He might take away our sins, and in Him there is no sin. <sup>6</sup> Everyone who abides in Him does not sin; everyone who sins has not seen Him nor has he known Him.

<sup>7</sup> Little children, let no one deceive you. Whoever practices righteousness is righteous, just as He is righteous. <sup>8</sup> He who practices sin is of the devil, for the devil has been sinning from the beginning. For this *reason* the Son of God appeared, that He might destroy the works of the devil. <sup>9</sup> No one who has been born of God practices sin, because His seed abides in him; and he cannot keep on sinning, because he has been born of God.

#### *Love One Another*

<sup>10</sup> By this the children of God and the children of the devil are manifest: Everyone who does not practice righteousness is not of God, nor is he who does not love his brother. <sup>11</sup> Because this is the message which you heard from the beginning, that we should love one another, <sup>12</sup> not as Cain who was of the evil one and slew his brother. And for what reason did he slay him? Because his works were evil and the *works* of his brother were righteous.

<sup>13</sup> Do not marvel, my brothers, if the world hates you. <sup>14</sup> We know that we have passed from death to life, because we love the brothers. He who does not love his brother abides in death. <sup>15</sup> Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

<sup>16</sup> By this we have come to know love, because He laid down His life for us. And we also ought to lay down our lives on behalf of our brothers. <sup>17</sup> But whoever has this world's goods, and sees his brother having need, and shuts off his compassion towards him, how does the love of God abide in him?

<sup>18</sup> My little children, let us not love in word or in tongue, but in deed and in truth. <sup>19</sup> And in this we know that we are from the truth, and shall assure our hearts before Him. <sup>20</sup> Because if our heart condemns us, God is greater than our heart, and He knows all things. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence toward God. <sup>22</sup> And whatever we should ask we receive from Him, because we keep His commandments and we do the things pleasing before Him. <sup>23</sup> And this is His

commandment: that we should believe in the name of His Son Jesus Christ and should love one another; just as He gave commandment.

*The Spirit of Truth and the Spirit of Error*

<sup>24</sup> And whoever keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, from the Spirit whom He gave us.

## 4

<sup>1</sup> Beloved, do not believe every spirit, but test the spirits, whether they are from God; because many false prophets have gone out into the world. <sup>2</sup> By this the Spirit of God is known: Every spirit that confesses that Jesus Christ has come in the flesh is of God, <sup>3</sup> and every spirit which does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard that it is coming, and now is already in the world.

<sup>4</sup> You are of God, little children, and you have overcome them, because He who is in you is greater than he who is in the world. <sup>5</sup> They are of the world: on account of this they speak of the world, and the world hears them. <sup>6</sup> We are of God. He that knows God hears us; *he* that is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

*Knowing God Through Love*

<sup>7</sup> Beloved, let us love one another, because love is of God; and everyone that loves has been born of God and knows God. <sup>8</sup> He that does not love does not know God, because God is love. <sup>9</sup> By this the love of God is manifested in us, that God has sent His only begotten Son into the world, in order that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if in this way God loved us, indeed we ought to love one another.

*Seeing God Through Love*

<sup>12</sup> No one has ever seen God. If we love one another, God abides in us, and His love has been perfected in us. <sup>13</sup> (By this we know that we abide in Him, and He in us, because He has given us of His Spirit.) <sup>14</sup> And we have seen and testify that the Father has sent the Son as Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> And we have come to know and believe the love which God has in us. God is love, and he that abides in love abides in God, and God abides in him.

*The Consummation of Love*

<sup>17</sup> By this love has been perfected with us: that we may have confidence in the Day of Judgment; because just as He is, we also are in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear involves punishment. But he that fears has not been made perfect in love. <sup>19</sup> We love Him because He first loved us.

*Obedience by Faith*

<sup>20</sup> If anyone claims, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how is it possible *for him* to love God whom he has not seen? <sup>21</sup> And this commandment we have from Him: that he who loves God should love his brother also.

## 5

*Overcoming the World*

<sup>1</sup> Everyone that believes that Jesus is the Christ has been born of God, and everyone that loves Him that begot also loves him that is begotten of Him. <sup>2</sup> By this we know that we love the children of God, whenever we love God and keep His commandments. <sup>3</sup> For this is the love of God, that we keep His commandments. And His commandments are not burdensome, <sup>4</sup> because everything having been born of God overcomes the world: and this is the victory that has overcome the world—your faith. <sup>5</sup> Who is he that overcomes the world, if not he that believes that Jesus is the Son of God?

*The Certainty of God's Witness*

<sup>6</sup> This is He who came through water and blood—Jesus Christ, not only by the water, but by the water and the blood. And the Spirit is He who witnesses, because the Spirit is the truth. <sup>7</sup> For there are three that bear witness: <sup>8</sup> the Spirit, the water, and the blood; and these three agree as one.

<sup>9</sup> If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God which He has testified concerning His Son. <sup>10</sup> He that believes in the Son of God has the testimony in himself; he that does not believe God has made Him a liar; because he has not believed in the testimony which God has testified concerning His Son. <sup>11</sup> And this is the testimony: that God has given to us eternal life, and this life is in His Son. <sup>12</sup> He that has the Son has life; he that does not have the Son of God does not have life. <sup>13</sup> These things I write to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may believe in the name of the Son of God.

*Confidence and Compassion in Prayer*

<sup>14</sup> And this is the confidence that we have toward Him, that if we should ask anything according to His will, He hears us. <sup>15</sup> And if we know that He hears us, whatever we may ask, we know that we have the requests that we have requested from Him.

<sup>16</sup> If anyone sees his brother sinning a sin not *leading* to death, he shall ask, and He shall give him life for those who do not sin unto death. There is a sin *leading* to death. I do not say that he should ask about that. <sup>17</sup> All unrighteousness is sin, and there is sin not *leading* to death.

*Knowing the True, Rejecting the False*

<sup>18</sup> We know that everyone begotten of God does not sin; but he that was begotten of God keeps himself, and the evil *one* does not touch him.

<sup>19</sup> We know that we are from God, and the whole world lies *under the sway* of the evil *one*.

<sup>20</sup> And we know that the Son of God has come and has given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ. He is the true God and eternal life.

<sup>21</sup> Little children, guard yourselves from idols. Amen.



## The Second Epistle Of John

### *Greeting*

<sup>1</sup> The Elder,

To the elect lady and her children, whom I love in truth, and not only I, but also all those who have come to know the truth, <sup>2</sup> on account of the truth which abides in us and will be with us forever:

<sup>3</sup> Grace, mercy, and peace will be with us from God *the* Father and from *the* Lord Jesus Christ, the Son of the Father, in truth and love.

### *Walking in Truth and Love*

<sup>4</sup> I rejoiced greatly that I have found some of your children walking in truth, just as we received commandment from the Father. <sup>5</sup> And now I ask you, lady, not as writing a new commandment to you, but one which we have had from the beginning: that we love one another. <sup>6</sup> This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, that you should walk in it.

### *Beware of Antichrist Deceivers*

<sup>7</sup> Because many deceivers have gone out into the world who do not confess Jesus Christ as coming in *the* flesh. This is the deceiver and the Antichrist. <sup>8</sup> Look to yourselves, lest we should lose those things for which we worked, but that we should receive a full reward. <sup>9</sup> Everyone who transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ, this *one* has both the Father and the Son. <sup>10</sup> If anyone comes to you and does not bring this doctrine, do not receive him into your house, and do not greet him; <sup>11</sup> for he who greets him shares in his evil works.

### *Final Greetings*

<sup>12</sup> Although I had many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, in order that our joy may be fulfilled.

<sup>13</sup> The children of your elect sister greet you. Amen.

## The Third Epistle Of John

### *Greeting*

<sup>1</sup> The Elder,

To the beloved Gaius, whom I love in truth:

<sup>2</sup> Beloved, concerning all things I pray you to prosper and be in health, just as your soul prospers. <sup>3</sup> For I rejoiced greatly when *the* brothers came and witnessed to the truth which is in you, just as you walk in truth. <sup>4</sup> I have no greater joy than these things, that I hear *that* my children are walking in truth.

### *Support and Opposition*

<sup>5</sup> Beloved, you do faithfully whatever you work for the brothers and for strangers, <sup>6</sup> who gave testimony concerning your love before the church, *with reference* to whom you will do well if you send them forth in a manner worthy of God, <sup>7</sup> for on behalf of the Name they went out, taking nothing from the Gentiles. <sup>8</sup> We therefore ought to receive such, in order that we may become fellow workers with the truth.

<sup>9</sup> I wrote to the church, but Diotrephes, who loves the preeminence over them, does not receive us. <sup>10</sup> On account of this, if I come, I will call to mind his works which he does, slandering us with evil words. And not being content with that, he does not receive the brothers, and hinders those who desire to, casting them out of the church.

<sup>11</sup> Beloved, do not imitate the evil, but the good. He that does good is of God; he that does evil has not seen God.

<sup>12</sup> Demetrius has a good testimony with everyone, and of the truth itself. And we also testify, and you know that our testimony is true.

### *Final Greetings*

<sup>13</sup> I had many things to write, but I do not wish to write to you with pen and ink. <sup>14</sup> But I wish to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.

## The General Epistle Of Jude

### *Greeting*

<sup>1</sup> Jude, a bondservant of Jesus Christ, and brother of James,  
To those who are called, having been sanctified by God the Father, and having been kept in Jesus Christ:

<sup>2</sup> Mercy, peace, and love be multiplied to you.

### *Contend for the Faith*

<sup>3</sup> Beloved, while I was very diligent to write to you about our common salvation, it became necessary to write to you exhorting you to earnestly contend for the faith which was once for all delivered to the saints. <sup>4</sup> For certain men have crept in unawares, who long ago were marked out for this condemnation, ungodly men, changing the grace of our God into licentiousness and denying the only Master God and our Lord Jesus Christ.

### *Old and New Apostates*

<sup>5</sup> Now I want to remind you, although you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup> And the angels who did not keep their own domain, but rather having left their own habitation, He has kept with everlasting chains under darkness for the judgment of the great day; <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to fornication and having gone after other flesh, are set forth as an example, suffering the vengeance of eternal fire.

<sup>8</sup> Likewise indeed even these *filthy* dreamers defile the flesh, reject authority, and blaspheme glories. <sup>9</sup> Yet Michael the archangel, when taking issue with the devil, was arguing about the body of Moses, dared not to bring a railing accusation, but said, "The Lord rebuke you!" <sup>10</sup> But these speak blasphemously of those things which they do not know; but what they do know naturally, like unreasoning animals, they are destroyed by these things. <sup>11</sup> Woe to them! For they have gone in the way of Cain, and in the error of Balaam they have rushed for profit, and have perished in the rebellion of Korah.

### *Apostates Depraved and Doomed*

<sup>12</sup> These are stains in your love feasts, while they feast *with you* without fear, caring for themselves, they are waterless clouds being carried along by winds; late autumn trees unfruitful, twice having died, having been uprooted, <sup>13</sup> raging waves on the sea, casting up the foam of their own shame; wandering stars for whom the darkness of the netherworld has been reserved forever.

<sup>14</sup> Now Enoch, the seventh from Adam, prophesied about these men, saying, "Behold, the Lord comes with ten thousands of His saints, <sup>15</sup> to execute judgment against all, and to convict all the ungodly among them about all their ungodly deeds which they have committed impiously, and about all the harsh *words* which ungodly sinners have spoken against Him."

### *Apostates Predicted*

<sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaks puffed up words, flattering people to gain advantage. <sup>17</sup> But you, beloved, remember the words which were spoken beforehand by the apostles of our Lord Jesus Christ, <sup>18</sup> how they told you that in the last time there would be mockers, walking according to their own ungodly lusts. <sup>19</sup> These are those who cause divisions, worldly, devoid of the Spirit.

<sup>20</sup> But you, beloved, building yourselves up in your most holy faith, praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, anticipating the mercy of our Lord Jesus Christ to eternal life.

<sup>22</sup> And have mercy on some, making a distinction; <sup>23</sup> but others save with fear, snatching them out of the fire, hating even the garment having been stained by the flesh.

### *Doxology*

<sup>24</sup> Now to Him who is able to keep them from stumbling, and to make you stand before His glory, blameless with exultation, <sup>25</sup> To the only wise God our Savior, *be* glory and majesty, dominion and power, both now and forever. Amen.

## The Revelation Of Jesus Christ

### *Introduction and Benediction*

<sup>1</sup> The Revelation of Jesus Christ, which God gave to Him to show His servants the things which must come to pass quickly. And He made it known by sending it through His angel to His servant John, <sup>2</sup> who testified to the word of God, and the testimony of Jesus Christ, as many things as He saw, both the things that are and those that must happen after these. <sup>3</sup> Blessed is he who reads and those who hear the words of this prophecy, and who keep the things having been written in it; for the time is near.

### *Greeting the Seven Churches*

<sup>4</sup> John, to the seven churches *which are* in Asia:

Grace to you and peace from Him who is, and who was, and who is to come, and from the seven Spirits who are before His throne, <sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

To Him who loves us and who washed us from our sins in His own blood, <sup>6</sup> and He made us kings and priests to His God and Father; to Him *be* the glory and dominion forever and ever. Amen.

<sup>7</sup> Behold, He is coming with the clouds, and every eye will see Him, and those who pierced Him. And all the tribes of the earth will wail because of Him. Even so, Amen!

<sup>8</sup> "I am the Alpha and the Omega," says the Lord God, "He who is and He who was and He who is to come, The Almighty."

### *Vision of the Son of Man*

<sup>9</sup> I, John, your brother and partaker in the tribulation and kingdom and endurance in Christ Jesus, came to be on the island that is called Patmos on account of the word of God and for the testimony of Jesus Christ. <sup>10</sup> I was in *the* Spirit on the Lord's Day, and I heard a loud voice like a trumpet behind me, <sup>11</sup> saying, "That which you see, write in a book and send to the seven churches: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

<sup>12</sup> And there I turned to see the voice which was speaking with me. And having turned I saw seven golden lampstands, <sup>13</sup> and in the midst of the seven lampstands *stood One* like the Son of Man, having been clothed in a *robe* reaching to *His* feet and having been girded across *His* chest with a golden belt. <sup>14</sup> And His head and His hair were white, and like white wool, like snow, and His eyes *were* like a flame of fire; <sup>15</sup> And His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; <sup>16</sup> He had in His right hand seven stars, out of His mouth proceeded a sharp two-edged sword, and His countenance was as the sun shining in its strength. <sup>17</sup> And when I saw Him, I fell at His feet as *if* dead. But He put His right hand on me, saying, "Do not fear; I am the First and the Last. <sup>18</sup> I am He who lives, and became dead, and behold, I am alive forevermore. Amen. And I have the keys of Death and of Hades. <sup>19</sup> Write therefore the things which you saw, and the things which are, and the things which shall be hereafter. <sup>20</sup> The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands which you saw are the seven churches.

## 2

### *To the Church in Ephesus*

<sup>1</sup> "To the messenger of the church of Ephesus write,

"These things says He that holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: <sup>2</sup> I know your works, and your labor, and your endurance, and that you cannot bear those who are evil. And you tested those who say that they are apostles and they are not, and you found them *to be* false; <sup>3</sup> and you have endurance and you have borne patiently on account of My name, and you did not become weary. <sup>4</sup> Nevertheless I have *this* against you, that you have left your first love. <sup>5</sup> Remember therefore from where you have fallen, and repent and do the first works; but if not, I am coming to you quickly and I will remove your lampstand out of its place, unless you repent. <sup>6</sup> But this you have, that you hate the works of the Nicolaitans, which I also hate.

<sup>7</sup> “He who has an ear, let him hear what the Spirit says to the churches. To him that overcomes will I give to eat of the tree of life, which is in the Paradise of My God.’

*To the Church in Smyrna*

<sup>8</sup> “And to the messenger of the church in Smyrna write,

“These things says the First and the Last, who became dead, and came to life: <sup>9</sup> I know your works, and your tribulation, and your poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan. <sup>10</sup> Fear none of those things which you are about to suffer. Behold indeed, the devil is about to cast *some* of you into prison, so that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

<sup>11</sup> “He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall in no way be harmed by the second death.’

*To the Church in Pergamos*

<sup>12</sup> “And to the messenger of the church in Pergamos write,

“These things says He who has the sharp two-edged sword: <sup>13</sup> I know your works, and where you live, where Satan's throne is. And you hold fast to My name, and did not deny My faith in the days in which Antipas was My faithful witness, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you, because you have there *some* who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, both to eat things sacrificed to idols, and to commit sexual immorality. <sup>15</sup> Thus you also have those who hold the doctrine of the Nicolaitans, *which* likewise *I hate*. <sup>16</sup> Repent therefore! Or else I will come to you quickly, and make war against them with the sword of My mouth.

<sup>17</sup> “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to him some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except he who receives it.’

*To the Church in Thyatira*

<sup>18</sup> “And to the messenger of the church in Thyatira write,

“These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: <sup>19</sup> I know your works, and love, and faith and service, and your endurance; and your last works *are* greater than the first. <sup>20</sup> But I have *this* against you, that you tolerate your wife Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. <sup>21</sup> And I gave her time so that she might repent, and she does not wish to repent of her sexual immorality. <sup>22</sup> Behold, I am casting her into a sickbed, and those who commit adultery with her into great tribulation, if they do not repent of her works. <sup>23</sup> I will kill her children with death, and all the churches shall know that I am He who searches minds and hearts. And I will give to each one of you according to your works.

<sup>24</sup> “But to you I say, to the rest who are in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. <sup>25</sup> Only hold fast what you have till I come. <sup>26</sup> And he who overcomes, and he who keeps My works until the end, to him I will give authority over the nations—

<sup>27</sup> “AND HE SHALL RULE THEM WITH A ROD OF IRON;  
THEY SHALL BE SMASHED TO PIECES LIKE CLAY VESSELS”

—as I also have received from My Father; <sup>28</sup> and I will give him the morning star.

<sup>29</sup> “He who has an ear, let him hear what the Spirit says to the churches.’

### 3

*To the Church in Sardis*

<sup>1</sup> “And to the messenger of the church in Sardis write,

“These things says He that has the seven Spirits of God and the seven stars: I know your works, that you have a name, that you live, but you are dead. <sup>2</sup> Be watchful, and strengthen that which remains, which you were about to cast out, for I have not found your works perfect before My God. <sup>3</sup> Remember therefore how you have received and heard, and hold fast, and repent. Therefore if you will not watch, I will come upon you like a thief, and by no means shall you know what hour I will come upon you. <sup>4</sup> You have a few names in Sardis who have not defiled their garments; and they will walk

with Me in white, because they are worthy. <sup>5</sup> He who overcomes shall be clothed in white garments, and by no means shall I erase his name from the Book of Life; but I will confess his name before My Father and before His angels.

<sup>6</sup> “‘He who has an ear, let him hear what the Spirit says to the churches.’

*To the Church in Philadelphia*

<sup>7</sup> “And to the messenger of the church in Philadelphia write,

“‘These things says the Holy One, the True One, “HE WHO HAS THE KEY OF DAVID, HE THAT OPENS AND NO MAN SHUTS, EXCEPT HE THAT OPENS, AND NO MAN SHALL OPEN.” <sup>8</sup> I know your works. Behold, I have set before you an open door, and no man can shut it; because you have a little strength and have kept My word, and you have not denied My name. <sup>9</sup> Behold, I will give those of the synagogue of Satan, those who say they are Jews and are not, but they are lying—behold, I will make them to come and bow down at your feet, and they shall know that I have loved you. <sup>10</sup> Because you have kept the word of My perseverance, I also will keep you from the hour of testing which is about to come upon the whole world, to test those that dwell upon the earth. <sup>11</sup> I am coming quickly! Hold fast what you have, that no man may take your crown. <sup>12</sup> He who overcomes, I will make him a pillar in the temple of My God, and by no means shall he go out any longer. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down from heaven from My God. And My new name. <sup>13</sup> “‘He who has an ear, let him hear what the Spirit says to the churches.’

*To the Church in Laodicea*

<sup>14</sup> “And to the messenger of the church in Laodicea write,

“‘These things says the Amen, the faithful and true Witness, the beginning of the creation of God: <sup>15</sup> I know your works, that you are neither cold nor hot. I wish *that* you were cold or hot. <sup>16</sup> Therefore, since you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. <sup>17</sup> Because you say, “I am wealthy, and have become rich, and have need of nothing”—and do not know that you are wretched, miserable, poor, blind, and naked, <sup>18</sup> I counsel you to buy from Me gold having been tried by fire, so that you may become rich; and white robes, so that you may be clothed, and the shame of your nakedness may not appear; and eye salve, so that you may anoint your eyes, in order that you may see. <sup>19</sup> As many as I love, I rebuke and discipline. Be zealous therefore, and repent. <sup>20</sup> Behold, I stand at the door and I am knocking. If anyone hears My voice and opens the door, then I will come in to him and I will dine with him, and he with Me. <sup>21</sup> He that overcomes, I will grant to him to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

<sup>22</sup> “‘He who has an ear, let him hear what the Spirit says to the churches.’”

## 4

*The Throne Room in Heaven*

<sup>1</sup> After these things I looked, and behold, a door standing open in heaven, and the first voice which I heard was like a trumpet speaking with me, saying, “Come up here, and I will show you the things which must take place after this.”

<sup>2</sup> Immediately I was in the Spirit; and behold, a throne was set in heaven (and One sitting on the throne) <sup>3</sup> similar in appearance to a jasper and sardius stone, and there *was* a rainbow around the throne, in appearance like an emerald. <sup>4</sup> Around the throne were twenty-four thrones, and on the thrones I saw the twenty-four elders sitting, having been clothed in white robes; and on their heads *were* crowns of gold. <sup>5</sup> And from the throne proceeded lightnings and voices and thunders. And seven torches of fire *were* burning before His throne, which are *the* seven Spirits of God.

<sup>6</sup> And before the throne *was something* like a sea of glass, similar to crystal. And in the midst of the throne, and around the throne, were four living beings full of eyes in front and in back. <sup>7</sup> The first living being was like a lion, the second living being was like a calf, the third living being had a face of a man, and the fourth living being was like a flying eagle. <sup>8</sup> And the four living beings, each one having six wings apiece, were full of eyes around and within. And they never rest day or night, saying, “Holy, holy, holy, Lord God Almighty, He who was, and who is, and who is to come!”

<sup>9</sup> Whenever the living beings give glory and honor and thanksgiving to Him that sits on the throne, to Him that lives forever and ever, <sup>10</sup> the twenty-four elders fall down before Him who sits on the throne and they worship Him that lives forever and ever, and cast their crowns before the throne, saying:

<sup>11</sup> "You are worthy, our Lord and God, the Holy *One*,  
To receive glory and honor and power;  
Because You created all things,  
And by Your will they existed and were created."

## 5

### *The Lamb Takes the Scroll*

<sup>1</sup> And I saw in the right *hand* of Him that sat on the throne a scroll, having been written inside and outside, *and* having been sealed with seven seals. <sup>2</sup> Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" <sup>3</sup> And no one in heaven above or on the earth or under the earth was able to open the scroll, nor to look at it.

<sup>4</sup> And I began to weep much, because no one was found worthy to open the scroll, nor to look at it. <sup>5</sup> But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has overcome, to open the scroll and its seven seals."

<sup>6</sup> And I saw in the midst of the throne and of the four living beings, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup> Then He came and took out of the right hand of Him that sat on the throne.

### *Worthy is the Lamb*

<sup>8</sup> And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls being filled with incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying:

"You are worthy to take the scroll,  
And to open its seals;  
Because You were slain,  
And You redeemed us to God by Your blood,  
Out of every tribe and language and people and nation;  
<sup>10</sup> And have made them kings and priests to our God;  
And they will reign on the earth."

<sup>11</sup> Then I looked, and I heard as it were the voice of many angels around the throne, and the living beings, and the elders. And the number of them was ten thousand times ten thousand, and a thousand thousands, <sup>12</sup> saying with a loud voice:

"Worthy is the Lamb who was slain  
To receive power and wealth and wisdom,  
And strength and honor and glory and blessing!"

<sup>13</sup> And every creature which is in heaven and on the earth and under the earth and on the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power to Him that sits upon the throne, and to the Lamb, forever and ever. Amen!"

<sup>14</sup> And the four living beings said "Amen!" And the elders fell down and worshipped.

## 6

### *The Seven Seals*

<sup>1</sup> And I saw that the Lamb opened one of the seven seals, and I heard one of the four living beings saying, like a voice of thunder, "Come." <sup>2</sup> And behold, a white horse. And he who sat on it had a bow; and a crown was given to him, and he went out conquering, and to conquer.

<sup>3</sup> And when He opened the second seal, I heard the second living being saying, "Come!" <sup>4</sup> Another horse went out, fiery red, and it was granted to him that sat on it to take peace from the earth, so that they might kill each other; and there was given to him a great sword.

<sup>5</sup> And when He opened the third seal, I heard the third living being say, "Come." And behold, a black horse, and he who sat on it had a pair of scales in his hand. <sup>6</sup> And I heard a voice in the midst of the four living beings, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not harm the oil and the wine."

<sup>7</sup> And when He opened the fourth seal, I heard the voice of the fourth living being saying, "Come." <sup>8</sup> And behold, a pale horse, and he who sat on it was named Death, and

Hades was following him. And authority was given to him over a fourth of the earth, to kill with *the sword*, and with famine, and with death, and by the wild beasts of the earth.

<sup>9</sup> And when He opened the fifth seal, I saw underneath the altar the souls of them that were slain for the word of God, and for the testimony which they held. <sup>10</sup> And they cried out *with a loud voice*, saying, "How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?" <sup>11</sup> And a long white robe was given to them, and it was said to them that they should rest yet a while, until also their fellow servants and their brothers, who were about to be killed as also they *were*, should complete *their course*.

<sup>12</sup> And I saw when He opened the sixth seal, that there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became like blood. <sup>13</sup> And the stars of heaven fell to the earth, like a fig tree casting its untimely figs, being shaken by a mighty wind. <sup>14</sup> Then the sky was split like a scroll being rolled up, and every mountain and island were removed out of their places. <sup>15</sup> And the kings of the earth, and the magnates and the high-ranking military men, and the rich and the mighty, and every slave and every free man, hid themselves in the caves and in the crags of the mountains. <sup>16</sup> And they said to the mountains and crags, "Fall on us and hide us from *the face* of Him that sits on the throne, and from the wrath of the Lamb!" <sup>17</sup> For the great day of His wrath has come, and who shall be able to stand?"

## 7

### *The 144,000 of Israel Sealed*

<sup>1</sup> And after this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that a wind should not blow on the earth, nor on the sea, nor on any tree. <sup>2</sup> Then I saw another angel coming up from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it had been granted to harm the earth and the sea, <sup>3</sup> saying, "Do not harm the earth, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads." <sup>4</sup> And I heard the number of those having been sealed, one hundred and forty-four thousand having been sealed out of every tribe of the sons of Israel: <sup>5</sup> of the tribe of Judah twelve thousand having been sealed; of the tribe of Reuben twelve thousand; of the tribe of Gad twelve thousand; <sup>6</sup> of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; of the tribe of Manasseh twelve thousand; <sup>7</sup> of the tribe of Simeon twelve thousand; of the tribe of Levi twelve thousand; of the tribe of Issachar twelve thousand; <sup>8</sup> of the tribe of Zebulun twelve thousand; of the tribe of Joseph twelve thousand; of the tribe of Benjamin twelve thousand, having been sealed.

### *A Great Multitude from Every Nation*

<sup>9</sup> After these things I looked, and behold, a great multitude which no man could number, out of every nation, and *from* tribes and peoples and languages, standing before the throne and before the Lamb, having been clothed in long white robes, with palm branches in their hands. <sup>10</sup> And they cried out with a loud voice, saying, "Salvation *belongs* to our God, to Him who sits on the throne, and to the Lamb!" <sup>11</sup> And all the angels stood around the throne, and the elders and the four living beings, and they fell down on their faces before His throne and they worshiped God, <sup>12</sup> saying:

"Amen! Blessing and glory and wisdom,  
Thanksgiving and honor and power and might,  
*Be* to our God forever and ever. Amen."

<sup>13</sup> Then one of the elders answered, saying to me, "Who are these arrayed in long white robes, and where did they come from?"

<sup>14</sup> And I said to him, "My lord, you know." So he said to me, "These are those who come out of the Great Tribulation, and have washed their robes and they made them white in the blood of the Lamb. <sup>15</sup> Therefore they are before the throne of God, and they serve Him day and night in His temple. And He that sits on the throne shall dwell among them. <sup>16</sup> They shall neither hunger anymore nor thirst anymore; nor shall the sun by any means strike them, nor any scorching heat; <sup>17</sup> because the Lamb who is in the midst of the throne shepherds them, and He leads them to *the springs* of *the waters* of life. And God will wipe away every tear from their eyes."



## 8

*The Seventh Seal and the Golden Censer*

<sup>1</sup> And when He opened the seventh seal, silence occurred in heaven *for* about half an hour. <sup>2</sup> And I saw the seven angels who stood before God, and seven trumpets were given to them. <sup>3</sup> Then another angel, having a golden censer, came and stood at the altar. And much incense was given to him, so that he could offer it with the prayers of all the saints upon the golden altar which is before the throne. <sup>4</sup> And the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God. <sup>5</sup> And the angel took the censer, and filled it with fire from the altar, and he cast it to the earth. And there were thunders and voices and lightnings and an earthquake.

*The Seven Trumpets*

<sup>6</sup> So the seven angels who had the seven trumpets prepared themselves to sound the trumpets.

<sup>7</sup> And the first *one* sounded *his* trumpet, and there was hail and fire, having been mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees was burned up, and all green grass was burned up.

<sup>8</sup> Then the second angel sounded *his* trumpet, and *something* like a great burning mountain was cast into the sea, and a third of the sea became blood. <sup>9</sup> And a third of the living creatures in the sea died, and a third of the ships were destroyed.

<sup>10</sup> Then the third angel sounded *his* trumpet, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the fountains of water. <sup>11</sup> And the name of the star is called Wormwood. And a third of the waters turned into wormwood, and many men died from the waters, because they were made bitter.

<sup>12</sup> Then the fourth angel sounded *his* trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them was darkened. A third of the day did not shine, and likewise the night.

<sup>13</sup> And I saw, and I heard an eagle flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe *for* those who dwell on the earth, from the remaining blasts of the trumpet of the three angels who are about to sound!"

## 9

<sup>1</sup> Then the fifth angel sounded *his* trumpet, and I saw a star having fallen out of heaven, to the earth. And the key to the shaft of the bottomless pit was given to him. <sup>2</sup> And he opened the shaft of the bottomless pit, and smoke arose out of the pit like the smoke of a burning furnace. And the sun was darkened, and the air, from the smoke of the shaft. <sup>3</sup> Then out of the smoke came forth locusts to the earth. And power was given to them, as scorpions of the earth have power. <sup>4</sup> They were told not to harm the grass of the earth, nor any plant, nor any tree, but only those men who do not have the seal of God on their foreheads. <sup>5</sup> And they were not permitted to kill them, but that they should torment them for five months. And their torment was like the torment of a scorpion when it stings a man. <sup>6</sup> And in those days men shall seek death, and shall by no means find it; they shall be longing to die, yet death shall elude them.

<sup>7</sup> And the appearances of the locusts *was* similar to horses having been prepared for battle, and on their heads *were* like crowns of gold, and their faces *were* like the faces of men. <sup>8</sup> They had hair like women's hair, and their teeth were like the teeth of lions. <sup>9</sup> And they had breastplates like breastplates of iron, and the sound of their wings *was* as the sound of chariots with many horses rushing into battle. <sup>10</sup> And they had tails like scorpions, and stings. And in their tails they have power to harm men five months, <sup>11</sup> having as a king over them the angel of the bottomless pit; whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.

<sup>12</sup> One woe is past. Behold, yet two woes are coming after these things.

<sup>13</sup> Then the sixth angel sounded *his* trumpet, and I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Release the four angels having been bound at the great river Euphrates." <sup>15</sup> So the four angels were released, who had been prepared for that *very* hour and day and month and year, so that they might kill a third of mankind. <sup>16</sup> Now the number of the troops of the horsemen was a hundred million; I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and those who rode on them, having breastplates of fire, hyacinth, and brimstone; and the heads of the horses *were* like the heads of lions; and out of their mouths proceed fire, and smoke, and brimstone. <sup>18</sup> By these three plagues a third of mankind was killed—from the fire and the smoke and the brimstone proceeding out of

their mouths. <sup>19</sup> For the power of the horses is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

<sup>20</sup> But the rest of mankind, who were not killed by these plagues, did not repent from the works of their hands, that they should not worship demons, and idols of gold, silver, bronze, stone, and of wood, which neither are able to see nor to hear nor to walk. <sup>21</sup> And they did not repent of their murders nor of their drugs nor of their sexual immorality nor of their thefts.

## 10

### *The Angel and the Little Scroll*

<sup>1</sup> And I saw a mighty angel coming down from heaven, having been clothed with a cloud, and a rainbow on his head, and his face *was* like the sun, and his feet like pillars of fire, <sup>2</sup> and having in his hand a scroll having been opened. And he put his right foot on the sea, and his left *foot* on the land, <sup>3</sup> and cried with a loud voice, as *when* a lion roars. And when he cried out, the seven thunders uttered their own voices. <sup>4</sup> Now when the seven thunders spoke, I was about to write. But I heard a voice from heaven saying, "Seal up the things which the seven thunders have spoken, and do not write them."

<sup>5</sup> And the angel whom I saw standing on the sea and on the land raised his right hand to heaven <sup>6</sup> and swore by Him who lives forever and ever, who created the heaven and the things in it, the earth and the things in it, and the sea and the things in it, that there should be no more delay; <sup>7</sup> but in the days of the voice of the seventh angel, whenever he is about to sound his trumpet, the mystery of God would be finished, as He declared to His servants the prophets.

<sup>8</sup> Then the voice which I heard from heaven *was* speaking with me again and saying, "Go, take the little scroll which was open in the hand of the angel standing on the sea and on the land."

<sup>9</sup> And I went to the angel, saying to him to give to me the little scroll. And he said to me, "Take it and eat it; and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth."

<sup>10</sup> Then I took the scroll out of the angel's hand and ate it, and it was as sweet as honey in my mouth. And when I ate it, my stomach was made bitter. <sup>11</sup> And he said to me, "You must prophesy again over many peoples, nations, languages, and kings."

## 11

### *The Two Witnesses*

<sup>1</sup> Then a reed was given to me like a rod, saying, "Rise and measure the temple of God, the altar, and those who worship in it. <sup>2</sup> But leave out the outer court of the temple, and do not measure it, because it has been given to the Gentiles. And they shall trample the holy city for forty-two months. <sup>3</sup> And I will give *power* to My two witnesses, and they shall prophesy one thousand two hundred and sixty days, having been clothed in sackcloth."

<sup>4</sup> These are the two olive trees and the two lampstands that stand before the Lord of the earth. <sup>5</sup> And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this way. <sup>6</sup> These *men* have power to shut heaven, so that no rain falls *during* the days of their prophecy; and they have authority over the waters to turn them into blood, and to strike the earth with every plague, as often as they wish.

### *The Witnesses Killed*

<sup>7</sup> And when they finish their testimony, the beast who ascends out of the bottomless pit will make war with them, and will overcome them, and will kill them. <sup>8</sup> And their dead bodies *will lie* on the street of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified. <sup>9</sup> Then some of the peoples, tribes, languages, and nations *shall* see their dead bodies for three and a half days, and they *will not* allow their bodies to be put into a tomb. <sup>10</sup> And those who dwell on the earth *shall* rejoice over them, and make merry, and give gifts to one another, because these two prophets tormented those who dwell on the earth.

### *The Witnesses Resurrected*

<sup>11</sup> Now after the three and a half days, the breath of life from God entered into them, and they stood on their feet, and great fear fell on those who were watching them. <sup>12</sup> And I heard a loud voice from heaven saying to them, "Come up here." And they went up

to heaven in a cloud, and their enemies watched them. <sup>13</sup> In that day there was a great earthquake, and a tenth of the city fell, and seven thousand men were killed. And the rest became fearful and gave glory to the God of heaven.

<sup>14</sup> The second woe is past. Behold, the third woe is coming quickly.

### *The Seventh Trumpet*

<sup>15</sup> Then the seventh angel sounded *his* trumpet, and there were great voices in heaven, saying, "The kingdom of this world has become *the kingdom* of our Lord and of His Christ, and He shall reign forever and ever!" <sup>16</sup> And the twenty-four elders, those before the throne of God who sit on their thrones, fell on their faces and worshiped God, <sup>17</sup> saying:

"We give You thanks, O Lord God Almighty,  
The One who is and who was,  
Because You have taken Your great power and have begun to reign.  
<sup>18</sup> The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the saints,  
And to those that fear Your name, to the small and to the great,  
And to destroy those who destroy the earth."

<sup>19</sup> Then the temple of God was opened in heaven, and the ark of the covenant of the Lord appeared in His temple. And there were lightnings and voices and thunders, and great hail.

## 12

### *The Woman and the Dragon*

<sup>1</sup> And a great sign appeared in heaven: a woman having been clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. <sup>2</sup> And being pregnant, she was crying out, being in labor and being in great pain to give birth.

<sup>3</sup> And another sign appeared in heaven: and behold, a great, fiery dragon having seven heads and ten horns, and seven crowns on his heads. <sup>4</sup> And his tail dragged a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that whenever she might give birth, he might devour her Child. <sup>5</sup> And she gave birth to a Son, a male who would shepherd all the nations with an iron rod. And her Child was caught up to God and to His throne. <sup>6</sup> Then the woman fled into the wilderness, where she has a place having been prepared by God, so that they may nourish her there one thousand two hundred and sixty days.

### *Satan Cast Out of Heaven*

<sup>7</sup> And there was war in heaven: Michael and his angels, waging war with the dragon; and the dragon made war, and his angels, <sup>8</sup> and he was not strong enough, nor was a place found for him *any* longer in heaven. <sup>9</sup> And the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

<sup>10</sup> Then I heard a loud voice in heaven saying, "Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ, because the accuser of our brothers, the *one* who accused them before our God day and night, has been thrown *out of heaven*. <sup>11</sup> And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. <sup>12</sup> Therefore rejoice, O heavens, and you who dwell in them! Woe to the earth and to the sea! Because the devil has been thrown down to you, having great wrath, knowing that he has but a short time."

<sup>13</sup> Now when the dragon saw that he was cast to the earth, he persecuted the woman who gave birth to the male *Child*. <sup>14</sup> And the woman was given two wings of a great eagle, so that she might fly into the desert to her place, so that she might be nourished there *for* a time and times and half a time, from *the* face of the serpent. <sup>15</sup> And the serpent spewed water out of his mouth like a river after the woman, so that he might cause her to be carried off by the river. <sup>16</sup> But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon had cast out of his mouth. <sup>17</sup> And the dragon was enraged with the woman, and he went off to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.

## 13

### *The Beast from the Sea*

<sup>1</sup> Then I stood on the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads blasphemous names. <sup>2</sup> And the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. <sup>3</sup> And one of his heads *was* as if it had been wounded to death, and his wound of death was healed. And the whole world marveled after the beast. <sup>4</sup> And they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemy, and authority was given to him to make war for forty-two months. <sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme His name, and His dwelling, and those who dwell in heaven. <sup>7</sup> And it was given to him to make war with the saints and to overcome them. And authority was given to him over every tribe, people, language, and nation. <sup>8</sup> And all those who dwell on the earth shall worship him, whose name is not written in the Book of Life of the Lamb slain from the foundation of the world.

<sup>9</sup> If anyone has an ear, let him hear. <sup>10</sup> If anyone has captivity, he goes away; if anyone is with *the sword*, he must be killed. Here is the endurance and the faith of the saints.

### *The Beast from the Earth*

<sup>11</sup> Then I saw another beast coming up out of the earth, and he had two horns like a lamb and he spoke like a dragon. <sup>12</sup> And he exercises all the authority of the first beast before him, and he causes the earth and those who dwell in it, to worship the first beast, whose deadly wound was healed. <sup>13</sup> And he works great signs, so that he even makes fire come down from heaven on the earth before men. <sup>14</sup> And he deceives my own *people* who dwell on the earth by the signs which were given to him to do before the beast, saying to those who dwell on the earth to make an image to the beast who had the wound of the sword and came to life. <sup>15</sup> And it was given to him to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. <sup>16</sup> And he causes all, small and great, rich and poor, free and bond, that they should receive marks on their right hand, or on their foreheads, <sup>17</sup> and that no one may be able to buy or sell except he that has the mark, the name of the beast, or the number of his name.

<sup>18</sup> Here is wisdom. Let him that has understanding calculate the number of the beast, for it is *the number of a man*—his number is 666.

## 14

### *The Lamb and the 144,000*

<sup>1</sup> And I saw, and behold, the Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father having been written on their foreheads. <sup>2</sup> And I heard a voice from heaven, like *the voice* of many waters, and like the voice of loud thunder. And the voice which I heard *was* as of harpists playing on their harps. <sup>3</sup> And they sang a new song before the throne, and before the four living creatures, and the elders; and no one was able to learn that song except the hundred and forty-four thousand who had been redeemed from the earth. <sup>4</sup> These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever He goes. These were redeemed by Jesus from *among* men, firstfruits to God and to the Lamb. <sup>5</sup> And no guile was found in their mouth, for they are blameless.

### *The Messages of Three Angels*

<sup>6</sup> Then I saw an angel flying in the midst of heaven, having the everlasting gospel to proclaim to those who dwell on the earth, and to every nation, tribe, language, and people, <sup>7</sup> saying with a loud voice, "Fear the Lord and give glory to Him, for the hour of His judgment has come; and you shall worship Him who made heaven and earth, and the sea and fountains of waters."

<sup>8</sup> And another, a second angel followed, saying, "Fallen, fallen is Babylon the great. From the wine of the wrath of her fornication, she has made all the nations to drink."

<sup>9</sup> Then another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, <sup>10</sup> then he shall drink of the wine of the wrath of God, which is poured out undiluted in

the cup of His wrath. And they shall be tormented with fire and brimstone before the holy angels and before the Lamb. <sup>11</sup> And the smoke of their torment goes up forever and ever; and they have no rest day or night, those who worship the beast and his image, and anyone who receives the mark of his name."

<sup>12</sup> Here is the endurance of the saints; those who keep the commandments of God and the faith of Jesus.

<sup>13</sup> And I heard a voice out of heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'"

"Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

### *Reaping the Earth's Harvest*

<sup>14</sup> And I saw, and behold, a white cloud, and on the cloud sat *One* like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. <sup>15</sup> And another angel came out of the temple, crying out with a loud voice to Him that sat on the cloud, "Thrust in Your sickle and reap, for the hour has come to reap, because the harvest of the earth has withered." <sup>16</sup> So He that sat on the cloud swung His sickle onto the earth, and the earth was harvested.

<sup>17</sup> Then another angel came out of the temple in heaven, *and* he also had a sharp sickle.

<sup>18</sup> And another angel came out from the altar, having authority over the fire, and he called with a loud cry to the *one* having the sharp sickle, saying, "Thrust in your sharp sickle and gather the grape clusters of the vine of the earth, because the grapes are ripe."

<sup>19</sup> So the angel swung his sickle to the earth and gathered the vine of the earth, and he cast it into the great winepress of the wrath of God. <sup>20</sup> And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, about one thousand six hundred stadia.

## 15

### *The Seven Angels with Seven Plagues*

<sup>1</sup> Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, because in them the wrath of God is finished. <sup>2</sup> And I saw something like a glassy sea having been mixed with fire, and those who prevailed over the beast, and over his image, and over the number of his name, standing on the glassy sea, having the harps of God. <sup>3</sup> And they sing the song of Moses, the servant of God, and the song of the Lamb, saying:

"Great and marvelous are Your works,

Lord God Almighty!

Righteous and true are Your ways,

O King of the nations!

<sup>4</sup> Who shall not fear You, O Lord, and glorify Your name?

For You alone are holy.

For all *nations* shall come and worship before You,

Because Your righteous judgments have been manifested."

<sup>5</sup> After these things I saw, and the temple of the tabernacle of the testimony in heaven was opened. <sup>6</sup> And out of the temple came the seven angels having the seven plagues, who were dressed in pure bright linen, and having their chests girded with golden belts.

<sup>7</sup> Then one of the four living beings gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. <sup>8</sup> And the temple was filled by the smoke from the glory of God and from His power, and no one was able to enter into the temple until the seven plagues of the seven angels were finished.

## 16

### *The Seven Bowls of God's Wrath*

<sup>1</sup> Then I heard a loud voice from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God on the earth."

<sup>2</sup> So the first went off and poured out his bowl upon the earth, and a bad and malignant ulcer came upon the men having the mark of the beast, and those who worshiped his image.

<sup>3</sup> Then the second angel poured out his bowl into the sea, and it became like the blood of a dead man; and every living thing in the sea died.

<sup>4</sup> Then the third *angel* poured out his bowl into the rivers and into the springs of water, and it became blood. <sup>5</sup> And I heard the angel of the waters saying:

"You are righteous, *O Lord*,  
He who is, and who was,  
*The holy One*,  
Because You have judged these things;  
<sup>6</sup> For they shed the blood of saints and prophets,  
And You gave them blood to drink;  
For they are worthy."

<sup>7</sup> And I heard the altar saying, "Yes, Lord God Almighty, true and righteous *are* Your judgments."

<sup>8</sup> Then the fourth *angel* poured out his bowl upon the sun, and it was given to him to burn men with fire. <sup>9</sup> And men were burned with severe burns, and men blasphemed the name of God who has power over these plagues; and they did not repent to give Him glory.

<sup>10</sup> Then the fifth *angel* poured out his bowl upon the throne of the beast, and his kingdom became darkened; and they gnawed their tongues from the pain. <sup>11</sup> They blasphemed the God of heaven because of their pains and their ulcers, and they did not repent of their works.

<sup>12</sup> Then the sixth *angel* poured out his bowl upon the great river Euphrates, and its water dried up, so that the way of the kings from the east might be prepared. <sup>13</sup> And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are demonic spirits performing signs, which go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> "Behold, I am coming like a thief. Blessed is he who watches, and guards his garments, lest he should walk naked and they should see his shame."

<sup>16</sup> And he gathered them together to the place called in Hebrew, Armageddon.

#### *The Seventh Bowl*

<sup>17</sup> Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" <sup>18</sup> And there were lightnings and thunders, and noises; and there was a great earthquake, such as had not occurred since men were on the earth, so great an earthquake, so great! <sup>19</sup> Now the great city was divided into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of the rage of His wrath. <sup>20</sup> Then every island fled, and the mountains were not found. <sup>21</sup> And great hail from heaven fell upon men, *each hailstone* weighing a talent. And men blasphemed God because of the plague of hail, since this plague was exceedingly severe.

## 17

#### *The Great Harlot*

<sup>1</sup> Then one of the seven angels having the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great harlot who sits on many waters, <sup>2</sup> with whom the kings of the earth committed fornication, and those dwelling on the earth became drunk from the wine of her fornication."

<sup>3</sup> And he led me away in *the Spirit*, into a deserted *place*. And I saw a woman sitting on a scarlet beast full of blasphemous names, having seven heads and ten horns. <sup>4</sup> And the woman was clothed in purple and scarlet, gilded with gold and precious stones and pearls, having in her hand a golden cup being filled with abominations and the filthiness of the fornication of the earth. <sup>5</sup> And on her forehead a name was written, a mystery:

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

<sup>6</sup> I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

#### *The Meaning of the Woman and the Beast*

<sup>7</sup> But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast carrying her, which has the seven heads and the ten horns. <sup>8</sup> The beast which you saw was, and is not, and is about to ascend out of the bottomless pit and go to perdition. And those who dwell on the earth shall marvel, whose name is not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and shall be present.

<sup>9</sup> "Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. <sup>10</sup> And there are seven kings. Five have fallen, one is, and the other has not yet come. And whenever he comes, he must abide *for* a short time. <sup>11</sup> And the beast which was, and is not, is also an eighth, and is of the seven, and is going to perdition.

<sup>12</sup> "And the ten horns which you saw are ten kings who have not yet have received a kingdom, but they receive authority as kings for one hour with the beast. <sup>13</sup> These have one purpose, and they will give their power and authority to the beast. <sup>14</sup> These will make war with the Lamb, and the Lamb will conquer them, for He is Lord of lords and King of kings; and those who are with Him are called, and elect, and faithful."

<sup>15</sup> Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and languages. <sup>16</sup> And the ten horns which you saw, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. <sup>17</sup> For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. <sup>18</sup> And the woman whom you saw is that great city which has royal rule over the kings of the earth."

## 18

### *The Fall of Babylon*

<sup>1</sup> After these things I saw another angel coming down from heaven, having great authority, and the earth was lit up from his splendor. <sup>2</sup> And he cried out with a strong voice, saying, "Fallen, fallen is Babylon the great, and she has become a dwelling place of demons, a prison for every unclean spirit, and a cage for every unclean and detestable bird! <sup>3</sup> For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the wealth of her luxury."

<sup>4</sup> And I heard another voice from heaven saying, "Come out of her, my people, lest you participate in her sins, and lest you receive of her plagues. <sup>5</sup> Because her sins have reached to heaven, and God has remembered her crimes. <sup>6</sup> Give back to her as also she gave back to you, and pay back double as also she *did*, and according to her works. In her cup which she mixed, mix for her a double *portion*. <sup>7</sup> In as many things as she glorified herself and lived luxuriously, in the same measure give to her torment and sorrow; because she says in her heart, 'I sit as queen, and am not a widow, and I shall by no means see sorrow.' <sup>8</sup> On account of this her plagues will come in one day—death, sorrow, and famine. And she shall be burned with fire, for strong is the Lord God who has judged her.

### *The World Mourns for Babylon*

<sup>9</sup> "The kings of the earth who committed fornication and lived luxuriously with her shall weep and mourn over her, when they see the smoke of her burning, <sup>10</sup> standing from afar on account of the fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! Because in one hour your judgment has come.'

<sup>11</sup> "And the merchants of the earth shall weep and mourn over her, for no one buys their merchandise anymore: <sup>12</sup> merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; <sup>13</sup> and cinnamon and incense, perfume and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. <sup>14</sup> The fruit that your soul longed for has gone from you, and all the sumptuous things and the gaudy things have perished from you, and you shall by no means find them no more. <sup>15</sup> The merchants of these things, who became rich from her, shall stand at afar on account of the fear of her torment, both weeping and sorrowing, <sup>16</sup> and saying, 'Alas, alas, that great city, she who was clothed in fine linen, purple, and scarlet, and having been gilded with gold and precious stones and pearls! <sup>17</sup> Because in one hour such great wealth was laid waste.' And every captain, and all those sailing along the coast, and sailors, and as

many as work on the sea, stood from afar <sup>18</sup> and were crying out, seeing the smoke of her burning, saying, 'Who is like this great city?'

<sup>19</sup> "And they threw dust on their heads and were crying out, weeping and sorrowing, and saying, 'Alas, alas, that great city, by which all who had ships on the sea became rich by her wealth! Because in one hour she was laid waste.'

<sup>20</sup> "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her!"

### *Finality of Babylon's Fall*

<sup>21</sup> Then a mighty angel picked up a stone like a great millstone and cast it into the sea, saying, "Thus with violence Babylon the great city shall be cast down, and shall by no means be found anymore. <sup>22</sup> The sound of harpists, and musicians, and of flutists, and of trumpeters shall by no means be heard in you anymore. And no craftsman of any craft shall by no means be found in you anymore, and the sound of a mill shall by no means be heard in you anymore. <sup>23</sup> And the light of a lamp shall by no means shine in you anymore, and the voice of bridegroom and of a bride shall by no means be heard in you anymore. For your merchants were the magnates of the earth, for by your sorcery all the nations were deceived. <sup>24</sup> And in her was found the blood of prophets and saints, and of all those who had been slain on the earth."

## 19

### *Rejoicing in Heaven*

<sup>1</sup> After these things I heard as *it were* a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God! <sup>2</sup> For true and righteous are His judgments, for He has judged the great harlot who corrupted the earth with her fornication; and He has avenged the blood of His servants *shed* by her hand."

<sup>3</sup> And a second *one* said, "Hallelujah! Her smoke goes up forever and ever!" <sup>4</sup> And the twenty-four elders and the four living beings fell down and worshiped God who sits on the throne, saying, "Amen! Hallelujah!" <sup>5</sup> Then a voice came from the throne, saying, "Praise our God, all His servants and those who fear Him, both small and great!"

<sup>6</sup> And I heard, as *it were*, the voice of a great multitude, and like the sound of many waters, and like the sound of mighty thunders, saying, "Hallelujah! For the Lord God Almighty has begun to reign! <sup>7</sup> Let us rejoice and be exceedingly glad, and let us give Him glory, for the wedding of the Lamb has come, and His wife has prepared herself." <sup>8</sup> And to her it was granted that she should be dressed in fine linen, bright and pure, for the fine linen is the righteous deeds of the saints.

<sup>9</sup> Then he said to me, "Write: 'Blessed are those who are invited to the marriage supper of the Lamb!'" And he said to me, "These are the true words of God." <sup>10</sup> And I fell before his feet to worship him. But he said to me, "See *that you do not*! I am your fellow servant, and of your brothers who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

### *Christ on a White Horse*

<sup>11</sup> And I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. <sup>12</sup> His eyes were as a flame of fire, and on His head were many crowns, having names written, and a name written that no one knows except Himself. <sup>13</sup> And He is clothed in a robe having been dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies in heaven were following Him on white horses, having been dressed in fine linen, white and clean. <sup>15</sup> And out of His mouth proceeds a sharp, double-edged sword, so that with it He might strike the nations. And He will shepherd them with an iron rod. And He treads the winepress of the wine of the wrath of Almighty God. <sup>16</sup> And He has on His robe and on His thigh a name having been written:

KING OF KINGS AND LORD OF LORDS.

### *The Beast and His Armies Defeated*

<sup>17</sup> Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the great supper of God, <sup>18</sup> so that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who ride on them, and the flesh of all people, free and bond, both small and great."



<sup>19</sup> And I saw the beast and the kings of the earth and their armies, having been gathered together to make war against Him who rode on the horse and against His army. <sup>20</sup> Then the beast was apprehended, and with him the false prophet who had performed the signs before him, by which he had deceived those who received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire burning with brimstone. <sup>21</sup> And the rest were slain with the sword which proceeds from the mouth of Him who rode on the horse. And all the birds gorged themselves with their flesh.

## 20

### *Satan Bound 1,000 Years*

<sup>1</sup> Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. <sup>2</sup> And he seized the dragon, that serpent of old, who is *the* devil and Satan, he who deceives the whole world, and he bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit, and locked and sealed *it* over him, so that he should deceive the nations no more until the thousand years were finished. But after these things he must be released for a short time.

### *The Saints Reign with Christ 1,000 Years*

<sup>4</sup> And I saw thrones, and they sat on them, and judgment was given to them, and the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God, and those who had not worshiped the beast or his image, and they did not receive the mark on their forehead or on their hand. And they came to life and reigned with Christ *for* the thousand years. <sup>5</sup> But the rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that has part in the first resurrection. Over these the second death has no authority, but they shall be priests of God and of Christ, and shall reign with Him for a thousand years.

### *The Defeat of Satan*

<sup>7</sup> Now after the thousand years, Satan will be released from his prison, <sup>8</sup> and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is like the sand of the sea. <sup>9</sup> They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. <sup>10</sup> And the devil, who deceived them, was thrown into the lake of fire and brimstone where also the beast and the false prophet *are*. And they shall be tormented day and night forever and ever.

### *The Great White Throne Judgment*

<sup>11</sup> Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled. And no place was found for them. <sup>12</sup> And I saw the dead, the great and the small, standing before the throne, and *the* books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged by the things having been written in the books, according to their works. <sup>13</sup> And the sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them. And they were judged, each one according to their works. <sup>14</sup> Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> And if anyone was not found having been written in the Book of Life, he was cast into the lake of fire.

## 21

### *The New Heaven and the New Earth*

<sup>1</sup> And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. And there was no more sea. <sup>2</sup> Then I saw the holy city, New Jerusalem, coming down out of heaven from God, having been prepared like a bride having been adorned for her husband. <sup>3</sup> And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them. <sup>4</sup> And He shall wipe away every tear from their eyes; and there shall be no more death, nor sorrow, nor crying out; neither shall there be any more pain, for the former things have passed away."

<sup>5</sup> Then He who sat on the throne said, "Behold, I am making all things new." And He said to me, "Write, for these words are true and faithful."

<sup>6</sup> And He said to me, "I am the Alpha and the Omega, the Beginning and the End. I will give from the spring of the water of life freely to him that is thirsty. <sup>7</sup> He that overcomes I shall give to him these things, and I shall be God to him, and he shall be to Me a son. <sup>8</sup> But the cowardly and unbelieving and sinners and abominable and murderers and sexually immoral and drug users and idolaters and all who are false shall have their part in the lake which burns with fire and brimstone, which is the second death."

### *The New Jerusalem*

<sup>9</sup> Then came one of the seven angels who had the seven bowls being full with the seven last plagues and spoke with me, saying, "Come, I will show you the wife, the bride of the Lamb." <sup>10</sup> And he carried me away in *the* Spirit onto a great and high mountain, and he showed to me the great city, the holy Jerusalem, coming down out of heaven from God, <sup>11</sup> having the glory of God. Its radiance was like a most precious stone, like a jasper stone, *clear as crystal*, <sup>12</sup> having a wall great and high, having twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel: <sup>13</sup> three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

<sup>14</sup> And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. <sup>15</sup> And he who spoke with me had a measure, a golden reed, so that he might measure the city, and its gates. <sup>16</sup> The city is laid out *like a square*; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. <sup>17</sup> And its wall is one hundred and forty-four cubits, *by the* measure of a man, which is, of an angel. <sup>18</sup> And the construction of its wall was of jasper; and the city was pure gold, like transparent glass. <sup>19</sup> The foundations of the wall of the city *were* adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, <sup>20</sup> the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. <sup>21</sup> The twelve gates are twelve pearls: each one of the gates was *made* of one pearl. And the street of the city was pure gold, like transparent glass.

### *The Glory of the New Jerusalem*

<sup>22</sup> But I saw no temple in it, for the Lord God Almighty is its temple, also the Lamb. <sup>23</sup> The city had no need of the sun nor of the moon to shine, for the very glory of God illuminated it, and its lamp is the Lamb. <sup>24</sup> And the nations shall walk in its light, and the kings of the earth shall bring to it *the* glory and honor of the nations into it. <sup>25</sup> And its gates shall by no means be closed by day, for night shall not exist there. <sup>26</sup> And they shall bring the glory and the honor of the nations into it, so that they may enter. <sup>27</sup> But there shall by no means enter into it anything unclean, nor shall the abominable or liars enter, but only those who are written in the Lamb's Book of Life.

## 22

### *The River of Life*

<sup>1</sup> And he showed me a pure river of water of life, bright as crystal, proceeding from the throne of God and of the Lamb. <sup>2</sup> In the middle of its street, and on both sides of the river *was the* tree of life, producing twelve fruits, each yielding its fruit every month. And the leaves of the tree *are* for the healing of the nations. <sup>3</sup> And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants will minister to Him. <sup>4</sup> And they shall see His face, and His name shall be on their foreheads. <sup>5</sup> And night shall not exist. And they shall need neither lamp nor light of the sun, because the Lord God shall illuminate them. And they shall reign forever and ever.

### *The Time is Near*

<sup>6</sup> Then he said to me, "These words are faithful and true." And *the* Lord, the God of the spirits of the prophets sent His angel to show His servants the things which must come about soon.

<sup>7</sup> "Behold, I am coming quickly! Blessed is he that keeps the words of the prophecy of this book."

<sup>8</sup> And I, John, *am* the *one* hearing and seeing these things. And when I heard and when I saw, I fell down to worship before the feet of the angel showing to me these things.

<sup>9</sup> Then he said to me, "See *that you do not*! For I am your fellow servant, and I am of your brothers the prophets, and of those who keep the words of this book. Worship God." <sup>10</sup> And he said to me, "Do not seal the words of the prophecy of this book, for

the time is near. <sup>11</sup> He who acts unjustly, let him act unjustly still; and the filthy, let him be filthy still; and the righteous, let him be righteousness still; and the holy, let him be sanctified still."

*Jesus Testifies to the Churches*

<sup>12</sup> "And behold, I am coming quickly, and My reward is with Me, to render to each one according to his work. <sup>13</sup> I *am* the Alpha and the Omega, the First and the Last, the Beginning and the End."

<sup>14</sup> Blessed are those who do His commandments, so that their right shall be to the tree of life, and they may enter by the gates into the city. <sup>15</sup> But outside are dogs and drug users and sexually immoral and murderers and idolaters, and everyone who loves and practices a lie.

<sup>16</sup> "I, Jesus, have sent My angel to testify these things to you for the churches. I am the Root and the Stock of David, the Bright and Morning Star."

<sup>17</sup> And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. And whosoever will, let him take *the* water of life freely.

*A Warning*

<sup>18</sup> I testify to everyone hearing the words of the prophecy of this book: If anyone adds to them, may God add to him the plagues written in this book. <sup>19</sup> And if anyone takes away from the words of the book of this prophecy, may God take away his part from the tree of Life, and from the holy city, *and from* the things written in this book.

<sup>20</sup> He who testifies to these things says, "Yes, I am coming quickly."

Amen. Yes, come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus Christ *be* with all the saints. Amen.