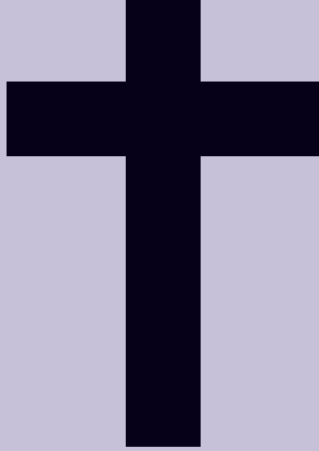


# Berean Standard Bible



The Holy Bible in English: Berean Standard Bible

**Berean Standard Bible**  
**The Holy Bible in English: Berean Standard Bible**

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# Matthew

## *The Genealogy of Jesus*

*(Ruth 4:18–22; Luke 3:23–38)*

<sup>1</sup> This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham:

<sup>2</sup> Abraham was the father of Isaac,  
Isaac the father of Jacob,  
and Jacob the father of Judah and his brothers.

<sup>3</sup> Judah was the father of Perez and Zerah by Tamar,  
Perez the father of Hezron,  
and Hezron the father of Ram.\*

<sup>4</sup> Ram was the father of Amminadab,  
Amminadab the father of Nahshon,  
and Nahshon the father of Salmon.

<sup>5</sup> Salmon was the father of Boaz by Rahab,  
Boaz the father of Obed by Ruth,  
Obed the father of Jesse,

<sup>6</sup> and Jesse the father of David the king.

Next:

David was the father of Solomon by Uriah's wife,

<sup>7</sup> Solomon the father of Rehoboam,  
Rehoboam the father of Abijah,  
and Abijah the father of Asa.†

<sup>8</sup> Asa was the father of Jehoshaphat,  
Jehoshaphat the father of Joram,  
and Joram the father of Uzziah.

<sup>9</sup> Uzziah was the father of Jotham,  
Jotham the father of Ahaz,  
and Ahaz the father of Hezekiah.

<sup>10</sup> Hezekiah was the father of Manasseh,  
Manasseh the father of Amon,‡  
Amon the father of Josiah,

<sup>11</sup> and Josiah the father of Jeconiah and his brothers  
at the time of the exile to Babylon.

<sup>12</sup> After the exile to Babylon:

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\* **1:3** Greek Aram, a variant of Ram; also in verse 4; see 1 Chronicles 2:9–10. † **1:7** Greek Asaph, a variant of Asa; also in verse 8; see 1 Chronicles 3:10. ‡ **1:10** Greek Amōs, a variant spelling of Amon; twice in this verse; see 1 Chronicles 3:14.

Jeconiah was the father of Shealtiel,  
 Shealtiel the father of Zerubbabel,  
<sup>13</sup> Zerubbabel the father of Abiud,  
 Abiud the father of Eliakim,  
 and Eliakim the father of Azor.

<sup>14</sup> Azor was the father of Zadok,  
 Zadok the father of Achim,  
 and Achim the father of Eliud.

<sup>15</sup> Eliud was the father of Eleazar,  
 Eleazar the father of Matthan,  
 Matthan the father of Jacob,

<sup>16</sup> and Jacob the father of Joseph, the husband of Mary,  
 of whom was born Jesus, who is called Christ.

<sup>17</sup> In all, then, there were fourteen generations from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

*The Birth of Jesus*  
*(Isaiah 7:10–16; Luke 2:1–7)*

<sup>18</sup> This is how the birth of Jesus Christ came about: His mother Mary was pledged in marriage to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

<sup>19</sup> Because Joseph her husband was a righteous man and was unwilling to disgrace her publicly, he resolved to divorce her quietly.

<sup>20</sup> But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit.

<sup>21</sup> She will give birth to a Son, and you are to give Him the name Jesus,<sup>§</sup> because He will save His people from their sins.”

<sup>22</sup> All this took place to fulfill what the Lord had said through the prophet:

<sup>23</sup> “Behold, the virgin will be with child  
 and will give birth to a son,  
 and they will call Him Immanuel”<sup>\*</sup>  
 (which means, “God with us”<sup>†</sup>).

<sup>24</sup> When Joseph woke up, he did as the angel of the Lord had commanded him, and embraced Mary as his wife.

<sup>25</sup> But he had no union with her <sup>‡</sup> until she gave birth to a Son. And he gave Him the name Jesus.

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<sup>§</sup> **1:21** Jesus means The LORD saves.      <sup>\*</sup> **1:23** Literally they will call His name Immanuel; Isaiah 7:14 (see also DSS)    <sup>†</sup> **1:23** See Isaiah 7:14, Isaiah 8:8, and Isaiah 8:10.    <sup>‡</sup> **1:25** Literally he did not know her

## 2

*The Pilgrimage of the Magi*  
(Micah 5:1-6)

<sup>1</sup> After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east arrived in Jerusalem,

<sup>2</sup> asking, "Where is the One who has been born King of the Jews? We saw His star in the east \* and have come to worship Him."

<sup>3</sup> When King Herod heard this, he was disturbed, and all Jerusalem with him.

<sup>4</sup> And when he had assembled all the chief priests and scribes of the people, he asked them where the Christ was to be born.

<sup>5</sup> "In Bethlehem in Judea," they replied, "for this is what the prophet has written:

<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 will come a ruler  
who will be the shepherd of My people Israel.'†"

<sup>7</sup> Then Herod called the Magi secretly and learned from them the exact time the star had appeared.

<sup>8</sup> And sending them to Bethlehem, he said: "Go and search carefully for the Child, and when you find Him, report to me, so that I too may go and worship Him."

<sup>9</sup> After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stood over the place where the Child was.

<sup>10</sup> When they saw the star, they rejoiced with great delight.

<sup>11</sup> On coming to the house, they saw the Child with His mother Mary, and they fell down and worshiped Him. Then they opened their treasures and presented Him with gifts of gold and frankincense and myrrh.

<sup>12</sup> And having been warned in a dream not to return to Herod, they withdrew to their country by another route.

*The Flight to Egypt*  
(Hosea 11:1-7)

<sup>13</sup> When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. "Get up!" he said. "Take the Child and His mother and flee to Egypt. Stay there until I tell you, for Herod is going to search for the Child to kill Him."

<sup>14</sup> So he got up, took the Child and His mother by night, and withdrew to Egypt,

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\* 2:2 Or as it rose † 2:6 Micah 5:2; see also 2 Samuel 5:2.

<sup>15</sup> where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the prophet: "Out of Egypt I called My Son."<sup>‡</sup>

*Weeping and Great Mourning*  
(Jeremiah 31:1-25)

<sup>16</sup> When Herod saw that he had been outwitted by the Magi, he was filled with rage. Sending orders, he put to death all the boys in Bethlehem and its vicinity who were two years old and under, according to the time he had learned from the Magi.

<sup>17</sup> Then what was spoken through the prophet Jeremiah was fulfilled:

<sup>18</sup> "A voice is heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children,  
and refusing to be comforted,  
because they are no more."<sup>§</sup>

*The Return to Nazareth*  
(Luke 2:39-40)

<sup>19</sup> After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt.

<sup>20</sup> "Get up!" he said. "Take the Child and His mother and go to the land of Israel, for those seeking the Child's life are now dead."

<sup>21</sup> So Joseph got up, took the Child and His mother, and went to the land of Israel.

<sup>22</sup> But when he learned that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee,

<sup>23</sup> and he went and lived in a town called Nazareth. So was fulfilled what was spoken through the prophets: "He will be called a Nazarene."

### 3

*The Mission of John the Baptist*  
(Isaiah 40:1-5; Mark 1:1-8; Luke 3:1-20; John 1:19-28)

<sup>1</sup> In those days John the Baptist came, preaching in the wilderness of Judea

<sup>2</sup> and saying, "Repent, for the kingdom of heaven is near."

<sup>3</sup> This is he who was spoken of through the prophet Isaiah:

"A voice of one calling in the wilderness,  
'Prepare the way for the Lord,  
make straight paths for Him.' "<sup>\*</sup>

<sup>4</sup> John wore a garment of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.

<sup>5</sup> People went out to him from Jerusalem and all Judea and the whole region around the Jordan.

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<sup>‡</sup> 2:15 Hosea 11:1    <sup>§</sup> 2:18 Jeremiah 31:15    <sup>\*</sup> 3:3 Isaiah 40:3 (see also LXX)

<sup>6</sup> Confessing their sins, they were baptized by him in the Jordan River.

<sup>7</sup> But when John saw many of the Pharisees and Sadducees coming to his place of baptism, he said to them, "You brood of vipers, who warned you to flee from the coming wrath?"

<sup>8</sup> Produce fruit, then, in keeping with repentance.

<sup>9</sup> And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

<sup>10</sup> The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

<sup>11</sup> I baptize you with water † for repentance, but after me will come One more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.‡

<sup>12</sup> His winnowing fork is in His hand to clear His threshing floor and to gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

### *The Baptism of Jesus*

(Mark 1:9-11; Luke 3:21-22; John 1:29-34)

<sup>13</sup> At that time Jesus came from Galilee to the Jordan to be baptized by John.

<sup>14</sup> But John tried to prevent Him, saying, "I need to be baptized by You, and do You come to me?"

<sup>15</sup> "Let it be so now," Jesus replied. "It is fitting for us to fulfill all righteousness in this way." Then John permitted Him.

<sup>16</sup> As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened,§ and He saw \* the Spirit of God descending like a dove and resting on Him.

<sup>17</sup> And a voice from heaven said, "This is My beloved Son, in whom I am well pleased!"

## 4

### *The Temptation of Jesus*

(Mark 1:12-13; Luke 4:1-13)

<sup>1</sup> Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

<sup>2</sup> After fasting forty days and forty nights, He was hungry.

<sup>3</sup> The tempter came to Him and said, "If You are the Son of God, tell these stones to become bread."

<sup>4</sup> But Jesus answered, "It is written:

'Man shall not live on bread alone,

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† 3:11 Or in water    ‡ 3:11 Or in the Holy Spirit and in fire    § 3:16 NA, BYZ, and TR the heavens were opened to Him    \* 3:16 Or and he saw; see John 1:32-33.



but on every word that comes from the mouth of God.’\*”

<sup>5</sup> Then the devil took Him to the holy city and set Him on the pinnacle of the temple.

<sup>6</sup> “If You are the Son of God,” he said, “throw Yourself down. For it is written:

‘He will command His angels concerning You,  
and they will lift You up in their hands,  
so that You will not strike Your foot  
against a stone.’†”

<sup>7</sup> Jesus replied, “It is also written: ‘Do not put the Lord your God to the test.’‡”

<sup>8</sup> Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

<sup>9</sup> “All this I will give You,” he said, “if You will fall down and worship me.”

<sup>10</sup> “Away from Me, Satan!” Jesus declared. “For it is written: ‘Worship the Lord your God and serve Him only.’§”

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

### *Jesus Begins His Ministry*

(Isaiah 9:1–7; Mark 1:14–15; Luke 4:14–15)

<sup>12</sup> When Jesus heard that John had been imprisoned, He withdrew to Galilee.

<sup>13</sup> Leaving Nazareth, He went and lived in Capernaum, which is by the sea in the region of Zebulun and Naphtali,

<sup>14</sup> to fulfill what was spoken through the prophet Isaiah:

<sup>15</sup> “Land of Zebulun  
and land of Naphtali,  
the Way of the Sea, beyond the Jordan,  
Galilee of the Gentiles—

<sup>16</sup> the people living in darkness  
have seen a great light;  
on those living in the land of the shadow of death,  
a light has dawned.”\*

<sup>17</sup> From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

### *The First Disciples*

(Mark 1:16–20; Luke 5:1–11; John 1:35–42)

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\* **4:4** Deuteronomy 8:3    † **4:6** Psalms 91:11–12    ‡ **4:7** Deuteronomy 6:16    § **4:10** Deuteronomy 6:13    \* **4:16** Isaiah 9:1–2

<sup>18</sup> As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen.

<sup>19</sup> "Come, follow Me," Jesus said, "and I will make you fishers of men."

<sup>20</sup> And at once they left their nets and followed Him.

<sup>21</sup> Going on from there, He saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, mending their nets. Jesus called them,

<sup>22</sup> and immediately they left the boat and their father and followed Him.

*Jesus Heals the Multitudes*  
(Mark 3:7-12; Luke 6:17-19)

<sup>23</sup> Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people.

<sup>24</sup> News about Him spread all over Syria, and people brought to Him all who were ill with various diseases, those suffering acute pain, the demon-possessed, those having seizures, and the paralyzed—and He healed them.

<sup>25</sup> The large crowds that followed Him came from Galilee, the Decapolis,<sup>†</sup> Jerusalem, Judea, and beyond the Jordan.

## 5

*The Sermon on the Mount*

<sup>1</sup> When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him,

<sup>2</sup> and He began to teach them, saying:

*The Beatitudes*  
(Psalms 1:1-6; Luke 6:20-23)

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

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

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

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

<sup>7</sup> Blessed are the merciful,  
for they will be shown mercy.

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

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

<sup>10</sup> Blessed are those who are persecuted because of righteousness,

<sup>†</sup> 4:25 That is, the Ten Cities      \* 5:5 Or Blessed are those who exercise strength under control, for they will inherit the land; see Psalms 37:11.

for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me.

<sup>12</sup> Rejoice and be glad, because great is your reward in heaven; for in the same way they persecuted the prophets before you.

### *Salt and Light*

(Mark 9:49–50; Luke 14:34–35; Philippians 2:12–18)

<sup>13</sup> You are the salt of the earth. But if the salt loses its savor, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

<sup>14</sup> You are the light of the world. A city on a hill † cannot be hidden.

<sup>15</sup> Neither do people light a lamp and put it under a basket. Instead, they set it on a stand, and it gives light to everyone in the house.

<sup>16</sup> In the same way, let your light shine before men, that they may see your good deeds and glorify your Father in heaven.

### *The Fulfillment of the Law*

<sup>17</sup> Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them.

<sup>18</sup> For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.

<sup>19</sup> So then, whoever breaks one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven; but whoever practices and teaches them will be called great in the kingdom of heaven.

<sup>20</sup> For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### *Anger and Reconciliation*

(Luke 12:57–59)

<sup>21</sup> You have heard that it was said to the ancients, ‘Do not murder’‡ and ‘Anyone who murders will be subject to judgment.’

<sup>22</sup> But I tell you that anyone who is angry with his brother § will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’\* will be subject to the Sanhedrin.† But anyone who says, ‘You fool!’ will be subject to the fire of hell.‡

<sup>23</sup> So if you are offering your gift at the altar and there remember that your brother has something against you,

<sup>24</sup> leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift.

† 5:14 Literally A city lying on a hill    ‡ 5:21 Exodus 20:13; Deuteronomy 5:17    § 5:22 BYZ and TR include without cause.    \* 5:22 Raca is an Aramaic expression of contempt.    † 5:22 Or the Council    ‡ 5:22 Or the hell of fire; Greek the Gehenna of fire

<sup>25</sup> Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison.  
<sup>26</sup> Truly I tell you, you will not get out until you have paid the last penny.§

### *Adultery*

(Leviticus 18:1–30)

<sup>27</sup> You have heard that it was said, ‘Do not commit adultery.’\*  
<sup>28</sup> But I tell you that anyone who looks at a woman to lust after her has already committed adultery with her in his heart.  
<sup>29</sup> If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.†  
<sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to depart into hell.

### *Divorce*

(Deuteronomy 24:1–5; Luke 16:18)

<sup>31</sup> It has also been said, ‘Whoever divorces his wife must give her a certificate of divorce.’‡  
<sup>32</sup> But I tell you that anyone who divorces his wife, except for sexual immorality, brings adultery upon her.§ And he who marries a divorced woman commits adultery.

### *Oaths and Vows*

(Numbers 30:1–16)

<sup>33</sup> Again, you have heard that it was said to the ancients, ‘Do not break your oath, but fulfill your vows to the Lord.’\*  
<sup>34</sup> But I tell you not to swear at all: either by heaven, for it is God’s throne;  
<sup>35</sup> or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the great King.  
<sup>36</sup> Nor should you swear by your head, for you cannot make a single hair white or black.  
<sup>37</sup> Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ Anything more comes from the evil one.†

### *Love Your Enemies*

(Leviticus 24:17–23; Luke 6:27–36)

<sup>38</sup> You have heard that it was said, ‘Eye for eye and tooth for tooth.’‡  
<sup>39</sup> But I tell you not to resist an evil person. If someone slaps you on your right cheek, turn to him the other also;

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§ 5:26 Greek kodrantēn; that is, a Roman copper coin worth about 1/64 of a denarius

\* 5:27 Exodus 20:14; Deuteronomy 5:18 † 5:29 Greek Gehenna; also in verse 30 ‡ 5:31

Deuteronomy 24:1 § 5:32 Or causes her to commit adultery \* 5:33 Numbers 30:2 † 5:37 Or from evil ‡ 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

<sup>40</sup> if someone wants to sue you and take your tunic, let him have your cloak as well;

<sup>41</sup> and if someone forces you to go one mile,<sup>§</sup> go with him two miles.\*

<sup>42</sup> Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

<sup>43</sup> You have heard that it was said, ‘Love your neighbor’<sup>†</sup> and ‘Hate your enemy.’

<sup>44</sup> But I tell you, love your enemies and pray for those who persecute you,<sup>‡</sup>

<sup>45</sup> that you may be sons of your Father in heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

<sup>46</sup> If you love those who love you, what reward will you get? Do not even tax collectors do the same?

<sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even Gentiles do the same?

<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

## 6

### *Giving to the Needy* (Deuteronomy 15:7-11)

<sup>1</sup> “Be careful not to perform your righteous acts \* before men to be seen by them. If you do, you will have no reward from your Father in heaven.

<sup>2</sup> So when you give to the needy, do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be honored by men. Truly I tell you, they already have their full reward.

<sup>3</sup> But when you give to the needy, do not let your left hand know what your right hand is doing,

<sup>4</sup> so that your giving may be in secret. And your Father, who sees what is done in secret, will reward you.

### *The Lord’s Prayer* (Luke 11:1-4)

<sup>5</sup> And when you pray, do not be like the hypocrites. For they love to pray standing in the synagogues and on the street corners to be seen by men. Truly I tell you, they already have their full reward.

<sup>6</sup> But when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you.

<sup>7</sup> And when you pray, do not babble on like pagans, for they think that by their many words they will be heard.

<sup>§</sup> 5:41 Greek one milion; that is, a Roman mile, approximately 4,855 feet or 1,480 meters

\* 5:41 Literally go with him two. † 5:43 Leviticus 19:18 ‡ 5:44 BYZ and TR love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully accuse you and persecute you; see Luke 6:27-28. \* 6:1 BYZ and TR charitable acts or alms

<sup>8</sup> Do not be like them, for your Father knows what you need before you ask Him.

<sup>9</sup> So then, this is how you should pray:

‘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 also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from the evil one.†’

<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 yours.

### *Proper Fasting*

<sup>16</sup> When you fast, do not be somber like the hypocrites, for they disfigure their faces to show men they are fasting. Truly I tell you, they already have their full reward.

<sup>17</sup> But when you fast, anoint your head and wash your face,

<sup>18</sup> so that your fasting will not be obvious to men, but only to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you.

### *Treasures in Heaven* (Luke 12:32–34)

<sup>19</sup> Do not store up for yourselves treasures on earth, where moth and rust ‡ destroy, and where thieves break in and steal.

<sup>20</sup> But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

<sup>21</sup> For where your treasure is, there your heart will be also.

### *The Lamp of the Body* (Luke 11:33–36)

<sup>22</sup> The eye is the lamp of the body. If your eyes are good,§ your whole body will be full of light.

<sup>23</sup> But if your eyes are bad,\* your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

† **6:13** Or from evil; BYZ and TR include For Yours is the kingdom and the power and the glory, forever. Amen. ‡ **6:19** Or worm; also in verse 20 § **6:22** Literally If your eye is sound; see

Proverbs 22:9 \* **6:23** Literally if your eye is evil; see Proverbs 23:6 and Proverbs 28:22

<sup>24</sup> No one can serve two masters: Either he will hate the one and love the other; or he will be devoted to the one and despise the other. You cannot serve both God and money.

*Do Not Worry*  
(Luke 12:22–31)

<sup>25</sup> Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?

<sup>26</sup> Look at the birds of the air: They do not sow or reap or gather into barns—and yet your heavenly Father feeds them. Are you not much more valuable than they?

<sup>27</sup> Who of you by worrying can add a single hour to his life?†

<sup>28</sup> And why do you worry about clothes? Consider how the lilies of the field grow: They do not labor or spin.

<sup>29</sup> Yet I tell you that not even Solomon in all his glory was adorned like one of these.

<sup>30</sup> If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the furnace, 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 wear?’

<sup>32</sup> For the Gentiles strive after all these things, and your heavenly Father knows that you need them.

<sup>33</sup> But seek first the kingdom of God ‡ and His righteousness, and all these things will be added unto you.

<sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.

## 7

*Judging Others*  
(Luke 6:37–42; Romans 14:1–12)

<sup>1</sup> “Do not judge, or you will be judged.

<sup>2</sup> For with the same judgment you pronounce, you will be judged; and with the measure you use, it will be measured to you.

<sup>3</sup> Why do you look at the speck in your brother’s eye, but fail to notice the beam in your own eye?

<sup>4</sup> How can you say to your brother, ‘Let me take the speck out of your eye,’ while there is still a beam in your own eye?

<sup>5</sup> You hypocrite! First take the beam out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

† 6:27 Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters.

‡ 6:33 SBL, WH, and NE seek first His kingdom; see also Luke 12:31.

<sup>6</sup> Do not give dogs what is holy; do not throw your pearls before swine. If you do, they may trample them under their feet, and then turn and tear you to pieces.

*Ask, Seek, Knock*  
(Luke 11:5–13)

<sup>7</sup> Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

<sup>8</sup> For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

<sup>9</sup> Which of you, if his son asks for bread, will give him a stone?

<sup>10</sup> Or if he asks for a fish, will give him a snake?

<sup>11</sup> So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

<sup>12</sup> In everything, then, do to others as you would have them do to you. For this is the essence of the Law and the Prophets.

*The Narrow Gate*  
(Luke 13:22–30)

<sup>13</sup> Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many enter through it.

<sup>14</sup> But small is the gate and narrow the way that leads to life, and only a few find it.

*A Tree and Its Fruit*  
(Luke 6:43–45)

<sup>15</sup> Beware of false prophets. They come to you in sheep's clothing, but inwardly they are ravenous wolves.

<sup>16</sup> By their fruit you will recognize them. Are grapes gathered from thornbushes, or figs from thistles?

<sup>17</sup> Likewise, every good tree bears good fruit, but a bad tree bears bad fruit.

<sup>18</sup> A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.

<sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire.

<sup>20</sup> So then, by their fruit you will recognize them.

<sup>21</sup> Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of My Father in heaven.

<sup>22</sup> Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name drive out demons and perform many miracles?'

<sup>23</sup> Then I will tell them plainly, 'I never knew you; depart from Me, you workers of lawlessness!'

*The House on the Rock*  
(Luke 6:46–49)



<sup>24</sup> Therefore everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock.

<sup>25</sup> The rain fell, the torrents raged, and the winds blew and beat against that house; yet it did not fall, because its foundation was on the rock.

<sup>26</sup> But everyone who hears these words of Mine and does not act on them is like a foolish man who built his house on sand.

<sup>27</sup> The rain fell, the torrents raged, and the winds blew and beat against that house, and it fell—and great was its collapse!”

### *The Authority of Jesus*

<sup>28</sup> When Jesus had finished saying these things, the crowds were astonished at His teaching,

<sup>29</sup> because He taught as one who had authority, and not as their scribes.

## 8

### *The Leper's Prayer*

(Leviticus 14:1–32; Mark 1:40–45; Luke 5:12–16)

<sup>1</sup> When Jesus came down from the mountain, large crowds followed Him.

<sup>2</sup> Suddenly a leper \* came and knelt before Him, saying, “Lord, if You are willing, You can make me clean.”

<sup>3</sup> Jesus reached out His hand and touched the man. “I am willing,” He said. “Be clean!” And immediately his leprosy was cleansed.

<sup>4</sup> Then Jesus instructed him, “See that you don’t tell anyone. But go, show yourself to the priest and offer the gift prescribed by Moses, as a testimony to them.”†

### *The Faith of the Centurion*

(Luke 7:1–10; John 4:43–54)

<sup>5</sup> When Jesus had entered Capernaum, a centurion came and pleaded with Him,

<sup>6</sup> “Lord, my servant ‡ lies at home, paralyzed and in terrible agony.”

<sup>7</sup> “I will go and heal him,” Jesus replied.

<sup>8</sup> The centurion answered, “Lord, I am not worthy to have You come under my roof. But just say the word, and my servant will be healed.

<sup>9</sup> For I myself am a man under authority, with soldiers under me. I tell one to go, and he goes; and another to come, and he comes. I tell my servant to do something, and he does it.”

<sup>10</sup> When Jesus heard this, He marveled and said to those following Him, “Truly I tell you, I have not found anyone in Israel with such great faith.

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\* **8:2** A leper was one afflicted with a skin disease. See Leviticus 13. † **8:4** See Leviticus 14:1–32. ‡ **8:6** Or child; also in verse 13

<sup>11</sup> I say to you that many will come from the east and the west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven.  
<sup>12</sup> But the sons of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."

<sup>13</sup> Then Jesus said to the centurion, "Go! As you have believed, so will it be done for you." And his servant was healed at that very hour.

*Jesus Heals at Peter's House*  
*(Mark 1:29-34; Luke 4:38-41)*

<sup>14</sup> When Jesus arrived at Peter's house, He saw Peter's mother-in-law sick in bed with a fever.

<sup>15</sup> So He touched her hand, and the fever left her, and she got up and began to serve them.

<sup>16</sup> When evening came, many who were demon-possessed were brought to Jesus, and He drove out the spirits with a word and healed all the sick.

<sup>17</sup> This was to fulfill what was spoken through the prophet Isaiah:

"He took on our infirmities  
 and carried our diseases."§

*The Cost of Discipleship*  
*(Luke 9:57-62; Luke 14:25-33; John 6:59-66)*

<sup>18</sup> When Jesus saw a large crowd around Him, He gave orders to cross to the other side of the sea.\*

<sup>19</sup> And one of the scribes came to Him and said, "Teacher, I will follow You wherever You go."

<sup>20</sup> Jesus replied, "Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay His head."

<sup>21</sup> Another of His disciples requested, "Lord, first let me go and bury my father."

<sup>22</sup> But Jesus told him, "Follow Me, and let the dead bury their own dead."

*Jesus Calms the Storm*  
*(Psalms 107:1-43; Mark 4:35-41; Luke 8:22-25)*

<sup>23</sup> When He got into the boat, His disciples followed Him.

<sup>24</sup> Suddenly a violent storm came up on the sea, so that the boat was engulfed by the waves; but Jesus was sleeping.

<sup>25</sup> The disciples went and woke Him, saying, "Lord, save us! We are perishing!"

<sup>26</sup> "You of little faith," Jesus replied, "why are you so afraid?" Then He got up and rebuked the winds and the sea, and it was perfectly calm.

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§ 8:17 Isaiah 53:4    \* 8:18 That is, the Sea of Galilee; Greek to the other side

<sup>27</sup> The men were amazed and asked, "What kind of man is this? Even the winds and the sea obey Him!"

*The Demons and the Pigs*  
(Mark 5:1-20; Luke 8:26-39)

<sup>28</sup> When Jesus arrived on the other side in the region of the Gadarenes,<sup>†</sup> He was met by two demon-possessed men coming from the tombs. They were so violent that no one could pass that way.

<sup>29</sup> "What do You want with us, Son of God?" they shouted. "Have You come here to torture us before the appointed time?"

<sup>30</sup> In the distance a large herd of pigs was feeding.

<sup>31</sup> So the demons begged Jesus, "If You drive us out, send us into the herd of pigs."

<sup>32</sup> "Go!" He told them. So they came out and went into the pigs, and the whole herd rushed down the steep bank into the sea and died in the waters.

<sup>33</sup> Those tending the pigs ran off into the town and reported all this, including the account of the demon-possessed men.

<sup>34</sup> Then the whole town went out to meet Jesus. And when they saw Him, they begged Him to leave their region.

## 9

*Jesus Heals a Paralytic*  
(Mark 2:1-12; Luke 5:17-26)

<sup>1</sup> Jesus got into a boat, crossed over, and came to His own town.

<sup>2</sup> Just then some men brought \* to Him a paralytic lying on a mat. When Jesus saw their faith, He said to the paralytic, "Take courage, son; your sins are forgiven."

<sup>3</sup> On seeing this, some of the scribes said to themselves, "This man is blaspheming!"

<sup>4</sup> But Jesus knew <sup>†</sup> what they were thinking and said, "Why do you harbor evil in your hearts?

<sup>5</sup> Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?'

<sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins..." Then He said to the paralytic, "Get up, pick up your mat, and go home."

<sup>7</sup> And the man got up and went home.

<sup>8</sup> When the crowds saw this, they were filled with awe and glorified God, who had given such authority to men.

<sup>†</sup> 8:28 BYZ, TR, and GOC Gergesenes; other manuscripts Gerasenes behold, they brought <sup>†</sup> 9:4 NA, BYZ, and TR saw

\* 9:2 Literally And

*Jesus Calls Matthew*

(Mark 2:13-17; Luke 5:27-32)

<sup>9</sup> As Jesus went on from there, He saw a man named Matthew sitting at the tax booth. "Follow Me," He told him, and Matthew got up and followed Him.

<sup>10</sup> Later, as Jesus was dining at Matthew's house, many tax collectors and sinners came and ate with Him and His disciples.

<sup>11</sup> When the Pharisees saw this, they asked His disciples, "Why does your Teacher eat with tax collectors and sinners?"

<sup>12</sup> On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick.

<sup>13</sup> But go and learn what this means: 'I desire mercy, not sacrifice.'<sup>‡</sup> For I have not come to call the righteous, but sinners.<sup>§</sup>"

*Questions about Fasting*

(Mark 2:18-20; Luke 5:33-35)

<sup>14</sup> At that time John's disciples came to Jesus and asked, "Why is it that we and the Pharisees fast so often,<sup>\*</sup> but Your disciples do not fast?"

<sup>15</sup> Jesus replied, "How can the guests of the bridegroom mourn while He is with them? But the time will come when the bridegroom will be taken from them; then they will fast.

*The Patches and the Wineskins*

(Mark 2:21-22; Luke 5:36-39)

<sup>16</sup> No one sews a patch of unshrunk cloth on an old garment. For the patch will pull away from the garment, and a worse tear will result.

<sup>17</sup> Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will spill, and the wineskins will be ruined. Instead, they pour new wine into new wineskins, and both are preserved."

*The Healing Touch of Jesus*

(Mark 5:21-43; Luke 8:40-56)

<sup>18</sup> While Jesus was saying these things, a synagogue leader came and knelt before Him. "My daughter has just died," he said. "But come and place Your hand on her, and she will live."

<sup>19</sup> So Jesus got up and went with him, along with His disciples.

<sup>20</sup> Suddenly a woman who had suffered from bleeding for twelve years came up behind Him and touched the fringe of His cloak.

<sup>21</sup> She said to herself, "If only I touch His cloak, I will be healed."

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<sup>‡</sup> 9:13 Hosea 6:6    <sup>§</sup> 9:13 BYZ and TR but sinners, to repentance; see Luke 5:32.    <sup>\*</sup> 9:14 NE and WH do not include so often.

<sup>22</sup> Jesus turned and saw her. "Take courage, daughter," He said, "your faith has healed you." And the woman was cured from that very hour.

<sup>23</sup> When Jesus entered the house of the synagogue leader, He saw the flute players and the noisy crowd.

<sup>24</sup> "Go away," He told them. "The girl is not dead, but asleep." And they laughed at Him.

<sup>25</sup> After the crowd had been put outside, Jesus went in and took the girl by the hand, and she got up.

<sup>26</sup> And the news about this spread throughout that region.

*Jesus Heals the Blind and Mute*  
(Mark 7:31-37)

<sup>27</sup> As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!"

<sup>28</sup> After Jesus had entered the house, the blind men came to Him. "Do you believe that I am able to do this?" He asked.

"Yes, Lord," they answered.

<sup>29</sup> Then He touched their eyes and said, "According to your faith will it be done to you."

<sup>30</sup> And their eyes were opened. Jesus warned them sternly, "See that no one finds out about this!"

<sup>31</sup> But they went out and spread the news about Him throughout the land.

<sup>32</sup> As they were leaving, a demon-possessed man who was mute was brought to Jesus.

<sup>33</sup> And when the demon had been driven out, the man began to speak. The crowds were amazed and said, "Nothing like this has ever been seen in Israel!"

<sup>34</sup> But the Pharisees said, "It is by the prince of demons that He drives out demons."

*The Lord of the Harvest*  
(Luke 10:1-12)

<sup>35</sup> Jesus went through all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness.

<sup>36</sup> When He saw the crowds, He was moved with compassion for them, because they were harassed and helpless, like sheep without a shepherd.

<sup>37</sup> Then He said to His disciples, "The harvest is plentiful, but the workers are few.

<sup>38</sup> Ask the Lord of the harvest, therefore, to send out workers into His harvest."

# 10

## *The Twelve Apostles*

(Mark 3:13-19; Luke 6:12-16)

<sup>1</sup> And calling His twelve disciples to Him, Jesus gave them authority over unclean spirits, so that they could drive them out and heal every disease and sickness.

<sup>2</sup> These are the names of the twelve apostles: first Simon, called Peter, and his brother Andrew; James son of Zebedee, and his brother John;

<sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus;

<sup>4</sup> Simon the Zealot,\* and Judas Iscariot, who betrayed Jesus.†

## *The Ministry of the Twelve*

(Mark 6:7-13; Luke 9:1-6)

<sup>5</sup> These twelve Jesus sent out with the following instructions: "Do not go onto the road of the Gentiles or enter any town of the Samaritans.

<sup>6</sup> Go rather to the lost sheep of Israel.

<sup>7</sup> As you go, preach this message: 'The kingdom of heaven is near.'

<sup>8</sup> Heal the sick, raise the dead, cleanse the lepers,‡ drive out demons. Freely you have received; freely give.

<sup>9</sup> Do not carry any gold or silver or copper in your belts.

<sup>10</sup> Take no bag for the road, or second tunic, or sandals, or staff; for the worker is worthy of his provisions.

<sup>11</sup> Whatever town or village you enter, find out who is worthy there and stay at his house § until you move on.

<sup>12</sup> As you enter the home, greet its occupants.\*

<sup>13</sup> If the home is worthy, let your peace rest on it; but if it is not, let your peace return to you.

<sup>14</sup> And if anyone will not welcome you or heed your words, shake the dust off your feet when you leave that home or town.

<sup>15</sup> Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

## *Sheep among Wolves*

(2 Timothy 1:3-12)

<sup>16</sup> Behold, I am sending you out like sheep among wolves; therefore be as shrewd as snakes and as innocent as doves.

<sup>17</sup> But beware of men; for they will hand you over to their councils and flog you in their synagogues.

<sup>18</sup> On My account, you will be brought before governors and kings as witnesses to them and to the Gentiles.

<sup>19</sup> But when they hand you over, do not worry about how to respond or what to say. In that hour you will be given what to say.

\* **10:4** Greek Simon the Cananean † **10:4** Literally the one also having betrayed Him ‡ **10:8**

A leper was one afflicted with a skin disease. See Leviticus 13. § **10:11** Literally stay there

\* **10:12** Literally greet it

<sup>20</sup> For it will not be you speaking, but the Spirit of your Father speaking through you.

<sup>21</sup> Brother will betray brother to death, and a father his child; children will rise against their parents and have them put to death.

<sup>22</sup> You will be hated by everyone because of My name, but the one who perseveres to the end will be saved.

<sup>23</sup> When they persecute you in one town, flee to the next. Truly I tell you, you will not reach all the towns 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 to be like his teacher, and a servant like his master. If the head of the house has been called Beelzebul,<sup>†</sup> how much more the members of his household!

*Fear God Alone*  
(Luke 12:4-7)

<sup>26</sup> So do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.

<sup>27</sup> What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the housetops.

<sup>28</sup> Do not be afraid of those who kill the body but cannot kill the soul. Instead, fear the One who can destroy both soul and body in hell.<sup>‡</sup>

<sup>29</sup> Are not two sparrows sold for a penny?<sup>§</sup> Yet not one of them will fall to the ground apart from the will of your Father.

<sup>30</sup> And even the very hairs of your head are all numbered.

<sup>31</sup> So do not be afraid; you are worth more than many sparrows.

*Confessing Christ*  
(Luke 12:8-12)

<sup>32</sup> Therefore everyone who confesses Me before men, I will also confess him before My Father in heaven.

<sup>33</sup> But whoever denies Me before men, I will also deny him before My Father in heaven.

*Not Peace but a Sword*  
(Micah 7:1-6; Luke 12:49-53)

<sup>34</sup> Do not assume that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

<sup>35</sup> For I have come to turn

‘a man against his father,  
a daughter against her mother,  
a daughter-in-law against her mother-in-law.

<sup>†</sup> 10:25 WH Beezeboul; Vulgate Beelzebub    <sup>‡</sup> 10:28 Greek Gehenna    <sup>§</sup> 10:29 Greek an assarion; that is, a Roman copper coin worth about 1/16 of a denarius

<sup>36</sup> A man's enemies will be the members  
of his own household.\*

<sup>37</sup> Anyone who loves his father or mother more than Me is not worthy  
of Me; anyone who loves his son or daughter more than Me is not  
worthy of Me;

<sup>38</sup> and anyone who does not take up his cross and follow Me is not  
worthy of Me.

<sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for My  
sake will find it.

*The Reward of Service*  
(2 Kings 4:8-17)

<sup>40</sup> He who receives you receives Me, and he who receives Me receives  
the One who sent Me.

<sup>41</sup> Whoever receives a prophet because he is a prophet will receive a  
prophet's reward, and whoever receives a righteous man because he  
is a righteous man will receive a righteous man's reward.

<sup>42</sup> And if anyone gives even a cup of cold water to one of these little  
ones because he is My disciple, truly I tell you, he will never lose his  
reward."

## 11

*John's Inquiry*  
(Luke 7:18-23)

<sup>1</sup> After Jesus had finished instructing His twelve disciples, He went on  
from there to teach and preach in their cities.\*

<sup>2</sup> Meanwhile John heard in prison about the works of Christ, and he  
sent his disciples †

<sup>3</sup> to ask Him, "Are You the One who was to come, or should we look  
for someone else?"

<sup>4</sup> Jesus replied, "Go back and report to John what you hear and see:

<sup>5</sup> The blind receive sight, the lame walk, the lepers ‡ are cleansed, the  
deaf hear, the dead are raised, and the good news is preached to the  
poor.

<sup>6</sup> Blessed is the one who does not fall away on account of Me.§"

*Jesus Testifies about John*  
(Malachi 3:1-5; Luke 7:24-35)

<sup>7</sup> As John's disciples were leaving, Jesus began to speak to the crowds  
about John: "What did you go out into the wilderness to see? A reed  
swaying in the wind?

<sup>8</sup> Otherwise, what did you go out to see? A man dressed in fine clothes?  
Look, those who wear fine clothing are found in kings' palaces.

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\* **10:36** Micah 7:6    \* **11:1** That is, in the towns of Galilee    † **11:2** BYZ and TR he sent two of  
his disciples    ‡ **11:5** A leper was one afflicted with a skin disease. See Leviticus 13.    § **11:6**  
Or who is not offended by Me



<sup>9</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

<sup>10</sup> This is the one about whom it is written:

‘Behold, I will send My messenger ahead of You,  
who will prepare Your way before You.’<sup>\*</sup>

<sup>11</sup> Truly I tell you, among those born of women there has risen no one greater than John the Baptist. Yet even the least in the kingdom of heaven is greater than he.

<sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven has been subject to violence,<sup>†</sup> and the violent lay claim to it.

<sup>13</sup> For all the Prophets and the Law prophesied until John.

<sup>14</sup> And if you are willing to accept it, he is the Elijah who was to come.<sup>‡</sup>

<sup>15</sup> He who has ears,<sup>§</sup> let him hear.

<sup>16</sup> To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others:

<sup>17</sup> ‘We played the flute for you,  
and you did not dance;  
we sang a dirge,  
and you did not mourn.’

<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 at this glutton and drunkard, a friend of tax collectors and sinners!’ But wisdom is vindicated by her actions.”

*Woe to the Unrepentant*  
(Luke 10:13-16)

<sup>20</sup> Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent.

<sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

<sup>23</sup> And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades! For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day.

<sup>24</sup> But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”

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<sup>\*</sup> **11:10** Malachi 3:1    <sup>†</sup> **11:12** Or has been forcefully advancing    <sup>‡</sup> **11:14** See Malachi 4:5.

<sup>§</sup> **11:15** BYZ and TR ears to hear

*Rest for the Weary*  
(Luke 10:21-24)

<sup>25</sup> At that time Jesus declared, "I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and learned, and revealed them to little children.

<sup>26</sup> Yes, Father, for this was well-pleasing in Your sight.

<sup>27</sup> All things have been entrusted to Me by My Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal Him.

<sup>28</sup> Come to Me, all you who are weary and burdened, and I will give you rest.

<sup>29</sup> Take My yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls.

<sup>30</sup> For My yoke is easy and My burden is light."

## 12

*The Lord of the Sabbath*  
(1 Samuel 21:1-7; Mark 2:23-28; Luke 6:1-5)

<sup>1</sup> At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick the heads of grain and eat them.

<sup>2</sup> When the Pharisees saw this, they said to Him, "Look, Your disciples are doing what is unlawful on the Sabbath."

<sup>3</sup> Jesus replied, "Have you not read what David did when he and his companions were hungry?

<sup>4</sup> He entered the house of God, and he and his companions ate the consecrated bread,\* which was not lawful for them to eat, but only for the priests.

<sup>5</sup> Or haven't you read in the Law that on the Sabbath the priests in the temple break the Sabbath and yet are innocent?

<sup>6</sup> But I tell you that something greater than the temple is here.

<sup>7</sup> If only you had known the meaning of 'I desire mercy, not sacrifice,'† you would not have condemned the innocent.

<sup>8</sup> For the Son of Man is Lord of the Sabbath."

*Jesus Heals on the Sabbath*  
(Mark 3:1-6; Luke 6:6-11)

<sup>9</sup> Moving on from there, Jesus entered their synagogue,

<sup>10</sup> and a man with a withered hand was there. In order to accuse Jesus, they asked Him, "Is it lawful to heal on the Sabbath?"

<sup>11</sup> He replied, "If one of you has a sheep and it falls into a pit on the Sabbath, will he not take hold of it and lift it out?

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\* 12:4 Or the Bread of the Presence † 12:7 Hosea 6:6

12 How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

13 Then Jesus said to the man, "Stretch out your hand." So he stretched it out, and it was restored to full use, just like the other.

14 But the Pharisees went out and plotted how they might kill Jesus.

*God's Chosen Servant*  
(Isaiah 42:1-9)

15 Aware of this, Jesus withdrew from that place. Large crowds followed Him, and He healed them all,

16 warning them not to make Him known.

17 This was to fulfill what was spoken through the prophet Isaiah:

18 "Here is My Servant,  
whom I have chosen,  
My beloved,  
in whom My soul delights.

I will put My Spirit on Him,  
and He will proclaim justice to the nations.

19 He will not quarrel or cry out;  
no one will hear His voice in the streets.

20 A bruised reed He will not break,  
and a smoldering wick He will not extinguish,  
till He leads justice to victory.

21 In His name the nations will put their hope."<sup>‡</sup>

*A House Divided*  
(Mark 3:20-27; Luke 11:14-23)

22 Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed the man so that he could speak and see.

23 The crowds were astounded and asked, "Could this be the Son of David?"

24 But when the Pharisees heard this, they said, "Only by Beelzebul,<sup>§</sup> the prince of demons, does this man drive out demons."

25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself will be laid waste, and every city or household divided against itself will not stand.

26 If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?

27 And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges.

28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

<sup>‡</sup> 12:21 Isaiah 42:1-4 (see also LXX)    <sup>§</sup> 12:24 WH Beezeboul; Vulgate Beelzebub; also in verse 27

<sup>29</sup> Or again, how can anyone enter a strong man's house and steal his possessions, unless he first ties up the strong man? Then he can plunder his house.

<sup>30</sup> He who is not with Me is against Me, and he who does not gather with Me scatters.

*The Unpardonable Sin*  
(Mark 3:28-30)

<sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.

<sup>32</sup> Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come.

*Good and Bad Fruit*  
(Luke 6:43-45)

<sup>33</sup> Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad; for a tree is known by its fruit.

<sup>34</sup> You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart, the mouth speaks.

<sup>35</sup> The good man brings good things out of his good store of treasure, and the evil man brings evil things out of his evil store of treasure.

<sup>36</sup> But I tell you that men will give an account on the day of judgment for every careless word they have spoken.

<sup>37</sup> For by your words you will be acquitted, and by your words you will be condemned."

*The Sign of Jonah*  
(Jonah 3:1-10; Luke 11:29-32)

<sup>38</sup> Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

<sup>39</sup> Jesus replied, "A wicked and adulterous generation demands a sign, but none will be given it except the sign of the prophet Jonah.

<sup>40</sup> For as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth.

<sup>41</sup> The men of Nineveh will stand at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now One greater than Jonah is here.

<sup>42</sup> The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and now One greater than Solomon is here.

*An Unclean Spirit Returns*  
(Luke 11:24-26)

<sup>43</sup> When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it.

<sup>44</sup> Then it says, 'I will return to the house I left.' On its return, it finds the house vacant, swept clean, and put in order.

<sup>45</sup> Then it goes and brings with it seven other spirits more wicked than itself, and they go in and dwell there; and the final plight of that man is worse than the first. So will it be with this wicked generation."

*Jesus' Mother and Brothers*  
(Mark 3:31-35; Luke 8:19-21)

<sup>46</sup> While Jesus was still speaking to the crowds, His mother and brothers stood outside, wanting to speak to Him.

<sup>47</sup> Someone told Him, "Look, Your mother and brothers are standing outside, wanting to speak to You."\*

<sup>48</sup> But Jesus replied, "Who is My mother, and who are My brothers?"

<sup>49</sup> Pointing to His disciples, He said, "Here are My mother and My brothers.

<sup>50</sup> For whoever does the will of My Father in heaven is My brother and sister and mother."

## 13

*The Parable of the Sower*  
(Mark 4:1-9; Luke 8:4-8)

<sup>1</sup> That same day Jesus went out of the house and sat by the sea.

<sup>2</sup> Such large crowds gathered around Him that He got into a boat and sat down, while all the people stood on the shore.

<sup>3</sup> And He told them many things in parables, saying, "A farmer went out to sow his seed.

<sup>4</sup> And as he was sowing, some seed fell along the path, and the birds came and devoured it.

<sup>5</sup> Some fell on rocky ground, where it did not have much soil. It sprang up quickly because the soil was shallow.

<sup>6</sup> But when the sun rose, the seedlings were scorched, and they withered because they had no root.

<sup>7</sup> Other seed fell among thorns, which grew up and choked the seedlings.

<sup>8</sup> Still other seed fell on good soil and produced a crop—a hundredfold, sixtyfold, or thirtyfold.

<sup>9</sup> He who has ears,\* let him hear."

*The Purpose of Jesus' Parables*  
(Isaiah 6:1-13; Mark 4:10-12; Luke 8:9-10)

<sup>10</sup> Then the disciples came to Jesus and asked, "Why do You speak to the people in parables?"

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\* **12:47** WH does not include verse 47. \* **13:9** BYZ and TR ears to hear; also in verse 43

<sup>11</sup> He replied, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them.

<sup>12</sup> Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him.

<sup>13</sup> This is why I speak to them in parables:

‘Though seeing, they do not see;  
though hearing, they do not hear or understand.’<sup>†</sup>

<sup>14</sup> In them the prophecy of Isaiah is fulfilled:

‘You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.

<sup>15</sup> For this people’s heart has grown callous;  
they hardly hear with their ears,  
and they have closed their eyes.

Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn, and I would heal them.’<sup>‡</sup>

<sup>16</sup> But blessed are your eyes because they see, and your ears because they hear.

<sup>17</sup> For truly I tell you, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.

*The Parable of the Sower Explained*  
(Mark 4:13–20; Luke 8:11–15)

<sup>18</sup> Consider, then, the parable of the sower:

<sup>19</sup> When anyone hears the message of the kingdom but does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown § along the path.

<sup>20</sup> The seed sown on rocky ground is the one who hears the word and at once receives it with joy.

<sup>21</sup> But since he has no root, he remains for only a season. When trouble or persecution comes because of the word, he quickly falls away.

<sup>22</sup> The seed sown among the thorns is the one who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, and it becomes unfruitful.

<sup>23</sup> But the seed sown on good soil is the one who hears the word and understands it. He indeed bears fruit and produces a crop—a hundredfold, sixtyfold, or thirtyfold.”

<sup>†</sup> **13:13** See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2. <sup>‡</sup> **13:15** Isaiah 6:9–10 (see also LXX) § **13:19** Literally the one sown; also in verses 20, 22, and 23

*The Parable of the Weeds*  
(Ezekiel 17:1-10)

<sup>24</sup> Jesus put before them another parable: "The kingdom of heaven is like a man who sowed good seed in his field.

<sup>25</sup> But while everyone was asleep, his enemy came and sowed weeds among the wheat, and slipped away.

<sup>26</sup> When the wheat sprouted and bore grain, then the weeds also appeared.

<sup>27</sup> The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?'

<sup>28</sup> 'An enemy did this,' he replied.

So the servants asked him, 'Do you want us to go and pull them up?'

<sup>29</sup> 'No,' he said, 'if you pull the weeds now, you might uproot the wheat with them.

<sup>30</sup> Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat into my barn.'

*The Parable of the Mustard Seed*  
(Mark 4:30-34; Luke 13:18-19)

<sup>31</sup> He put before them another parable: "The kingdom of heaven is like a mustard seed that a man planted in his field.

<sup>32</sup> Although it is the smallest of all seeds, yet it grows into the largest of garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

*The Parable of the Leaven*  
(Luke 13:20-21)

<sup>33</sup> He told them still another parable: "The kingdom of heaven is like leaven that a woman took and mixed into three measures of flour, until all of it was leavened."

*I Will Open My Mouth in Parables*  
(Psalms 78:1-72)

<sup>34</sup> Jesus spoke all these things to the crowds in parables. He did not tell them anything without using a parable.

<sup>35</sup> So was fulfilled what was spoken through the prophet:

"I will open My mouth in parables;

I will utter things hidden since the foundation of the world."\*

*The Parable of the Weeds Explained*  
(Zephaniah 1:1-6)

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\* **13:35** Psalms 78:2 (see also LXX); SBL, NE, and WH do not include of the world.

<sup>36</sup> Then Jesus dismissed the crowds and went into the house. His disciples came to Him and said, "Explain to us the parable of the weeds in the field."

<sup>37</sup> He replied, "The One who sows the good seed is the Son of Man.

<sup>38</sup> The field is the world, and the good seed represents the sons of the kingdom. The weeds are the sons of the evil one,

<sup>39</sup> and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

<sup>40</sup> As the weeds are collected and burned in the fire, so will it be at the end of the age.

<sup>41</sup> The Son of Man will send out His angels, and they will weed out of His kingdom every cause of sin and all who practice lawlessness.

<sup>42</sup> And they will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

<sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father.†

He who has ears, let him hear.

*The Parables of the Treasure and the Pearl*

<sup>44</sup> The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and in his joy he went and sold all he had and bought that field.

<sup>45</sup> Again, the kingdom of heaven is like a merchant in search of fine pearls.

<sup>46</sup> When he found one very precious pearl, he went away and sold all he had and bought it.

*The Parable of the Net*

<sup>47</sup> Once again, the kingdom of heaven is like a net that was cast into the sea and caught all kinds of fish.

<sup>48</sup> When it was full, the men pulled it ashore. Then they sat down and sorted the good fish into containers, but threw the bad away.

<sup>49</sup> So will it be at the end of the age: The angels will come and separate the wicked from the righteous,

<sup>50</sup> and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

<sup>51</sup> Have you understood all these things?"

"Yes," they answered.

<sup>52</sup> Then He told them, "For this reason, every scribe who has been disciplined in the kingdom of heaven is like a homeowner who brings out of his storeroom new treasures as well as old."

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† **13:43** See Daniel 12:3.



*The Rejection at Nazareth*  
(Mark 6:1-6; Luke 4:16-30)

<sup>53</sup> When Jesus had finished these parables, He withdrew from that place.

<sup>54</sup> Coming to His hometown, He taught the people in their synagogue, and they were astonished. "Where did this man get such wisdom and miraculous powers?" they asked.

<sup>55</sup> "Isn't this the carpenter's son? Isn't His mother's name Mary, and aren't His brothers James, Joseph,<sup>‡</sup> Simon, and Judas?

<sup>56</sup> Aren't all His sisters with us as well? Where then did this man get all these things?"

<sup>57</sup> And they took offense at Him.

But Jesus said to them, "Only in his hometown and in his own household is a prophet without honor."

<sup>58</sup> And He did not do many miracles there, because of their unbelief.

## 14

*The Beheading of John*  
(Mark 6:14-29; Luke 9:7-9)

<sup>1</sup> At that time Herod the tetrarch heard the reports about Jesus

<sup>2</sup> and said to his servants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him."

<sup>3</sup> Now Herod had arrested John and bound him and put him in prison on account of Herodias, his brother Philip's wife,

<sup>4</sup> because John had been telling him, "It is not lawful for you to have her."

<sup>5</sup> Although Herod wanted to kill John, he was afraid of the people, because they regarded John as a prophet.

<sup>6</sup> On Herod's birthday, however, the daughter of Herodias danced before them and pleased Herod

<sup>7</sup> so much that he promised with an oath to give to her whatever she asked.

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

<sup>9</sup> The king was grieved, but because of his oaths and his guests, he ordered that her wish be granted

<sup>10</sup> and sent to have John beheaded in the prison.

<sup>11</sup> John's head was brought in on a platter and presented to the girl, who carried it to her mother.

<sup>12</sup> Then John's disciples came and took his body and buried it. And they went and informed Jesus.

<sup>‡</sup> 13:55 BYZ and TR Josés; see Mark 6:3.

*The Feeding of the Five Thousand*

(Mark 6:30–44; Luke 9:10–17; John 6:1–15)

13 When Jesus heard about John, He withdrew by boat privately to a solitary place. But the crowds found out about it and followed Him on foot from the towns.

14 When He stepped ashore and saw a large crowd, He had compassion on them and healed their sick.

15 When evening came, the disciples came to Him and said, “This is a desolate place, and the hour is already late. Dismiss the crowds so they can go to the villages and buy themselves some food.”

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

17 “We have here only five loaves of bread and two fish,” they answered.

18 “Bring them here to Me,” Jesus said.

19 And He directed the crowds to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, He spoke a blessing. Then He broke the loaves and gave them to the disciples, and the disciples gave them to the people.

20 They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

21 About five thousand men were fed, in addition to women and children.

*Jesus Walks on Water*

(Mark 6:45–52; John 6:16–21)

22 Immediately Jesus made the disciples get into the boat and go on ahead of Him to the other side, while He dismissed the crowds.

23 After He had sent them away, He went up on the mountain by Himself to pray. When evening came, He was there alone,

24 but the boat was already far \* from land, buffeted by the waves because the wind was against it.

25 During the fourth watch of the night,† Jesus went out to them, walking on the sea.

26 When the disciples saw Him walking on the sea, they were terrified. “It’s a ghost!” they said, and cried out in fear.

27 But Jesus spoke up at once: “Take courage! It is I. Do not be afraid.”

28 “Lord, if it is You,” Peter replied, “command me to come to You on the water.”

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\* 14:24 Greek many stadia; a stadion was about 607 feet or 185 meters    † 14:25 That is, between three and six in the morning

29 "Come," said Jesus.

Then Peter got down out of the boat, walked on the water, and came toward Jesus.

30 But when he saw the strength of the wind,<sup>‡</sup> he was afraid, and beginning to sink, cried out, "Lord, save me!"

31 Immediately Jesus reached out His hand and took hold of Peter. "You of little faith," He said, "why did you doubt?"

32 And when they had climbed back into the boat, the wind died down.

33 Then those who were in the boat worshiped Him, saying, "Truly You are the Son of God!"

*Jesus Heals at Gennesaret*  
(Mark 6:53-56)

34 When they had crossed over, they landed at Gennesaret.

35 And when the men of that place recognized Jesus, they sent word to all the surrounding region. People brought all the sick to Him

36 and begged Him just to let them touch the fringe of His cloak. And all who touched Him were healed.

## 15

*The Tradition of the Elders*  
(Mark 7:1-13)

1 Then some Pharisees and scribes came to Jesus from Jerusalem and asked,

2 "Why do Your disciples break the tradition of the elders? They do not wash their hands before they eat."

3 Jesus replied, "And why do you break the command of God for the sake of your tradition?

4 For God said, 'Honor your father and mother'\* and 'Anyone who curses his father or mother must be put to death.'<sup>†</sup>

5 But you say that if anyone says to his father or mother, 'Whatever you would have received from me is a gift devoted to God,'

6 he need not honor his father or mother with it.<sup>‡</sup> Thus you nullify the word of God for the sake of your tradition.

7 You hypocrites! Isaiah prophesied correctly about you:

8 'These people honor Me with their lips,

but their hearts are far from Me.

9 They worship Me in vain;

they teach as doctrine the precepts of men.'<sup>§</sup>"

*What Defiles a Man*  
(Mark 7:14-23)

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<sup>‡</sup> 14:30 Literally when he saw the strong wind; NE and WH do not include strong. \* 15:4 Exodus 20:12; Deuteronomy 5:16 † 15:4 Exodus 21:17; Leviticus 20:9 ‡ 15:6 NE and TR (see also Mark 7:12); literally he need not honor his father or mother; SBL, NA, WH, and BYZ do not include or mother. § 15:9 Isaiah 29:13 (see also LXX)

10 Jesus called the crowd to Him and said, "Listen and understand.

11 A man is not defiled by what enters his mouth, but by what comes out of it."

12 Then the disciples came to Him and said, "Are You aware that the Pharisees were offended when they heard this?"

13 But Jesus replied, "Every plant that My heavenly Father has not planted will be pulled up by its roots.

14 Disregard them! They are blind guides.\* If a blind man leads a blind man, both will fall into a pit."

15 Peter said to Him, "Explain this parable to us."

16 "Do you still not understand?" Jesus asked.

17 "Do you not yet realize that whatever enters the mouth goes into the stomach and then is eliminated?

18 But the things that come out of the mouth come from the heart, and these things defile a man.

19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, and slander.

20 These are what defile a man, but eating with unwashed hands does not defile him."

*The Faith of the Canaanite Woman*  
(Mark 7:24-30)

21 Leaving that place, Jesus withdrew to the district of Tyre and Sidon.

22 And a Canaanite woman from that region came to Him, crying out, "Lord, Son of David, have mercy on me! My daughter is miserably possessed by a demon."

23 But Jesus did not answer a word. So His disciples came and urged Him, "Send her away, for she keeps crying out after us."

24 He answered, "I was sent only to the lost sheep of the house of Israel."

25 The woman came and knelt before Him. "Lord, help me!" she said.

26 But Jesus replied, "It is not right to take the children's bread and toss it to the dogs."

27 "Yes, Lord," she said, "even the dogs † eat the crumbs that fall from their master's table."

28 "O woman," Jesus answered, "your faith is great! Let it be done for you as you desire." And her daughter was healed from that very hour.

*The Feeding of the Four Thousand*  
(2 Kings 4:42-44; Mark 8:1-10)

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\* 15:14 Or blind guides of the blind † 15:27 Or puppies

<sup>29</sup> Moving on from there, Jesus went along the Sea of Galilee. Then He went up on a mountain and sat down.

<sup>30</sup> Large crowds came to Him, bringing the lame, the blind, the crippled, the mute, and many others, and laid them at His feet, and He healed them.

<sup>31</sup> The crowd was amazed when they saw the mute speaking, the crippled restored, the lame walking, and the blind seeing. And they glorified the God of Israel.

<sup>32</sup> Then Jesus called His disciples to Him and said, "I have compassion for this crowd, because they have already been with Me three days and have nothing to eat. I do not want to send them away hungry, or they may faint along the way."

<sup>33</sup> The disciples replied, "Where in this desolate place could we find enough bread to feed such a large crowd?"

<sup>34</sup> "How many loaves do you have?" Jesus asked.

"Seven," they replied, "and a few small fish."

<sup>35</sup> And He instructed the crowd to sit down on the ground.

<sup>36</sup> Taking the seven loaves and the fish, He gave thanks and broke them. Then He gave them to the disciples, and the disciples gave them to the people.

<sup>37</sup> They all ate and were satisfied, and the disciples picked up seven basketfuls of broken pieces that were left over.

<sup>38</sup> A total of four thousand men were fed, in addition to women and children.

<sup>39</sup> After Jesus had dismissed the crowds, He got into the boat and went to the region of Magadan.

## 16

### *The Demand for a Sign*

*(Mark 8:11-13; Luke 12:54-56)*

<sup>1</sup> Then the Pharisees and Sadducees came and tested Jesus by asking Him to show them a sign from heaven.

<sup>2</sup> But He replied, "When evening comes, you say, 'The weather will be fair, for the sky is red,'

<sup>3</sup> and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but not the signs of the times.\*

<sup>4</sup> A wicked and adulterous generation demands a sign, but none will be given it except the sign of Jonah." Then He left them and went away.

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\* **16:3** Several manuscripts do not include When evening comes... of the times. from verses 2 and 3.

*The Leaven of the Pharisees and Sadducees*  
(Mark 8:14-21; Luke 12:1-3)

<sup>5</sup> When they crossed to the other side, the disciples forgot to take bread.  
<sup>6</sup> "Watch out!" Jesus told them. "Beware of the leaven of the Pharisees and Sadducees."

<sup>7</sup> They discussed this among themselves and concluded, "It is because we did not bring any bread."

<sup>8</sup> Aware of their conversation, Jesus said, "You of little faith, why are you debating among yourselves about having no bread?"

<sup>9</sup> Do you still not understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you gathered?

<sup>10</sup> Or the seven loaves for the four thousand, and how many basketfuls you gathered?

<sup>11</sup> How do you not understand that I was not telling you about bread? But beware of the leaven of the Pharisees and Sadducees."

<sup>12</sup> Then they understood that He was not telling them to beware of the leaven used in bread, but of the teaching of the Pharisees and Sadducees.

*Peter's Confession of Christ*  
(Mark 8:27-30; Luke 9:18-20; John 6:67-71)

<sup>13</sup> When Jesus came to the region of Caesarea Philippi, He questioned His disciples: "Who do people say the Son of Man is?"

<sup>14</sup> They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

<sup>15</sup> "But what about you?" Jesus asked. "Who do you say I am?"

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

<sup>17</sup> Jesus replied, "Blessed are you, Simon son of Jonah!† For this was not revealed to you by flesh and blood, but by My Father in heaven.

<sup>18</sup> And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it.

<sup>19</sup> I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

<sup>20</sup> Then He admonished the disciples not to tell anyone that He was the Christ.

*Christ's Passion Foretold*  
(Mark 8:31-33; Luke 9:21-22)

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† 16:17 Greek Simon Bar-Jonah

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

<sup>22</sup> Peter took Him aside and began to rebuke Him. “Far be it from You, Lord!” he said. “This shall never happen to You!”

<sup>23</sup> But Jesus turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me. For you do not have in mind the things of God, but the things of men.”

*Take Up Your Cross*  
(Mark 8:34-38; Luke 9:23-27)

<sup>24</sup> Then Jesus told His disciples, “If anyone wants to come after Me, he must deny himself and take up his cross and follow Me.

<sup>25</sup> For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it.

<sup>26</sup> What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?

<sup>27</sup> For the Son of Man will come in His Father’s glory with His angels, and then He will repay each one according to what he has done.

<sup>28</sup> Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in His kingdom.”

## 17

*The Transfiguration*  
(Mark 9:1-13; Luke 9:28-36; 2 Peter 1:16-21)

<sup>1</sup> After six days Jesus took with Him Peter, James, and John the brother of James, and led them up a high mountain by themselves.

<sup>2</sup> There He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

<sup>3</sup> Suddenly Moses and Elijah appeared before them, talking with Jesus.

<sup>4</sup> Peter said to Jesus, “Lord, it is good for us to be here. If You wish, I will put up three shelters \*—one for You, one for Moses, and one for Elijah.”

<sup>5</sup> While Peter was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is My beloved Son, in whom I am well pleased.† Listen to Him!”

<sup>6</sup> When the disciples heard this, they fell facedown in terror.

<sup>7</sup> Then Jesus came over and touched them. “Get up,” He said. “Do not be afraid.”

<sup>8</sup> And when they looked up, they saw no one except Jesus.

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‡ 16:21 NE and WH Jesus Christ \* 17:4 Or three tabernacles † 17:5 Cited in 2 Peter 1:17

<sup>9</sup> As they were coming down the mountain, Jesus commanded them, "Do not tell anyone about this vision until the Son of Man has been raised from the dead."

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

<sup>11</sup> Jesus replied, "Elijah does indeed come, and he will restore all things.  
<sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. In the same way, the Son of Man will suffer at their hands."

<sup>13</sup> Then the disciples understood that He was speaking to them about John the Baptist.

### *The Boy with a Demon*

(Mark 9:14-29; Luke 9:37-42)

<sup>14</sup> When they came to the crowd, a man came up to Jesus and knelt before Him.

<sup>15</sup> "Lord, have mercy on my son," he said. "He has seizures and is suffering terribly. He often falls into the fire or into the water.

<sup>16</sup> I brought him to Your disciples, but they could not heal him."

<sup>17</sup> "O unbelieving and perverse generation!" Jesus replied. "How long must I remain with you? How long must I put up with you? Bring the boy here to Me."

<sup>18</sup> Then Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

### *The Power of Faith*

(Luke 17:5-10)

<sup>19</sup> Afterward the disciples came to Jesus privately and asked, "Why couldn't we drive it out?"

<sup>20</sup> "Because you have so little faith," He answered. "For truly I tell you, if you have faith the size of a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you."<sup>‡</sup>

### *The Second Prediction of the Passion*

(Mark 9:30-32; Luke 9:43-45)

<sup>22</sup> When they gathered together in Galilee, Jesus told them, "The Son of Man is about to be delivered into the hands of men.

<sup>23</sup> They will kill Him, and on the third day He will be raised to life." And the disciples were deeply grieved.

### *The Temple Tax*

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<sup>‡</sup> **17:20** BYZ and TR include 21 But this kind does not come out except by prayer and fasting; see Mark 9:29.



<sup>24</sup> After they had arrived in Capernaum, the collectors of the two-drachma tax § came to Peter and asked, "Does your Teacher pay the two drachmas?"

<sup>25</sup> "Yes," he answered.

When Peter entered the house, Jesus preempted him. "What do you think, Simon?" He asked. "From whom do the kings of the earth collect customs and taxes: from their own sons, or from others?"

<sup>26</sup> "From others," Peter answered.

"Then the sons are exempt," Jesus declared.

<sup>27</sup> "But so that we may not offend them, go to the sea, cast a hook, and take the first fish you catch. When you open its mouth, you will find a four-drachma coin.\* Take it and give it to them for My tax and yours."

## 18

### *The Greatest in the Kingdom*

(Mark 9:33–41; Luke 9:46–50)

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

<sup>2</sup> Jesus invited a little child to stand among them.

<sup>3</sup> "Truly I tell you," He said, "unless you change and become like little children, you will never enter the kingdom of heaven.

<sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven.

<sup>5</sup> And whoever welcomes a little child like this in My name welcomes Me.

### *Temptations and Trespasses*

(Mark 9:42–48; Luke 17:1–4)

<sup>6</sup> But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.

<sup>7</sup> Woe to the world for the causes of sin. These stumbling blocks must come, but woe to the man through whom they come!

<sup>8</sup> If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than to have two hands and two feet and be thrown into the eternal fire.

<sup>9</sup> And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.\*

### *The Parable of the Lost Sheep*

(Luke 15:1–7)

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§ 17:24 Greek the didrachma; twice in this verse      \* 17:27 Greek a stater; that is, a silver coin worth approximately one shekel      \* 18:9 Or the hell of fire; Greek the Gehenna of fire

<sup>10</sup> See that you do not look down on any of these little ones. For I tell you that their angels in heaven always see the face of My Father in heaven.†

<sup>12</sup> What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the hills and go out to search for the one that is lost?

<sup>13</sup> And if he finds it, truly I tell you, he rejoices more over that one sheep than over the ninety-nine that did not go astray.

<sup>14</sup> In the same way, your Father in heaven is not willing that any of these little ones should perish.

*A Brother Who Sins  
(Deuteronomy 19:15-21)*

<sup>15</sup> If your brother sins against you,‡ go and confront him privately. If he listens to you, you have won your brother over.

<sup>16</sup> But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'§

<sup>17</sup> If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, regard him as you would a pagan or a tax collector.

<sup>18</sup> Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

*Ask in My Name  
(John 16:23-33)*

<sup>19</sup> Again, I tell you truly that if two of you on the earth agree about anything you ask for, it will be done for you by My Father in heaven.

<sup>20</sup> For where two or three gather together in My name, there am I with them."

*The Unforgiving Servant  
(Romans 12:14-21)*

<sup>21</sup> Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother who sins against me? Up to seven times?"

<sup>22</sup> Jesus answered, "I tell you, not just seven times, but seventy-seven times!\*

<sup>23</sup> Because of this, the kingdom of heaven is like a king who wanted to settle accounts with his servants.

<sup>24</sup> As he began the settlements, a debtor was brought to him owing ten thousand talents.†

<sup>25</sup> Since the man was unable to pay, the master ordered that he be sold to pay his debt, along with his wife and children and everything he owned.

† **18:10** BYZ and TR include 11 For the Son of Man came to save the lost; see Luke 19:10.

‡ **18:15** NE and WH do not include against you. § **18:16** Deuteronomy 19:15 \* **18:22** Or seventy times seven; see Genesis 4:24 LXX † **18:24** A talent was worth about twenty years' wages for a laborer.

<sup>26</sup> Then the servant fell on his knees before him. 'Have patience with me,' he begged, 'and I will pay back everything.'

<sup>27</sup> His master had compassion on him, forgave his debt, and released him.

<sup>28</sup> But when that servant went out, he found one of his fellow servants who owed him a hundred denarii.<sup>‡</sup> He grabbed him and began to choke him, saying, 'Pay back what you owe me!'

<sup>29</sup> So his fellow servant fell down and begged him, 'Have patience with me, and I will pay you back.'

<sup>30</sup> But he refused. Instead, he went and had the man thrown into prison until he could pay his debt.

<sup>31</sup> When his fellow servants saw what had happened, they were greatly distressed, and they went and recounted all of this to their master.

<sup>32</sup> Then the master summoned him and declared, 'You wicked servant! I forgave all your debt because you begged me.'

<sup>33</sup> Shouldn't you have had mercy on your fellow servant, just as I had on you?'

<sup>34</sup> In anger his master turned him over to the jailers to be tortured, until he should repay all that he owed.

<sup>35</sup> That is how My heavenly Father will treat each of you unless you forgive your brother from your heart."

## 19

### *Teachings about Divorce* (Mark 10:1-12)

<sup>1</sup> When Jesus had finished saying these things, He left Galilee and went into the region of Judea beyond the Jordan.

<sup>2</sup> Large crowds followed Him, and He healed them there.

<sup>3</sup> Then some Pharisees came and tested Him by asking, "Is it lawful for a man to divorce his wife for any reason?"

<sup>4</sup> Jesus answered, "Have you not read that from the beginning the Creator 'made them male and female,'<sup>\*</sup>

<sup>5</sup> and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'<sup>†</sup>?

<sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let man not separate."

<sup>7</sup> "Why then," they asked, "did Moses order a man to give his wife a certificate of divorce and send her away?<sup>‡</sup>"

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<sup>‡</sup> **18:28** A denarius was customarily a day's wage for a laborer; see Matthew 20:2.    <sup>\*</sup> **19:4** Genesis 1:27; Genesis 5:2    <sup>†</sup> **19:5** Genesis 2:24 (see also LXX)    <sup>‡</sup> **19:7** See Deuteronomy 24:1.

<sup>8</sup> Jesus replied, "Moses permitted you to divorce your wives because of your hardness of heart; but it was not this way from the beginning.  
<sup>9</sup> Now I tell you that whoever divorces his wife, except for sexual immorality, and marries another woman, commits adultery.<sup>§</sup>"

<sup>10</sup> His disciples said to Him, "If this is the case between a man and his wife, it is better not to marry."

<sup>11</sup> "Not everyone can accept this word," He replied, "but only those to whom it has been given.

<sup>12</sup> For there are eunuchs who were born that way; others were made that way by men; and still others live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

*Jesus Blesses the Children*  
*(Mark 10:13-16; Luke 18:15-17)*

<sup>13</sup> Then the little children were brought to Jesus for Him to place His hands on them and pray for them. And the disciples rebuked those who brought them.

<sup>14</sup> But Jesus said, "Let the little children come to Me, and do not hinder them! For the kingdom of heaven belongs to such as these."

<sup>15</sup> And after He had placed His hands on them, He went on from there.

*The Rich Young Man*  
*(Mark 10:17-31; Luke 18:18-30)*

<sup>16</sup> Just then a man came up to Jesus and inquired, "Teacher, what good thing must I do to obtain eternal life?"

<sup>17</sup> "Why do you ask Me about what is good?"\* Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments."

<sup>18</sup> "Which ones?" the man asked.

Jesus answered, " 'Do not murder, do not commit adultery, do not steal, do not bear false witness,

<sup>19</sup> honor your father and mother, and love your neighbor as yourself.'<sup>†</sup>"

<sup>20</sup> "All these I have kept," said the young man. "What do I still lack?"

<sup>21</sup> Jesus told him, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow Me."

<sup>22</sup> When the young man heard this, he went away in sorrow, because he had great wealth.

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§ 19:9 SBL and BYZ include And he who marries a divorced woman commits adultery; see Matthew 5:32. \* 19:17 BYZ and TR 16..."Good Teacher, what good thing must I do to obtain eternal life?" 17 "Why do you call Me good?" See Mark 10:17-18 and Luke 18:18-19. † 19:19 Exodus 20:12-16; Leviticus 19:18; Deuteronomy 5:16-20

<sup>23</sup> Then Jesus said to His disciples, “Truly I tell you, it is hard for a rich man to enter the kingdom of heaven.

<sup>24</sup> Again I tell 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> When the disciples heard this, they were greatly astonished and asked, “Who then can be saved?”

<sup>26</sup> Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

<sup>27</sup> “Look,” Peter replied, “we have left everything to follow You. What then will there be for us?”

<sup>28</sup> Jesus said to them, “Truly I tell you, in the renewal of all things,<sup>‡</sup> 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 <sup>§</sup> or children or fields for the sake of My name will receive a hundredfold and will inherit eternal life.

<sup>30</sup> But many who are first will be last, and the last will be first.

## 20

### *The Parable of the Workers*

<sup>1</sup> “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard.

<sup>2</sup> He agreed to pay them a denarius <sup>\*</sup> for the day and sent them into his vineyard.

<sup>3</sup> About the third hour <sup>†</sup> he went out and saw others standing in the marketplace doing nothing.

<sup>4</sup> ‘You also go into my vineyard,’ he said, ‘and I will pay you whatever is right.’

<sup>5</sup> So they went.

He went out again about the sixth hour and the ninth hour <sup>‡</sup> and did the same thing.

<sup>6</sup> About the eleventh hour <sup>§</sup> he went out and found still others standing around. ‘Why have you been standing here all day long doing nothing?’ he asked.

<sup>7</sup> ‘Because no one has hired us,’ they answered.

So he told them, ‘You also go into my vineyard.’<sup>\*</sup>

<sup>‡</sup> **19:28** Or in the regeneration <sup>§</sup> **19:29** NE, WH, and NA do not include or wife. <sup>\*</sup> **20:2** A denarius was customarily a day’s wage for a laborer; similarly in verses 9, 10, and 13. <sup>†</sup> **20:3** That is, about nine in the morning <sup>‡</sup> **20:5** That is, about noon and again about three in the afternoon <sup>§</sup> **20:6** That is, about five in the afternoon; also in verse 9 <sup>\*</sup> **20:7** BYZ and TR include and whatever is right, you shall receive.

<sup>8</sup> When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, starting with the last ones hired and moving on to the first.'

<sup>9</sup> The workers who were hired about the eleventh hour came and each received a denarius.

<sup>10</sup> So when the original workers came, they assumed they would receive more. But each of them also received a denarius.

<sup>11</sup> On receiving their pay, they began to grumble against the landowner.

<sup>12</sup> 'These men who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden and the scorching heat of the day.'

<sup>13</sup> But he answered one of them, 'Friend, I am not being unfair to you. Did you not agree with me on one denarius?'

<sup>14</sup> Take your pay and go. I want to give this last man the same as I gave you.

<sup>15</sup> Do I not have the right to do as I please with what is mine? Or are you envious because I am generous?'

<sup>16</sup> So the last will be first, and the first will be last."<sup>†</sup>

*The Third Prediction of the Passion*  
(Mark 10:32-34; Luke 18:31-34)

<sup>17</sup> As Jesus was going up to Jerusalem, He took the twelve disciples aside and said,

<sup>18</sup> "Look, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes. They will condemn Him to death

<sup>19</sup> and will deliver Him over to the Gentiles to be mocked and flogged and crucified. And on the third day He will be raised to life."

*A Mother's Request*  
(Mark 10:35-45)

<sup>20</sup> Then the mother of Zebedee's sons came to Jesus with her sons and knelt down to make a request of Him.

<sup>21</sup> "What do you want?" He inquired.

She answered, "Declare that in Your kingdom one of these two sons of mine may sit at Your right hand, and the other at Your left."

<sup>22</sup> "You do not know what you are asking," Jesus replied. "Can you drink the cup I am going to drink?"<sup>‡</sup>

"We can," the brothers answered.

<sup>†</sup> 20:16 BYZ and TR include For many are called, but few are chosen. <sup>‡</sup> 20:22 BYZ includes or be baptized with the baptism with which I am baptized. TR is similar.

<sup>23</sup> “You will indeed drink My cup,” § Jesus said. “But to sit at My right or left is not Mine to grant. These seats belong to those for whom My Father has prepared them.”

<sup>24</sup> When the ten heard about this, they were indignant with the two brothers.

<sup>25</sup> But Jesus called them aside and said, “You know that the rulers of the Gentiles lord it over them, and their superiors exercise authority over them.

<sup>26</sup> It shall not be this way among you. Instead, whoever wants to become great among you must be your servant,

<sup>27</sup> and whoever wants to be first among you must be your slave—

<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”

*The Blind Men by the Road*

*(Mark 10:46–52; Luke 18:35–43)*

<sup>29</sup> As they were leaving Jericho, a large crowd followed Him.

<sup>30</sup> And there were two blind men sitting beside the road. When they heard that Jesus was passing by, they cried out, “Lord, Son of David, have mercy on us!”

<sup>31</sup> The crowd admonished them to be silent, but they cried out all the louder, “Lord, Son of David, have mercy on us!”

<sup>32</sup> Jesus stopped and called them. “What do you want Me to do for you?” He asked.

<sup>33</sup> “Lord,” they answered, “let our eyes be opened.”

<sup>34</sup> Moved with compassion, Jesus touched their eyes, and at once they received their sight and followed Him.

## 21

*The Triumphal Entry*

*(Zechariah 9:9–13; Mark 11:1–11; Luke 19:28–40; John 12:12–19)*

<sup>1</sup> As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent out two disciples,

<sup>2</sup> saying to them, “Go into the village ahead of you, and at once you will find a donkey tied there, with her colt beside her. Untie them and bring them to Me.

<sup>3</sup> If anyone questions you, tell him that the Lord needs them, and he will send them right away.”

<sup>4</sup> This took place to fulfill what was spoken through the prophet:

<sup>5</sup> “Say to the Daughter of Zion,  
‘See, your King comes to you,  
gentle and riding on a donkey,

§ **20:23** BYZ and TR include and be baptized with the baptism with which I am baptized.

on a colt, the foal of a donkey.’ ”\*

<sup>6</sup> So the disciples went and did as Jesus had directed them.

<sup>7</sup> They brought the donkey and the colt and laid their cloaks on them, and Jesus sat on them.

<sup>8</sup> A massive crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

<sup>9</sup> The crowds that went ahead of Him and those that followed were shouting:

“Hosanna to the Son of David!”†

“Blessed is He who comes in the name of the Lord!”‡

“Hosanna in the highest!”§

<sup>10</sup> When Jesus had entered Jerusalem, the whole city was stirred and asked, “Who is this?”

<sup>11</sup> The crowds replied, “This is Jesus, the prophet from Nazareth in Galilee.”

### *Jesus Cleanses the Temple*

(Mark 11:15-19; Luke 19:45-48; John 2:12-25)

<sup>12</sup> Then Jesus entered the temple courts \* and drove out all who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves.

<sup>13</sup> And He declared to them, “It is written: ‘My house will be called a house of prayer.’† But you are making it ‘a den of robbers.’‡”

<sup>14</sup> The blind and the lame came to Him at the temple, and He healed them.

<sup>15</sup> But the chief priests and scribes were indignant when they saw the wonders He performed and the children shouting in the temple courts, “Hosanna to the Son of David!”

<sup>16</sup> “Do you hear what these children are saying?” they asked.

“Yes,” Jesus answered. “Have you never read:

‘From the mouths of children and infants  
You have ordained praise’§?”

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\* **21:5** Zechariah 9:9 † **21:9** Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25; also in verse 15. ‡ **21:9** Psalms 118:26 § **21:9** Or “Hosanna in the highest heaven!” See Psalms 118:25 and Psalms 148:1. \* **21:12** Literally the temple; also in verses 15 and 23; BYZ and TR the temple of God † **21:13** Isaiah 56:7 ‡ **21:13** Jeremiah 7:11 § **21:16** Psalms 8:2 (see also LXX)



17 Then He left them and went out of the city to Bethany, where He spent the night.

*The Barren Fig Tree*

(Mark 11:12-14; Mark 11:20-25)

18 In the morning, as Jesus was returning to the city, He was hungry.

19 Seeing a fig tree by the road, He went up to it but found nothing on it except leaves. "May you never bear fruit again!" He said. And immediately the tree withered.

20 When the disciples saw this, they marveled and asked, "How did the fig tree wither so quickly?"

21 "Truly I tell you," Jesus replied, "if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will happen.

22 If you believe, you will receive whatever you ask for in prayer."

*Jesus' Authority Challenged*

(Mark 11:27-33; Luke 20:1-8)

23 When Jesus returned to the temple courts and began to teach, the chief priests and elders of the people came up to Him. "By what authority are You doing these things?" they asked. "And who gave You this authority?"

24 "I will also ask you one question," Jesus replied, "and if you answer Me, I will tell you by what authority I am doing these things.

25 What was the source of John's baptism? Was it from heaven or from men?"

They deliberated among themselves and said, "If we say, 'From heaven,' He will ask, 'Why then did you not believe him?'"

26 But if we say, 'From men,' we are afraid of the people, for they all regard John as a prophet."

27 So they answered, "We do not know."

And Jesus replied, "Neither will I tell you by what authority I am doing these things.

*The Parable of the Two Sons*

28 But what do you think? There was a man who had two sons. He went to the first one and said, 'Son, go and work today in the vineyard.'

29 'I will not,' he replied. But later he changed his mind and went.\*

30 Then the man went to the second son and told him the same thing.

'I will, sir,' he said. But he did not go.

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\* 21:29 NE and WH But he went.

31 Which of the two did the will of his father?"

"The first,<sup>†</sup>" they answered.

Jesus said to them, "Truly I tell you, the tax collectors and prostitutes are entering the kingdom of God before you.

32 For John came to you in a righteous way and you did not believe him, but the tax collectors and prostitutes did. And even after you saw this, you did not repent and believe him.

*The Parable of the Wicked Tenants*  
(Mark 12:1–12; Luke 20:9–18)

33 Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it, and built a tower. Then he rented it out to some tenants and went away on a journey.

34 When the harvest time drew near, he sent his servants to the tenants to collect his share of the fruit.

35 But the tenants seized his servants. They beat one, killed another, and stoned a third.

36 Again, he sent other servants, more than the first group. But the tenants did the same to them.

37 Finally, he sent his son to them. 'They will respect my son,' he said.

38 But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and take his inheritance.'

39 So they seized him and threw him out of the vineyard and killed him.

40 Therefore, when the owner of the vineyard returns, what will he do to those tenants?"

41 "He will bring those wretches to a wretched end," they replied, "and will rent out the vineyard to other tenants who will give him his share of the fruit at harvest time."

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

'The stone the builders rejected  
has become the cornerstone.  
This is from the Lord,  
and it is marvelous in our eyes'<sup>‡</sup>?

43 Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.<sup>§</sup>

<sup>†</sup> 21:31 NE and WH The latter <sup>‡</sup> 21:42 Psalms 118:22–23 <sup>§</sup> 21:44 Tischendorf and some early manuscripts do not include verse 44; see also Luke 20:18.

<sup>45</sup> When the chief priests and Pharisees heard His parables, they knew that Jesus was speaking about them.

<sup>46</sup> Although they wanted to arrest Him, they were afraid of the crowds, because the people regarded Him as a prophet.

## 22

### *The Parable of the Banquet*

*(Luke 14:15-24)*

<sup>1</sup> Once again, Jesus spoke to them in parables:

<sup>2</sup> "The kingdom of heaven is like a king who prepared a wedding banquet for his son.

<sup>3</sup> He sent his servants to call those he had invited to the banquet, but they refused to come.

<sup>4</sup> Again, he sent other servants and said, 'Tell those who have been invited that I have prepared my dinner. My oxen and fattened cattle have been killed, and everything is ready. Come to the wedding banquet.'

<sup>5</sup> But they paid no attention and went away, one to his field, another to his business.

<sup>6</sup> The rest seized his servants, mistreated them, and killed them.

<sup>7</sup> The king was enraged, and he sent his troops to destroy those murderers and burn their city.

<sup>8</sup> Then he said to his servants, 'The wedding banquet is ready, but those I invited were not worthy.

<sup>9</sup> Go therefore to the crossroads and invite to the banquet as many as you can find.'

<sup>10</sup> So the servants went out into the streets and gathered everyone they could find, both evil and good, and the wedding hall was filled with guests.

<sup>11</sup> But when the king came in to see the guests, he spotted a man who was not dressed in wedding clothes.

<sup>12</sup> 'Friend,' he asked, 'how did you get in here without wedding clothes?'

But the man was speechless.

<sup>13</sup> Then the king told the servants, 'Tie him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

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

### *Paying Taxes to Caesar*

*(Mark 12:13-17; Luke 20:19-26)*

<sup>15</sup> Then the Pharisees went out and conspired to trap Jesus in His words.

16 They sent their disciples to Him along with the Herodians. "Teacher," they said, "we know that You are honest and that You teach the way of God in accordance with the truth. You seek favor from no one, because You pay no attention to external appearance.

17 So tell us what You think: Is it lawful to pay taxes to Caesar or not?"

18 But Jesus knew their evil intent and said, "You hypocrites, why are you testing Me?

19 Show Me the coin used for the tax."

And they brought Him a denarius.\*

20 "Whose image is this," He asked, "and whose inscription?"

21 "Caesar's," they answered.

So Jesus told them, "Give to Caesar what is Caesar's, and to God what is God's."

22 And when they heard this, they were amazed. So they left Him and went away.

*The Sadducees and the Resurrection*  
(Mark 12:18-27; Luke 20:27-40)

23 That same day the Sadducees, who say there is no resurrection, came to Jesus and questioned Him.

24 "Teacher," they said, "Moses declared that if a man dies without having children, his brother is to marry the widow and raise up offspring for him.†

25 Now there were seven brothers among us. The first one married and died without having children. So he left his wife to his brother.

26 The same thing happened to the second and third brothers, down to the seventh.

27 And last of all, the woman died.

28 In the resurrection, then, whose wife will she be of the seven? For all of them were married to her."

29 Jesus answered, "You are mistaken because you do not know the Scriptures or the power of God.

30 In the resurrection, people will neither marry nor be given in marriage. Instead, they will be like the angels ‡ in heaven.

31 But concerning the resurrection of the dead, have you not read what God said to you:

32 'I am the God of Abraham, the God of Isaac, and the God of Jacob'§? He is not the God of the dead, but of the living."

33 When the crowds heard this, they were astonished at His teaching.

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\* **22:19** A denarius was customarily a day's wage for a laborer; see Matthew 20:2. † **22:24** Deuteronomy 25:5 ‡ **22:30** SBL, BYZ, and TR the angels of God § **22:32** Exodus 3:6

*The Greatest Commandment*  
(Deuteronomy 6:1-19; Mark 12:28-34)

<sup>34</sup> And when the Pharisees heard that Jesus had silenced the Sadducees, they themselves gathered together.

<sup>35</sup> One of them, an expert in the law, tested Him with a question:

<sup>36</sup> "Teacher, which commandment is the greatest in the Law?"

<sup>37</sup> Jesus declared, " 'Love the Lord your God with all your heart and with all your soul and with all your mind.'<sup>\*</sup>

<sup>38</sup> This is the first and greatest commandment.

<sup>39</sup> And the second is like it: 'Love your neighbor as yourself.'<sup>†</sup>

<sup>40</sup> All the Law and the Prophets hang on these two commandments."

*Whose Son Is the Christ?*  
(Mark 12:35-37; Luke 20:41-44)

<sup>41</sup> While the Pharisees were assembled, Jesus questioned them:

<sup>42</sup> "What do you think about the Christ? Whose son is He?"

"David's," they answered.

<sup>43</sup> Jesus said to them, "How then does David in the Spirit call Him 'Lord'? For he says:

<sup>44</sup> 'The Lord said to my Lord,  
"Sit at My right hand  
until I put Your enemies  
under Your feet." '<sup>‡</sup>

<sup>45</sup> So if David calls Him 'Lord,' how can He be David's son?"

<sup>46</sup> No one was able to answer a word, and from that day on no one dared to question Him any further.

## 23

*Woes to Scribes and Pharisees*  
(Luke 11:37-54)

<sup>1</sup> Then Jesus spoke to the crowds and to His disciples:

<sup>2</sup> "The scribes and Pharisees sit in Moses' seat.

<sup>3</sup> So practice and observe everything they tell you. But do not do what they do, for they do not practice what they preach.

<sup>4</sup> They tie up heavy, burdensome loads <sup>\*</sup> and lay them on men's shoulders, but they themselves are not willing to lift a finger to move them.

<sup>5</sup> All their deeds are done for men to see. They broaden their phylacteries and lengthen their tassels.

<sup>6</sup> They love the places of honor at banquets, the chief seats in the synagogues,

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<sup>\*</sup> **22:37** Deuteronomy 6:5    <sup>†</sup> **22:39** Leviticus 19:18    <sup>‡</sup> **22:44** Psalms 110:1    <sup>\*</sup> **23:4** SBL, NE, and WH They tie up heavy loads

<sup>7</sup> the greetings in the marketplaces, and the title of ‘Rabbi’ by which they are addressed.<sup>†</sup>

<sup>8</sup> But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers.

<sup>9</sup> And do not call anyone on earth your father, for you have one Father, who is in heaven.

<sup>10</sup> Nor are you to be called instructors, for you have one Instructor, the Christ.

<sup>11</sup> The greatest among you shall be your servant.

<sup>12</sup> For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> Woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let in those who wish to enter.<sup>‡</sup>

<sup>15</sup> Woe to you, scribes and Pharisees, you hypocrites! You traverse land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell § as you are.

<sup>16</sup> Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’

<sup>17</sup> You blind fools! Which is greater: the gold, or the temple that makes it sacred?

<sup>18</sup> And you say, ‘If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.’

<sup>19</sup> You blind men! Which is greater: the gift, or the altar that makes it sacred?

<sup>20</sup> So then, he who swears by the altar swears by it and by everything on it.

<sup>21</sup> And he who swears by the temple swears by it and by the One who dwells in it.

<sup>22</sup> And he who swears by heaven swears by God’s throne and by the One who sits on it.

<sup>23</sup> Woe to you, scribes and Pharisees, you hypocrites! You pay tithes of mint, dill, and cumin. But you have disregarded the weightier matters of the law: justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former.

<sup>24</sup> You blind guides! You strain out a gnat but swallow a camel.\*

<sup>25</sup> Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

<sup>26</sup> Blind Pharisee! First clean the inside of the cup and dish,<sup>†</sup> so that

<sup>†</sup> **23:7** Literally and to be called ‘Rabbi’ by men    <sup>‡</sup> **23:13** BYZ and TR include 14 Woe to you, scribes and Pharisees, you hypocrites! You defraud widows of their houses, and for a show make lengthy prayers. Therefore you will receive greater condemnation. See Mark 12:40 and Luke 20:47.    § **23:15** Greek Gehenna; also in verse 33    \* **23:24** See Leviticus 11:4 and Leviticus 11:23, where camels and gnats are both forbidden as food.    <sup>†</sup> **23:26** NA does not include and dish.

the outside may become clean as well.

<sup>27</sup> Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men's bones and every kind of impurity.

<sup>28</sup> In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness.

<sup>29</sup> Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous.

<sup>30</sup> And you say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'

<sup>31</sup> So you testify against yourselves that you are the sons of those who murdered the prophets.

<sup>32</sup> Fill up, then,<sup>‡</sup> the measure of the sin of your fathers.

<sup>33</sup> You snakes! You brood of vipers! How will you escape the sentence of hell?

<sup>34</sup> Because of this, I am sending you prophets and wise men and teachers. Some of them you will kill and crucify, and others you will flog in your synagogues and persecute in town after town.

<sup>35</sup> And so upon you will come all the righteous blood shed on 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> Truly I tell you, all these things will come upon this generation.

*Lament over Jerusalem*  
(Luke 13:31–35)

<sup>37</sup> O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling!

<sup>38</sup> Look, your house is left to you desolate.<sup>§</sup>

<sup>39</sup> For I tell you that you will not see Me again until you say, 'Blessed is He who comes in the name of the Lord.'<sup>\*"</sup>

## 24

*Temple Destruction and Other Signs*  
(Mark 13:1–8; Luke 21:5–9)

<sup>1</sup> As Jesus left the temple and was walking away, His disciples came up to Him to point out its buildings.

<sup>2</sup> "Do you see all these things?" He replied. "Truly I tell you, not one stone here will be left on another; every one will be thrown down."

<sup>3</sup> While Jesus was sitting on the Mount of Olives, the disciples came to Him privately. "Tell us," they said, "when will these things happen, and what will be the sign of Your coming and of the end of the age?"

<sup>‡</sup> **23:32** Or Go ahead, then, and complete      <sup>§</sup> **23:38** NE and WH do not include desolate.

<sup>\*</sup> **23:39** Psalms 118:26

<sup>4</sup> Jesus answered, "See to it that no one deceives you.

<sup>5</sup> For many will come in My name, claiming, 'I am the Christ,' and will deceive many.

<sup>6</sup> You will hear of wars and rumors of wars, but see to it that you are not alarmed. These things must happen, but the end is still to come.

<sup>7</sup> Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

<sup>8</sup> All these are the beginning of birth pains.

*Witnessing to All Nations*

*(Mark 13:9-13; Luke 21:10-19)*

<sup>9</sup> Then they will deliver you over to be persecuted and killed, and you will be hated by all nations because of My name.

<sup>10</sup> At that time many will fall away and will betray and hate one another,

<sup>11</sup> and many false prophets will arise and mislead many.

<sup>12</sup> Because of the multiplication of wickedness, the love of most will grow cold.

<sup>13</sup> But the one who perseveres to the end will be saved.

<sup>14</sup> And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come.

*The Abomination of Desolation*

*(Mark 13:14-23; Luke 21:20-24)*

<sup>15</sup> So when you see standing in the holy place 'the abomination of desolation,'\* described by the prophet Daniel (let the reader understand),

<sup>16</sup> then let those who are in Judea flee to the mountains.

<sup>17</sup> Let no one on the housetop come down to retrieve anything from his house.

<sup>18</sup> And let no one in the field return for his cloak.

<sup>19</sup> How miserable those days will be for pregnant and nursing mothers!

<sup>20</sup> Pray that your flight will not occur in the winter or on the Sabbath.

<sup>21</sup> For at that time there will be great tribulation, unmatched from the beginning of the world until now, and never to be seen again.

<sup>22</sup> If those days had not been cut short, nobody would be saved. But for the sake of the elect, those days will be cut short.

<sup>23</sup> At that time, if anyone says to you, 'Look, here is the Christ!' or 'There He is!' do not believe it.

<sup>24</sup> For false Christs and false prophets will appear and perform great signs and wonders that would deceive even the elect, if that were possible.

<sup>25</sup> See, I have told you in advance.

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\* **24:15** See Daniel 9:27, Daniel 11:31, and Daniel 12:11.



*The Return of the Son of Man*  
(Mark 13:24-27; Luke 21:25-28)

<sup>26</sup> So if they tell you, 'There He is in the wilderness,' do not go out; or, 'Here He is in the inner rooms,' do not believe it.

<sup>27</sup> For just as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.

<sup>28</sup> Wherever there is a carcass, there the vultures will gather.

<sup>29</sup> Immediately after the tribulation of those days:

'The sun will be darkened,  
and the moon will not give its light;  
the stars will fall from the sky,  
and the powers of the heavens will be shaken.†'

<sup>30</sup> At that time the sign of the Son of Man will appear in heaven,‡ and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of heaven, with power and great glory.§

<sup>31</sup> And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.

*The Lesson of the Fig Tree*  
(Mark 13:28-31; Luke 21:29-33)

<sup>32</sup> Now learn this lesson \* from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near.

<sup>33</sup> So also, when you see all these things, you will know that He is near,† right at the door.

<sup>34</sup> Truly I tell you, this generation will not pass away until all these things have happened.

<sup>35</sup> Heaven and earth will pass away, but My words will never pass away.

*Readiness at Any Hour*  
(Genesis 6:1-7; Mark 13:32-37; Luke 12:35-48)

<sup>36</sup> No one knows about that day or hour, not even the angels in heaven, nor the Son,‡ but only the Father.

<sup>37</sup> As it was in the days of Noah, so will it be at the coming of the Son of Man.

<sup>38</sup> For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark.

<sup>39</sup> And they were oblivious, until the flood came and swept them all away. So will it be at the coming of the Son of Man.

<sup>40</sup> Two men will be in the field: one will be taken and the other left.

<sup>41</sup> Two women will be grinding at the mill: one will be taken and the other left.

† 24:29 Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10.

‡ 24:30 Or the sky; twice in this verse § 24:30 See Daniel 7:13-14. \* 24:32 Or this parable

† 24:33 Or it is near ‡ 24:36 BYZ and TR do not include nor the Son.

<sup>42</sup> Therefore keep watch, because you do not know the day on which your Lord will come.

<sup>43</sup> But understand this: If the homeowner had known in which watch of the night the thief was coming, he would have kept watch and would not have let his house be broken into.

<sup>44</sup> For this reason, you also must be ready, because the Son of Man will come at an hour you do not expect.

<sup>45</sup> Who then is the faithful and wise servant, whom the master has put in charge of his household, to give the others their food at the proper time?

<sup>46</sup> Blessed is that servant whose master finds him doing so when he returns.

<sup>47</sup> Truly I tell you, he will put him in charge of all his possessions.

<sup>48</sup> But suppose that servant is wicked and says in his heart, 'My master will be away a long time.'

<sup>49</sup> And he begins to beat his fellow servants and to eat and drink with drunkards.

<sup>50</sup> The master of that servant will come on a day he does not expect and at an hour he does not anticipate.

<sup>51</sup> Then he will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

## 25

### *The Parable of the Ten Virgins*

<sup>1</sup> "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

<sup>2</sup> Five of them were foolish, and five were wise.

<sup>3</sup> The foolish ones took their lamps but did not take along any extra oil.

<sup>4</sup> But the wise ones took oil in flasks along with their lamps.

<sup>5</sup> When the bridegroom was delayed, they all became drowsy and fell asleep.

<sup>6</sup> At midnight the cry rang out: 'Here is the bridegroom! Come out to meet him!'

<sup>7</sup> Then all the virgins woke up and trimmed their lamps.

<sup>8</sup> The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

<sup>9</sup> 'No,' said the wise ones, 'or there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

<sup>10</sup> But while they were on their way to buy it, the bridegroom arrived. Those who were ready went in with him to the wedding banquet, and the door was shut.

<sup>11</sup> Later the other virgins arrived and said, 'Lord, lord, open the door for us!'

<sup>12</sup> But he replied, 'Truly I tell you, I do not know you.'

13 Therefore keep watch, because you do not know the day or the hour.\*

*The Parable of the Talents*  
(Luke 19:11–27)

14 For it is just like a man going on a journey, who called his servants and entrusted them with his possessions.

15 To one he gave five talents,<sup>†</sup> to another two talents, and to another one talent—each according to his own ability. And he went on his journey.

16 The servant who had received the five talents went at once and put them to work <sup>‡</sup> and gained five more.

17 Likewise, the one with the two talents gained two more.

18 But the servant who had received the one talent went off, dug a hole in the ground, and hid his master's money.

19 After a long time the master of those servants returned to settle accounts with them.

20 The servant who had received the five talents came and presented five more. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.'

21 His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Enter into the joy of your master!'

22 The servant who had received the two talents also came and said, 'Master, you entrusted me with two talents. See, I have gained two more.'

23 His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Enter into the joy of your master!'

24 Finally, the servant who had received the one talent came and said, 'Master, I knew that you are a hard man, reaping where you have not sown and gathering where you have not scattered seed.

25 So I was afraid and went out and hid your talent in the ground. See, you have what belongs to you.'

26 'You wicked, lazy servant!' replied his master. 'You knew that I reap where I have not sown and gather where I have not scattered seed.

27 Then you should have deposited my money with the bankers, and on my return I would have received it back with interest.

28 Therefore take the talent from him and give it to the one who has ten talents.

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\* **25:13** BYZ and TR include when the Son of Man comes. <sup>†</sup> **25:15** A talent was worth about twenty years' wages for a laborer. <sup>‡</sup> **25:16** Or 15... And he went on his journey at once. 16... went and put them to work. Translators vary as to the placement of the Greek adverb *eutheōs* (at once) at the end of verse 15 or at the beginning of verse 16.

<sup>29</sup> For everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he has will be taken away from him.

<sup>30</sup> And throw that worthless servant into the outer darkness, where there will be weeping and gnashing of teeth.'

*The Sheep and the Goats*

<sup>31</sup> When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne.

<sup>32</sup> All the nations will be gathered before Him, and He will separate the people one from another, as a shepherd separates the sheep from the goats.

<sup>33</sup> He will place the sheep on His right and the goats on His left.

<sup>34</sup> Then the King will say to those on His right, 'Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.

<sup>35</sup> For I was hungry and you gave Me something to eat, I was thirsty and you gave Me something to 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 looked after Me, I was in prison and you visited Me.'

<sup>37</sup> Then the righteous will answer Him, 'Lord, when did we see You hungry and feed You, or thirsty and give You something to drink?

<sup>38</sup> When did we see You a stranger and take You in, or naked and clothe You?

<sup>39</sup> When did we see You sick or in prison and visit You?'

<sup>40</sup> And the King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers of Mine, you did for Me.'

<sup>41</sup> Then He will say to those on His left, 'Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.

<sup>42</sup> For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink,

<sup>43</sup> I was a stranger and you did not take Me in, I was naked and you did not clothe Me, I was sick and in prison and you did not visit Me.'

<sup>44</sup> And they too will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

<sup>45</sup> Then the King will answer, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for Me.'

<sup>46</sup> And they will go away into eternal punishment, but the righteous into eternal life."

## 26

*The Plot to Kill Jesus*

*(Mark 14:1-2; Luke 22:1-2; John 11:45-57)*

<sup>1</sup> When Jesus had finished saying all these things, He told His disciples,  
<sup>2</sup> “You know that the Passover is two days away, and the Son of Man will be handed over to be crucified.”

<sup>3</sup> At that time the chief priests and elders of the people assembled in the courtyard of the high priest, whose name was Caiaphas,

<sup>4</sup> and they conspired to arrest Jesus covertly and kill Him.

<sup>5</sup> “But not during the feast,” they said, “or there may be a riot among the people.”

*Jesus Anointed at Bethany*

(Mark 14:3-9; Luke 7:36-50; John 12:1-8)

<sup>6</sup> While Jesus was in Bethany in the home of Simon the Leper,\*

<sup>7</sup> a woman came to Him with an alabaster jar of expensive perfume, which she poured on His head as He reclined at the table.

<sup>8</sup> When the disciples saw this, they were indignant and asked, “Why this waste?”

<sup>9</sup> This perfume could have been sold at a high price, and the money given to the poor.”

<sup>10</sup> Aware of this, Jesus asked, “Why are you bothering this woman? She has done a beautiful deed to Me.

<sup>11</sup> The poor you will always have with you,† but you will not always have Me.

<sup>12</sup> By pouring this perfume on Me, she has prepared My body for burial.

<sup>13</sup> Truly I tell you, wherever this gospel is preached in all the world, what she has done will also be told in memory of her.”

*Judas Agrees to Betray Jesus*

(Mark 14:10-11; Luke 22:3-6)

<sup>14</sup> Then one of the Twelve, the one called Judas Iscariot, went to the chief priests

<sup>15</sup> and asked, “What are you willing to give me if I hand Him over to you?” And they set out for him thirty pieces of silver.

<sup>16</sup> So from then on Judas looked for an opportunity to betray Jesus.

*Preparing the Passover*

(Mark 14:12-16; Luke 22:7-13)

<sup>17</sup> On the first day of the Feast of Unleavened Bread,‡ the disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?”

<sup>18</sup> He answered, “Go into the city to a certain man and tell him that the Teacher says, ‘My time is near. I will keep the Passover with My disciples at your house.’ ”

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

\* **26:6** Aramaic Simon the Potter or Simon the Jar Maker    † **26:11** See Deuteronomy 15:11.

‡ **26:17** Literally On the first of the Unleavened; see Exodus 12:14-20.

*The Last Supper**(Mark 14:17-26; Luke 22:14-23; 1 Corinthians 11:17-34)*

<sup>20</sup> When evening came, Jesus was reclining with the twelve disciples. §

<sup>21</sup> And while they were eating, He said to them, "Truly I tell you, one of you will betray Me."

<sup>22</sup> They were deeply grieved and began to ask Him one after another, "Surely not I, Lord?"

<sup>23</sup> Jesus answered, "The one who has dipped his hand into the bowl with Me will betray Me."

<sup>24</sup> The Son of Man will go just as it is written about Him, but woe to that man by whom He is betrayed. It would be better for him if he had not been born."

<sup>25</sup> Then Judas, who would betray Him, said, "Surely not I, Rabbi?"

Jesus answered, "You have said it yourself."

<sup>26</sup> While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, "Take and eat; this is My body."

<sup>27</sup> Then He took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you."

<sup>28</sup> This is My blood of the covenant,\* which is poured out for many for the forgiveness of sins.

<sup>29</sup> I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom."

<sup>30</sup> And when they had sung a hymn, they went out to the Mount of Olives.

*Jesus Predicts Peter's Denial**(Zechariah 13:7-9; Mark 14:27-31; Luke 22:31-38; John 13:36-38)*

<sup>31</sup> Then Jesus said to them, "This very night you will all fall away on account of Me. 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 risen, I will go ahead of you into Galilee."

<sup>33</sup> Peter said to Him, "Even if all fall away on account of You, I never will."

<sup>34</sup> "Truly I tell you," Jesus declared, "this very night, before the rooster crows, you will deny Me three times."

§ 26:20 BYZ and TR the Twelve \* 26:28 BYZ and TR the new covenant † 26:31 Zechariah 13:7

<sup>35</sup> Peter replied, "Even if I have to die with You, I will never deny You." And all the other disciples said the same thing.

*Jesus Prays at Gethsemane*  
(Mark 14:32-42; Luke 22:39-46)

<sup>36</sup> At that time Jesus went with His disciples to a place called Gethsemane, and He told them, "Sit here while I go over there and pray."

<sup>37</sup> He took with Him Peter and the two sons of Zebedee and began to be sorrowful and deeply distressed.

<sup>38</sup> Then He said to them, "My soul is consumed with sorrow to the point of death. Stay here and keep watch with Me."

<sup>39</sup> Going a little farther, He fell facedown and prayed, "My Father, if it is possible, let this cup pass from Me. Yet not as I will, but as You will."

<sup>40</sup> Then Jesus returned to the disciples and found them sleeping. "Were you not able to keep watch with Me for one hour?" He asked Peter.

<sup>41</sup> "Watch and pray so that you will not enter into temptation. For the spirit is willing, but the body is weak."

<sup>42</sup> A second time He went away and prayed, "My Father, if this cup cannot pass unless I drink it, may Your will be done."

<sup>43</sup> And again Jesus returned and found them sleeping—for their eyes were heavy.

<sup>44</sup> So He left them and went away once more and prayed a third time, saying the same thing.

<sup>45</sup> Then He returned to the disciples and said, "Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners.

<sup>46</sup> Rise, let us go! See, My betrayer is approaching!"

*The Betrayal of Jesus*  
(Mark 14:43-52; Luke 22:47-53; John 18:1-14)

<sup>47</sup> While Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd armed with swords and clubs, sent from the chief priests and elders of the people.

<sup>48</sup> Now the betrayer had arranged a signal with them: "The One I kiss is the man; arrest Him."

<sup>49</sup> Going directly to Jesus, he said, "Greetings, Rabbi!" and kissed Him.

<sup>50</sup> "Friend," Jesus replied, "do what you came for."<sup>‡</sup>

Then the men stepped forward, seized Jesus, and arrested Him.

<sup>51</sup> At this, one of Jesus' companions drew his sword and struck the servant of the high priest, cutting off his ear.

<sup>‡</sup> **26:50** Or "Friend," Jesus replied, "for what have you come?"

<sup>52</sup> “Put your sword back in its place,” Jesus said to him. “For all who draw the sword will die by the sword.

<sup>53</sup> Are you not aware that I can call on My Father, and He will at once put at My disposal more than twelve legions of angels?

<sup>54</sup> But how then would the Scriptures be fulfilled that say it must happen this way?”

<sup>55</sup> At that time Jesus said to the crowd, “Have you come out with swords and clubs to arrest Me as you would an outlaw? Every day I sat teaching in the temple courts,<sup>§</sup> and you did not arrest Me.

<sup>56</sup> But this has all happened so that the writings of the prophets would be fulfilled.”

Then all the disciples deserted Him and fled.

*Jesus before the Sanhedrin*

*(Mark 14:53–65; Luke 22:66–71; John 18:19–24)*

<sup>57</sup> Those who had arrested Jesus led Him away to the house of Caiaphas the high priest, where the scribes and elders had gathered.

<sup>58</sup> But Peter followed Him at a distance, right up to the courtyard of the high priest. And he went in and sat down with the guards to see the outcome.

<sup>59</sup> Now the chief priests and the whole Sanhedrin <sup>\*</sup> were seeking false testimony against Jesus in order to put Him to death.

<sup>60</sup> But they did not find any, though many false witnesses came forward.

Finally two came forward

<sup>61</sup> and declared, “This man said, ‘I am able to destroy the temple of God and rebuild it in three days.’ ”

<sup>62</sup> So the high priest stood up and asked Him, “Have You no answer? What are these men testifying against You?”

<sup>63</sup> But Jesus remained silent.

Then the high priest said to Him, “I charge You under oath by the living God: Tell us if You are the Christ, the Son of God.”

<sup>64</sup> “You have said it yourself,” Jesus answered. “But I say to all of you, from now on you will see the Son of Man sitting at the right hand of Power <sup>†</sup> and coming on the clouds of heaven.”<sup>‡</sup>

<sup>65</sup> At this, the high priest tore his clothes and declared, “He has blasphemed! Why do we need any more witnesses? Look, now you have heard the blasphemy.

<sup>66</sup> What do you think?”

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<sup>§</sup> 26:55 Literally the temple    <sup>\*</sup> 26:59 Or the whole Council    <sup>†</sup> 26:64 Or the right hand of the Mighty One    <sup>‡</sup> 26:64 See Psalms 110:1 and Daniel 7:13.



"He deserves to die," they answered.

<sup>67</sup> Then they spit in His face and struck Him. Others slapped Him  
<sup>68</sup> and said, "Prophecy to us, Christ! Who hit You?"

*Peter Denies Jesus*

*(Mark 14:66-72; Luke 22:54-62; John 18:15-18)*

<sup>69</sup> Meanwhile, Peter was sitting out in the courtyard, and a servant girl came up to him. "You also were with Jesus the Galilean," she said.

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

<sup>71</sup> When Peter had gone out to the gateway, another servant girl saw him and said to the people there, "This man was with Jesus of Nazareth."

<sup>72</sup> And again he denied it with an oath: "I do not know the man!"

<sup>73</sup> After a little while, those standing nearby came up to Peter. "Surely you are one of them," they said, "for your accent gives you away."

<sup>74</sup> At that he began to curse and swear to them, "I do not know the man!"

And immediately a rooster crowed.

<sup>75</sup> Then Peter remembered the word that Jesus had spoken: "Before the rooster crows, you will deny Me three times." And he went outside and wept bitterly.

## 27

*Jesus Delivered to Pilate*

*(Mark 15:1-5)*

<sup>1</sup> When morning came, all the chief priests and elders of the people conspired against Jesus to put Him to death.

<sup>2</sup> They bound Him, led Him away, and handed Him over to Pilate the governor.

*Judas Hangs Himself*

*(Zechariah 11:10-17)*

<sup>3</sup> When Judas, who had betrayed Him, saw that Jesus was condemned, he was filled with remorse and returned the thirty pieces of silver to the chief priests and elders.

<sup>4</sup> "I have sinned by betraying innocent blood," he said.

"What is that to us?" they replied. "You bear the responsibility."

<sup>5</sup> So Judas threw the silver into the temple and left. Then he went away and hanged himself.

<sup>6</sup> The chief priests picked up the pieces of silver and said, "It is unlawful to put this into the treasury, since it is blood money."

<sup>7</sup> After conferring together, they used the money to buy the potter's field as a burial place for foreigners.

<sup>8</sup> That is why it has been called the Field of Blood to this day.

<sup>9</sup> Then what was spoken through Jeremiah the prophet was fulfilled:

"They took the thirty pieces of silver,  
the price set on Him by the people of Israel,  
<sup>10</sup> and they gave them for the potter's field,  
as the Lord had commanded me."\*

*Jesus before Pilate*

*(Luke 23:1-5; John 18:28-40)*

<sup>11</sup> Meanwhile Jesus stood before the governor, who questioned Him:  
"Are You the King of the Jews?"

"You have said so," Jesus replied.

<sup>12</sup> And when He was accused by the chief priests and elders, He gave no answer.

<sup>13</sup> Then Pilate asked Him, "Do You not hear how many charges they are bringing against You?"

<sup>14</sup> But Jesus gave no answer, not even to a single charge, much to the governor's amazement.

*The Crowd Chooses Barabbas*

*(Mark 15:6-11; Luke 23:13-25)*

<sup>15</sup> Now it was the governor's custom at the feast to release to the crowd a prisoner of their choosing.

<sup>16</sup> At that time they were holding a notorious prisoner named Barabbas.†

<sup>17</sup> So when the crowd had assembled, Pilate asked them, "Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?"

<sup>18</sup> For he knew it was out of envy that they had handed Jesus over to him.

<sup>19</sup> While Pilate was sitting on the judgment seat, his wife sent him this message: "Have nothing to do with that innocent man, for I have suffered terribly in a dream today because of Him."

<sup>20</sup> But the chief priests and elders persuaded the crowds to ask for Barabbas and to have Jesus put to death.

<sup>21</sup> "Which of the two do you want me to release to you?" asked the governor.

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\* **27:10** See Jeremiah 19:1-15, Jeremiah 32:6-9, and Zechariah 11:12-13. † **27:16** SBL and NA Jesus Barabbas; also in verse 17, but universally called Barabbas in verses 20, 21, and 26

"Barabbas," they replied.

<sup>22</sup> "What then should I do with Jesus who is called Christ?" Pilate asked.

They all answered, "Crucify Him!"

<sup>23</sup> "Why?" asked Pilate. "What evil has He done?"

But they shouted all the louder, "Crucify Him!"

*Pilate Washes His Hands*  
(Mark 15:12-15)

<sup>24</sup> When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. "I am innocent of this man's blood,<sup>‡</sup>" he said. "You bear the responsibility."

<sup>25</sup> All the people answered, "His blood be on us and on our children!"

<sup>26</sup> So Pilate released Barabbas to them. But he had Jesus flogged, and handed Him over to be crucified.

*The Soldiers Mock Jesus*  
(Isaiah 50:4-11; Mark 15:16-20; Luke 22:63-65; John 19:1-15)

<sup>27</sup> Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company around Him.

<sup>28</sup> They stripped Him and put a scarlet robe on Him.

<sup>29</sup> And they twisted together a crown of thorns and set it on His head. They put a staff in His right hand and knelt down before Him to mock Him, saying, "Hail, King of the Jews!"

<sup>30</sup> Then they spit on Him and took the staff and struck Him on the head repeatedly.

<sup>31</sup> After they had mocked Him, they removed the robe and put His own clothes back on Him. Then they led Him away to crucify Him.

*The Crucifixion*  
(Psalms 22:1-31; Mark 15:21-32; Luke 23:26-43; John 19:16-27)

<sup>32</sup> Along the way they found a man from Cyrene, named Simon, and they forced him to carry the cross of Jesus.

<sup>33</sup> And when they came to a place called Golgotha, which means The Place of the Skull,

<sup>34</sup> they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it.

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<sup>‡</sup> **27:24** Literally this blood; BYZ and TR this righteous blood

35 When they had crucified Him, they divided up His garments by casting lots. §

36 And sitting down, they kept watch over Him there.

37 Above His head they posted the written charge against Him:

THIS IS JESUS,  
THE KING OF THE JEWS.

38 Two robbers \* were crucified with Him, one on His right hand and the other on His left.

39 And those who passed by heaped abuse on Him, shaking their heads  
40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!"

41 In the same way, the chief priests, scribes, and elders mocked Him, saying,

42 "He saved others, but He cannot save Himself. He is the King of Israel! Let Him come down now from the cross, and we will believe in Him.

43 He trusts in God. Let God deliver Him now if He wants Him. † For He said, 'I am the Son of God.' "

44 In the same way, even the robbers who were crucified with Him berated Him.

*The Death of Jesus*

(Psalms 22:1-31; Mark 15:33-41; Luke 23:44-49; John 19:28-30)

45 From the sixth hour until the ninth hour ‡ darkness came over all the land.

46 About the ninth hour Jesus cried out in a loud voice, "Eli, Eli, § lema sabachthani?" which means, "My God, My God, why have You forsaken Me?" \*

47 When some of those standing there heard this, they said, "He is calling Elijah."

48 One of them quickly ran and brought a sponge. He filled it with sour wine, † put it on a reed, and held it up for Jesus to drink. ‡

49 But the others said, "Leave Him alone. Let us see if Elijah comes to save Him." §

50 When Jesus had cried out again in a loud voice, He yielded up His spirit.

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§ 27:35 See Psalms 22:18; TR includes to fulfill what was said through the prophet: "They divided My garments among them, and cast lots for My clothing." \* 27:38 Or insurrectionists; also in verse 44 † 27:43 Psalms 22:8 ‡ 27:45 That is, from noon until three in the afternoon

§ 27:46 NE and WH Eloi, Eloi \* 27:46 Psalms 22:1 † 27:48 Or filled it with wine vinegar

‡ 27:48 See Psalms 69:21. § 27:49 WH includes And another took a spear and pierced His side, and water and blood flowed out; see John 19:34.

<sup>51</sup> At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split.

<sup>52</sup> The tombs broke open, and the bodies of many saints who had fallen asleep were raised.

<sup>53</sup> After Jesus' resurrection, when they had come out of the tombs, they entered the holy city and appeared to many people.

<sup>54</sup> When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and said, "Truly this was the Son of God."

<sup>55</sup> And many women were there, watching from a distance. They had followed Jesus from Galilee to minister to Him.

<sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

### *The Burial of Jesus*

(Isaiah 53:9-12; Mark 15:42-47; Luke 23:50-56; John 19:38-42)

<sup>57</sup> When it was evening, there came a rich man from Arimathea named Joseph, who himself was a disciple of Jesus.

<sup>58</sup> He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him.

<sup>59</sup> So Joseph took the body, wrapped it in a clean linen cloth,

<sup>60</sup> and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away.

<sup>61</sup> Mary Magdalene and the other Mary were sitting there opposite the tomb.

### *The Guards at the Tomb*

<sup>62</sup> The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate.

<sup>63</sup> "Sir," they said, "we remember that while He was alive that deceiver said, 'After three days I will rise again.'"

<sup>64</sup> So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first."

<sup>65</sup> "You have a guard," Pilate said. "Go, make the tomb as secure as you know how."

<sup>66</sup> So they went and secured the tomb by sealing the stone and posting the guard.

## 28

### *The Resurrection*

(Mark 16:1-8; Luke 24:1-12; John 20:1-9)

<sup>1</sup> After the Sabbath, at dawn on the first day of the week,\* Mary Magdalene and the other Mary went to see the tomb.

<sup>2</sup> Suddenly there was a great earthquake, for an angel of the Lord descended from heaven, rolled away the stone, and sat on it.

<sup>3</sup> His appearance was like lightning, and his clothes were white as snow.

<sup>4</sup> The guards trembled in fear of him and became like dead men.

<sup>5</sup> But the angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified.

<sup>6</sup> He is not here; He has risen, just as He said! Come, see the place where He lay.†

<sup>7</sup> Then go quickly and tell His disciples, 'He has risen from the dead and is going ahead of you into Galilee. There you will see Him.' See, I have told you."

<sup>8</sup> So they hurried away from the tomb in fear and great joy, and ran to tell His disciples.

<sup>9</sup> Suddenly ‡ Jesus met them and said, "Greetings!" They came to Him, grasped His feet, and worshiped Him.

<sup>10</sup> "Do not be afraid," said Jesus. "Go and tell My brothers to go to Galilee. There they will see Me."

#### *The Report of the Guards*

<sup>11</sup> While the women were on their way, some of the guards went into the city and reported to the chief priests all that had happened.

<sup>12</sup> And after the chief priests had met with the elders and formed a plan, they gave the soldiers a large sum of money

<sup>13</sup> and instructed them: "You are to say, 'His disciples came by night and stole Him away while we were asleep.'

<sup>14</sup> If this report reaches the governor, we will satisfy him and keep you out of trouble."

<sup>15</sup> So the guards took the money and did as they were instructed. And this account has been circulated among the Jews to this very day.

#### *The Great Commission (Mark 16:14-18)*

<sup>16</sup> Meanwhile, the eleven disciples went to Galilee, to the mountain Jesus had designated.

<sup>17</sup> When they saw Him, they worshiped Him, but some doubted.

<sup>18</sup> Then Jesus came to them and said, "All authority in heaven and on earth has been given to Me.

<sup>19</sup> Therefore go and make disciples § of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

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\* **28:1** Literally Now after the Sabbaths, it being dawn toward the first of the Sabbaths, † **28:6** BYZ and TR where the Lord lay ‡ **28:9** BYZ and TR They were going to tell His disciples, and suddenly § **28:19** Literally Having gone, therefore, make disciples

<sup>20</sup> and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age.”

## Mark

### *The Mission of John the Baptist*

(Isaiah 40:1-5; Matthew 3:1-17; Luke 3:1-22; John 1:19-34)

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

<sup>2</sup> As it is written in Isaiah the prophet:†

“Behold, I will send My messenger ahead of You,  
who will prepare Your way.”‡

<sup>3</sup> “A voice of one calling in the wilderness,  
‘Prepare the way for the Lord,  
make straight paths for Him.’ ”§

<sup>4</sup> John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

<sup>5</sup> People went out to him from all of Jerusalem and the countryside of Judea. Confessing their sins, they were baptized by him in the Jordan River.

<sup>6</sup> John was clothed in camel’s hair, with a leather belt around his waist. His food was locusts and wild honey.

<sup>7</sup> And he began to proclaim: “After me will come One more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie.

<sup>8</sup> I baptize you with water,\* but He will baptize you with the Holy Spirit.†”

<sup>9</sup> In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

<sup>10</sup> As soon as Jesus came up out of the water, He saw ‡ the heavens breaking open and the Spirit descending on Him like a dove.

<sup>11</sup> And a voice came from heaven: “You are My beloved Son; in You I am well pleased.”

### *The Temptation and Preaching of Jesus*

(Matthew 4:1-17; Luke 4:1-15)

<sup>12</sup> At once the Spirit drove Jesus into the wilderness,

<sup>13</sup> and He was there for forty days, being tempted by Satan. He was with the wild animals, and the angels ministered to Him.

<sup>14</sup> After the arrest of John, Jesus went into Galilee and proclaimed the gospel of God.§

<sup>15</sup> “The time is fulfilled,” He said, “and the kingdom of God is near. Repent and believe in the gospel!”

\* **1:1** SBL and WH the beginning of the gospel of Jesus Christ. † **1:2** BYZ and TR in the prophets. ‡ **1:2** Malachi 3:1 § **1:3** Isaiah 40:3 (see also LXX) \* **1:8** Or in water † **1:8** Or in the Holy Spirit ‡ **1:10** Or he saw; see John 1:32-33 § **1:14** BYZ and TR the gospel of the kingdom of God



*The First Disciples**(Matthew 4:18-22; Luke 5:1-11; John 1:35-42)*

<sup>16</sup> As Jesus was walking beside the Sea of Galilee, He saw Simon and his brother Andrew. They were casting a net into the sea, for they were fishermen.

<sup>17</sup> "Come, follow Me," Jesus said, "and I will make you fishers of men."

<sup>18</sup> And at once they left their nets and followed Him.

<sup>19</sup> Going on a little farther, He saw James son of Zebedee and his brother John. They were in a boat, mending their nets.

<sup>20</sup> Immediately Jesus called them, and they left their father Zebedee in the boat with the hired men and followed Him.

*Jesus Expels an Unclean Spirit**(Luke 4:31-37)*

<sup>21</sup> Then Jesus and His companions went to Capernaum, and right away Jesus entered the synagogue on the Sabbath and began to teach.

<sup>22</sup> The people were astonished at His teaching, because He taught as one who had authority, and not as the scribes.

<sup>23</sup> Suddenly a man with an unclean spirit cried out in the synagogue:

<sup>24</sup> "What do You want with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

<sup>25</sup> But Jesus rebuked the spirit. "Be silent!" He said. "Come out of him!"

<sup>26</sup> At this, the unclean spirit threw the man into convulsions and came out with a loud shriek.

<sup>27</sup> All the people were amazed and began to ask one another, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him!"

<sup>28</sup> And the news about Jesus spread quickly through the whole region of Galilee.

*Jesus Heals at Peter's House**(Matthew 8:14-17; Luke 4:38-41)*

<sup>29</sup> As soon as Jesus and His companions had left the synagogue, they went with James and John to the home of Simon and Andrew.

<sup>30</sup> Simon's mother-in-law was sick in bed with a fever, and they promptly told Jesus about her.

<sup>31</sup> So He went to her, took her by the hand, and helped her up. The fever left her, and she began to serve them.

<sup>32</sup> That evening, after sunset, people brought to Jesus all who were sick and demon-possessed,

<sup>33</sup> and the whole town gathered at the door.

<sup>34</sup> And He healed many who were ill with various diseases and drove out many demons. But He would not allow the demons to speak, because they knew who He was.

*Jesus Prays and Preaches*  
(Luke 4:42-44)

<sup>35</sup> Early in the morning, while it was still dark, Jesus got up and slipped out to a solitary place to pray.

<sup>36</sup> Simon and his companions went to look for Him,

<sup>37</sup> and when they found Him, they said, "Everyone is looking for You!"

<sup>38</sup> But Jesus answered, "Let us go on to the neighboring towns so I can preach there as well, for that is why I have come."

<sup>39</sup> So He went throughout Galilee, preaching in their synagogues and driving out demons.

*The Leper's Prayer*  
(Leviticus 14:1-32; Matthew 8:1-4; Luke 5:12-16)

<sup>40</sup> Then a leper \* came to Jesus, begging on his knees: "If You are willing, You can make me clean."

<sup>41</sup> Moved with compassion,† Jesus reached out His hand and touched the man. "I am willing," He said. "Be clean!"

<sup>42</sup> And immediately the leprosy left him, and the man was cleansed.

<sup>43</sup> Jesus promptly sent him away with a stern warning:

<sup>44</sup> "See that you don't tell anyone. But go, show yourself to the priest and present the offering Moses prescribed for your cleansing, as a testimony to them."‡

<sup>45</sup> But the man went out and openly began to proclaim and spread the news.

Consequently, Jesus could no longer enter a town in plain view, but He stayed out in solitary places. Yet people came to Him from every quarter.

## 2

*Jesus Heals a Paralytic*  
(Matthew 9:1-8; Luke 5:17-26)

<sup>1</sup> A few days later Jesus went back to Capernaum. And when the people heard that He was home,

<sup>2</sup> they gathered in such large numbers that there was no more room, not even outside the door, as Jesus spoke the word to them.

<sup>3</sup> Then a paralytic was brought to Him, carried by four men.

<sup>4</sup> Since they were unable to get to Jesus through the crowd, they uncovered the roof above Him, made an opening, and lowered the paralytic on his mat.

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\* **1:40** A leper was one afflicted with a skin disease. See Leviticus 13. † **1:41** SBL Moved with indignation ‡ **1:44** See Leviticus 14:1-32.

<sup>5</sup> When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.”

<sup>6</sup> But some of the scribes were sitting there and thinking in their hearts,  
<sup>7</sup> “Why does this man speak like this? He is blaspheming! Who can forgive sins but God alone?”

<sup>8</sup> At once Jesus knew in His spirit that they were thinking this way within themselves. “Why are you thinking these things in your hearts?” He asked.

<sup>9</sup> “Which is easier: to say to a paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up, pick up your mat, and walk’?”

<sup>10</sup> But so that you may know that the Son of Man has authority on earth to forgive sins...” He said to the paralytic,

<sup>11</sup> “I tell you, get up, pick up your mat, and go home.”

<sup>12</sup> And immediately the man got up, picked up his mat, and walked out in front of them all. As a result, they were all astounded and glorified God, saying, “We have never seen anything like this!”

*Jesus Calls Levi*

*(Matthew 9:9-13; Luke 5:27-32)*

<sup>13</sup> Once again Jesus went out beside the sea. All the people came to Him, and He taught them there.

<sup>14</sup> As He was walking along, He saw Levi son of Alphaeus sitting at the tax booth. “Follow Me,” He told him, and Levi got up and followed Him.

<sup>15</sup> While Jesus was dining at Levi’s house, many tax collectors and sinners were eating with Him and His disciples—for there were many who followed Him.

<sup>16</sup> When the scribes who were Pharisees saw Jesus eating with these people, they asked His disciples, “Why does He eat \* with tax collectors and sinners?”

<sup>17</sup> On hearing this, Jesus told them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.”

*Questions about Fasting*

*(Matthew 9:14-15; Luke 5:33-35)*

<sup>18</sup> Now John’s disciples and the Pharisees were often fasting. So people came to Jesus and asked, “Why don’t Your disciples fast like John’s disciples and those of the Pharisees?”

<sup>19</sup> Jesus replied, “How can the guests of the bridegroom fast while He is with them? As long as He is with them, they cannot fast.

<sup>20</sup> But the time will come when the bridegroom will be taken from them; then they will fast.

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\* **2:16** BYZ and TR include and drink; see Luke 5:30.

*The Patches and the Wineskins*  
(Matthew 9:16-17; Luke 5:36-39)

<sup>21</sup> No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, and a worse tear will result.

<sup>22</sup> And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. Instead, new wine is poured into new wineskins.”<sup>†</sup>

*The Lord of the Sabbath*  
(1 Samuel 21:1-7; Matthew 12:1-8; Luke 6:1-5)

<sup>23</sup> One Sabbath Jesus was passing through the grainfields, and His disciples began to pick the heads of grain as they walked along.

<sup>24</sup> So the Pharisees said to Him, “Look, why are they doing what is unlawful on the Sabbath?”

<sup>25</sup> Jesus replied, “Have you never read what David did when he and his companions were hungry and in need?

<sup>26</sup> During the high priesthood of Abiathar, he entered the house of God and ate the consecrated bread,<sup>‡</sup> which was lawful only for the priests. And he gave some to his companions as well.”

<sup>27</sup> Then Jesus declared, “The Sabbath was made for man, not man for the Sabbath.

<sup>28</sup> Therefore, the Son of Man is Lord even of the Sabbath.”

### 3

*Jesus Heals on the Sabbath*  
(Matthew 12:9-14; Luke 6:6-11)

<sup>1</sup> Once again Jesus entered the synagogue, and a man with a withered hand was there.

<sup>2</sup> In order to accuse Jesus, they were watching to see if He would heal on the Sabbath.

<sup>3</sup> Then Jesus said to the man with the withered hand, “Stand up among us.”

<sup>4</sup> And He asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?”

But they were silent.

<sup>5</sup> Jesus looked around at them with anger and sorrow at their hardness of heart. Then He said to the man, “Stretch out your hand.” So he stretched it out, and it was restored.

<sup>6</sup> At this, the Pharisees went out and began plotting with the Herodians how they might kill Jesus.

<sup>†</sup> 2:22 Tischendorf does not include Instead, new wine is poured into new wineskins. <sup>‡</sup> 2:26 Or the Bread of the Presence

*Jesus Heals the Multitudes**(Matthew 4:23-25; Luke 6:17-19)*

<sup>7</sup> So Jesus withdrew with His disciples to the sea, accompanied by a large crowd from Galilee, Judea,

<sup>8</sup> Jerusalem, Idumea, the region beyond the Jordan, and the vicinity of Tyre and Sidon. The large crowd came to Him when they heard what great things He was doing.

<sup>9</sup> Jesus asked His disciples to have a boat ready for Him so that the crowd would not crush Him.

<sup>10</sup> For He had healed so many that all who had diseases were pressing forward to touch Him.

<sup>11</sup> And when the unclean spirits saw Him, they fell down before Him and cried out, "You are the Son of God!"

<sup>12</sup> But He warned them sternly not to make Him known.

*The Twelve Apostles**(Matthew 10:1-4; Luke 6:12-16)*

<sup>13</sup> Then Jesus went up on the mountain and called for those He wanted, and they came to Him.

<sup>14</sup> He appointed twelve of them, whom He designated as apostles,\* to accompany Him, to be sent out to preach,

<sup>15</sup> and to have authority to drive out demons.

<sup>16</sup> These are the twelve He appointed: Simon (whom He named Peter),

<sup>17</sup> James son of Zebedee and his brother John (whom He named Boanerges, meaning "Sons of Thunder"),

<sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot,†

<sup>19</sup> and Judas Iscariot, who betrayed Jesus.‡

*A House Divided**(Matthew 12:22-30; Luke 11:14-23)*

<sup>20</sup> Then Jesus went home,§ and once again a crowd gathered, so that He and His disciples could not even eat.

<sup>21</sup> When His family heard about this, they went out to take custody of Him, saying, "He is out of His mind."

<sup>22</sup> And the scribes who had come down from Jerusalem were saying, "He is possessed by Beelzebul,\*" and, "By the prince of the demons He drives out demons."

<sup>23</sup> So Jesus called them together and began to speak to them in parables: "How can Satan drive out Satan?

<sup>24</sup> If a kingdom is divided against itself, it cannot stand.

<sup>25</sup> If a house is divided against itself, it cannot stand.

\* **3:14** SBL, NE, BYZ, and TR do not include whom He designated as apostles    † **3:18** Greek

Simon the Cananean    ‡ **3:19** Literally who also betrayed Him    § **3:20** Literally Then He

comes to a house    \* **3:22** WH Beezeboul; Vulgate Beelzebub

<sup>26</sup> And if Satan is divided and rises against himself, he cannot stand; his end has come.

<sup>27</sup> Indeed, no one can enter a strong man's house to steal his possessions unless he first ties up the strong man. Then he can plunder his house.

*The Unpardonable Sin*  
(Matthew 12:31-32)

<sup>28</sup> Truly I tell you, the sons of men will be forgiven all sins and blasphemies, as many as they utter.

<sup>29</sup> But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of eternal sin."

<sup>30</sup> Jesus made this statement because they were saying, "He has an unclean spirit."

*Jesus' Mother and Brothers*  
(Matthew 12:46-50; Luke 8:19-21)

<sup>31</sup> Then Jesus' mother and brothers came and stood outside. They sent someone in to summon Him,

<sup>32</sup> and a crowd was sitting around Him. "Look," He was told, "Your mother and brothers † are outside, asking for You."

<sup>33</sup> But Jesus replied, "Who are My mother and My brothers?"

<sup>34</sup> Looking at those seated in a circle 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 sister and mother."

## 4

*The Parable of the Sower*  
(Matthew 13:1-9; Luke 8:4-8)

<sup>1</sup> Once again Jesus began to teach beside the sea, and such a large crowd gathered around Him that He got into a boat and sat in it, while all the people crowded along the shore.

<sup>2</sup> And He taught them many things in parables, and in His teaching He said,

<sup>3</sup> "Listen! A farmer went out to sow his seed.

<sup>4</sup> And as he was sowing, some seed fell along the path, and the birds came and devoured it.

<sup>5</sup> Some fell on rocky ground, where it did not have much soil. It sprang up quickly because the soil was shallow.

<sup>6</sup> But when the sun rose, the seedlings were scorched, and they withered because they had no root.

<sup>7</sup> Other seed fell among thorns, which grew up and choked the seedlings, and they yielded no crop.

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† 3:32 NE and NA include and Your sisters.

<sup>8</sup> Still other seed fell on good soil, where it sprouted, grew up, and produced a crop—one bearing thirtyfold, another sixtyfold, and another a hundredfold.”

<sup>9</sup> Then Jesus said, “He who has ears to hear, let him hear.”

*The Purpose of Jesus' Parables*

(Isaiah 6:1–13; Matthew 13:10–17; Luke 8:9–10)

<sup>10</sup> As soon as Jesus was alone with the Twelve and those around Him, they asked Him about the parable.

<sup>11</sup> He replied, “The mystery of the kingdom of God has been given to you, but to those on the outside everything is expressed in parables,  
<sup>12</sup> so that,

‘they may be ever seeing but never perceiving,  
and ever hearing but never understanding;  
otherwise they might turn  
and be forgiven.’\*”

*The Parable of the Sower Explained*

(Matthew 13:18–23; Luke 8:11–15)

<sup>13</sup> Then Jesus said to them, “Do you not understand this parable? Then how will you understand any of the parables?

<sup>14</sup> The farmer sows the word.

<sup>15</sup> Some are like the seeds † along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them.

<sup>16</sup> Some are like the seeds sown on rocky ground. They hear the word and at once receive it with joy.

<sup>17</sup> But they themselves have no root, and they remain for only a season. When trouble or persecution comes because of the word, they quickly fall away.

<sup>18</sup> Others are like the seeds sown among the thorns. They hear the word,

<sup>19</sup> but the worries of this life, the deceitfulness of wealth, and the desire for other things come in and choke the word, and it becomes unfruitful.

<sup>20</sup> Still others are like the seeds sown on good soil. They hear the word, receive it, and produce a crop—thirtyfold, sixtyfold, or a hundredfold.”

*The Lesson of the Lamp*

(Luke 8:16–18)

<sup>21</sup> Jesus also said to them, “Does anyone bring in a lamp to put it under a basket or under a bed? Doesn’t he set it on a stand?

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\* **4:12** Isaiah 6:9–10 (see also LXX) † **4:15** Or the word; similarly in verses 16, 18, and 20; literally Now these are the ones

<sup>22</sup> For there is nothing hidden that will not be disclosed, and nothing concealed that will not be brought to light.

<sup>23</sup> If anyone has ears to hear, let him hear.”

<sup>24</sup> He went on to say, “Pay attention to what you hear. With the measure you use, it will be measured to you, and even more will be added to you.

<sup>25</sup> For whoever has will be given more. But whoever does not have, even what he has will be taken away from him.”

### *The Seed Growing Secretly*

<sup>26</sup> Jesus also said, “The kingdom of God is like a man who scatters seed on the ground.

<sup>27</sup> Night and day he sleeps and wakes, and the seed sprouts and grows, though he knows not how.

<sup>28</sup> All by itself the earth produces a crop—first the stalk, then the head, then grain that ripens within.

<sup>29</sup> And as soon as the grain is ripe, he swings the sickle, because the harvest has come.†”

### *The Parable of the Mustard Seed* (Matthew 13:31–32; Luke 13:18–19)

<sup>30</sup> Then He asked, “To what can we compare the kingdom of God? With what parable shall we present it?

<sup>31</sup> It is like a mustard seed, which is the smallest of all seeds sown upon the earth.

<sup>32</sup> But after it is planted, it grows to be the largest of all garden plants and puts forth great branches, so that the birds of the air nest in its shade.”

<sup>33</sup> With many such parables Jesus spoke the word to them, to the extent that they could understand.

<sup>34</sup> He did not tell them anything without using a parable. But privately He explained everything to His own disciples.

### *Jesus Calms the Storm* (Psalms 107:1–43; Matthew 8:23–27; Luke 8:22–25)

<sup>35</sup> When that evening came, He said to His disciples, “Let us cross to the other side.”

<sup>36</sup> After they had dismissed the crowd, they took Jesus with them, since He was already in the boat. And there were other boats with Him.

<sup>37</sup> Soon a violent windstorm came up, and the waves were breaking over the boat, so that it was being swamped.

<sup>38</sup> But Jesus was in the stern, sleeping on the cushion. So they woke Him and said, “Teacher, don’t You care that we are perishing?”

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† 4:29 See Joel 3:13, including LXX.



<sup>39</sup> Then Jesus got up and rebuked the wind and the sea. "Silence!" He commanded. "Be still!" And the wind died down, and it was perfectly calm.

<sup>40</sup> "Why are you so afraid?" He asked. "Do you still have no faith?"

<sup>41</sup> Overwhelmed with fear, they asked one another, "Who is this, that even the wind and the sea obey Him?"

## 5

### *The Demons and the Pigs*

(Matthew 8:28-34; Luke 8:26-39)

<sup>1</sup> On the other side of the sea, they arrived in the region of the Gerasenes.\*

<sup>2</sup> As soon as Jesus got out of the boat, He was met by a man with an unclean spirit, who was coming from the tombs.

<sup>3</sup> This man had been living in the tombs and could no longer be restrained, even with chains.

<sup>4</sup> Though he was often bound with chains and shackles, he had broken the chains and shattered the shackles. Now there was no one with the strength to subdue him.

<sup>5</sup> Night and day in the tombs and in the mountains he kept crying out and cutting himself with stones.

<sup>6</sup> When the man saw Jesus from a distance, he ran and fell on his knees before Him.

<sup>7</sup> And he shouted in a loud voice, "What do You want with me, Jesus, Son of the Most High God? I beg You before God not to torture me!"

<sup>8</sup> For Jesus had already declared, "Come out of this man, you unclean spirit!"

<sup>9</sup> "What is your name?" Jesus asked.

"My name is Legion," he replied, "for we are many."

<sup>10</sup> And he begged Jesus repeatedly not to send them out of that region.

<sup>11</sup> There on the nearby hillside a large herd of pigs was feeding.

<sup>12</sup> So the demons begged Jesus, "Send us to the pigs, so that we may enter them."

<sup>13</sup> He gave them permission, and the unclean spirits came out and went into the pigs, and the herd of about two thousand rushed down the steep bank into the sea and drowned in the water.†

<sup>14</sup> Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened.

<sup>15</sup> When they came to Jesus, they saw the man who had been possessed by the legion of demons sitting there, clothed and in his right mind; and they were afraid.

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\* 5:1 BYZ and TR Gadarenes; GOC Gergesenes † 5:13 Literally and were drowned in the sea

16 Those who had seen it described what had happened to the demon-possessed man and also to the pigs.

17 And the people began to beg Jesus to leave their region.

18 As He was getting into the boat, the man who had been possessed by the demons begged to go with Him.

19 But Jesus would not allow him. "Go home to your own people," He said, "and tell them how much the Lord has done for you, and what mercy He has shown you."

20 So the man went away and began to proclaim throughout the Decapolis ‡ how much Jesus had done for him. And everyone was amazed.

*The Healing Touch of Jesus*  
(Matthew 9:18-26; Luke 8:40-56)

21 When Jesus had again crossed by boat to the other side, a large crowd gathered around Him beside the sea.

22 A synagogue leader named Jairus arrived, and seeing Jesus, he fell at His feet

23 and pleaded with Him urgently, "My little daughter is near death. Please come and place Your hands on her, so that she will be healed and live."

24 So Jesus went with him, and a large crowd followed and pressed around Him.

25 And a woman was there who had suffered from bleeding for twelve years.

26 She had borne much agony under the care of many physicians and had spent all she had, but to no avail. Instead, her condition had only grown worse.

27 When the woman heard about Jesus, she came up through the crowd behind Him and touched His cloak.

28 For she kept saying, "If only I touch His garments, I will be healed."

29 Immediately her bleeding stopped, and she sensed in her body that she was healed of her affliction.

30 At once Jesus was aware that power had gone out from Him. Turning to the crowd, He asked, "Who touched My garments?"

31 His disciples answered, "You can see the crowd pressing in on You, and yet You ask, 'Who touched Me?' "

32 But He kept looking around to see who had done this.

33 Then the woman, knowing what had happened to her, came and fell down before Him trembling in fear, and she told Him the whole truth.

34 "Daughter," said Jesus, "your faith has healed you. Go in peace and be free of your affliction."

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‡ 5:20 That is, the Ten Cities

<sup>35</sup> While He was still speaking, messengers from the house of Jairus arrived and said, "Your daughter is dead; why bother the Teacher anymore?"

<sup>36</sup> But Jesus overheard § their conversation and said to Jairus, "Do not be afraid; just believe."

<sup>37</sup> And He did not allow anyone to accompany Him except Peter, James, and John the brother of James.

<sup>38</sup> When they arrived at the house of the synagogue leader, Jesus saw the commotion and the people weeping and wailing loudly.

<sup>39</sup> He went inside and asked, "Why all this commotion and weeping? The child is not dead, but asleep."

<sup>40</sup> And they laughed at Him.

After He had put them all outside, He took the child's father and mother and His own companions, and went in to see the child.

<sup>41</sup> Taking her by the hand, Jesus said, "Talitha koum!" which means, "Little girl, I say to you, get up!"

<sup>42</sup> Immediately the girl got up and began to walk around. She was twelve years old, and at once they were utterly astounded.

<sup>43</sup> Then Jesus gave strict orders that no one should know about this, and He told them to give her something to eat.

## 6

### *The Rejection at Nazareth*

(Matthew 13:53–58; Luke 4:16–30)

<sup>1</sup> Jesus went on from there and came to His hometown, accompanied by His disciples.

<sup>2</sup> When the Sabbath came, He began to teach in the synagogue, and many who heard Him were astonished. "Where did this man get these ideas?" they asked. "What is this wisdom He has been given? And how can He perform such miracles?"

<sup>3</sup> Isn't this the carpenter, the son of Mary and the brother of James, Joses,\* Judas, and Simon? Aren't His sisters here with us as well?" And they took offense at Him.

<sup>4</sup> Then Jesus said to them, "Only in his hometown, among his relatives, and in his own household is a prophet without honor."

<sup>5</sup> So He could not perform any miracles there, except to lay His hands on a few of the sick and heal them.

<sup>6</sup> And He was amazed at their unbelief.

And He went around from village to village, teaching the people.

### *The Ministry of the Twelve*

(Matthew 10:5–15; Luke 9:1–6)

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§ 5:36 Or ignored \* 6:3 Joses is a variant of Joseph; see Matthew 13:55.

<sup>7</sup> Then Jesus called the Twelve to Him and began to send them out two by two, giving them authority over unclean spirits.

<sup>8</sup> He instructed them to take nothing but a staff for the journey—no bread, no bag, no money <sup>†</sup> in their belts—

<sup>9</sup> and to wear sandals, but not a second tunic.

<sup>10</sup> And He told them, “When you enter a house, stay there until you leave that area.

<sup>11</sup> If anyone will not welcome you or listen to you, shake the dust off your feet when you leave that place, as a testimony against them.”<sup>‡</sup>

<sup>12</sup> So they set out and preached that the people should repent.

<sup>13</sup> They also drove out many demons and healed many of the sick, anointing them with oil.

### *The Beheading of John*

*(Matthew 14:1–12; Luke 9:7–9)*

<sup>14</sup> Now King Herod heard about this, for Jesus’ name had become well known, and people were saying, <sup>§</sup> “John the Baptist has risen from the dead! That is why miraculous powers are at work in him.”

<sup>15</sup> Others were saying, “He is Elijah,” and still others, “He is a prophet, like one of the prophets of old.”

<sup>16</sup> But when Herod heard this, he said, “John, whom I beheaded, has risen from the dead!”

<sup>17</sup> For Herod himself had ordered that John be arrested and bound and imprisoned, on account of his brother Philip’s wife Herodias, whom Herod had married.

<sup>18</sup> For John had been telling Herod, “It is not lawful for you to have your brother’s wife!”

<sup>19</sup> So Herodias held a grudge against John and wanted to kill him. But she had been unable,

<sup>20</sup> because Herod feared John and protected him, knowing that he was a righteous and holy man. When he heard John’s words, he was greatly perplexed; yet he listened to him gladly.

<sup>21</sup> On Herod’s birthday, her opportunity arose. Herod held a banquet for his nobles and military commanders and the leading men of Galilee.

<sup>22</sup> When the daughter of Herodias <sup>\*</sup> came and danced, she pleased Herod and his guests, and the king said to the girl, “Ask me for whatever you wish, and I will give it to you.”

<sup>23</sup> And he swore to her, “Whatever you ask of me, I will give you, up to half my kingdom!”

<sup>24</sup> Then she went out and asked her mother, “What should I request?”

<sup>†</sup> **6:8** Or copper coins    <sup>‡</sup> **6:11** BYZ and TR include Truly I tell you, it will be more tolerable for Sodom and Gomorrah on the day of judgment than for that town; see Matthew 10:15.    <sup>§</sup> **6:14** Literally they were saying; some manuscripts he was saying    <sup>\*</sup> **6:22** Some early manuscripts When his daughter Herodias

And her mother answered, "The head of John the Baptist."

<sup>25</sup> At once the girl hurried back to the king with her request: "I want you to give me the head of John the Baptist on a platter immediately."

<sup>26</sup> The king was consumed with sorrow, but because of his oaths and his guests, he did not want to refuse her.

<sup>27</sup> So without delay, the king commanded that John's head be brought in. He sent an executioner, who went and beheaded him in the prison.

<sup>28</sup> The man brought John's head on a platter and presented it to the girl, who gave it to her mother.

<sup>29</sup> When John's disciples heard about this, they came and took his body and placed it in a tomb.

*The Feeding of the Five Thousand*

(Matthew 14:13–21; Luke 9:10–17; John 6:1–15)

<sup>30</sup> Meanwhile, the apostles gathered around Jesus and brought Him news of all they had done and taught.

<sup>31</sup> And He said to them, "Come with Me privately to a solitary place, and let us rest for a while." For many people were coming and going, and they did not even have time to eat.

<sup>32</sup> So they went away in a boat by themselves to a solitary place.

<sup>33</sup> But many people saw them leaving and recognized them. They ran together on foot from all the towns and arrived before them.

<sup>34</sup> When Jesus stepped ashore and saw a large crowd, He had compassion on them, because they were like sheep without a shepherd. And He began to teach them many things.

<sup>35</sup> By now the hour was already late. So the disciples came to Jesus and said, "This is a desolate place, and the hour is already late.

<sup>36</sup> Dismiss the crowd so they can go to the surrounding countryside and villages and buy themselves something to eat."

<sup>37</sup> But Jesus told them, "You give them something to eat."

They asked Him, "Should we go out and spend two hundred denarii † to give all of them bread to eat?"

<sup>38</sup> "Go and see how many loaves you have," He told them.

And after checking, they said, "Five—and two fish."

<sup>39</sup> Then Jesus directed them to have the people sit in groups on the green grass.

<sup>40</sup> So they sat down in groups of hundreds and fifties.

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† 6:37 A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

<sup>41</sup> Taking the five loaves and the two fish and looking up to heaven, Jesus spoke a blessing and broke the loaves. Then He gave them to His disciples to set before the people. And He divided the two fish among them all.

<sup>42</sup> They all ate and were satisfied,

<sup>43</sup> and the disciples picked up twelve basketfuls of broken pieces of bread and fish.

<sup>44</sup> And there were five thousand men who had eaten the loaves.

*Jesus Walks on Water*

*(Matthew 14:22-33; John 6:16-21)*

<sup>45</sup> Immediately Jesus made His disciples get into the boat and go on ahead of Him to Bethsaida, while He dismissed the crowd.

<sup>46</sup> After bidding them farewell, He went up on the mountain to pray.

<sup>47</sup> When evening came, the boat was in the middle of the sea, and Jesus was alone on land.

<sup>48</sup> He could see that the disciples were straining to row, because the wind was against them. About the fourth watch of the night,<sup>‡</sup> Jesus went out to them, walking on the sea. He intended to pass by them,

<sup>49</sup> but when they saw Him walking on the sea, they cried out, thinking He was a ghost—

<sup>50</sup> for they all saw Him and were terrified.

But Jesus spoke up at once: “Take courage! It is I. Do not be afraid.”

<sup>51</sup> Then He climbed into the boat with them, and the wind died down. And the disciples were utterly astounded,

<sup>52</sup> for they had not understood about the loaves, but their hearts had been hardened.

*Jesus Heals at Gennesaret*

*(Matthew 14:34-36)*

<sup>53</sup> When they had crossed over, they landed at Gennesaret and moored the boat.

<sup>54</sup> As soon as they got out of the boat, the people recognized Jesus

<sup>55</sup> and ran through that whole region, carrying the sick on mats to wherever they heard He was.

<sup>56</sup> And wherever He went—villages and towns and countrysides—they laid the sick in the marketplaces and begged Him just to let them touch the fringe of His cloak. And all who touched Him were healed.

## 7

*The Tradition of the Elders*

*(Matthew 15:1-9)*

<sup>1</sup> Then the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus,

<sup>2</sup> and they saw some of His disciples eating with hands that were defiled—that is, unwashed.

<sup>‡</sup> **6:48** That is, between three and six in the morning

<sup>3</sup> Now in holding to the tradition of the elders, the Pharisees and all the Jews do not eat until they wash their hands ceremonially.\*

<sup>4</sup> And on returning from the market, they do not eat unless they wash. And there are many other traditions for them to observe, including the washing of cups, pitchers, kettles, and couches for dining.†

<sup>5</sup> So the Pharisees and scribes questioned Jesus: "Why do Your disciples not walk according to the tradition of the elders? Instead, they eat with defiled hands."

<sup>6</sup> Jesus answered them, "Isaiah prophesied correctly about you hypocrites, as it is written:

"These people honor Me with their lips,  
but their hearts are far from Me.

<sup>7</sup> They worship Me in vain;  
they teach as doctrine the precepts of men.‡

<sup>8</sup> You have disregarded the commandment of God to keep the tradition of men.§"

<sup>9</sup> He went on to say, "You neatly set aside the command of God to maintain \* your own tradition.

<sup>10</sup> For Moses said, 'Honor your father and your mother'† and 'Anyone who curses his father or mother must be put to death.'‡

<sup>11</sup> But you say that if a man says to his father or mother, 'Whatever you would have received from me is Corban' (that is, a gift devoted to God),

<sup>12</sup> he is no longer permitted to do anything for his father or mother.

<sup>13</sup> Thus you nullify the word of God by the tradition you have handed down. And you do so in many such matters."

*What Defiles a Man*  
(Matthew 15:10–20)

<sup>14</sup> Once again Jesus called the crowd to Him and said, "All of you, listen to Me and understand:

<sup>15</sup> Nothing that enters a man from the outside can defile him; but the things that come out of a man, these are what defile him."§

<sup>17</sup> After Jesus had left the crowd and gone into the house, His disciples inquired about the parable.

<sup>18</sup> "Are you still so dull?" He asked. "Do you not understand? Nothing that enters a man from the outside can defile him,

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\* **7:3** Literally until they have washed their hands to the fist † **7:4** NE and WH cups, pitchers, and kettles. ‡ **7:7** Isaiah 29:13 (see also LXX) § **7:8** BYZ and TR include—washings of pots and cups and many such things like these. \* **7:9** NA establish † **7:10** Exodus 20:12; Deuteronomy 5:16 ‡ **7:10** Exodus 21:17; Leviticus 20:9 § **7:15** BYZ and TR include 16 If anyone has ears to hear, let him hear.

<sup>19</sup> because it does not enter his heart, but it goes into the stomach and then is eliminated.” (Thus all foods are clean.)<sup>\*</sup>

<sup>20</sup> He continued: “What comes out of a man, that is what defiles him.

<sup>21</sup> For from within the hearts of men come evil thoughts, sexual immorality, theft, murder, adultery,<sup>†</sup>

<sup>22</sup> greed, wickedness, deceit, debauchery, envy, slander, arrogance, and foolishness.

<sup>23</sup> All these evils come from within, and these are what defile a man.”

*The Faith of the Gentile Woman*  
(Matthew 15:21–28)

<sup>24</sup> Jesus left that place and went to the region of Tyre.<sup>‡</sup> Not wanting anyone to know He was there, He entered a house, but was unable to escape their notice.

<sup>25</sup> Instead, a woman whose little daughter had an unclean spirit soon heard about Jesus, and she came and fell at His feet.

<sup>26</sup> Now she was a Greek woman of Syrophoenician origin, and she kept asking Jesus to drive the demon out of her daughter.

<sup>27</sup> “First let the children have their fill,” He said. “For it is not right to take the children’s bread and toss it to the dogs.”

<sup>28</sup> “Yes, Lord,” she replied, “even the dogs § under the table eat the children’s crumbs.”

<sup>29</sup> Then Jesus told her, “Because of this answer, you may go. The demon has left your daughter.”

<sup>30</sup> And she went home and found her child lying on the bed, and the demon was gone.

*The Deaf and Mute Man*  
(Matthew 9:27–34)

<sup>31</sup> Then Jesus left the region of Tyre and went through Sidon to the Sea of Galilee and into the region of the Decapolis.<sup>\*</sup>

<sup>32</sup> Some people brought to Him a man who was deaf and hardly able to speak, and they begged Jesus to place His hand on him.

<sup>33</sup> So Jesus took him aside privately, away from the crowd, and put His fingers into the man’s ears. Then He spit and touched the man’s tongue.

<sup>34</sup> And looking up to heaven, He sighed deeply and said to him, “Ephphatha!” (which means, “Be opened!”).

<sup>35</sup> Immediately the man’s ears were opened and his tongue was released, and he began to speak plainly.

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<sup>\*</sup> **7:19** Or and then is eliminated, thereby expelling all foods.”    <sup>†</sup> **7:21** Many texts move adultery to verse 22.    <sup>‡</sup> **7:24** WH, BYZ, and TR include and Sidon; see Matthew 15:21.    **§ 7:28** Or puppies    <sup>\*</sup> **7:31** That is, the Ten Cities



<sup>36</sup> Jesus ordered them not to tell anyone. But the more He ordered them, the more widely they proclaimed it.

<sup>37</sup> The people were utterly astonished and said, "He has done all things well! He makes even the deaf hear and the mute speak!"

## 8

### *The Feeding of the Four Thousand*

(2 Kings 4:42-44; Matthew 15:29-39)

<sup>1</sup> In those days the crowd once again became very large, and they had nothing to eat. Jesus called the disciples to Him and said,

<sup>2</sup> "I have compassion for this crowd, because they have already been with Me three days and have nothing to eat.

<sup>3</sup> If I send them home hungry, they will faint along the way. For some of them have come a great distance."

<sup>4</sup> His disciples replied, "Where in this desolate place could anyone find enough bread to feed all these people?"

<sup>5</sup> "How many loaves do you have?" Jesus asked.

"Seven," they replied.

<sup>6</sup> And He instructed the crowd to sit down on the ground. Then He took the seven loaves, gave thanks and broke them, and gave them to His disciples to set before the people. And they distributed them to the crowd.

<sup>7</sup> They also had a few small fish, and Jesus blessed them and ordered that these be set before them as well.

<sup>8</sup> The people ate and were satisfied, and the disciples picked up seven basketfuls of broken pieces that were left over.

<sup>9</sup> And about four thousand men \* were present.

As soon as Jesus had dismissed the crowd,

<sup>10</sup> He got into the boat with His disciples and went to the district of Dalmanutha.

### *The Demand for a Sign*

(Matthew 16:1-4; Luke 12:54-56)

<sup>11</sup> Then the Pharisees came and began to argue with Jesus, testing Him by demanding from Him a sign from heaven.

<sup>12</sup> Jesus sighed deeply in His spirit and said, "Why does this generation demand a sign? Truly I tell you, no sign will be given to this generation."

<sup>13</sup> And He left them, got back into the boat, and crossed to the other side.

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\* 8:9 Men is implied here, that is, in addition to women and children; see Matthew 15:38.

*The Leaven of the Pharisees and of Herod*  
(Matthew 16:5-12; Luke 12:1-3)

14 Now the disciples had forgotten to take bread, except for one loaf they had with them in the boat.

15 "Watch out!" He cautioned them. "Beware of the leaven of the Pharisees and of Herod."

16 So they began to discuss with one another the fact that they had no bread.

17 Aware of their conversation, Jesus asked them, "Why are you debating about having no bread? Do you still not see or understand? Do you have such hard hearts?"

18 "Having eyes, do you not see? And having ears, do you not hear?"<sup>†</sup> And do you not remember?

19 When I broke the five loaves for the five thousand, how many basketfuls of broken pieces did you collect?"

"Twelve," they answered.

20 "And when I broke the seven loaves for the four thousand, how many basketfuls of broken pieces did you collect?"

"Seven," they said.

21 Then He asked them, "Do you still not understand?"

*The Blind Man at Bethsaida*

22 When they arrived at Bethsaida, some people brought a blind man and begged Jesus to touch him.

23 So He took the blind man by the hand and led him out of the village. Then He spit on the man's eyes and placed His hands on him. "Can you see anything?" He asked.

24 The man looked up and said, "I can see the people, but they look like trees walking around."

25 Once again Jesus placed His hands on the man's eyes, and when he opened them his sight was restored, and he could see everything clearly.

26 Jesus sent him home and said, "Do not go back into the village."<sup>‡</sup>

*Peter's Confession of Christ*  
(Matthew 16:13-20; Luke 9:18-20; John 6:67-71)

27 Then Jesus and His disciples went on to the villages around Caesarea Philippi. On the way, He questioned His disciples: "Who do people say I am?"

<sup>†</sup> 8:18 See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2. <sup>‡</sup> 8:26 BYZ and TR "Do not go and tell anyone in the village."

<sup>28</sup> They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets."

<sup>29</sup> "But what about you?" Jesus asked. "Who do you say I am?"

Peter answered, "You are the Christ."

<sup>30</sup> And Jesus warned them not to tell anyone about Him.

*Christ's Passion Foretold*  
(Matthew 16:21-23; Luke 9:21-22)

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

<sup>32</sup> He spoke this message quite frankly, and Peter took Him aside and began to rebuke Him.

<sup>33</sup> But Jesus, turning and looking at His disciples, rebuked Peter and said, "Get behind Me, Satan! For you do not have in mind the things of God, but the things of men."

*Take Up Your Cross*  
(Matthew 16:24-28; Luke 9:23-27)

<sup>34</sup> Then Jesus called the crowd to Him along with His disciples, and He told them, "If anyone wants to come after Me, he must deny himself and take up his cross and follow Me.

<sup>35</sup> For whoever wants to save his life will lose it, but whoever loses his life for My sake and for the gospel will save it.

<sup>36</sup> What does it profit a man to gain the whole world, yet forfeit his soul?

<sup>37</sup> Or what can a man give in exchange for his soul?

<sup>38</sup> If anyone is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in His Father's glory with the holy angels."

## 9

*The Transfiguration*  
(Matthew 17:1-13; Luke 9:28-36; 2 Peter 1:16-21)

<sup>1</sup> Then Jesus said to them, "Truly I tell you, there are some standing here who will not taste death before they see the kingdom of God arrive with power."

<sup>2</sup> After six days Jesus took with Him Peter, James, and John, and led them up a high mountain by themselves. There He was transfigured before them.

<sup>3</sup> His clothes became radiantly white, brighter than any launderer on earth could bleach them.

<sup>4</sup> And Elijah and Moses appeared before them, talking with Jesus.

<sup>5</sup> Peter said to Jesus, “Rabbi, it is good for us to be here. Let us put up three shelters<sup>\*</sup>—one for You, one for Moses, and one for Elijah.”

<sup>6</sup> For they were all so terrified that Peter did not know what else to say.

<sup>7</sup> Then a cloud appeared and enveloped them, and a voice came from the cloud: “This is My beloved Son. Listen to Him!”

<sup>8</sup> Suddenly, when they looked around, they saw no one with them except Jesus.

<sup>9</sup> As they were coming down the mountain, Jesus admonished them not to tell anyone what they had seen until the Son of Man had risen from the dead.

<sup>10</sup> So they kept this matter to themselves, discussing what it meant to rise from the dead.

<sup>11</sup> And they asked Jesus, “Why do the scribes say that Elijah must come first?”

<sup>12</sup> He replied, “Elijah does indeed come first, and he restores all things. Why then is it written that the Son of Man must suffer many things and be rejected?

<sup>13</sup> But I tell you that Elijah has indeed come, and they have done to him whatever they wished, just as it is written about him.”

*The Boy with an Evil Spirit*  
(Matthew 17:14–18; Luke 9:37–42)

<sup>14</sup> When they returned to the other disciples, they saw a large crowd around them, and scribes arguing with them.

<sup>15</sup> As soon as all the people saw Jesus, they were filled with awe and ran to greet Him.

<sup>16</sup> “What are you disputing with them?” He asked.

<sup>17</sup> Someone in the crowd replied, “Teacher, I brought You my son, who has a spirit that makes him mute.

<sup>18</sup> Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth, and becomes rigid.<sup>†</sup> I asked Your disciples to drive it out, but they were unable.”

<sup>19</sup> “O unbelieving generation!” Jesus replied. “How long must I remain with you? How long must I put up with you? Bring the boy to Me.”

<sup>20</sup> So they brought him, and seeing Jesus, the spirit immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

<sup>21</sup> Jesus asked the boy’s father, “How long has this been with him?”

“From childhood,” he said.

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<sup>\*</sup> 9:5 Or three tabernacles    <sup>†</sup> 9:18 Or and is withering away

<sup>22</sup> “It often throws him into the fire or into the water, trying to kill him. But if You can do anything, have compassion on us and help us.”

<sup>23</sup> “If You can?” echoed Jesus. “All things are possible to him who believes!”

<sup>24</sup> Immediately the boy’s father cried out,<sup>‡</sup> “I do believe; help my unbelief!”

<sup>25</sup> When Jesus saw that a crowd had come running, He rebuked the unclean spirit. “You deaf and mute spirit,” He said, “I command you to come out and never enter him again.”

<sup>26</sup> After shrieking and convulsing him violently, the spirit came out. The boy became like a corpse, so that many said, “He is dead.”

<sup>27</sup> But Jesus took him by the hand and helped him to his feet, and he stood up.

<sup>28</sup> After Jesus had gone into the house, His disciples asked Him privately, “Why couldn’t we drive it out?”

<sup>29</sup> Jesus answered, “This kind cannot come out, except by prayer.”<sup>§</sup>

*The Second Prediction of the Passion*  
(Matthew 17:22–23; Luke 9:43–45)

<sup>30</sup> Going on from there, they passed through Galilee. But Jesus did not want anyone to know,

<sup>31</sup> because He was teaching His disciples. He told them, “The Son of Man will be delivered into the hands of men. They will kill Him, and after three days He will rise.”

<sup>32</sup> But they did not understand this statement, and they were afraid to ask Him about it.

*The Greatest in the Kingdom*  
(Matthew 18:1–5; Luke 9:46–50)

<sup>33</sup> Then they came to Capernaum. While Jesus was in the house, He asked them, “What were you discussing on the way?”

<sup>34</sup> But they were silent, for on the way they had been arguing about which of them was the greatest.

<sup>35</sup> Sitting down, Jesus called the Twelve and said, “If anyone wants to be first, he must be the last of all and the servant of all.”

<sup>36</sup> Then He had a little child stand among them. Taking the child in His arms, He said to them,

<sup>37</sup> “Whoever welcomes one of these little children in My name welcomes Me, and whoever welcomes Me welcomes not only Me, but the One who sent Me.”

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<sup>‡</sup> 9:24 BYZ and TR cried out with tears    <sup>§</sup> 9:29 BYZ and TR prayer and fasting

<sup>38</sup> John said to Him, “Teacher, we saw someone else driving out demons in Your name, and we tried to stop him, because he does not accompany us.”

<sup>39</sup> “Do not stop him,” Jesus replied. “For no one who performs a miracle in My name can turn around and speak evil of Me.

<sup>40</sup> For whoever is not against us is for us.

<sup>41</sup> Indeed, if anyone gives you even a cup of water because you bear the name of Christ, truly I tell you, he will never lose his reward.

*Temptations and Trespasses*  
(Matthew 18:6-9; Luke 17:1-4)

<sup>42</sup> But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be thrown into the sea.

<sup>43</sup> If your hand causes you to sin, cut it off. It is better for you to enter life crippled than to have two hands and go into hell,\* into the unquenchable fire.†

<sup>45</sup> If your foot causes you to sin, cut it off. It is better for you to enter life lame than to have two feet and be thrown into hell.‡

<sup>47</sup> And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

<sup>48</sup> where ‘their worm never dies, and the fire is never quenched.’§

*Good Salt*  
(Matthew 5:13-16; Luke 14:34-35)

<sup>49</sup> For everyone will be salted with fire.\*

<sup>50</sup> Salt is good, but if the salt loses its saltiness, with what will you season it? Have salt among yourselves, and be at peace with one another.”

## 10

*Teachings about Divorce*  
(Matthew 19:1-12)

<sup>1</sup> Then Jesus left that place and went into the region of Judea, beyond the Jordan. Again the crowds came to Him and He taught them, as was His custom.

<sup>2</sup> Some Pharisees came to test Him. “Is it lawful for a man to divorce his wife?” they inquired.

<sup>3</sup> “What did Moses command you?” He replied.

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\* **9:43** Greek Gehenna; also in verses 45 and 47    † **9:43** BYZ and TR include 44 where their worm never dies, and the fire is never quenched; see verse 48 and Isaiah 66:24.    ‡ **9:45** BYZ and TR include 46 where their worm never dies, and the fire is never quenched; see verse 48 and Isaiah 66:24.    § **9:48** Isaiah 66:24    \* **9:49** BYZ and TR include and every sacrifice will be salted with salt.

<sup>4</sup> They answered, "Moses permitted a man to write his wife a certificate of divorce and send her away."\*

<sup>5</sup> But Jesus told them, "Moses wrote this commandment for you because of your hardness of heart.

<sup>6</sup> However, from the beginning of creation, 'God made them male and female.'<sup>†</sup>

<sup>7</sup> 'For this reason a man will leave his father and mother and be united to his wife,<sup>‡</sup>

<sup>8</sup> and the two will become one flesh.'§ So they are no longer two, but one flesh.

<sup>9</sup> Therefore what God has joined together, let man not separate."

<sup>10</sup> When they were back inside the house, the disciples asked Jesus about this matter.

<sup>11</sup> So He told them, "Whoever divorces his wife and marries another woman commits adultery against her.

<sup>12</sup> And if a woman divorces her husband and marries another man, she commits adultery."

### *Jesus Blesses the Children*

*(Matthew 19:13-15; Luke 18:15-17)*

<sup>13</sup> Now people were bringing the little children to Jesus for Him to place His hands on them, and the disciples rebuked those who brought them.

<sup>14</sup> But when Jesus saw this, He was indignant and told them, "Let the little children come to Me, and do not hinder them! For the kingdom of God belongs to such as these.

<sup>15</sup> Truly I tell you, anyone who does not receive the kingdom of God like a little child will never enter it."

<sup>16</sup> And He took the children in His arms, placed His hands on them, and blessed them.

### *The Rich Young Man*

*(Matthew 19:16-30; Luke 18:18-30)*

<sup>17</sup> As Jesus started on His way, a man ran up and knelt before Him. "Good Teacher," he asked, "what must I do to inherit eternal life?"

<sup>18</sup> "Why do you call Me good?" Jesus replied. "No one is good except God alone.

<sup>19</sup> You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not bear false witness, do not cheat others, honor your father and mother.'<sup>\*\*</sup>

<sup>20</sup> "Teacher," he replied, "all these I have kept from my youth."

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\* **10:4** See Deuteronomy 24:1. † **10:6** Genesis 1:27; Genesis 5:2 ‡ **10:7** NE and WH do not include and be united to his wife. § **10:8** Genesis 2:24 (see also LXX) \* **10:19** Exodus 20:12-16; Deuteronomy 5:16-20

<sup>21</sup> Jesus looked at him, loved him, and said to him, “There is one thing you lack: Go, sell everything you own and give to the poor, and you will have treasure in heaven. Then come, follow Me.<sup>†</sup>”

<sup>22</sup> But the man was saddened by these words and went away in sorrow, because he had great wealth.

<sup>23</sup> Then Jesus looked around and said to His disciples, “How hard it is for the rich to enter the kingdom of God!”

<sup>24</sup> And the disciples were amazed at His words.

But Jesus said to them again, “Children, how hard it is to enter <sup>‡</sup> the kingdom of God!

<sup>25</sup> It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>26</sup> They were even more astonished and said to one another, “Who then can be saved?”

<sup>27</sup> Jesus looked at them and said, “With man this is impossible, but not with God. For all things are possible with God.”

<sup>28</sup> Peter began to say to Him, “Look, we have left everything and followed You.”

<sup>29</sup> “Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for My sake and for the gospel

<sup>30</sup> will fail to receive a hundredfold in the present age—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 will be last, and the last will be first.”

*The Third Prediction of the Passion*  
(Matthew 20:17–19; Luke 18:31–34)

<sup>32</sup> As they were going up the road to Jerusalem, Jesus was walking ahead of them. The disciples were amazed, but those who followed were afraid. Again Jesus took the Twelve aside and began to tell them what was going to happen to Him:

<sup>33</sup> “Look, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes. They will condemn Him to death and will deliver Him over to the Gentiles,

<sup>34</sup> who will mock Him and spit on Him and flog Him and kill Him. And after three days He will rise again.”

*The Request of James and John*  
(Matthew 20:20–28)

<sup>†</sup> **10:21** BYZ and TR Then come, take up the cross, and follow Me. <sup>‡</sup> **10:24** BYZ and TR how hard it is for those who trust in riches to enter



<sup>35</sup> Then James and John, the sons of Zebedee, came to Jesus and declared, "Teacher, we want You to do for us whatever we ask."

<sup>36</sup> "What do you want Me to do for you?" He inquired.

<sup>37</sup> They answered, "Grant that one of us may sit at Your right hand and the other at Your left in Your glory."

<sup>38</sup> "You do not know what you are asking," Jesus replied. "Can you drink the cup I will drink, or be baptized with the baptism I will undergo?"

<sup>39</sup> "We can," the brothers answered.

"You will drink the cup that I drink," Jesus said, "and you will be baptized with the baptism that I undergo.

<sup>40</sup> But to sit at My right or left is not Mine to grant. These seats belong to those for whom § they have been prepared."

<sup>41</sup> When the ten heard about this, they became indignant with James and John.

<sup>42</sup> So Jesus called them together and said, "You know that those regarded as rulers of the Gentiles lord it over them, and their superiors exercise authority over them.

<sup>43</sup> But it shall not be this way among you. Instead, whoever wants to become great among you must be your servant,

<sup>44</sup> and whoever wants to be first must be the slave of all.

<sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

*Jesus Heals Bartimaeus*

*(Matthew 20:29-34; Luke 18:35-43)*

<sup>46</sup> Next, they came to Jericho. And as Jesus and His disciples were leaving Jericho with a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting beside the road.

<sup>47</sup> When he heard that it was Jesus of Nazareth, he began to cry out, "Jesus, Son of David, have mercy on me!"

<sup>48</sup> Many people admonished him to be silent, but he cried out all the louder, "Son of David, have mercy on me!"

<sup>49</sup> Jesus stopped and said, "Call him."

So they called the blind man. "Take courage!" they said. "Get up! He is calling for you."

<sup>50</sup> Throwing off his cloak, Bartimaeus jumped up and came to Jesus.

<sup>51</sup> "What do you want Me to do for you?" Jesus asked.

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§ 10:40 Literally Mine to grant, but for whom

"Rabboni," said the blind man, "let me see again."

<sup>52</sup> "Go," said Jesus, "your faith has healed you." And immediately he received his sight and followed Jesus along the road.

## 11

### *The Triumphal Entry*

(Zechariah 9:9-13; Matthew 21:1-11; Luke 19:28-40; John 12:12-19)

<sup>1</sup> As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent out two of His disciples

<sup>2</sup> and said to them, "Go into the village ahead of you, and as soon as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it here.

<sup>3</sup> If anyone asks, 'Why are you doing this?' tell him, 'The Lord needs it and will return it shortly.' "

<sup>4</sup> So they went and found the colt outside in the street, tied at a doorway. They untied it,

<sup>5</sup> and some who were standing there asked, "Why are you untying the colt?"

<sup>6</sup> The disciples answered as Jesus had instructed them, and the people gave them permission.

<sup>7</sup> Then they led the colt to Jesus and threw their cloaks over it, and He sat on it.

<sup>8</sup> Many in the crowd spread their cloaks on the road, while others spread branches they had cut from the fields.

<sup>9</sup> The ones who went ahead and those who followed were shouting:

"Hosanna!"\*

"Blessed is He who comes in the name of the Lord!"†

<sup>10</sup> "Blessed is the coming kingdom of our father David!"

"Hosanna in the highest!"‡

<sup>11</sup> Then Jesus entered Jerusalem and went into the temple courts.§ He looked around at everything, but since it was already late, He went out to Bethany with the Twelve.

### *Jesus Curses the Fig Tree*

(Matthew 21:18-22; Mark 11:20-25)

<sup>12</sup> The next day, when they had left Bethany, Jesus was hungry.

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\* **11:9** Hosanna is a transliteration of the Hebrew Hosia-na, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25. † **11:9** Psalms 118:26 ‡ **11:10** Or "Hosanna in the highest heaven!" See Psalms 118:25 and Psalms 148:1. § **11:11** Literally the temple; also in verses 15, 16, and 27

<sup>13</sup> Seeing in the distance a fig tree in leaf, He went to see if there was any fruit on it. But when He reached it, He found nothing on it except leaves, since it was not the season for figs.

<sup>14</sup> Then He said to the tree, "May no one ever eat of your fruit again." And His disciples heard this statement.

*Jesus Cleanses the Temple*

(Matthew 21:12-17; Luke 19:45-48; John 2:12-25)

<sup>15</sup> When they arrived in Jerusalem, Jesus entered the temple courts and began to drive out those who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves.

<sup>16</sup> And He would not allow anyone to carry merchandise through the temple courts.

<sup>17</sup> Then Jesus began to teach them, and He declared, "Is it not written: 'My house will be called a house of prayer for all the nations'\*? But you have made it 'a den of robbers.'†"

<sup>18</sup> When the chief priests and scribes heard this, they looked for a way to kill Him. For they were afraid of Him, because the whole crowd was astonished at His teaching.

<sup>19</sup> And when evening came, Jesus and His disciples went ‡ out of the city.

*The Withered Fig Tree*

(Matthew 21:18-22; Mark 11:12-14)

<sup>20</sup> As they were walking back in the morning, they saw the fig tree withered from its roots.

<sup>21</sup> Peter remembered it and said, "Look, Rabbi! The fig tree You cursed has withered."

<sup>22</sup> "Have faith in God," Jesus said to them.

<sup>23</sup> "Truly I tell you that if anyone says to this mountain, 'Be lifted up and thrown into the sea,' and has no doubt in his heart but believes that it will happen, it will be done for him.

<sup>24</sup> Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

<sup>25</sup> And when you stand to pray, if you hold anything against another, forgive it, so that your Father in heaven will forgive your trespasses as well.§"

*Jesus' Authority Challenged*

(Matthew 21:23-27; Luke 20:1-8)

<sup>27</sup> After their return to Jerusalem, Jesus was walking in the temple courts, and the chief priests, scribes, and elders came up to Him.

\* **11:17** Isaiah 56:7 † **11:17** Jeremiah 7:11 ‡ **11:19** Literally they went; BYZ and TR He went § **11:25** BYZ and TR include 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses; see Matthew 6:15.

<sup>28</sup> “By what authority are You doing these things?” they asked. “And who gave You the authority to do them?”

<sup>29</sup> “I will ask you one question,” Jesus replied, “and if you answer Me, I will tell you by what authority I am doing these things.

<sup>30</sup> John’s baptism—was it from heaven or from men? Answer Me!”

<sup>31</sup> They deliberated among themselves what they should answer: “If we say, ‘From heaven,’ He will ask, ‘Why then did you not believe him?’

<sup>32</sup> But if we say, ‘From men’...” they were afraid of the people, for they all held that John truly was a prophet.

<sup>33</sup> So they answered, “We do not know.”

And Jesus replied, “Neither will I tell you by what authority I am doing these things.”

## 12

### *The Parable of the Wicked Tenants*

(Matthew 21:33–46; Luke 20:9–18)

<sup>1</sup> Then Jesus began to speak to them in parables: “A man planted a vineyard. He put a wall around it, dug a wine vat, and built a watchtower. Then he rented it out to some tenants and went away on a journey.

<sup>2</sup> At harvest time, he sent a servant to the tenants to collect his share of the fruit of the vineyard.

<sup>3</sup> But they seized the servant, beat him, and sent him away empty-handed.

<sup>4</sup> Then he sent them another servant, and they struck him over the head and treated him shamefully.

<sup>5</sup> He sent still another, and this one they killed.

He sent many others; some they beat and others they killed.

<sup>6</sup> Finally, having one beloved son, he sent him to them. ‘They will respect my son,’ he said.

<sup>7</sup> But the tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’

<sup>8</sup> So they seized the son, killed him, and threw him out of the vineyard.

<sup>9</sup> What then will the owner of the vineyard do? He will come and kill those tenants, and will give the vineyard to others.

<sup>10</sup> Have you never read this Scripture:

‘The stone the builders rejected  
has become the cornerstone.

<sup>11</sup> This is from the Lord,

and it is marvelous in our eyes’\*?”

<sup>12</sup> At this, the leaders sought † to arrest Jesus, for they knew that He had spoken this parable against them. But fearing the crowd, they left Him and went away.

*Paying Taxes to Caesar*

(Matthew 22:15-22; Luke 20:19-26)

<sup>13</sup> Later, they sent some of the Pharisees and Herodians to catch Jesus in His words.

<sup>14</sup> “Teacher,” they said, “we know that You are honest and seek favor from no one. Indeed, You are impartial and teach the way of God in accordance with the truth. Is it lawful to pay taxes to Caesar or not? Should we pay them or not?”

<sup>15</sup> But Jesus saw through their hypocrisy and said, “Why are you testing Me? Bring Me a denarius ‡ to inspect.”

<sup>16</sup> So they brought it, and He asked them, “Whose image is this? And whose inscription?”

“Caesar’s,” they answered.

<sup>17</sup> Then Jesus told them, “Give to Caesar what is Caesar’s, and to God what is God’s.”

And they marveled at Him.

*The Sadducees and the Resurrection*

(Matthew 22:23-33; Luke 20:27-40)

<sup>18</sup> Then the Sadducees, who say there is no resurrection, came to Jesus and questioned Him:

<sup>19</sup> “Teacher, Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man is to marry his brother’s widow and raise up offspring for him.§

<sup>20</sup> Now there were seven brothers. The first one married and died, leaving no children.

<sup>21</sup> Then the second one married the widow, but he also died and left no children. And the third did likewise.

<sup>22</sup> In this way, none of the seven left any children. And last of all, the woman died.

<sup>23</sup> In the resurrection, then,\* whose wife will she be? For all seven were married to her.”

<sup>24</sup> Jesus said to them, “Aren’t you mistaken, because you do not know the Scriptures or the power of God?

<sup>25</sup> When the dead rise, they will neither marry nor be given in marriage. Instead, they will be like the angels in heaven.

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\* **12:11** Psalms 118:22-23 † **12:12** Literally they sought ‡ **12:15** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. § **12:19** Deuteronomy 25:5 \* **12:23** Literally In the resurrection, when they rise,

<sup>26</sup> But concerning the dead rising, have you not read about the burning bush in the Book of Moses, how God told him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?†

<sup>27</sup> He is not the God of the dead, but of the living. You are badly mistaken!"

*The Greatest Commandment*  
(Deuteronomy 6:1-19; Matthew 22:34-40)

<sup>28</sup> Now one of the scribes had come up and heard their debate. Noticing how well Jesus had answered them, he asked Him, "Which commandment is the most important of all?"

<sup>29</sup> Jesus replied, "This is the most important: 'Hear O Israel, the Lord our God, the Lord is One.

<sup>30</sup> Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'‡

<sup>31</sup> The second is this: 'Love your neighbor as yourself.'§ No other commandment is greater than these."

<sup>32</sup> "Right, Teacher," the scribe replied. "You have stated correctly that God is One and there is no other but Him,

<sup>33</sup> and to love Him with all your heart and with all your understanding and with all your strength, and to love your neighbor as yourself, which is more important than all burnt offerings and sacrifices."

<sup>34</sup> When Jesus saw that the man had answered wisely, He said, "You are not far from the kingdom of God."

And no one dared to question Him any further.

*Whose Son Is the Christ?*  
(Matthew 22:41-46; Luke 20:41-44)

<sup>35</sup> While Jesus was teaching in the temple courts,\* He asked, "How can the scribes say that the Christ is the Son of David?

<sup>36</sup> Speaking by the Holy Spirit, David himself declared:

"The Lord said to my Lord,  
"Sit at My right hand  
until I put Your enemies  
under Your feet." '†

<sup>37</sup> David himself calls Him 'Lord.' So how can He be David's son?"

And the large crowd listened to Him with delight.

*Beware of the Scribes*  
(Luke 20:45-47)

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† 12:26 Exodus 3:6 ‡ 12:30 Deuteronomy 6:4-5 § 12:31 Leviticus 19:18 \* 12:35 Literally the temple † 12:36 Psalms 110:1

<sup>38</sup> In His teaching Jesus also said, "Watch out for the scribes. They like to walk around in long robes, to receive greetings in the marketplaces, <sup>39</sup> and to have the chief seats in the synagogues and the places of honor at banquets.

<sup>40</sup> They defraud widows of their houses,<sup>‡</sup> and for a show make lengthy prayers. These men will receive greater condemnation."

*The Widow's Offering*  
(Luke 21:1-4)

<sup>41</sup> As Jesus was sitting opposite the treasury, He watched the crowd putting money into it. And many rich people put in large amounts.

<sup>42</sup> Then one poor widow came and put in two small copper coins, which amounted to a small fraction of a denarius.§

<sup>43</sup> Jesus called His disciples to Him and said, "Truly I tell you, this poor widow has put more than all the others into the treasury.

<sup>44</sup> For they all contributed out of their surplus, but she out of her poverty has put in all she had to live on."

## 13

*Temple Destruction and Other Signs*  
(Matthew 24:1-8; Luke 21:5-9)

<sup>1</sup> As Jesus was leaving the temple, one of His disciples said to Him, "Teacher, look at the magnificent stones and buildings!"

<sup>2</sup> "Do you see all these great buildings?" Jesus replied. "Not one stone here will be left on another; every one will be thrown down."

<sup>3</sup> While Jesus 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 happen? And what will be the sign that they are about to be fulfilled?"

<sup>5</sup> Jesus began by telling them, "See to it that no one deceives you.

<sup>6</sup> Many will come in My name, claiming, 'I am He,' and will deceive many.

<sup>7</sup> When you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is still to come.

<sup>8</sup> Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, as well as famines. These are the beginning of birth pains.

*Witnessing to All Nations*  
(Matthew 24:9-14; Luke 21:10-19)

<sup>9</sup> So be on your guard. You will be delivered over to the councils and beaten in the synagogues. On My account you will stand before governors and kings as witnesses to them.

<sup>‡</sup> **12:40** Literally They devour widows' houses    **§ 12:42** Greek put in two lepta, which is a kodrantēs; a lepton was a Jewish coin of bronze or copper worth about 1/128 of a denarius.

<sup>10</sup> And the gospel must first be proclaimed to all the nations.

<sup>11</sup> But when they arrest you and hand you over, do not worry beforehand what to say. Instead, speak whatever you are given at that time, for it will not be you speaking, but the Holy Spirit.

<sup>12</sup> Brother will betray brother to death, and a father his child. Children will rise against their parents and have them put to death.

<sup>13</sup> You will be hated by everyone because of My name, but the one who perseveres to the end will be saved.

*The Abomination of Desolation*

(Matthew 24:15-25; Luke 21:20-24)

<sup>14</sup> So when you see the abomination of desolation \* standing where it should not be † (let the reader understand), then let those who are in Judea flee to the mountains.

<sup>15</sup> Let no one on the housetop go back inside to retrieve anything from his house.

<sup>16</sup> And let no one in the field return for his cloak.

<sup>17</sup> How miserable those days will be for pregnant and nursing mothers!

<sup>18</sup> Pray that this will not occur in the winter.

<sup>19</sup> For those will be days of tribulation unmatched from the beginning of God's creation until now, and never to be seen again.

<sup>20</sup> If the Lord had not cut short those days, nobody would be saved. But for the sake of the elect, whom He has chosen, He has cut them short.

<sup>21</sup> At that time if anyone says to you, 'Look, here is the Christ!' or 'There He is!' do not believe it.

<sup>22</sup> For false Christs and false prophets will appear and perform signs and wonders that would deceive even the elect, if that were possible.

<sup>23</sup> So be on your guard; I have told you everything in advance.

*The Return of the Son of Man*

(Matthew 24:26-31; Luke 21:25-28)

<sup>24</sup> But in those days, after that tribulation:

'The sun will be darkened,  
and the moon will not give its light;

<sup>25</sup> the stars will fall from the sky,  
and the powers of the heavens will be shaken.'<sup>‡</sup>

<sup>26</sup> At that time they will see the Son of Man coming in the clouds with great power and glory.<sup>§</sup>

<sup>27</sup> And He will send out the angels to gather His elect from the four winds, from the ends of the earth to the ends of heaven.

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\* **13:14** See Daniel 9:27, Daniel 11:31, and Daniel 12:11; BYZ and TR include spoken of by Daniel the prophet. † **13:14** Or where he should not be ‡ **13:25** Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10. § **13:26** See Daniel 7:13-14.



### *The Lesson of the Fig Tree*

(Matthew 24:32–35; Luke 21:29–33)

<sup>28</sup> Now learn this lesson \* from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near.

<sup>29</sup> So also, when you see these things happening, know that He is near,† right at the door.

<sup>30</sup> Truly I tell you, this generation will not pass away until all these things have happened.

<sup>31</sup> Heaven and earth will pass away, but My words will never pass away.

### *Readiness at Any Hour*

(Matthew 24:36–51; Luke 12:35–48)

<sup>32</sup> No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

<sup>33</sup> Be on your guard and stay alert!‡ For you do not know when the appointed time will come.

<sup>34</sup> It is like a man going on a journey who left his house, put each servant in charge of his own task, and instructed the doorkeeper to keep watch.

<sup>35</sup> Therefore keep watch, because you do not know when the master of the house will return—whether in the evening, at midnight, when the rooster crows, or in the morning.

<sup>36</sup> Otherwise, he may arrive without notice and find you sleeping.

<sup>37</sup> And what I say to you, I say to everyone: Keep watch!"

## 14

### *The Plot to Kill Jesus*

(Matthew 26:1–5; Luke 22:1–2; John 11:45–57)

<sup>1</sup> Now the Passover and the Feast of Unleavened Bread \* were two days away, and the chief priests and scribes were looking for a covert way to arrest Jesus and kill Him.

<sup>2</sup> "But not during the feast," they said, "or there may be a riot among the people."

### *Jesus Anointed at Bethany*

(Matthew 26:6–13; Luke 7:36–50; John 12:1–8)

<sup>3</sup> While Jesus was in Bethany reclining at the table in the home of Simon the Leper,† a woman came with an alabaster jar of expensive perfume, made of pure nard. She broke open the jar and poured it on Jesus' head.

<sup>4</sup> Some of those present, however, expressed their indignation to one another: "Why this waste of perfume?"

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\* **13:28** Or this parable † **13:29** Or it is near ‡ **13:33** BYZ and TR Be on your guard, stay alert, and pray! \* **14:1** Literally and the Unleavened; see Exodus 12:14–20. † **14:3** Aramaic Simon the Potter or Simon the Jar Maker

<sup>5</sup> It could have been sold for over three hundred denarii ‡ and the money given to the poor.” And they scolded her.

<sup>6</sup> But Jesus said, “Leave her alone; why are you bothering her? She has done a beautiful deed to Me.

<sup>7</sup> The poor you will always have with you,§ and you can help them whenever you want. But you will not always have Me.

<sup>8</sup> She has done what she could to anoint My body in advance of My burial.

<sup>9</sup> And truly I tell you, wherever the gospel is preached in all the world, what she has done will also be told in memory of her.”

*Judas Agrees to Betray Jesus*  
(Matthew 26:14-16; Luke 22:3-6)

<sup>10</sup> Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.

<sup>11</sup> They were delighted to hear this, and they promised to give him money.

So Judas began to look for an opportunity to betray Jesus.

*Preparing the Passover*  
(Matthew 26:17-19; Luke 22:7-13)

<sup>12</sup> On the first day of the Feast of Unleavened Bread,\* when the Passover lamb was to be sacrificed, Jesus’ disciples asked Him, “Where do You want us to prepare for You to eat the Passover?”

<sup>13</sup> So He sent two of His disciples and told them, “Go into the city, and a man carrying a jug of water will meet you. Follow him,

<sup>14</sup> and whichever house he enters, say to the owner, ‘The Teacher asks: Where is My guest room, where I may eat the Passover with My disciples?’

<sup>15</sup> And he will show you a large upper room, furnished and ready. Make preparations for us there.”

<sup>16</sup> So the disciples left and went into the city, where they found everything as Jesus had described. And they prepared the Passover.

*The Last Supper*  
(Matthew 26:20-30; Luke 22:14-23; 1 Corinthians 11:17-34)

<sup>17</sup> When evening came, Jesus arrived with the Twelve.

<sup>18</sup> And while they were reclining and eating, Jesus said, “Truly I tell you, one of you who is eating with Me will betray Me.”

<sup>19</sup> They began to be grieved and to ask Him one after another, “Surely not I?”

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‡ **14:5** A denarius was customarily a day’s wage for a laborer; see Matthew 20:2. § **14:7** See Deuteronomy 15:11. \* **14:12** Literally On the first day of the Unleavened; see Exodus 12:14-20.

<sup>20</sup> He answered, "It is one of the Twelve—the one who is dipping his hand † into the bowl with Me.

<sup>21</sup> The Son of Man will go just as it is written about Him, but woe to that man by whom He is betrayed! It would be better for him if he had not been born."

<sup>22</sup> While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, "Take it; this is My body."

<sup>23</sup> Then He took the cup, gave thanks, and gave it to them, and they all drank from it.

<sup>24</sup> He said to them, "This is My blood of the covenant,‡ which is poured out for many.

<sup>25</sup> Truly I tell you, I will no longer drink of the fruit of the vine until that day when I drink it anew in the kingdom of God."

<sup>26</sup> And when they had sung a hymn, they went out to the Mount of Olives.

*Jesus Predicts Peter's Denial*

(Zechariah 13:7-9; Matthew 26:31-35; Luke 22:31-38; John 13:36-38)

<sup>27</sup> Then Jesus said to them, "You will all fall away,§ for it is written:

'I will strike the Shepherd,  
and the sheep will be scattered.'\*

<sup>28</sup> But after I have risen, I will go ahead of you into Galilee."

<sup>29</sup> Peter declared, "Even if all fall away, I never will."

<sup>30</sup> "Truly I tell you," Jesus replied, "this very night, before the rooster crows twice, you will deny Me three times."

<sup>31</sup> But Peter kept insisting, "Even if I have to die with You, I will never deny You." And all the others said the same thing.

*Jesus Prays at Gethsemane*

(Matthew 26:36-46; Luke 22:39-46)

<sup>32</sup> Then they came to a place called Gethsemane, and Jesus told His disciples, "Sit here while I pray."

<sup>33</sup> He took with Him Peter, James, and John, and began to be deeply troubled and distressed.

<sup>34</sup> Then He said to them, "My soul is consumed with sorrow to the point of death. Stay here and keep watch."

<sup>35</sup> Going a little farther, He fell to the ground and prayed that, if it were possible, the hour would pass from Him.

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† **14:20** Literally the one who is dipping    ‡ **14:24** BYZ and TR the new covenant    § **14:27**  
BYZ and TR include on account of Me this night; see Matthew 26:31.    \* **14:27** Zechariah 13:7

36 “Abba, Father,” He said, “all things are possible for You. Take this cup from Me. Yet not what I will, but what You will.”

37 Then Jesus returned and found them sleeping. “Simon, are you asleep?” He asked. “Were you not able to keep watch for one hour?”

38 Watch and pray so that you will not enter into temptation. For the spirit is willing, but the body is weak.”

39 Again He went away and prayed, saying the same thing.

40 And again Jesus returned and found them sleeping—for their eyes were heavy. And they did not know what to answer Him.

41 When Jesus returned the third time, He said, “Are you still sleeping and resting? That is enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.

42 Rise, let us go. See, My betrayer is approaching!”

*The Betrayal of Jesus*

(Matthew 26:47-56; Luke 22:47-53; John 18:1-14)

43 While Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd armed with swords and clubs, sent from the chief priests, scribes, and elders.

44 Now the betrayer had arranged a signal with them: “The One I kiss is the man; arrest Him and lead Him away securely.”

45 Going directly to Jesus, he said, “Rabbi!” and kissed Him.

46 Then the men seized Jesus and arrested Him.

47 And one of the bystanders drew his sword and struck the servant of the high priest, cutting off his ear.

48 Jesus asked the crowd, “Have you come out with swords and clubs to arrest Me as you would an outlaw?”

49 Every day I was with you, teaching in the temple courts,<sup>†</sup> and you did not arrest Me. But this has happened that the Scriptures would be fulfilled.”

50 Then everyone deserted Him and fled.

51 One young man who had been following Jesus was wearing a linen cloth around his body. They caught hold of him,

52 but he pulled free of the linen cloth and ran away naked.

*Jesus before the Sanhedrin*

(Matthew 26:57-68; Luke 22:66-71; John 18:19-24)

53 They led Jesus away to the high priest, and all the chief priests, elders, and scribes assembled.

54 Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the officers and warmed himself by the fire.

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<sup>†</sup> 14:49 Literally the temple

<sup>55</sup> Now the chief priests and the whole Sanhedrin ‡ were seeking testimony against Jesus to put Him to death, but they did not find any.  
<sup>56</sup> For many bore false witness against Jesus, but their testimony was inconsistent.

<sup>57</sup> Then some men stood up and testified falsely against Him:  
<sup>58</sup> “We heard Him say, ‘I will destroy this man-made temple, and in three days I will build another that is made without hands.’ ”  
<sup>59</sup> But even their testimony was inconsistent.

<sup>60</sup> So the high priest stood up before them and questioned Jesus, “Have You no answer? What are these men testifying against You?”

<sup>61</sup> But Jesus remained silent and made no reply.

Again the high priest questioned Him, “Are You the Christ, the Son of the Blessed One?”

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

<sup>63</sup> At this, the high priest tore his clothes and declared, “Why do we need any more witnesses?

<sup>64</sup> You have heard the blasphemy. What is your verdict?”

And they all condemned Him as deserving of death.

<sup>65</sup> Then some of them began to spit on Him. They blindfolded Him, struck Him with their fists, and said to Him, “Prophecy!” And the officers received Him with slaps in His face.

### *Peter Denies Jesus*

*(Matthew 26:69–75; Luke 22:54–62; John 18:15–18)*

<sup>66</sup> While Peter was in the courtyard below, one of the servant girls of the high priest came down

<sup>67</sup> and saw him warming himself there. She looked at Peter and said, “You also were with Jesus the Nazarene.”

<sup>68</sup> But he denied it. “I do not know or even understand what you are talking about,” he said. Then he went out to the gateway, and the rooster crowed.†

<sup>69</sup> There the servant girl saw him and again said to those standing nearby, “This man is one of them.”

<sup>70</sup> But he denied it again.

‡ **14:55** Or the whole Council  
 Psalms 110:1 and Daniel 7:13.

§ **14:62** Or the right hand of the Mighty One  
 † **14:68** NE and WH do not include and the rooster crowed.

\* **14:62** See

After a little while, those standing nearby said once more to Peter, "Surely you are one of them, for you too are a Galilean."<sup>‡</sup>

<sup>71</sup> But he began to curse and swear, "I do not know this man of whom you speak!"

<sup>72</sup> And immediately the rooster crowed a second time.

Then Peter remembered the word that Jesus had spoken to him: "Before the rooster crows twice, you will deny Me three times." And he broke down and wept.

## 15

### *Jesus Delivered to Pilate* (Matthew 27:1-2)

<sup>1</sup> Early in the morning, the chief priests, elders, scribes, and the whole Sanhedrin <sup>\*</sup> devised a plan. They bound Jesus, led Him away, and handed Him over to Pilate.

<sup>2</sup> So Pilate questioned Him, "Are You the King of the Jews?"

"You have said so," Jesus replied.

<sup>3</sup> And the chief priests began to accuse Him of many things.

<sup>4</sup> Then Pilate questioned Him again, "Have You no answer? Look how many charges they are bringing against You!"

<sup>5</sup> But to Pilate's amazement, Jesus made no further reply.

### *The Crowd Chooses Barabbas* (Matthew 27:15-23; Luke 23:13-25)

<sup>6</sup> Now it was Pilate's custom at the feast to release to the people <sup>†</sup> a prisoner of their choosing.

<sup>7</sup> And a man named Barabbas was imprisoned with the rebels who had committed murder during the insurrection.

<sup>8</sup> So the crowd went up and began asking Pilate to keep his custom.

<sup>9</sup> "Do you want me to release to you the King of the Jews?" Pilate asked.

<sup>10</sup> For he knew it was out of envy that the chief priests had handed Jesus over.

<sup>11</sup> But the chief priests stirred up the crowd to have him release Barabbas to them instead.

### *Pilate Delivers Up Jesus* (Matthew 27:24-26)

<sup>12</sup> So Pilate asked them again, "What then do you want me to do with the One you call the King of the Jews?"

<sup>‡</sup> **14:70** BYZ and TR include and your speech is similar. <sup>\*</sup> **15:1** Or the whole Council <sup>†</sup> **15:6** Literally Now at the feast he would release to them

13 And they shouted back, “Crucify Him!”

14 “Why?” asked Pilate. “What evil has He done?”

But they shouted all the louder, “Crucify Him!”

15 And wishing to satisfy the crowd, Pilate released Barabbas to them. But he had Jesus flogged, and handed Him over to be crucified.

*The Soldiers Mock Jesus*

(Isaiah 50:4–11; Matthew 27:27–31; Luke 22:63–65; John 19:1–15)

16 Then the soldiers led Jesus away into the palace (that is, the Praetorium) and called the whole company together.

17 They dressed Him in a purple robe, twisted together a crown of thorns, and set it on His head.

18 And they began to salute Him: “Hail, King of the Jews!”

19 They kept striking His head with a staff and spitting on Him. And they knelt down and bowed before Him.

20 After they had mocked Him, they removed the purple robe and put His own clothes back on Him. Then they led Him out to crucify Him.

*The Crucifixion*

(Psalms 22:1–31; Matthew 27:32–44; Luke 23:26–43; John 19:16–27)

21 Now Simon of Cyrene, the father of Alexander and Rufus, was passing by on his way in from the country, and the soldiers forced him to carry the cross of Jesus.

22 They brought Jesus to a place called Golgotha, which means The Place of the Skull.

23 There they offered Him wine mixed with myrrh, but He did not take it.

24 And they crucified Him.

They also divided His garments by casting lots to decide what each of them would take.‡

25 It was the third hour § when they crucified Him.

26 And the charge inscribed against Him read:

THE KING OF THE JEWS.

27 Along with Jesus, they crucified two robbers,\* one on His right and one on His left.†

‡ 15:24 See Psalms 22:18. § 15:25 That is, nine in the morning \* 15:27 Or insurrectionists

† 15:27 BYZ and TR include 28 So the Scripture was fulfilled that says, “And He was numbered with the transgressors.” See Isaiah 53:12 and Luke 22:37.

<sup>29</sup> And those who passed by heaped abuse on Him, shaking their heads and saying, “Aha! You who are going to destroy the temple and rebuild it in three days,

<sup>30</sup> come down from the cross and save Yourself!”

<sup>31</sup> In the same way, the chief priests and scribes mocked Him among themselves, saying, “He saved others, but He cannot save Himself!

<sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, so that we may see and believe!” And even those who were crucified with Him berated Him.

### *The Death of Jesus*

(Psalms 22:1–31; Matthew 27:45–56; Luke 23:44–49; John 19:28–30)

<sup>33</sup> From the sixth hour until the ninth hour ‡ darkness came over all the land.

<sup>34</sup> At the ninth hour, Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?”§

<sup>35</sup> When some of those standing nearby heard this, they said, “Behold, He is calling Elijah.”

<sup>36</sup> And someone ran and filled a sponge with sour wine.\* He put it on a reed and held it up for Jesus to drink,† saying, “Leave Him alone. Let us see if Elijah comes to take Him down.”

<sup>37</sup> But Jesus let out a loud cry and breathed His last.

<sup>38</sup> And the veil of the temple was torn in two from top to bottom.

<sup>39</sup> When the centurion standing there in front of Jesus saw how He had breathed His last,‡ he said, “Truly this man was the Son of God!”

<sup>40</sup> And there were also women watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses,§ and Salome.

<sup>41</sup> These women had followed Jesus and ministered to Him while He was in Galilee, and there were many other women who had come up to Jerusalem with Him.

### *The Burial of Jesus*

(Isaiah 53:9–12; Matthew 27:57–61; Luke 23:50–56; John 19:38–42)

<sup>42</sup> Now it was already evening. Since it was Preparation Day (that is, the day before the Sabbath),

<sup>43</sup> Joseph of Arimathea, a prominent Council member who himself was waiting for the kingdom of God, boldly went to Pilate to ask for the body of Jesus.

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‡ **15:33** That is, from noon until three in the afternoon    § **15:34** Psalms 22:1    \* **15:36** Or a sponge with wine vinegar    † **15:36** See Psalms 69:21.    ‡ **15:39** BYZ and TR saw how, having cried out, He had breathed His last    § **15:40** Joses is a variant of Joseph; see Matthew 27:56.



<sup>44</sup> Pilate was surprised to hear that Jesus was already dead, so he summoned the centurion to ask if this was so.

<sup>45</sup> When Pilate had confirmed it with the centurion, he granted the body to Joseph.

<sup>46</sup> So Joseph bought a linen cloth, took down the body of Jesus, wrapped it in the cloth, and placed it in a tomb that had been cut out of the rock. Then he rolled a stone against the entrance to the tomb.

<sup>47</sup> Mary Magdalene and Mary the mother of Joseph \* saw where His body was placed.

## 16

### *The Resurrection*

(Matthew 28:1-10; Luke 24:1-12; John 20:1-9)

<sup>1</sup> When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so they could go and anoint the body of Jesus.

<sup>2</sup> Very early on the first day of the week,\* just after sunrise, they went to the tomb.

<sup>3</sup> They were asking one another, "Who will roll away the stone from the entrance of the tomb?"

<sup>4</sup> But when they looked up, they saw that the stone had been rolled away, even though it was extremely large.

<sup>5</sup> When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

<sup>6</sup> But he said to them, "Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here! See the place where they put Him.

<sup>7</sup> But go, tell His disciples and Peter, 'He is going ahead of you into Galilee. There you will see Him, just as He told you.' "

<sup>8</sup> So the women left the tomb and ran away, trembling and bewildered. And in their fear they did not say a word to anyone.†

### *Jesus Appears to Mary Magdalene*

(John 20:10-18)

<sup>9</sup> Early on the first day of the week, after Jesus had risen,‡ He appeared first to Mary Magdalene, from whom He had driven out seven demons.

<sup>10</sup> She went and told those who had been with Him, who were mourning and weeping.

<sup>11</sup> And when they heard that Jesus was alive and she had seen Him, they did not believe it.

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\* **15:47** Or *Joses*    \* **16:2** Literally And very early on the first of the Sabbaths,    † **16:8** Early manuscripts end the Gospel of Mark after verse 8. Other manuscripts contain only a short ending, a version of the following: <sup>9</sup> But they quickly reported all these instructions to Peter's companions. Afterward, Jesus Himself, through them, sent out from east to west the sacred and imperishable proclamation of eternal salvation. Amen.    ‡ **16:9** Or After Jesus had risen early on the first day of the week

*Jesus Appears to Two Disciples*  
(Luke 24:13-35)

<sup>12</sup> After this, Jesus appeared in a different form to two of them as they walked along in the country.

<sup>13</sup> And they went back and reported it to the rest, but they did not believe them either.

*The Great Commission*  
(Matthew 28:16-20)

<sup>14</sup> Later, as they were eating, Jesus appeared to the Eleven and rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

<sup>15</sup> And He said to them, "Go into all the world and preach the gospel to every creature.

<sup>16</sup> Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

<sup>17</sup> And these signs will accompany those who believe: In My name they will drive out demons; they will speak in new tongues;§

<sup>18</sup> they will pick up snakes with their hands, and if they drink any deadly poison, it will not harm them; they will lay their hands on the sick, and they will be made well."

*The Ascension*  
(Luke 24:50-53; Acts 1:6-11)

<sup>19</sup> After the Lord Jesus 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, and the Lord worked through them, confirming His word by the signs that accompanied it.

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§ 16:17 WH in tongues

## Luke

### *Dedication to Theophilus*

*(Acts 1:1–3)*

<sup>1</sup> Many have undertaken to compose an account of the things that have been fulfilled among us,

<sup>2</sup> just as they were handed down to us by the initial eyewitnesses and servants of the word.

<sup>3</sup> Therefore, having carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus,

<sup>4</sup> so that you may know the certainty of the things you have been taught.

### *Gabriel Foretells John's Birth*

<sup>5</sup> In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah, and whose wife Elizabeth was a daughter of Aaron.

<sup>6</sup> Both of them were righteous in the sight of God, walking blamelessly in all the commandments and decrees of the Lord.

<sup>7</sup> But they had no children, because Elizabeth was barren, and they were both well along in years.

<sup>8</sup> One day while Zechariah's division was on duty and he was serving as priest before God,

<sup>9</sup> he was chosen by lot, according to the custom of the priesthood, to enter the temple of the Lord and burn incense.

<sup>10</sup> And at the hour of the incense offering, the whole congregation was praying outside.

<sup>11</sup> Just then an angel of the Lord appeared to Zechariah, standing at the right side of the altar of incense.

<sup>12</sup> When Zechariah saw him, he was startled and gripped with fear.

<sup>13</sup> But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John.

<sup>14</sup> He will be a joy and delight to you, and many will rejoice at his birth,

<sup>15</sup> for he will be great in the sight of the Lord. He shall never take wine or strong drink, and he will be filled with the Holy Spirit even from his mother's womb.

<sup>16</sup> Many of the sons of Israel he will turn back to the Lord their God.

<sup>17</sup> And he will go on before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to their children \* and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."

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\* 1:17 Malachi 4:5–6

18 “How can I be sure of this?” Zechariah asked the angel. “I am an old man, and my wife is well along in years.”

19 “I am Gabriel,” replied the angel. “I stand in the presence of God, and I have been sent to speak to you and to bring you this good news.

20 And now you will be silent and unable to speak until the day this comes to pass, because you did not believe my words, which will be fulfilled at their proper time.”

21 Meanwhile, the people were waiting for Zechariah and wondering why he took so long in the temple.

22 When he came out and was unable to speak to them, they realized he had seen a vision in the temple. He kept making signs to them but remained speechless.

23 And when the days of his service were complete, he returned home.

24 After these days, his wife Elizabeth became pregnant and for five months remained in seclusion. She declared,

25 “The Lord has done this for me. In these days He has shown me favor and taken away my disgrace among the people.”

### *Gabriel Foretells Jesus’ Birth*

26 In the sixth month, God sent the angel Gabriel to a town in Galilee called Nazareth,

27 to a virgin pledged in marriage to a man named Joseph, who was of the house of David. And the virgin’s name was Mary.

28 The angel appeared to her and said, “Greetings,<sup>†</sup> you who are highly favored! The Lord is with you.<sup>‡</sup>”

29 Mary was greatly troubled at his words and wondered what kind of greeting this might be.

30 So the angel told her, “Do not be afraid, Mary, for you have found favor with God.

31 Behold, you will conceive and give birth to a son, and you are to give Him the name Jesus.

32 He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David,

33 and He will reign over the house of Jacob forever. His kingdom will never end!”

34 “How can this be,” Mary asked the angel, “since I am a virgin?”

35 The angel replied, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the Holy One to be born § will be called the Son of God.

36 Look, even Elizabeth your relative has conceived a son in her old age, and she who was called barren is in her sixth month.

37 For no word from God will ever fail.\*”

† 1:28 Or Rejoice    ‡ 1:28 BYZ and TR include Blessed are you among women!    § 1:35 TR born of you    \* 1:37 Or For nothing will be impossible with God.

38 "I am the Lord's servant," Mary answered. "May it happen to me according to your word." Then the angel left her.

### *Mary Visits Elizabeth*

39 In those days Mary got ready and hurried to a town in the hill country of Judah,

40 where she entered the home of Zechariah and greeted Elizabeth.

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

42 In a loud voice she exclaimed, "Blessed are you among women, and blessed is the fruit of your womb!

43 And why am I so honored, that the mother of my Lord should come to me?

44 For as soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.

45 Blessed is she who has believed that the Lord's word to her will be fulfilled."

### *Mary's Song*

*(1 Samuel 2:1-11)*

46 Then Mary said:

"My soul magnifies the Lord,

47 and my spirit rejoices in God my Savior!

48 For He has looked with favor on the humble state of His servant.  
From now on all generations will call me blessed.

49 For the Mighty One has done great things for me.  
Holy is His name.

50 His mercy extends to those who fear Him,  
from generation to generation.

51 He has performed mighty deeds with His arm;  
He has scattered those who are proud  
in the thoughts of their hearts.

52 He has brought down rulers from their thrones,  
but has exalted the humble.

53 He has filled the hungry with good things,  
but has sent the rich away empty.

54 He has helped His servant Israel,  
remembering to be merciful,

55 as He promised to our fathers,  
to Abraham and his descendants forever."

56 Mary stayed with Elizabeth for about three months and then returned home.

### *The Birth of John the Baptist*

57 When the time came for Elizabeth to have her child, she gave birth to a son.

58 Her neighbors and relatives heard that the Lord had shown her great mercy, and they rejoiced with her.

<sup>59</sup> On the eighth day, when they came to circumcise the child, they were going to name him after his father Zechariah.

<sup>60</sup> But his mother replied, "No! He shall be called John."

<sup>61</sup> They said to her, "There is no one among your relatives who bears this name."

<sup>62</sup> So they made signs to his father to find out what he wanted to name the child.

<sup>63</sup> Zechariah asked for a tablet and wrote, "His name is John." And they were all amazed.

<sup>64</sup> Immediately Zechariah's mouth was opened and his tongue was released, and he began to speak, praising God.

<sup>65</sup> All their neighbors were filled with awe, and people throughout the hill country of Judea were talking about these events.

<sup>66</sup> And all who heard this wondered in their hearts and asked, "What then will this child become?" For the Lord's hand was with him.

*Zechariah's Song*

<sup>67</sup> Then his father Zechariah was filled with the Holy Spirit and prophesied:

<sup>68</sup> "Blessed be the Lord, the God of Israel,  
because He has visited and redeemed His people.

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

<sup>70</sup> as He spoke through His holy prophets,  
those of ages past,

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

<sup>72</sup> to show mercy to our fathers  
and to remember His holy covenant,

<sup>73</sup> the oath He swore to our father Abraham,  
to grant us

<sup>74</sup> deliverance from hostile hands,  
that we may serve Him without fear,

<sup>75</sup> in holiness and righteousness before Him  
all the days of our lives.

<sup>76</sup> And you, child, will be called  
a prophet of the Most High;  
for you will go on before the Lord  
to prepare the way for Him,

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

<sup>78</sup> because of the tender mercy of our God,  
by which the Dawn † will visit us from on high,

<sup>79</sup> to shine on those who live in darkness  
and in the shadow of death,

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† **1:78** Or the Morning Light or the Sunrise

to guide our feet  
into the path of peace.”

<sup>80</sup> And the child grew and became strong in spirit;<sup>‡</sup> and he lived in the wilderness until the time of his public appearance to Israel.

## 2

### *The Birth of Jesus* (Matthew 1:18-25)

<sup>1</sup> Now in those days a decree went out from Caesar Augustus that a census should be taken of the whole empire.\*

<sup>2</sup> This was the first census to take place while † Quirinius was governor of Syria.

<sup>3</sup> And everyone went to his own town to register.

<sup>4</sup> So Joseph also went up from Nazareth in Galilee to Judea, to the city of David called Bethlehem, since he was from the house and line of David.

<sup>5</sup> He went there to register with Mary, who was pledged to him in marriage and was expecting a child.

<sup>6</sup> While they were there, the time came for her Child to be born.

<sup>7</sup> And she gave birth to her firstborn, a Son. She wrapped Him in swaddling cloths and laid Him in a manger, because there was no room for them in the inn.

### *The Shepherds and the Angels*

<sup>8</sup> And there were shepherds residing in the fields nearby, keeping watch over their flocks by night.

<sup>9</sup> Just then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified.

<sup>10</sup> But the angel said to them, “Do not be afraid! For behold, I bring you good news of great joy that will be for all the people:

<sup>11</sup> Today in the city of David a Savior has been born to you. He is Christ the Lord!

<sup>12</sup> And this will be a sign to you: You will find a baby wrapped in swaddling cloths and lying in a manger.”

<sup>13</sup> And suddenly there appeared with the angel a great multitude of the heavenly host, praising God and saying:

<sup>14</sup> “Glory to God in the highest,  
and on earth peace to men  
on whom His favor rests!”

<sup>15</sup> When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us.”

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<sup>‡</sup> 1:80 Or in the Spirit    \* 2:1 Or of the whole land or of the whole world    † 2:2 Or This was the census before

16 So they hurried off and found Mary and Joseph and the Baby, who was lying in the manger.

17 After they had seen the Child, they spread the message they had received about Him.

18 And all who heard it were amazed at what the shepherds said to them.

19 But Mary treasured up all these things and pondered them in her heart.

20 The shepherds returned, glorifying and praising God for all they had heard and seen, which was just as the angel had told them.

### *Jesus Presented at the Temple*

21 When the eight days until His circumcision had passed, He was named Jesus, the name the angel had given Him before He had been conceived.

22 And when the time of purification according to the Law of Moses was complete, His parents brought Him to Jerusalem to present Him to the Lord

23 (as it is written in the Law of the Lord: "Every firstborn male shall be consecrated to the Lord"†),

24 and to offer the sacrifice specified in the Law of the Lord: "A pair of turtledoves or two young pigeons."§

### *The Prophecy of Simeon*

25 Now there was a man in Jerusalem named Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.

26 The Holy Spirit had revealed to him that he would not see death before he had seen the Lord's Christ.

27 Led by the Spirit, he went into the temple courts.\* And when the parents brought in the child Jesus to do for Him what was customary under the Law,

28 Simeon took Him in his arms and blessed God, saying:

29 "Sovereign Lord, as You have promised,  
You now dismiss Your servant in peace.

30 For my eyes have seen Your salvation,  
31 which You have prepared in the sight of all people,

32 a light for revelation to the Gentiles,  
and for glory to Your people Israel."

33 The Child's father and mother were amazed at what was spoken about Him.

34 Then Simeon blessed them and said to His mother Mary:

"Behold, this Child is appointed to cause  
the rise and fall of many in Israel,

† 2:23 Exodus 13:2    § 2:24 Leviticus 12:8    \* 2:27 Literally the temple; also in verse 46



and to be a sign that will be spoken against,  
<sup>35</sup> so that the thoughts of many hearts will be revealed—  
 and a sword will pierce your soul as well.”

### *The Prophecy of Anna*

<sup>36</sup> There was also a prophetess named Anna, the daughter of Phanuel, of the tribe of Asher, who was well along in years. She had been married for seven years,

<sup>37</sup> and then was a widow to the age of eighty-four.<sup>†</sup> She never left the temple, but worshiped night and day, fasting and praying.

<sup>38</sup> Coming forward at that moment, she gave thanks to God and spoke about the Child to all who were waiting for the redemption of Jerusalem.

### *The Return to Nazareth* (Matthew 2:19–23)

<sup>39</sup> When Jesus’ parents had done everything required by the Law of the Lord, they returned to Galilee, to their own town of Nazareth.

<sup>40</sup> And the Child grew and became strong.<sup>‡</sup> He was filled with wisdom, and the grace of God was upon Him.

### *The Boy Jesus at the Temple*

<sup>41</sup> Every year His parents went to Jerusalem for the Feast of the Passover.

<sup>42</sup> And when He was twelve years old, they went up according to the custom of the Feast.

<sup>43</sup> When those days were over and they were returning home, the boy Jesus remained behind in Jerusalem, but His parents were unaware He had stayed.

<sup>44</sup> Assuming He was in their company, they traveled on for a day before they began to look for Him among their relatives and friends.

<sup>45</sup> When they could not find Him, they returned to Jerusalem to search for Him.

<sup>46</sup> Finally, after three days they found Him in the temple courts, sitting among the teachers, listening to them and asking them questions.

<sup>47</sup> And all who heard Him were astounded at His understanding and His answers.

<sup>48</sup> When His parents saw Him, they were astonished. “Child, why have You done this to us?” His mother asked. “Your father and I have been anxiously searching for You.”

<sup>49</sup> “Why were you looking for Me?” He asked. “Did you not know that I had to be in My Father’s house §?”

<sup>†</sup> 2:37 Or was a widow for eighty-four years    <sup>‡</sup> 2:40 BYZ and TR became strong in spirit

§ 2:49 Or I had to be about My Father’s business

<sup>50</sup> But they did not understand the statement He was making to them.

<sup>51</sup> Then He went down to Nazareth with them and was obedient to them. But His mother treasured up all these things in her heart.

<sup>52</sup> And Jesus grew in wisdom and stature, and in favor with God and man.

### 3

#### *The Mission of John the Baptist*

*(Isaiah 40:1-5; Matthew 3:1-12; Mark 1:1-8; John 1:19-28)*

<sup>1</sup> In the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

<sup>2</sup> during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

<sup>3</sup> He went into all the region around 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:

“A voice of one calling in the wilderness,

‘Prepare the way for the Lord,  
make straight paths for Him.

<sup>5</sup> Every valley shall be filled in,  
and every mountain and hill made low.

The crooked ways shall be made straight,  
and the rough ways smooth.

<sup>6</sup> And all humanity will see God’s salvation.’ ”\*

<sup>7</sup> Then John said to the crowds coming out to be baptized by him, “You brood of vipers, who warned you to flee from the coming wrath?

<sup>8</sup> Produce fruit, then, in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham.

<sup>9</sup> The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

<sup>10</sup> The crowds asked him, “What then should we do?”

<sup>11</sup> John replied, “Whoever has two tunics should share with him who has none, and whoever has food should do the same.”

<sup>12</sup> Even tax collectors came to be baptized. “Teacher,” they asked, “what should we do?”

<sup>13</sup> “Collect no more than you are authorized,” he answered.

<sup>14</sup> Then some soldiers asked him, “And what should we do?”

\* **3:6** Literally And all flesh will see God’s salvation; Isaiah 40:3-5 (see also LXX)

"Do not take money by force or false accusation," he said. "Be content with your wages."

<sup>15</sup> The people were waiting expectantly and were all wondering in their hearts if John could be the Christ.

<sup>16</sup> John answered all of them: "I baptize you with water;<sup>†</sup> but One more powerful than I will come, the straps of whose sandals I am not worthy to untie.<sup>‡</sup> He will baptize you with the Holy Spirit and with fire.<sup>§</sup>

<sup>17</sup> His winnowing fork is in His hand to clear His threshing floor and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."

<sup>18</sup> With these and many other exhortations, John proclaimed the good news to the people.

<sup>19</sup> But when he rebuked Herod the tetrarch regarding his brother's wife Herodias and all the evils he had done,

<sup>20</sup> Herod added this to them all: He locked John up in prison.

### *The Baptism of Jesus*

(Matthew 3:13-17; Mark 1:9-11; John 1:29-34)

<sup>21</sup> When all the people were being baptized, Jesus was baptized too. And as He was praying, heaven was opened,

<sup>22</sup> and the Holy Spirit descended on Him in a bodily form like a dove. And a voice came from heaven: "You are My beloved Son; in You I am well pleased."

### *The Genealogy of Jesus*

(Ruth 4:18-22; Matthew 1:1-17)

<sup>23</sup> Jesus Himself was about thirty years old when He began His ministry.

He was regarded as the son of Joseph,  
the son of Heli,

<sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi,  
the son of Jannai, the son of Joseph,

<sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum,  
the son of Esli, the son of Naggai,

<sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein,  
the son of Josech, the son of Joda,

<sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel,  
the son of Shealtiel, the son of Neri,

<sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam,  
the son of Elmadam, the son of Er,

<sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim,  
the son of Matthat, the son of Levi,

<sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph,  
the son of Jonam, the son of Eliakim,

<sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha,  
the son of Nathan, the son of David,

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<sup>†</sup> 3:16 Or in water    <sup>‡</sup> 3:16 Cited in Acts 13:25    <sup>§</sup> 3:16 Or in the Holy Spirit and in fire

- <sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz,  
 the son of Sala,\* the son of Nahshon,  
<sup>33</sup> the son of Amminadab, the son of Admin,<sup>†</sup> the son of Arni,<sup>‡</sup>  
 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 Enosh,<sup>§</sup> the son of Seth, the son of Adam,  
 the son of God.

## 4

### *The Temptation of Jesus*

(Matthew 4:1-11; Mark 1:12-13)

<sup>1</sup> Then Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,\*

<sup>2</sup> where for forty days He was tempted by the devil. He ate nothing during those days, and when they had ended, He was hungry.

<sup>3</sup> The devil said to Him, "If You are the Son of God, tell this stone to become bread."

<sup>4</sup> But Jesus answered, "It is written: 'Man shall not live on bread alone.'<sup>†</sup>"

<sup>5</sup> Then the devil led Him up to a high place and showed Him in an instant all the kingdoms of the world.

<sup>6</sup> "I will give You authority over all these kingdoms and all their glory," he said. "For it has been relinquished to me, and I can give it to anyone I wish.

<sup>7</sup> So if You worship me, it will all be Yours."

<sup>8</sup> But Jesus answered, "It is written: 'Worship the Lord your God and serve Him only.'<sup>‡</sup>"

<sup>9</sup> Then the devil led Him to Jerusalem and set Him on the pinnacle of the temple. "If You are the Son of God," he said, "throw Yourself down from here.

<sup>10</sup> For it is written:

'He will command His angels concerning You  
to guard You carefully;

<sup>11</sup> and they will lift You up in their hands,

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\* **3:32** BYZ and TR Salmon; see Ruth 4:20-21 and Matthew 1:4-5. † **3:33** BYZ and TR Aram; others Ram; see Ruth 4:19 and Matthew 1:3-4. ‡ **3:33** WH, BYZ, and TR do not include the son of Arni. § **3:38** Greek Enōs, a variant spelling of Enosh; see Genesis 5:6. \* **4:1** Or in the wilderness † **4:4** Deuteronomy 8:3; BYZ and TR on bread alone, but on every word of God. ‡ **4:8** Deuteronomy 6:13

so that You will not strike Your foot against a stone. '§"

<sup>12</sup> But Jesus answered, "It also says, 'Do not put the Lord your God to the test.'\*" "

<sup>13</sup> When the devil had finished every temptation, he left Him until an opportune time.

*Jesus Begins His Ministry*

*(Isaiah 9:1-7; Matthew 4:12-17; Mark 1:14-15)*

<sup>14</sup> Jesus returned to Galilee in the power of the Spirit, and the news about Him spread throughout the surrounding region.

<sup>15</sup> He taught in their synagogues and was glorified by everyone.

*The Rejection at Nazareth*

*(Isaiah 61:1-11; Matthew 13:53-58; Mark 6:1-6)*

<sup>16</sup> Then Jesus came to Nazareth, where He had been brought up. As was His custom, He entered the synagogue on the Sabbath. And when He stood up to read,

<sup>17</sup> the scroll of the prophet Isaiah was handed to Him. Unrolling it, He found the place where it was written:

<sup>18</sup> "The Spirit of the Lord is on Me,

because He has anointed Me  
to preach good news to the poor.

He has sent Me to proclaim liberty to the captives †

and recovery of sight to the blind,  
to release the oppressed,

<sup>19</sup> to proclaim the year of the Lord's favor."‡

<sup>20</sup> Then He rolled up the scroll, returned it to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him,

<sup>21</sup> and He began by saying, "Today this Scripture is fulfilled in your hearing."

<sup>22</sup> All spoke well of Him and marveled at the gracious words that came from His lips. "Isn't this the son of Joseph?" they asked.

<sup>23</sup> Jesus said to them, "Surely you will quote this proverb to Me: 'Physician, heal yourself! Do here in Your hometown what we have heard that You did in Capernaum.' "

<sup>24</sup> Then He added, "Truly I tell you, no prophet is accepted in his hometown.

<sup>25</sup> But I tell you truthfully that there were many widows in Israel in the time of Elijah, when the sky was shut for three and a half years and great famine swept over all the land.

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§ 4:11 Psalms 91:11-12      \* 4:12 Deuteronomy 6:16      † 4:18 BYZ and TR He has sent Me to heal the brokenhearted, to proclaim liberty to the captives      ‡ 4:19 Or to proclaim the acceptable year of the Lord; Isaiah 61:1-2 (see also LXX)

<sup>26</sup> Yet Elijah was not sent to any of them, but to the widow of Zarephath in Sidon.

<sup>27</sup> And there were many lepers <sup>§</sup> in Israel in the time of Elisha the prophet. Yet not one of them was cleansed—only Naaman the Syrian.”

<sup>28</sup> On hearing this, all the people in the synagogue were enraged.

<sup>29</sup> They got up, drove Him out of the town, and led Him to the brow of the hill on which the town was built, in order to throw Him over the cliff.

<sup>30</sup> But Jesus passed through the crowd and went on His way.

*Jesus Expels an Unclean Spirit*

*(Mark 1:21–28)*

<sup>31</sup> Then He went down to Capernaum, a town in Galilee, and on the Sabbath He began to teach the people.

<sup>32</sup> They were astonished at His teaching, because His message had authority.

<sup>33</sup> In the synagogue there was a man possessed by the spirit of an unclean demon. He cried out in a loud voice,

<sup>34</sup> “Ha! What do You want with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”

<sup>35</sup> But Jesus rebuked the demon. “Be silent!” He said. “Come out of him!” At this, the demon threw the man down before them all and came out without harming him.

<sup>36</sup> All the people were overcome with amazement and asked one another, “What is this message? With authority and power He commands the unclean spirits, and they come out!”

<sup>37</sup> And the news about Jesus spread throughout the surrounding region.

*Jesus Heals at Peter’s House*

*(Matthew 8:14–17; Mark 1:29–34)*

<sup>38</sup> After Jesus had left the synagogue, He went to the home of Simon, whose mother-in-law was suffering from a high fever. So they appealed to Jesus on her behalf,

<sup>39</sup> and He stood over her and rebuked the fever, and it left her. And she got up at once and began to serve them.

<sup>40</sup> At sunset, all who were ill with various diseases were brought to Jesus, and laying His hands on each one, He healed them.

<sup>41</sup> Demons also came out of many people, shouting, “You are the Son of God!” But He rebuked the demons and would not allow them to speak, because they knew He was the Christ.

*Jesus Preaches in Judea*

*(Mark 1:35–39)*

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<sup>§</sup> 4:27 A leper was one afflicted with a skin disease. See Leviticus 13.

<sup>42</sup> At daybreak, Jesus went out to a solitary place, and the crowds were looking for Him. They came to Him and tried to keep Him from leaving.  
<sup>43</sup> But Jesus told them, "I must preach the good news of the kingdom of God to the other towns as well, because that is why I was sent."

<sup>44</sup> And He continued to preach in the synagogues of Judea.\*

## 5

### *The First Disciples*

(Matthew 4:18-22; Mark 1:16-20; John 1:35-42)

<sup>1</sup> On one occasion, while Jesus was standing by the Lake of Gennesaret

\* with the crowd pressing in on Him to hear the word of God,

<sup>2</sup> He saw two boats at the edge of the lake. The fishermen had left them and were washing their nets.

<sup>3</sup> Jesus got into the boat belonging to Simon and asked him to put out a little from shore. And sitting down, He taught the people from the boat.

<sup>4</sup> When Jesus had finished speaking, He said to Simon, "Put out into deep water and let down your nets for a catch."

<sup>5</sup> "Master," Simon replied, "we have worked hard all night without catching anything. But because You say so, I will let down the nets."

<sup>6</sup> When they had done so, they caught such a large number of fish that their nets began to tear.

<sup>7</sup> So they signaled to their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.

<sup>8</sup> When Simon Peter saw this, he fell at Jesus' knees. "Go away from me, Lord," he said, "for I am a sinful man."

<sup>9</sup> For he and his companions were astonished at the catch of fish they had taken,

<sup>10</sup> and so were his partners James and John, the sons of Zebedee.

"Do not be afraid," Jesus said to Simon. "From now on you will catch men."

<sup>11</sup> And when they had brought their boats ashore, they left everything and followed Him.

### *The Leper's Prayer*

(Leviticus 14:1-32; Matthew 8:1-4; Mark 1:40-45)

<sup>12</sup> While Jesus was in one of the towns, a man came along who was covered with leprosy.† When he saw Jesus, he fell facedown and begged Him, "Lord, if You are willing, You can make me clean."

<sup>13</sup> Jesus reached out His hand and touched the man. "I am willing," He said. "Be clean!" And immediately the leprosy left him.

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\* **4:44** BYZ and TR Galilee; see Mark 1:39. \* **5:1** That is, the Sea of Galilee † **5:12** Leprosy was a term used for various skin diseases. See Leviticus 13.

14 “Do not tell anyone,” Jesus instructed him. “But go, show yourself to the priest and present the offering Moses prescribed for your cleansing, as a testimony to them.”<sup>‡</sup>

15 But the news about Jesus spread all the more, and great crowds came to hear Him and to be healed of their sicknesses.

16 Yet He frequently withdrew to the wilderness to pray.

*Jesus Heals a Paralytic*  
(Matthew 9:1–8; Mark 2:1–12)

17 One day Jesus was teaching, and the Pharisees and teachers of the law were sitting there. People had come from Jerusalem and from every village of Galilee and Judea, and the power of the Lord was present for Him to heal the sick.

18 Just then some men came carrying a paralyzed man on a mat. They tried to bring him inside to set him before Jesus,

19 but they could not find a way through the crowd. So they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

20 When Jesus saw their faith, He said, “Friend, your sins are forgiven.”

21 But the scribes and Pharisees began thinking to themselves, “Who is this man who speaks blasphemy? Who can forgive sins but God alone?”

22 Knowing what they were thinking, Jesus replied, “Why are you thinking these things in your hearts?

23 Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk?’

24 But so that you may know that the Son of Man has authority on the earth to forgive sins...” He said to the paralytic, “I tell you, get up, pick up your mat, and go home.”

25 And immediately the man stood up before them, took what he had been lying on, and went home glorifying God.

26 Everyone was taken with amazement and glorified God. They were filled with awe and said, “We have seen remarkable things today.”

*Jesus Calls Levi*  
(Matthew 9:9–13; Mark 2:13–17)

27 After this, Jesus went out and saw a tax collector named Levi sitting at the tax booth. “Follow Me,” He told him,

28 and Levi got up, left everything, and followed Him.

29 Then Levi hosted a great banquet for Jesus at his house. A large crowd of tax collectors was there, along with others who were eating with them.

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<sup>‡</sup> 5:14 See Leviticus 14:1–32.



<sup>30</sup> But the Pharisees and their scribes complained to Jesus' disciples, "Why do you eat and drink with tax collectors and sinners?"

<sup>31</sup> Jesus answered, "It is not the healthy who need a doctor, but the sick.

<sup>32</sup> I have not come to call the righteous, but sinners, to repentance."

*Questions about Fasting*

(Matthew 9:14-15; Mark 2:18-20)

<sup>33</sup> Then they said to Him, "John's disciples and those of the Pharisees frequently fast and pray, but Yours keep on eating and drinking."

<sup>34</sup> Jesus replied, "Can you make the guests of the bridegroom fast while He is with them?

<sup>35</sup> But the time will come when the bridegroom will be taken from them; then they will fast."

*The Patches and the Wineskins*

(Matthew 9:16-17; Mark 2:21-22)

<sup>36</sup> He also told them a parable: "No one tears a piece of cloth from a new garment and sews it on an old one. If he does, he will tear the new garment as well, and the patch from the new will not match the old.

<sup>37</sup> And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will spill, and the wineskins will be ruined.

<sup>38</sup> Instead, new wine is poured into new wineskins.

<sup>39</sup> And no one after drinking old wine wants new, for he says, 'The old is better.' "

## 6

*The Lord of the Sabbath*

(1 Samuel 21:1-7; Matthew 12:1-8; Mark 2:23-28)

<sup>1</sup> One Sabbath \* Jesus was passing through the grainfields, and His disciples began to pick the heads of grain, rub them in their hands, and eat them.

<sup>2</sup> But some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?"

<sup>3</sup> Jesus replied, "Have you not read what David did when he and his companions were hungry?

<sup>4</sup> He entered the house of God, took the consecrated bread † and gave it to his companions, and ate what is lawful only for the priests to eat."

<sup>5</sup> Then Jesus declared, "The Son of Man is Lord of the Sabbath."

*Jesus Heals on the Sabbath*

(Matthew 12:9-14; Mark 3:1-6)

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\* 6:1 BYZ and TR On the second Sabbath after the first † 6:4 Or the Bread of the Presence

<sup>6</sup> On another Sabbath Jesus entered the synagogue and was teaching, and a man was there whose right hand was withered.

<sup>7</sup> Looking for a reason to accuse Jesus, the scribes and Pharisees were watching Him closely to see if He would heal on the Sabbath.

<sup>8</sup> But Jesus knew their thoughts and said to the man with the withered hand, "Get up and stand among us." So he got up and stood there.

<sup>9</sup> Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

<sup>10</sup> And after looking around at all of them, He said to the man, "Stretch out your hand." He did so, and it was restored.

<sup>11</sup> But the scribes and Pharisees were filled with rage and began to discuss with one another what they might do to Jesus.

*The Twelve Apostles*  
(Matthew 10:1-4; Mark 3:13-19)

<sup>12</sup> In those days Jesus went out to the mountain to pray, and He spent the night in prayer to God.

<sup>13</sup> When daylight came, He called His disciples to Him and chose twelve of them, whom He also designated as apostles:

<sup>14</sup> Simon, whom He named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

<sup>15</sup> Matthew and Thomas; James son of Alphaeus and Simon called the Zealot;

<sup>16</sup> Judas son of James, and Judas Iscariot, who became a traitor.

*Jesus Heals the Multitudes*  
(Matthew 4:23-25; Mark 3:7-12)

<sup>17</sup> Then Jesus came down with them and stood on a level place. A large crowd of His disciples was there, along with a great number of people from all over Judea, Jerusalem, and the sea coast of Tyre and Sidon.

<sup>18</sup> They had come to hear Him and to be healed of their diseases, and those troubled by unclean spirits were healed.

<sup>19</sup> The entire crowd was trying to touch Him, because power was coming from Him and healing them all.

*The Beatitudes*  
(Psalms 1:1-6; Matthew 5:3-12)

<sup>20</sup> Looking up at His disciples, Jesus 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 will be filled.

Blessed are you who weep now,  
for you will laugh.

<sup>22</sup> Blessed are you when people hate you, and when they exclude you and insult you and reject your name as evil because of the Son of Man.  
<sup>23</sup> Rejoice in that day and leap for joy, because great is your reward in heaven. For their fathers treated the prophets in the same way.

*Woes to the Satisfied*  
(Amos 6:1-7)

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

*Love Your Enemies*  
(Matthew 5:38-48)

<sup>27</sup> But to those of you who will listen, I say: 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> If someone strikes you on one cheek, turn to him the other also. And if someone takes your cloak, do not withhold your tunic as well.  
<sup>30</sup> Give to everyone who asks you, and if anyone takes what is yours, do not demand it back.  
<sup>31</sup> Do to others as you would have them do to you.

<sup>32</sup> If you love those who love you, what credit is that to you? Even sinners love those who love them.  
<sup>33</sup> If you do good to those who do good to you, what credit is that to you? Even sinners do the same.  
<sup>34</sup> And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.

<sup>35</sup> But love your enemies, do good to them, and lend to them, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked.  
<sup>36</sup> Be merciful, just as your Father is merciful.

*Judging Others*  
(Matthew 7:1-6; Romans 14:1-12)

<sup>37</sup> Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.  
<sup>38</sup> Give, and it will be given to you. A good measure, pressed down, shaken together, and running over will be poured into your lap. For with the measure you use, it will be measured back to you."

<sup>39</sup> Jesus also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?

<sup>40</sup> A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.

<sup>41</sup> Why do you look at the speck in your brother's eye, but fail to notice the beam in your own eye?

<sup>42</sup> How can you say, 'Brother,<sup>‡</sup> let me take the speck out of your eye,' while you yourself fail to see the beam in your own eye? You hypocrite! First take the beam out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

*A Tree and Its Fruit*  
(Matthew 7:15-23; Matthew 12:33-37)

<sup>43</sup> No good tree bears bad fruit, nor does a bad tree bear good fruit.

<sup>44</sup> For each tree is known by its own fruit. Indeed, figs are not gathered from thornbushes, nor grapes from brambles.

<sup>45</sup> The good man brings good things out of the good treasure of his heart, and the evil man brings evil things out of the evil treasure of his heart. For out of the overflow of the heart, the mouth speaks.

*The House on the Rock*  
(Matthew 7:24-27)

<sup>46</sup> Why do you call Me 'Lord, Lord,' but not do what I say?

<sup>47</sup> I will show you what he is like who comes to Me and hears My words and acts on them:

<sup>48</sup> He is like a man building a house, who dug down deep and laid his foundation on the rock. When the flood came, the torrent crashed against that house but could not shake it, because it was well built.<sup>§</sup>

<sup>49</sup> But the one who hears My words and does not act on them is like a man who built his house on ground without a foundation. The torrent crashed against that house, and immediately it fell—and great was its destruction!"

## 7

*The Faith of the Centurion*  
(Matthew 8:5-13; John 4:43-54)

<sup>1</sup> When Jesus had concluded His discourse in the hearing of the people, He went to Capernaum.

<sup>2</sup> There a highly valued servant of a centurion was sick and about to die.

<sup>3</sup> When the centurion heard about Jesus, he sent some Jewish elders to ask Him to come and heal his servant.

<sup>4</sup> They came to Jesus and pleaded with Him earnestly, "This man is worthy to have You grant this,

<sup>5</sup> for he loves our nation and has built our synagogue."

<sup>6</sup> So Jesus went with them. But when He was not far from the house, the centurion sent friends with the message: "Lord, do not trouble Yourself, for I am not worthy to have You come under my roof.

<sup>‡</sup> 6:42 Literally How can you say to your brother, 'Brother' § 6:48 BYZ and TR because its foundation was on the rock; see Matthew 7:25.

<sup>7</sup> That is why I did not consider myself worthy to come to You. But just say the word, and my servant will be healed.

<sup>8</sup> For I myself am a man under authority, with soldiers under me. I tell one to go, and he goes; and another to come, and he comes. I tell my servant to do something, and he does it."

<sup>9</sup> When Jesus heard this, He marveled at the centurion. Turning to the crowd following Him, He said, "I tell you, not even in Israel have I found such great faith."

<sup>10</sup> And when the messengers returned to the house, they found the servant in good health.

### *Jesus Raises a Widow's Son*

<sup>11</sup> Soon afterward, Jesus went to a town called Nain. His disciples went with Him, accompanied by a large crowd.

<sup>12</sup> As He approached the town gate, He saw a dead man being carried out, the only son of his mother, and she was a widow. And a large crowd from the town was with her.

<sup>13</sup> When the Lord saw her, He had compassion on her and said, "Do not weep."

<sup>14</sup> Then He went up and touched the coffin,\* and those carrying it stood still. "Young man," He said, "I tell you, get up!"

<sup>15</sup> And the dead man sat up and began to speak! Then Jesus gave him back to his mother.

<sup>16</sup> A sense of awe swept over all of them, and they glorified God. "A great prophet has appeared among us!" they said. "God has visited His people!"

<sup>17</sup> And the news about Jesus spread throughout Judea and all the surrounding region.

### *John's Inquiry* (Matthew 11:1-6)

<sup>18</sup> Then John's disciples informed him about all these things.

<sup>19</sup> So John called two of his disciples and sent them to ask the Lord, "Are You the One who was to come, or should we look for someone else?"

<sup>20</sup> When the men came to Jesus, they said, "John the Baptist sent us to ask, 'Are You the One who was to come, or should we look for someone else?'"

<sup>21</sup> At that very hour Jesus healed many people of their diseases, afflictions, and evil spirits, and He gave sight to many who were blind.

<sup>22</sup> So He replied, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, the lepers † are cleansed,

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\* **7:14** Literally bier, probably a wooden plank or open coffin † **7:22** A leper was one afflicted with a skin disease. See Leviticus 13.

the deaf hear, the dead are raised, and the good news is preached to the poor.

<sup>23</sup> Blessed is the one who does not fall away on account of Me.<sup>‡</sup>

*Jesus Testifies about John*  
(Malachi 3:1-5; Matthew 11:7-19)

<sup>24</sup> After John's messengers had left, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind?

<sup>25</sup> Otherwise, what did you go out to see? A man dressed in fine clothes? Look, those who wear elegant clothing and live in luxury are found in palaces.

<sup>26</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

<sup>27</sup> This is the one about whom it is written:

'Behold, I will send My messenger ahead of You,  
who will prepare Your way before You.'<sup>§</sup>

<sup>28</sup> I tell you, among those born of women there is no one greater than John, yet even the least in the kingdom of God is greater than he."

<sup>29</sup> All the people who heard this, even the tax collectors, acknowledged God's justice. For they had received the baptism of John.

<sup>30</sup> But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.

<sup>31</sup> "To what, then, can I compare the men of this generation? What are they like?

<sup>32</sup> They are like children sitting in the marketplace and calling out to one another:

'We played the flute for you,  
and you did not dance;  
we sang a dirge,  
and you did not weep.'

<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon!'

<sup>34</sup> The Son of Man came eating and drinking, and you say, 'Look at this glutton and drunkard, a friend of tax collectors and sinners!'

<sup>35</sup> But wisdom is vindicated by all her children."

*A Sinful Woman Anoints Jesus*  
(Matthew 26:6-13; Mark 14:3-9; John 12:1-8)

<sup>36</sup> Then one of the Pharisees invited Jesus to eat with him, and He entered the Pharisee's house and reclined at the table.

<sup>‡</sup> 7:23 Or who is not offended by Me    <sup>§</sup> 7:27 Malachi 3:1

<sup>37</sup> When a sinful woman from that town learned that Jesus was dining there, she brought an alabaster jar of perfume.

<sup>38</sup> As she stood behind Him at His feet weeping, she began to wet His feet with her tears and wipe them with her hair. Then she kissed His feet and anointed them with the perfume.

<sup>39</sup> When the Pharisee who had invited Jesus saw this, he said to himself, "If this man were a prophet, He would know who this is and what kind of woman is touching Him—for she is a sinner!"

<sup>40</sup> But Jesus answered him, "Simon, I have something to tell you."

"Tell me, Teacher," he said.

<sup>41</sup> "Two men were debtors to a certain moneylender. One owed him five hundred denarii,\* and the other fifty.

<sup>42</sup> When they were unable to repay him, he forgave both of them. Which one, then, will love him more?"

<sup>43</sup> "I suppose the one who was forgiven more," Simon replied.

"You have judged correctly," Jesus said.

<sup>44</sup> And turning toward the woman, He said to Simon, "Do you see this woman? When I entered your house, you did not give Me water for My feet, but she wet My feet with her tears and wiped them with her hair.

<sup>45</sup> You did not greet Me with a kiss, but she has not stopped kissing My feet since I arrived.

<sup>46</sup> You did not anoint My head with oil, but she has anointed My feet with perfume.

<sup>47</sup> Therefore I tell you, because her many sins have been forgiven, she has loved much. But he who has been forgiven little loves little."

<sup>48</sup> Then Jesus said to her, "Your sins are forgiven."

<sup>49</sup> But those at the table began to say to themselves, "Who is this who even forgives sins?"

<sup>50</sup> And Jesus told the woman, "Your faith has saved you; go in peace."

## 8

### *Women Minister to Jesus*

<sup>1</sup> Soon afterward, Jesus traveled from one town and village to another, preaching and proclaiming the good news of the kingdom of God. The Twelve were with Him,

<sup>2</sup> as well as some women who had been healed of evil spirits and infirmities: Mary called Magdalene, from whom seven demons had gone out,

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\* **7:41** A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

<sup>3</sup> Joanna the wife of Herod's household manager Chuza, Susanna, and many others. These women were ministering to them \* out of their own means.

*The Parable of the Sower*  
(Matthew 13:1-23; Mark 4:1-20)

<sup>4</sup> While a large crowd was gathering and people were coming to Jesus from town after town, He told them this parable:

<sup>5</sup> "A farmer went out to sow his seed. And as he was sowing, some seed fell along the path, where it was trampled, and the birds of the air devoured it.

<sup>6</sup> Some fell on rocky ground, and when it came up, the seedlings withered because they had no moisture.

<sup>7</sup> Other seed fell among thorns, which grew up with it and choked the seedlings.

<sup>8</sup> Still other seed fell on good soil, where it sprang up and produced a crop—a hundredfold."

As Jesus said this, He called out, "He who has ears to hear, let him hear."

<sup>9</sup> Then His disciples asked Him what this parable meant.

<sup>10</sup> He replied, "The knowledge of the mysteries of the kingdom of God has been given to you, but to others I speak in parables, so that,

'though seeing, they may not see;  
though hearing, they may not understand.'†

<sup>11</sup> Now this is the meaning of the parable: The seed is the word of God.

<sup>12</sup> The seeds ‡ along the path are those who hear, but the devil comes and takes away the word from their hearts, so that they may not believe and be saved.

<sup>13</sup> The seeds on rocky ground are those who hear the word and receive it with joy, but they have no root. They believe for a season, but in the time of testing, they fall away.

<sup>14</sup> The seeds that fell among the thorns are those who hear, but as they go on their way, they are choked by the worries, riches, and pleasures of this life, and their fruit does not mature.

<sup>15</sup> But the seeds on good soil are those with a noble and good heart, who hear the word, cling to it, and by persevering produce a crop.

*The Lesson of the Lamp*  
(Mark 4:21-25)

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\* 8:3 TR to Him † 8:10 Isaiah 6:9 (See also LXX) ‡ 8:12 Literally the ones; also in verses 13, 14, and 15



<sup>16</sup> No one lights a lamp and covers it with a jar or puts it under a bed. Instead, he sets it on a stand, so those who enter can see the light.

<sup>17</sup> For there is nothing hidden that will not be disclosed, and nothing concealed that will not be made known and brought to light.

<sup>18</sup> Pay attention, therefore, to how you listen. Whoever has will be given more, but whoever does not have, even what he thinks he has will be taken away from him."

*Jesus' Mother and Brothers*  
(Matthew 12:46-50; Mark 3:31-35)

<sup>19</sup> Then Jesus' mother and brothers came to see Him, but they were unable to reach Him because of the crowd.

<sup>20</sup> He was told, "Your mother and brothers are standing outside, wanting to see You."

<sup>21</sup> But He replied, "My mother and brothers are those who hear the word of God and carry it out."

*Jesus Calms the Storm*  
(Psalms 107:1-43; Matthew 8:23-27; Mark 4:35-41)

<sup>22</sup> One day Jesus said to His disciples, "Let us cross to the other side of the lake." So He got into a boat with them and set out.

<sup>23</sup> As they sailed, He fell asleep, and a windstorm came down on the lake, so that the boat was being swamped, and they were in great danger.

<sup>24</sup> The disciples went and woke Him, saying, "Master, Master, we are perishing!"

Then Jesus got up and rebuked the wind and the raging waters, and they subsided, and all was calm.

<sup>25</sup> "Where is your faith?" He asked.

Frightened and amazed, they asked one another, "Who is this? He commands even the winds and the water, and they obey Him!"

*The Demons and the Pigs*  
(Matthew 8:28-34; Mark 5:1-20)

<sup>26</sup> Then they sailed to the region of the Gerasenes,<sup>§</sup> across the lake from Galilee.

<sup>27</sup> When Jesus stepped ashore, He was met by a demon-possessed man from the town. For a long time this man had not worn clothing or lived in a house, but he stayed in the tombs.

<sup>28</sup> When the man saw Jesus, he cried out and fell down before Him, shouting in a loud voice, "What do You want with me, Jesus, Son of the Most High God? I beg You not to torture me!"

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<sup>§</sup> 8:26 BYZ and TR Gadarenes; Tischendorf Gergesenes; also in verse 37

<sup>29</sup> For Jesus had commanded the unclean spirit to come out of the man. Many times it had seized him, and though he was bound with chains and shackles, he had broken the chains and been driven by the demon into solitary places.

<sup>30</sup> “What is your name?” Jesus asked.

“Legion,” he replied, because many demons had gone into him.

<sup>31</sup> And the demons kept begging Jesus not to order them to go into the Abyss.

<sup>32</sup> There on the hillside a large herd of pigs was feeding. So the demons begged Jesus to let them enter the pigs, and He gave them permission.

<sup>33</sup> Then the demons came out of the man and went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

<sup>34</sup> When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside.

<sup>35</sup> So the people went out to see what had happened. They came to Jesus and found the man whom the demons had left, sitting at Jesus’ feet, clothed and in his right mind; and they were afraid.

<sup>36</sup> Meanwhile, those who had seen it reported how the demon-possessed man had been healed.

<sup>37</sup> Then all the people of the region of the Gerasenes asked Jesus to depart from them, because great fear had taken hold of them. So He got into the boat and started back.

<sup>38</sup> The man whom the demons had left begged to go with Jesus. But He sent him away, saying,

<sup>39</sup> “Return home and describe how much God has done for you.” So the man went away and proclaimed all over the town how much Jesus had done for him.

*The Healing Touch of Jesus*  
(Matthew 9:18–26; Mark 5:21–43)

<sup>40</sup> When Jesus returned, the crowd welcomed Him, for they had all been waiting for Him.

<sup>41</sup> Just then a synagogue leader named Jairus came and fell at Jesus’ feet. He begged Him to come to his house,

<sup>42</sup> because his only daughter, who was about twelve, was dying.

As Jesus went with him, the crowds pressed around Him,

<sup>43</sup> including a woman who had suffered from bleeding for twelve years. She had spent all her money on physicians,\* but no one was able to heal her.

<sup>44</sup> She came up behind Jesus and touched the fringe of His cloak, and immediately her bleeding stopped.

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\* **8:43** NE and WH do not include She had spent all her money on physicians.

45 “Who touched Me?” Jesus asked.

But they all denied it. “Master,” said Peter;<sup>†</sup> “the people are crowding and pressing against You.”

46 But Jesus declared, “Someone touched Me, for I know that power has gone out from Me.”

47 Then the woman, seeing that she could not escape notice, came trembling and fell down before Him. In the presence of all the people, she explained why she had touched Him and how she had immediately been healed.

48 “Daughter,” said Jesus, “your faith has healed you. Go in peace.”

49 While He was still speaking, someone arrived from the house of the synagogue leader. “Your daughter is dead,” he told Jairus. “Do not bother the Teacher anymore.”

50 But Jesus overheard them and said to Jairus, “Do not be afraid; just believe, and she will be healed.”

51 When He entered the house, He did not allow anyone to go in with Him except Peter, John, James, and the child’s father and mother.

52 Meanwhile, everyone was weeping and mourning for her. But Jesus said, “Stop weeping; she is not dead but asleep.”

53 And they laughed at Him, knowing that she was dead.

54 But Jesus took her by the hand and called out, “Child, get up!”

55 Her spirit returned, and at once she got up. And He directed that she be given something to eat.

56 Her parents were astounded, but Jesus ordered them not to tell anyone what had happened.

## 9

### *The Ministry of the Twelve*

*(Matthew 10:5–15; Mark 6:7–13)*

1 Then Jesus called the Twelve \* together and gave them power and authority over all demons, and power to cure diseases.

2 And He sent them out to proclaim the kingdom of God and to heal the sick.

3 “Take nothing for the journey,” He told them, “no staff, no bag, no bread, no money,<sup>†</sup> no second tunic.

4 Whatever house you enter, stay there until you leave that area.

5 If anyone does not welcome you, shake the dust off your feet when you leave that town, as a testimony against them.”

6 So they set out and went from village to village, preaching the gospel and healing people everywhere.

<sup>†</sup> 8:45 BYZ and TR include and those who were with him.

\* 9:1 TR the twelve disciples

<sup>†</sup> 9:3 Or silver coins

*Herod Tries to See Jesus*  
(Matthew 14:1-12; Mark 6:14-29)

<sup>7</sup> When Herod the tetrarch heard about all that was happening, he was perplexed. For some were saying that John had risen from the dead,  
<sup>8</sup> others that Elijah had appeared, and still others that a prophet of old had arisen.

<sup>9</sup> "I beheaded John," Herod said, "but who is this man I hear such things about?" And he kept trying to see Jesus.

*The Feeding of the Five Thousand*  
(Matthew 14:13-21; Mark 6:30-44; John 6:1-15)

<sup>10</sup> Then the apostles returned and reported to Jesus all that they had done. Taking them away privately, He withdrew to a town called Bethsaida.

<sup>11</sup> But the crowds found out and followed Him. He welcomed them and spoke to them about the kingdom of God, and He healed those who needed healing.

<sup>12</sup> As the day neared its end, the Twelve came to Jesus and said, "Dismiss the crowd so they can go to the surrounding villages and countryside for lodging and provisions. For we are in a desolate place here."

<sup>13</sup> But Jesus told them, "You give them something to eat."

"We have only five loaves of bread and two fish," they answered, "unless we go and buy food for all these people."

<sup>14</sup> (There were about five thousand men.)

He told His disciples, "Have them sit down in groups of about fifty each."

<sup>15</sup> They did so, and everyone was seated.

<sup>16</sup> Taking the five loaves and the two fish and looking up to heaven, Jesus spoke a blessing and broke them. Then He gave them to the disciples to set before the people.

<sup>17</sup> They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.

*Peter's Confession of Christ*  
(Matthew 16:13-20; Mark 8:27-30; John 6:67-71)

<sup>18</sup> One day as Jesus was praying in private and the disciples were with Him, He questioned them: "Who do the crowds say I am?"

<sup>19</sup> They replied, "Some say John the Baptist; others say Elijah; and still others, that a prophet of old has arisen."

<sup>20</sup> "But what about you?" Jesus asked. "Who do you say I am?"

Peter answered, "The Christ of God."

*Christ's Passion Foretold*  
(Matthew 16:21–23; Mark 8:31–33)

<sup>21</sup> Jesus strictly warned them not to tell this to anyone.

<sup>22</sup> "The Son of Man must suffer many things," He said. "He must be rejected by the elders, chief priests, and scribes, and He must be killed and on the third day be raised to life."

*Take Up Your Cross*  
(Matthew 16:24–28; Mark 8:34–38)

<sup>23</sup> Then Jesus said to all of them, "If anyone wants to come after Me, he must deny himself and take up his cross daily and follow Me.

<sup>24</sup> For whoever wants to save his life will lose it, but whoever loses his life for My sake will save it.

<sup>25</sup> What does it profit a man to gain the whole world, yet lose or forfeit his very self?

<sup>26</sup> If anyone is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory and in the glory of the Father and of the holy angels.

<sup>27</sup> But I tell you truthfully, some who are standing here will not taste death before they see the kingdom of God."

*The Transfiguration*  
(Matthew 17:1–13; Mark 9:1–13; 2 Peter 1:16–21)

<sup>28</sup> About eight days after Jesus had said these things, He took with Him Peter, John, and James, and went up on a mountain to pray.

<sup>29</sup> And as He was praying, the appearance of His face changed, and His clothes became radiantly white.

<sup>30</sup> Suddenly two men, Moses and Elijah, began talking with Jesus.

<sup>31</sup> They appeared in glory and spoke about His departure, which He was about to accomplish at Jerusalem.

<sup>32</sup> Meanwhile Peter and his companions were overcome by sleep, but when they awoke, they saw Jesus' glory and the two men standing with Him.

<sup>33</sup> As Moses and Elijah were leaving, Peter said to Jesus, "Master, it is good for us to be here. Let us put up three shelters ‡—one for You, one for Moses, and one for Elijah." (He did not know what he was saying.)

<sup>34</sup> While Peter was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud.

<sup>35</sup> And a voice came from the cloud, saying, "This is My Son, whom I have chosen. § Listen to Him!"

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‡ 9:33 Or three tabernacles § 9:35 BYZ and TR This is My beloved Son; see Matthew 17:5.

<sup>36</sup> After the voice had spoken, only Jesus was present with them. The disciples kept this to themselves, and in those days they did not tell anyone what they had seen.

*The Boy with an Evil Spirit*  
(Matthew 17:14–18; Mark 9:14–29)

<sup>37</sup> The next day, when they came down from the mountain, Jesus was met by a large crowd.

<sup>38</sup> Suddenly a man in the crowd cried out, “Teacher, I beg You to look at my son, for he is my only child.

<sup>39</sup> A spirit keeps seizing him, and he screams abruptly. It throws him into convulsions so that he foams at the mouth. It keeps mauling him and rarely departs from him.

<sup>40</sup> I begged Your disciples to drive it out, but they were unable.”

<sup>41</sup> “O unbelieving and perverse generation!” Jesus replied. “How long must I remain with you and put up with you? Bring your son here.”

<sup>42</sup> Even while the boy was approaching, the demon slammed him to the ground in a convulsion. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.

*The Second Prediction of the Passion*  
(Matthew 17:22–23; Mark 9:30–32)

<sup>43</sup> And they were all astonished at the greatness of God.

While everyone was marveling at all that Jesus was doing, He said to His disciples,

<sup>44</sup> “Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.”

<sup>45</sup> But they did not understand this statement. It was veiled from them so that they could not comprehend it, and they were afraid to ask Him about it.

*The Greatest in the Kingdom*  
(Matthew 18:1–5; Mark 9:33–41)

<sup>46</sup> Then an argument started among the disciples as to which of them would be the greatest.

<sup>47</sup> But Jesus, knowing the thoughts of their hearts, had a little child stand beside Him.

<sup>48</sup> And He said to them, “Whoever welcomes this little child in My name welcomes Me, and whoever welcomes Me welcomes the One who sent Me. For whoever is the least among all of you, he is the greatest.”

<sup>49</sup> “Master,” said John, “we saw someone driving out demons in Your name, and we tried to stop him, because he does not accompany us.”

<sup>50</sup> “Do not stop him,” Jesus replied, “for whoever is not against you is for you.”

*The Samaritans Reject Jesus*

<sup>51</sup> As the day of His ascension approached, Jesus resolutely set out for Jerusalem.

<sup>52</sup> He sent messengers on ahead, who went into a village of the Samaritans to make arrangements for Him.

<sup>53</sup> But the people there refused to welcome Him, because He was heading for Jerusalem.

<sup>54</sup> When the disciples James and John saw this, they asked, "Lord, do You want us to call down fire from heaven \* to consume them?"

<sup>55</sup> But Jesus turned and rebuked them.†

<sup>56</sup> And He and His disciples went on to another village.

*The Cost of Discipleship*

(Matthew 8:18-22; Luke 14:25-33; John 6:59-66)

<sup>57</sup> As they were walking along the road, someone said to Jesus, "I will follow You wherever You go."

<sup>58</sup> Jesus replied, "Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay His head."

<sup>59</sup> Then He said to another man, "Follow Me."

The man replied, "Lord, first let me go and bury my father."

<sup>60</sup> But Jesus told him, "Let the dead bury their own dead. You, however, go and proclaim the kingdom of God."

<sup>61</sup> Still another said, "I will follow You, Lord; but first let me bid farewell to my family."

<sup>62</sup> Then Jesus declared, "No one who puts his hand to the plow and then looks back is fit for the kingdom of God."

## 10

*Jesus Sends the Seventy-Two*

(Matthew 9:35-38)

<sup>1</sup> After this, the Lord appointed seventy-two \* others and sent them two by two ahead of Him to every town and place He was about to visit.

<sup>2</sup> And He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest.

<sup>3</sup> Go! I am sending you out like lambs among wolves.

<sup>4</sup> Carry no purse or bag or sandals. Do not greet anyone along the road.

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\* **9:54** BYZ and TR from heaven, just as Elijah did; see 2 Kings 1:10-12. † **9:55** BYZ and TR include and He said, "You do not know what kind of spirit you are of. <sup>56</sup> For the Son of Man did not come to destroy the lives of men, but to save them." \* **10:1** NE, BYZ, and TR seventy; also in verse 17

<sup>5</sup> Whatever house you enter, begin by saying, 'Peace to this house.'

<sup>6</sup> If a man of peace is there, your peace will rest on him; if not, it will return to you.

<sup>7</sup> Stay at the same house, eating and drinking whatever you are offered. For the worker is worthy of his wages.<sup>†</sup> Do not move around from house to house.

<sup>8</sup> If you enter a town and they welcome you, eat whatever is set before you.

<sup>9</sup> Heal the sick who are there and tell them, 'The kingdom of God is near you.'

<sup>10</sup> But if you enter a town and they do not welcome you, go into the streets and declare,

<sup>11</sup> 'Even the dust of your town that clings to our feet, we wipe off as a testimony against you. Yet be sure of this: The kingdom of God is near.'

<sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.

*Woe to the Unrepentant*  
(Matthew 11:20-24)

<sup>13</sup> Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

<sup>14</sup> But it will be more bearable for Tyre and Sidon at the judgment than for you.

<sup>15</sup> And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades!

<sup>16</sup> Whoever listens to you listens to Me; whoever rejects you rejects Me; and whoever rejects Me rejects the One who sent Me."

*The Joyful Return*

<sup>17</sup> The seventy-two returned with joy and said, "Lord, even the demons submit to us in Your name."

<sup>18</sup> So He told them, "I saw Satan fall like lightning from heaven.

<sup>19</sup> Behold, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy. Nothing will harm you.

<sup>20</sup> Nevertheless, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

*Jesus' Prayer of Thanksgiving*  
(Matthew 11:25-30)

<sup>21</sup> At that time Jesus rejoiced in the Holy Spirit and declared, "I praise You, Father, Lord of heaven and earth, because You have hidden these

<sup>†</sup> 10:7 See Leviticus 19:13 and Deuteronomy 24:14-15; cited in 1 Timothy 5:18.



things from the wise and learned, and revealed them to little children. Yes, Father, for this was well-pleasing in Your sight.

<sup>22</sup> All things have been entrusted to Me by My Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal Him."

<sup>23</sup> Then Jesus turned to the disciples and said privately, "Blessed are the eyes that see what you see.

<sup>24</sup> For I tell you that many prophets and kings desired to see what you see but did not see it, and to hear what you hear but did not hear it."

### *The Parable of the Good Samaritan*

<sup>25</sup> One day an expert in the law stood up to test Him. "Teacher," he asked, "what must I do to inherit eternal life?"

<sup>26</sup> "What is written in the Law?" Jesus replied. "How do you read it?"

<sup>27</sup> He answered, " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' ‡ and 'Love your neighbor as yourself.' §"

<sup>28</sup> "You have answered correctly," Jesus said. "Do this and you will live."

<sup>29</sup> But wanting to justify himself, he asked Jesus, "And who is my neighbor?"

<sup>30</sup> Jesus took up this question and said, "A man was going down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him, beat him, and went away, leaving him half dead.

<sup>31</sup> Now by chance a priest was going down the same road, but when he saw him, he passed by on the other side.

<sup>32</sup> So too, when a Levite came to that spot and saw him, he passed by on the other side.

<sup>33</sup> But when a Samaritan on a journey came upon him, he looked at him and had compassion.

<sup>34</sup> He went to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him.

<sup>35</sup> The next day he took out two denarii \* and gave them to the innkeeper. 'Take care of him,' he said, 'and on my return I will repay you for any additional expense.'

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‡ 10:27 Deuteronomy 6:5   § 10:27 Leviticus 19:18   \* 10:35 A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

<sup>36</sup> Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

<sup>37</sup> "The one who showed him mercy," replied the expert in the law.

Then Jesus told him, "Go and do likewise."

### *Martha and Mary*

<sup>38</sup> As they traveled along, Jesus entered a village where a woman named Martha welcomed Him into her home.

<sup>39</sup> She had a sister named Mary, who sat at the Lord's feet listening to His message.

<sup>40</sup> But Martha was distracted by all the preparations to be made. She came to Jesus and said, "Lord, do You not care that my sister has left me to serve alone? Tell her to help me!"

<sup>41</sup> "Martha, Martha," the Lord replied, "you are worried and upset about many things.

<sup>42</sup> But only one thing is necessary. Mary has chosen the good portion, and it will not be taken away from her."

## 11

### *The Lord's Prayer* (Matthew 6:5-15)

<sup>1</sup> One day in a place where Jesus had just finished praying, one of His disciples requested, "Lord, teach us to pray, just as John taught his disciples."

<sup>2</sup> So Jesus told them, "When you pray, say:

'Father,\* hallowed be Your name.  
Your kingdom come.†

<sup>3</sup> Give us each day our daily bread.

<sup>4</sup> And forgive us our sins,

for we also forgive everyone who sins against us.

And lead us not into temptation.‡ "

### *Ask, Seek, Knock* (Matthew 7:7-12)

<sup>5</sup> Then Jesus said to them, "Suppose one of you goes to his friend at midnight and says, 'Friend, lend me three loaves of bread,

<sup>6</sup> because a friend of mine has come to me on a journey, and I have nothing to set before him.'

<sup>7</sup> And suppose the one inside answers, 'Do not bother me. My door is already shut, and my children and I are in bed. I cannot get up to give you anything.'

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\* **11:2** BYZ and TR Our Father in heaven; see Matthew 6:9. † **11:2** BYZ and TR include Your will be done, on earth as it is in heaven; see Matthew 6:10. ‡ **11:4** BYZ and TR include but deliver us from the evil one; see Matthew 6:13.

<sup>8</sup> I tell you, even though he will not get up to provide for him because of his friendship, yet because of the man's persistence, he will get up and give him as much as he needs.

<sup>9</sup> So I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.

<sup>10</sup> For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

<sup>11</sup> What father among you, if his son asks for a fish, § will give him a snake instead?

<sup>12</sup> Or if he asks for an egg, will give him a scorpion?

<sup>13</sup> So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!"

*A House Divided*  
(Matthew 12:22–30; Mark 3:20–27)

<sup>14</sup> One day Jesus was driving out a demon that was mute. And when the demon was gone, the man who had been mute spoke. The crowds were amazed,

<sup>15</sup> but some of them said, "It is by Beelzebul,\* the prince of the demons, that He drives out demons."

<sup>16</sup> And others tested Him by demanding a sign from heaven.

<sup>17</sup> Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself will be laid waste, and a house divided against a house will fall.

<sup>18</sup> If Satan is divided against himself, how can his kingdom stand? After all, you say that I drive out demons by Beelzebul.

<sup>19</sup> And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges.

<sup>20</sup> But if I drive out demons by the finger of God, then the kingdom of God has come upon you.

<sup>21</sup> When a strong man, fully armed, guards his house, his possessions are secure.

<sup>22</sup> But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted, and then he divides up his plunder.

<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*  
(Matthew 12:43–45)

<sup>24</sup> When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.'

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§ 11:11 BYZ and TR if his son asks for bread, will give him a stone, or for a fish; see Matthew 7:9–10. \* 11:15 WH Beezeboul; Vulgate Beelzebub; also in verses 18 and 19

<sup>25</sup> On its return, it finds the house swept clean and put in order.

<sup>26</sup> Then it goes and brings seven other spirits more wicked than itself, and they go in and dwell there. And the final plight of that man is worse than the first."

### *True Blessedness*

<sup>27</sup> As Jesus was saying these things, a woman in the crowd raised her voice and said, "Blessed is the womb that bore You, and blessed are the breasts that nursed You!"

<sup>28</sup> But He replied, "Blessed rather are those who hear the word of God and obey it."

### *The Sign of Jonah*

*(Jonah 3:1-10; Matthew 12:38-42)*

<sup>29</sup> As the crowds were increasing, Jesus said, "This is a wicked generation. It demands a sign, but none will be given it except the sign of Jonah.

<sup>30</sup> For as Jonah was a sign to the Ninevites, so the Son of Man will be a sign to this generation.

<sup>31</sup> The Queen of the South will rise at the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and now One greater than Solomon is here.

<sup>32</sup> The men of Nineveh will stand at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now One greater than Jonah is here.

### *The Lamp of the Body*

*(Matthew 6:22-24)*

<sup>33</sup> No one lights a lamp and puts it in a cellar or under a basket. Instead, he sets it on a stand, so those who enter can see the light.

<sup>34</sup> Your eye is the lamp of your body. When your eyes are good,<sup>†</sup> your whole body also is full of light. But when they are bad,<sup>‡</sup> your body is full of darkness.

<sup>35</sup> Be careful, then, that the light within you is not darkness.

<sup>36</sup> So if your whole body is full of light, with no part of it in darkness, you will be radiant, as though a lamp were shining on you."

### *Woes to Pharisees and Experts in the Law*

*(Matthew 23:1-36)*

<sup>37</sup> As Jesus was speaking, a Pharisee invited Him to dine with him; so He went in and reclined at the table.

<sup>38</sup> But the Pharisee was surprised to see that Jesus did not first wash before the meal.

<sup>†</sup> **11:34** Literally when your eye is sound; see Proverbs 22:9. <sup>‡</sup> **11:34** Literally when it is evil; see Proverbs 23:6 and Proverbs 28:22.

<sup>39</sup> “Now then,” said the Lord, “you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.

<sup>40</sup> You fools! Did not the One who made the outside make the inside as well?

<sup>41</sup> But give as alms the things that are within you, and you will see that everything is clean for you.

<sup>42</sup> Woe to you Pharisees! You pay tithes of mint, rue, and every herb, but you disregard justice and the love of God. You should have practiced the latter without neglecting the former.

<sup>43</sup> Woe to you Pharisees! You love the chief seats in the synagogues and the greetings in the marketplaces.

<sup>44</sup> Woe to you! For you are like unmarked graves, which men walk over without even noticing.”

<sup>45</sup> One of the experts in the law told Him, “Teacher, when You say these things, You insult us as well.”

<sup>46</sup> “Woe to you as well, experts in the law!” He replied. “You weigh men down with heavy burdens, but you yourselves will not lift a finger to lighten their load.

<sup>47</sup> Woe to you! You build tombs for the prophets, but it was your fathers who killed them.

<sup>48</sup> So you are witnesses consenting to the deeds of your fathers: They killed the prophets, and you build their tombs.

<sup>49</sup> Because of this, the wisdom of God said, ‘I will send them prophets and apostles; some of them they will kill and others they will persecute.’

<sup>50</sup> As a result, this generation will be charged with the blood of all the prophets that has been shed since the foundation of the world,

<sup>51</sup> from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary.<sup>§</sup> Yes, I tell you, all of it will be charged to this generation.

<sup>52</sup> Woe to you experts in the law! For you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

<sup>53</sup> As Jesus went on from there, the scribes and Pharisees began to oppose Him bitterly and to ply Him with questions about many things,

<sup>54</sup> waiting to catch Him in something He might say.

## 12

*The Leaven of the Pharisees*  
(Matthew 16:5-12; Mark 8:14-21)

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<sup>§</sup> 11:51 Literally the house

<sup>1</sup> In the meantime, a crowd of many thousands had gathered, so that they were trampling one another. Jesus began to speak first to His disciples: "Beware of the leaven of the Pharisees, which is hypocrisy.

<sup>2</sup> There is nothing concealed that will not be disclosed, and nothing hidden that will not be made known.

<sup>3</sup> What you have spoken in the dark will be heard in the daylight, and what you have whispered in the inner rooms will be proclaimed from the housetops.

*Fear God Alone*  
(Matthew 10:26-31)

<sup>4</sup> I tell you, My friends, do not be afraid of those who kill the body and after that can do no more.

<sup>5</sup> But I will show you whom you should fear: Fear the One who, after you have been killed, has authority to throw you into hell.\* Yes, I tell you, fear Him!

<sup>6</sup> Are not five sparrows sold for two pennies?† Yet not one of them is forgotten by God.

<sup>7</sup> And even the very hairs of your head are all numbered. So do not be afraid; you are worth more than many sparrows.

*Confessing Christ*  
(Matthew 10:32-33)

<sup>8</sup> I tell you, everyone who confesses Me before men, the Son of Man will also confess him before the angels of God.

<sup>9</sup> But whoever denies Me before men will be denied before the angels of God.

<sup>10</sup> And everyone who speaks a word against the Son of Man will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven.

<sup>11</sup> When you are brought before synagogues, rulers, and authorities, do not worry about how to defend yourselves or what to say.

<sup>12</sup> For at that time the Holy Spirit will teach you what you should say."

*The Parable of the Rich Fool*

<sup>13</sup> Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

<sup>14</sup> But Jesus replied, "Man, who appointed Me judge or executor between you?"

<sup>15</sup> And He said to them, "Watch out! Guard yourselves against every form of greed, for one's life does not consist in the abundance of his possessions."

<sup>16</sup> Then He told them a parable: "The ground of a certain rich man produced an abundance.

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\* **12:5** Greek Gehenna    † **12:6** Greek two assaria; an assarion was a Roman copper coin worth about 1/16 of a denarius.

17 So he thought to himself, 'What shall I do, since I have nowhere to store my crops?'

18 Then he said, 'This is what I will do: I will tear down my barns and will build bigger ones, and there I will store up all my grain and my goods.'

19 Then I will say to myself, "You have plenty of good things laid up for many years. Take it easy. Eat, drink, and be merry!" '

20 But God said to him, 'You fool! This very night your life will be required of you. Then who will own what you have accumulated?'

21 This is how it will be for anyone who stores up treasure for himself but is not rich toward God."

*Do Not Worry*

*(Matthew 6:25-34)*

22 Then Jesus said to His disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear.

23 For life is more than food, and the body more than clothes.

24 Consider the ravens: They do not sow or reap, they have no storehouse or barn; yet God feeds them. How much more valuable you are than the birds!

25 Who of you by worrying can add a single hour to his life?‡

26 So if you cannot do such a small thing, why do you worry about the rest?

27 Consider how the lilies grow: They do not labor or spin.§ Yet I tell you, not even Solomon in all his glory was adorned like one of these.

28 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the furnace, how much more will He clothe you, O you of little faith!

29 And do not be concerned about what you will eat or drink. Do not worry about it.

30 For the Gentiles of the world strive after all these things, and your Father knows that you need them.

31 But seek His \* kingdom, and these things will be added unto you.

*Treasures in Heaven*

*(Matthew 6:19-21)*

32 Do not be afraid, little flock, for your Father is pleased to give you the kingdom.

33 Sell your possessions and give to the poor. Provide yourselves with purses that will not wear out, an inexhaustible treasure in heaven, where no thief approaches and no moth destroys.

34 For where your treasure is, there your heart will be also.

‡ 12:25 Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters.

§ 12:27 NE and Tischendorf Consider the lilies: they do not spin or weave. \* 12:31 BYZ and TR God's; see Matthew 6:33.

*Readiness at Any Hour*  
*(Matthew 24:36–51; Mark 13:32–37)*

<sup>35</sup> Be dressed for service and keep your lamps burning.

<sup>36</sup> Then you will be like servants waiting for their master to return from the wedding banquet, so that when he comes and knocks, they can open the door for him at once.

<sup>37</sup> Blessed are those servants whom the master finds on watch when he returns. Truly I tell you, he will dress himself to serve and will have them recline at the table, and he himself will come and wait on them.

<sup>38</sup> Even if he comes in the second or third watch of the night <sup>†</sup> and finds them alert, those servants will be blessed.

<sup>39</sup> But understand this: If the homeowner had known at what hour the thief was coming,<sup>‡</sup> he would not have let his house be broken into.

<sup>40</sup> You also must be ready, because the Son of Man will come at an hour you do not expect.”

<sup>41</sup> “Lord,” said Peter, “are You addressing this parable to us, or to everyone else as well?”

<sup>42</sup> And the Lord answered, “Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their portion at the proper time?

<sup>43</sup> Blessed is that servant whose master finds him doing so when he returns.

<sup>44</sup> Truly I tell you, he will put him in charge of all his possessions.

<sup>45</sup> But suppose that servant says in his heart, ‘My master will be a long time in coming,’ and he begins to beat the menservants and maidservants, and to eat and drink and get drunk.

<sup>46</sup> The master of that servant will come on a day he does not expect and at an hour he does not anticipate. Then he will cut him to pieces and assign him a place with the unbelievers.

<sup>47</sup> That servant who knows his master’s will but does not get ready or follow his instructions will be beaten with many blows.

<sup>48</sup> But the one who unknowingly does things worthy of punishment will be beaten with few blows. From everyone who has been given much, much will be required; and from him who has been entrusted with much, even more will be demanded.

*Not Peace but Division*  
*(Micah 7:1–6; Matthew 10:34–39)*

<sup>49</sup> I have come to ignite a fire on the earth, and how I wish it were already kindled!

<sup>50</sup> But I have a baptism to undergo, and how distressed I am until it is accomplished!

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<sup>†</sup> **12:38** That is, between nine at night and three in the morning    <sup>‡</sup> **12:39** BYZ and TR include he would have stayed awake, and



<sup>51</sup> Do you think that I have come to bring peace to the earth? No, I tell you, but division.

<sup>52</sup> From now on, five in one household will be divided, three against two and two against three.

<sup>53</sup> They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.<sup>§</sup>

*Interpreting the Present Time*

(Matthew 16:1–4; Mark 8:11–13)

<sup>54</sup> Then Jesus said to the crowds, “As soon as you see a cloud rising in the west, you say, ‘A shower is coming,’ and that is what happens.

<sup>55</sup> And when the south wind blows, you say, ‘It will be hot,’ and it is.

<sup>56</sup> You hypocrites! You know how to interpret the appearance of the earth and sky. Why don’t you know how to interpret the present time?

*Reconciling with an Adversary*

(Matthew 5:21–26)

<sup>57</sup> And why don’t you judge for yourselves what is right?

<sup>58</sup> Make every effort to reconcile with your adversary while you are on your way to the magistrate. Otherwise, he may drag you off to the judge, and the judge may hand you over to the officer, and the officer may throw you into prison.

<sup>59</sup> I tell you, you will not get out until you have paid the very last penny.\*”

## 13

*A Call to Repentance*

(Joel 1:13–20; Amos 5:4–15; Zephaniah 2:1–3)

<sup>1</sup> At that time some of those present told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.

<sup>2</sup> To this He replied, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered this fate?

<sup>3</sup> No, I tell you. But unless you repent, you too will all perish.

<sup>4</sup> Or those eighteen who were killed when the tower of Siloam collapsed on them: Do you think that they were more sinful than all the others living in Jerusalem?

<sup>5</sup> No, I tell you. But unless you repent, you too will all perish.”

*The Parable of the Barren Fig Tree*

(Isaiah 5:1–7)

<sup>6</sup> Then Jesus told this parable: “A man had a fig tree that was planted in his vineyard. He went to look for fruit on it, but did not find any.

<sup>7</sup> So he said to the keeper of the vineyard, ‘Look, for the past three years I have come to search for fruit on this fig tree and haven’t found any. Therefore cut it down!’ Why should it use up the soil?”

§ 12:53 See Micah 7:6. \* 12:59 Greek lepton; that is, a Jewish coin of bronze or copper worth about 1/128 of a denarius \* 13:7 SBL, NE, WH Cut it down!

<sup>8</sup> ‘Sir,’ the man replied, ‘leave it alone again this year, until I dig around it and fertilize it.

<sup>9</sup> If it bears fruit next year, fine. But if not, you can cut it down.’ ”

### *Jesus Heals a Disabled Woman*

<sup>10</sup> One Sabbath Jesus was teaching in one of the synagogues,

<sup>11</sup> and a woman there had been disabled by a spirit for eighteen years. She was hunched over and could not stand up straight.

<sup>12</sup> When Jesus saw her, He called her over and said, “Woman, you are set free from your disability.”

<sup>13</sup> Then He placed His hands on her, and immediately she straightened up and began to glorify God.

<sup>14</sup> But the synagogue leader was indignant that Jesus had healed on the Sabbath. “There are six days for work,” he told the crowd. “So come and be healed on those days and not on the Sabbath.”

<sup>15</sup> “You hypocrites!” the Lord replied. “Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it to water?

<sup>16</sup> Then should not this daughter of Abraham, whom Satan has kept bound for eighteen long years, be released from her bondage on the Sabbath day?”

<sup>17</sup> When Jesus said this, all His adversaries were humiliated. And the whole crowd rejoiced at all the glorious things He was doing.

### *The Parable of the Mustard Seed* (Matthew 13:31–32; Mark 4:30–34)

<sup>18</sup> Then Jesus asked, “What is the kingdom of God like? To what can I compare it?

<sup>19</sup> It is like a mustard seed that a man tossed into his garden. It grew and became a tree, and the birds of the air nested in its branches.”

### *The Parable of the Leaven* (Matthew 13:33)

<sup>20</sup> Again He asked, “To what can I compare the kingdom of God?

<sup>21</sup> It is like leaven that a woman took and mixed into three measures of flour, until all of it was leavened.”

### *The Narrow Door* (Matthew 7:13–14)

<sup>22</sup> Then Jesus traveled throughout the towns and villages, teaching as He made His way toward Jerusalem.

<sup>23</sup> “Lord,” someone asked Him, “will only a few people be saved?”

Jesus answered,

<sup>24</sup> “Make every effort to enter through the narrow door. For many, I tell you, will try to enter and will not be able.

<sup>25</sup> After the master of the house gets up and shuts the door, you will stand outside knocking and saying, 'Lord, open the door for us.'

But he will reply, 'I do not know where you are from.'

<sup>26</sup> Then you will say, 'We ate and drank with you, and you taught in our streets.'

<sup>27</sup> And he will answer, 'I tell you, I do not know where you are from. Depart from me, all you evildoers.'

<sup>28</sup> There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, but you yourselves are thrown out.

<sup>29</sup> People will come from east and west and north and south, and will recline at the table in the kingdom of God.

<sup>30</sup> And indeed, some who are last will be first, and some who are first will be last."

*Lament over Jerusalem*  
(Matthew 23:37-39)

<sup>31</sup> At that very hour, some Pharisees came to Jesus and told Him, "Leave this place and get away, because Herod wants to kill You."

<sup>32</sup> But Jesus replied, "Go tell that fox, 'Look, I will keep driving out demons and healing people today and tomorrow, and on the third day I will reach My goal.'

<sup>33</sup> Nevertheless, I must keep going today and tomorrow and the next day, for it is not admissible for a prophet to perish outside of Jerusalem.

<sup>34</sup> O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together as a hen gathers her chicks under her wings, but you were unwilling!

<sup>35</sup> Look, your house is left to you desolate. And I tell you that you will not see Me again until you say, 'Blessed is He who comes in the name of the Lord.'†"

## 14

*Jesus Heals a Man with Dropsy*

<sup>1</sup> One Sabbath, Jesus went to eat in the home of a leading Pharisee, and those in attendance were watching Him closely.

<sup>2</sup> Right there before Him was a man with dropsy.

<sup>3</sup> So Jesus asked the experts in the law and the Pharisees, "Is it lawful to heal on the Sabbath or not?"

<sup>4</sup> But they remained silent.

Then Jesus took hold of the man, healed him, and sent him on his way.

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† 13:35 Psalms 118:26

<sup>5</sup> And He asked them, “Which of you whose son \* or ox falls into a pit on the Sabbath day will not immediately pull him out?”

<sup>6</sup> And they were unable to answer these questions.

*The Parable of the Guests*

<sup>7</sup> When Jesus noticed how the guests chose the places of honor, He told them a parable:

<sup>8</sup> “When you are invited to a wedding banquet, do not sit in the place of honor, in case someone more distinguished than you has been invited.

<sup>9</sup> Then the host who invited both of you will come and tell you, ‘Give this man your seat.’ And in humiliation, you will have to take the last place.

<sup>10</sup> But when you are invited, go and sit in the last place, so that your host will come and tell you, ‘Friend, move up to a better place.’<sup>†</sup> Then you will be honored in front of everyone at the table with you.

<sup>11</sup> For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

<sup>12</sup> Then Jesus said to the man who had invited Him, “When you host a dinner or a banquet, do not invite your friends or brothers or relatives or rich neighbors. Otherwise, they may invite you in return, and you will be repaid.

<sup>13</sup> But when you host a banquet, invite the poor, the crippled, the lame, and the blind,

<sup>14</sup> and you will be blessed. Since they cannot repay you, you will be repaid at the resurrection of the righteous.”

*The Parable of the Banquet*  
(Matthew 22:1-14)

<sup>15</sup> When one of those reclining with Him heard this, he said to Jesus, “Blessed is everyone who will eat at the feast ‡ in the kingdom of God.”

<sup>16</sup> But Jesus replied, “A certain man prepared a great banquet and invited many guests.

<sup>17</sup> When it was time for the banquet, he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’

<sup>18</sup> But one after another they all began to make excuses. The first one said, ‘I have bought a field, and I need to go see it. Please excuse me.’

<sup>19</sup> Another said, ‘I have bought five yoke of oxen, and I am going to try them out. Please excuse me.’

<sup>20</sup> Still another said, ‘I have married a wife, so I cannot come.’

<sup>21</sup> The servant returned and reported all this to his master. Then the owner of the house became angry and said to his servant, ‘Go out

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\* 14:5 TR donkey † 14:10 See Proverbs 25:7. ‡ 14:15 Literally who will eat bread

quickly into the streets and alleys of the city, and bring in the poor, the crippled, the blind, and the lame.'

<sup>22</sup> 'Sir,' the servant replied, 'what you ordered has been done, and there is still room.'

<sup>23</sup> So the master told his servant, 'Go out to the highways and hedges and compel them to come in, so that my house will be full.'

<sup>24</sup> For I tell you, not one of those men who were invited will taste my banquet.' "

### *The Cost of Discipleship*

(Matthew 8:18-22; Luke 9:57-62; John 6:59-66)

<sup>25</sup> Large crowds were now traveling with Jesus, and He turned and said to them,

<sup>26</sup> "If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters—yes, even his own life—he cannot be My disciple.

<sup>27</sup> And whoever does not carry his cross and follow Me cannot be My disciple.

<sup>28</sup> Which of you, wishing to build a tower, does not first sit down and count the cost to see if he has the resources to complete it?

<sup>29</sup> Otherwise, if he lays the foundation and is unable to finish the work, everyone who sees it will ridicule him,

<sup>30</sup> saying, 'This man could not finish what he started to build.'

<sup>31</sup> Or what king on his way to war with another king will not first sit down and consider whether he can engage with ten thousand men the one coming against him with twenty thousand?

<sup>32</sup> And if he is unable, he will send a delegation while the other king is still far off, to ask for terms of peace.

<sup>33</sup> In the same way, any one of you who does not give up everything he has cannot be My disciple.

### *Good Salt*

(Matthew 5:13-16; Mark 9:49-50)

<sup>34</sup> Salt is good, but if the salt loses its savor, with what will it be seasoned?

<sup>35</sup> It is fit neither for the soil nor for the manure pile, and it is thrown out.

He who has ears to hear, let him hear."

## 15

### *The Parable of the Lost Sheep*

(Matthew 18:10-14)

<sup>1</sup> Now all the tax collectors and sinners were gathering around to listen to Jesus.

<sup>2</sup> So the Pharisees and scribes began to grumble: "This man welcomes sinners and eats with them."

<sup>3</sup> Then Jesus told them this parable:

<sup>4</sup> "What man among you, if he has a hundred sheep and loses one of them, does not leave the ninety-nine in the pasture and go after the one that is lost, until he finds it?

<sup>5</sup> And when he finds it, he joyfully puts it on his shoulders,

<sup>6</sup> comes home, and calls together his friends and neighbors to tell them, 'Rejoice with me, for I have found my lost sheep!'

<sup>7</sup> In the same way, I tell you that there will be more joy in heaven over one sinner who repents than over ninety-nine righteous ones who do not need to repent.

### *The Parable of the Lost Coin*

<sup>8</sup> Or what woman who has ten silver coins \* and loses one of them does not light a lamp, sweep her house, and search carefully until she finds it?

<sup>9</sup> And when she finds it, she calls together her friends and neighbors to say, 'Rejoice with me, for I have found my lost coin.'

<sup>10</sup> In the same way, I tell you, there is joy in the presence of God's angels over one sinner who repents."

### *The Parable of the Prodigal Son* (Deuteronomy 21:18-21)

<sup>11</sup> Then Jesus said, "There was a man who had two sons.

<sup>12</sup> The younger son said to him, 'Father, give me my share of the estate.' So he divided his property between them.

<sup>13</sup> After a few days, the younger son got everything together and journeyed to a distant country, where he squandered his wealth in wild living.

<sup>14</sup> After he had spent all he had, a severe famine swept through that country, and he began to be in need.

<sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him into his fields to feed the pigs.

<sup>16</sup> He longed to fill his belly with the pods the pigs were eating, but no one would give him a thing.

<sup>17</sup> Finally he came to his senses and said, 'How many of my father's hired servants have plenty of food? But here I am, starving to death!

<sup>18</sup> I will get up and go back to my father and say to him, "Father, I have sinned against heaven and against you.

<sup>19</sup> I am no longer worthy to be called your son. Make me like one of your hired servants.' "

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\* **15:8** Greek ten drachmas, each worth about a day's wages

<sup>20</sup> So he got up and went to his father. But while he was still in the distance, his father saw him and was filled with compassion. He ran to his son, embraced him, and kissed him.

<sup>21</sup> The son declared, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'<sup>†</sup>

<sup>22</sup> But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet.

<sup>23</sup> Bring the fattened calf and kill it. Let us feast and celebrate.

<sup>24</sup> For this son of mine was dead and is alive again! He was lost and is found!' So they began to celebrate.

<sup>25</sup> Meanwhile the older son was in the field, and as he approached the house, he heard music and dancing.

<sup>26</sup> So he called one of the servants and asked what was going on.

<sup>27</sup> 'Your brother has returned,' he said, 'and your father has killed the fattened calf, because he has him back safe and sound.'

<sup>28</sup> The older son became angry and refused to go in. So his father came out and pleaded with him.

<sup>29</sup> But he answered his father, 'Look, all these years I have served you and never disobeyed a commandment of yours. Yet you never gave me even a young goat so I could celebrate with my friends.

<sup>30</sup> But when this son of yours returns from squandering your wealth with prostitutes, you kill the fattened calf for him!'

<sup>31</sup> 'Son, you are always with me,' the father said, 'and all that is mine is yours.

<sup>32</sup> But it was fitting to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' "

## 16

### *The Parable of the Shrewd Manager*

<sup>1</sup> Jesus also said to His disciples, "There was a rich man whose manager was accused of wasting his possessions.

<sup>2</sup> So he called him in to ask, 'What is this I hear about you? Turn in an account of your management, for you cannot be manager any longer.'

<sup>3</sup> The manager said to himself, 'What shall I do, now that my master is taking away my position? I am too weak to dig and too ashamed to beg.

<sup>4</sup> I know what I will do, so that after my removal from management, people will welcome me into their homes.'

<sup>5</sup> And he called in each one of his master's debtors. 'How much do you owe my master?' he asked the first.

<sup>†</sup> 15:21 WH includes Make me like one of your hired servants; see verse 19.

6 'A hundred measures of olive oil,'\* he answered.

'Take your bill,' said the manager. 'Sit down quickly, and write fifty.'

7 Then he asked another, 'And how much do you owe?'

'A hundred measures of wheat,'† he replied.

'Take your bill and write eighty,' he told him.

8 The master commended the dishonest manager because he had acted shrewdly. For the sons of this age are more shrewd in dealing with their own kind than are the sons of light.

9 I tell you, use worldly wealth to make friends for yourselves, so that when it is gone, they will welcome you into eternal dwellings.

10 Whoever is faithful with very little will also be faithful with much, and whoever is dishonest with very little will also be dishonest with much.

11 So if you have not been faithful with worldly wealth, who will entrust you with true riches?

12 And if you have not been faithful with the belongings of another, who will give you belongings of your own?

13 No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money."

### *The Law and the Prophets*

14 The Pharisees, who were lovers of money, heard all of this and were scoffing at Jesus.

15 So He said to them, "You are the ones who justify yourselves before men, but God knows your hearts. For what is prized among men is detestable before God.

16 The Law and the Prophets were proclaimed until John. Since that time, the gospel of the kingdom of God is being preached, and everyone is forcing his way into it.‡

17 But it is easier for heaven and earth to pass away than for a single stroke of a pen to drop out of the Law.

18 Anyone who divorces his wife and marries another woman commits adultery, and he who marries a divorced woman commits adultery.

### *The Rich Man and Lazarus (John 5:39-47)*

\* 16:6 Greek 'A hundred baths of oil'; that is, approximately 870 gallons or 3,300 liters † 16:7 Greek 'A hundred cors of wheat'; that is, approximately 1,000 bushels or 35,000 liters (probably about 30 tons or 27 metric tons of wheat) ‡ 16:16 Or everyone is urged to enter into it



<sup>19</sup> Now there was a rich man dressed in purple and fine linen, who lived each day in joyous splendor.

<sup>20</sup> And a beggar named Lazarus lay at his gate, covered with sores

<sup>21</sup> and longing to be fed with the crumbs that fell from the rich man's table. Even the dogs came and licked his sores.

<sup>22</sup> One day the beggar died and was carried by the angels to Abraham's side.<sup>§</sup> And the rich man also died and was buried.

<sup>23</sup> In Hades, where he was in torment, he looked up and saw Abraham from afar, with Lazarus by his side.

<sup>24</sup> So he cried out, 'Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue. For I am in agony in this fire.'

<sup>25</sup> But Abraham answered, 'Child, remember that during your lifetime you received your good things, while Lazarus received bad things. But now he is comforted here, while you are in agony.

<sup>26</sup> And besides all this, a great chasm has been fixed between us and you, so that even those who wish cannot cross from here to you, nor can anyone cross from there to us.'

<sup>27</sup> 'Then I beg you, father,' he said, 'send Lazarus to my father's house, <sup>28</sup> for I have five brothers. Let him warn them, so that they will not also end up in this place of torment.'

<sup>29</sup> But Abraham replied, 'They have Moses and the prophets; let your brothers listen to them.'

<sup>30</sup> 'No, father Abraham,' he said, 'but if someone is sent to them from the dead, they will repent.'

<sup>31</sup> Then Abraham said to him, 'If they do not listen to Moses and the prophets, they will not be persuaded even if someone rises from the dead.' "

## 17

### *Temptations and Trespasses*

*(Matthew 18:6-9; Mark 9:42-48)*

<sup>1</sup> Jesus said to His disciples, "It is inevitable that stumbling blocks will come, but woe to the one through whom they come!

<sup>2</sup> It would be better for him to have a millstone hung around his neck and to be thrown into the sea than to cause one of these little ones to stumble.

<sup>3</sup> Watch yourselves. If your brother sins, rebuke him; and if he repents, forgive him.

<sup>4</sup> Even if he sins against you seven times in a day, and seven times returns to say, 'I repent,' you must forgive him."

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<sup>§</sup> **16:22** Greek into Abraham's bosom; similarly in verse 23

*The Power of Faith*  
(Matthew 17:19–20)

<sup>5</sup> The apostles said to the Lord, “Increase our faith!”

<sup>6</sup> And the Lord answered, “If you have faith the size of a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.

<sup>7</sup> Which of you whose servant comes in from plowing or shepherding in the field will say to him, ‘Come at once and sit down to eat’?

<sup>8</sup> Instead, won’t he tell him, ‘Prepare my meal and dress yourself to serve me while I eat and drink; and afterward you may eat and drink’?

<sup>9</sup> Does he thank the servant because he did what he was told?

<sup>10</sup> So you also, when you have done everything commanded of you, should say, ‘We are unworthy servants; we have only done our duty.’ ”

*The Ten Lepers*  
(2 Kings 5:1–14)

<sup>11</sup> While Jesus was on His way to Jerusalem, He was passing between Samaria and Galilee.

<sup>12</sup> As He entered one of the villages, He was met by ten lepers.\* They stood at a distance

<sup>13</sup> and raised their voices, shouting, “Jesus, Master, have mercy on us!”

<sup>14</sup> When Jesus saw them, He said, “Go, show yourselves to the priests.”† And as they were on their way, they were cleansed.

<sup>15</sup> When one of them saw that he was healed, he came back, praising God in a loud voice.

<sup>16</sup> He fell facedown at Jesus’ feet in thanksgiving to Him—and he was a Samaritan.

<sup>17</sup> “Were not all ten cleansed?” Jesus asked. “Where then are the other nine?”

<sup>18</sup> Was no one found except this foreigner to return and give glory to God?”

<sup>19</sup> Then Jesus said to him, “Rise and go; your faith has made you well!‡”

*The Coming of the Kingdom*  
(Genesis 19:24–29)

<sup>20</sup> When asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God will not come with observable signs.

<sup>21</sup> Nor will people say, ‘Look, here it is,’ or ‘There it is.’ For you see, the kingdom of God is in your midst.§”

\* **17:12** A leper was one afflicted with a skin disease. See Leviticus 13. † **17:14** See Leviticus 14:1–32. ‡ **17:19** Or has saved you § **17:21** Or within you or within your grasp

<sup>22</sup> Then He said to the disciples, "The time is coming when you will long to see one of the days of the Son of Man, but you will not see it.

<sup>23</sup> People will tell you, 'Look, there He is!' or 'Look, here He is!' Do not go out or chase after them.

<sup>24</sup> For just as the lightning flashes and lights up the sky from one end to the other, so will be the Son of Man in His day.

<sup>25</sup> But first He must suffer many things and be rejected by this generation.

<sup>26</sup> Just as it was in the days of Noah, so also will it be in the days of the Son of Man:

<sup>27</sup> People were eating and drinking, marrying and being given in marriage, up to the day Noah entered the ark. Then the flood came and destroyed them all.

<sup>28</sup> It was the same in the days of Lot: People were eating and drinking, buying and selling, planting and building.

<sup>29</sup> But on the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

<sup>30</sup> It will be just like that on the day the Son of Man is revealed.

<sup>31</sup> On that day, let no one on the housetop come down to retrieve his possessions. Likewise, let no one in the field return for anything he has left behind.

<sup>32</sup> Remember Lot's wife!

<sup>33</sup> Whoever tries to save his life will lose it, but whoever loses his life will preserve it.

<sup>34</sup> I tell you, on that night two people will be in one bed: One will be taken and the other left.

<sup>35</sup> Two women will be grinding grain together: One will be taken and the other left."<sup>\*</sup>

<sup>37</sup> "Where, Lord?" they asked.

Jesus answered, "Wherever there is a carcass, there the vultures will gather."

## 18

### *The Parable of the Persistent Widow*

<sup>1</sup> Then Jesus told them a parable about their need to pray at all times and not lose heart:

<sup>2</sup> "In a certain town there was a judge who neither feared God nor respected men.

<sup>3</sup> And there was a widow in that town who kept appealing to him, 'Give me justice against my adversary.'

<sup>4</sup> For a while he refused, but later he said to himself, 'Though I neither fear God nor respect men,

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<sup>\*</sup> **17:35** TR includes 36 Two men will be in the field. One will be taken and the other left; see Matthew 24:40.

<sup>5</sup> yet because this widow keeps pestering me, I will give her justice. Then she will stop wearing me out with her perpetual requests.' "

<sup>6</sup> And the Lord said, "Listen to the words of the unjust judge.

<sup>7</sup> Will not God bring about justice for His elect who cry out to Him day and night? Will He continue to defer their help?

<sup>8</sup> I tell you, He will promptly carry out justice on their behalf. Nevertheless, when the Son of Man comes, will He find faith on earth?"

*The Pharisee and the Tax Collector*

<sup>9</sup> To some who trusted in their own righteousness and viewed others with contempt, He also told this parable:

<sup>10</sup> "Two men went up to the temple to pray. One was a Pharisee and the other a tax collector.

<sup>11</sup> The Pharisee stood by himself and prayed,\* 'God, I thank You that I am not like the other men—swindlers, evildoers, adulterers—or even like this tax collector.

<sup>12</sup> I fast twice a week and pay tithes of all that I acquire.'

<sup>13</sup> But the tax collector stood at a distance, unwilling even to lift up his eyes to heaven. Instead, he beat his breast and said, 'God, have mercy on me, a sinner!'

<sup>14</sup> I tell you, this man, rather than the Pharisee, went home justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

*Jesus Blesses the Children*

*(Matthew 19:13-15; Mark 10:13-16)*

<sup>15</sup> Now people were even bringing their babies to Jesus for Him to place His hands on them. And when the disciples saw this, they rebuked those who brought them.

<sup>16</sup> But Jesus called the children to Him and said, "Let the little children come to Me, and do not hinder them! For the kingdom of God belongs to such as these.

<sup>17</sup> Truly I tell you, anyone who does not receive the kingdom of God like a little child will never enter it."

*The Rich Young Ruler*

*(Matthew 19:16-30; Mark 10:17-31)*

<sup>18</sup> Then a certain ruler asked Him, "Good Teacher, what must I do to inherit eternal life?"

<sup>19</sup> "Why do you call Me good?" Jesus replied. "No one is good except God alone.

<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 mother.'<sup>†</sup>"

<sup>21</sup> "All these I have kept from my youth," he said.

\* **18:11** Or stood and prayed to himself    † **18:20** Exodus 20:12-16; Deuteronomy 5:16-20

<sup>22</sup> On hearing this, Jesus told him, “You still lack one thing: Sell everything you own and give to the poor, and you will have treasure in heaven. Then come, follow Me.”

<sup>23</sup> But when the ruler heard this, he became very sad, because he was extremely wealthy.

<sup>24</sup> Seeing the man’s sadness,<sup>‡</sup> Jesus said, “How hard it is for the rich to enter the kingdom of God!

<sup>25</sup> Indeed, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>26</sup> Those who heard this asked, “Who then can be saved?”

<sup>27</sup> But Jesus said, “What is impossible with man is possible with God.”

<sup>28</sup> “Look,” said Peter, “we have left all we had § to follow You.”

<sup>29</sup> “Truly I tell you,” Jesus replied, “no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God  
<sup>30</sup> will fail to receive many times more in this age—and in the age to come, eternal life.”

### *The Third Prediction of the Passion*

*(Matthew 20:17–19; Mark 10:32–34)*

<sup>31</sup> Then Jesus took the Twelve aside and said to them, “Look, we are going up to Jerusalem, and everything the prophets have written about the Son of Man will be fulfilled.

<sup>32</sup> He will be delivered over to the Gentiles and will be mocked and insulted and spit upon.

<sup>33</sup> They will flog Him and kill Him, and on the third day He will rise again.”

<sup>34</sup> But the disciples did not understand any of these things. The meaning was hidden from them, and they did not comprehend what He was saying.

### *Jesus Heals a Blind Beggar*

*(Matthew 20:29–34; Mark 10:46–52)*

<sup>35</sup> As Jesus drew near to Jericho, a blind man was sitting beside the road, begging.

<sup>36</sup> When he heard the crowd going by, he asked what was happening.

<sup>37</sup> “Jesus of Nazareth is passing by,” they told him.

<sup>38</sup> So he called out, “Jesus, Son of David, have mercy on me!”

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<sup>‡</sup> **18:24** Literally Seeing that he had become sorrowful; SBL, NE, and WH Seeing him    § **18:28** Literally left our own; BYZ and TR left all

<sup>39</sup> Those who led the way admonished him to be silent, but he cried out all the louder, "Son of David, have mercy on me!"

<sup>40</sup> Jesus stopped and directed that the man be brought to Him. When he had been brought near, Jesus asked him,

<sup>41</sup> "What do you want Me to do for you?"

"Lord," he said, "let me see again."

<sup>42</sup> "Receive your sight!" Jesus replied. "Your faith has healed you."

<sup>43</sup> Immediately he received his sight and followed Jesus, glorifying God. And all the people who saw this gave praise to God.

## 19

### *Jesus and Zacchaeus*

*(Numbers 5:5-10)*

<sup>1</sup> Then Jesus entered Jericho and was passing through.

<sup>2</sup> And there was a man named Zacchaeus, a chief tax collector, who was very wealthy.

<sup>3</sup> He was trying to see who Jesus was, but could not see over the crowd because he was small in stature.

<sup>4</sup> So he ran on ahead and climbed a sycamore tree to see Him, since Jesus was about to pass that way.

<sup>5</sup> When Jesus came to that place, He looked up and said, "Zacchaeus, hurry down, for I must stay at your house today."

<sup>6</sup> So Zacchaeus hurried down and welcomed Him joyfully.

<sup>7</sup> And all who saw this began to grumble, saying, "He has gone to be the guest of a sinful man!"

<sup>8</sup> But Zacchaeus stood up and said to the Lord, "Look, Lord, half of my possessions I give to the poor, and if I have cheated anyone, I will repay it fourfold."

<sup>9</sup> Jesus said to him, "Today salvation has come to this house, because this man too is a son of Abraham.

<sup>10</sup> For the Son of Man came to seek and to save the lost."

### *The Parable of the Ten Minas*

*(Matthew 25:14-30)*

<sup>11</sup> While the people were listening to this, Jesus proceeded to tell them a parable, because He was near Jerusalem and they thought the kingdom of God would appear imminently.

<sup>12</sup> So He said, "A man of noble birth went to a distant country to lay claim to his kingship and then return.

<sup>13</sup> Beforehand, he called ten of his servants and gave them ten minas.\* 'Conduct business with this until I return,' he said.

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\* **19:13** That is, he gave each servant one mina. A mina was most likely a silver coin worth a hundred drachmas, that is, about a hundred days' wages.

<sup>14</sup> But his subjects hated him and sent a delegation after him to say, 'We do not want this man to rule over us.'

<sup>15</sup> When he returned from procuring his kingship, he summoned the servants to whom he had given the money, to find out what each one had earned.

<sup>16</sup> The first servant came forward and said, 'Master, your mina has produced ten more minas.'

<sup>17</sup> His master replied, 'Well done, good servant! Because you have been faithful in a very small matter, you shall have authority over ten cities.'

<sup>18</sup> The second servant came and said, 'Master, your mina has made five minas.'

<sup>19</sup> And to this one he said, 'You shall have authority over five cities.'

<sup>20</sup> Then another servant came and said, 'Master, here is your mina, which I have laid away in a piece of cloth.<sup>†</sup>

<sup>21</sup> For I was afraid of you, because you are a harsh man. You withdraw what you did not deposit and reap what you did not sow.'

<sup>22</sup> His master replied, 'You wicked servant, I will judge you by your own words. So you knew that I am a harsh man, withdrawing what I did not deposit and reaping what I did not sow?

<sup>23</sup> Why then did you not deposit my money in the bank, and upon my return I could have collected it with interest?'

<sup>24</sup> Then he told those standing by, 'Take the mina from him and give it to the one who has ten minas.'

<sup>25</sup> 'Master,' they said, 'he already has ten!'

<sup>26</sup> He replied, 'I tell you that everyone who has will be given more; but the one who does not have, even what he has will be taken away from him.

<sup>27</sup> And these enemies of mine who were unwilling for me to rule over them, bring them here and slay them in front of me.' "

### *The Triumphal Entry*

*(Zechariah 9:9-13; Matthew 21:1-11; Mark 11:1-11; John 12:12-19)*

<sup>28</sup> After Jesus had said this, He went on ahead, going up to Jerusalem.

<sup>29</sup> As He approached Bethphage and Bethany at the Mount of Olives, He sent out two of His disciples,

<sup>30</sup> saying, "Go into the village ahead of you, and as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it here.

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<sup>†</sup> **19:20** Greek soudariō

31 If anyone asks, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’ ”

32 So those who were sent went out and found it just as Jesus had told them.

33 As they were untying the colt, its owners asked, “Why are you untying the colt?”

34 “The Lord needs it,” they answered.

35 Then they led the colt to Jesus, threw their cloaks over it, and put Jesus on it.

36 As He rode along, the people spread their cloaks on the road.

37 And as He approached the descent from the Mount of Olives, the whole multitude of disciples began to praise God joyfully in a loud voice for all the miracles they had seen:

38 “Blessed is the King who comes in the name of the Lord!” ‡

“Peace in heaven and glory in the highest!” §

39 But some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples!”

40 “I tell you,” He answered, “if they remain silent, the very stones will cry out.”

*Jesus Weeps over Jerusalem*  
(Isaiah 29:1-16)

41 As Jesus approached Jerusalem and saw the city, He wept over it

42 and said, “If only you had known on this day what would bring you peace! But now it is hidden from your eyes.

43 For the days will come upon you when your enemies will barricade you and surround you and hem you in on every side.

44 They will level you to the ground—you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of your visitation from God.\*”

*Jesus Cleanses the Temple*  
(Matthew 21:12-17; Mark 11:15-19; John 2:12-25)

45 Then Jesus entered the temple courts † and began to drive out those who were selling there.

46 He declared to them, “It is written: ‘My house will be a house of prayer.’ ‡ But you have made it ‘a den of robbers.’ §”

47 Jesus was teaching at the temple every day, but the chief priests, scribes, and leaders of the people were intent on killing Him.

‡ 19:38 Psalms 118:26 § 19:38 See Psalms 148:1. \* 19:44 Literally your visitation † 19:45 Literally the temple ‡ 19:46 Isaiah 56:7 § 19:46 Jeremiah 7:11



<sup>48</sup> Yet they could not find a way to do so, because all the people hung on His words.

## 20

### *Jesus' Authority Challenged*

*(Matthew 21:23-27; Mark 11:27-33)*

<sup>1</sup> One day as Jesus was teaching the people in the temple courts \* and proclaiming the gospel, the chief priests and scribes, together with the elders, came up to Him.

<sup>2</sup> "Tell us," they said, "by what authority are You doing these things, and who gave You this authority?"

<sup>3</sup> "I will also ask you a question," Jesus replied. "Tell Me:

<sup>4</sup> John's baptism—was it from heaven, or from men?"

<sup>5</sup> They deliberated among themselves and said, "If we say, 'From heaven,' He will ask, 'Why 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 replied, "Neither will I tell you by what authority I am doing these things."

### *The Parable of the Wicked Tenants*

*(Matthew 21:33-46; Mark 12:1-12)*

<sup>9</sup> Then He proceeded to tell the people this parable: "A man planted a vineyard, rented it out to some tenants, and went away for a long time.

<sup>10</sup> At harvest time, he sent a servant to the tenants to collect his share of the fruit of the vineyard. But the tenants beat the servant and sent him away empty-handed.

<sup>11</sup> So he sent another servant, but they beat him and treated him shamefully, sending him away empty-handed.

<sup>12</sup> Then he sent a third, but they wounded him and threw him out.

<sup>13</sup> 'What shall I do?' asked the owner of the vineyard. 'I will send my beloved son. Perhaps they will respect him.'

<sup>14</sup> But when the tenants saw the son, they discussed it among themselves and said, 'This is the heir. Let us kill him, and the inheritance will be ours.'

<sup>15</sup> So they threw him out of the vineyard and killed him.

What then will the owner of the vineyard do to them?

<sup>16</sup> He will come and kill those tenants, and will give the vineyard to others."

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\* **20:1** Literally the temple

And when the people heard this, they said, "May such a thing never happen!"

17 But Jesus looked directly at them and said, "Then what is the meaning of that which is written:

"The stone the builders rejected  
has become the cornerstone"<sup>†</sup>?

18 Everyone who falls on this stone will be broken to pieces, but he on whom it falls will be crushed."

*Paying Taxes to Caesar*  
(Matthew 22:15-22; Mark 12:13-17)

19 When the scribes and chief priests realized that Jesus had spoken this parable against them, they sought to arrest Him that very hour. But they were afraid of the people.

20 So they watched Him closely and sent spies who pretended to be sincere. They were hoping to catch Him in His words in order to hand Him over to the rule and authority of the governor.

21 "Teacher," they inquired, "we know that You speak and teach correctly. You show no partiality, but teach the way of God in accordance with the truth.

22 Is it lawful for us to pay taxes to Caesar or not?"

23 But Jesus saw through their duplicity and said to them,

24 "Show Me a denarius.<sup>‡</sup> Whose image and inscription are on it?"

"Caesar's," they answered.

25 So Jesus told them, "Give to Caesar what is Caesar's, and to God what is God's."

26 And they were unable to trap Him in His words before the people; and amazed at His answer, they fell silent.

*The Sadducees and the Resurrection*  
(Matthew 22:23-33; Mark 12:18-27)

27 Then some of the Sadducees, who say there is no resurrection, came to question Him.

28 "Teacher," they said, "Moses wrote for us that if a man's brother dies and leaves a wife but no children, the man is to marry his brother's widow and raise up offspring for him.<sup>§</sup>

29 Now there were seven brothers. The first one married a wife, but died childless.

30 Then the second \*

<sup>†</sup> 20:17 Psalms 118:22    <sup>‡</sup> 20:24 A denarius was customarily a day's wage for a laborer; see Matthew 20:2.    <sup>§</sup> 20:28 Deuteronomy 25:5    \* 20:30 BYZ and TR include married the widow, and he also died,

<sup>31</sup> and the third married the widow, and in the same way all seven died, leaving no children.

<sup>32</sup> And last of all, the woman died.

<sup>33</sup> So then, in the resurrection, whose wife will she be? For all seven were married to her."

<sup>34</sup> Jesus answered, "The sons of this age marry and are given in marriage.

<sup>35</sup> But those who are considered worthy to share in the age to come and in the resurrection from the dead will neither marry nor be given in marriage.

<sup>36</sup> In fact, they can no longer die, because they are like the angels. And since they are sons of the resurrection, they are sons of God.

<sup>37</sup> Even Moses demonstrates that the dead are raised, in the passage about the burning bush. For he calls the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.'<sup>†</sup>

<sup>38</sup> He is not the God of the dead, but of the living, for to Him all are alive."

<sup>39</sup> Some of the scribes answered, "Teacher, You have spoken well!"

<sup>40</sup> And they did not dare to question Him any further.

*Whose Son Is the Christ?  
(Matthew 22:41-46; Mark 12:35-37)*

<sup>41</sup> Then Jesus declared, "How can it be said that the Christ is the Son of David?

<sup>42</sup> For David himself says in the book of Psalms:

'The Lord said to my Lord,

"Sit at My right hand

<sup>43</sup> until I make Your enemies  
a footstool for Your feet." '‡

<sup>44</sup> Thus David calls Him 'Lord.' So how can He be David's son?"

*Beware of the Scribes  
(Mark 12:38-40)*

<sup>45</sup> In the hearing of all the people, Jesus said to His disciples,

<sup>46</sup> "Beware of the scribes. They like to walk around in long robes, and they love the greetings in the marketplaces, the chief seats in the synagogues, and the places of honor at banquets.

<sup>47</sup> They defraud widows of their houses,<sup>§</sup> and for a show make lengthy prayers. These men will receive greater condemnation."

## 21

*The Poor Widow's Offering  
(Mark 12:41-44)*

<sup>†</sup> 20:37 Exodus 3:6    <sup>‡</sup> 20:43 Psalms 110:1    <sup>§</sup> 20:47 Literally They devour widows' houses

<sup>1</sup> Then Jesus looked up and saw the rich putting their gifts into the treasury,

<sup>2</sup> and He saw a poor widow put in two small copper coins.\*

<sup>3</sup> “Truly I tell you,” He said, “this poor widow has put in more than all the others.

<sup>4</sup> For they all contributed out of their surplus, but she out of her poverty has put in all she had to live on.”

*Temple Destruction and Other Signs*  
(Matthew 24:1–8; Mark 13:1–8)

<sup>5</sup> As some of the disciples were remarking how the temple was adorned with beautiful stones and consecrated gifts, Jesus said,

<sup>6</sup> “As for what you see here, the time will come when not one stone will be left on another; every one will be thrown down.”

<sup>7</sup> “Teacher,” they asked, “when will these things happen? And what will be the sign that they are about to take place?”

<sup>8</sup> Jesus answered, “See to it that you are not deceived. For many will come in My name, claiming, ‘I am He,’ and, ‘The time is near.’ Do not follow them.

<sup>9</sup> When you hear of wars and rebellions, do not be alarmed. These things must happen first, but the end is not imminent.”

*Witnessing to All Nations*  
(Matthew 24:9–14; Mark 13:9–13)

<sup>10</sup> Then He told them, “Nation will rise against nation, and kingdom against kingdom.

<sup>11</sup> There will be great earthquakes, famines, and pestilences in various places, along with fearful sights and great signs from heaven.

<sup>12</sup> But before all this, they will seize you and persecute you. On account of My name they will deliver you to the synagogues and prisons, and they will bring you before kings and governors.

<sup>13</sup> This will be your opportunity to serve as witnesses.

<sup>14</sup> So make up your mind not to worry beforehand how to defend yourselves.

<sup>15</sup> For I will give you speech and wisdom that none of your adversaries will be able to resist or contradict.

<sup>16</sup> You will be betrayed even by parents and brothers and relatives and friends, and some of you will be put to death.

<sup>17</sup> And you will be hated by everyone because of My name.

<sup>18</sup> Yet not even a hair of your head will perish.

<sup>19</sup> By your patient endurance you will gain your souls.

*The Destruction of Jerusalem*  
(Matthew 24:15–25; Mark 13:14–23)

\* **21:2** Greek two lepta; a lepton was a Jewish coin of bronze or copper worth about 1/128 of a denarius.

<sup>20</sup> But when you see Jerusalem surrounded by armies, you will know that her desolation is near.

<sup>21</sup> Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country stay out of the city.

<sup>22</sup> For these are the days of vengeance, to fulfill all that is written.

<sup>23</sup> How miserable those days will be for pregnant and nursing mothers! For there will be great distress upon the land and wrath against this people.

<sup>24</sup> They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.

*The Return of the Son of Man*

(Matthew 24:26–31; Mark 13:24–27)

<sup>25</sup> There will be signs in the sun and moon and stars, and on the earth dismay among the nations, bewildered by the roaring of the sea and the surging of the waves.

<sup>26</sup> Men will faint from fear and anxiety over what is coming upon the earth, for the powers of the heavens will be shaken.

<sup>27</sup> At that time they will see the Son of Man coming in a cloud with power and great glory.<sup>†</sup>

<sup>28</sup> When these things begin to happen, stand up and lift up your heads, because your redemption is drawing near.”

*The Lesson of the Fig Tree*

(Matthew 24:32–35; Mark 13:28–31)

<sup>29</sup> Then Jesus told them a parable: “Look at the fig tree and all the trees.

<sup>30</sup> When they sprout leaves, you can see for yourselves and know that summer is near.

<sup>31</sup> So also, when you see these things happening, know that the kingdom of God is near.

<sup>32</sup> Truly I tell you, this generation will not pass away until all these things have happened.

<sup>33</sup> Heaven and earth will pass away, but My words will never pass away.

*Be Watchful for the Day*

<sup>34</sup> But watch yourselves, or your hearts will be weighed down by dissipation, drunkenness, and the worries of life—and that day will spring upon you suddenly like a snare.

<sup>35</sup> For it will come upon all who dwell on the face of all the earth.

<sup>36</sup> So keep watch at all times, and pray that you may have the strength to escape all that is about to happen and to stand before the Son of Man.”

<sup>37</sup> Every day Jesus taught at the temple, but every evening He went out to spend the night on the Mount of Olives.

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<sup>†</sup> **21:27** See Daniel 7:13–14.

<sup>38</sup> And early in the morning all the people would come to hear Him at the temple.

## 22

### *The Plot to Kill Jesus*

(Matthew 26:1-5; Mark 14:1-2; John 11:45-57)

<sup>1</sup> Now the Feast of Unleavened Bread,\* called the Passover, was approaching,

<sup>2</sup> and the chief priests and scribes were looking for a way to put Jesus to death; for they feared the people.

### *Judas Agrees to Betray Jesus*

(Matthew 26:14-16; Mark 14:10-11)

<sup>3</sup> Then Satan entered Judas Iscariot, who was one of the Twelve.

<sup>4</sup> And Judas went to discuss with the chief priests and temple officers how he might betray Jesus to them.

<sup>5</sup> They were delighted and agreed to give him money.

<sup>6</sup> Judas consented, and began to look for an opportunity to betray Jesus to them in the absence of a crowd.

### *Preparing the Passover*

(Matthew 26:17-19; Mark 14:12-16)

<sup>7</sup> Then came the day of Unleavened Bread on which the Passover lamb was to be sacrificed.

<sup>8</sup> Jesus sent Peter and John, saying, "Go and prepare for us to eat the Passover."

<sup>9</sup> "Where do You want us to prepare it?" they asked.

<sup>10</sup> He answered, "When you enter the city, a man carrying a jug of water will meet you. Follow him to the house he enters,

<sup>11</sup> and say to the owner of that house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with My disciples?'

<sup>12</sup> And he will show you a large upper room, already furnished. Make preparations there."

<sup>13</sup> So they went and found it just as Jesus had told them. And they prepared the Passover.

### *The Last Supper*

(Matthew 26:20-30; Mark 14:17-26; 1 Corinthians 11:17-34)

<sup>14</sup> When the hour had come, Jesus reclined at the table with His apostles.

<sup>15</sup> And He said to them, "I have eagerly desired to eat this Passover with you before My suffering.

<sup>16</sup> For I tell you that I will not eat it again until it is fulfilled in the kingdom of God."

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\* **22:1** Literally the feast of the Unleavened; see Exodus 12:14-20.

17 After taking the cup, He gave thanks and said, "Take this and divide it among yourselves.

18 For I tell you that I will not drink of the fruit of the vine from now on until the kingdom of God comes."

19 And He took the bread, gave thanks and broke it, and gave it to them, saying, "This is My body, given for you; do this in remembrance of Me."

20 In the same way, after supper He took the cup, saying, "This cup is the new covenant in My blood, which is poured out for you.†

21 Look! The hand of My betrayer is with Mine on the table.

22 Indeed, the Son of Man will go as it has been determined, but woe to that man who betrays Him."

23 Then they began to question among themselves which of them was going to do this.

### *Who Is the Greatest?*

24 A dispute also arose among the disciples as to which of them would be considered the greatest.

25 So Jesus declared, "The kings of the Gentiles lord it over them, and those in authority over them call themselves benefactors.

26 But you shall not be like them. Instead, the greatest among you should be like the youngest, and the one who leads like the one who serves.

27 For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines? But I am among you as one who serves.

28 You are the ones who have stood by Me in My trials.

29 And I bestow on you a kingdom, just as My Father has bestowed one on Me,

30 so that you may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.

### *Jesus Predicts Peter's Denial*

*(Matthew 26:31-35; Mark 14:27-31; John 13:36-38)*

31 Simon, Simon, Satan has asked to sift each of you like wheat.

32 But I have prayed for you, Simon, that your faith will not fail. And when you have turned back, strengthen your brothers."

33 "Lord," said Peter, "I am ready to go with You even to prison and to death."

34 But Jesus replied, "I tell you, Peter, the rooster will not crow today until you have denied three times that you know Me."

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† 22:20 Some manuscripts end verse 19 after This is My body and do not include verse 20.

<sup>35</sup> Then Jesus asked them, "When I sent you out without purse or bag or sandals, did you lack anything?"

"Nothing," they answered.

<sup>36</sup> "Now, however," He told them, "the one with a purse should take it, and likewise a bag; and the one without a sword should sell his cloak and buy one.

<sup>37</sup> For I tell you that this Scripture must be fulfilled in Me: 'And He was numbered with the transgressors.'<sup>‡</sup> For what is written about Me is reaching its fulfillment."

<sup>38</sup> So they said, "Look, Lord, here are two swords."

"That is enough," He answered.

*Jesus Prays on the Mount of Olives*  
(Matthew 26:36-46; Mark 14:32-42)

<sup>39</sup> Jesus went out as usual to the Mount of Olives, and the disciples followed Him.

<sup>40</sup> When He came to the place, He told them, "Pray that you will not enter into temptation."

<sup>41</sup> And He withdrew about a stone's throw beyond them, where He knelt down and prayed,

<sup>42</sup> "Father, if You are willing, take this cup from Me. Yet not My will, but Yours be done."

<sup>43</sup> Then an angel from heaven appeared to Him and strengthened Him.

<sup>44</sup> And in His anguish, He prayed more earnestly, and His sweat became like drops of blood falling to the ground.<sup>§</sup>

<sup>45</sup> When Jesus rose from prayer and returned to the disciples, He found them asleep, exhausted from sorrow.

<sup>46</sup> "Why are you sleeping?" He asked. "Get up and pray so that you will not enter into temptation."

*The Betrayal of Jesus*  
(Matthew 26:47-56; Mark 14:43-52; John 18:1-14)

<sup>47</sup> While He was still speaking, a crowd arrived, led by the man called Judas, one of the Twelve. He approached Jesus to kiss Him.

<sup>48</sup> But Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?"

<sup>49</sup> Those around Jesus saw what was about to happen and said, "Lord, should we strike with our swords?"

<sup>50</sup> And one of them struck the servant of the high priest, cutting off his right ear.

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<sup>‡</sup> 22:37 Isaiah 53:12    <sup>§</sup> 22:44 Some manuscripts do not include verses 43 and 44.



<sup>51</sup> But Jesus answered, "No more of this!" And He touched the man's ear and healed him.

<sup>52</sup> Then Jesus said to the chief priests, temple officers, and elders who had come for Him, "Have you come out with swords and clubs as you would against an outlaw?"

<sup>53</sup> Every day I was with you in the temple courts,\* and you did not lay a hand on Me. But this hour belongs to you and to the power of darkness."

*Peter Denies Jesus*

(Matthew 26:69-75; Mark 14:66-72; John 18:15-18)

<sup>54</sup> Then they seized Jesus, led Him away, and took Him into the house of the high priest. And Peter followed at a distance.

<sup>55</sup> When those present had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them.

<sup>56</sup> A servant girl saw him seated in the firelight and looked intently at him. "This man also was with Him," she said.

<sup>57</sup> But Peter denied it. "Woman, I do not know Him," he said.

<sup>58</sup> A short time later, someone else saw him and said, "You also are one of them."

But Peter said, "Man, I am not."

<sup>59</sup> About an hour later, another man insisted, "Certainly this man was with Him, for he too is a Galilean."

<sup>60</sup> "Man, I do not know what you are talking about," Peter replied.

While he was still speaking, the rooster crowed.

<sup>61</sup> And the Lord turned and looked at Peter.

Then Peter remembered the word that the Lord had spoken to him: "Before the rooster crows today, you will deny Me three times."

<sup>62</sup> And he went outside and wept bitterly.

*The Soldiers Mock Jesus*

(Isaiah 50:4-11; Matthew 27:27-31; Mark 15:16-20; John 19:1-15)

<sup>63</sup> The men who were holding Jesus began to mock Him and beat Him.

<sup>64</sup> They blindfolded Him † and kept demanding, "Prophecy! Who hit You?"

<sup>65</sup> And they said many other blasphemous things against Him.

*Jesus before the Sanhedrin*

(Matthew 26:57-68; Mark 14:53-65; John 18:19-24)

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\* **22:53** Literally the temple † **22:64** BYZ and TR include and were striking Him on the face.

<sup>66</sup> At daybreak the council of the elders of the people, both the chief priests and scribes, met together. They led Jesus into their Sanhedrin <sup>‡</sup> and said,

<sup>67</sup> “If You are the Christ, tell us.”

Jesus answered, “If I tell you, you will not believe.

<sup>68</sup> And if I ask you a question, you will not answer.

<sup>69</sup> But from now on the Son of Man will be seated at the right hand of the power of God.”<sup>§</sup>

<sup>70</sup> So they all asked, “Are You then the Son of God?”

He replied, “You say that I am.”

<sup>71</sup> “Why do we need any more testimony?” they declared. “We have heard it for ourselves from His own lips.”

## 23

### *Jesus before Pilate*

(Matthew 27:11–14; John 18:28–40)

<sup>1</sup> Then the whole council rose and led Jesus away to Pilate.

<sup>2</sup> And they began to accuse Him, saying, “We found this man subverting our nation, forbidding payment of taxes to Caesar, and proclaiming Himself to be Christ, a King.”

<sup>3</sup> So Pilate asked Him, “Are You the King of the Jews?”

“You have said so,” Jesus replied.

<sup>4</sup> Then Pilate said to the chief priests and the crowds, “I find no basis for a charge against this man.”

<sup>5</sup> But they kept insisting, “He stirs up the people all over Judea with His teaching. He began in Galilee and has come all the way here.”

### *Jesus before Herod*

<sup>6</sup> When Pilate heard this, he asked if the man was a Galilean.

<sup>7</sup> And learning that Jesus was under Herod’s jurisdiction, he sent Him to Herod, who himself was in Jerusalem at that time.

<sup>8</sup> When Herod saw Jesus, he was greatly pleased. He had wanted to see Him for a long time, because he had heard about Him and was hoping to see Him perform a miracle.

<sup>9</sup> Herod questioned Jesus at great length, but He gave no answer.

<sup>10</sup> Meanwhile, the chief priests and scribes stood there, vehemently accusing Him.

<sup>11</sup> And even Herod and his soldiers ridiculed and mocked Him. Dressing Him in a fine robe, they sent Him back to Pilate.

<sup>‡</sup> 22:66 Or their Council    <sup>§</sup> 22:69 See Psalms 110:1.

<sup>12</sup> That day Herod and Pilate became friends; before this time they had been enemies.

*The Crowd Chooses Barabbas*  
(Matthew 27:15–23; Mark 15:6–11)

<sup>13</sup> Then Pilate called together the chief priests, the rulers, and the people,

<sup>14</sup> and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined Him here in your presence and found Him not guilty of your charges against Him.

<sup>15</sup> Neither has Herod, for he sent Him back to us. As you can see, He has done nothing deserving of death.

<sup>16</sup> Therefore I will punish Him and release Him.”\*

<sup>18</sup> But they all cried out in unison: “Away with this man! Release Barabbas to us!”

<sup>19</sup> (Barabbas had been imprisoned for an insurrection in the city, and for murder.)

<sup>20</sup> Wanting to release Jesus, Pilate addressed them again,

<sup>21</sup> but they kept shouting, “Crucify Him! Crucify Him!”

<sup>22</sup> A third time he said to them, “What evil has this man done? I have found in Him no offense worthy of death. So after I punish Him, I will release Him.”

<sup>23</sup> But they were insistent, demanding with loud voices for Jesus to be crucified. And their clamor † prevailed.

<sup>24</sup> So Pilate sentenced that their demand be met.

<sup>25</sup> As they had requested, he released the one imprisoned for insurrection and murder, and handed Jesus over to their will.

*The Crucifixion*  
(Psalms 22:1–31; Matthew 27:32–44; Mark 15:21–32; John 19:16–27)

<sup>26</sup> As the soldiers led Him away, they seized Simon of Cyrene on his way in from the country, and put the cross on him to carry behind Jesus.

<sup>27</sup> A great number of people followed Him, including women who kept mourning and wailing for Him.

<sup>28</sup> But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

<sup>29</sup> Look, the days are coming when people will say, ‘Blessed are the barren women, the wombs that never bore, and breasts that never nursed!’

<sup>30</sup> At that time

‘they will say to the mountains, “Fall on us!”

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\* **23:16** BYZ and TR include 17 Now Pilate was obligated to release to the people one prisoner at the feast; see Matthew 27:15 and Mark 15:6. † **23:23** BYZ and TR include and that of the chief priests.

and to the hills, "Cover us!" '‡

<sup>31</sup> For if men do these things while the tree is green, what will happen when it is dry?"

<sup>32</sup> Two others, who were criminals, were also led away to be executed with Jesus.

<sup>33</sup> When they came to the place called The Skull,<sup>§</sup> they crucified Him there, along with the criminals, one on His right and the other on His left.

<sup>34</sup> Then Jesus said, "Father, forgive them, for they do not know what they are doing." \* And they divided up His garments by casting lots.†

<sup>35</sup> The people stood watching, and the rulers sneered at Him,<sup>‡</sup> saying, "He saved others; let Him save Himself if He is the Christ of God, the Chosen One."

<sup>36</sup> The soldiers also mocked Him and came up to offer Him sour wine.<sup>§</sup>

<sup>37</sup> "If You are the King of the Jews," they said, "save Yourself!"

<sup>38</sup> Above Him was posted an inscription: \*

THIS IS THE KING OF THE JEWS.

<sup>39</sup> One of the criminals who hung there heaped abuse on Him. "Are You not the Christ?" he said. "Save Yourself and us!"

<sup>40</sup> But the other one rebuked him, saying, "Do you not even fear God, since you are under the same judgment?"

<sup>41</sup> We are punished justly, for we are receiving what our actions deserve. But this man has done nothing wrong."

<sup>42</sup> Then he said, "Jesus, remember me † when You come into Your kingdom!"

<sup>43</sup> And Jesus said to him, "Truly I tell you, today you will be with Me in Paradise."

*The Death of Jesus*

*(Psalms 31:1-24; Matthew 27:45-56; Mark 15:33-41; John 19:28-30)*

<sup>44</sup> It was now about the sixth hour, and darkness came over all the land until the ninth hour.<sup>‡</sup>

<sup>45</sup> The sun was darkened,<sup>§</sup> and the veil of the temple was torn down the middle.

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‡ **23:30** Hosea 10:8 § **23:33** Greek Kranion; Vulgate Calvariae, rendered in some translations as Calvary \* **23:34** Some manuscripts do not include Then Jesus said, "Father... what they are doing." † **23:34** See Psalms 22:18. ‡ **23:35** See Psalms 22:7. § **23:36** Or to offer Him wine vinegar \* **23:38** BYZ and TR include written in Greek, Latin, and Hebrew; see John 19:20. † **23:42** BYZ and TR said to Jesus, "Remember me, Lord, ‡ **23:44** That is, from noon until three in the afternoon § **23:45** Or failed or was obscured; BYZ and TR became dark

46 Then Jesus called out in a loud voice, "Father, into Your hands I commit My Spirit."<sup>\*</sup> And when He had said this, He breathed His last.

47 When the centurion saw what had happened, he gave glory to God, saying, "Surely this was a righteous man."<sup>†</sup>

48 And when all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts.

49 But all those who knew Jesus, including the women who had followed Him from Galilee, stood at a distance watching these things.

### *The Burial of Jesus*

(Isaiah 53:9-12; Matthew 27:57-61; Mark 15:42-47; John 19:38-42)

50 Now there was a Council member named Joseph, a good and righteous man,

51 who had not consented to their decision or action. He was from the Judean town of Arimathea, and was waiting for the kingdom of God.

52 He went to Pilate to ask for the body of Jesus.

53 Then he took it down, wrapped it in a linen cloth, and placed it in a tomb cut into the rock, where no one had yet been laid.

54 It was Preparation Day, and the Sabbath was beginning.<sup>‡</sup>

55 The women who had come with Jesus from Galilee followed, and they saw the tomb and how His body was placed.

56 Then they returned to prepare spices and perfumes. And they rested on the Sabbath, according to the commandment.

## 24

### *The Resurrection*

(Matthew 28:1-10; Mark 16:1-8; John 20:1-9)

1 On the first day of the week,<sup>\*</sup> very early in the morning, the women came to the tomb, bringing the spices they had prepared.

2 They found the stone rolled away from the tomb,

3 but when they entered, they did not find the body of the Lord Jesus.

4 While they were puzzling over this, suddenly two men in radiant apparel stood beside them.

5 As the women bowed their faces to the ground in terror, the two men asked them, "Why do you look for the living among the dead?

6 He is not here; He has risen! Remember how He told you while He was still in Galilee:

7 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.' "

8 Then they remembered His words.

9 And when they returned from the tomb, they reported all these things to the Eleven and to all the others.

10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles.

<sup>\*</sup> 23:46 Psalms 31:5    <sup>†</sup> 23:47 Or an innocent man    <sup>‡</sup> 23:54 Or was about to begin    <sup>\*</sup> 24:1 Literally But on the first of the Sabbaths,

11 But their words seemed like nonsense to them, and they did not believe the women.

12 Peter, however, got up and ran to the tomb. And after bending down and seeing only the linen cloths, he went away, wondering to himself what had happened.

*The Road to Emmaus*  
(Mark 16:12-13)

13 That same day two of them were going to a village called Emmaus, about seven miles † from Jerusalem.

14 They were talking with each other about everything that had happened.

15 And as they talked and deliberated, Jesus Himself came up and walked along with them.

16 But their eyes were kept from recognizing Him.

17 He asked them, "What are you discussing so intently as you walk along?"

They stood still, with sadness on their faces.

18 One of them, named Cleopas, asked Him, "Are You the only visitor to Jerusalem who does not know the things that have happened there in recent days?"

19 "What things?" He asked.

"The events involving Jesus of Nazareth," they answered. "This man was a prophet, powerful in speech and action before God and all the people.

20 Our chief priests and rulers delivered Him up to the sentence of death, and they crucified Him.

21 But we were hoping He was the One who would redeem Israel. And besides all this, it is the third day since these things took place.

22 Furthermore, some of our women astounded us. They were at the tomb early this morning,

23 but they did not find His body. They came and told us they had seen a vision of angels, who said that Jesus was alive.

24 Then some of our companions went to the tomb and found it just as the women had described. But Him they did not see."

25 Then Jesus said to them, "O foolish ones, how slow are your hearts to believe all that the prophets have spoken!

26 Was it not necessary for the Christ to suffer these things and then to enter His glory?"

27 And beginning with Moses and all the Prophets, He explained to them what was written in all the Scriptures about Himself.

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† 24:13 Greek being sixty stadia in distance; that is, approximately 6.9 miles or 11.1 kilometers

<sup>28</sup> As they approached the village where they were headed, He seemed to be going farther.

<sup>29</sup> But they pleaded with Him, “Stay with us, for it is nearly evening and the day is almost over.”

So He went in to stay with them.

<sup>30</sup> While He was reclining at the table with them, He took bread, spoke a blessing and broke it, and gave it to them.

<sup>31</sup> Then their eyes were opened and they recognized Jesus—and He disappeared from their sight.

<sup>32</sup> They asked each other, “Were not our hearts burning within us as He spoke with us on the road and opened the Scriptures to us?”

<sup>33</sup> And they got up that very hour and returned to Jerusalem.

There they found the Eleven and those with them, gathered together

<sup>34</sup> and saying, “The Lord has indeed risen and has appeared to Simon!”

<sup>35</sup> Then the two told what had happened on the road, and how they had recognized Jesus in the breaking of the bread.

*Jesus Appears to the Disciples*  
(John 20:19–23; 1 John 1:1–4)

<sup>36</sup> While they were describing these events, Jesus Himself stood among them and said, “Peace be with you.”

<sup>37</sup> But they were startled and frightened, thinking they had seen a spirit.

<sup>38</sup> “Why are you troubled,” Jesus asked, “and why do doubts arise in your hearts?”

<sup>39</sup> Look at My hands and My feet. It is I Myself. Touch Me and see—for a spirit does not have flesh and bones, as you see I have.”

<sup>40</sup> And when He had said this, He showed them His hands and feet.

<sup>41</sup> While they were still in disbelief because of their joy and amazement, He asked them, “Do you have anything here to eat?”

<sup>42</sup> So they gave Him a piece of broiled fish,<sup>‡</sup>

<sup>43</sup> and He took it and ate it in front of them.

<sup>44</sup> Jesus said to them, “These are the words I spoke to you while I was still with you: Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets, and the Psalms.”

<sup>45</sup> Then He opened their minds to understand the Scriptures.

<sup>46</sup> And He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day,

<sup>47</sup> and in His name repentance and forgiveness of sins will be proclaimed to all nations, beginning in Jerusalem.

<sup>48</sup> You are witnesses of these things.

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<sup>‡</sup> **24:42** BYZ and TR include and some honeycomb.

<sup>49</sup> And behold, I am sending the promise of My Father upon you. But remain in the city until you have been clothed with power from on high.”

*The Ascension*  
(Mark 16:19–20; Acts 1:6–11)

<sup>50</sup> When Jesus had led them out as far as Bethany, He lifted up His hands and blessed them.

<sup>51</sup> While He was blessing them, He left them and was carried up into heaven.

<sup>52</sup> And they worshiped Him and returned to Jerusalem with great joy,

<sup>53</sup> praising God continually in the temple.



# John

## *The Beginning*

(Genesis 1:1–2; Hebrews 11:1–3)

<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 with God in the beginning.

<sup>3</sup> Through Him all things were made, and without Him nothing was made that has been made.

<sup>4</sup> In Him was life, and that life was the light of men.

<sup>5</sup> The Light shines in the darkness, and the darkness has not overcome \* it.

## *The Witness of John*

<sup>6</sup> There came a man who was sent from God. His name was John.

<sup>7</sup> He came as a witness to testify about the Light, so that through him everyone might believe.

<sup>8</sup> He himself was not the Light, but he came to testify about the Light.

<sup>9</sup> The true Light who gives light to every man was coming into the world.

<sup>10</sup> He was in the world, and though the world was made through Him, the world did not recognize Him.

<sup>11</sup> He came to His own, and His own did not receive Him.

<sup>12</sup> But to all who did receive Him, to those who believed in His name, He gave the right to become children of God—

<sup>13</sup> children born not of blood, nor of the desire or will of man, but born of God.

## *The Word Became Flesh*

(Psalms 84:1–12)

<sup>14</sup> The Word became flesh and made His dwelling among us.<sup>†</sup> We have seen His glory, the glory of the one and only Son <sup>‡</sup> from the Father, full of grace and truth.

<sup>15</sup> John testified concerning Him. He cried out, saying, “This is He of whom I said, ‘He who comes after me has surpassed me because He was before me.’ ”

<sup>16</sup> From His fullness we have all received grace upon grace.

<sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ.

<sup>18</sup> No one has ever seen God, but the one and only Son, who is Himself God and § is at the Father’s side,\* has made Him known.

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\* **1:5** Or comprehended    † **1:14** Or and tabernacled among us    ‡ **1:14** Or the Only Begotten or the Unique One    § **1:18** Or but the only begotten God, who; BYZ and TR but the only begotten Son, who    \* **1:18** Greek in the Father’s bosom

*The Mission of John the Baptist**(Isaiah 40:1-5; Matthew 3:1-12; Mark 1:1-8; Luke 3:1-20)*

19 And this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him, "Who are you?"

20 He did not refuse to confess, but openly declared, "I am not the Christ."

21 "Then who are you?" they inquired. "Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

22 So they said to him, "Who are you? We need an answer for those who sent us. What do you say about yourself?"

23 John replied in the words of Isaiah the prophet:

"I am a voice of one calling in the wilderness,  
'Make straight the way for the Lord.'"<sup>†</sup>

24 Then the Pharisees who had been sent

25 asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the Prophet?"

26 "I baptize with <sup>‡</sup> water," John replied, "but among you stands One you do not know.

27 He is the One who comes after me, the straps of whose sandals I am not worthy to untie."

28 All this happened at Bethany beyond the Jordan, where John was baptizing.

*Jesus the Lamb of God**(Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22)*

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

30 This is He of whom I said, 'A man who comes after me has surpassed me because He was before me.'

31 I myself did not know Him, but the reason I came baptizing with water was that He might be revealed to Israel."

32 Then John testified, "I saw the Spirit descending from heaven like a dove and resting on Him.

33 I myself did not know Him, but the One who sent me to baptize with water told me, 'The man on whom you see the Spirit descend and rest is He who will baptize with the Holy Spirit.'

<sup>†</sup> 1:23 Isaiah 40:3 (see also LXX) <sup>‡</sup> 1:26 Or in; also in verse 31 and twice in 33

<sup>34</sup> I have seen and testified that this is the Son of God. §

*The First Disciples*

*(Matthew 4:18–22; Mark 1:16–20; Luke 5:1–11)*

<sup>35</sup> The next day John was there again with two of his disciples.

<sup>36</sup> When he saw Jesus walking by, he said, “Look, the Lamb of God!”

<sup>37</sup> And when the two disciples heard him say this, they followed Jesus.

<sup>38</sup> Jesus turned and saw them following. “What do you want?” He asked.

They said to Him, “Rabbi” (which means Teacher), “where are You staying?”

<sup>39</sup> “Come and see,” He replied. So they went and saw where He was staying, and spent that day with Him. It was about the tenth hour.\*

<sup>40</sup> Andrew, Simon Peter’s brother, was one of the two who heard John’s testimony and followed Jesus.

<sup>41</sup> He first found his brother Simon and told him, “We have found the Messiah” (which is translated as Christ).

<sup>42</sup> Andrew brought him to Jesus, who looked at him and said, “You are Simon son of John. You will be called Cephas” (which is translated as Peter).

*Jesus Calls Philip and Nathanael*

<sup>43</sup> The next day Jesus decided to set out for Galilee. Finding Philip, He told him, “Follow Me.”

<sup>44</sup> Now Philip was from Bethsaida, the same town as Andrew and Peter.

<sup>45</sup> Philip found Nathanael and told him, “We have found the One Moses wrote about in the Law, the One the prophets foretold—Jesus of Nazareth, the son of Joseph.”

<sup>46</sup> “Can anything good come from Nazareth?” Nathanael asked.

“Come and see,” said Philip.

<sup>47</sup> When Jesus saw Nathanael approaching, He said of him, “Here is a true Israelite, in whom there is no deceit.”

<sup>48</sup> “How do You know me?” Nathanael asked.

Jesus replied, “Before Philip called you, I saw you under the fig tree.”

<sup>49</sup> “Rabbi,” Nathanael answered, “You are the Son of God! You are the King of Israel!”

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§ 1:34 SBL the Chosen One of God \* 1:39 That is, about four in the afternoon

<sup>50</sup> Jesus said to him, "Do you believe just because I told you I saw you under the fig tree? You will see greater things than these."

<sup>51</sup> Then He declared, "Truly, truly, I tell you, you will all see heaven open and the angels of God ascending and descending on the Son of Man."<sup>†</sup>

## 2

### *The Wedding at Cana*

<sup>1</sup> On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

<sup>2</sup> and Jesus and His disciples had also been invited to the wedding.

<sup>3</sup> When the wine ran out, Jesus' mother said to Him, "They have no more wine."

<sup>4</sup> "Woman, why does this concern us?" Jesus replied. "My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Do whatever He tells you."

<sup>6</sup> Now six stone water jars had been set there for the Jewish rites of purification. Each could hold from twenty to thirty gallons.\*

<sup>7</sup> Jesus told the servants, "Fill the jars with water."

So they filled them to the brim.

<sup>8</sup> "Now draw some out," He said, "and take it to the master of the banquet."

They did so,

<sup>9</sup> and the master of the banquet tasted the water that had been turned into wine. He did not know where it was from, but the servants who had drawn the water knew. Then he called the bridegroom aside

<sup>10</sup> and said, "Everyone serves the fine wine first, and then the cheap wine after the guests are drunk. But you have saved the fine wine until now!"

<sup>11</sup> Jesus performed this, the first of His signs, at Cana in Galilee. He thus revealed His glory, and His disciples believed in Him.

### *Jesus Cleanses the Temple*

(Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48)

<sup>12</sup> After this, He went down to Capernaum with His mother and brothers and His disciples, and they stayed there a few days.

<sup>13</sup> When the Jewish Passover was near, Jesus went up to Jerusalem.

<sup>14</sup> In the temple courts <sup>†</sup> He found men selling cattle, sheep, and doves, and money changers seated at their tables.

<sup>†</sup> **1:51** See Genesis 28:12.   \* **2:6** Greek two or three metretae; that is, approximately 20.8 to 31.2 gallons (78.8 to 118.1 liters)   <sup>†</sup> **2:14** Literally the temple; also in verse 15

<sup>15</sup> So He made a whip out of cords and drove all from the temple courts, both sheep and cattle. He poured out the coins of the money changers and overturned their tables.

<sup>16</sup> To those selling doves He said, "Get these out of here! How dare you turn My Father's house into a marketplace!"

<sup>17</sup> His disciples remembered that it is written: "Zeal for Your house will consume Me."<sup>‡</sup>

<sup>18</sup> On account of this, the Jews demanded, "What sign can You show us to prove Your authority to do these things?"

<sup>19</sup> Jesus answered, "Destroy this temple, and in three days I will raise it up again."

<sup>20</sup> "This temple took forty-six years to build," the Jews replied, "and You are going to raise it up in three days?"

<sup>21</sup> But Jesus was speaking about the temple of His body.

<sup>22</sup> After He was raised from the dead, His disciples remembered that He had said this. Then they believed the Scripture and the word that Jesus had spoken.

<sup>23</sup> While He was in Jerusalem at the Passover Feast, many people saw the signs He was doing and believed in His name.

<sup>24</sup> But Jesus did not entrust Himself to them, for He knew them all.

<sup>25</sup> He did not need any testimony about man, for He knew what was in a man.

### 3

#### *Jesus and Nicodemus*

*(Genesis 22:1-10; Romans 5:6-11)*

<sup>1</sup> Now there was a man of the Pharisees named Nicodemus, a leader of the Jews.

<sup>2</sup> He came to Jesus at night and said, "Rabbi, we know that You are a teacher who has come from God. For no one could perform the signs You are doing if God were not with him."

<sup>3</sup> Jesus replied, "Truly, truly, I tell you, no one can see the kingdom of God unless he is born again.\*"

<sup>4</sup> "How can a man be born when he is old?" Nicodemus asked. "Can he enter his mother's womb a second time to be born?"

<sup>5</sup> Jesus answered, "Truly, truly, I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit.

<sup>6</sup> Flesh is born of flesh, but spirit is born of the Spirit.

<sup>7</sup> Do not be amazed that I said, 'You † must be born again.'

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<sup>‡</sup> **2:17** Psalms 69:9    \* **3:3** Or born from above; also in verse 7.    † **3:7** The Greek word for you is plural; also in verse 12.

<sup>8</sup> The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit.”

<sup>9</sup> “How can this be?” Nicodemus asked.

<sup>10</sup> “You are Israel’s teacher,” said Jesus, “and you do not understand these things?

<sup>11</sup> Truly, truly, I tell you, we speak of what we know, and we testify to what we have seen, and yet you people do not accept our testimony.

<sup>12</sup> If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?

<sup>13</sup> No one has ascended into heaven except the One who descended from heaven—the Son of Man.<sup>‡</sup>

<sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

<sup>15</sup> that everyone who believes in Him may have eternal life.<sup>§</sup>

<sup>16</sup> For God so loved the world that He gave His one and only <sup>\*</sup> Son, that everyone who believes in Him shall not perish but have eternal life.

<sup>17</sup> For God did not send His Son into the world to condemn the world, but to save the world through Him.

<sup>18</sup> Whoever believes in Him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God’s one and only Son.

<sup>19</sup> And this is the verdict: The Light has come into the world, but men loved the darkness rather than the Light because their deeds were evil.

<sup>20</sup> Everyone who does evil hates the Light, and does not come into the Light for fear that his deeds will be exposed.

<sup>21</sup> But whoever practices the truth comes into the Light, so that it may be seen clearly that what he has done has been accomplished in God.”<sup>†</sup>

### *John’s Testimony about Jesus*

<sup>22</sup> After this, Jesus and His disciples went into the Judean countryside, where He spent some time with them and baptized.

<sup>23</sup> Now John was also baptizing at Aenon near Salim, because the water was plentiful there, and people kept coming to be baptized.

<sup>24</sup> (For John had not yet been thrown into prison.)

<sup>25</sup> Then a dispute arose between John’s disciples and a certain Jew <sup>‡</sup> over the issue of ceremonial washing.

<sup>26</sup> So John’s disciples came to him and said, “Look, Rabbi, the One who was with you beyond the Jordan, the One you testified about—He is baptizing, and everyone is going to Him.”

<sup>‡</sup> **3:13** BYZ and TR include who is in heaven. <sup>§</sup> **3:15** Or everyone who believes may have eternal life in Him. <sup>\*</sup> **3:16** Or only begotten or unique; also in verse 18 <sup>†</sup> **3:21** Some translators close this quotation after verse 15. <sup>‡</sup> **3:25** TR and the Jews

<sup>27</sup> John replied, "A man can receive only what is given him from heaven.

<sup>28</sup> You yourselves can testify that I said, 'I am not the Christ, but am sent ahead of Him.'

<sup>29</sup> The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete.

<sup>30</sup> He must increase; I must decrease.

<sup>31</sup> The One who comes from above is above all. The one who is from the earth belongs to the earth and speaks as one from the earth. The One who comes from heaven is above all.<sup>§</sup>

<sup>32</sup> He testifies to what He has seen and heard, yet no one accepts His testimony.

<sup>33</sup> Whoever accepts His testimony has certified that God is truthful.

<sup>34</sup> For the One whom God has sent speaks the words of God, for God gives the Spirit without limit.

<sup>35</sup> The Father loves the Son and has placed all things in His hands.

<sup>36</sup> Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him."<sup>\*</sup>

## 4

### *Jesus and the Samaritan Woman*

<sup>1</sup> When Jesus realized that the Pharisees were aware He <sup>\*</sup> was gaining and baptizing more disciples than John

<sup>2</sup> (although it was not Jesus who baptized, but His disciples),

<sup>3</sup> He left Judea and returned to Galilee.

<sup>4</sup> Now He had to pass through Samaria.

<sup>5</sup> So He came to a town of Samaria called Sychar, near the plot of ground that Jacob had given to his son Joseph.

<sup>6</sup> Since Jacob's well was there, Jesus, weary from His journey, sat down by the well. It was about the sixth hour.<sup>†</sup>

<sup>7</sup> When a Samaritan woman came to draw water, Jesus said to her, "Give Me a drink."

<sup>8</sup> (His disciples had gone into the town to buy food.)

<sup>9</sup> "You are a Jew," said the woman. "How can You ask for a drink from me, a Samaritan woman?" (For Jews do not associate with Samaritans.)<sup>‡</sup>

<sup>10</sup> Jesus answered, "If you knew the gift of God and who is asking you for a drink, you would have asked Him, and He would have given you living water."

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<sup>§</sup> **3:31** Tischendorf The One comes from heaven. <sup>\*</sup> **3:36** Some translators close this quotation after verse 30. <sup>\*</sup> **4:1** Literally When therefore Jesus knew that the Pharisees had heard that Jesus; NE, WH, BYZ, and TR When therefore the Lord knew that the Pharisees had heard that Jesus <sup>†</sup> **4:6** That is, about noon <sup>‡</sup> **4:9** Tischendorf does not include this sentence.

11 "Sir," the woman replied, "You have nothing to draw with and the well is deep. Where then will You get this living water?"

12 Are You greater than our father Jacob, who gave us this well and drank from it himself, as did his sons and his livestock?"

13 Jesus said to her, "Everyone who drinks this water will be thirsty again.

14 But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life."

15 The woman said to Him, "Sir, give me this water so that I will not get thirsty and have to keep coming here to draw water."

16 Jesus told her, "Go, call your husband and come back."

17 "I have no husband," the woman replied.

Jesus said to her, "You are correct to say that you have no husband.

18 In fact, you have had five husbands, and the man you now have is not your husband. You have spoken truthfully."

19 "Sir," the woman said, "I see that You are a prophet.

20 Our fathers worshiped on this mountain, but you Jews say that the place where one must worship is in Jerusalem."

21 "Believe Me, woman," Jesus replied, "a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 You worship what you do not know; we worship what we do know, for salvation is from the Jews.

23 But a time is coming and has now come when the true worshipers will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him.

24 God is Spirit, and His worshipers must worship Him in spirit and in truth."

25 The woman said, "I know that Messiah" (called Christ) "is coming. When He comes, He will explain everything to us."

26 Jesus answered, "I who speak to you am He."

### *The Disciples Return and Marvel*

27 Just then His disciples returned and were surprised that He was speaking with a woman. But no one asked Him, "What do You want from her?" or "Why are You talking with her?"

28 Then the woman left her water jar, went back into the town, and said to the people,

29 "Come, see a man who told me everything I ever did. Could this be the Christ?"

30 So they left the town and made their way toward Jesus.



<sup>31</sup> Meanwhile the disciples urged Him, “Rabbi, eat something.”

<sup>32</sup> But He told them, “I have food to eat that you know nothing about.”

<sup>33</sup> So the disciples asked one another, “Could someone have brought Him food?”

<sup>34</sup> Jesus explained, “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 until the harvest’? I tell you, lift up your eyes and look at the fields, for they are ripe <sup>§</sup> for harvest.

<sup>36</sup> Already the reaper draws his wages and gathers a crop for eternal life, so that the sower and the reaper may rejoice together.

<sup>37</sup> For in this case the saying ‘One sows and another reaps’ is true.

<sup>38</sup> I sent you to reap what you have not worked for; others have done the hard work, and now you have taken up their labor.”

### *Many Samaritans Believe*

<sup>39</sup> Many of the Samaritans from that town believed in Jesus because of the woman’s testimony, “He told me everything I ever did.”

<sup>40</sup> So when the Samaritans came to Him, they asked Him to stay with them, and He stayed two days.

<sup>41</sup> And many more believed because of His message.

<sup>42</sup> They said to the woman, “We now believe not only because of your words; we have heard for ourselves, and we know that this man truly is the Savior of the world.”

### *Jesus Heals the Official’s Son*

*(Matthew 8:5-13; Luke 7:1-10)*

<sup>43</sup> After two days, Jesus left for Galilee.

<sup>44</sup> Now He Himself had testified that a prophet has no honor in his own hometown.

<sup>45</sup> Yet when He arrived, the Galileans welcomed Him. They had seen all the great things He had done in Jerusalem at the feast, for they had gone there as well.

<sup>46</sup> So once again He came to Cana in Galilee, where He had turned the water into wine. And there was a royal official whose son lay sick at Capernaum.

<sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged Him to come down and heal his son, who was about to die.

<sup>48</sup> Jesus said to him, “Unless you people see signs and wonders, you will never believe.”

<sup>49</sup> “Sir,” the official said, “come down before my child dies.”

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<sup>§</sup> 4:35 Literally white

<sup>50</sup> “Go,” said Jesus. “Your son will live.”

The man took Jesus at His word and departed.

<sup>51</sup> And while he was still on the way, his servants met him with the news that his boy was alive.

<sup>52</sup> So he inquired as to the hour when his son had recovered, and they told him, “The fever left him yesterday at the seventh hour.”\*

<sup>53</sup> Then the father realized that this was the very hour in which Jesus had told him, “Your son will live.” And he and all his household believed.

<sup>54</sup> This was now the second sign that Jesus performed after coming from Judea into Galilee.

## 5

### *The Pool of Bethesda*

<sup>1</sup> Some time later there was a feast of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem near the Sheep Gate a pool with five covered colonnades, which in Hebrew \* is called Bethesda.†

<sup>3</sup> On these walkways ‡ lay a great number of the sick, the blind, the lame, and the paralyzed.§

<sup>5</sup> One man there had been an invalid for thirty-eight years.

<sup>6</sup> When Jesus saw him lying there and realized that he had spent a long time in this condition, He asked him, “Do you want to get well?”

<sup>7</sup> “Sir,” the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am on my way, someone else goes in before me.”

<sup>8</sup> Then Jesus told him, “Get up, pick up your mat, and walk.”

<sup>9</sup> Immediately the man was made well, and he picked up his mat and began to walk.

Now this happened on the Sabbath day,

<sup>10</sup> so the Jews said to the man who had been healed, “This is the Sabbath! It is unlawful for you to carry your mat.”

<sup>11</sup> But he answered, “The man who made me well told me, ‘Pick up your mat and walk.’ ”

\* 4:52 That is, one in the afternoon \* 5:2 Or in Aramaic † 5:2 NA, NE, and WH Bethzatha

‡ 5:3 Literally In these § 5:3 NE, BYZ, and TR include awaiting the moving of the waters.

4 For from time to time an angel descended into the pool and stirred the water. As soon as it was stirred, the first to enter the pool would be healed of his disease.

12 “Who is this man who told you to pick it up and walk?” they asked.

13 But the man who was healed did not know who it was, for Jesus had slipped away while the crowd was there.

14 Afterward, Jesus found the man at the temple and said to him, “See, you have been made well. Stop sinning, or something worse may happen to you.”

15 And the man went away and told the Jews that it was Jesus who had made him well.

### *The Father and the Son*

16 Now because Jesus was doing these things on the Sabbath, the Jews began to persecute Him.

17 But Jesus answered them, “To this very day My Father is at His work, and I too am working.”

18 Because of this, the Jews tried all the harder to kill Him. Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.

19 So Jesus replied, “Truly, truly, I tell you, the Son can do nothing by Himself, unless He sees the Father doing it. For whatever the Father does, the Son also does.

20 The Father loves the Son and shows Him all He does. And to your amazement, He will show Him even greater works than these.

21 For just as the Father raises the dead and gives them life, so also the Son gives life to whom He wishes.

22 Furthermore, the Father judges no one, but has assigned all judgment to the Son,

23 so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him.

24 Truly, truly, I tell you, whoever hears My word and believes Him who sent Me has eternal life and will not come under judgment. Indeed, he has crossed over from death to life.

25 Truly, truly, I tell you, the hour is coming and has now come when the dead will hear the voice of the Son of God, and those who hear will live.

26 For as the Father has life in Himself, so also He has granted the Son to have life in Himself.

27 And He has given Him authority to execute judgment, because He is the Son of Man.

28 Do not be amazed at this, for the hour is coming when all who are in their graves will hear His voice

29 and come out—those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.\*

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\* 5:29 See Daniel 12:2.

<sup>30</sup> I can do nothing by Myself; I judge only as I hear. And My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

*Testimonies about Jesus*

<sup>31</sup> If I testify about Myself, My testimony is not valid.

<sup>32</sup> There is another who testifies about Me, and I know that His testimony about Me is valid.

<sup>33</sup> You have sent to John, and he has testified to the truth.

<sup>34</sup> Even though I do not accept human testimony, I say these things so that you may be saved.

<sup>35</sup> John was a lamp that burned and gave light, and you were willing for a season to bask in his light.

<sup>36</sup> But I have testimony more substantial than that of John. For the works that the Father has given Me to accomplish—the very works I am doing—testify about Me that the Father has sent Me.

<sup>37</sup> And the Father who sent Me has Himself testified about Me. You have never heard His voice nor seen His form,

<sup>38</sup> nor does His word abide in you, because you do not believe the One He sent.

*The Witness of Scripture  
(Luke 16:19–31)*

<sup>39</sup> You pore over the Scriptures because you presume that by them you possess eternal life. These are the very words that testify about Me,

<sup>40</sup> yet you refuse to come to Me to have life.

<sup>41</sup> I do not accept glory from men,

<sup>42</sup> but I know you, that you do not have the love of God within you.

<sup>43</sup> I have come in My Father's name, and you have not received Me; but if someone else comes in his own name, you will receive him.

<sup>44</sup> How can you believe if you accept glory from one another, yet do not seek the glory that comes from the only God?

<sup>45</sup> Do not think that I will accuse you before the Father. Your accuser is Moses, in whom you have put your hope.

<sup>46</sup> If you had believed Moses, you would believe Me, because he wrote about Me.

<sup>47</sup> But since you do not believe what he wrote, how will you believe what I say?"

## 6

*The Feeding of the Five Thousand  
(Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17)*

<sup>1</sup> After this, Jesus crossed to the other side of the Sea of Galilee (that is, the Sea of Tiberias).

<sup>2</sup> A large crowd followed Him because they saw the signs He was performing on the sick.

<sup>3</sup> Then Jesus went up on the mountain and sat down with His disciples.

<sup>4</sup> Now the Jewish Feast of the Passover was near.

<sup>5</sup> When Jesus looked up and saw a large crowd coming toward Him, He said to Philip, "Where can we buy bread for these people to eat?"

<sup>6</sup> But He was asking this to test him, for He knew what He was about to do.

<sup>7</sup> Philip answered, "Two hundred denarii \* would not buy enough bread for each of them to have a small piece."

<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said to Him,

<sup>9</sup> "Here is a boy with five barley loaves and two small fish. But what difference will these make among so many?"

<sup>10</sup> "Have the people sit down," Jesus said. Now there was plenty of grass in that place, so the men sat down, about five thousand of them.

<sup>11</sup> Then Jesus took the loaves and the fish, gave thanks, and distributed to those who were seated as much as they wanted.

<sup>12</sup> And when everyone was full, He said to His disciples, "Gather the pieces that are left over, so that nothing will be wasted."

<sup>13</sup> So they collected them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

<sup>14</sup> When the people saw the sign that Jesus had performed,† they began to say, "Truly this is the Prophet who is to come into the world."

<sup>15</sup> Then Jesus, realizing that they were about to come and make Him king by force, withdrew again to a mountain by Himself.

### *Jesus Walks on Water*

*(Matthew 14:22-33; Mark 6:45-52)*

<sup>16</sup> When evening came, His disciples went down to the sea,

<sup>17</sup> got into a boat, and started across the sea to Capernaum. It was already dark, and Jesus had not yet gone out to them.

<sup>18</sup> A strong wind was blowing, and the sea grew agitated.

<sup>19</sup> When they had rowed about three or four miles,‡ they saw Jesus approaching the boat, walking on the sea—and they were terrified.

<sup>20</sup> But Jesus spoke up: "It is I; do not be afraid."

<sup>21</sup> Then they were willing to take Him into the boat, and at once the boat reached the shore where they were heading.

### *Jesus the Bread of Life*

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\* **6:7** A denarius was customarily a day's wage for a laborer; see Matthew 20:2. † **6:14** SBL, NA, NE, and WH He had performed ‡ **6:19** Greek about twenty-five or thirty stadia; that is, approximately 2.87 to 3.45 miles (4.62 to 5.55 kilometers)

<sup>22</sup> The next day, the crowd that had remained on the other side of the sea realized that only one boat had been there, and that Jesus had not boarded it with His disciples, but they had gone away alone.

<sup>23</sup> However, some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

<sup>24</sup> So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum to look for Him.

<sup>25</sup> When they found Him on the other side of the sea, they asked Him, "Rabbi, when did You get here?"

<sup>26</sup> Jesus replied, "Truly, truly, I tell you, it is not because you saw these signs that you are looking for Me, but because you ate the loaves and had your fill.

<sup>27</sup> Do not work for food that perishes, but for food that endures to eternal life, which the Son of Man will give you. For on Him God the Father has placed His seal of approval."

<sup>28</sup> Then they inquired, "What must we do to perform the works of God?"

<sup>29</sup> Jesus replied, "The work of God is this: to believe in the One He has sent."

<sup>30</sup> So they asked Him, "What sign then will You perform, so that we may see it and believe You? What will You do?"

<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> Jesus said to them, "Truly, truly, I tell you, it was not Moses who gave you the bread from heaven, but it is My Father who 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> "Sir," they said, "give us this bread at all times."

<sup>35</sup> Jesus answered, "I am the bread of life. Whoever comes to Me will never hunger, and whoever believes in Me will never thirst.

<sup>36</sup> But as I stated, you have seen Me and still you do not believe.

<sup>37</sup> Everyone the Father gives Me will come to Me, and the one who comes to Me I will never drive away.

<sup>38</sup> For I have come down from heaven, not to do My own will, but to do the will of Him who sent Me.

<sup>39</sup> And this is the will of Him who sent Me, that I shall lose none of those He has given Me, but raise them up at the last day.

<sup>40</sup> For it is My Father's will that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day."

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§ 6:31 Psalms 78:24; see also Exodus 16:4.

41 At this, the Jews began to grumble about Jesus because He had said, "I am the bread that came down from heaven."

42 They were asking, "Is this not Jesus, the son of Joseph, whose father and mother we know? How then can He say, 'I have come down from heaven?' "

43 "Stop grumbling among yourselves," Jesus replied.

44 "No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day.

45 It is written in the Prophets: 'And they will all be taught by God.'\* Everyone who has heard the Father and learned from Him comes to Me—

46 not that anyone has seen the Father except the One who is from God; only He has seen the Father.

47 Truly, truly, I tell you, he who believes has eternal life.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness, yet they died.

50 This is the bread that comes down from heaven, so that anyone may eat of it and not die.

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And this bread, which I will give for the life of the world, is My flesh."

52 At this, the Jews began to argue among themselves, "How can this man give us His flesh to eat?"

53 So Jesus said to them, "Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you.

54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

55 For My flesh is real food, and My blood is real drink.

56 Whoever eats My flesh and drinks My blood remains in Me, and I in him.

57 Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me.

58 This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever."

*Many Disciples Turn Back*

*(Matthew 8:18-22; Luke 9:57-62; Luke 14:25-33)*

59 Jesus said this while teaching in the synagogue in Capernaum.

60 On hearing it, many of His disciples said, "This is a difficult teaching. Who can accept it?"

61 Aware that His disciples were grumbling about this teaching, Jesus asked them, "Does this offend you?"

62 Then what will happen if you see the Son of Man ascend to where He was before?

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\* 6:45 Isaiah 54:13

<sup>63</sup> The Spirit gives life; the flesh profits nothing. The words I have spoken to you are spirit and they are life.

<sup>64</sup> However, there are some of you who do not believe.” (For Jesus had known from the beginning which of them did not believe and who would betray Him.)

<sup>65</sup> Then Jesus said, “This is why I told you that no one can come to Me unless the Father has granted it to him.”

<sup>66</sup> From that time on many of His disciples turned back and no longer walked with Him.

*Peter’s Confession of Faith*

(Matthew 16:13–20; Mark 8:27–30; Luke 9:18–20)

<sup>67</sup> So Jesus asked the Twelve, “Do you want to leave too?”

<sup>68</sup> Simon Peter replied, “Lord, to whom would we go? You have the words of eternal life.

<sup>69</sup> We believe and know that You are the Holy One of God.†”

<sup>70</sup> Jesus answered them, “Have I not chosen you, the Twelve? Yet one of you is a devil!”

<sup>71</sup> He was speaking about Judas, the son of Simon Iscariot. For although Judas was one of the Twelve, he was later to betray Jesus.

## 7

*Jesus Teaches at the Feast*

<sup>1</sup> After this, Jesus traveled throughout Galilee. He did not want to travel in Judea, because the Jews there were trying to kill Him.

<sup>2</sup> However, the Jewish Feast of Tabernacles \* was near.

<sup>3</sup> So Jesus’ brothers said to Him, “Leave here and go to Judea, so that Your disciples there may see the works You are doing.

<sup>4</sup> For no one who wants to be known publicly acts in secret. Since You are doing these things, show Yourself to the world.”

<sup>5</sup> For even His own brothers did not believe in Him.

<sup>6</sup> Therefore Jesus told them, “Although your time is always at hand, My time has not yet come.

<sup>7</sup> The world cannot hate you, but it hates Me, because I testify that its works are evil.

<sup>8</sup> Go up to the feast on your own. I am not † going up to this feast, because My time has not yet come.”

<sup>9</sup> Having said this, Jesus remained in Galilee.

<sup>10</sup> But after His brothers had gone up to the feast, He also went—not publicly, but in secret.

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† 6:69 BYZ and TR You are the Christ, the Son of the living God \* 7:2 That is, Sukkot, the autumn feast of pilgrimage to Jerusalem; also translated as the Feast of Booths or the Feast of Shelters and originally called the Feast of Ingathering (see Exodus 23:16 and Exodus 34:22).

† 7:8 NE, WH, BYZ, and TR I am not yet



11 So the Jews were looking for Him at the feast and asking, "Where is He?"

12 Many in the crowds were whispering about Him. Some said, "He is a good man."

But others replied, "No, He deceives the people."

13 Yet no one would speak publicly about Him for fear of the Jews.

14 About halfway through the feast, Jesus went up to the temple courts ‡ and began to teach.

15 The Jews were amazed and asked, "How did this man attain such learning without having studied?"

16 "My teaching is not My own," Jesus replied. "It comes from Him who sent Me.

17 If anyone desires to do His will, he will know whether My teaching is from God or whether I speak on My own.

18 He who speaks on his own authority seeks his own glory, but He who seeks the glory of the One who sent Him is a man of truth; in Him there is no falsehood.

19 Has not Moses given you the law? Yet not one of you keeps it. Why are you trying to kill Me?"

20 "You have a demon," the crowd replied. "Who is trying to kill You?"

21 Jesus answered them, "I did one miracle, and you are all amazed.

22 But because Moses gave you circumcision, you circumcise a boy on the Sabbath (not that it is from Moses, but from the patriarchs.)

23 If a boy can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with Me for making the whole man well on the Sabbath?

24 Stop judging by outward appearances, and start judging justly."

### *Is Jesus the Christ?*

25 Then some of the people of Jerusalem began to say, "Isn't this the man they are trying to kill?"

26 Yet here He is, speaking publicly, and they are not saying anything to Him. Have the rulers truly recognized that this is the Christ?

27 But we know where this man is from. When the Christ comes, no one will know where He is from."

28 Then Jesus, still teaching in the temple courts, cried out, "You know Me, and you know where I am from. I have not come of My own accord, but He who sent Me is true. You do not know Him,

29 but I know Him, because I am from Him and He sent Me."

30 So they tried to seize Him, but no one laid a hand on Him, because His hour had not yet come.

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‡ 7:14 Literally the temple; also in verse 28

<sup>31</sup> Many in the crowd, however, believed in Him and said, "When the Christ comes, will He perform more signs than this man?"

<sup>32</sup> When the Pharisees heard the crowd whispering these things about Jesus, they and the chief priests sent officers to arrest Him.

<sup>33</sup> So Jesus said, "I am with you only a little while longer, and then I am going to the One who sent Me.

<sup>34</sup> You will look for Me, but you will not find Me; and where I am, you cannot come."

<sup>35</sup> At this, the Jews said to one another, "Where does He intend to go that we will not find Him? Will He go where the Jews are dispersed among the Greeks,<sup>§</sup> and teach the Greeks?

<sup>36</sup> What does He mean by saying, 'You will look for Me, but you will not find Me,' and, 'Where I am, you cannot come'?"

### *Living Water*

<sup>37</sup> On the last and greatest day of the feast, Jesus stood up and called out in a loud voice, "If anyone is thirsty, let him come to Me and drink.

<sup>38</sup> Whoever believes in Me, as the Scripture has said: 'Streams of living water will flow from within him.' "

<sup>39</sup> He was speaking about the Spirit, whom those who believed in Him were later to receive. For the Spirit had not yet been given,\* because Jesus had not yet been glorified.

### *Division over Jesus*

<sup>40</sup> On hearing these words, some of the people said, "This is truly the Prophet."

<sup>41</sup> Others declared, "This is the Christ."

But still others asked, "How can the Christ come from Galilee?

<sup>42</sup> Doesn't the Scripture say that the Christ will come from the line of David and from Bethlehem, the village where David lived?<sup>†</sup>"

<sup>43</sup> So there was division in the crowd because of Jesus.

<sup>44</sup> Some of them wanted to seize Him, but no one laid a hand on Him.

### *The Unbelief of the Jewish Leaders*

<sup>45</sup> Then the officers returned to the chief priests and Pharisees, who asked them, "Why didn't you bring Him in?"

<sup>46</sup> "Never has anyone spoken like this man!" the officers answered.

<sup>47</sup> "Have you also been deceived?" replied the Pharisees.

<sup>48</sup> "Have any of the rulers or Pharisees believed in Him?"

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<sup>§</sup> 7:35 Literally Will He go to the Diaspora among the Greeks; the Jewish people living outside the land of Israel since the Babylonian exile were referred to as the Diaspora. \* 7:39 Literally the Spirit was not yet; BYZ and TR the Holy Spirit was not yet † 7:42 See Micah 5:2.

<sup>49</sup> But this crowd that does not know the law, they are under a curse.”

<sup>50</sup> Nicodemus, who had gone to Jesus earlier and who himself was one of them, asked,

<sup>51</sup> “Does our law convict a man without first hearing from him to determine what he has done?”

<sup>52</sup> “Aren’t you also from Galilee?” they replied. “Look into it, and you will see that no prophet comes out of Galilee.”<sup>‡</sup>

<sup>53</sup> Then each went to his own home.

## 8

### *The Woman Caught in Adultery*

<sup>1</sup> But Jesus went to the Mount of Olives.

<sup>2</sup> Early in the morning He went back into the temple courts.\* All the people came to Him, and He sat down to teach them.

<sup>3</sup> The scribes and Pharisees, however, brought to Him a woman caught in adultery. They made her stand before them

<sup>4</sup> and said, “Teacher, this woman was caught in the act of adultery.

<sup>5</sup> In the Law Moses commanded us to stone such a woman. So what do You say?”

<sup>6</sup> They said this to test Him, in order to have a basis for accusing Him. But Jesus bent down and began to write on the ground with His finger.

<sup>7</sup> When they continued to question Him, He straightened up and said to them, “Let him who is without sin among you be the first to cast a stone at her.”

<sup>8</sup> And again He bent down and wrote on the ground.

<sup>9</sup> When they heard this,<sup>†</sup> they began to go away one by one, beginning with the older ones, until only Jesus was left, with the woman standing there.

<sup>10</sup> Then Jesus straightened up <sup>‡</sup> and asked her, “Woman, where are your accusers?<sup>§</sup> Has no one condemned you?”

<sup>11</sup> “No one, Lord,” she answered.

“Then neither do I condemn you,” Jesus declared. “Now go and sin no more.”

### *Jesus the Light of the World* (1 John 1:5-10)

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<sup>‡</sup> 7:52 Early manuscripts do not include John 7:53 through John 8:11.      \* 8:2 Literally the temple; also in verse 20      † 8:9 NE, BYZ, and TR include and were convicted by their conscience,      ‡ 8:10 NE, BYZ, and TR include and saw no one but the woman.      § 8:10 WH and NA where are they

12 Once again, Jesus spoke to the people and said, "I am the light of the world. Whoever follows Me will never walk in the darkness, but will have the light of life."

13 So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not valid."

14 Jesus replied, "Even if I testify about Myself, My testimony is valid, because I know where I came from and where I am going. But you do not know where I came from or where I am going.

15 You judge according to the flesh; I judge no one.

16 But even if I do judge, My judgment is true, because I am not alone; I am with the Father who sent Me.\*

17 Even in your own Law it is written that the testimony of two men is valid.†

18 I am One who testifies about Myself, and the Father, who sent Me, also testifies about Me."

19 "Where is Your Father?" they asked Him.

"You do not know Me or My Father," Jesus answered. "If you knew Me, you would know My Father as well."

20 He spoke these words while teaching in the temple courts, near the treasury. Yet no one seized Him, because His hour had not yet come.

21 Again He said to them, "I am going away, and you will look for Me, but you will die in your sin. Where I am going, you cannot come."

22 So the Jews began to ask, "Will He kill Himself, since He says, 'Where I am going, you cannot come'?"

23 Then He told them, "You are from below; I am from above. You are of this world; I am not of this world.

24 That is why I told you that you would die in your sins. For unless you believe that I am He, you will die in your sins."

25 "Who are You?" they asked.

"Just what I have been telling you from the beginning," Jesus replied.

26 "I have much to say about you and much to judge. But the One who sent Me is truthful, and what I have heard from Him, I tell the world."

27 They did not understand that He was telling them about the Father.

28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own, but speak exactly what the Father has taught Me.

29 He who sent Me is with Me. He has not left Me alone, because I always do what pleases Him."

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\* **8:16** Literally but (it is) I and the Father who sent Me; NE but (it is) I and the One who sent Me † **8:17** See Deuteronomy 19:15.

*The Truth Will Set You Free*  
(2 John 1:4-6)

<sup>30</sup> As Jesus spoke these things, many believed in Him.

<sup>31</sup> So He said to the Jews who had believed Him, "If you continue in My word, you are truly My disciples.

<sup>32</sup> Then you will know the truth, and the truth will set you free."

<sup>33</sup> "We are Abraham's descendants," they answered. "We have never been slaves to anyone. How can You say we will be set free?"

<sup>34</sup> Jesus replied, "Truly, truly, I tell you, everyone who sins is a slave to sin.

<sup>35</sup> A slave is not a permanent member of the family, but a son belongs to it forever.

<sup>36</sup> So if the Son sets you free, you will be free indeed.

<sup>37</sup> I know you are Abraham's descendants, but you are trying to kill Me because My word has no place within you.

<sup>38</sup> I speak of what I have seen in the presence of the Father, and you do what you have heard from your father."

<sup>39</sup> "Abraham is our father," they replied.

"If you were children of Abraham," said Jesus, "you would do the works of Abraham.

<sup>40</sup> But now you are trying to kill Me, a man who has told you the truth that I heard from God. Abraham never did such a thing.

<sup>41</sup> You are doing the works of your father."

"We are not illegitimate children," they declared. "Our only Father is God Himself."

<sup>42</sup> Jesus said to them, "If God were your Father, you would love Me, for I have come here from God. I have not come on My own, but He sent Me.

<sup>43</sup> Why do you not understand what I am saying? It is because you are unable to accept My message.

<sup>44</sup> You belong to your father, the devil, and you want to carry out his desires. He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the father of lies.

<sup>45</sup> But because I speak the truth, you do not believe Me!

<sup>46</sup> Which of you can prove Me guilty of sin? If I speak the truth, why do you not believe Me?

<sup>47</sup> Whoever belongs to God hears the words of God. The reason you do not hear is that you do not belong to God."

*Before Abraham Was Born, I Am*

48 The Jews answered Him, "Are we not right to say that You are a Samaritan and You have a demon?"

49 "I do not have a demon," Jesus replied, "but I honor My Father, and you dishonor Me.

50 I do not seek My own glory. There is One who seeks it, and He is the Judge.

51 Truly, truly, I tell you, if anyone keeps My word, he will never see death."

52 "Now we know that You have a demon!" declared the Jews. "Abraham died, and so did the prophets, yet You say that anyone who keeps Your word will never taste death.

53 Are You greater than our father Abraham? He died, as did the prophets. Who do You claim to be?"

54 Jesus answered, "If I glorify Myself, My glory means nothing. The One who glorifies Me is My Father, of whom you say 'He is our  $\frac{1}{2}$  God.'

55 You do not know Him, but I know Him. If I said I did not know Him, I would be a liar like you. But I do know Him, and I keep His word.

56 Your father Abraham rejoiced that he would see My day. He saw it and was glad."

57 Then the Jews said to Him, "You are not yet fifty years old, and You have seen Abraham?"

58 "Truly, truly, I tell you," Jesus declared, "before Abraham was born, I am!§"

59 At this, they picked up stones to throw at Him. But Jesus was hidden and went out of the temple area.\*

## 9

### *Jesus Heals the Man Born Blind*

1 Now as Jesus was passing by, He saw a man blind from birth,

2 and His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

3 Jesus answered, "Neither this man nor his parents sinned, but this happened so that the works of God would be displayed in him.

4 While it is daytime, we must do \* the works of Him who sent Me. Night is coming, when no one can work.

5 While I am in the world, I am the light of the world."

6 When Jesus had said this, He spit on the ground, made some mud, and applied it to the man's eyes.

7 Then He told him, "Go, wash in the Pool of Siloam" (which means "Sent"). So the man went and washed, and came back seeing.

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‡ 8:54 WH and TR Your § 8:58 Literally before Abraham was, I am! \* 8:59 BYZ and TR include going through the midst of them, and so He passed by. \* 9:4 BYZ and TR I must do

<sup>8</sup> At this, his neighbors and those who had formerly seen him begging began to ask, "Isn't this the man who used to sit and beg?"

<sup>9</sup> Some claimed that he was, but others said, "No, he just looks like him."

But the man kept saying, "I am the one."

<sup>10</sup> "How then were your eyes opened?" they asked.

<sup>11</sup> He answered, "The man they call Jesus made some mud and anointed my eyes, and He told me to go to Siloam and wash. So I went and washed and received my sight."

<sup>12</sup> "Where is He?" they asked.

"I do not know," he answered.

### *The Pharisees Investigate the Healing*

<sup>13</sup> They brought to the Pharisees the man who had been blind.

<sup>14</sup> Now the day on which Jesus had made the mud and opened his eyes was a Sabbath.

<sup>15</sup> So the Pharisees also asked him how he had received his sight.

The man answered, "He put mud on my eyes, and I washed, and now I can see."

<sup>16</sup> Because of this, some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath."

But others said, "How can a sinful man perform such signs?"

And there was division among them.

<sup>17</sup> So once again they asked the man who had been blind, "What do you say about Him, since it was your eyes He opened?"

"He is a prophet," the man replied.

<sup>18</sup> The Jews still did not believe that the man had been blind and had received his sight until they summoned his parents

<sup>19</sup> and asked, "Is this your son, the one you say was born blind? So how is it that he can now see?"

<sup>20</sup> His parents answered, "We know he is our son, and we know he was born blind.

<sup>21</sup> But how he can now see or who opened his eyes, we do not know. Ask him. He is old enough to speak for himself."

<sup>22</sup> His parents said this because they were afraid of the Jews. For the Jews had already determined that anyone who confessed Jesus as the Christ would be put out of the synagogue.

<sup>23</sup> That was why his parents said, "He is old enough. Ask him."

24 So a second time they called for the man who had been blind and said, "Give glory to God! We know that this man is a sinner."

25 He answered, "Whether He is a sinner I do not know. There is one thing I do know: I was blind, but now I see!"

26 "What did He do to you?" they asked. "How did He open your eyes?"

27 He replied, "I already told you, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?"

28 Then they heaped insults on him and said, "You are His disciple; we are disciples of Moses.

29 We know that God spoke to Moses, but we do not know where this man is from."

30 "That is remarkable indeed!" the man said. "You do not know where He is from, and yet He opened my eyes.

31 We know that God does not listen to sinners, but He does listen to the one who worships Him and does His will.

32 Never before has anyone heard of opening the eyes of a man born blind.

33 If this man were not from God, He could do no such thing."

34 They replied, "You were born in utter sin, and you are instructing us?" And they threw him out.

### *Spiritual Blindness*

35 When Jesus heard that they had thrown him out, He found the man and said, "Do you believe in the Son of Man †?"

36 "Who is He, Sir?" he replied. "Tell me so that I may believe in Him."

37 "You have already seen Him," Jesus answered. "He is the One speaking with you."

38 "Lord, I believe," he said. And he worshiped Jesus.

39 Then Jesus declared, "For judgment I have come into this world, so that the blind may see and those who see may become blind."‡

40 Some of the Pharisees who were with Him heard this, and they asked Him, "Are we blind too?"

41 "If you were blind," Jesus replied, "you would not be guilty of sin. But since you claim you can see, your guilt remains."

† 9:35 BYZ and TR the Son of God ‡ 9:39 Literally so that those not seeing may see and those seeing may become blind. Some manuscripts do not include 38 "Lord, I believe." ... 39 Then Jesus declared.



# 10

## *Jesus the Good Shepherd*

*(Psalms 23:1-6; Ezekiel 34:11-24)*

<sup>1</sup> “Truly, truly, I tell you, whoever does not enter the sheepfold by the gate, but climbs in some other way, is a thief and a robber.

<sup>2</sup> But the one who enters by the gate is the shepherd of the sheep.

<sup>3</sup> The gatekeeper opens the gate for him, and the sheep listen for his voice. He calls his own sheep by name and leads them out.

<sup>4</sup> When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.

<sup>5</sup> But they will never follow a stranger; in fact, they will flee from him because they do not recognize his voice.”

<sup>6</sup> Jesus spoke to them using this illustration, but they did not understand what He was telling them.

<sup>7</sup> So He said to them again, “Truly, truly, I tell you, I am the gate for the sheep.

<sup>8</sup> All who came before Me \* were thieves and robbers, but the sheep did not listen to them.

<sup>9</sup> I am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture.

<sup>10</sup> The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness.

<sup>11</sup> I am the good shepherd. The good shepherd lays down His life for the sheep.

<sup>12</sup> The hired hand is not the shepherd, and the sheep are not his own. When he sees the wolf coming, he abandons the sheep and runs away. Then the wolf pounces on them and scatters the flock.

<sup>13</sup> The man runs away because he is a hired servant and is unconcerned for the sheep.

<sup>14</sup> I am the good shepherd. I know My sheep and My sheep know Me,

<sup>15</sup> just as the Father knows Me and I know the Father. And I lay down My life for the sheep.

<sup>16</sup> I have other sheep that are not of this fold. I must bring them in as well, and they will listen to My voice. Then there will be one flock and one shepherd.

<sup>17</sup> The reason the Father loves Me is that I lay down My life in order to take it up again.

<sup>18</sup> No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again. This charge I have received from My Father.”

<sup>19</sup> Again there was division among the Jews because of Jesus’ message.

<sup>20</sup> Many of them said, “He is demon-possessed and insane. Why would you listen to Him?”

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\* **10:8** BYZ All who came

<sup>21</sup> But others replied, “These are not the words of a man possessed by a demon. Can a demon open the eyes of the blind?”

*Jesus at the Feast of Dedication*

<sup>22</sup> At that time the Feast of Dedication † took place in Jerusalem. It was winter,

<sup>23</sup> and Jesus was walking in the temple courts ‡ in Solomon’s Colonnade.

<sup>24</sup> So the Jews gathered around Him and demanded, “How long will You keep us in suspense? If You are the Christ, tell us plainly.”

<sup>25</sup> “I already told you,” Jesus replied, “but you did not believe. The works I do in My Father’s name testify on My behalf.

<sup>26</sup> But because you are not My sheep, you refuse to believe.

<sup>27</sup> My sheep listen to My voice; I know them, and they follow Me.

<sup>28</sup> I give them eternal life, and they will never perish. No one can snatch them out of My hand.

<sup>29</sup> My Father who has given them to Me is greater than all. No one can snatch them out of My Father’s hand.

<sup>30</sup> I and the Father are one.”

<sup>31</sup> At this, the Jews again picked up stones to stone Him.

<sup>32</sup> But Jesus responded, “I have shown you many good works from the Father. For which of these do you stone Me?”

<sup>33</sup> “We are not stoning You for any good work,” said the Jews, “but for blasphemy, because You, who are a man, declare Yourself to be God.”

<sup>34</sup> Jesus replied, “Is it not written in your Law: ‘I have said you are gods’§?

<sup>35</sup> If he called them gods to whom the word of God came—and the Scripture cannot be broken—

<sup>36</sup> then what about the One whom the Father sanctified and sent into the world? How then can you accuse Me of blasphemy for stating that I am the Son of God?

<sup>37</sup> If I am not doing the works of My Father, then do not believe Me.

<sup>38</sup> But if I am doing them, even though you do not believe Me, believe the works themselves, so that you may know and understand that the Father is in Me, and I am in the Father.”

<sup>39</sup> At this, they tried again to seize Him, but He escaped their grasp.

*John’s Testimony Confirmed*

<sup>40</sup> Then Jesus went back across the Jordan to the place where John had first been baptizing, and He stayed there.

<sup>41</sup> Many came to Him and said, “Although John never performed a sign, everything he said about this man was true.”

† **10:22** That is, Hanukkah, the historic celebration of the Maccabean Revolt and rededication of the temple    ‡ **10:23** Literally the temple    § **10:34** Psalms 82:6

42 And many in that place believed in Jesus.

## 11

### *The Death of Lazarus*

<sup>1</sup> At this time a man named Lazarus was sick. He lived in Bethany, the village of Mary and her sister Martha.

<sup>2</sup> (Mary, whose brother Lazarus was sick, was to anoint the Lord with perfume and wipe His feet \* with her hair.)

<sup>3</sup> So the sisters sent word to Jesus, "Lord, the one You love is sick."

<sup>4</sup> When Jesus heard this, He said, "This sickness will not end in death. No, it is for the glory of God, so 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> So on hearing that Lazarus was sick, He stayed where He was for two days,

<sup>7</sup> and then He said to the disciples, "Let us go back to Judea."

<sup>8</sup> "Rabbi," they replied, "the Jews just tried to stone You, and You are going back there?"

<sup>9</sup> Jesus answered, "Are there not twelve hours of daylight? If anyone walks in the daytime, he will not stumble, because he sees by the light of this world.

<sup>10</sup> But if anyone walks at night, he will stumble, because he has no light."

<sup>11</sup> After He had said this, He told them, "Our friend Lazarus has fallen asleep, but I am going there to wake him up."

<sup>12</sup> His disciples replied, "Lord, if he is sleeping, he will get better."

<sup>13</sup> They thought that Jesus was talking about actual sleep, but He was speaking about the death of Lazarus.

<sup>14</sup> So Jesus told them plainly, "Lazarus is dead,

<sup>15</sup> and for your sake I am glad I was not there, so that you may believe. But let us go to him."

<sup>16</sup> Then Thomas called Didymus † said to his fellow disciples, "Let us also go, so that we may die with Him."

### *Jesus Comforts Martha and Mary*

<sup>17</sup> When Jesus arrived, He found that Lazarus had already spent four days in the tomb.

<sup>18</sup> Now Bethany was near Jerusalem, a little less than two miles ‡ away,

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\* **11:2** Literally was the one having anointed the Lord with fragrant oil and having wiped His feet; see John 12:3. † **11:16** Didymus means the twin. ‡ **11:18** Greek about fifteen stadia; that is, approximately 1.72 miles or 2.78 kilometers

<sup>19</sup> and many of the Jews had come to Martha and Mary to console them in the loss of their brother.

<sup>20</sup> So when Martha heard that Jesus was coming, she went out to meet Him; but Mary stayed at home.

<sup>21</sup> 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 God will give You whatever You ask of Him."

<sup>23</sup> "Your brother will rise again," Jesus told her.

<sup>24</sup> Martha replied, "I know that he will rise again in the resurrection at the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life. Whoever believes in Me will live, even though he dies.

<sup>26</sup> And everyone who lives and believes in Me will never die. Do you believe this?"

<sup>27</sup> "Yes, Lord," she answered, "I believe that You are the Christ, the Son of God, who was to come into the world."

<sup>28</sup> After Martha had said this, she went back and called her sister Mary aside to tell her, "The Teacher is here and is asking for you."

<sup>29</sup> And when Mary heard this, she got up quickly and went to Him.

<sup>30</sup> Now Jesus had not yet entered the village, but was still at the place where Martha had met Him.

<sup>31</sup> When the Jews who were in the house consoling Mary saw how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

<sup>32</sup> When Mary came to Jesus and saw Him, she fell at His feet and said, "Lord, if You had been here, my brother would not have died."

<sup>33</sup> When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in spirit § and troubled.

<sup>34</sup> "Where have you put him?" He asked.

"Come and see, Lord," they answered.

<sup>35</sup> Jesus wept.

<sup>36</sup> Then the Jews said, "See how He loved him!"

<sup>37</sup> But some of them asked, "Could not this man who opened the eyes of the blind also have kept Lazarus from dying?"

*Jesus Raises Lazarus*  
(Acts 9:36-43)

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§ 11:33 Or He was indignant in spirit; similarly in verse 38

<sup>38</sup> Jesus, once again deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

<sup>39</sup> "Take away the stone," Jesus said.

"Lord, by now he stinks," said Martha, the sister of the dead man. "It has already been four days."

<sup>40</sup> Jesus replied, "Did I not tell you that if you believed, you would see the glory of God?"

<sup>41</sup> So they took away the stone. Then Jesus lifted His eyes upward and said, "Father, I thank You that You have heard Me.

<sup>42</sup> I knew that You always hear Me, but I say this for the benefit of the people standing here, so they may believe that You sent Me."

<sup>43</sup> After Jesus had said this, He called out in a loud voice, "Lazarus, come out!"

<sup>44</sup> The man who had been dead came out with his hands and feet bound in strips of linen, and his face wrapped in a cloth.\*

"Unwrap him and let him go," Jesus told them.

### *The Plot to Kill Jesus*

*(Matthew 26:1-5; Mark 14:1-2; Luke 22:1-2)*

<sup>45</sup> Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed in Him.

<sup>46</sup> But some of them went to the Pharisees and told them what Jesus had done.

<sup>47</sup> Then the chief priests and Pharisees convened the Sanhedrin † and said, "What are we to do? This man is performing many signs.

<sup>48</sup> If we let Him go on like this, everyone will believe in Him, and then the Romans will come and take away both our place and our nation."

<sup>49</sup> But one of them, named Caiaphas, who was high priest that year, said to them, "You know nothing at all!

<sup>50</sup> You do not realize that it is better for you that one man die for the people than that the whole nation perish."

<sup>51</sup> Caiaphas did not say this on his own. Instead, as high priest that year, he was prophesying that Jesus would die for the nation,

<sup>52</sup> and not only for the nation, but also for the scattered children of God, to gather them together into one.

<sup>53</sup> So from that day on they plotted to kill Him.

<sup>54</sup> As a result, Jesus no longer went about publicly among the Jews, but He withdrew to a town called Ephraim in an area near the wilderness. And He stayed there with the disciples.

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\* **11:44** Greek soudariō    † **11:47** Or the Council

<sup>55</sup> Now the Jewish Passover was near, and many people went up from the country to Jerusalem to purify themselves before the Passover.

<sup>56</sup> They kept looking for Jesus and asking one another as they stood in the temple courts,<sup>‡</sup> “What do you think? Will He come to the feast at all?”

<sup>57</sup> But the chief priests and Pharisees had given orders that anyone who knew where He was must report it, so that they could arrest Him.

## 12

### *Mary Anoints Jesus*

(Matthew 26:6-13; Mark 14:3-9; Luke 7:36-50)

<sup>1</sup> Six days before the Passover, Jesus came to Bethany, the hometown of Lazarus, whom He had raised from the dead.

<sup>2</sup> So they hosted a dinner for Jesus there. Martha served, and Lazarus was among those reclining at the table with Him.

<sup>3</sup> Then Mary took about a pint <sup>\*</sup> of expensive perfume, made of pure nard, and she anointed Jesus' feet and wiped them with her hair. And the house was filled with the fragrance of the perfume.

<sup>4</sup> But one of His disciples, Judas Iscariot, who was going to betray Him, asked,

<sup>5</sup> “Why wasn't this perfume sold for three hundred denarii <sup>†</sup> and the money given to the poor?”

<sup>6</sup> Judas did not say this because he cared about the poor, but because he was a thief. As keeper of the money bag, he used to take from what was put into it.

<sup>7</sup> “Leave her alone,” Jesus replied. “She has kept this perfume in preparation for the day of My burial.

<sup>8</sup> The poor you will always have with you,<sup>‡</sup> but you will not always have Me.”

### *The Plot to Kill Lazarus*

<sup>9</sup> Meanwhile a large crowd of Jews learned that Jesus was there. And they came not only because of Him, but also to see Lazarus, whom He had raised from the dead.

<sup>10</sup> So the chief priests made plans to kill Lazarus as well,

<sup>11</sup> for on account of him many of the Jews were deserting them and believing in Jesus.

### *The Triumphal Entry*

(Zechariah 9:9-13; Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40)

<sup>12</sup> The next day the great crowd that had come to the feast heard that Jesus was coming to Jerusalem.

<sup>13</sup> They took palm branches and went out to meet Him, shouting:

<sup>‡</sup> **11:56** Literally the temple <sup>\*</sup> **12:3** Greek a litra; that is, approximately 12 ounces or 340 grams <sup>†</sup> **12:5** A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

<sup>‡</sup> **12:8** See Deuteronomy 15:11.

"Hosanna!"§

"Blessed is He who comes in the name of the Lord!"\*

"Blessed is the King of Israel!"

<sup>14</sup> Finding a young donkey, Jesus sat on it, as it is written:

<sup>15</sup> "Do not be afraid, O Daughter of Zion.  
See, your King is coming,  
seated on the colt of a donkey."†

<sup>16</sup> At first His disciples did not understand these things, but after Jesus was glorified they remembered what had been done to Him, and they realized that these very things had also been written about Him.

<sup>17</sup> Meanwhile, many people continued to testify that they had been with Jesus when He called Lazarus from the tomb and raised him from the dead.

<sup>18</sup> That is also why the crowd went out to meet Him, because they heard that He had performed this sign.

<sup>19</sup> Then the Pharisees said to one another, "You can see that this is doing you no good. Look how the whole world has gone after Him!"

### *Jesus Predicts His Death*

<sup>20</sup> Now there were some Greeks among those who went up to worship at the feast.

<sup>21</sup> They came to Philip, who was from Bethsaida in Galilee, and requested of him, "Sir, we want to see Jesus."

<sup>22</sup> Philip relayed this appeal to Andrew, and both of them went and told Jesus.

<sup>23</sup> But Jesus replied, "The hour has come for the Son of Man to be glorified.

<sup>24</sup> Truly, truly, I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a seed; but if it dies, it bears much fruit.

<sup>25</sup> Whoever loves his life will lose it, but whoever hates his life in this world will keep it for eternal life.

<sup>26</sup> If anyone serves Me, he must follow Me; and where I am, My servant will be as well. If anyone serves Me, the Father will honor him.

<sup>27</sup> Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? No, it is for this purpose that I have come to this hour.

<sup>28</sup> Father, glorify Your name!"

Then a voice came from heaven: "I have glorified it, and I will glorify it again."

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§ **12:13** Hosanna is a transliteration of the Hebrew Hoshana, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25. \* **12:13** Psalms 118:26 † **12:15** Zechariah 9:9

<sup>29</sup> The crowd standing there heard it and said that it had thundered. Others said that an angel had spoken to Him.

<sup>30</sup> In response, Jesus said, "This voice was not for My benefit, but yours.  
<sup>31</sup> Now judgment is upon this world; now the prince of this world will be cast out.

<sup>32</sup> And I, when I am lifted up from the earth, will draw everyone to Myself."

<sup>33</sup> He said this to indicate the kind of death He was going to die.

<sup>34</sup> The crowd replied, "We have heard from the Law that the Christ will remain forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?"

<sup>35</sup> Then Jesus told them, "For a little while longer, the Light will be among you. Walk while you have the Light, so that darkness will not overtake you. The one who walks in the 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."

After Jesus had spoken these things, He went away and was hidden from them.

### *Belief and Unbelief*

<sup>37</sup> Although Jesus had performed so many signs in their presence, they still did not believe in Him.

<sup>38</sup> This was to fulfill the word of Isaiah the prophet:

"Lord, who has believed our message?

And to whom has the arm of the Lord been revealed?"<sup>‡</sup>

<sup>39</sup> For this reason they were unable to believe. For again, Isaiah says:

<sup>40</sup> "He has blinded their eyes  
and hardened their hearts,  
so that they cannot see with their eyes,  
and understand with their hearts,  
and turn,  
and I would heal them."<sup>§</sup>

<sup>41</sup> Isaiah said these things because he saw Jesus' glory and spoke about Him.

<sup>42</sup> Nevertheless, many of the leaders believed in Him; but because of the Pharisees they did not confess Him, for fear that they would be put out of the synagogue.

<sup>43</sup> For they loved praise from men more than praise from God.

<sup>44</sup> Then Jesus cried out, "Whoever believes in Me does not believe in Me alone, but in the One who sent Me.



<sup>45</sup> And whoever sees Me sees the One who sent Me.

<sup>46</sup> I have come into the world as a light, so that no one who believes in Me should remain in darkness.

<sup>47</sup> As for anyone who hears My words and does not keep them, I do not judge him. For I have not come to judge the world, but to save the world.

<sup>48</sup> There is a judge for the one who rejects Me and does not receive My words: The word that I have spoken will judge him on the last day.

<sup>49</sup> I have not spoken on My own, but the Father who sent Me has commanded Me what to say and how to say it.

<sup>50</sup> And I know that His command leads to eternal life. So I speak exactly what the Father has told Me to say."

## 13

### *Jesus Washes His Disciples' Feet*

<sup>1</sup> It was now just before the Passover Feast, and Jesus knew that His hour had come to leave this world and return to the Father. Having loved His own who were in the world, He loved them to the very end.\*

<sup>2</sup> The evening meal was underway, and the devil had already put into the heart of Judas, the son of Simon Iscariot, to betray Jesus.

<sup>3</sup> Jesus knew that the Father had delivered all things into His hands, and that He had come from God and was returning to God.

<sup>4</sup> So He got up from the supper, laid aside His outer garments, and wrapped a towel around His waist.

<sup>5</sup> After that, He poured water into a basin and began to wash the disciples' feet and dry them with the towel that was around Him.

<sup>6</sup> He came to Simon Peter, who asked Him, "Lord, are You going to wash my feet?"

<sup>7</sup> Jesus replied, "You do not realize now what I am doing, but later you will understand."

<sup>8</sup> "Never shall You wash my feet!" Peter told Him.

Jesus answered, "Unless I wash you, you have no part with Me."

<sup>9</sup> "Then, Lord," Simon Peter replied, "not only my feet, but my hands and my head as well!"

<sup>10</sup> Jesus told him, "Whoever has already bathed needs only to wash his feet, and he will be completely clean. And you are clean, though not all of you."

<sup>11</sup> For He knew who would betray Him. That is why He said, "Not all of you are clean."

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\* **13:1** Or He showed them the full extent of His love.

<sup>12</sup> When Jesus had washed their feet and put on His outer garments, He reclined with them again and asked, "Do you know what I have done for you?"

<sup>13</sup> You call Me Teacher and Lord, and rightly so, because I am.

<sup>14</sup> So if I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

<sup>15</sup> I have set you an example so that you should do as I have done for you.

<sup>16</sup> Truly, truly, I tell you, no servant is greater than his master,<sup>†</sup> nor is a messenger greater than the one who sent him.

<sup>17</sup> If you know these things, you will be blessed if you do them.

*Jesus Predicts His Betrayal*  
(Psalms 41:1-13)

<sup>18</sup> I am not speaking about all of you; I know whom I have chosen. But this is to fulfill the Scripture: "The one who shares My bread has lifted up his heel against Me."<sup>‡</sup>

<sup>19</sup> I am telling you now before it happens, so that when it comes to pass, you will believe that I am He.

<sup>20</sup> Truly, truly, I tell you, whoever receives the one I send receives Me, and whoever receives Me receives the One who sent Me."

<sup>21</sup> After Jesus had said this, He became troubled in spirit and testified, "Truly, truly, I tell you, one of you will betray Me."

<sup>22</sup> The disciples looked at one another, perplexed as to which of them He meant.

<sup>23</sup> One of His disciples, the one whom Jesus loved, was reclining at His side.<sup>§</sup>

<sup>24</sup> So Simon Peter motioned to him to ask Jesus which one He was talking about.

<sup>25</sup> Leaning back against Jesus, he asked, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is the one to whom I give this morsel after I have dipped it." Then He dipped the morsel and gave it to Judas son of Simon Iscariot.

<sup>27</sup> And when Judas had taken the morsel, Satan entered into him.

Then Jesus said to Judas, "What you are about to do, do quickly."

<sup>28</sup> But no one at the table knew why Jesus had said this to him.

<sup>29</sup> Since Judas kept the money bag, some thought that Jesus was telling him to buy what was needed for the feast, or to give something to the poor.

<sup>30</sup> As soon as he had received the morsel, Judas went out into the night.

*Love One Another*  
(Romans 12:9-13; 1 John 3:11-24)

<sup>31</sup> When Judas had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him.

<sup>†</sup> 13:16 Cited in John 15:20    <sup>‡</sup> 13:18 Psalms 41:9    <sup>§</sup> 13:23 Greek was reclining in the bosom of Jesus

<sup>32</sup> If God is glorified in Him,\* God will also glorify the Son in Himself—and will glorify Him at once.

<sup>33</sup> Little children, I am with you only a little while longer. You will look for Me, and as I said to the Jews, so now I say to you: ‘Where I am going, you cannot come.’

<sup>34</sup> A new commandment I give you: Love one another. As I have loved you, so you also must love one another.

<sup>35</sup> By this everyone will know that you are My disciples, if you love one another.”

*Jesus Predicts Peter’s Denial*

*(Matthew 26:31–35; Mark 14:27–31; Luke 22:31–38)*

<sup>36</sup> “Lord, where are You going?” Simon Peter asked.

Jesus answered, “Where I am going, you cannot follow Me now, but you will follow later.”

<sup>37</sup> “Lord,” said Peter, “why can’t I follow You now? I will lay down my life for You.”

<sup>38</sup> “Will you lay down your life for Me?” Jesus replied. “Truly, truly, I tell you, before the rooster crows, you will deny Me three times.

## 14

*In My Father’s House Are Many Rooms*

<sup>1</sup> “Do not let your hearts be troubled. You believe in God;\* believe in Me as well.

<sup>2</sup> In My Father’s house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you?†

<sup>3</sup> And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am.

<sup>4</sup> You know the way to the place where I am going.‡”

*The Way, the Truth, and the Life*

<sup>5</sup> “Lord,” said Thomas, “we do not know where You are going, so how can we know the way?”

<sup>6</sup> Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through Me.

<sup>7</sup> If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him.”

<sup>8</sup> Philip said to Him, “Lord, show us the Father, and that will be enough for us.”

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\* **13:32** WH does not include If God is glorified in Him.    \* **14:1** Or Believe in God    † **14:2** Or If it were not so, I would have told you. I am going there to prepare a place for you.    ‡ **14:4** BYZ and TR And where I go you know, and the way you know.

<sup>9</sup> Jesus replied, “Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, ‘Show us the Father’?”

<sup>10</sup> Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works.

<sup>11</sup> Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves.

<sup>12</sup> Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father.

<sup>13</sup> And I will do whatever you ask in My name, so that the Father may be glorified in the Son.

<sup>14</sup> If you ask Me § for anything in My name, I will do it.

*Jesus Promises the Holy Spirit  
(John 16:5–16)*

<sup>15</sup> If you love Me, you will keep \* My commandments.

<sup>16</sup> And I will ask the Father, and He will give you another Advocate † to be with you forever—

<sup>17</sup> the Spirit of truth. The world cannot receive Him, because it neither sees Him nor knows Him. But you do know Him, for He abides with you and will be in you.‡

<sup>18</sup> I will not leave you as orphans; I will come to you.

<sup>19</sup> In a little while the world will see Me no more, but you will see Me. Because I live, you also will live.

<sup>20</sup> On that day you will know that I am in My Father, and you are in Me, and I am in you.

<sup>21</sup> Whoever has My commandments and keeps them is the one who loves Me. The one who loves Me will be loved by My Father, and I will love him and reveal Myself to him.”

<sup>22</sup> Judas (not Iscariot) asked Him, “Lord, why are You going to reveal Yourself to us and not to the world?”

<sup>23</sup> Jesus replied, “If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him.

<sup>24</sup> Whoever does not love Me does not keep My words. The word that you hear is not My own, but it is from the Father who sent Me.

<sup>25</sup> All this I have spoken to you while I am still with you.

<sup>26</sup> But the Advocate, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have told you.

*Peace I Leave with You*

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§ 14:14 TR does not include Me. \* 14:15 Or If you love Me, keep † 14:16 Or Comforter or Helper or Counselor; Greek Paraclete; also in verse 26 ‡ 14:17 WH and is in you

<sup>27</sup> Peace I leave with you; My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled; do not be afraid.

<sup>28</sup> You heard Me say, 'I am going away, and I am coming back to you.' If you loved Me, you would rejoice that I am going to the Father, because the Father is greater than I.

<sup>29</sup> And now I have told you before it happens, so that when it does happen, you will believe.

<sup>30</sup> I will not speak with you much longer, for the prince of this world is coming, and he has no claim on Me.

<sup>31</sup> But I do exactly what the Father has commanded Me, so that the world may know that I love the Father.

Get up! Let us go on from here.

## 15

### *Jesus the True Vine*

*(Isaiah 27:1-13)*

<sup>1</sup> "I am the true vine, and My Father is the keeper of the vineyard.

<sup>2</sup> He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful.

<sup>3</sup> You are already clean because of the word I have spoken to you.

<sup>4</sup> Remain in Me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, neither can you bear fruit unless you remain in Me.

<sup>5</sup> I am the vine and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing.

<sup>6</sup> If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned.

<sup>7</sup> If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you.

<sup>8</sup> This is to My Father's glory, that you bear much fruit, proving yourselves to be My disciples.

### *No Greater Love*

<sup>9</sup> As the Father has loved Me, so have I loved you. Remain in My love.

<sup>10</sup> If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love.

<sup>11</sup> I have told you these things so that My joy may be in you and your joy may be complete.

<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 he 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, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you.

<sup>16</sup> You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain—so that whatever you ask the Father in My name, He will give you.

<sup>17</sup> This is My command to you: Love one another.

### *The Hatred of the World*

<sup>18</sup> If the world hates you, understand that it hated Me first.

<sup>19</sup> If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.

<sup>20</sup> Remember the word that I spoke to you: ‘No servant is greater than his master.’\* If they persecuted Me, they will persecute you as well; if they kept My word, they will keep yours as well.

<sup>21</sup> But they will treat you like this because of My name, since they do not know the One who sent Me.

<sup>22</sup> If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.

<sup>23</sup> Whoever hates Me hates My Father as well.

<sup>24</sup> If I had not done among them the works that no one else did, they would not be guilty of sin; but now they have seen and hated both Me and My Father.

<sup>25</sup> But this is to fulfill what is written in their Law: ‘They hated Me without reason.’†

<sup>26</sup> When the Advocate ‡ comes, whom I will 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 must testify, because you have been with Me from the beginning.

## 16

### *Persecution Foretold* (Acts 23:12–22)

<sup>1</sup> “I have told you these things so that you will not fall away.

<sup>2</sup> They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God.

<sup>3</sup> They will do these things because they have not known the Father or Me.

<sup>4</sup> But I have told you these things so that when their hour comes, you will remember that I told you about them. I did not tell you these things from the beginning, because I was with you.

### *The Promise of the Holy Spirit* (John 14:15–26)

\* **15:20** John 13:16 † **15:25** See Psalms 35:19, Psalms 38:19, and Psalms 69:4. ‡ **15:26** Or Comforter or Helper or Counselor; Greek Paraclete

<sup>5</sup> Now, however, I am going to Him who sent Me; yet none of you asks Me, 'Where are You going?'

<sup>6</sup> Instead, your hearts are filled with sorrow because I have told you these things.

<sup>7</sup> But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate \* will not come to you; but if I go, I will send Him to you.

<sup>8</sup> And when He comes, He will convict the world in regard to sin and righteousness and judgment:

<sup>9</sup> in regard to sin, because they do not believe in Me;

<sup>10</sup> in regard to righteousness, because I am going to the Father and you will no longer see Me;

<sup>11</sup> and in regard to judgment, because the prince of this world has been condemned.

<sup>12</sup> I still have much to tell you, but you cannot yet bear to hear it.

<sup>13</sup> However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come.

<sup>14</sup> He will glorify Me by taking from what is Mine and disclosing it to you.

<sup>15</sup> Everything that belongs to the Father is Mine. That is why I said that the Spirit will take from what is Mine and disclose it to you.

<sup>16</sup> In a little while you will see Me no more, and then after a little while you will see Me.†"

### *Grief Will Turn to Joy*

<sup>17</sup> Then some of His disciples asked one another, "Why is He telling us, 'In a little while you will not see Me, and then after a little while you will see Me' and 'Because I am going to the Father'?"

<sup>18</sup> They kept asking, "Why is He saying, 'a little while'? We do not understand what He is saying."

<sup>19</sup> Aware that they wanted to question Him, Jesus said to them, "Are you asking one another why I said, 'In a little while you will not see Me, and then after a little while you will see Me'?"

<sup>20</sup> Truly, truly, I tell you, you will weep and wail while the world rejoices. You will grieve, but your grief will turn to joy.

<sup>21</sup> A woman has pain in childbirth because her time has come; but when she brings forth her child, she forgets her anguish because of her joy that a child has been born into the world.

<sup>22</sup> So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take away your joy.

### *Ask in My Name* (Matthew 18:19-20)

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\* **16:7** Or Comforter or Helper or Counselor; Greek Paraclete    † **16:16** BYZ and TR include because I go away to the Father.

<sup>23</sup> In that day you will no longer ask Me anything. Truly, truly, I tell you, whatever you ask the Father in My name, He will give you.

<sup>24</sup> Until now you have not asked for anything in My name. Ask and you will receive, so that your joy may be complete.

<sup>25</sup> I have spoken these things to you in figures of speech. An hour is coming when I will no longer speak to you this way, but will tell you plainly about the Father.

<sup>26</sup> In that day you will ask in My name. I am not saying that I will ask the Father on your behalf.

<sup>27</sup> For the Father Himself loves you, because you have loved Me and have believed that I came from God.<sup>‡</sup>

<sup>28</sup> I came from the Father and entered the world. In turn, I will leave the world and go to the Father.”

<sup>29</sup> His disciples said, “See, now You are speaking plainly and without figures of speech.

<sup>30</sup> Now we understand that You know all things and that You have no need for anyone to question You. Because of this, we believe that You came from God.”

<sup>31</sup> “Do you finally believe?” Jesus replied.

<sup>32</sup> “Look, an hour is coming and has already come when you will be scattered, each to his own home, and you will leave Me all alone. Yet I am not alone, because the Father is with Me.

<sup>33</sup> I have told you these things so that in Me you may have peace. In the world you will have tribulation. But take courage; I have overcome the world!”

## 17

### *Prayer for the Son*

<sup>1</sup> When Jesus had spoken these things, He lifted up His eyes to heaven and said, “Father, the hour has come. Glorify Your Son, that Your Son may glorify You.

<sup>2</sup> For You granted Him authority over all people,\* so that He may give eternal life to all those You have given Him.

<sup>3</sup> Now 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 earth by accomplishing the work You gave Me to do.

<sup>5</sup> And now, Father, glorify Me in Your presence with the glory I had with You before the world existed.

### *Prayer for the Disciples*

<sup>6</sup> I have revealed Your name to those You have given Me out of the world. They were Yours; You gave them to Me, and they have kept Your word.

<sup>7</sup> Now they know that everything You have given Me comes from You.

<sup>‡</sup> 16:27 WH from the Father      \* 17:2 Literally all flesh



<sup>8</sup> For I have given them the words You gave Me, and they have received them. They knew with certainty that I came from You, and they believed that You sent Me.

<sup>9</sup> I ask on their behalf. I do not ask on behalf of the world, but on behalf of those You have given Me; for they are Yours.

<sup>10</sup> All I have is Yours, and all You have is Mine; and in them I have been glorified.

<sup>11</sup> I will no longer be in the world, but they are in the world, and I am coming to You.

Holy Father, protect them by Your name, the name You gave Me,<sup>†</sup> so that they may be one as We are one.

<sup>12</sup> While I was with them, I protected and preserved them by Your name, the name You gave Me. Not one of them has been lost, except the son of destruction, so that the Scripture would be fulfilled.

<sup>13</sup> But now I am coming to You; and I am saying these things while I am in the world, so that they may have My joy fulfilled within them.

<sup>14</sup> I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world.

<sup>15</sup> I am not asking that You take them out of the world, but that You keep them from the evil one.<sup>‡</sup>

<sup>16</sup> They are not of the world, just as I am not of the world.

<sup>17</sup> Sanctify them by the truth; Your word is truth.

<sup>18</sup> As You sent Me into the world, I have also sent them into the world.

<sup>19</sup> For them I sanctify Myself, so that they too may be sanctified by the truth.

### *Prayer for All Believers*

<sup>20</sup> I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message,

<sup>21</sup> that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me.

<sup>22</sup> I have given them the glory You gave Me, so that they may be one as We are one—

<sup>23</sup> I in them and You in Me—that they may be perfectly united, so that the world may know that You sent Me and have loved them just as You have loved Me.

<sup>24</sup> Father, I want those You have given Me to be with Me where I am, that they may see the glory You gave Me because You loved Me before the foundation of the world.

<sup>25</sup> Righteous Father, although the world has not known You, I know You, and they know that You sent Me.

<sup>†</sup> **17:11** Literally Your name, which You gave Me; TR Your name. These You have given Me; similarly in verse 12    <sup>‡</sup> **17:15** Or from evil

<sup>26</sup> And I have made Your name known to them and will continue to make it known, so that the love You have for Me may be in them, and I in them."

## 18

### *The Betrayal of Jesus*

(Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53)

<sup>1</sup> After Jesus had spoken these words, He went out with His disciples across the Kidron Valley, where they entered a garden.

<sup>2</sup> Now Judas His betrayer also knew the place, because Jesus had often met there with His disciples.

<sup>3</sup> So Judas brought a band of soldiers and officers from the chief priests and Pharisees. They arrived at the garden carrying lanterns, torches, and weapons.

<sup>4</sup> Jesus, knowing all that was coming upon Him, stepped forward and asked them, "Whom are you seeking?"

<sup>5</sup> "Jesus of Nazareth," they answered.

Jesus said, "I am He."

And Judas His betrayer was standing there with them.

<sup>6</sup> When Jesus said, "I am He," they drew back and fell to the ground.

<sup>7</sup> So He asked them again, "Whom are you seeking?"

"Jesus of Nazareth," they answered.

<sup>8</sup> "I told you that I am He," Jesus replied. "So if you are looking for Me, let these men go."

<sup>9</sup> This was to fulfill the word He had spoken: "I have not lost one of those You have given Me."\*

<sup>10</sup> Then Simon Peter drew his sword and struck the servant of the high priest, cutting off his right ear. The servant's name was Malchus.

<sup>11</sup> "Put your sword back in its sheath!" Jesus said to Peter. "Shall I not drink the cup the Father has given Me?"

<sup>12</sup> Then the band of soldiers, with its commander and the officers of the Jews, arrested Jesus and bound Him.

<sup>13</sup> They brought Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

<sup>14</sup> Caiaphas was the one who had advised the Jews that it would be better if one man died for the people.

### *Peter's First Denial*

(Matthew 26:69-70; Mark 14:66-68; Luke 22:54-57)

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\* **18:9** See John 6:39 and John 17:12.

<sup>15</sup> Now Simon Peter and another disciple were following Jesus. Since that disciple was known to the high priest, he also went with Jesus into the courtyard of the high priest.

<sup>16</sup> But Peter stood outside at the door. Then the disciple who was known to the high priest went out and spoke to the doorkeeper, and brought Peter in.

<sup>17</sup> At this, the servant girl watching the door said to Peter, "Aren't you also one of this man's disciples?"

"I am not," he answered.

<sup>18</sup> Because it was cold, the servants and officers were standing around a charcoal fire they had made to keep warm. And Peter was also standing with them, warming himself.

*Jesus before the High Priest*

*(Matthew 26:57-68; Mark 14:53-65; Luke 22:66-71)*

<sup>19</sup> Meanwhile, the high priest questioned Jesus about His disciples and His teaching.

<sup>20</sup> "I have spoken openly to the world," Jesus answered. "I always taught in the synagogues and at the temple, where all the Jews come together. I said nothing in secret.

<sup>21</sup> Why are you asking Me? Ask those who heard My message. Surely they know what I said."

<sup>22</sup> When Jesus had said this, one of the officers standing nearby slapped Him in the face and said, "Is this how You answer the high priest?"

<sup>23</sup> Jesus replied, "If I said something wrong, testify as to what was wrong. But if I spoke correctly, why did you strike Me?"

<sup>24</sup> Then Annas sent Him, still bound, to Caiaphas the high priest.

*Peter's Second and Third Denials*

*(Matthew 26:71-75; Mark 14:69-72; Luke 22:58-62)*

<sup>25</sup> Simon Peter was still standing and warming himself. So they asked him, "Aren't you also one of His disciples?"

He denied it and said, "I am not."

<sup>26</sup> One of the high priest's servants, a relative of the man whose ear Peter had cut off, asked, "Didn't I see you with Him in the garden?"

<sup>27</sup> Peter denied it once more, and immediately a rooster crowed.

*Jesus before Pilate*

*(Matthew 27:11-14; Luke 23:1-5)*

28 Then they led Jesus away from Caiaphas into the Praetorium. By now it was early morning, and the Jews did not enter the Praetorium, to avoid being defiled and unable to eat the Passover.

29 So Pilate went out to them and asked, "What accusation are you bringing against this man?"

30 "If He were not a criminal," they replied, "we would not have handed Him over to you."

31 "You take Him and judge Him by your own law," Pilate told them.

"We are not permitted to execute anyone," the Jews replied.

32 This was to fulfill the word that Jesus had spoken to indicate the kind of death He was going to die.<sup>†</sup>

33 Pilate went back into the Praetorium, summoned Jesus, and asked Him, "Are You the King of the Jews?"

34 "Are you saying this on your own," Jesus asked, "or did others tell you about Me?"

35 "Am I a Jew?" Pilate replied. "Your own people and chief priests handed You over to me. What have You done?"

36 Jesus answered, "My kingdom is not of this world; if it were, My servants would fight to prevent My arrest by the Jews. But now My kingdom is not of this realm."

37 "Then You are a king!" Pilate said.

"You say that I am a king," Jesus answered. "For this reason I was born and have come into the world, to testify to the truth. Everyone who belongs to the truth listens to My voice."

38 "What is truth?" Pilate asked.

And having said this, he went out again to the Jews and told them, "I find no basis for a charge against Him.

39 But it is your custom that I release to you one prisoner at the Passover. So then, do you want me to release to you the King of the Jews?"

40 "Not this man," they shouted, "but Barabbas!" (Now Barabbas was an insurrectionist.)

## 19

### *The Soldiers Mock Jesus*

(Isaiah 50:4-11; Matthew 27:27-31; Mark 15:16-20; Luke 22:63-65)

1 Then Pilate took Jesus and had Him flogged.

<sup>†</sup> 18:32 See John 12:32-33.

<sup>2</sup> The soldiers twisted together a crown of thorns, set it on His head, and dressed Him in a purple robe.

<sup>3</sup> And they went up to Him again and again, saying, "Hail, King of the Jews!" and slapping Him in the face.

<sup>4</sup> Once again Pilate came out and said to the Jews, "Look, I am bringing Him out to you to let you know that I find no basis for a charge against Him."

<sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

<sup>6</sup> As soon as the chief priests and officers saw Him, they shouted, "Crucify Him! Crucify Him!"

"You take Him and crucify Him," Pilate replied, "for I find no basis for a charge against Him."

<sup>7</sup> "We have a law," answered the Jews, "and according to that law He must die, because He declared Himself to be the Son of God."

<sup>8</sup> When Pilate heard this statement, he was even more afraid,

<sup>9</sup> and he went back into the Praetorium. "Where are You from?" he asked.

But Jesus gave no answer.

<sup>10</sup> So Pilate said to Him, "Do You refuse to speak to me? Do You not know that I have authority to release You and authority to crucify You?"

<sup>11</sup> Jesus answered, "You would have no authority over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of greater sin."

<sup>12</sup> From then on, Pilate tried to release Him, but the Jews kept shouting, "If you release this man, you are no friend of Caesar. Anyone who declares himself a king is defying Caesar."

<sup>13</sup> When Pilate heard these words, he brought Jesus out and sat on the judgment seat at a place called the Stone Pavement, which in Hebrew <sup>\*</sup> is Gabbatha.

<sup>14</sup> It was the day of Preparation for the Passover, about the sixth hour.<sup>†</sup> And Pilate said to the Jews, "Here is your King!"

<sup>15</sup> At this, they shouted, "Away with Him! Away with Him! Crucify Him!"

"Shall I crucify your King?" Pilate asked.

"We have no king but Caesar," replied the chief priests.

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<sup>\*</sup> **19:13** Or in Aramaic; also in verses 17 and 20    <sup>†</sup> **19:14** That is, about noon

*The Crucifixion**(Psalms 22:1-31; Matthew 27:32-44; Mark 15:21-32; Luke 23:26-43)*

16 Then Pilate handed Jesus over to be crucified, and the soldiers took Him away.

17 Carrying His own cross, He went out to The Place of the Skull, which in Hebrew is called Golgotha.

18 There they crucified Him, and with Him two others, one on each side, with Jesus in the middle.

19 Pilate also had a notice posted on the cross. It read:

JESUS OF NAZARETH,  
THE KING OF THE JEWS.

20 Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and Greek.

21 So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but only that He said, 'I am the King of the Jews.' "

22 Pilate answered, "What I have written, I have written."

23 When the soldiers had crucified Jesus, they divided His garments into four parts, one for each soldier, with the tunic remaining. It was seamless, woven in one piece from top to bottom.

24 So they said to one another, "Let us not tear it. Instead, let us cast lots to see who will get it." This was to fulfill the Scripture:

"They divided My garments among them,  
and cast lots for My clothing."<sup>‡</sup>

So that is what the soldiers did.

25 Near the cross of Jesus stood His mother and her sister, as well as Mary the wife of Clopas and Mary Magdalene.

26 When Jesus saw His mother and the disciple whom He loved standing nearby, He said to His mother, "Woman, here is your son."

27 Then He said to the disciple, "Here is your mother." So from that hour, this disciple took her into his home.

*The Death of Jesus**(Psalms 22:1-31; Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49)*

28 After this, knowing that everything had now been accomplished, and to fulfill the Scripture, Jesus said, "I am thirsty."<sup>§</sup>

29 A jar of sour wine <sup>\*</sup> was sitting there. So they soaked a sponge in the wine, put it on a stalk of hyssop, and lifted it to His mouth.<sup>†</sup>

<sup>‡</sup> 19:24 Psalms 22:18    <sup>§</sup> 19:28 See Psalms 22:15.    <sup>\*</sup> 19:29 Or A jar of wine vinegar; similarly in verse 30    <sup>†</sup> 19:29 See Psalms 69:21.

<sup>30</sup> When Jesus had received the sour wine, He said, "It is finished." And bowing His head, He yielded up His spirit.

*Jesus' Side Is Pierced*  
(Zechariah 12:10-14)

<sup>31</sup> It was the day of Preparation, and the next day was a High Sabbath. In order that the bodies would not remain on the cross during the Sabbath, the Jews asked Pilate to have the legs broken and the bodies removed.

<sup>32</sup> So the soldiers came and broke the legs of the first man who had been crucified with Jesus, and those of the other.

<sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs.

<sup>34</sup> Instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out.

<sup>35</sup> The one who saw it has testified to this, and his testimony is true. He knows that he is telling the truth, so that you also may believe.

<sup>36</sup> Now these things happened so that the Scripture would be fulfilled: "Not one of His bones will be broken."<sup>‡</sup>

<sup>37</sup> And, as another Scripture says: "They will look on the One they have pierced."<sup>§</sup>

*The Burial of Jesus*  
(Isaiah 53:9-12; Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56)

<sup>38</sup> Afterward, Joseph of Arimathea, who was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate to let him remove the body of Jesus. Pilate gave him permission, so he came and removed His body.

<sup>39</sup> Nicodemus, who had previously come to Jesus at night, also brought a mixture of myrrh and aloes, about seventy-five pounds.\*

<sup>40</sup> So they took the body of Jesus and wrapped it in linen cloths with the spices, according to the Jewish burial custom.

<sup>41</sup> Now there was a garden in the place where Jesus was crucified, and in the garden a new tomb in which no one had yet been laid.

<sup>42</sup> And because it was the Jewish day of Preparation and the tomb was nearby, they placed Jesus there.

## 20

*The Resurrection*  
(Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12)

<sup>1</sup> Early on the first day of the week,\* while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

<sup>‡</sup> **19:36** Psalms 34:20; see also Exodus 12:46 and Numbers 9:12. <sup>§</sup> **19:37** Zechariah 12:10

\* **19:39** Greek about a hundred litras; that is, approximately 34 kilograms \* **20:1** Literally Now on the first of the Sabbaths, early,

<sup>2</sup> So she came running to Simon Peter and the other disciple, the one whom Jesus loved. "They have taken the Lord out of the tomb," she said, "and we do not know where they have put Him!"

<sup>3</sup> Then Peter and the other disciple set out for the tomb.

<sup>4</sup> The two were running together, but the other disciple outran Peter and reached the tomb first.

<sup>5</sup> He bent down and looked in at the linen cloths lying there, but he did not go in.

<sup>6</sup> Simon Peter arrived just after him. He entered the tomb and saw the linen cloths lying there.

<sup>7</sup> The cloth <sup>†</sup> that had been around Jesus' head was rolled up, lying separate from the linen cloths.

<sup>8</sup> Then the other disciple, who had reached the tomb first, also went in. And he saw and believed.

<sup>9</sup> For they still did not understand from the Scripture that Jesus had to rise from the dead.

*Jesus Appears to Mary Magdalene*  
(Mark 16:9-11)

<sup>10</sup> Then the disciples returned to their homes.

<sup>11</sup> But Mary stood outside the tomb weeping. And as she wept, she bent down to look into the tomb,

<sup>12</sup> and she saw two angels in white sitting where the body of Jesus had lain, one at the head and the other at the feet.

<sup>13</sup> "Woman, why are you weeping?" they asked.

"Because they have taken my Lord away," she said, "and I do not know where they have put Him."

<sup>14</sup> When she had said this, she turned around and saw Jesus standing there; but she did not recognize that it was Jesus.

<sup>15</sup> "Woman, why are you weeping?" Jesus asked. "Whom are you seeking?"

Thinking He was the gardener, she said, "Sir, if you have carried Him off, tell me where you have put Him, and I will get Him."

<sup>16</sup> Jesus said to her, "Mary."

She turned and said to Him in Hebrew,<sup>‡</sup> "Rabboni!" (which means "Teacher").

<sup>17</sup> "Do not cling to Me," Jesus said, "for I have not yet ascended to the Father. But go and tell My brothers, 'I am ascending to My Father and your Father, to My God and your God.' "

<sup>†</sup> 20:7 Greek soudarion    <sup>‡</sup> 20:16 Or in Aramaic



<sup>18</sup> Mary Magdalene went and announced to the disciples, "I have seen the Lord!" And she told them what He had said to her.

*Jesus Appears to the Disciples*  
(Luke 24:36-49; 1 John 1:1-4)

<sup>19</sup> It was the first day of the week, and that very evening, while the disciples were together with the doors locked for fear of the Jews, Jesus came and stood among them. "Peace be with you!" He said to them.

<sup>20</sup> After He had said this, He showed them His hands and His side.

The disciples rejoiced when they saw the Lord.

<sup>21</sup> Again Jesus said to them, "Peace be with you. As the Father has sent Me, so also I am sending you."

<sup>22</sup> When He had said this, He breathed on them and said, "Receive the Holy Spirit.

<sup>23</sup> If you forgive anyone his sins, they are forgiven; if you withhold forgiveness from anyone, it is withheld."

*Jesus Appears to Thomas*

<sup>24</sup> Now Thomas called Didymus,<sup>§</sup> one of the Twelve, was not with the disciples when Jesus came.

<sup>25</sup> So the other disciples told him, "We have seen the Lord!"

But he replied, "Unless I see the nail marks in His hands, and put my finger where the nails have been, and put my hand into His side, I will never believe."

<sup>26</sup> Eight days later, His disciples were once again inside with the doors locked, and Thomas was with them. Jesus came and stood among them and said, "Peace be with you."

<sup>27</sup> Then Jesus said to Thomas, "Put your finger here and look at My hands. Reach out your hand and put it into My side. Stop doubting and believe."

<sup>28</sup> Thomas replied, "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 John's Book*

<sup>30</sup> Jesus performed many other signs in the presence of His disciples, which are not written in this book.

<sup>31</sup> But these are 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.

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<sup>§</sup> **20:24** Didymus means the twin.    <sup>\*</sup> **20:31** Or may continue to believe

## 21

### *Jesus Appears by the Sea of Tiberias*

<sup>1</sup> Later, by the Sea of Tiberias,\* Jesus again revealed Himself to the disciples. He made Himself known in this way:

<sup>2</sup> Simon Peter, Thomas called Didymus,† Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

<sup>3</sup> Simon Peter told them, "I am going fishing."

"We will go with you," they said. So they went out and got into the boat, but caught nothing that night.

<sup>4</sup> Early in the morning, Jesus stood on the shore, but the disciples did not recognize that it was Jesus.

<sup>5</sup> So He called out to them, "Children, do you have any fish?"

"No," they answered.

<sup>6</sup> He told them, "Cast the net on the right side of the boat, and you will find some." So they cast it there, and they were unable to haul it in because of the great number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it) and jumped into the sea.

<sup>8</sup> The other disciples came ashore in the boat. They dragged in the net full of fish, for they were not far from land, only about a hundred yards.‡

<sup>9</sup> When they landed, they saw a charcoal fire there with fish on it, and some bread.

<sup>10</sup> Jesus told them, "Bring some of the fish you have just caught."

<sup>11</sup> So Simon Peter went aboard and dragged the net ashore. It was full of large fish, 153, but even with so many, the net was not torn.

<sup>12</sup> "Come, have breakfast," Jesus said to them. None of the disciples dared to ask Him, "Who are You?" They knew it was the Lord.

<sup>13</sup> Jesus came and took the bread and gave it to them, and He did the same with the fish.

<sup>14</sup> This was now the third time that Jesus appeared to the disciples after He was raised from the dead.

### *Jesus and Peter*

<sup>15</sup> When they had finished eating, Jesus asked Simon Peter, "Simon son of John, do you love Me more than these?"

"Yes, Lord," he answered, "You know I love You."

\* **21:1** That is, the Sea of Galilee † **21:2** Didymus means the twin. ‡ **21:8** Greek about two hundred cubits away; that is, approximately 300 feet or 91 meters

Jesus replied, "Feed My lambs."

<sup>16</sup> Jesus asked a second time, "Simon son of John, do you love Me?"

"Yes, Lord," he answered, "You know I love You."

Jesus told him, "Shepherd My sheep."

<sup>17</sup> Jesus asked a third time, "Simon son of John, do you love Me?"

Peter was deeply hurt that Jesus had asked him a third time, "Do you love Me?"

"Lord, You know all things," he replied. "You know I love You."

Jesus said to him, "Feed My sheep.

<sup>18</sup> Truly, truly, I tell you, when you were young, you dressed yourself and walked where you wanted; but when you are old, you will stretch out your hands, and someone else § will dress you and lead you where you do not want to go."

<sup>19</sup> Jesus said this to indicate the kind of death by which Peter would glorify God.

And after He had said this, He told him, "Follow Me."

*Jesus and the Beloved Disciple*

<sup>20</sup> Peter turned and saw the disciple whom Jesus loved following them. He was the one who had leaned back against Jesus \* at the supper to ask, "Lord, who is going to betray You?"

<sup>21</sup> When Peter saw him, he asked, "Lord, what about him?"

<sup>22</sup> Jesus answered, "If I want him to remain until I return, what is that to you? You follow Me!"

<sup>23</sup> Because of this, the rumor spread among the brothers that this disciple would not die. However, Jesus did not say that he would not die, but only, "If I want him to remain until I return, what is that to you?"

<sup>24</sup> This is the disciple who testifies to these things and who has written them down. And we know that his testimony is true.

<sup>25</sup> There are many more things that Jesus did. If all of them were written down, I suppose that not even the world itself would have space for the books that would be written.

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§ 21:18 Or others \* 21:20 Greek reclined on His bosom

## Acts

### *Prologue*

*(Luke 1:1–4)*

<sup>1</sup> In my first book, O Theophilus, I wrote about all that Jesus began to do and to teach,

<sup>2</sup> until the day He was taken up to heaven, after giving instructions through the Holy Spirit to the apostles He had chosen.

<sup>3</sup> After His suffering, He presented Himself to them with many convincing proofs that He was alive. He appeared to them over a span of forty days and spoke about the kingdom of God.

<sup>4</sup> And while they were gathered together,\* He commanded them: “Do not leave Jerusalem, but wait for the gift the Father promised, which you have heard Me discuss.

<sup>5</sup> For John baptized with water, but in a few days you will be baptized with the Holy Spirit.†”

### *The Ascension*

*(Mark 16:19–20; Luke 24:50–53)*

<sup>6</sup> So when they came together, they asked Him, “Lord, will You at this time restore the kingdom to Israel?”

<sup>7</sup> Jesus replied, “It is not for you to know times or seasons that the Father has fixed by His own authority.

<sup>8</sup> But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

<sup>9</sup> After He had said this, they watched as He was taken up, and a cloud hid Him from their sight.

<sup>10</sup> They were looking intently into the sky as He was going, when suddenly two men dressed in white stood beside them.

<sup>11</sup> “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven.”

### *Matthias Replaces Judas*

<sup>12</sup> Then they returned to Jerusalem from the Mount of Olives, which is near the city, a Sabbath day’s journey away.‡

<sup>13</sup> When they arrived, they went to the upper room where they were staying: Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James.

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\* **1:4** Or eating together    † **1:5** Or For John baptized in water, but in a few days you will be baptized in the Holy Spirit; cited in Acts 11:16    ‡ **1:12** A Sabbath day’s journey is 2,000 cubits (approximately 3,000 feet or 914.4 meters)

<sup>14</sup> With one accord they all continued in prayer, along with the women and Mary the mother of Jesus, and with His brothers.

<sup>15</sup> In those days Peter stood up among the brothers (a gathering of about a hundred and twenty) and said,

<sup>16</sup> "Brothers, the Scripture had to be fulfilled which the Holy Spirit foretold through the mouth of David concerning Judas, who became a guide for those who arrested Jesus.

<sup>17</sup> He was one of our number and shared in this ministry."

<sup>18</sup> (Now with the reward for his wickedness Judas bought a field; there he fell headlong and burst open in the middle, and all his intestines spilled out.

<sup>19</sup> This became known to all who lived in Jerusalem, so they called that field in their own language Akeldama, that is, Field of Blood.)

<sup>20</sup> "For it is written in the book of Psalms:

'May his place be deserted;

let there be no one to dwell in it,'<sup>§</sup>

and,

'May another take his position.'<sup>\*</sup>

<sup>21</sup> Therefore it is necessary to choose one of the men who have accompanied us the whole time the Lord Jesus went in and out among us,

<sup>22</sup> beginning from John's baptism until the day Jesus was taken up from us. For one of these must become a witness with us of His resurrection."

<sup>23</sup> So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias.

<sup>24</sup> And they prayed, "Lord, You know everyone's heart. Show us which of these two You have chosen

<sup>25</sup> to take up this ministry and apostleship, which Judas abandoned to go to his rightful place."

<sup>26</sup> Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

## 2

### *The Holy Spirit at Pentecost*

(Genesis 11:1-9; Leviticus 23:15-22)

<sup>1</sup> When the day of Pentecost <sup>\*</sup> came, they were all together in one place.

<sup>2</sup> Suddenly a sound like a mighty rushing wind came from heaven and filled the whole house where they were sitting.

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<sup>§</sup> 1:20 Psalms 69:25    <sup>\*</sup> 1:20 Psalms 109:8    <sup>\*</sup> 2:1 That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22).

<sup>3</sup> They saw tongues like flames of fire that separated and came to rest on each of them.

<sup>4</sup> And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

<sup>5</sup> Now there were dwelling † in Jerusalem God-fearing Jews from every nation under heaven.

<sup>6</sup> And when this sound rang out, a crowd came together in bewilderment, because each one heard them speaking his own language.

<sup>7</sup> Astounded and amazed, they asked, "Are not all these men who are speaking Galileans?"

<sup>8</sup> How is it then that each of us hears them in his own native language?

<sup>9</sup> Parthians, Medes, and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,‡

<sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome,

<sup>11</sup> both Jews and converts to Judaism; Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

<sup>12</sup> Astounded and perplexed, they asked one another, "What does this mean?"

<sup>13</sup> But others mocked them and said, "They are drunk on new wine!"

*Peter Addresses the Crowd  
(Psalms 16:1–11; Joel 2:28–32)*

<sup>14</sup> Then Peter stood up with the Eleven, lifted up his voice, and addressed the crowd: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and listen carefully to my words.

<sup>15</sup> These men are not drunk, as you suppose. It is only the third hour of the day!§

<sup>16</sup> No, this is what was spoken by the prophet Joel:

<sup>17</sup> 'In the last days, God says,

I will pour out My Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

<sup>18</sup> Even on My menservants and maidservants

I will pour out My Spirit in those days,

and they will prophesy.

<sup>19</sup> I will show wonders in the heavens above

and signs on the earth below,

blood and fire and billows of smoke.

<sup>20</sup> The sun will be turned to darkness,

and the moon to blood,

before the coming of the great and glorious Day of the Lord.

<sup>21</sup> And everyone who calls on the name of the Lord

† 2:5 Or staying; similarly in verse 14    ‡ 2:9 That is, the Roman Province of Asia, located in what is now western Turkey    § 2:15 That is, nine in the morning

will be saved.’\*

<sup>22</sup> Men of Israel, listen to this message: Jesus of Nazareth was a man certified by God to you by miracles, wonders, and signs, which God did among you through Him, as you yourselves know.

<sup>23</sup> He was delivered up by God’s set plan and foreknowledge, and you, by the hands of the lawless, put Him to death by nailing Him to the cross.

<sup>24</sup> But God raised Him from the dead, releasing Him from the agony of death, because it was impossible for Him to be held in its clutches.

<sup>25</sup> David says about Him:

‘I saw † the Lord always before me;  
because He is at my right hand, I will not be shaken.

<sup>26</sup> Therefore my heart is glad and my tongue rejoices;  
my body also will dwell in hope,

<sup>27</sup> because You will not abandon my soul to Hades,  
nor will You let Your Holy One see decay.

<sup>28</sup> You have made known to me the paths of life;  
You will fill me with joy in Your presence.’‡

<sup>29</sup> Brothers, I can tell you with confidence that the patriarch David died and was buried, and his tomb is with us to this day.

<sup>30</sup> But he was a prophet and knew that God had promised him on oath that He would place one of his descendants on his throne.§

<sup>31</sup> Foreseeing this, David spoke about the resurrection of the Christ, that He was not abandoned to Hades, nor did His body see decay.

<sup>32</sup> God has raised this Jesus to life, to which we are all witnesses.

<sup>33</sup> Exalted, then, to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

<sup>34</sup> For David did not ascend into heaven, but he himself says:

‘The Lord said to my Lord,  
“Sit at My right hand  
<sup>35</sup> until I make Your enemies  
a footstool for Your feet.”’\*

<sup>36</sup> Therefore let all Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Christ!”

### *Three Thousand Believe*

<sup>37</sup> When the people heard this, they were cut to the heart and asked Peter and the other apostles, “Brothers, what shall we do?”

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\* **2:21** Joel 2:28-32 (see also LXX) † **2:25** Literally I foresaw; see verse 31. ‡ **2:28** Psalms 16:8-11 (see also LXX) § **2:30** Literally on oath that He would place out of the fruit of his loins on his throne; BYZ and TR on oath out of the fruit of his loins, according to the flesh, to raise up Christ to sit on his throne; Psalms 132:11 \* **2:35** Psalms 110:1

<sup>38</sup> Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

<sup>39</sup> This promise belongs to you and your children and to all who are far off—to all whom the Lord our God will call to Himself."

<sup>40</sup> With many other words he testified, and he urged them, "Be saved from this corrupt generation."

<sup>41</sup> Those who embraced his message were baptized, and about three thousand were added to the believers that day.<sup>†</sup>

*The Fellowship of Believers*  
(Acts 4:32–37)

<sup>42</sup> They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

<sup>43</sup> A sense of awe ‡ came over everyone, and the apostles performed many wonders and signs.

<sup>44</sup> All the believers were together and had everything in common.

<sup>45</sup> Selling their possessions and goods, they shared with anyone who was in need.

<sup>46</sup> With one accord they continued to meet daily in the temple courts § and to break bread from house to house, sharing their meals with gladness and sincerity of heart,

<sup>47</sup> praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

### 3

*A Lame Man Walks*

<sup>1</sup> One afternoon Peter and John were going up to the temple at the hour of prayer, the ninth hour.\*

<sup>2</sup> And a man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those entering the temple courts.<sup>†</sup>

<sup>3</sup> When he saw Peter and John about to enter, he asked them for money.

<sup>4</sup> Peter looked directly at him, as did John. "Look at us!" said Peter.

<sup>5</sup> So the man gave them his attention, expecting to receive something from them.

<sup>6</sup> But Peter said, "Silver or gold I do not have, but what I have I give you: In the name of Jesus Christ of Nazareth, get up and walk!‡"

<sup>7</sup> Taking him by the right hand, Peter helped him up, and at once the man's feet and ankles were made strong.

<sup>8</sup> He sprang to his feet and began to walk. Then he went with them into the temple courts, walking and leaping and praising God.

<sup>†</sup> 2:41 Literally about three thousand souls were added that day    ‡ 2:43 Or fear    § 2:46 Literally the temple    \* 3:1 That is, three in the afternoon    † 3:2 Literally the temple; also in verse 8    ‡ 3:6 SBL, NE, and WH In the name of Jesus Christ of Nazareth, walk!



<sup>9</sup> When all the people saw him walking and praising God,  
<sup>10</sup> they recognized him as the man who used to sit begging at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

*Peter Speaks in Solomon's Colonnade*  
*(Deuteronomy 18:15–22)*

<sup>11</sup> While the man clung to Peter and John, all the people were astonished and ran to them in the walkway called Solomon's Colonnade.<sup>§</sup>

<sup>12</sup> And when Peter saw this, he addressed the people: "Men of Israel, why are you surprised by this? Why do you stare at us as if by our own power or godliness we had made this man walk?"

<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant \* Jesus. You handed Him over and rejected Him before Pilate, even though he had decided to release Him.

<sup>14</sup> You rejected the Holy and Righteous One and asked that a murderer be released to you.

<sup>15</sup> You killed the Author of life, but God raised Him from the dead, and we are witnesses of the fact.

<sup>16</sup> By faith in the name of Jesus, this man whom you see and know has been made strong. It is Jesus' name and the faith that comes through Him that has given him this complete healing in your presence.

<sup>17</sup> And now, brothers, I know that you acted in ignorance, as did your leaders.

<sup>18</sup> But in this way God has fulfilled what He foretold through all the prophets, saying that His Christ would suffer.

<sup>19</sup> Repent, then, and turn back, so that your sins may be wiped away,  
<sup>20</sup> that times of refreshing may come from the presence of the Lord, and that He may send Jesus, the Christ, who has been appointed for you.

<sup>21</sup> Heaven must take Him in until the time comes for the restoration of all things, which God announced long ago through His holy prophets.

<sup>22</sup> For Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You must listen to Him in everything He tells you.'<sup>†</sup>

<sup>23</sup> Everyone who does not listen to Him will be completely cut off from among his people.<sup>‡</sup>

<sup>24</sup> Indeed, all the prophets from Samuel on, as many as have spoken, have proclaimed these days.

<sup>25</sup> And you are sons of the prophets and of the covenant God made with your fathers when He said to Abraham, 'Through your offspring all the families of the earth will be blessed.'<sup>§</sup>

<sup>§</sup> **3:11** Literally in the colonnade called Solomon's \* **3:13** Or His child; also in verse 26

<sup>†</sup> **3:22** Deuteronomy 18:15    <sup>‡</sup> **3:23** See Deuteronomy 18:19.    <sup>§</sup> **3:25** Genesis 22:18

<sup>26</sup> When God raised up His Servant, He sent Him first to you to bless you by turning each of you from your wicked ways.”

## 4

### *Peter and John before the Sanhedrin*

<sup>1</sup> While Peter and John were speaking to the people, the priests and the captain of the temple guard and the Sadducees came up to them, <sup>2</sup> greatly disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead.

<sup>3</sup> They seized Peter and John, and because it was evening, they put them in custody until the next day.

<sup>4</sup> But many who heard the message believed, and the number of men grew to about five thousand.

<sup>5</sup> The next day the rulers, elders, and scribes assembled in Jerusalem,

<sup>6</sup> along with Annas the high priest, Caiaphas, John, Alexander, and many others from the high priest's family.

<sup>7</sup> They had Peter and John brought in and began to question them: “By what power or what name did you do this?”

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people!

<sup>9</sup> If we are being examined today about a kind service to a man who was lame, to determine how he was healed,

<sup>10</sup> then let this be known to all of you and to all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

<sup>11</sup> This Jesus is

‘the stone you builders rejected,  
which has become the cornerstone.’\*

<sup>12</sup> Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved.”

### *The Name Forbidden*

<sup>13</sup> When they saw the boldness of Peter and John and realized that they were unschooled, ordinary men, they marveled and took note that these men had been with Jesus.

<sup>14</sup> And seeing the man who had been healed standing there with them, they had nothing to say in response.

<sup>15</sup> So they ordered them to leave the Sanhedrin † and then conferred together.

<sup>16</sup> “What shall we do with these men?” they asked. “It is clear to everyone living in Jerusalem that a remarkable miracle has occurred through them, and we cannot deny it.

<sup>17</sup> But to keep this message from spreading any further among the people, we must warn them not to speak to anyone in this name.”

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\* **4:11** Psalms 118:22 † **4:15** Or the Council

<sup>18</sup> Then they called them in again and commanded them not to speak or teach at all in the name of Jesus.

<sup>19</sup> But Peter and John replied, "Judge for yourselves whether it is right in God's sight to listen to you rather than God.

<sup>20</sup> For we cannot stop speaking about what we have seen and heard."

<sup>21</sup> After further threats they let them go. They could not find a way to punish them, because all the people were glorifying God for what had happened.

<sup>22</sup> For the man who was miraculously healed was over forty years old.

*The Believers' Prayer*  
(Psalms 2:1-12)

<sup>23</sup> On their release, Peter and John returned to their own people and reported everything that the chief priests and elders had said to them.

<sup>24</sup> When the believers heard this, they lifted up their voices to God with one accord. "Sovereign Lord," they said, "You made the heaven and the earth and the sea and everything in them.

<sup>25</sup> You spoke by the Holy Spirit through the mouth of Your servant,<sup>‡</sup> our father David:

'Why do the nations rage  
and the peoples plot in vain?

<sup>26</sup> The kings of the earth take their stand  
and the rulers gather together

against the Lord

and against His Anointed One.'§

<sup>27</sup> In fact, this is the very city where Herod and Pontius Pilate conspired with the Gentiles and the people of Israel against Your holy servant Jesus, whom You anointed.

<sup>28</sup> They carried out what Your hand and will had decided beforehand would happen.

<sup>29</sup> And now, Lord, consider their threats, and enable Your servants to speak Your word with complete boldness,

<sup>30</sup> as You stretch out Your hand to heal and perform signs and wonders through the name of Your holy servant Jesus."

<sup>31</sup> After they had prayed, their meeting place was shaken, and they were all filled with the Holy Spirit and spoke the word of God boldly.

*Sharing among Believers*  
(Acts 2:42-47)

<sup>32</sup> The multitude of believers was one in heart and soul. No one claimed that any of his possessions was his own, but they shared everything they owned.

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<sup>‡</sup> 4:25 Or child; also in verses 27 and 30    § 4:26 Or His Christ or His Messiah; Psalms 2:1-2

<sup>33</sup> With great power the apostles continued to give their testimony about the resurrection of the Lord Jesus. And abundant grace was upon them all.

<sup>34</sup> There were no needy ones among them, because those who owned lands or houses would sell their property, bring the proceeds from the sales,

<sup>35</sup> and lay them at the apostles' feet for distribution to anyone as he had need.

<sup>36</sup> Joseph, a Levite from Cyprus, whom the apostles called Barnabas (meaning Son of Encouragement),

<sup>37</sup> sold a field he owned, brought the money, and laid it at the apostles' feet.

## 5

### *Ananias and Sapphira*

<sup>1</sup> Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.

<sup>2</sup> With his wife's full knowledge, he kept back some of the proceeds for himself, but brought a portion and laid it at the apostles' feet.

<sup>3</sup> Then Peter said, "Ananias, how is it that Satan has filled your heart to lie to the Holy Spirit and withhold some of the proceeds from the land?"

<sup>4</sup> Did it not belong to you before it was sold? And after it was sold, was it not at your disposal? How could you conceive such a deed in your heart? You have not lied to men, but to God!"

<sup>5</sup> On hearing these words, Ananias fell down and died. And great fear came over all who heard what had happened.

<sup>6</sup> Then the young men stepped forward, wrapped up his body, and carried him out and buried him.

<sup>7</sup> About three hours later his wife also came in, unaware of what had happened.

<sup>8</sup> "Tell me," said Peter, "is this the price you and your husband got for the land?"

"Yes," she answered, "that is the price."

<sup>9</sup> "How could you agree to test the Spirit of the Lord?" Peter replied. "Look, the feet of the men who buried your husband are at the door, and they will carry you out also."

<sup>10</sup> At that instant she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband.

<sup>11</sup> And great fear came over the whole church and all who heard about these events.

### *The Apostles Heal Many*

<sup>12</sup> The apostles performed many signs and wonders among the people, and with one accord the believers gathered together in Solomon's Colonnade.

<sup>13</sup> Although the people regarded them highly, no one else dared to join them.

<sup>14</sup> Yet more and more believers were brought to the Lord—large numbers of both men and women.

<sup>15</sup> As a result, people brought the sick into the streets and laid them on cots and mats, so that at least Peter's shadow might fall on some of them as he passed by.

<sup>16</sup> Crowds also gathered from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and all of them were healed.

### *The Apostles Arrested and Freed*

<sup>17</sup> Then the high priest and all his associates, who belonged to the party of the Sadducees, were filled with jealousy. They went out

<sup>18</sup> and arrested the apostles and put them in the public jail.

<sup>19</sup> But during the night an angel of the Lord opened the doors of the jail and brought them out, saying,

<sup>20</sup> "Go, stand in the temple courts <sup>\*</sup> and tell the people the full message of this new life."

<sup>21</sup> At daybreak the apostles entered the temple courts as they had been told and began to teach the people.

When the high priest and his associates arrived, they convened the Sanhedrin<sup>†</sup>—the full assembly of the elders of Israel—and sent to the jail for the apostles.

<sup>22</sup> But on arriving at the jail, the officers did not find them there. So they returned with the report:

<sup>23</sup> "We found the jail securely locked, with the guards posted at the doors; but when we opened them, we found no one inside."

### *The Apostles before the Sanhedrin*

<sup>24</sup> When the captain of the temple guard and the chief priests heard this account, they were perplexed as to what was happening.<sup>‡</sup>

<sup>25</sup> Then someone came in and announced, "Look, the men you put in jail are standing in the temple courts teaching the people!"

<sup>26</sup> At that point, the captain went with the officers and brought the apostles—but not by force, for fear the people would stone them.

<sup>27</sup> They brought them in and made them stand before the Sanhedrin, where the high priest interrogated them.

<sup>28</sup> "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us responsible for this man's blood."

<sup>\*</sup> **5:20** Literally the temple; also in verses 21, 25, and 42    <sup>†</sup> **5:21** Or the Council; also in verses 27, 34, and 41    <sup>‡</sup> **5:24** Literally as to what this might be

<sup>29</sup> But Peter and the other apostles replied, "We must obey God rather than men.

<sup>30</sup> The God of our fathers raised up Jesus, whom you had killed by hanging Him on a tree.

<sup>31</sup> God exalted Him to His right hand as Prince and Savior, in order to grant repentance and forgiveness of sins to Israel.

<sup>32</sup> We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him."

### *Gamaliel's Advice*

<sup>33</sup> When the Council members heard this, they were enraged, and they resolved § to put the apostles to death.

<sup>34</sup> But a Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a short time.

<sup>35</sup> "Men of Israel," he said, "consider carefully what you are about to do to these men.

<sup>36</sup> Some time ago Theudas rose up, claiming to be somebody, and about four hundred men joined him. He was killed, all his followers were dispersed, and it all came to nothing.

<sup>37</sup> After him, Judas the Galilean appeared in the days of the census and drew away people after him. He too perished, and all his followers were scattered.

<sup>38</sup> So in the present case I advise you: Leave these men alone. Let them go! For if their purpose or endeavor is of human origin, it will fail.

<sup>39</sup> But if it is from God, you will not be able to stop them. You may even find yourselves fighting against God."

<sup>40</sup> At this, they yielded to Gamaliel. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and released them.

<sup>41</sup> The apostles left the Sanhedrin, rejoicing that they had been counted worthy of suffering disgrace for the Name.

<sup>42</sup> Every day, in the temple courts and from house to house, they did not stop teaching and proclaiming the good news that Jesus is the Christ.

## 6

### *The Choosing of the Seven* (1 Timothy 3:8-13)

<sup>1</sup> In those days when the disciples were increasing in number, the Grecian Jews among them began to grumble against the Hebraic Jews \* because their widows were being overlooked in the daily distribution of food.

§ 5:33 ECM, BYZ, TR, and Tischendorf; or they took counsel; NA, SBL, NE, and WH they wanted

\* 6:1 Literally the Hellenists began to grumble against the Hebrews

<sup>2</sup> So the Twelve summoned all the disciples and said, "It is unacceptable for us to neglect the word of God in order to wait on tables.

<sup>3</sup> Therefore, brothers, select from among you seven men confirmed to be full of the Spirit and wisdom. We will appoint this responsibility to them

<sup>4</sup> and will devote ourselves to prayer and to the ministry of the word."

<sup>5</sup> This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit, as well as Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.<sup>†</sup>

<sup>6</sup> They presented these seven to the apostles,<sup>‡</sup> who prayed and laid their hands on them.

<sup>7</sup> So the word of God continued to spread. The number of disciples in Jerusalem grew rapidly, and a great number of priests became obedient to the faith.

### *The Arrest of Stephen*

<sup>8</sup> Now Stephen, who was full of grace and power, was performing great wonders and signs among the people.

<sup>9</sup> But resistance arose from what was called the Synagogue of the Freedmen, including Cyrenians, Alexandrians, and men from the provinces of Cilicia and Asia.<sup>§</sup> They began to argue with Stephen,

<sup>10</sup> but they could not stand up to his wisdom or the Spirit by whom he spoke.

<sup>11</sup> Then they prompted some men to say, "We heard Stephen speak words of blasphemy against Moses and against God."

<sup>12</sup> So they stirred up the people, elders, and scribes and confronted Stephen. They seized him and brought him before the Sanhedrin,<sup>\*</sup>

<sup>13</sup> where they presented false witnesses who said, "This man never stops speaking against this holy place and against the law.

<sup>14</sup> For we have heard him say that Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us."

<sup>15</sup> All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

## 7

### *Stephen's Address: The Call of Abraham*

(Genesis 12:1–9)

<sup>1</sup> Then the high priest asked Stephen, "Are these charges true?"

<sup>2</sup> And Stephen declared: "Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran,

<sup>†</sup> 6:5 Literally and Nicolas, a convert of Antioch, <sup>‡</sup> 6:6 Literally—whom they set before the apostles, <sup>§</sup> 6:9 Literally and those from Cilicia and Asia; the Roman Province of Asia was located in what is now western Turkey.

<sup>\*</sup> 6:12 Or the Council; also in verse 15

<sup>3</sup> and told him, 'Leave your country and your kindred and go to the land I will show you.'<sup>\*</sup>

<sup>4</sup> So Abraham left the land of the Chaldeans and settled in Haran. After his father died, God brought him out of that place and into this land where you are now living.

<sup>5</sup> He gave him no inheritance here, not even a foot of ground. But God promised to give possession of the land to Abraham and his descendants, even though he did not yet have a child.

<sup>6</sup> God told him that his descendants would be foreigners in a strange land, and that they would be enslaved and mistreated four hundred years.

<sup>7</sup> 'But I will punish the nation that enslaves them,' God said, 'and afterward they will come forth and worship Me in this place.'<sup>†</sup>

<sup>8</sup> Then God gave Abraham the covenant of circumcision, and Abraham became the father of Isaac and circumcised him on the eighth day. And Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

*Joseph Sold into Egypt*  
(Genesis 37:12-30)

<sup>9</sup> Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him

<sup>10</sup> and rescued him from all his troubles. He granted Joseph favor and wisdom in the sight of Pharaoh king of Egypt, who appointed him ruler over Egypt and all his household.

<sup>11</sup> Then famine and great suffering swept across Egypt and Canaan, and our fathers could not find food.

<sup>12</sup> When Jacob heard that there was grain in Egypt, he sent our fathers on their first visit.

<sup>13</sup> On their second visit, Joseph revealed his identity to ‡ his brothers, and his family became known to Pharaoh.

<sup>14</sup> Then Joseph sent for his father Jacob and all his relatives, seventy-five in all.

*Israel Oppressed in Egypt*  
(Exodus 1:8-22)

<sup>15</sup> So Jacob went down to Egypt, where he and our fathers died.

<sup>16</sup> Their bones were carried back § to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a price he paid in silver.

<sup>17</sup> As the time drew near for God to fulfill His promise to Abraham, our people in Egypt increased greatly in number.

<sup>18</sup> Then another king, who knew nothing of Joseph, arose over Egypt.

<sup>19</sup> He exploited our people and oppressed our fathers, forcing them to abandon their infants so they would die.

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<sup>\*</sup> **7:3** Genesis 12:1    <sup>†</sup> **7:7** Genesis 15:13-14; Exodus 3:12    <sup>‡</sup> **7:13** Or Joseph was made known to or Joseph was recognized by    <sup>§</sup> **7:16** Literally And they were carried back



*The Birth and Adoption of Moses*  
(Exodus 2:1-10; Hebrews 11:23-29)

<sup>20</sup> At that time Moses was born, and he was beautiful in the sight of God.\* For three months he was nurtured in his father's house.

<sup>21</sup> When he was set outside, Pharaoh's daughter took him and brought him up as her own son.

<sup>22</sup> So Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action.

*The Rejection and Flight of Moses*  
(Exodus 2:11-22)

<sup>23</sup> When Moses was forty years old, he decided to visit his brothers, the children of Israel.

<sup>24</sup> And when he saw one of them being mistreated, Moses went to his defense and avenged him by striking down the Egyptian who was oppressing him.

<sup>25</sup> He assumed his brothers would understand that God was using him to deliver them, but they did not.

<sup>26</sup> The next day he came upon two Israelites who were fighting, and he tried to reconcile them, saying, 'Men, you are brothers. Why are you mistreating each other?'

<sup>27</sup> But the man who was abusing his neighbor pushed Moses aside and said, 'Who made you ruler and judge over us?'

<sup>28</sup> Do you want to kill me as you killed the Egyptian yesterday?†

<sup>29</sup> At this remark, Moses fled to the land of Midian, where he lived as a foreigner and had two sons.

*The Call of Moses*  
(Exodus 3:1-22)

<sup>30</sup> After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.

<sup>31</sup> When Moses saw it, he marveled at the sight. As he approached to look more closely, the voice of the Lord came to him:

<sup>32</sup> 'I am the God of your fathers, the God of Abraham, Isaac, and Jacob.'‡ Moses trembled with fear and did not dare to look.

<sup>33</sup> Then the Lord said to him, 'Take off your sandals, for the place where you are standing is holy ground.'

<sup>34</sup> I have indeed seen the oppression of My people in Egypt. I have heard their groaning and have come down to deliver them. Now come, I will send you back to Egypt. §

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\* 7:20 Or he was of great status in God's eyes or he was no ordinary child † 7:28 Exodus 2:13-14 (see also LXX) ‡ 7:32 Exodus 3:6 § 7:34 Exodus 3:5-10

<sup>35</sup> This Moses, whom they had rejected with the words, ‘Who made you ruler and judge?’\* is the one whom God sent to be their ruler and redeemer through the angel † who appeared to him in the bush.

<sup>36</sup> He led them out and performed wonders and signs in the land of Egypt, at the Red Sea, and for forty years in the wilderness.

<sup>37</sup> This is the same Moses who told the Israelites, ‘God will raise up for you a prophet like me from among your brothers.’‡

<sup>38</sup> He was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers. And he received living words to pass on to us.§

*The Rebellion of Israel*

(Exodus 32:1–35; Deuteronomy 9:7–29; Amos 5:16–27)

<sup>39</sup> But our fathers refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt.

<sup>40</sup> They said to Aaron, ‘Make 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> At that time they made a calf and offered a sacrifice to the idol, rejoicing in the works of their hands.

<sup>42</sup> But God turned away from them and gave them over to the worship of the host of heaven, as it is written in the book of the prophets:

‘Did you bring Me sacrifices and offerings  
forty years in the wilderness, O house of Israel?

<sup>43</sup> You have taken along the tabernacle of Molech  
and the star of your god Rephan,  
the idols you made to worship.

Therefore I will send you into exile  
beyond Babylon.’†

*The Tabernacle of the Testimony*

(Exodus 40:1–33; Hebrews 9:1–10)

<sup>44</sup> Our fathers had the tabernacle of the Testimony with them in the wilderness. It was constructed exactly as God had directed Moses, according to the pattern he had seen.

<sup>45</sup> And our fathers who received it brought it in with Joshua when they dispossessed the nations God drove out before them. It remained until the time of David,

<sup>46</sup> who found favor in the sight of God and asked to provide a dwelling place for the God of Jacob.‡

<sup>47</sup> But it was Solomon who built the house for Him.

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\* 7:35 Exodus 2:14 † 7:35 Or Angel; also in verse 38 ‡ 7:37 Deuteronomy 18:15 § 7:38 NE and WH to you \* 7:40 Exodus 32:1 † 7:43 Amos 5:25–27 (see also LXX) ‡ 7:46 SBL, WH, BYZ, and TR; see also LXX for Psalms 132:5; ECM, NA, and NE a dwelling place for the house of Jacob.

48 However, the Most High does not dwell in houses made by human hands. As the prophet says:

49 'Heaven is My throne  
and the earth is My footstool.

What kind of house will you build for Me, says the Lord,  
or where will My place of repose be?

50 Has not My hand made all these things?'§

51 You stiff-necked people with uncircumcised hearts and ears! You always resist the Holy Spirit, just as your fathers did.

52 Which of the prophets did your fathers fail to persecute? They even killed those who foretold the coming of the Righteous One. And now you are His betrayers and murderers—

53 you who received the law ordained by angels, yet have not kept it."

### *The Stoning of Stephen*

54 On hearing this, the members of the Sanhedrin were enraged,\* and they gnashed their teeth at him.

55 But Stephen, full of the Holy Spirit, looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God.

56 "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

57 At this they covered their ears, cried out in a loud voice, and rushed together at him.

58 They dragged him out of the city and began to stone him. Meanwhile the witnesses laid their garments at the feet of a young man named Saul.

59 While they were stoning him, Stephen appealed, "Lord Jesus, receive my spirit."

60 Falling on his knees, he cried out in a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

## 8

### *Saul Persecutes the Church*

1 And Saul was there, giving approval to Stephen's death.

On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

2 God-fearing men buried Stephen and mourned deeply over him.

3 But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

### *Philip in Samaria*

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§ 7:50 Isaiah 66:1-2 \* 7:54 Literally On hearing these things, they were cut in their hearts,

<sup>4</sup> Those who had been scattered preached the word wherever they went.

<sup>5</sup> Philip went down to a city in Samaria and proclaimed the Christ to them.

<sup>6</sup> The crowds gave their undivided attention to Philip's message and to the signs they saw him perform.

<sup>7</sup> With loud shrieks, unclean spirits came out of many who were possessed, and many of the paralyzed and lame were healed.

<sup>8</sup> So there was great joy in that city.

*Simon the Sorcerer  
(Deuteronomy 18:9-14)*

<sup>9</sup> Prior to that time, a man named Simon had practiced sorcery in the city and astounded the people of Samaria. He claimed to be someone great,

<sup>10</sup> and all the people, from the least to the greatest, heeded his words and said, "This man is the divine power called the Great Power."

<sup>11</sup> They paid close attention to him because he had astounded them for a long time with his sorcery.

<sup>12</sup> But when they believed Philip as he preached the gospel of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

<sup>13</sup> Even Simon himself believed and was baptized. He followed Philip closely and was astounded by the great signs and miracles he observed.

<sup>14</sup> When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

<sup>15</sup> On their arrival, they prayed for them to receive the Holy Spirit.

<sup>16</sup> For the Holy Spirit had not yet fallen upon any of them; they had simply been baptized into the name of the Lord Jesus.

<sup>17</sup> Then Peter and John laid their hands on them, and they received the Holy Spirit.

<sup>18</sup> When Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money.

<sup>19</sup> "Give me this power as well," he said, "so that everyone on whom I lay my hands may receive the Holy Spirit."

<sup>20</sup> But Peter replied, "May your silver perish with you, because you thought you could buy the gift of God with money!

<sup>21</sup> You have no part or share in our ministry, because your heart is not right before God.

<sup>22</sup> Repent, therefore, of your wickedness, and pray to the Lord. Perhaps He will forgive you for the intent of your heart.

<sup>23</sup> For I see that you are poisoned by bitterness and captive to iniquity."

<sup>24</sup> Then Simon answered, "Pray to the Lord for me, so that nothing you have said may happen to me."

25 And after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel in many of the Samaritan villages.

*Philip and the Ethiopian*  
(Isaiah 53:1-8)

26 Now an angel of the Lord said to Philip, "Get up and go south to the desert road that goes down from Jerusalem to Gaza."

27 So he started out, and on his way he met an Ethiopian eunuch, a court official in charge of the entire treasury of Candace,\* queen of the Ethiopians. He had gone to Jerusalem to worship,

28 and on his return was sitting in his chariot reading Isaiah the prophet.

29 The Spirit said to Philip, "Go over to that chariot and stay by it."

30 So Philip ran up and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

31 "How can I," he said, "unless someone guides me?" And he invited Philip to come up and sit with him.

32 The eunuch was reading this passage of Scripture:

"He was led like a sheep to the slaughter,  
and as a lamb before the shearer is silent,  
so He did not open His mouth.

33 In His humiliation He was deprived of justice.  
Who can recount His descendants?  
For His life was removed from the earth."<sup>†</sup>

34 "Tell me," said the eunuch, "who is the prophet talking about, himself or someone else?"

35 Then Philip began with this very Scripture and told him the good news about Jesus.

36 As they traveled along the road and came to some water, the eunuch said, "Look, here is water! What is there to prevent me from being baptized?"<sup>‡</sup>

38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water, and Philip baptized him.

39 When they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, but went on his way rejoicing.

40 But Philip appeared at Azotus and traveled through that region, preaching the gospel in all the towns until he came to Caesarea.

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\* 8:27 Greek Kandakē † 8:33 Isaiah 53:7-8 (see also LXX) ‡ 8:36 TR includes 37 And Philip said, "If you believe with all your heart, you may be baptized." The eunuch replied, "I believe that Jesus Christ is the Son of God."

## 9

*The Road to Damascus*  
(Acts 22:1-21; Acts 26:1-23)

<sup>1</sup> Meanwhile, Saul was still breathing out murderous threats against the disciples of the Lord. He approached the high priest

<sup>2</sup> and requested letters to the synagogues in Damascus, so that if he found any men or women belonging to the Way, he could bring them as prisoners to Jerusalem.

<sup>3</sup> As Saul drew near to Damascus on his journey, suddenly a light from heaven flashed around him.

<sup>4</sup> He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute Me?"

<sup>5</sup> "Who are You, Lord?" Saul asked.

"I am Jesus, whom you are persecuting," He replied.\*

<sup>6</sup> "Now get up and go into the city, and you will be told what you must do."

<sup>7</sup> The men traveling with Saul stood there speechless. They heard the voice but did not see anyone.

<sup>8</sup> Saul got up from the ground, but when he opened his eyes he could not see a thing.† So they led him by the hand into Damascus.

<sup>9</sup> For three days he was without sight, and he did not eat or drink anything.

*Ananias Baptizes Saul*

<sup>10</sup> In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision, "Ananias!"

"Here I am, Lord," he answered.

<sup>11</sup> "Get up!" the Lord told him. "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.

<sup>12</sup> In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."

<sup>13</sup> But Ananias answered, "Lord, many people have told me about this man and all the harm he has done to Your saints in Jerusalem.

<sup>14</sup> And now he is here with authority from the chief priests to arrest all who call on Your name."

<sup>15</sup> "Go!" said the Lord. "This man is My chosen instrument to carry My name before the Gentiles and their kings, and before the people of Israel.

<sup>16</sup> I will show him how much he must suffer for My name."

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\* **9:5** TR includes "It is hard for you to kick against the goads." † **9:8** Literally he could see nothing or he could see no one

<sup>17</sup> So Ananias went to the house, and when he arrived, he placed his hands on Saul. “Brother Saul,” he said, “the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit.”

<sup>18</sup> At that instant, something like scales fell from Saul’s eyes, and his sight was restored. He got up and was baptized,

<sup>19</sup> and after taking some food, he regained his strength. And he spent several days with the disciples in Damascus.

### *Saul Preaches at Damascus*

<sup>20</sup> Saul promptly began to proclaim Jesus in the synagogues, declaring, “He is the Son of God.”

<sup>21</sup> All who heard him were astounded and asked, “Isn’t this the man who wreaked havoc in Jerusalem on those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?”

<sup>22</sup> But Saul was empowered all the more, and he confounded the Jews living in Damascus by proving that Jesus is the Christ.

### *The Escape from Damascus*

<sup>23</sup> After many days had passed, the Jews conspired to kill him,

<sup>24</sup> but Saul learned of their plot. Day and night they watched the city gates in order to kill him.

<sup>25</sup> One night, however, his disciples took him and lowered him in a basket through a window in the wall.‡

### *Saul in Jerusalem*

<sup>26</sup> When Saul arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple.

<sup>27</sup> Then Barnabas brought him to the apostles and described how Saul had seen the Lord, who spoke to him on the road to Damascus, and how Saul had spoken boldly in that city in the name of Jesus.

<sup>28</sup> So Saul stayed with them, moving about freely in Jerusalem and speaking boldly in the name of the Lord.

<sup>29</sup> He talked and debated with the Grecian Jews,§ but they tried to kill him.

<sup>30</sup> When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

### *The Healing of Aeneas*

<sup>31</sup> Then the church throughout Judea, Galilee, and Samaria experienced a time of peace. It grew in strength and numbers, living in the fear of the Lord and the encouragement of the Holy Spirit.

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‡ 9:25 Literally through the wall; see 2 Corinthians 11:33. § 9:29 Or Hellenists

<sup>32</sup> As Peter traveled throughout the area, he went to visit the saints in Lydda.

<sup>33</sup> There he found a man named Aeneas, who had been paralyzed and bedridden for eight years.

<sup>34</sup> "Aeneas," Peter said to him, "Jesus Christ heals you! Get up and put away your mat." Immediately Aeneas got up,

<sup>35</sup> and all who lived in Lydda and Sharon saw him and turned to the Lord.

*The Raising of Tabitha  
(John 11:38–44)*

<sup>36</sup> In Joppa there was a disciple named Tabitha (which is translated as Dorcas),\* who was always occupied with works of kindness and charity.

<sup>37</sup> At that time, however, she became sick and died, and her body was washed and placed in an upper room.

<sup>38</sup> Since Lydda was near Joppa, the disciples heard that Peter was there and sent two men to urge him, "Come to us without delay."

<sup>39</sup> So Peter got up and went with them. On his arrival, they took him to the upper room. All the widows stood around him, weeping and showing him the tunics and other clothing that Dorcas had made while she was still with them.

<sup>40</sup> Then Peter sent them all out of the room. He knelt down and prayed, and turning toward her body, he said, "Tabitha, get up!" She opened her eyes, and seeing Peter, she sat up.

<sup>41</sup> Peter took her by the hand and helped her up. Then he called the saints and widows and presented her to them alive.

<sup>42</sup> This became known all over Joppa, and many people believed in the Lord.

<sup>43</sup> And Peter stayed for several days in Joppa with a tanner named Simon.

## 10

*Cornelius Sends for Peter*

<sup>1</sup> At Caesarea there was a man named Cornelius, a centurion in what was called the Italian Regiment.

<sup>2</sup> He and all his household were devout and God-fearing. He gave generously to the people and prayed to God regularly.

<sup>3</sup> One day at about the ninth hour,\* he had a clear vision of an angel of God who came to him and said, "Cornelius!"

<sup>4</sup> Cornelius stared at him in fear and asked, "What is it, Lord?"

The angel answered, "Your prayers and gifts to the poor have ascended as a memorial offering before God.

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\* **9:36** Tabitha in Aramaic and Dorcas in Greek both mean gazelle.  
three in the afternoon; also in verse 30

\* **10:3** That is, about



<sup>5</sup> Now send men to Joppa to call for a man named Simon who is called Peter.

<sup>6</sup> He is staying with Simon the tanner, whose house is by the sea.<sup>†</sup>

<sup>7</sup> When the angel who spoke to him had gone, Cornelius called two of his servants and a devout soldier from among his attendants.

<sup>8</sup> He explained what had happened and sent them to Joppa.

*Peter's Vision*

*(Leviticus 11:1–47; Deuteronomy 14:1–21)*

<sup>9</sup> The next day at about the sixth hour,<sup>‡</sup> as the men were approaching the city on their journey, Peter went up on the roof to pray.

<sup>10</sup> He became hungry and wanted something to eat, but while the meal was being prepared, he fell into a trance.

<sup>11</sup> He saw heaven open and something like a large sheet being let down to earth by its four corners.

<sup>12</sup> It contained all kinds of four-footed animals and reptiles of the earth, as well as birds of the air.

<sup>13</sup> Then a voice said to him: “Get up, Peter, kill and eat!”

<sup>14</sup> “No, Lord!” Peter answered. “I have never eaten anything impure § or unclean.”

<sup>15</sup> The voice spoke to him a second time: “Do not call anything impure that God has made clean.”

<sup>16</sup> This happened three times, and all at once the sheet was taken back up into heaven.

*Peter Called to Caesarea*

<sup>17</sup> While Peter was puzzling over the meaning of the vision, the men sent by Cornelius found Simon's house and approached the gate.

<sup>18</sup> They called out to ask if Simon called Peter was staying there.

<sup>19</sup> As Peter continued to reflect on the vision, the Spirit said to him, “Behold, three men are looking for you.\*

<sup>20</sup> So get up! Go downstairs and accompany them without hesitation, because I have sent them.”

<sup>21</sup> So Peter went down to the men † and said, “Here am I, the one you are looking for. Why have you come?”

<sup>22</sup> “Cornelius the centurion has sent us,” they said. “He is a righteous and God-fearing man with a good reputation among the whole Jewish nation. A holy angel instructed him to request your presence in his home so he could hear a message from you.”

† **10:6** TR includes He will tell you what you need to do. ‡ **10:9** That is, about noon § **10:14**

Literally common; similarly in verses 15 and 28 \* **10:19** ECM, NA, and TR; NE and WH two men are looking for you; SBL, BYZ, and Tischendorf men are looking for you † **10:21** TR the men sent to him by Cornelius

<sup>23</sup> So Peter invited them in as his guests. And the next day he got ready and went with them, accompanied by some of the brothers from Joppa.

*Peter Visits Cornelius*

<sup>24</sup> The following day he arrived in Caesarea, where Cornelius was expecting them and had called together his relatives and close friends.

<sup>25</sup> As Peter was about to enter, Cornelius met him and fell at his feet to worship him.

<sup>26</sup> But Peter helped him up. “Stand up,” he said, “I am only a man myself.”

<sup>27</sup> As Peter talked with him, he went inside and found many people gathered together.

<sup>28</sup> He said to them, “You know how unlawful it is for a Jew to associate with a foreigner or visit him. But God has shown me that I should not call any man impure or unclean.

<sup>29</sup> So when I was invited, I came without objection. I ask, then, why have you sent for me?”

<sup>30</sup> Cornelius answered: “Four days ago I was in my house praying at this, the ninth hour.<sup>‡</sup> Suddenly a man in radiant clothing stood before me

<sup>31</sup> and said, ‘Cornelius, your prayer has been heard, and your gifts to the poor have been remembered before God.

<sup>32</sup> Therefore send to Joppa for Simon, who is called Peter. He is a guest in the home of Simon the tanner, by the sea.’

<sup>33</sup> So I sent for you immediately, and you were kind enough to come. Now then, we are all here in the presence of God to listen to everything the Lord has instructed you to tell us.”

*Good News for the Gentiles*

<sup>34</sup> Then Peter began to speak: “I now truly understand that God does not show favoritism,

<sup>35</sup> but welcomes those from every nation who fear Him and do what is right.

<sup>36</sup> He has sent this message to the people of Israel, proclaiming the gospel of peace through Jesus Christ, who is Lord of all.

<sup>37</sup> You yourselves know what has happened throughout Judea, beginning in Galilee with the baptism that John proclaimed:

<sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power; and how Jesus went around doing good and healing all who were oppressed by the devil, because God was with Him.

<sup>39</sup> We are witnesses of all that He did, both in the land of the Jews and in Jerusalem. And although they put Him to death by hanging Him on a tree,

<sup>40</sup> God raised Him up on the third day and caused Him to be seen—

<sup>‡</sup> **10:30** BYZ and TR Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house.

<sup>41</sup> not by all the people, but by the witnesses God had chosen beforehand, by us who ate and drank with Him after He rose from the dead.

<sup>42</sup> And He commanded us to preach to the people and to testify that He is the One appointed by God to judge the living and the dead.

<sup>43</sup> All the prophets testify about Him that everyone who believes in Him receives forgiveness of sins through His name."

*The Gentiles Receive the Holy Spirit*  
(Acts 19:1-7)

<sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all who heard his message.

<sup>45</sup> All the circumcised believers who had accompanied Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles.

<sup>46</sup> For they heard them speaking in tongues and exalting God.

Then Peter said,

<sup>47</sup> "Can anyone withhold the water to baptize these people? They have received the Holy Spirit just as we have!"

<sup>48</sup> So he ordered that they be baptized in the name of Jesus Christ. Then they asked him to stay for a few days.

## 11

*Peter's Report at Jerusalem*

<sup>1</sup> The apostles and brothers throughout Judea soon heard that the Gentiles also had received the word of God.

<sup>2</sup> So when Peter went up to Jerusalem, the circumcised believers \* took issue with him

<sup>3</sup> and said, "You visited uncircumcised men and ate with them."

<sup>4</sup> But Peter began and explained to them the whole sequence of events:

<sup>5</sup> "I was in the city of Joppa praying, and in a trance I saw a vision of something like a large sheet being let down from heaven by its four corners, and it came right down to me.

<sup>6</sup> I looked at it closely and saw four-footed animals of the earth, wild beasts, reptiles, and birds of the air.

<sup>7</sup> Then I heard a voice saying to me, 'Get up, Peter, kill and eat.'

<sup>8</sup> 'No, Lord,' I said, 'for nothing impure † or unclean has ever entered my mouth.'

<sup>9</sup> But the voice spoke from heaven a second time, 'Do not call anything impure that God has made clean.'

<sup>10</sup> This happened three times, and everything was drawn back up into heaven.

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\* **11:2** Literally those of the circumcision † **11:8** Literally common; similarly in verse 9

11 Just then three men sent to me from Caesarea stopped at the house where I was staying.

12 The Spirit told me to accompany them without hesitation. These six brothers also went with me, and we entered the man's home.

13 He told us how he had seen an angel standing in his house and saying, 'Send to Joppa for Simon who is called Peter.

14 He will convey to you a message by which you and all your household will be saved.'

15 As I began to speak, the Holy Spirit fell upon them, just as He had fallen upon us at the beginning.

16 Then I remembered the word of the Lord, as He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'<sup>‡</sup>

17 So if God gave them the same gift He gave us who believed in the Lord Jesus Christ, who was I to hinder the work of God?"

18 When they heard this, their objections were put to rest, and they glorified God, saying, "So then, God has granted even the Gentiles repentance unto life."

### *The Church at Antioch*

19 Meanwhile those scattered by the persecution that began with Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the message only to Jews.

20 But some of them, men from Cyprus and Cyrene, went to Antioch and began speaking to the Greeks <sup>§</sup> as well, proclaiming the good news about the Lord Jesus.

21 The hand of the Lord was with them, and a great number of people believed and turned to the Lord.

22 When news of this reached the ears of the church in Jerusalem, they sent Barnabas to Antioch.

23 When he arrived and saw the grace of God, he rejoiced and encouraged them all to abide in the Lord with all their hearts.

24 Barnabas was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.

25 Then Barnabas went to Tarsus to look for Saul,

26 and when he found him, he brought him back to Antioch. So for a full year they met together with the church and taught large numbers of people. The disciples were first called Christians at Antioch.

27 In those days some prophets came down from Jerusalem to Antioch.

28 One of them named Agabus stood up and predicted through the Spirit that a great famine would sweep across the whole world.\* (This happened under Claudius.)

29 So the disciples, each according to his ability, decided to send relief to the brothers living in Judea.

<sup>‡</sup> 11:16 Or 'John baptized in water, but in a few days you will be baptized in the Holy Spirit.'

Acts 1:5    <sup>§</sup> 11:20 Or the Hellenists    \* 11:28 Or the entire Roman world

<sup>30</sup> This they did, sending their gifts to the elders with Barnabas and Saul.

## 12

### *James Killed, Peter Imprisoned*

<sup>1</sup> About that time, King Herod \* reached out to harm † some who belonged to the church.

<sup>2</sup> He had James, the brother of John, put to death with the sword.

<sup>3</sup> And seeing that this pleased the Jews, Herod proceeded to seize Peter during the Feast of Unleavened Bread.‡

<sup>4</sup> He arrested him and put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out to the people after the Passover.

### *The Rescue of Peter*

<sup>5</sup> So Peter was kept in prison, but the church was fervently praying to God for him.

<sup>6</sup> On the night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, with sentries standing guard at the entrance to the prison.

<sup>7</sup> Suddenly an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him up, saying, “Get up quickly.” And the chains fell off his wrists.

<sup>8</sup> “Get dressed and put on your sandals,” said the angel. Peter did so, and the angel told him, “Wrap your cloak around you and follow me.”

<sup>9</sup> So Peter followed him out, but he was unaware that what the angel was doing was real. He thought he was only seeing a vision.

<sup>10</sup> They passed the first and second guards and came to the iron gate leading to the city, which opened for them by itself. When they had gone outside and walked the length of one block, the angel suddenly left him.

<sup>11</sup> Then Peter came to himself and said, “Now I know for sure that the Lord has sent His angel and rescued me from Herod’s grasp and from everything the Jewish people were anticipating.”

<sup>12</sup> And when he had realized this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered together and were praying.

<sup>13</sup> He knocked at the outer gate, and a servant girl named Rhoda came to answer it.

<sup>14</sup> When she recognized Peter’s voice, she was so overjoyed that she forgot to open the gate, but ran inside and announced, “Peter is standing at the gate!”

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\* **12:1** That is, King Herod Agrippa † **12:1** Literally put forth the hands to mistreat ‡ **12:3** Literally seize Peter—now these were the days of the Unleavened; see Exodus 12:14–20.

<sup>15</sup> “You are out of your mind,” they told her. But when she kept insisting it was so, they said, “It must be his angel.”

<sup>16</sup> But Peter kept on knocking, and when they opened the door and saw him, they were astounded.

<sup>17</sup> Peter motioned with his hand for silence, and he described how the Lord had brought him out of the prison. “Send word to James and to the brothers,” he said, and he left for another place.

<sup>18</sup> At daybreak there was no small commotion among the soldiers as to what had become of Peter.

<sup>19</sup> After Herod had searched for him unsuccessfully, he examined the guards and ordered that they be executed. Then he went down from Judea to Caesarea and spent some time there.

### *The Death of Herod*

<sup>20</sup> Now Herod was in a furious dispute § with the people of Tyre and Sidon, and they convened before him. Having secured the support of Blastus, the king’s chamberlain, they asked for peace, because their region depended on the king’s country for food.

<sup>21</sup> On the appointed day, Herod donned his royal robes, sat on his throne, and addressed the people.

<sup>22</sup> And they began to shout, “This is the voice of a god, not a man!”

<sup>23</sup> Immediately, because Herod did not give glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.

<sup>24</sup> But the word of God continued to spread and multiply.

<sup>25</sup> When Barnabas and Saul had fulfilled their mission to Jerusalem, they returned,\* bringing with them John, also called Mark.

## 13

### *Paul’s First Missionary Journey Begins*

(Acts 15:36–41; Acts 18:23–28)

<sup>1</sup> Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul.

<sup>2</sup> While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for Me Barnabas and Saul for the work to which I have called them.”

<sup>3</sup> And after they had fasted and prayed, they laid their hands on them and sent them off.

### *On Cyprus*

<sup>4</sup> So Barnabas and Saul, sent forth by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

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§ 12:20 Or had become furious      \* 12:25 Or had fulfilled their mission, they returned to Jerusalem; NE and TR had fulfilled their mission, they returned from Jerusalem

<sup>5</sup> When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. And John was with them as their helper.

<sup>6</sup> They traveled through the whole island as far as Paphos, where they found a Jewish sorcerer and false prophet named Bar-Jesus,

<sup>7</sup> an attendant of the proconsul, Sergius Paulus. The proconsul, a man of intelligence, summoned Barnabas and Saul because he wanted to hear the word of God.

<sup>8</sup> But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith.

<sup>9</sup> Then Saul, who was also called Paul, filled with the Holy Spirit, looked directly at Elymas

<sup>10</sup> and said, "O child of the devil and enemy of all righteousness, you are full of all kinds of deceit and trickery! Will you never stop perverting the straight ways of the Lord?

<sup>11</sup> Now look, the hand of the Lord is against you, and for a time you will be blind and unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.

<sup>12</sup> When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

### *In Pisidian Antioch*

<sup>13</sup> After setting sail from Paphos, Paul and his companions came to Perga in Pamphylia, where John left them to return to Jerusalem.

<sup>14</sup> And from Perga, they traveled inland to Pisidian Antioch, where they entered the synagogue on the Sabbath and sat down.

<sup>15</sup> After the reading from the Law and the Prophets, the synagogue leaders sent word to them: "Brothers, if you have a word of encouragement for the people, please speak."

<sup>16</sup> Paul stood up, motioned with his hand, and began to speak: "Men of Israel and you Gentiles who fear God, listen to me!

<sup>17</sup> The God of the people of Israel chose our fathers. He made them into a great people during their stay in Egypt, and with an uplifted arm He led them out of that land.

<sup>18</sup> He endured their conduct for about forty years in the wilderness.

<sup>19</sup> And having vanquished seven nations in Canaan, He gave their land to His people as an inheritance.

<sup>20</sup> All this took about 450 years.

After this, God gave them judges until the time of Samuel the prophet.

<sup>21</sup> Then the people asked for a king, and God gave them forty years under Saul son of Kish, from the tribe of Benjamin.

<sup>22</sup> After removing Saul, He raised up David as their king and testified about him: 'I have found David son of Jesse a man after My own heart; he will carry out My will in its entirety.'\*

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\* **13:22** See 1 Samuel 13:14.

23 From the descendants of this man, God has brought to Israel the Savior Jesus, as He promised.

24 Before the arrival of Jesus, John preached a baptism of repentance to all the people of Israel.

25 As John was completing his course, he said, 'Who do you suppose I am? I am not that One. But He is coming after me whose sandals I am not worthy to untie.'<sup>†</sup>

26 Brothers, children of Abraham, and you Gentiles who fear God, it is to us that this message of salvation has been sent.

27 The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning Him they fulfilled the words of the prophets that are read every Sabbath.

28 And though they found no ground for a death sentence, they asked Pilate to have Him executed.

29 When they had carried out all that was written about Him, they took Him down from the tree and laid Him in a tomb.

30 But God raised Him from the dead,

31 and for many days He was seen by those who had accompanied Him from Galilee to Jerusalem. They are now His witnesses to our people.

32 And now we proclaim to you the good news: What God promised our fathers

33 He has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

'You are My Son;  
today I have become Your Father.'<sup>‡</sup>

34 In fact, God raised Him from the dead, never to see decay. As He has said:

'I will give you the holy and sure blessings promised to David.'<sup>§</sup>

35 So also, He says in another Psalm:

'You will not let Your Holy One see decay.'<sup>\*</sup>

36 For when David had served God's purpose in his own generation, he fell asleep. His body was buried with his fathers and saw decay.

37 But the One whom God raised from the dead did not see decay.

38 Therefore let it be known to you, brothers, that through Jesus the forgiveness of sins is proclaimed to you.

39 Through Him everyone who believes is justified from everything you could not be justified from by the law of Moses.

<sup>†</sup> 13:25 Luke 3:16; see also Matthew 3:11, Mark 1:7, and John 1:27.    <sup>‡</sup> 13:33 Psalms 2:7; literally today I have begotten You    <sup>§</sup> 13:34 Literally I will give you the holy, the trustworthy of David; Isaiah 55:3    <sup>\*</sup> 13:35 Psalms 16:10



40 Watch out, then, that what was spoken by the prophets does not happen to you:

41 'Look, you scoffers,  
wonder and perish!

For I am doing a work in your days  
that you would never believe,  
even if someone told you.'†

*A Light for the Gentiles*  
(Isaiah 49:1–6)

42 As Paul and Barnabas were leaving the synagogue, the people urged them to continue this message on the next Sabbath.

43 After the synagogue was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

44 On the following Sabbath, nearly the whole city gathered to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy, and they blasphemously contradicted what Paul was saying.

46 Then Paul and Barnabas answered them boldly: "It was necessary to speak the word of God to you first. But since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.

47 For this is what the Lord has commanded us:

'I have made you a light for the Gentiles,  
to bring salvation to the ends of the earth.'‡

48 When the Gentiles heard this, they rejoiced and glorified the word of the Lord, and all who were appointed for eternal life believed.

49 And the word of the Lord spread throughout that region.

50 The Jews, however, incited the religious women of prominence and the leading men of the city. They stirred up persecution against Paul and Barnabas and drove them out of their district.

51 So they shook the dust off their feet in protest against them and went to Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

## 14

### *Paul and Barnabas at Iconium*

1 At Iconium, Paul and Barnabas went as usual into the Jewish synagogue, where they spoke so well that a great number of Jews and Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers.

† 13:41 Habakkuk 1:5 (see also LXX)    ‡ 13:47 Isaiah 49:6

<sup>3</sup> So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who affirmed the message of His grace by enabling them to perform signs and wonders.

<sup>4</sup> The people of the city were divided. Some sided with the Jews, and others with the apostles.

<sup>5</sup> But when the Gentiles and Jews, together with their rulers, set out to mistreat and stone them,

<sup>6</sup> they found out about it and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding region,

<sup>7</sup> where they continued to preach the gospel.

### *The Visit to Lystra and Derbe*

<sup>8</sup> In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked.

<sup>9</sup> This man was listening to the words of Paul, who looked intently at him and saw that he had faith to be healed.

<sup>10</sup> In a loud voice Paul called out, "Stand up on your feet!" And the man jumped up and began to walk.

<sup>11</sup> When the crowds saw what Paul had done, they lifted up their voices in the Lycaonian language: "The gods have come down to us in human form!"

<sup>12</sup> Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker.

<sup>13</sup> The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates, hoping to offer a sacrifice along with the crowds.

<sup>14</sup> But when the apostles Barnabas and Paul found out about this, they tore their clothes and rushed into the crowd, shouting,

<sup>15</sup> "Men, why are you doing this? We too are only men, human like you. We are bringing you good news that you should turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.

<sup>16</sup> In past generations, He let all nations go their own way.

<sup>17</sup> Yet He has not left Himself without testimony to His goodness: He gives you rain from heaven and fruitful seasons, filling your hearts with food and gladness."

<sup>18</sup> Even with these words, Paul and Barnabas could hardly stop the crowds from sacrificing to them.

<sup>19</sup> Then some Jews arrived from Antioch and Iconium and won over the crowds. They stoned Paul and dragged him outside the city, presuming he was dead.

<sup>20</sup> But after the disciples had gathered around him, he got up and went back into the city. And the next day he left with Barnabas for Derbe.

### *Strengthening the Disciples*

<sup>21</sup> They preached the gospel to that city and made many disciples. Then they returned to Lystra, Iconium, and Antioch,

<sup>22</sup> strengthening the souls of the disciples and encouraging them to continue in the faith. "We must endure many hardships to enter the kingdom of God," they said.

<sup>23</sup> Paul and Barnabas appointed elders for them in each church, praying and fasting as they entrusted them to the Lord, in whom they had believed.

<sup>24</sup> After passing through Pisidia, they came to Pamphylia.

<sup>25</sup> And when they had spoken the word in Perga, they went down to Attalia.

<sup>26</sup> From Attalia they sailed to Antioch, where they had been commended to the grace of God for the work they had just completed.

<sup>27</sup> When they arrived, they gathered the church together and reported all that God had done through them, and how He had opened the door of faith to the Gentiles.

<sup>28</sup> And they spent a long time there with the disciples.

## 15

### *The Dispute over Circumcision*

<sup>1</sup> Then some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

<sup>2</sup> And after engaging these men in sharp debate, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

<sup>3</sup> Sent on their way by the church, they passed through Phoenicia and Samaria, recounting the conversion of the Gentiles and bringing great joy to all the brothers.

<sup>4</sup> On their arrival in Jerusalem, they were welcomed by the church and apostles and elders, to whom they reported all that God had done through them.

### *The Council at Jerusalem*

*(Amos 9:11-15; Galatians 2:1-10)*

<sup>5</sup> But some believers from the party of the Pharisees stood up and declared, "The Gentiles must be circumcised and required to obey the law of Moses."

<sup>6</sup> So the apostles and elders met to look into this matter.

<sup>7</sup> After much discussion, Peter got up and said to them, "Brothers, you know that in the early days God made a choice among you that the Gentiles would hear from my lips the message of the gospel and believe.

<sup>8</sup> And God, who knows the heart, showed His approval by giving the Holy Spirit to them, just as He did to us.

<sup>9</sup> He made no distinction between us and them, for He cleansed their hearts by faith.

<sup>10</sup> Now then, why do you test God by placing on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?

<sup>11</sup> On the contrary, we believe it is through the grace of the Lord Jesus that we are saved, just as they are."

<sup>12</sup> The whole assembly fell silent as they listened to Barnabas and Paul describing the signs and wonders God had done among the Gentiles through them.

<sup>13</sup> When they had finished speaking, James declared, "Brothers, listen to me!

<sup>14</sup> Simon \* has told us how God first visited the Gentiles to take from them a people to be His own.

<sup>15</sup> The words of the prophets agree with this, as it is written:

<sup>16</sup> 'After this I will return and rebuild  
the fallen tent of David.

Its ruins I will rebuild,  
and I will restore it,

<sup>17</sup> so that the remnant of men may seek the Lord,  
and all the Gentiles who are called by My name,  
says the Lord who does these things

<sup>18</sup> that have been known for ages.†

<sup>19</sup> It is my judgment, therefore, that we should not cause trouble for the Gentiles who are turning to God.

<sup>20</sup> Instead, we should write and tell them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals, and from blood.

<sup>21</sup> For Moses has been proclaimed in every city from ancient times and is read in the synagogues on every Sabbath."

### *The Letter to the Gentile Believers*

<sup>22</sup> Then the apostles and elders, with the whole church, decided to select men from among them to send to Antioch with Paul and Barnabas. They chose Judas called Barsabbas and Silas, two leaders among the brothers,

<sup>23</sup> and sent them with this letter:

The apostles and the elders, your brothers,

To the brothers among the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

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\* **15:14** Greek Simeon, a variant of Simon    † **15:18** Amos 9:11-12 (see also LXX); BYZ and TR says the Lord, who does all these things. 18 Known unto God are all His works from the ages.

<sup>24</sup> It has come to our attention that some went out from us without our authorization and unsettled you, troubling your minds by what they said.‡

<sup>25</sup> So we all agreed to choose men to send to you along with our beloved Barnabas and Paul,

<sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ.

<sup>27</sup> Therefore we are sending Judas and Silas to tell you in person the same things we are writing.

<sup>28</sup> It seemed good to the Holy Spirit and to us not to burden you with anything beyond these essential requirements:

<sup>29</sup> You must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality. You will do well to avoid these things.

Farewell.

*The Believers at Antioch Rejoice*

<sup>30</sup> So the men were sent off and went down to Antioch, where they assembled the congregation and delivered the letter.

<sup>31</sup> When the people read it, they rejoiced at its encouraging message.

<sup>32</sup> Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers.

<sup>33</sup> After spending some time there, they were sent off by the brothers in peace to return to those who had sent them.§

<sup>35</sup> But Paul and Barnabas remained at Antioch, along with many others, teaching and preaching the word of the Lord.

*Paul's Second Missionary Journey Begins*  
(Acts 13:1–3; Acts 18:23–28)

<sup>36</sup> Some time later Paul said to Barnabas, “Let us go back and visit the brothers in every town where we proclaimed the word of the Lord, to see how they are doing.”

<sup>37</sup> Barnabas wanted to take John, also called Mark.

<sup>38</sup> But Paul thought it best not to take him, because he had deserted them in Pamphylia and had not accompanied them in the work.

<sup>39</sup> Their disagreement was so sharp that they parted company. Barnabas took Mark and sailed for Cyprus,

<sup>40</sup> but Paul chose Silas and left, commended by the brothers to the grace of the Lord.

<sup>41</sup> And he traveled through Syria and Cilicia, strengthening the churches.

## 16

*Timothy Joins Paul and Silas*

‡ 15:24 BYZ and TR by saying that you must be circumcised and keep the law. § 15:33 TR includes 34 Silas, however, decided to remain there.

<sup>1</sup> Paul came to Derbe and then to Lystra, where he found a disciple named Timothy, the son of a believing Jewish woman and a Greek father.

<sup>2</sup> The brothers in Lystra and Iconium spoke well of him.

<sup>3</sup> Paul wanted Timothy to accompany him, so he took him and circumcised him on account of the Jews in that area, for they all knew that his father was a Greek.

<sup>4</sup> As they went from town to town, they delivered the decisions handed down by the apostles and elders in Jerusalem for the people to obey.

<sup>5</sup> So the churches were strengthened in the faith and grew daily in numbers.

### *Paul's Vision of the Macedonian*

<sup>6</sup> After the Holy Spirit had prevented them from speaking the word in the province of Asia,\* they traveled through the region of Phrygia and Galatia.

<sup>7</sup> And when they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not permit them.

<sup>8</sup> So they passed by Mysia and went down to Troas.

<sup>9</sup> During the night, Paul had a vision of a man of Macedonia standing and pleading with him, "Come over to Macedonia and help us."

<sup>10</sup> As soon as Paul had seen the vision, we got ready to leave for Macedonia, concluding that God had called us to preach the gospel to them.

### *Lydia's Conversion in Philippi (Revelation 2:18–29)*

<sup>11</sup> We sailed from Troas straight to Samothrace, and the following day on to Neapolis.

<sup>12</sup> From there we went to the Roman colony of Philippi, the leading city of that district of Macedonia.† And we stayed there several days.

<sup>13</sup> On the Sabbath we went outside the city gate along the river, where it was customary to find a place of prayer. After sitting down, we spoke to the women who had gathered there.

<sup>14</sup> Among those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

<sup>15</sup> And when she and her household had been baptized, she urged us, "If you consider me a believer in the Lord, come and stay at my house." And she persuaded us.

### *Paul and Silas Imprisoned*

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\* **16:6** Literally in Asia; Asia was a Roman province in what is now western Turkey. † **16:12** Literally we went to Philippi, which is a leading city of the district of Macedonia—a colony

<sup>16</sup> One day as we were going to the place of prayer, we were met by a slave girl with a spirit of divination,<sup>‡</sup> who earned a large income for her masters by fortune-telling.

<sup>17</sup> This girl followed Paul and the rest of us, shouting, “These men are servants of the Most High God, who are proclaiming to you the way of salvation!”

<sup>18</sup> She continued this for many days. Eventually Paul grew so aggravated that he turned and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” And the spirit left her at that very moment.

<sup>19</sup> When the girl’s owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them before the authorities in the marketplace.

<sup>20</sup> They brought them to the magistrates and said, “These men are Jews and are throwing our city into turmoil

<sup>21</sup> by promoting customs that are unlawful for us Romans to adopt or practice.”

<sup>22</sup> The crowd joined in the attack against Paul and Silas, and the magistrates ordered that they be stripped and beaten with rods.

<sup>23</sup> And after striking them with many blows, they threw them into prison and ordered the jailer to guard them securely.

<sup>24</sup> On receiving this order, he placed them in the inner cell and fastened their feet in the stocks.

### *The Conversion of the Jailer*

<sup>25</sup> About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

<sup>26</sup> Suddenly a strong earthquake shook the foundations of the prison. At once all the doors flew open and everyone’s chains came loose.

<sup>27</sup> When the jailer woke up and saw the prison doors open, he drew his sword and was about to kill himself, presuming that the prisoners had escaped.

<sup>28</sup> But Paul called out in a loud voice, “Do not harm yourself! We are all here!”

<sup>29</sup> Calling for lights, the jailer rushed in and fell trembling before Paul and Silas.

<sup>30</sup> Then he brought them out and asked, “Sirs, what must I do to be saved?”

<sup>31</sup> They replied, “Believe in the Lord Jesus and you will be saved, you and your household.”

<sup>32</sup> Then Paul and Silas spoke the word of the Lord to him and to everyone in his house.

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<sup>‡</sup> **16:16** Greek a spirit of Python; that is, a spirit of divination named after the mythical serpent slain by Apollo

<sup>33</sup> At that hour of the night, the jailer took them and washed their wounds. And without delay, he and all his household were baptized.  
<sup>34</sup> Then he brought them into his home and set a meal before them. So he and all his household rejoiced that they had come to believe in God.

### *An Official Apology*

<sup>35</sup> When daylight came, the magistrates sent their officers with the order: "Release those men."

<sup>36</sup> The jailer informed Paul: "The magistrates have sent orders to release you. Now you may go on your way in peace."

<sup>37</sup> But Paul said to the officers, "They beat us publicly without a trial and threw us into prison, even though we are Roman citizens. And now do they want to send us away secretly? Absolutely not! Let them come themselves and escort us out!"

<sup>38</sup> So the officers relayed this message to the magistrates, who were alarmed to hear that Paul and Silas were Roman citizens.

<sup>39</sup> They came to appease them and led them out, requesting that they leave the city.

<sup>40</sup> After Paul and Silas came out of the prison, they went to Lydia's house to see the brothers and encourage them. Then they left the city.

## 17

### *The Uproar in Thessalonica*

<sup>1</sup> When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

<sup>2</sup> As was his custom, Paul went into the synagogue, and on three Sabbaths he reasoned with them from the Scriptures,

<sup>3</sup> explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he declared.

<sup>4</sup> Some of the Jews were persuaded and joined Paul and Silas, along with a large number of God-fearing Greeks and quite a few leading women.

<sup>5</sup> The Jews, however, became jealous. So they brought in some troublemakers from the marketplace, formed a mob, and sent the city into an uproar. They raided Jason's house in search of Paul and Silas, hoping to bring them out to the people.

<sup>6</sup> But when they could not find them, they dragged Jason and some other brothers before the city officials, shouting, "These men who have turned the world upside down have now come here,

<sup>7</sup> and Jason has welcomed them into his home. They are all defying Caesar's decrees, saying that there is another king, named Jesus!"

<sup>8</sup> On hearing this, the crowd and city officials were greatly disturbed.

<sup>9</sup> And they collected bond from Jason and the others, and then released them.



### *The Character of the Bereans*

<sup>10</sup> As soon as night had fallen, the brothers sent Paul and Silas away to Berea. On arriving there, they went into the Jewish synagogue.

<sup>11</sup> Now the Bereans were more noble-minded than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if these teachings were true.\*

<sup>12</sup> As a result, many of them believed, along with quite a few prominent Greek women and men.

<sup>13</sup> But when the Jews from Thessalonica learned that Paul was also proclaiming the word of God in Berea, they went there themselves to incite and agitate the crowds.

<sup>14</sup> The brothers immediately sent Paul to the coast, but Silas and Timothy remained in Berea.

<sup>15</sup> Those who escorted Paul brought him to Athens and then returned with instructions for Silas and Timothy to join him as soon as possible.

### *Paul in Athens*

<sup>16</sup> While Paul was waiting for them in Athens, he was deeply disturbed in his spirit to see that the city was full of idols.

<sup>17</sup> So he reasoned in the synagogue with the Jews and God-fearing Gentiles, and in the marketplace with those he met each day.

<sup>18</sup> Some Epicurean and Stoic philosophers also began to debate with him. Some of them asked, "What is this babbler trying to say?" Others said, "He seems to be advocating foreign gods." They said this because Paul was proclaiming the good news of Jesus and the resurrection.

<sup>19</sup> So they took Paul and brought him to the Areopagus,<sup>†</sup> where they asked him, "May we know what this new teaching is that you are presenting?"

<sup>20</sup> For you are bringing some strange notions to our ears, and we want to know what they mean."

<sup>21</sup> Now all the Athenians and foreigners who lived there spent their time doing nothing more than hearing and articulating new ideas.

### *Paul's Address in the Areopagus*

<sup>22</sup> Then Paul stood up in the meeting <sup>‡</sup> of the Areopagus and said, "Men of Athens, I see that in every way you are very religious.

<sup>23</sup> For as I walked around and examined your objects of worship, I even found an altar with this inscription:

TO AN UNKNOWN GOD.

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\* **17:11** Literally with great eagerness, every day examining the Writings, whether these things were so. <sup>†</sup> **17:19** Or Ares Hill or Mars Hill; also in verse 22 and added for clarity in verse 33 <sup>‡</sup> **17:22** Literally in the middle

Therefore what you worship as something unknown, I now proclaim to you.

<sup>24</sup> The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples made by human hands.

<sup>25</sup> Nor is He served by human hands, as if He needed anything, because He Himself gives everyone life and breath and everything else.

<sup>26</sup> From one man § He made every nation of men, that they should inhabit the whole earth; and He determined their appointed times and the boundaries of their lands.

<sup>27</sup> God intended that they would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us.

<sup>28</sup> 'For in Him we live and move and have our being.'\* As some of your own poets have said, 'We are His offspring.'†

<sup>29</sup> Therefore, being offspring of God, we should not think that the Divine Being is like gold or silver or stone, an image formed by man's skill and imagination.

<sup>30</sup> Although God overlooked the ignorance of earlier times, He now commands all people everywhere to repent.

<sup>31</sup> For He has set a day when He will judge the world with justice by the Man He has appointed. He has given proof of this to everyone by raising Him from the dead."

<sup>32</sup> When they heard about the resurrection of the dead, some began to mock him, but others said, "We want to hear you again on this topic."

<sup>33</sup> At that, Paul left the Areopagus.

<sup>34</sup> But some ‡ joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others who were with them.

## 18

### *Paul Ministers in Corinth*

*(1 Corinthians 1:1-3; 2 Corinthians 1:1-2)*

<sup>1</sup> After this, Paul left Athens and went to Corinth.

<sup>2</sup> There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. Paul went to visit them,

<sup>3</sup> and he stayed and worked with them because they were tentmakers by trade, just as he was.

<sup>4</sup> Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks alike.

<sup>5</sup> And when Silas and Timothy came down from Macedonia, Paul devoted himself fully to the word, testifying to the Jews that Jesus is the Christ.

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§ 17:26 Literally From one; BYZ and TR From one blood \* 17:28 This is probably a quote from the Cretan philosopher Epimenides of Knossos. † 17:28 This is probably a quote from the poem "Phainomena" by the Cilician philosopher Aratus. ‡ 17:34 Literally some men

<sup>6</sup> But when they opposed and insulted him, he shook out his garments and told them, “Your blood be on your own heads! I am innocent of it. From now on I will go to the Gentiles.”

<sup>7</sup> So Paul left the synagogue and went next door to the house of Titus Justus,\* a worshiper of God.

<sup>8</sup> Crispus, the synagogue leader, and his whole household believed in the Lord. And many of the Corinthians who heard the message believed and were baptized.

<sup>9</sup> One night the Lord spoke to Paul in a vision: “Do not be afraid; keep on speaking; do not be silent.

<sup>10</sup> For I am with you and no one will lay a hand on you, because I have many people in this city.”

<sup>11</sup> So Paul stayed for a year and a half, teaching the word of God among the Corinthians.

### *Paul before Gallio*

<sup>12</sup> While Gallio was proconsul of Achaia, the Jews coordinated an attack on Paul and brought him before the judgment seat.

<sup>13</sup> “This man is persuading the people to worship God in ways contrary to the law,” they said.

<sup>14</sup> But just as Paul was about to speak, Gallio told the Jews, “If this matter involved a wrongdoing or vicious crime, O Jews, it would be reasonable for me to hear your complaint.

<sup>15</sup> But since it is a dispute about words and names and your own law, settle it yourselves. I refuse to be a judge of such things.”

<sup>16</sup> And he drove them away from the judgment seat.

<sup>17</sup> At this, the crowd† seized Sosthenes the synagogue leader and beat him in front of the judgment seat. But none of this was of concern to Gallio.

### *Paul Returns to Antioch*

<sup>18</sup> Paul remained in Corinth for quite some time before saying goodbye to the brothers. He had his head shaved in Cenchrea to keep a vow he had made, and then he sailed for Syria, accompanied by Priscilla and Aquila.

<sup>19</sup> When they reached Ephesus, Paul parted ways with Priscilla and Aquila. He himself went into the synagogue there and reasoned with the Jews.

<sup>20</sup> When they asked him to stay for a while longer, he declined.

<sup>21</sup> But as he left, he said, “I will come back ‡ to you if God is willing.” And he set sail from Ephesus.

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\* **18:7** ECM; NA, SBL, NE, and WH Titius Justus; BYZ and TR Justus † **18:17** Literally they all; BYZ and TR all the Greeks ‡ **18:21** BYZ and TR I must by all means keep this feast that comes in Jerusalem, but I will come back

22 When Paul had landed at Caesarea, he went up and greeted the church at Jerusalem. § Then he went down to Antioch.

*Paul's Third Missionary Journey Begins*  
(Acts 13:1–3; Acts 15:36–41)

23 After Paul had spent some time in Antioch, he traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

24 Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the Scriptures.

25 He had been instructed in the way of the Lord and was fervent in spirit. He spoke and taught accurately about Jesus,\* though he knew only the baptism of John.

26 And he began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him in and explained to him the way of God more accurately.

27 When Apollos resolved to cross over to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On his arrival, he was a great help to those who by grace had believed.

28 For he powerfully refuted the Jews in public debate, proving from the Scriptures that Jesus is the Christ.

## 19

*The Holy Spirit Received at Ephesus*  
(Acts 10:44–48)

1 While Apollos was at Corinth, Paul passed through the interior\* and came to Ephesus. There he found some disciples

2 and asked them, “Did you receive the Holy Spirit when you became believers?”

“No,” they answered, “we have not even heard that there is a Holy Spirit.”

3 “Into what, then, were you baptized?” Paul asked.

“The baptism of John,” they replied.

4 Paul explained: “John’s baptism was a baptism of repentance. He told the people to believe in the One coming after him, that is, in Jesus.”

5 On hearing this, they were baptized into the name of the Lord Jesus.

6 And when Paul laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.

7 There were about twelve men in all.

§ 18:22 Literally he went up and greeted the church \* 18:25 BYZ and TR about the Lord

\* 19:1 Or the highland

*Paul Ministers in Ephesus*  
(Ephesians 1:1–2; Revelation 2:1–7)

<sup>8</sup> Then Paul went into the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.

<sup>9</sup> But when some of them stubbornly refused to believe and publicly maligned the Way, Paul took his disciples and left the synagogue to conduct daily discussions in the lecture hall of Tyrannus.

<sup>10</sup> This continued for two years, so that everyone who lived in the province of Asia,<sup>†</sup> Jews and Greeks alike, heard the word of the Lord.

<sup>11</sup> God did extraordinary miracles through the hands of Paul,

<sup>12</sup> so that even handkerchiefs <sup>‡</sup> and aprons that had touched him were taken to the sick, and the diseases and evil spirits left them.

*Seven Sons of Sceva*

<sup>13</sup> Now there were some itinerant Jewish exorcists who tried to invoke the name of the Lord Jesus over those with evil spirits. They would say, “I bind you by Jesus, whom Paul proclaims.”

<sup>14</sup> Seven sons of Sceva, a Jewish chief priest, were doing this.

<sup>15</sup> Eventually, one of the evil spirits answered them, “Jesus I know, and I know about Paul, but who are you?”

<sup>16</sup> Then the man with the evil spirit jumped on them and overpowered them all. The attack was so violent that they ran out of the house naked and wounded.

<sup>17</sup> This became known to all the Jews and Greeks living in Ephesus, and fear came over all of them. So the name of the Lord Jesus was held in high honor.

<sup>18</sup> Many who had believed now came forward, confessing and disclosing their deeds.

<sup>19</sup> And a number of those who had practiced magic arts brought their books and burned them in front of everyone. When the value of the books was calculated, the total came to fifty thousand drachmas.<sup>§</sup>

<sup>20</sup> So the word of the Lord powerfully continued to spread and prevail.

*The Riot in Ephesus*

<sup>21</sup> After these things had happened, Paul resolved in the Spirit <sup>\*</sup> to go to Jerusalem after he had passed through Macedonia and Achaia. “After I have been there,” he said, “I must see Rome as well.”

<sup>22</sup> He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed for a time in the province of Asia.

<sup>23</sup> About that time there arose a great disturbance <sup>†</sup> about the Way.

<sup>†</sup> **19:10** Literally in Asia; Asia was a Roman province in what is now western Turkey; similarly in verses 22, 26, 27, and 31. <sup>‡</sup> **19:12** Greek soudaria <sup>§</sup> **19:19** Or fifty thousand pieces of silver. A drachma was a silver coin worth about one day's wages. <sup>\*</sup> **19:21** Or resolved in spirit <sup>†</sup> **19:23** Literally there arose no little disturbance

<sup>24</sup> It began with a silversmith named Demetrius who made silver shrines of Artemis, bringing much business ‡ to the craftsmen.

<sup>25</sup> Demetrius assembled the craftsmen, along with the workmen in related trades. “Men,” he said, “you know that this business is our source of prosperity.

<sup>26</sup> And you can see and hear that not only in Ephesus, but in nearly the whole province of Asia, Paul has persuaded a great number of people to turn away. He says that man-made gods are no gods at all.

<sup>27</sup> There is danger not only that our business will fall into disrepute, but also that the temple of the great goddess Artemis will be discredited and her majesty deposed—she who is worshiped by all the province of Asia and the whole world.”

<sup>28</sup> When the men heard this, they were enraged and began shouting, “Great is Artemis of the Ephesians!”

<sup>29</sup> Soon the whole city was in disarray. They rushed together into the theatre, dragging with them Gaius and Aristarchus, Paul’s traveling companions from Macedonia.

<sup>30</sup> Paul wanted to go before the assembly, but the disciples would not allow him.

<sup>31</sup> Even some of Paul’s friends who were officials of the province of Asia § sent word to him, begging him not to venture into the theatre.

<sup>32</sup> Meanwhile the assembly was in turmoil. Some were shouting one thing and some another, and most of them did not even know why they were there.

<sup>33</sup> The Jews in the crowd pushed Alexander forward to explain himself, and he motioned for silence so he could make his defense to the people.

<sup>34</sup> But when they realized that he was a Jew, they all shouted in unison for about two hours: “Great is Artemis of the Ephesians!”

<sup>35</sup> Finally the city clerk quieted the crowd and declared, “Men of Ephesus, doesn’t everyone know that the city of Ephesus is guardian of the temple of the great Artemis and of her image, which fell from heaven?

<sup>36</sup> Since these things are undeniable, you ought to be calm and not do anything rash.

<sup>37</sup> For you have brought these men here, though they have neither robbed our temple nor blasphemed our goddess.

<sup>38</sup> So if Demetrius and his fellow craftsmen have a complaint against anyone, the courts are open and proconsuls are available. Let them bring charges against one another there.

<sup>39</sup> But if you are seeking anything beyond this, it must be settled in a legal assembly.

<sup>40</sup> For we are in jeopardy of being charged with rioting for today’s events, and we have no justification to account for this commotion.”

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‡ 19:24 Literally bringing no little business    § 19:31 Or friends who were Asiarchs

41 After he had said this, he dismissed the assembly.

## 20

### *Paul in Macedonia and Greece*

<sup>1</sup> When the uproar had ended, Paul sent for the disciples. And after encouraging them, he said goodbye to them and left for Macedonia.

<sup>2</sup> After traveling through that area and speaking many words of encouragement, he arrived in Greece,

<sup>3</sup> where he stayed three months. And when the Jews formed a plot against him as he was about to sail for Syria, he decided to go back through Macedonia.

<sup>4</sup> Paul was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from the province of Asia.\*

<sup>5</sup> These men went on ahead and waited for us in Troas.

<sup>6</sup> And after the Feast of Unleavened Bread,<sup>†</sup> we sailed from Philippi, and five days later we rejoined them in Troas, where we stayed seven days.

### *Eutychus Revived at Troas* (2 Kings 4:18-37)

<sup>7</sup> On the first day of the week we came together to break bread. Since Paul was ready to leave the next day, he talked to them and kept on speaking until midnight.

<sup>8</sup> Now there were many lamps in the upper room where we were gathered.

<sup>9</sup> And a certain young man named Eutychus, seated in the window, was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell from the third story and was picked up dead.

<sup>10</sup> But Paul went down, threw himself on the young man, and embraced him. "Do not be alarmed!" he said. "He is still alive!"

<sup>11</sup> Then Paul went back upstairs, broke bread, and ate. And after speaking until daybreak, he departed.

<sup>12</sup> And the people were greatly relieved to take the boy home alive.

### *From Troas to Miletus*

<sup>13</sup> We went on ahead to the ship and sailed to Assos, where we were to take Paul aboard. He had arranged this because he was going there on foot.

<sup>14</sup> And when he met us at Assos, we took him aboard and went on to Mitylene.

<sup>15</sup> Sailing on from there, we arrived the next day opposite Chios. The day after that we arrived at Samos, and <sup>‡</sup> on the following day we came to Miletus.

\* **20:4** Literally from Asia; Asia was a Roman province in what is now western Turkey; also in verses 16 and 18. <sup>†</sup> **20:6** Literally after the days of the Unleavened; see Exodus 12:14-20.

<sup>‡</sup> **20:15** BYZ and TR and, after remaining at Trogyllium,

<sup>16</sup> Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, because he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.<sup>§</sup>

*Paul's Farewell to the Ephesians*

<sup>17</sup> From Miletus, Paul sent to Ephesus for the elders of the church.

<sup>18</sup> When they came to him, he said, "You know how I lived the whole time I was with you, from the first day I arrived in the province of Asia.

<sup>19</sup> I served the Lord with great humility and with tears, especially in the trials that came upon me through the plots of the Jews.

<sup>20</sup> I did not shrink back from declaring anything that was helpful to you as I taught you publicly and from house to house,

<sup>21</sup> testifying to Jews and Greeks alike about repentance to God and faith in our Lord Jesus Christ.\*

<sup>22</sup> And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there.

<sup>23</sup> I only know that in town after town the Holy Spirit warns me that chains and afflictions await me.

<sup>24</sup> But I consider my life of no value to me, if only I may finish my course and complete the ministry I have received from the Lord Jesus—the ministry of testifying to the good news of God's grace.

<sup>25</sup> Now I know that none of you among whom I have preached the kingdom will see my face again.

<sup>26</sup> Therefore I testify to you this day that I am innocent of the blood of all men.†

<sup>27</sup> For I did not shrink back from declaring to you the whole will of God.

<sup>28</sup> Keep watch over yourselves and the entire flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God,‡ which He purchased with His own blood.<sup>§</sup>

<sup>29</sup> I know that after my departure, savage wolves will come in among you and will not spare the flock.

<sup>30</sup> Even from your own number, men will rise up and distort the truth to draw away disciples after them.

<sup>31</sup> Therefore be alert and remember that for three years I never stopped warning each of you night and day with tears.

<sup>32</sup> And now I commit you to God and to the word of His grace, which can build you up and give you an inheritance among all who are sanctified.

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<sup>§</sup> **20:16** That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22). \* **20:21** ECM, TR, and Tischendorf; NA, SBL, NE, BYZ, and WH our Lord Jesus † **20:26** See Ezekiel 33:8-9. ‡ **20:28** Tischendorf of the Lord; BYZ and GOC of the Lord and God § **20:28** Or with the blood of His own Son.



<sup>33</sup> I have not coveted anyone's silver or gold or clothing.

<sup>34</sup> You yourselves know that these hands of mine have ministered to my own needs and those of my companions.

<sup>35</sup> In everything, I showed you that by this kind of hard work we must help the weak, remembering the words of the Lord Jesus Himself: 'It is more blessed to give than to receive.' "

<sup>36</sup> When Paul had said this, he knelt down with all of them and prayed.

<sup>37</sup> They all wept openly as they embraced Paul and kissed him.

<sup>38</sup> They were especially grieved by his statement that they would never see his face again. Then they accompanied him to the ship.

## 21

### *Paul's Journey to Jerusalem*

<sup>1</sup> After we had torn ourselves away from them, we sailed directly to Cos, and the next day on to Rhodes, and from there to Patara.

<sup>2</sup> Finding a ship crossing over to Phoenicia, we boarded it and set sail.

<sup>3</sup> After sighting Cyprus and passing south of it, we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo.

<sup>4</sup> We sought out the disciples in Tyre and stayed with them seven days. Through the Spirit they kept telling Paul not to go up to Jerusalem.

<sup>5</sup> But when our time there had ended, we set out on our journey. All the disciples, with their wives and children, accompanied us out of the city and knelt down on the beach to pray with us.

<sup>6</sup> And after we had said our farewells, we went aboard the ship, and they returned home.

<sup>7</sup> When we had finished our voyage from Tyre, we landed at Ptolemais, where we greeted the brothers and stayed with them for a day.

### *Paul Visits Philip the Evangelist*

<sup>8</sup> Leaving the next day, we went on to Caesarea and stayed at the home of Philip the evangelist, who was one of the Seven.\*

<sup>9</sup> He had four unmarried daughters who prophesied.

<sup>10</sup> After we had been there several days, a prophet named Agabus came down from Judea.

<sup>11</sup> Coming over to us, he took Paul's belt, bound his own feet and hands, and said, "The Holy Spirit says: 'In this way the Jews of Jerusalem will bind the owner of this belt and hand him over to the Gentiles.' "

<sup>12</sup> When we heard this, we and the people there pleaded with Paul not to go up to Jerusalem.

<sup>13</sup> Then Paul answered, "Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."

<sup>14</sup> When he would not be dissuaded, we fell silent and said, "The Lord's will be done."

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\* **21:8** See Acts 6:5.

<sup>15</sup> After these days, we packed up and went on to Jerusalem.

<sup>16</sup> Some of the disciples from Caesarea accompanied us, and they took us to stay at the home of Mnason the Cypriot, an early disciple.

### *Paul's Arrival at Jerusalem*

<sup>17</sup> When we arrived in Jerusalem, the brothers welcomed us joyfully.

<sup>18</sup> The next day Paul went in with us to see James, and all the elders were present.

<sup>19</sup> Paul greeted them and recounted one by one the things that God had done among the Gentiles through his ministry.

<sup>20</sup> When they heard this, they glorified God. Then they said to Paul, "You see, brother, how many thousands of Jews have believed, and all of them are zealous for the law.

<sup>21</sup> But they are under the impression that you teach all the Jews who live among the Gentiles to forsake Moses, telling them not to circumcise their children or observe our customs.

<sup>22</sup> What then should we do? They will certainly hear that you have come.

<sup>23</sup> Therefore do what we advise you. There are four men with us who have taken a vow.

<sup>24</sup> Take these men, purify yourself along with them, and pay their expenses so they can have their heads shaved. Then everyone will know that there is no truth to these rumors about you, but that you also live in obedience to the law.

<sup>25</sup> As for the Gentile believers, we have written to them our decision that they must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality."

<sup>26</sup> So the next day Paul took the men and purified himself along with them. Then he entered the temple to give notice of the date when their purification would be complete and the offering would be made for each of them.

### *Paul Seized at the Temple*

<sup>27</sup> When the seven days were almost over, some Jews from the province of Asia<sup>†</sup> saw Paul at the temple. They stirred up the whole crowd and seized him,

<sup>28</sup> crying out, "Men of Israel, help us! This is the man who teaches everywhere against our people and against our law and against this place. Furthermore, he has brought Greeks into the temple and defiled this holy place."

<sup>29</sup> For they had previously seen Trophimus the Ephesian with him in the city, and they assumed that Paul had brought him into the temple.

<sup>30</sup> The whole city was stirred up, and the people rushed together. They seized Paul and dragged him out of the temple, and at once the gates were shut.

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<sup>†</sup> **21:27** Literally from Asia; Asia was a Roman province in what is now western Turkey.

<sup>31</sup> While they were trying to kill him, the commander of the Roman regiment ‡ received a report that all Jerusalem was in turmoil.

<sup>32</sup> Immediately he took some soldiers and centurions and ran down to the crowd. When the people saw the commander and the soldiers, they stopped beating Paul.

<sup>33</sup> The commander came up and arrested Paul, ordering that he be bound with two chains. Then he asked who he was and what he had done.

<sup>34</sup> Some in the crowd were shouting one thing, and some another. And since the commander could not get at the truth because of the uproar, he ordered that Paul be brought into the barracks.

<sup>35</sup> When Paul reached the steps, he had to be carried by the soldiers because of the violence of the mob.

<sup>36</sup> For the crowd that followed him kept shouting, "Away with him!"

### *Paul Addresses the Crowd*

<sup>37</sup> As they were about to take Paul into the barracks, he asked the commander, "May I say something to you?"

"Do you speak Greek?" he replied.

<sup>38</sup> "Aren't you the Egyptian who incited a rebellion some time ago and led four thousand members of the 'Assassins' into the wilderness?"

<sup>39</sup> But Paul answered, "I am a Jew from Tarsus in Cilicia, a citizen of no ordinary city. Now I beg you to allow me to speak to the people."

<sup>40</sup> Having received permission, Paul stood on the steps and motioned to the crowd. A great hush came over the crowd, and he addressed them in Hebrew:§

## 22

### *Paul's Defense to the Crowd*

(Acts 9:1-19; Acts 26:1-23)

<sup>1</sup> "Brothers and fathers, listen now to my defense before you."

<sup>2</sup> When they heard him speak to them in Hebrew,\* they became even more silent.

Then Paul declared,

<sup>3</sup> "I am a Jew, born in Tarsus of Cilicia, but raised in this city. I was educated at the feet of Gamaliel in strict conformity to the law of our fathers. I am just as zealous for God as any of you here today.

<sup>4</sup> I persecuted this Way even to the death, detaining both men and women and throwing them into prison,

<sup>5</sup> as the high priest and the whole Council can testify about me. I even obtained letters from them to their brothers in Damascus, and I was

‡ **21:31** Literally the commander of the cohort § **21:40** Or in Aramaic; literally in the Hebrew language \* **22:2** Or in Aramaic; literally in the Hebrew language

on my way to apprehend these people and bring them to Jerusalem to be punished.

<sup>6</sup> About noon as I was approaching Damascus, suddenly a bright light from heaven flashed around me.

<sup>7</sup> I fell to the ground and heard a voice say to me, 'Saul, Saul, why do you persecute Me?'

<sup>8</sup> 'Who are You, Lord?' I asked.

'I am Jesus of Nazareth, whom you are persecuting,' He replied.

<sup>9</sup> My companions saw the light, but they could not understand the voice of the One speaking to me.

<sup>10</sup> Then I asked, 'What should I do, Lord?'

'Get up and go into Damascus,' He told me. 'There you will be told all that you have been appointed to do.'

<sup>11</sup> Because the brilliance of the light had blinded me, my companions led me by the hand into Damascus.

<sup>12</sup> There a man named Ananias, a devout observer of the law who was highly regarded by all the Jews living there,

<sup>13</sup> came and stood beside me. 'Brother Saul,' he said, 'receive your sight.' And at that moment I could see him.

<sup>14</sup> Then he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear His voice.

<sup>15</sup> You will be His witness to everyone of what you have seen and heard.

<sup>16</sup> And now what are you waiting for? Get up, be baptized, and wash your sins away, calling on His name.'

<sup>17</sup> Later, when I had returned to Jerusalem and was praying at the temple, I fell into a trance

<sup>18</sup> and saw the Lord † saying to me, 'Hurry! Leave Jerusalem quickly, because the people here will not accept your testimony about Me.'

<sup>19</sup> 'Lord,' I answered, 'they know very well that in one synagogue after another I imprisoned and beat those who believed in You.

<sup>20</sup> And when the blood of Your witness ‡ Stephen was shed, I stood there giving my approval and watching over the garments of those who killed him.'

<sup>21</sup> Then He said to me, 'Go! I will send you far away to the Gentiles.' "

### *Paul the Roman Citizen*

<sup>22</sup> The crowd listened to Paul until he made this statement. Then they lifted up their voices and shouted, "Rid the earth of him! He is not fit to live!"

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† 22:18 Literally saw Him    ‡ 22:20 Or martyr

<sup>23</sup> As they were shouting and throwing off their cloaks and tossing dust into the air,

<sup>24</sup> the commander ordered that Paul be brought into the barracks. He directed that Paul be flogged and interrogated to determine the reason for this outcry against him.

<sup>25</sup> But as they stretched him out to strap him down, Paul said to the centurion standing there, "Is it lawful for you to flog a Roman citizen without a trial?"

<sup>26</sup> On hearing this, the centurion went and reported it to the commander. "What are you going to do?" he said. "This man is a Roman citizen."

<sup>27</sup> The commander went to Paul and asked, "Tell me, are you a Roman citizen?"

"Yes," he answered.

<sup>28</sup> "I paid a high price for my citizenship," said the commander.

"But I was born a citizen," Paul replied.

<sup>29</sup> Then those who were about to interrogate Paul stepped back, and the commander himself was alarmed when he realized that he had put a Roman citizen in chains.

<sup>30</sup> The next day the commander, wanting to learn the real reason Paul was accused by the Jews, released him and ordered the chief priests and the whole Sanhedrin <sup>§</sup> to assemble. Then he brought Paul down and had him stand before them.

## 23

### *Paul before the Sanhedrin*

<sup>1</sup> Paul looked directly at the Sanhedrin <sup>\*</sup> and said, "Brothers, I have conducted myself before God in all good conscience to this day."

<sup>2</sup> At this, the high priest Ananias ordered those standing near Paul to strike him on the mouth.

<sup>3</sup> Then Paul said to him, "God will strike you, you whitewashed wall! You sit here to judge me according to the law, yet you yourself violate the law by commanding that I be struck."

<sup>4</sup> But those standing nearby said, "How dare you insult the high priest of God!"

<sup>5</sup> "Brothers," Paul replied, "I was not aware that he was the high priest, for it is written: 'Do not speak evil about the ruler of your people.'<sup>†</sup>"

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<sup>§</sup> **22:30** Or the whole Council    <sup>\*</sup> **23:1** Or the Council; also in verses 6, 15, 20, and 28    <sup>†</sup> **23:5** Exodus 22:28 (see also LXX)

<sup>6</sup> Then Paul, knowing that some of them were Sadducees and others Pharisees, called out in the Sanhedrin, “Brothers, I am a Pharisee, the son of a Pharisee. It is because of my hope in the resurrection of the dead that I am on trial.”

<sup>7</sup> As soon as he had said this, a dispute broke out between the Pharisees and Sadducees, and the assembly was divided.

<sup>8</sup> For the Sadducees say that there is neither a resurrection, nor angels, nor spirits, but the Pharisees acknowledge them all.

<sup>9</sup> A great clamor arose, and some scribes from the party of the Pharisees got up and contended sharply, “We find nothing wrong with this man. What if a spirit or an angel has spoken to him?”

<sup>10</sup> The dispute grew so violent that the commander was afraid they would tear Paul to pieces. He ordered the soldiers to go down and remove him by force and bring him into the barracks.

<sup>11</sup> The following night the Lord stood near Paul and said, “Take courage! As you have testified about Me in Jerusalem, so also you must testify in Rome.”

*The Plot to Kill Paul*  
(John 16:1-4)

<sup>12</sup> When daylight came, the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul.

<sup>13</sup> More than forty of them were involved in this plot.

<sup>14</sup> They went to the chief priests and elders and said, “We have bound ourselves with a solemn oath not to eat anything until we have killed Paul.

<sup>15</sup> Now then, you and the Sanhedrin petition the commander to bring him down to you on the pretext of examining his case more carefully. We are ready to kill him on the way.”

<sup>16</sup> But when the son of Paul’s sister heard about the plot,<sup>‡</sup> he went into the barracks and told Paul.

<sup>17</sup> Then Paul called one of the centurions and said, “Take this young man to the commander; he has something to tell him.”

<sup>18</sup> So the centurion took him to the commander and said, “Paul the prisoner sent and asked me to bring this young man to you. He has something to tell you.”

<sup>19</sup> The commander took the young man by the hand, drew him aside, and asked, “What do you need to tell me?”

<sup>20</sup> He answered, “The Jews have agreed to ask you to bring Paul to the Sanhedrin tomorrow on the pretext of acquiring more information about him.

<sup>21</sup> Do not let them persuade you, because more than forty men are waiting to ambush him. They have bound themselves with an oath

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<sup>‡</sup> **23:16** Or the ambush

not to eat or drink until they have killed him; they are ready now, awaiting your consent."

<sup>22</sup> So the commander dismissed the young man and instructed him, "Do not tell anyone that you have reported this to me."

### *Paul Sent to Felix*

<sup>23</sup> Then he called two of his centurions and said, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea in the third hour of the night. §

<sup>24</sup> Provide mounts for Paul to take him safely to Governor Felix."

<sup>25</sup> And he wrote the following letter:

<sup>26</sup> Claudius Lysias,

To His Excellency, Governor Felix:

Greetings.

<sup>27</sup> This man was seized by the Jews, and they were about to kill him when I came with my troops to rescue him. For I had learned that he is a Roman citizen,

<sup>28</sup> and since I wanted to understand their charges against him, I brought him down to their Sanhedrin.

<sup>29</sup> I found that the accusation involved questions about their own law, but there was no charge worthy of death or imprisonment.

<sup>30</sup> When I was informed that there was a plot against the man, I sent him to you at once. I also instructed his accusers to present their case against him before you.

<sup>31</sup> So the soldiers followed their orders and brought Paul by night to Antipatris.

<sup>32</sup> The next day they returned to the barracks and let the horsemen go on with him.

<sup>33</sup> When the horsemen arrived in Caesarea, they delivered the letter to the governor and presented Paul to him.

<sup>34</sup> The governor read the letter and asked what province Paul was from. Learning that he was from Cilicia,

<sup>35</sup> he said, "I will hear your case when your accusers arrive." Then he ordered that Paul be kept under guard in Herod's Praetorium.

## 24

### *Tertullus Prosecutes Paul*

<sup>1</sup> Five days later the high priest Ananias came down with some elders and a lawyer \* named Tertullus, who presented to the governor their case against Paul.

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§ 23:23 That is, at nine tonight \* 24:1 Or an orator

<sup>2</sup> When Paul had been called in, Tertullus opened the prosecution: "Because of you, we have enjoyed a lasting peace, and your foresight has brought improvements to this nation.

<sup>3</sup> In every way and everywhere, most excellent Felix, we acknowledge this with all gratitude.

<sup>4</sup> But in order not to burden you any further, I beg your indulgence to hear us briefly.

<sup>5</sup> We have found this man to be a pestilence, stirring up dissension among the Jews all over the world. He is a ringleader of the sect of the Nazarenes,

<sup>6</sup> and he even tried to desecrate the temple; so we seized him.<sup>†</sup>

<sup>8</sup> By examining him yourself, you will be able to learn the truth about all our charges against him."

<sup>9</sup> The Jews concurred, asserting that these charges were true.

### *Paul's Defense to Felix*

<sup>10</sup> When the governor motioned for Paul to speak, he began his response: "Knowing that you have been a judge over this nation for many years, I gladly make my defense.

<sup>11</sup> You can verify for yourself that no more than twelve days ago I went up to Jerusalem to worship.

<sup>12</sup> Yet my accusers did not find me debating with anyone in the temple or riling up a crowd in the synagogues or in the city.

<sup>13</sup> Nor can they prove to you any of their charges against me.

<sup>14</sup> I do confess to you, however, that I worship the God of our fathers according to the Way, which they call a sect. I believe everything that is laid down by the Law and written in the Prophets,

<sup>15</sup> and I have the same hope in God that they themselves cherish, that there will be a resurrection of both the righteous and the wicked.

<sup>16</sup> In this hope, I strive always to maintain a clear conscience before God and man.

<sup>17</sup> After several years, then, I returned to Jerusalem to bring alms to my people and to present offerings.

<sup>18</sup> At the time they found me in the temple, I was ceremonially clean and was not inciting a crowd or an uproar. But there are some Jews from the province of Asia <sup>‡</sup>

<sup>19</sup> who ought to appear before you and bring charges, if they have anything against me.

<sup>20</sup> Otherwise, let these men state for themselves any crime they found in me when I stood before the Sanhedrin,<sup>§</sup>

<sup>†</sup> 24:6 BYZ and TR include and we would have judged him according to our law. 7 But Lysias the commander came with great force and took him out of our hands, 8 ordering his accusers to come before you. <sup>‡</sup> 24:18 Literally from Asia; Asia was a Roman province in what is now western Turkey.

<sup>§</sup> 24:20 Or the Council



<sup>21</sup> unless it was this one thing I called out as I stood in their presence: 'It is concerning the resurrection of the dead that I am on trial before you today.' "

### *The Verdict Postponed*

<sup>22</sup> Then Felix, who was well informed about the Way, adjourned the hearing and said, "When Lysias the commander comes, I will decide your case."

<sup>23</sup> He ordered the centurion to keep Paul under guard, but to allow him some freedom and permit his friends to minister to his needs.

<sup>24</sup> After several days, Felix returned with his wife Drusilla, who was a Jewess. He sent for Paul and listened to him speak about faith in Christ Jesus.

<sup>25</sup> As Paul expounded on righteousness, self-control, and the coming judgment, Felix became frightened and said, "You may go for now. When I find the time, I will call for you."

<sup>26</sup> At the same time, he was hoping that Paul would offer him a bribe. So he sent for Paul frequently and talked with him.

<sup>27</sup> After two years had passed, Felix was succeeded by Porcius Festus. And wishing to do the Jews a favor, Felix left Paul in prison.

## 25

### *Paul's Trial before Festus*

<sup>1</sup> Three days after his arrival in the province, Festus went up from Caesarea to Jerusalem,

<sup>2</sup> where the chief priests and Jewish leaders presented their case against Paul. They urged Festus

<sup>3</sup> to grant them a concession against Paul by summoning him to Jerusalem, because they were preparing an ambush to kill him along the way.

<sup>4</sup> But Festus replied, "Paul is being held in Caesarea, and I myself am going there soon.

<sup>5</sup> So if this man has done anything wrong, let some of your leaders come down with me and accuse him there."

<sup>6</sup> After spending no more than eight or ten days with them, Festus went down to Caesarea. The next day he sat on the judgment seat and ordered that Paul be brought in.

<sup>7</sup> When Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many serious charges that they could not prove.

<sup>8</sup> Then Paul made his defense: "I have committed no offense against the law of the Jews or against the temple or against Caesar."

<sup>9</sup> But Festus, wishing to do the Jews a favor, said to Paul, "Are you willing to go up to Jerusalem to stand trial before me on these charges?"

*Paul Appeals to Caesar*

<sup>10</sup> Paul replied, "I am standing before the judgment seat of Caesar, where I ought to be tried. I have done nothing wrong to the Jews, as you yourself know very well.

<sup>11</sup> If, however, I am guilty of anything worthy of death, I do not refuse to die. But if there is no truth to their accusations against me, no one has the right to hand me over to them. I appeal to Caesar!"

<sup>12</sup> Then Festus conferred with his council and replied, "You have appealed to Caesar. To Caesar you will go!"

*Festus Consults Agrippa*

<sup>13</sup> After several days had passed, King Agrippa and Bernice came down to Caesarea to pay their respects to Festus.

<sup>14</sup> Since they were staying several days, Festus laid out Paul's case before the king: "There is a certain man whom Felix left in prison.

<sup>15</sup> While I was in Jerusalem, the chief priests and elders of the Jews presented their case and requested a judgment against him.

<sup>16</sup> I told them that it is not the Roman custom to hand a man over before he has had an opportunity to face his accusers and defend himself against their charges.

<sup>17</sup> So when they came here with me, I did not delay. The next day I sat on the judgment seat and ordered that the man be brought in.

<sup>18</sup> But when his accusers rose to speak, they did not charge him with any of the crimes I had expected.

<sup>19</sup> They only had some contentions with him regarding their own religion and a certain Jesus who had died, but whom Paul affirmed to be alive.

<sup>20</sup> Since I was at a loss as to how to investigate these matters, I asked if he was willing to go to Jerusalem and be tried there on these charges.

<sup>21</sup> But when Paul appealed to be held over for the decision of the Emperor, I ordered that he be held until I could send him to Caesar."

<sup>22</sup> Then Agrippa said to Festus, "I would like to hear this man myself."

"Tomorrow you will hear him," Festus declared.

*Paul before Agrippa and Bernice*

<sup>23</sup> The next day Agrippa and Bernice came with great pomp and entered the auditorium, along with the commanders and leading men of the city. And Festus ordered that Paul be brought in.

<sup>24</sup> Then Festus said, "King Agrippa and all who are present with us, you see this man. The whole Jewish community has petitioned me about him, both here and in Jerusalem, crying out that he ought not to live any longer.

<sup>25</sup> But I found he had done nothing worthy of death, and since he has now appealed to the Emperor, I decided to send him.

<sup>26</sup> I have nothing definite to write to our sovereign one about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that after this inquiry I may have something to write.

<sup>27</sup> For it seems unreasonable to me to send on a prisoner without specifying the charges against him."

## 26

### *Paul's Testimony to Agrippa*

*(Acts 9:1-19; Acts 22:1-21)*

<sup>1</sup> Agrippa said to Paul, "You have permission to speak for yourself."

Then Paul stretched out his hand and began his defense:

<sup>2</sup> "King Agrippa, I consider myself fortunate to stand before you today to defend myself against all the accusations of the Jews,

<sup>3</sup> especially since you are acquainted with all the Jewish customs and controversies. I beg you, therefore, to listen to me patiently.

<sup>4</sup> Surely all the Jews know how I have lived from the earliest days of my youth, among my own people and in Jerusalem.

<sup>5</sup> They have known me for a long time and can testify, if they are willing, that I lived as a Pharisee, adhering to the strictest sect of our religion.

<sup>6</sup> And now I stand on trial because of my hope in the promise that God made to our fathers,

<sup>7</sup> the promise our twelve tribes are hoping to realize as they earnestly serve God day and night. It is because of this hope, O king, that I am accused by the Jews.

<sup>8</sup> Why would any of you consider it incredible that God raises the dead?

<sup>9</sup> So then, I too was convinced that I ought to do all I could to oppose the name of Jesus of Nazareth.

<sup>10</sup> And that is what I did in Jerusalem. With authority from the chief priests I put many of the saints in prison, and when they were condemned to death, I cast my vote against them.

<sup>11</sup> I frequently had them punished in the synagogues, and I tried to make them blaspheme. In my raging fury against them, I even went to foreign cities to persecute them.

<sup>12</sup> In this pursuit I was on my way to Damascus with the authority and commission of the chief priests.

<sup>13</sup> About noon, O king, as I was on the road, I saw a light from heaven, brighter than the sun, shining around me and my companions.

<sup>14</sup> We all fell to the ground, and I heard a voice say to me in Hebrew,\* 'Saul, Saul, why do you persecute Me? It is hard for you to kick against the goads.'

<sup>15</sup> 'Who are You, Lord?' I asked.

'I am Jesus, whom you are persecuting,' the Lord replied.

<sup>16</sup> 'But get up and stand on your feet. For I have appeared to you to appoint you as a servant and as a witness of what you have seen from Me and what I will show you.

<sup>17</sup> I will rescue you from your own people and from the Gentiles. I am sending you to them

<sup>18</sup> to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those sanctified by faith in Me.'

<sup>19</sup> So then, King Agrippa, I was not disobedient to the heavenly vision.

<sup>20</sup> First to those in Damascus and Jerusalem, then to everyone in the region of Judea, and then to the Gentiles, I declared that they should repent and turn to God, performing deeds worthy of their repentance.

<sup>21</sup> For this reason the Jews seized me in the temple courts † and tried to kill me.

<sup>22</sup> But I have had God's help to this day, and I stand here to testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen:

<sup>23</sup> that the Christ would suffer, and as the first to rise from the dead, would proclaim light to our people and to the Gentiles."

### *Festus Interrupts Paul's Defense*

<sup>24</sup> At this stage of Paul's defense, Festus exclaimed in a loud voice, "You are insane, Paul! Your great learning is driving you to madness!"

<sup>25</sup> But Paul answered, "I am not insane, most excellent Festus; I am speaking words of truth and sobriety.

<sup>26</sup> For the king knows about these matters, and I can speak freely to him. I am confident that none of this has escaped his notice, because it was not done in a corner.

<sup>27</sup> King Agrippa, do you believe the prophets? I know you do."

<sup>28</sup> Then Agrippa said to Paul, "Can you persuade me in such a short time to become a Christian?"

<sup>29</sup> "Short time or long," Paul replied, "I wish to God that not only you but all who hear me this day may become what I am, except for these chains."

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\* **26:14** Or in Aramaic; literally in the Hebrew language † **26:21** Literally the temple

<sup>30</sup> Then the king and the governor rose, along with Bernice and those seated with them.

<sup>31</sup> On their way out, they said to one another, "This man has done nothing worthy of death or imprisonment."

<sup>32</sup> And Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."

## 27

### *Paul Sails for Rome*

<sup>1</sup> When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial \* Regiment.

<sup>2</sup> We boarded an Adramyttian ship about to sail for ports along the coast of Asia,<sup>†</sup> and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

<sup>3</sup> The next day we landed at Sidon, and Julius treated Paul with consideration, allowing him to visit his friends and receive their care.

<sup>4</sup> After putting out from there, we sailed to the lee of Cyprus because the winds were against us.

<sup>5</sup> And when we had sailed across the open sea off the coast of Cilicia and Pamphylia, we came to Myra in Lycia.

<sup>6</sup> There the centurion found an Alexandrian ship sailing for Italy and put us on board.

<sup>7</sup> After sailing slowly for many days, we arrived off Cnidus. When the wind impeded us, we sailed to the lee of Crete, opposite Salmone.

<sup>8</sup> After we had moved along the coast with difficulty, we came to a place called Fair Havens, near the town of Lasea.

<sup>9</sup> By now much time had passed, and the voyage had already become dangerous because it was after the Fast.<sup>‡</sup> So Paul advised them,

<sup>10</sup> "Men, I can see that our voyage will be filled with disaster and great loss, not only to ship and cargo, but to our own lives as well."

<sup>11</sup> But contrary to Paul's advice, the centurion was persuaded by the pilot and by the owner of the ship.

<sup>12</sup> Since the harbor was unsuitable to winter in, the majority decided to sail on, if somehow they could reach Phoenix to winter there. Phoenix was a harbor in Crete facing both southwest and northwest.

### *The Storm at Sea (Jonah 1:4-10)*

<sup>13</sup> When a gentle south wind began to blow, they thought they had their opportunity. So they weighed anchor and sailed along, hugging the coast of Crete.

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\* **27:1** Or Augustan    † **27:2** Literally sail to the places along Asia; Asia was a Roman province in what is now western Turkey.    ‡ **27:9** That is, Yom Kippur, the Day of Atonement

<sup>14</sup> But it was not long before a cyclone called the Northeaster swept down across the island.

<sup>15</sup> Unable to head into the wind, the ship was caught up. So we gave way and let ourselves be driven along.

<sup>16</sup> Passing to the lee of a small island called Cauda,<sup>§</sup> we barely managed to secure the lifeboat.

<sup>17</sup> After hoisting it up, the crew used ropes to undergird the ship. And fearing that they would run aground on the sandbars of Syrtis, they lowered the sea anchor \* and were driven along.

<sup>18</sup> We were tossed so violently that the next day the men began to jettison the cargo.

<sup>19</sup> On the third day, they threw the ship's tackle overboard with their own hands.

<sup>20</sup> When neither sun nor stars appeared for many days and the great storm continued to batter us, we abandoned all hope of being saved.

<sup>21</sup> After the men had gone a long time without food, Paul stood up among them and said, "Men, you should have followed my advice not to sail from Crete. Then you would have averted this disaster and loss.

<sup>22</sup> But now I urge you to keep up your courage, because you will not experience any loss of life, but only of the ship.

<sup>23</sup> For just last night an angel of God, whose I am and whom I serve, stood beside me

<sup>24</sup> and said, 'Do not be afraid, Paul; you must stand before Caesar. And look, God has granted you the lives of all who sail with you.'

<sup>25</sup> So take courage, men, for I believe God that it will happen just as He told me.

<sup>26</sup> However, we must run aground on some island."

### *The Shipwreck*

<sup>27</sup> On the fourteenth night we were still being driven across the Adriatic Sea.<sup>†</sup> About midnight the sailors sensed they were approaching land.

<sup>28</sup> They took soundings and found that the water was twenty fathoms deep.<sup>‡</sup> Going a little farther, they took another set of soundings that read fifteen fathoms.<sup>§</sup>

<sup>29</sup> Fearing that we would run aground on the rocks, they dropped four anchors from the stern and prayed for daybreak.

<sup>30</sup> Meanwhile, the sailors attempted to escape from the ship. Pretending to lower anchors from the bow, they let the lifeboat down into the sea.

<sup>31</sup> But Paul said to the centurion and the soldiers, "Unless these men remain with the ship, you cannot be saved."

<sup>32</sup> So the soldiers cut the ropes to the lifeboat and set it adrift.

<sup>§</sup> 27:16 NE, BYZ, and TR Cauda \* 27:17 Or the sails † 27:27 The Adriatic Sea referred to an area extending well south of Italy to include the central portion of the Mediterranean Sea. ‡ 27:28 20 fathoms is approximately 120 feet or 36.6 meters. § 27:28 15 fathoms is approximately 90 feet or 27.4 meters.

<sup>33</sup> Right up to daybreak, Paul kept urging them all to eat: "Today is your fourteenth day in constant suspense, without taking any food.

<sup>34</sup> So for your own preservation, I urge you to eat something, because not a single hair of your head will be lost."

<sup>35</sup> After he had said this, Paul took bread and gave thanks to God in front of them all. Then he broke it and began to eat.

<sup>36</sup> They were all encouraged and took some food themselves.

<sup>37</sup> In all, there were 276 \* of us on board.

<sup>38</sup> After the men had eaten their fill, they lightened the ship by throwing the grain into the sea.

<sup>39</sup> When daylight came, they did not recognize the land, but they sighted a bay with a sandy beach, where they decided to run the ship aground if they could.

<sup>40</sup> Cutting away the anchors, they left them in the sea as they loosened the ropes that held the rudders. Then they hoisted the foresail to the wind and made for the beach.

<sup>41</sup> But the vessel struck a sandbar and ran aground. The bow stuck fast and would not move, and the stern was being broken up by the pounding of the waves.

<sup>42</sup> The soldiers planned to kill the prisoners so none of them could swim to freedom.

<sup>43</sup> But the centurion, wanting to spare Paul's life, thwarted their plan. He commanded those who could swim to jump overboard first and get to land.

<sup>44</sup> The rest were to follow on planks and various parts of the ship. In this way everyone was brought safely to land.

## 28

### *Ashore on Malta*

<sup>1</sup> Once we were safely ashore, we learned that the island was called Malta.

<sup>2</sup> The islanders showed us extraordinary kindness. They kindled a fire and welcomed all of us because it was raining and cold.

<sup>3</sup> Paul gathered a bundle of sticks, and as he laid them on the fire, a viper, driven out by the heat, fastened itself to his hand.

<sup>4</sup> When the islanders saw the creature hanging from his hand, they said to one another, "Surely this man is a murderer. Although he was saved from the sea, Justice \* has not allowed him to live."

<sup>5</sup> But Paul shook the creature off into the fire and suffered no ill effects.

<sup>6</sup> The islanders were expecting him to swell up or suddenly drop dead. But after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.

<sup>7</sup> Nearby stood an estate belonging to Publius, the chief official of the island. He welcomed us and entertained us hospitably for three days.

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\* **27:37** WH 76    \* **28:4** Greek Dike; that is, the Greek goddess of justice

<sup>8</sup> The father of Publius was sick in bed, suffering from fever and dysentery. Paul went in to see him, and after praying and placing his hands on him, he healed the man.

<sup>9</sup> After this had happened, the rest of the sick on the island came and were cured as well.

<sup>10</sup> The islanders honored us in many ways and supplied our needs when we were ready to sail.

*Paul Arrives in Italy*

<sup>11</sup> After three months we set sail in an Alexandrian ship that had wintered in the island. It had the Twin Brothers † as a figurehead.

<sup>12</sup> Putting in at Syracuse, we stayed there three days.

<sup>13</sup> From there we weighed anchor and came to Rhegium. After one day, a south wind came up, and on the second day we arrived at Puteoli.

<sup>14</sup> There we found some brothers who invited us to spend the week with them. And so we came to Rome.

<sup>15</sup> The brothers there had heard about us and traveled as far as the Forum of Appius ‡ and the Three Taverns § to meet us. When Paul saw them, he was encouraged and gave thanks to God.

*Paul Preaches at Rome  
(Isaiah 6:1–13)*

<sup>16</sup> When we arrived in Rome,\* Paul was permitted to stay by himself, with a soldier to guard him.

<sup>17</sup> After three days, he called together the leaders of the Jews. When they had gathered, he said to them, “Brothers, although I have done nothing against our people or the customs of our fathers, I was taken prisoner in Jerusalem and handed over to the Romans.

<sup>18</sup> They examined me and wanted to release me, because there was no basis for a death sentence against me.

<sup>19</sup> But when the Jews objected, I was compelled to appeal to Caesar, even though I have no charge to bring against my nation.

<sup>20</sup> So for this reason I have called to see you and speak with you. It is because of the hope of Israel that I am bound with this chain.”

<sup>21</sup> The leaders replied, “We have not received any letters about you from Judea, nor have any of the brothers from there reported or even mentioned anything bad about you.

<sup>22</sup> But we consider your views worth hearing, because we know that people everywhere are speaking against this sect.”

<sup>23</sup> So they set a day to meet with Paul, and many people came to the place he was staying. He expounded to them from morning to evening,

† **28:11** Greek Dioscuri; that is, the Greek gods Castor and Pollux    ‡ **28:15** The Forum of Appius was about 43 miles or 70 kilometers from Rome.    § **28:15** The Three Taverns was about 35 miles or 57 kilometers from Rome.    \* **28:16** BYZ and TR include the centurion delivered up the prisoners to the captain of the barrack, but.



testifying about the kingdom of God and persuading them about Jesus from the Law of Moses and the Prophets.

<sup>24</sup> Some of them were convinced by what he said, but others refused to believe.

<sup>25</sup> They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit was right when He spoke to your fathers through Isaiah the prophet:

<sup>26</sup> 'Go to this people and say,  
"You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving."

<sup>27</sup> For this people's heart has grown callous;  
they hardly hear with their ears,  
and they have closed their eyes.

Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn, and I would heal them.'<sup>†</sup>

<sup>28</sup> Be advised, therefore, that God's salvation has been sent to the Gentiles, and they will listen!"<sup>‡</sup>

<sup>30</sup> Paul stayed there two full years in his own rented house, welcoming all who came to visit him.

<sup>31</sup> Boldly and freely he proclaimed the kingdom of God and taught about the Lord Jesus Christ.

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<sup>†</sup> **28:27** Isaiah 6:9–10 (see also LXX)    <sup>‡</sup> **28:28** BYZ and TR include 29 When he had said this, the Jews went away, disputing sharply among themselves.

## Romans

### *Paul Greet the Saints in Rome*

<sup>1</sup> Paul, a servant of Christ Jesus, called to be an apostle, and set apart for the gospel of God—

<sup>2</sup> the gospel He promised beforehand through His prophets in the Holy Scriptures,

<sup>3</sup> regarding His Son, who was a descendant of David according to the flesh,

<sup>4</sup> and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

<sup>5</sup> Through Him and on behalf of His name, we received grace and apostleship to call all those among the Gentiles to the obedience that comes from faith.

<sup>6</sup> And you also are among those who are called to belong to Jesus Christ.

<sup>7</sup> To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and the Lord Jesus Christ.

### *Unashamed of the Gospel*

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world.

<sup>9</sup> God, whom I serve with my spirit \* in preaching the gospel of His Son, is my witness how constantly I remember you

<sup>10</sup> in my prayers at all times, asking that now at last by God's will I may succeed in coming to you.

<sup>11</sup> For I long to see you so that I may impart to you some spiritual gift to strengthen you,

<sup>12</sup> that is, that you and I may be mutually encouraged by each other's faith.

<sup>13</sup> I do not want you to be unaware, brothers, how often I planned to come to you (but have been prevented from visiting † until now), in order that I might have a harvest among you, just as I have had among the other Gentiles.

<sup>14</sup> I am obligated both to Greeks and non-Greeks,‡ both to the wise and the foolish.

<sup>15</sup> That is why I am so eager to preach the gospel also to you who are in Rome.

<sup>16</sup> I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, then to the Greek.

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\* **1:9** Or in my spirit † **1:13** Literally but have been prevented ‡ **1:14** Literally to Greeks and barbarians

17 For the gospel reveals the righteousness of God that comes by faith from start to finish,<sup>§</sup> just as it is written: "The righteous will live by faith."<sup>\*</sup>

### *God's Wrath against Sin*

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.

19 For what may be known about God is plain to them, because God has made it plain to them.

20 For since the creation of the world God's invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that men are without excuse.

21 For although they knew God, they neither glorified Him as God nor gave thanks to Him, but they became futile in their thinking and darkened in their foolish hearts.

22 Although they claimed to be wise, they became fools,

23 and exchanged the glory of the immortal God for images of mortal man and birds and animals and reptiles.

24 Therefore God gave them over in the desires of their hearts to impurity for the dishonoring of their bodies with one another.

25 They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is forever worthy of praise!<sup>†</sup> Amen.

26 For this reason God gave them over to dishonorable passions. Even their women exchanged natural relations for unnatural ones.

27 Likewise, the men abandoned natural relations with women and burned with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their error.

28 Furthermore, since they did not see fit to acknowledge God, He gave them up to a depraved mind, to do what ought not to be done.

29 They have become filled with every kind of wickedness, evil, greed, and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips,

30 slanderers, God-haters, insolent, arrogant, and boastful. They invent new forms of evil; they disobey their parents.

31 They are senseless, faithless, heartless, merciless.

32 Although they know God's righteous decree that those who do such things are worthy of death, they not only continue to do these things, but also approve of those who practice them.

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<sup>§</sup> 1:17 Literally For in it is revealed the righteousness of God from faith to faith      <sup>\*</sup> 1:17 Habakkuk 2:4      <sup>†</sup> 1:25 Or forever blessed

## 2

### *God's Righteous Judgment* (Psalms 75:1–10)

<sup>1</sup> You, therefore, have no excuse, you who pass judgment on another. For on whatever grounds you judge the other, you are condemning yourself, because you who pass judgment do the same things.

<sup>2</sup> And we know that God's judgment against those who do such things is based on truth.

<sup>3</sup> So when you, O man, pass judgment on others, yet do the same things, do you think you will escape God's judgment?

<sup>4</sup> Or do you disregard the riches of His kindness, tolerance, and patience, not realizing that God's kindness leads you to repentance?

<sup>5</sup> But because of your hard and unrepentant heart, you are storing up wrath against yourself for the day of wrath, when God's righteous judgment will be revealed.

<sup>6</sup> God "will repay each one according to his deeds."\*

<sup>7</sup> To those who by perseverance in doing good seek glory, honor, and immortality, He will give eternal life.

<sup>8</sup> But for those who are self-seeking and who reject the truth and follow wickedness, there will be wrath and anger.

<sup>9</sup> There will be trouble and distress for every human being who does evil, first for the Jew, then for the Greek;

<sup>10</sup> but glory, honor, and peace for everyone who does good, first for the Jew, then for the Greek.

<sup>11</sup> For God does not show favoritism.

<sup>12</sup> All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

<sup>13</sup> For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be declared righteous.

<sup>14</sup> Indeed, when Gentiles, who do not have the law, do by nature what the law requires, they are a law to themselves, even though they do not have the law.

<sup>15</sup> So they show that the work of the law is written on their hearts, their consciences also bearing witness, and their thoughts either accusing or defending them

<sup>16</sup> on the day when God will judge men's secrets through Christ Jesus,† as proclaimed by my gospel.

### *The Jews and the Law*

<sup>17</sup> Now you, if you call yourself a Jew; if you rely on the law and boast in God;

<sup>18</sup> if you know His will and approve of what is superior because you are instructed by the law;

<sup>19</sup> if you are convinced that you are a guide for the blind, a light for those in darkness,

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\* 2:6 Psalms 62:12 † 2:16 BYZ and TR through Jesus Christ

<sup>20</sup> an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—

<sup>21</sup> you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?

<sup>22</sup> You who forbid adultery, do you commit adultery? You who abhor idols, do you rob temples?

<sup>23</sup> You who boast in the law, do you dishonor God by breaking the law?

<sup>24</sup> As it is written: “God’s name is blasphemed among the Gentiles because of you.”<sup>‡</sup>

<sup>25</sup> Circumcision has value if you observe the law, but if you break the law, your circumcision has become uncircumcision.

<sup>26</sup> If a man who is not circumcised keeps the requirements of the law, will not his uncircumcision be regarded as circumcision?

<sup>27</sup> The one who is physically uncircumcised yet keeps the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

<sup>28</sup> A man is not a Jew because he is one outwardly, nor is circumcision only outward and physical.

<sup>29</sup> No, a man is a Jew because he is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the written code. Such a man’s praise does not come from men, but from God.

### 3

#### *God Remains Faithful*

<sup>1</sup> What, then, is the advantage of being a Jew? Or what is the value of circumcision?

<sup>2</sup> Much in every way. First of all, they have been entrusted with the very words <sup>\*</sup> of God.

<sup>3</sup> What if some did not have faith? Will their lack of faith nullify God’s faithfulness?

<sup>4</sup> Certainly not! Let God be true and every man a liar. As it is written:

“So that You may be proved right when You speak  
and victorious when You judge.”<sup>†</sup>

<sup>5</sup> But if our unrighteousness highlights the righteousness of God, what shall we say? That God is unjust to inflict His wrath on us? I am speaking in human terms.

<sup>6</sup> Certainly not! In that case, how could God judge the world?

<sup>7</sup> However, if my falsehood accentuates God’s truthfulness, to the increase of His glory, why am I still condemned as a sinner?

<sup>8</sup> Why not say, as some slanderously claim that we say, “Let us do evil that good may result”? Their condemnation is deserved!

#### *There Is No One Righteous*

*(Psalms 14:1–7; Psalms 53:1–6; Isaiah 59:1–17)*

<sup>‡</sup> 2:24 Isaiah 52:5 (see also LXX)    <sup>\*</sup> 3:2 Or the oracles    <sup>†</sup> 3:4 Or when You are judged; Psalms 51:4 (see also LXX)

<sup>9</sup> What then? Are we any better? Not at all. For we have already made the charge that Jews and Greeks alike are all under sin.  
<sup>10</sup> As it is written:

“There is no one righteous,  
 not even one.  
<sup>11</sup> There is no one who understands,  
 no one who seeks God.  
<sup>12</sup> All have turned away,  
 they have together become worthless;  
 there is no one who does good,  
 not even one.”<sup>‡</sup>  
<sup>13</sup> “Their throats are open graves;  
 their tongues practice deceit.”<sup>§</sup>  
 “The venom of vipers is on their lips.”<sup>\*</sup>  
<sup>14</sup> “Their mouths are full  
 of cursing and bitterness.”<sup>†</sup>  
<sup>15</sup> “Their feet are swift to shed blood;  
<sup>16</sup> ruin and misery lie in their wake,  
<sup>17</sup> and the way of peace they have not known.”<sup>‡</sup>  
<sup>18</sup> “There is no fear of God  
 before their eyes.”<sup>§</sup>

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.  
<sup>20</sup> Therefore no one will be justified in His sight by works of the law. For the law merely brings awareness of sin.

*Righteousness through Faith in Christ*  
*(Philippians 3:1–11)*

<sup>21</sup> But now, apart from the law, the righteousness of God has been revealed, as attested by the Law and the Prophets.  
<sup>22</sup> And this righteousness from God comes through faith in Jesus Christ to all who believe. There is no distinction,  
<sup>23</sup> for all have sinned and fall short of the glory of God,  
<sup>24</sup> and are justified freely by His grace through the redemption that is in Christ Jesus.

<sup>25</sup> God presented Him as the atoning sacrifice <sup>\*</sup> through faith in His blood, in order to demonstrate His righteousness, because in His forbearance He had passed over the sins committed beforehand.  
<sup>26</sup> He did this to demonstrate His righteousness at the present time, so as to be just and to justify the one who has faith in Jesus.

<sup>27</sup> Where, then, is boasting? It is excluded. On what principle? On that of works? No, but on that of faith.

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<sup>‡</sup> **3:12** Psalms 14:1–3 and Psalms 53:1–3 (see also LXX)    <sup>§</sup> **3:13** Psalms 5:9    <sup>\*</sup> **3:13** Psalms 140:3    <sup>†</sup> **3:14** Psalms 10:7 (see also LXX)    <sup>‡</sup> **3:17** Isaiah 59:7–8 (see also LXX)    <sup>§</sup> **3:18** Psalms 36:1    <sup>\*</sup> **3:25** Or as a propitiation

<sup>28</sup> For we maintain that a man is justified by faith apart from works of the law.

<sup>29</sup> Is God the God of Jews only? Is He not the God of Gentiles too? Yes, of Gentiles too,

<sup>30</sup> since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

<sup>31</sup> Do we, then, nullify the law by this faith? Certainly not! Instead, we uphold the law.

## 4

### *Abraham Justified by Faith*

(Genesis 15:1–7; Psalms 32:1–11; Hebrews 11:8–19)

<sup>1</sup> What then shall we say that Abraham, our forefather, has discovered?

<sup>2</sup> If Abraham was indeed justified by works, he had something to boast about, 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 the wages of the worker are not credited as a gift, but as an obligation.

<sup>5</sup> However, to the one who does not work, but believes in Him who justifies the wicked, his faith is credited as righteousness.

<sup>6</sup> And David speaks likewise of the blessedness of the man to whom God credits righteousness apart from works:

<sup>7</sup> “Blessed are they whose lawless acts are forgiven,  
whose sins are covered.

<sup>8</sup> Blessed is the man  
whose sin the Lord will never count against him.”†

<sup>9</sup> Is this blessing only on the circumcised, or also on the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness.

<sup>10</sup> In what context was it credited? Was it after his circumcision, or before? It was not after, but before.‡

<sup>11</sup> And he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but are not circumcised, in order that righteousness might be credited to them.

<sup>12</sup> And he is also the father of the circumcised who not only are circumcised, but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

### *Abraham Receives the Promise* (Genesis 15:8–21)

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\* **4:3** Genesis 15:6    † **4:8** Psalms 32:1–2 (see also LXX)    ‡ **4:10** Literally How then was it reckoned—being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world was not given through the law, but through the righteousness that comes by faith.

<sup>14</sup> For if those who live by the law are heirs, faith is useless and the promise is worthless,

<sup>15</sup> because the law brings wrath. And where there is no law, there is no transgression.

<sup>16</sup> Therefore, the promise comes by faith, so that it may rest on grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law, but also to those who are of the faith of Abraham. He is the father of us all.

<sup>17</sup> As it is written: "I have made you a father of many nations."<sup>§</sup> He is our father in the presence of God, in whom he believed, the God who gives life to the dead and calls into being what does not yet exist.

<sup>18</sup> Against all hope, Abraham in hope believed and so became the father of many nations, just as he had been told, "So shall your offspring be."<sup>\*</sup>

<sup>19</sup> Without weakening in his faith, he acknowledged the decrepitness of his body (since he was about a hundred years old) and the lifelessness of Sarah's womb.

<sup>20</sup> Yet he did not waver through disbelief in the promise of God, but was strengthened in his faith and gave glory to God,

<sup>21</sup> being fully persuaded that God was able to do what He had promised.

<sup>22</sup> This is why "it was credited to him as righteousness."<sup>†</sup>

<sup>23</sup> Now the words "it was credited to him" were written not only for Abraham,

<sup>24</sup> but also for us, to whom righteousness will be credited—for us who believe in Him who raised Jesus our Lord from the dead.

<sup>25</sup> He was delivered over to death for our trespasses and was raised to life for our justification.

## 5

### *The Triumph of Faith*

<sup>1</sup> Therefore, since we have been justified through faith, we have <sup>\*</sup> peace with God through our Lord Jesus Christ,

<sup>2</sup> through whom we have gained access by faith into this grace in which we stand. And we rejoice <sup>†</sup> in the hope of the glory of God.

<sup>3</sup> Not only that, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

<sup>4</sup> perseverance, character; and character, hope.

<sup>5</sup> And hope does not disappoint us, because God has poured out His love into our hearts through the Holy Spirit, whom He has given us.

### *Christ's Sacrifice for the Ungodly*

*(John 3:1–21)*

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<sup>§</sup> 4:17 Genesis 17:5    <sup>\*</sup> 4:18 Genesis 15:5    <sup>†</sup> 4:22 Genesis 15:6    <sup>\*</sup> 5:1 Or let us have    <sup>†</sup> 5:2 Or exult; also in verses 3 and 11



<sup>6</sup> For at just the right time, while we were still powerless, Christ died for the ungodly.

<sup>7</sup> Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die.

<sup>8</sup> But God proves His love for us in this: While we were still sinners, Christ died for us.

<sup>9</sup> Therefore, since we have now been justified by His blood, how much more shall we be saved from wrath through Him!

<sup>10</sup> For if, when we were enemies of God, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life!

<sup>11</sup> Not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

*Death in Adam, Life in Christ*  
(Genesis 3:1-7)

<sup>12</sup> Therefore, just as sin entered the world through one man, and death through sin, so also death was passed on to all men, because all sinned.

<sup>13</sup> For sin was in the world before the law was given; but sin is not taken into account when there is no law.

<sup>14</sup> Nevertheless, death reigned from Adam until Moses, even over those who did not sin in the way that Adam transgressed. He is a pattern of the One to come.

<sup>15</sup> But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, abound to the many!

<sup>16</sup> Again, the gift is not like the result of the one man's sin: The judgment that followed one sin brought condemnation, but the gift that followed many trespasses brought justification.

<sup>17</sup> For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive an abundance of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

<sup>18</sup> So then, just as one trespass brought condemnation for all men, so also one act of righteousness brought justification and life for all men.

<sup>19</sup> For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

<sup>20</sup> The law came in so that the trespass would increase; but where sin increased, grace increased all the more,

<sup>21</sup> so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

## 6

*Dead to Sin, Alive to God*  
(2 Corinthians 4:7-18)

<sup>1</sup> What then shall we say? Shall we continue in sin so that grace may increase?

<sup>2</sup> Certainly not! How can we who died to sin live in it any longer?

<sup>3</sup> Or aren't you aware that all of us who were baptized into Christ Jesus were baptized into His death?

<sup>4</sup> We were therefore buried with Him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may walk in newness of life.

<sup>5</sup> For if we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection.

<sup>6</sup> We know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin.

<sup>7</sup> For anyone who has died has been freed from sin.

<sup>8</sup> Now if we died with Christ, we believe that we will also live with Him.

<sup>9</sup> For we know that since Christ was raised from the dead, He cannot die again; death no longer has dominion over Him.

<sup>10</sup> The death He died, He died to sin once for all; but the life He lives, He lives to God.

<sup>11</sup> So you too must count yourselves dead to sin, but alive to God in Christ Jesus.

<sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its desires.

<sup>13</sup> Do not present the parts of your body to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life; and present the parts of your body to Him as instruments of righteousness.

<sup>14</sup> For sin shall not be your master, because you are not under law, but under grace.

### *The Wages of Sin*

<sup>15</sup> What then? Shall we sin because we are not under law, but under grace? Certainly not!

<sup>16</sup> Do you not know that when you offer yourselves as obedient slaves, you are slaves to the one you obey, whether you are slaves to sin leading to death, or to obedience leading to righteousness?

<sup>17</sup> But thanks be to God that, though you once were slaves to sin, you wholeheartedly obeyed the form of teaching to which you were committed.

<sup>18</sup> You have been set free from sin and have become slaves to righteousness.

<sup>19</sup> I am speaking in human terms because of the weakness of your flesh. Just as you used to offer the parts of your body in slavery to impurity and to escalating wickedness, so now offer them in slavery to righteousness leading to holiness.

<sup>20</sup> For when you were slaves to sin, you were free of obligation to righteousness.

<sup>21</sup> What fruit did you reap at that time from the things of which you are now ashamed? The outcome of those things is death.

<sup>22</sup> But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is 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

### *Release from the Law*

*(Galatians 3:15-25)*

<sup>1</sup> Do you not know, brothers (for I am speaking to those who know the law), that the law has authority over a man only as long as he lives?

<sup>2</sup> For instance, a married woman is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of marriage.

<sup>3</sup> So then, if she is joined to another man while her husband is still alive, she is called an adulteress; but if her husband dies, she is free from that law and is not an adulteress, even if she marries another man.

<sup>4</sup> Therefore, my brothers, you also died to the law through the body of Christ, that you might belong to another, to Him who was raised from the dead, in order that we might bear fruit to God.

<sup>5</sup> For when we lived according to the flesh, the sinful passions aroused by the law were at work in our bodies, bearing fruit for death.

<sup>6</sup> But now, having died to what bound us, we have been released from the law, so that we serve in the new way of the Spirit, and not in the old way of the written code.

### *God's Law Is Holy*

<sup>7</sup> What then shall we say? Is the law sin? Certainly not! Indeed, I would not have been mindful of sin if not for the law. For I would not have been aware of coveting if the law had not said, "Do not covet."\*

<sup>8</sup> But sin, seizing its opportunity through the commandment, produced in me every kind of covetous desire. For apart from the law, sin is dead.

<sup>9</sup> Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died.

<sup>10</sup> So I discovered that the very commandment that was meant to bring life actually brought death.

<sup>11</sup> For sin, seizing its opportunity through the commandment, deceived me and through the commandment put me to death.

<sup>12</sup> So then, the law is holy, and the commandment is holy, righteous, and good.

### *Struggling with Sin*

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\* 7:7 Exodus 20:17; Deuteronomy 5:21

<sup>13</sup> Did that which is good, then, become death to me? Certainly not! But in order that sin might be exposed as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.

<sup>14</sup> We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.

<sup>15</sup> I do not understand what I do. For what I want to do, I do not do. But what I hate, I do.

<sup>16</sup> And if I do what I do not want to do, I admit that the law is good.

<sup>17</sup> In that case, it is no longer I who do it, but it is sin living in me that does it.

<sup>18</sup> I know that nothing good lives in me, that is, in my flesh; for I have the desire to do what is good, but I cannot carry it out.

<sup>19</sup> For I do not do the good I want to do. Instead, I keep on doing the evil I do not want to do.

<sup>20</sup> And if I do what I do not want, it is no longer I who do it, but it is sin living in me that does it.

<sup>21</sup> So this is the principle I have discovered: When I want to do good, evil is right there with me.

<sup>22</sup> For in my inner being I delight in God's law.

<sup>23</sup> But I see another law at work in my body, warring against the law of my mind and holding me captive to the law of sin that dwells within me.<sup>†</sup>

<sup>24</sup> What a wretched man I am! Who will rescue me from this body of death?

<sup>25</sup> Thanks be to God, through Jesus Christ our Lord!

So then, with my mind I serve the law of God, but with my flesh I serve the law of sin.

## 8

### *Walking by the Spirit*

(Ezekiel 36:16–38; Galatians 5:16–26)

<sup>1</sup> Therefore, there is now no condemnation for those who are in Christ Jesus.\*

<sup>2</sup> For in Christ Jesus the law of the Spirit of life set you <sup>†</sup> free from the law of sin and death.

<sup>3</sup> For what the law was powerless to do in that it was weakened by the flesh, God did by sending His own Son in the likeness of sinful man, as an offering for sin.<sup>‡</sup> He thus condemned sin in the flesh,

<sup>4</sup> so that the righteous standard of the law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

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<sup>†</sup> 7:23 Literally captive to the law of sin being in my members.      \* 8:1 BYZ and TR in Christ Jesus, who do not walk according to the flesh but according to the Spirit.      <sup>†</sup> 8:2 BYZ and TR me      <sup>‡</sup> 8:3 Literally in the likeness of sinful flesh and for sin

<sup>5</sup> Those who live according to the flesh set their minds on the things of the flesh; but those who live according to the Spirit set their minds on the things of the Spirit.

<sup>6</sup> The mind of the flesh is death, but the mind of the Spirit is life and peace,

<sup>7</sup> because the mind of the flesh is hostile to God: It does not submit to God's law, nor can it do so.

<sup>8</sup> Those controlled by the flesh § cannot please God.

<sup>9</sup> You, however, are controlled not by the flesh, but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

<sup>10</sup> But if Christ is in you, your body is dead because of sin, yet your spirit is alive \* because of righteousness.

<sup>11</sup> And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ Jesus from the dead † will also give life to your mortal bodies through His Spirit, who lives in you.

### *Heirs with Christ*

<sup>12</sup> Therefore, brothers, we have an obligation, but it is not to the flesh, to live according to it.

<sup>13</sup> For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

<sup>14</sup> For all who are led by the Spirit of God are sons of God.

<sup>15</sup> For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, "Abba! Father!"

<sup>16</sup> The Spirit Himself testifies with our spirit that we are God's children.

<sup>17</sup> And if we are children, then we are heirs: heirs of God and co-heirs with Christ—if indeed we suffer with Him, so that we may also be glorified with Him.

### *Future Glory*

*(2 Corinthians 5:1–10)*

<sup>18</sup> I consider that our present sufferings are not comparable to the glory that will be revealed in us.

<sup>19</sup> The creation waits in eager expectation for the revelation of the sons of God.

<sup>20</sup> For the creation was subjected to futility, not by its own will, but because of the One who subjected it, in hope

<sup>21</sup> that the creation itself will be set free from its bondage to decay and brought into the glorious freedom of the children of God.

<sup>22</sup> We know that the whole creation has been groaning together in the pains of childbirth until the present time.

<sup>23</sup> Not only that, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

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§ 8:8 Literally Those being in the flesh; similarly in verse 9 \* 8:10 Or yet the Spirit is life

† 8:11 NA, BYZ, and TR raised Christ from the dead

<sup>24</sup> For in this hope we were saved; but hope that is seen is no hope at all. Who hopes for what he can already see?

<sup>25</sup> But if we hope for what we do not yet see, we wait for it patiently.

<sup>26</sup> In the same way, the Spirit helps us in our weakness. For we do not know how we ought to pray, but the Spirit Himself intercedes for us with groans too deep for words.

<sup>27</sup> And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

*God Works in All Things*  
(Ephesians 1:3–14)

<sup>28</sup> And we know that God works all things together for the good of those who love Him, who are called according to His purpose.

<sup>29</sup> For those God foreknew, He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers.

<sup>30</sup> And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.

<sup>31</sup> What then shall we say in response 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 for us all, how will He not also, along with Him, freely give us all things?

<sup>33</sup> Who will bring any charge against God's elect? It is God who justifies.

<sup>34</sup> Who is there to condemn us? For Christ Jesus, who died, and more than that was raised to life, is at the right hand of God—and He is interceding for us.

*More than Conquerors*  
(Psalms 44:1–26)

<sup>35</sup> Who shall separate us from the love of Christ? Shall trouble or distress or persecution or famine or nakedness or danger or sword?

<sup>36</sup> As it is written:

“For Your sake we face death all day long;  
we are considered as sheep to be slaughtered.”<sup>‡</sup>

<sup>37</sup> No, 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, neither angels nor principalities, neither the present nor the future, nor any powers,

<sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

## 9

*Paul's Concern for the Jews*

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<sup>‡</sup> 8:36 Psalms 44:22

<sup>1</sup> I speak the truth in Christ; I am not lying, as confirmed by my conscience in the Holy Spirit.

<sup>2</sup> I have deep sorrow and unceasing anguish in my heart.

<sup>3</sup> For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, my own flesh and blood,

<sup>4</sup> the people of Israel. Theirs is the adoption as sons; theirs the divine glory and the covenants; theirs the giving of the law, the temple worship, and the promises.

<sup>5</sup> Theirs are the patriarchs, and from them proceeds the human descent of Christ, who is God over all, forever worthy of praise! \* Amen.

*God's Sovereign Choice*

*(Genesis 25:19–28; Malachi 1:1–5)*

<sup>6</sup> It is not as though God's word has failed. For not all who are descended from Israel are Israel.

<sup>7</sup> Nor because they are Abraham's descendants are they all his children. On the contrary, "Through Isaac your offspring will be reckoned." †

<sup>8</sup> So it is not the children of the flesh who are God's children, but it is the children of the promise who are regarded as offspring.

<sup>9</sup> For this is what the promise stated: "At the appointed time I will return, and Sarah will have a son." ‡

<sup>10</sup> Not only that, but Rebecca's children were conceived by one man, our father Isaac.

<sup>11</sup> Yet before the twins were born or had done anything good or bad, in order that God's plan of election might stand,

<sup>12</sup> not by works but by Him who calls, she was told, "The older will serve the younger." §

<sup>13</sup> So it is written: "Jacob I loved, but Esau I hated." \*

<sup>14</sup> What then shall we say? Is God unjust? Certainly not!

<sup>15</sup> For He says to Moses:

"I will have mercy on whom I have mercy,

and I will have compassion on whom I have compassion." †

<sup>16</sup> So then, it does not depend on man's desire or effort, but on God's mercy.

<sup>17</sup> For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display My power in you, and that My name might be proclaimed in all the earth." ‡

<sup>18</sup> Therefore God has mercy on whom He wants to have mercy, and He hardens whom He wants to harden.

<sup>19</sup> One of you will say to me, "Then why does God still find fault? For who can resist His will?"

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\* 9:5 Or forever blessed † 9:7 Genesis 21:12 ‡ 9:9 Genesis 18:14 § 9:12 Genesis 25:23

\* 9:13 Malachi 1:2–3 † 9:15 Exodus 33:19 ‡ 9:17 Exodus 9:16 (see also LXX)

<sup>20</sup> But who are you, O man, to talk back to God? Shall what is formed say to Him who formed it, “Why did You make me like this?”<sup>§</sup>

<sup>21</sup> Does not the potter have the right to make from the same lump of clay one vessel for special occasions and another for common use?

<sup>22</sup> What if God, intending to show His wrath and make His power known, bore with great patience the vessels of His wrath, prepared for destruction?

<sup>23</sup> What if He did this to make the riches of His glory known to the vessels of His mercy, whom He prepared in advance for glory—

<sup>24</sup> including us, whom He has called not only from the Jews, but also from the Gentiles?

<sup>25</sup> As He says in Hosea:

“I will call them ‘My People’ who are not My people,  
and I will call her ‘My Beloved’ who is not My beloved,”<sup>\*</sup>

<sup>26</sup> and,

“It will happen that in the very place where it was said to them,  
‘You are not My people,’  
they will be called  
‘sons of the living God.’”<sup>†</sup>

<sup>27</sup> Isaiah cries out concerning Israel:

“Though the number of the Israelites is like the sand of the sea,  
only the remnant will be saved.

<sup>28</sup> For the Lord will carry out His sentence on the earth  
thoroughly and decisively.”<sup>‡</sup>

<sup>29</sup> It is just as Isaiah foretold:

“Unless the Lord of Hosts had left us descendants,  
we would have become like Sodom,  
we would have resembled Gomorrah.”<sup>§</sup>

*Israel’s Unbelief*

<sup>30</sup> What then will we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;

<sup>31</sup> but Israel, who pursued a law of righteousness, has not attained it.

<sup>32</sup> Why not? Because their pursuit was not by faith, but as if it were by works. They stumbled over the stumbling stone,

<sup>33</sup> as it is written:

“See, I lay in Zion a stone of stumbling  
and a rock of offense;<sup>\*</sup>  
and the one who believes in Him

§ 9:20 Isaiah 29:16; Isaiah 45:9    \* 9:25 Hosea 2:23    † 9:26 Hosea 1:10    ‡ 9:28 Isaiah 10:22–23 (see also LXX)    § 9:29 Isaiah 1:9 (see also LXX)    \* 9:33 Isaiah 8:14



will never be put to shame.”†

## 10

### *The Word Brings Salvation*

(Isaiah 65:1–16)

<sup>1</sup> Brothers, my heart’s desire and prayer to God for the Israelites is for their salvation.

<sup>2</sup> For I testify about them that they are zealous for God, but not on the basis of knowledge.

<sup>3</sup> Because they were ignorant of God’s righteousness and sought to establish their own, they did not submit to God’s righteousness.

<sup>4</sup> For Christ is the end of the law, to bring righteousness to everyone who believes.

<sup>5</sup> For concerning the righteousness that is by the law, Moses writes: “The man who does these things will live by them.”\*

<sup>6</sup> But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’† (that is, to bring Christ down)

<sup>7</sup> or, ‘Who will descend into the Abyss?’‡ (that is, to bring Christ up from the dead).”

<sup>8</sup> But what does it say? “The word is near you; it is in your mouth and in your heart,”§ that is, the word of faith we are proclaiming:

<sup>9</sup> that if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved.

<sup>10</sup> For with your heart you believe and are justified, and with your mouth you confess and are saved.

<sup>11</sup> It is just as the Scripture says: “Anyone who believes in Him will never be put to shame.”\*

<sup>12</sup> For there is no difference between Jew and Greek: The same Lord is Lord of all, and gives richly to all who call on Him,

<sup>13</sup> for, “Everyone who calls on the name of the Lord will be saved.”†

<sup>14</sup> How then can they call on the One in whom they have not believed? And how can they believe in the One of whom they have not heard? And how can they hear without someone to preach?

<sup>15</sup> And how can they preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”‡

<sup>16</sup> But not all of them welcomed the good news. For Isaiah says, “Lord, who has believed our message?”§

<sup>17</sup> Consequently, faith comes by hearing, and hearing by the word of Christ.

† **9:33** Isaiah 28:16 (see also LXX) \* **10:5** Leviticus 18:5; see also Ezekiel 20:11, 13, and 21.

† **10:6** Deuteronomy 30:12 ‡ **10:7** See Deuteronomy 30:13. § **10:8** Deuteronomy 30:14

\* **10:11** Isaiah 28:16 (see also LXX) † **10:13** Joel 2:32 ‡ **10:15** Literally good news of good things; BYZ and TR How beautiful are the feet of those who bring good news of peace, who bring good news of good things; Isaiah 52:7 § **10:16** Isaiah 53:1

18 But I ask, did they not hear? Indeed they did:

“Their voice has gone out into all the earth,  
their words to the ends of the world.”\*

19 I ask instead, did Israel not understand? First, Moses says:

“I will make you jealous by those who are not a nation;  
I will make you angry by a nation without understanding.”†

20 And Isaiah boldly says:

“I was found by those who did not seek Me;  
I revealed Myself to those who did not ask for Me.”‡

21 But as for Israel he says:

“All day long I have held out My hands  
to a disobedient and obstinate people.”§

## 11

### *A Remnant Chosen by Grace*

1 I ask then, did God reject His people? Certainly not! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.

2 God did not reject His people, whom He foreknew. Do you not know what the Scripture says about Elijah, how he appealed to God against Israel:

3 “Lord, they have killed Your prophets and torn down Your altars. I am the only one left, and they are seeking my life as well”\*?

4 And what was the divine reply to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”†

5 In the same way, at the present time there is a remnant chosen by grace.

6 And if it is by grace, then it is no longer by works. Otherwise, grace would no longer be grace.‡

7 What then? What Israel was seeking, it failed to obtain, but the elect did. The others were hardened,

8 as it is written:

“God gave them a spirit of stupor,  
eyes that could not see,  
and ears that could not hear,  
to this very day.”§

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\* **10:18** Psalms 19:4 (see also LXX) † **10:19** Deuteronomy 32:21 (see also LXX) ‡ **10:20** Isaiah 65:1 § **10:21** Isaiah 65:2 (see also LXX) \* **11:3** 1 Kings 19:10, 14 † **11:4** 1 Kings 19:18 ‡ **11:6** BYZ and TR include But if it is by works, then it is no longer grace; otherwise work is no longer work. § **11:8** See Deuteronomy 29:4 and Isaiah 29:10.

<sup>9</sup> And David says:

“May their table become a snare and a trap,  
a stumbling block and a retribution to them.

<sup>10</sup> May their eyes be darkened so they cannot see,  
and their backs be bent forever.”\*

### *The Ingrafting of the Gentiles*

<sup>11</sup> I ask then, did they stumble so as to fall beyond recovery?† Certainly not! However, because of their trespass, salvation has come to the Gentiles to make Israel jealous.

<sup>12</sup> But if their trespass means riches for the world, and their failure means riches for the Gentiles, how much greater riches will their fullness bring!

<sup>13</sup> I am speaking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I magnify my ministry

<sup>14</sup> in the hope that I may provoke my own people to jealousy and save some of them.

<sup>15</sup> For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

<sup>16</sup> If the first part of the dough is holy, so is the whole batch; if the root is holy, so are the branches.

<sup>17</sup> Now if some branches have been broken off, and you, a wild olive shoot, have been grafted in among the others to share in the nourishment of the olive root,

<sup>18</sup> do not boast over those branches. If you do, remember this: You do not support the root, but the root supports you.

<sup>19</sup> You will say then, “Branches were broken off so that I could be grafted in.”

<sup>20</sup> That is correct: They were broken off because of unbelief, but you stand by faith. Do not be arrogant, but be afraid.

<sup>21</sup> For if God did not spare the natural branches, He will certainly not ‡ spare you either.

<sup>22</sup> Take notice, therefore, of the kindness and severity of God: severity to those who fell, but kindness to you, if you continue in His kindness. Otherwise you also will be cut off.

<sup>23</sup> And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again.

<sup>24</sup> For if you were cut from a wild olive tree, and contrary to nature were grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into their own olive tree!

### *All Israel Will Be Saved*

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\* **11:10** Psalms 69:22-23 (see also LXX) † **11:11** Or did they stumble so as to lose their share? Literally did they stumble that they might fall? ‡ **11:21** Or He will perhaps not; SBL, NE, and WH He will not

<sup>25</sup> I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in.

<sup>26</sup> And so all Israel will be saved, as it is written:

“The Deliverer will come from Zion;  
He will remove godlessness from Jacob.

<sup>27</sup> And this is My covenant with them  
when I take away their sins.”<sup>§</sup>

<sup>28</sup> Regarding the gospel, they are enemies on your account; but regarding election, they are loved on account of the patriarchs.

<sup>29</sup> For God’s gifts and His call are irrevocable.

<sup>30</sup> Just as you who formerly disobeyed God have now received mercy through their disobedience,

<sup>31</sup> so they too have now disobeyed, in order that they too may now receive mercy through the mercy shown to you.\*

<sup>32</sup> For God has consigned everyone to disobedience so that He may have mercy on everyone.

*A Hymn of Praise  
(Isaiah 40:9–31)*

<sup>33</sup> O, the depth of the riches  
of the wisdom and knowledge of God!  
How unsearchable are His judgments,  
and untraceable His ways!

<sup>34</sup> “Who has known the mind of the Lord?  
Or who has been His counselor?”<sup>†</sup>

<sup>35</sup> “Who has first given to God,  
that God should repay him?”<sup>‡</sup>

<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*

*(1 Corinthians 3:16–23; 1 Corinthians 6:18–20)*

<sup>1</sup> Therefore I urge you, brothers, on account of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God, which is your spiritual service of worship.\*

<sup>2</sup> Do not be conformed to this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what is the good, pleasing, and perfect will of God.

<sup>3</sup> For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has given you.

<sup>§</sup> **11:27** Isaiah 27:9 and Isaiah 59:20–21; see also LXX \* **11:31** Literally may now receive mercy through your mercy; BYZ and TR may receive mercy through your mercy † **11:34**

Isaiah 40:13 (see also LXX) ‡ **11:35** Job 41:11 \* **12:1** Or your reasonable service

<sup>4</sup> Just as each of us has one body with many members, and not all members have the same function,

<sup>5</sup> so in Christ we who are many are one body, and each member belongs to one another.

<sup>6</sup> We have different gifts according to the grace given us. If one's gift is prophecy, let him use it in proportion to his faith;

<sup>7</sup> if it is serving, let him serve; if it is teaching, let him teach;

<sup>8</sup> if it is encouraging, let him encourage; if it is giving, let him give generously; if it is leading, let him lead with diligence; if it is showing mercy, let him do it cheerfully.

*Love, Zeal, Hope, Hospitality*  
(John 13:31-35; 1 John 3:11-24)

<sup>9</sup> Love must be sincere. Detest what is evil; cling to what is good.

<sup>10</sup> Be devoted to one another in brotherly love. Outdo yourselves in honoring one another.

<sup>11</sup> Do not let your zeal subside; keep your spiritual fervor, serving the Lord.

<sup>12</sup> Be joyful in hope, patient in affliction, persistent in prayer.

<sup>13</sup> Share with the saints who are in need. Practice hospitality.

*Forgiveness*  
(Matthew 18:21-35)

<sup>14</sup> Bless those who persecute you. Bless and do not curse.

<sup>15</sup> Rejoice with those who rejoice; weep with those who weep.

<sup>16</sup> Live in harmony with one another. Do not be proud, but enjoy the company of the lowly. Do not be conceited.

<sup>17</sup> Do not repay anyone evil for evil. Carefully consider what is right in the eyes of everybody.

<sup>18</sup> If it is possible on your part, live at peace with everyone.

<sup>19</sup> Do not avenge yourselves, beloved, but leave room for God's wrath. For it is written: "Vengeance is Mine; I will repay, says the Lord."<sup>†</sup>

<sup>20</sup> On the contrary,

"If your enemy is hungry, feed him;  
if he is thirsty, give him a drink.

For in so doing,  
you will heap burning coals on his head."<sup>‡</sup>

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

<sup>†</sup> 12:19 Deuteronomy 32:35 (see also LXX)    <sup>‡</sup> 12:20 Proverbs 25:21-22 (see also LXX)

# 13

## *Submission to Authorities* (1 Peter 2:13–20)

<sup>1</sup> Everyone must submit himself to the governing authorities, for there is no authority except that which is from God. The authorities that exist have been appointed by God.

<sup>2</sup> Consequently, whoever resists authority is opposing what God has set in place, and those who do so will bring judgment on themselves.

<sup>3</sup> For rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the one in authority? Then do what is right, and you will have his approval.

<sup>4</sup> For he is God's servant for your good. But if you do wrong, be afraid, for he does not carry the sword in vain. He is God's servant, an agent of retribution to the wrongdoer.

<sup>5</sup> Therefore it is necessary to submit to authority, not only to avoid punishment, but also as a matter of conscience.

<sup>6</sup> This is also why you pay taxes. For the authorities are God's servants, who devote themselves to their work.

<sup>7</sup> Pay everyone what you owe him: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

## *Love Fulfills the Law* (Leviticus 19:9–18)

<sup>8</sup> Be indebted to no one, except to one another in love. For he who loves his neighbor has fulfilled the law.

<sup>9</sup> The commandments "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet,"\* and any other commandments, are summed up in this one decree: "Love your neighbor as yourself."<sup>†</sup>

<sup>10</sup> Love does no wrong to its neighbor. Therefore love is the fulfillment of the law.

## *The Day Is Near*

<sup>11</sup> And do this, understanding the occasion. The hour has come for you to wake up from your slumber; for our salvation is nearer now than when we first believed.

<sup>12</sup> The night is nearly over; the day has drawn near. So let us lay aside the deeds of darkness and put on the armor of light.

<sup>13</sup> Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.

<sup>14</sup> Instead, clothe yourselves with<sup>‡</sup> the Lord Jesus Christ, and make no provision for the desires of the flesh.

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\* **13:9** Exodus 20:13–17; Deuteronomy 5:17–21    † **13:9** Leviticus 19:18    ‡ **13:14** Or put on; see verse 12.

# 14

## *The Law of Liberty*

(Matthew 7:1-6; Luke 6:37-42)

<sup>1</sup> Accept him whose faith is weak, without passing judgment on his opinions.\*

<sup>2</sup> For one person has faith to eat all things, while another, who is weak, eats only vegetables.

<sup>3</sup> The one who eats everything must not belittle the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted him.

<sup>4</sup> Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

<sup>5</sup> One person regards a certain day above the others, while someone else considers every day alike. Each one should be fully convinced in his own mind.

<sup>6</sup> He who observes a special day does so to the Lord;† he who eats does so to the Lord, for he gives thanks to God; and he who abstains does so to the Lord and gives thanks to God.

<sup>7</sup> For none of us lives to himself alone, and none of us dies to himself alone.

<sup>8</sup> If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord.

<sup>9</sup> For this reason Christ died and returned to life, that He might be the Lord of both the dead and the living.

<sup>10</sup> Why, then, do you judge your brother? Or why do you belittle your brother? For we will all stand before God's judgment seat.

<sup>11</sup> It is written:

"As surely as I live,  
says the Lord,  
every knee will bow before Me;  
every tongue will confess to God."‡

<sup>12</sup> So then, each of us will give an account of himself to God.

## *The Law of Love*

(Ezekiel 14:1-11; 1 Corinthians 8:1-13)

<sup>13</sup> Therefore let us stop judging one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

<sup>14</sup> I am convinced and fully persuaded in the Lord Jesus that nothing is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.

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\* **14:1** Or without quarreling over disputable matters    † **14:6** BYZ and TR include he who does not regard the day, to the Lord he does not regard it;    ‡ **14:11** Or will give praise to God or will acknowledge God; Isaiah 45:23 (see also LXX)

<sup>15</sup> If your brother is distressed by what you eat, you are no longer acting in love. Do not by your eating destroy your brother, for whom Christ died.

<sup>16</sup> Do not allow what you consider good, then, to be spoken of as evil.

<sup>17</sup> For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.

<sup>18</sup> For whoever serves Christ in this way is pleasing to God and approved by men.

<sup>19</sup> So then, let us pursue what leads to peace and to mutual edification.

<sup>20</sup> Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumbling block.

<sup>21</sup> It is better not to eat meat or drink wine or to do anything to cause your brother to stumble. §

<sup>22</sup> Keep your belief about such matters between yourself and God.\* Blessed is the one who does not condemn himself by what he approves.

<sup>23</sup> But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin. †

## 15

### *Accept One Another*

<sup>1</sup> We who are strong ought to bear with the shortcomings of the weak and not to please ourselves.

<sup>2</sup> Each of us should please his neighbor for his good, to build him up.

<sup>3</sup> For even Christ did not please Himself, but as it is written: "The insults of those who insult You have fallen on Me."\*

<sup>4</sup> For everything that was written in the past was written for our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope.

<sup>5</sup> Now may the God who gives endurance and encouragement grant you harmony with one another in Christ Jesus,

<sup>6</sup> so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

### *Christ the Servant of Jews and Gentiles*

<sup>7</sup> Accept one another, then, just as Christ accepted you, in order to bring glory to God.

<sup>8</sup> For I tell you that Christ has become a servant of the circumcised on behalf of God's truth, to confirm the promises made to the patriarchs,

<sup>9</sup> so that the Gentiles may glorify God for His mercy. As it is written:

"Therefore I will praise You among the Gentiles;

I will sing hymns to Your name." †

§ 14:21 SBL, BYZ, and TR include or to be hindered or weakened. \* 14:22 Literally Keep the faith that you have to yourself before God † 14:23 Some manuscripts place the text of

Romans 16:25-27 here. \* 15:3 Psalms 69:9 † 15:9 2 Samuel 22:50; Psalms 18:49



10 Again, it says:

“Rejoice, O Gentiles, with His people.”<sup>‡</sup>

11 And again:

“Praise the Lord, all you Gentiles,  
and extol Him, all you peoples.”<sup>§</sup>

12 And once more, Isaiah says:

“The Root of Jesse will appear,  
One who will arise to rule over the Gentiles;  
in Him the Gentiles will put their hope.”<sup>\*</sup>

13 Now may the God of hope fill you with all joy and peace as you believe in Him, so that you may overflow with hope by the power of the Holy Spirit.

### *Paul the Minister to the Gentiles*

14 I myself am convinced, my brothers, that you yourselves are full of goodness, brimming with knowledge, and able to instruct one another.

15 However, I have written you a bold reminder on some points, because of the grace God has given me

16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

17 Therefore I exult in Christ Jesus in my service to God.

18 I will not presume to speak of anything except what Christ has accomplished through me in leading the Gentiles to obedience by word and deed,

19 by the power of signs and wonders, and by the power of the Spirit of God.<sup>†</sup> So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

20 In this way I have aspired to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation.

21 Rather, as it is written:

“Those who were not told about Him will see,  
and those who have not heard will understand.”<sup>‡</sup>

22 That is why I have often been hindered from coming to you.

### *Paul's Travel Plans (1 Corinthians 16:5–9)*

<sup>‡</sup> 15:10 Deuteronomy 32:43    § 15:11 Psalms 117:1    \* 15:12 Isaiah 11:10 (see also LXX)

<sup>†</sup> 15:19 SBL the power of the Spirit; NE and WH the power of the Holy Spirit    <sup>‡</sup> 15:21 Isaiah 52:15 (see also LXX)

<sup>23</sup> But now that there are no further opportunities for me in these regions, and since I have longed for many years to visit you,

<sup>24</sup> I hope to see you on my way to Spain. And after I have enjoyed your company for a while, you can equip me for my journey.

<sup>25</sup> Now, however, I am on my way to Jerusalem to serve the saints there.

<sup>26</sup> For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

<sup>27</sup> They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in their spiritual blessings, they are obligated to minister to them with material blessings.

<sup>28</sup> So after I have completed this service and have safely delivered this bounty to them, I will set off to Spain by way of you.

<sup>29</sup> I know that when I come to you, I will come in the fullness of the blessing <sup>§</sup> of Christ.

<sup>30</sup> Now I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.

<sup>31</sup> Pray that I may be delivered from the unbelievers in Judea, and that my service in Jerusalem may be acceptable to the saints there,

<sup>32</sup> so that by God's will I may come to you with joy and together with you be refreshed.

<sup>33</sup> The God of peace be with all of you. Amen.\*

## 16

### *Personal Greetings and Love*

<sup>1</sup> I commend to you our sister Phoebe, a servant \* of the church in Cenchrea.

<sup>2</sup> Welcome her in the Lord in a manner worthy of the saints, and assist her with anything she may need from you. For she has been a great help to many people, including me.

<sup>3</sup> Greet Prisca † and Aquila, my fellow workers in Christ Jesus,

<sup>4</sup> who have risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

<sup>5</sup> Greet also the church that meets at their house.

Greet my beloved Epenetus, who was the first convert to Christ in the province of Asia.‡

<sup>6</sup> Greet Mary, who has worked very hard for you.

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§ 15:29 TR and BYZ include of the gospel. \* 15:33 Some manuscripts do not include Amen.

One early manuscript places the text of Romans 16:25–27 here. \* 16:1 Or deaconess † 16:3 Prisca is a variant of Priscilla; see Acts 18:2. ‡ 16:5 Literally in Asia; Asia was a Roman province in what is now western Turkey.

<sup>7</sup> Greet Andronicus and Junia,<sup>§</sup> my fellow countrymen and fellow prisoners. They are outstanding among the apostles, and they were in Christ before I was.

<sup>8</sup> Greet Ampliatus, my beloved in the Lord.

<sup>9</sup> Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

<sup>10</sup> Greet Apelles, who is approved in Christ.

Greet those who belong to the household of Aristobulus.

<sup>11</sup> Greet Herodion, my fellow countryman.

Greet those from the household of Narcissus who are in the Lord.

<sup>12</sup> Greet Tryphena and Tryphosa, women who have worked hard in the Lord.

Greet my beloved Persis, who has worked very hard in the Lord.

<sup>13</sup> Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me as well.

<sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

<sup>15</sup> Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.

<sup>16</sup> Greet one another with a holy kiss.

All the churches of Christ send you greetings.

*Avoid Divisions*  
(Titus 3:9-11)

<sup>17</sup> Now I urge you, brothers, to watch out for those who create divisions and obstacles that are contrary to the teaching you have learned. Turn away from them.

<sup>18</sup> For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the hearts of the naive.

<sup>19</sup> Everyone has heard about your obedience, so I rejoice over you. But I want you to be wise about what is good and innocent about what is evil.

<sup>20</sup> The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ \* be with you.

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<sup>§</sup> 16:7 Some translators Junias      \* 16:20 NA, NE, and WH Lord Jesus

*Greetings from Paul's Fellow Workers*  
*(Colossians 4:7-14)*

<sup>21</sup> Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen.

<sup>22</sup> I, Tertius, who wrote down this letter, greet you in the Lord.

<sup>23</sup> Gaius, who has hosted me and all the church, sends you greetings.

Erastus, the city treasurer, sends you greetings, as does our brother Quartus.<sup>†</sup>

*Doxology*  
*(Jude 1:24-25)*

<sup>25</sup> Now to Him who is able to strengthen you by my gospel and by the proclamation of Jesus Christ, according to the revelation of the mystery concealed for ages past

<sup>26</sup> but now revealed and made known through the writings of the prophets by the command of the eternal God, in order to lead all nations to the obedience that comes from faith ‡—

<sup>27</sup> to the only wise God be glory forever through Jesus Christ! Amen.§

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<sup>†</sup> **16:23** SBL, BYZ, and TR include 24 May the grace of our Lord Jesus Christ be with you all. Amen.    <sup>‡</sup> **16:26** Literally the obedience of faith    **§ 16:27** Some manuscripts place the text of verses 25-27 after Romans 14:23 or after Romans 15:33.

# 1 Corinthians

*Greetings from Paul and Sosthenes*

*(Acts 18:1-11; 2 Corinthians 1:1-2)*

<sup>1</sup> Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

<sup>2</sup> To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ, their Lord and ours:

<sup>3</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

*Thanksgiving*

*(Philippians 1:3-11; Colossians 1:3-14)*

<sup>4</sup> I always thank my God for you because of the grace He has given you in Christ Jesus.

<sup>5</sup> For in Him you have been enriched in every way, in all speech and all knowledge,

<sup>6</sup> because our testimony about Christ was confirmed in you.

<sup>7</sup> Therefore you do not lack any spiritual gift as you eagerly await the revelation of our Lord Jesus Christ.

<sup>8</sup> He will sustain you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

<sup>9</sup> God, who has called you into fellowship with His Son Jesus Christ our Lord, is faithful.

*Unity in the Church*

*(Psalms 133:1-3; Ephesians 4:1-16)*

<sup>10</sup> I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree together, so that there may be no divisions among you and that you may be united in mind and conviction.

<sup>11</sup> My brothers, some from Chloe's household have informed me that there are quarrels among you.

<sup>12</sup> What I mean is this: Individuals among you are saying, "I follow Paul," "I follow Apollos," "I follow Cephas,"\* or "I follow Christ."

<sup>13</sup> Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

<sup>14</sup> I thank God that I did not baptize any of you except Crispus and Gaius,

<sup>15</sup> so no one can say that you were baptized into my name.

<sup>16</sup> Yes, I also baptized the household of Stephanas; beyond that I do not remember if I baptized anyone else.

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\* **1:12** That is, Peter

<sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not with words of wisdom, lest the cross of Christ be emptied of its power.

### *The Message of the Cross*

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

<sup>19</sup> For it is written:

“I will destroy the wisdom of the wise;  
the intelligence of the intelligent I will frustrate.”<sup>†</sup>

<sup>20</sup> Where is the wise man? Where is the scribe? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?

<sup>21</sup> For since in the wisdom of God the world through its wisdom did not know Him, God was pleased through the foolishness of what was preached to save those who believe.

<sup>22</sup> Jews demand signs and Greeks search for wisdom,

<sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles,<sup>‡</sup>

<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> For the foolishness of God is wiser than man’s wisdom,<sup>§</sup> and the weakness of God is stronger than man’s strength.

### *Wisdom from God*

<sup>26</sup> Brothers, consider the time of your calling: Not many of you were wise by human standards; not many were powerful; not many were of noble birth.

<sup>27</sup> But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

<sup>28</sup> He chose the lowly and despised things of the world, and the things that are not, to nullify the things that are,

<sup>29</sup> so that no one may boast in His presence.

<sup>30</sup> It is because of Him that you are in Christ Jesus, who has become for us wisdom from God: our righteousness, holiness, and redemption.

<sup>31</sup> Therefore, as it is written: “Let him who boasts boast in the Lord.”<sup>\*</sup>

## 2

### *Paul’s Message by the Spirit’s Power*

<sup>1</sup> When I came to you, brothers, I did not come with eloquence or wisdom as I proclaimed to you the testimony about God.

<sup>2</sup> For I resolved to know nothing while I was with you except Jesus Christ and Him crucified.

<sup>3</sup> I came to you in weakness and fear, and with much trembling.

<sup>†</sup> **1:19** Isaiah 29:14 (see also LXX)    <sup>‡</sup> **1:23** BYZ and TR to Greeks    <sup>§</sup> **1:25** Literally than men; twice in this verse    <sup>\*</sup> **1:31** Jeremiah 9:24

<sup>4</sup> My message and my preaching were not with persuasive words of wisdom, but with a demonstration of the Spirit's power,  
<sup>5</sup> so that your faith would not rest on men's wisdom, but on God's power.

*Spiritual Wisdom*  
*(Ephesians 1:15–23)*

<sup>6</sup> Among the mature, however, we speak a message of wisdom—but not the wisdom of this age or of the rulers of this age, who are coming to nothing.

<sup>7</sup> No, we speak of the mysterious and hidden wisdom of God,\* which He destined for our glory before time began.

<sup>8</sup> None of the rulers of this age understood it. For if they had, they would not have crucified the Lord of glory.

<sup>9</sup> Rather, as it is written:

“No eye has seen,  
 no ear has heard,  
 no heart has imagined,  
 what God has prepared for those who love Him.”†

<sup>10</sup> But God has revealed it to us by the Spirit.

The Spirit searches all things, even the deep things of God.

<sup>11</sup> For who among men knows the thoughts of man except his own spirit within him? So too, no one knows the thoughts of God except the Spirit of God.

<sup>12</sup> We have not received the spirit of the world, but the Spirit who is from God, that we may understand what God has freely given us.

<sup>13</sup> And this is what we speak, not in words taught us by human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words.‡

<sup>14</sup> The natural man does not accept the things that come from the Spirit of God. For they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

<sup>15</sup> The spiritual man judges all things, but he himself is not subject to anyone's judgment.

<sup>16</sup> “For who has known the mind of the Lord, so as to instruct Him?”§ But we have the mind of Christ.

### 3

*God's Fellow Workers*  
*(Hebrews 5:11–14)*

<sup>1</sup> Brothers, I could not address you as spiritual, but as worldly—as infants in Christ.

<sup>2</sup> I gave you milk, not solid food, for you were not yet ready for solid food. In fact, you are still not ready,

\* 2:7 Or we speak God's wisdom in a mystery    † 2:9 Isaiah 64:4    ‡ 2:13 Or to spiritual people    § 2:16 Isaiah 40:13 (see also LXX)

<sup>3</sup> for you are still worldly. For since there is jealousy and dissension among you, are you not worldly? Are you not walking in the way of man?

<sup>4</sup> For when one of you says, "I follow Paul," and another, "I follow Apollos," are you not mere men?

<sup>5</sup> What then is Apollos? And what is Paul? They are servants through whom you believed, as the Lord has assigned to each his role.

<sup>6</sup> I planted the seed and Apollos watered it, but God made it grow.

<sup>7</sup> So neither he who plants nor he who waters is anything, but only God, who makes things grow.

<sup>8</sup> He who plants and he who waters are one in purpose,\* and each will be rewarded according to his own labor.

<sup>9</sup> For we are God's fellow workers; you are God's field, God's building.

### *Christ Our Foundation*

*(Isaiah 28:14-22; Ephesians 2:19-22; 1 Peter 2:1-8)*

<sup>10</sup> By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one must be careful how he builds.

<sup>11</sup> For no one can lay a foundation other than the one already laid, which is Jesus Christ.

<sup>12</sup> If anyone builds on this foundation using gold, silver, precious stones, wood, hay, or straw,

<sup>13</sup> his workmanship will be evident, because the Day will bring it to light. It will be revealed with fire, and the fire will prove the quality of each man's work.

<sup>14</sup> If what he has built survives, he will receive a reward.

<sup>15</sup> If it is burned up, he will suffer loss. He himself will be saved, but only as if through the flames.

### *God's Temple and God's Wisdom*

*(Romans 12:1-8; 1 Corinthians 6:18-20)*

<sup>16</sup> Do you not know that you yourselves are God's temple, and that God's Spirit dwells in † you?

<sup>17</sup> If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

<sup>18</sup> Let no one deceive himself. If any of you thinks he is wise in this age, he should become a fool, so that he may become wise.

<sup>19</sup> For the wisdom of this world is foolishness in God's sight. As it is written: "He catches the wise in their craftiness."‡

<sup>20</sup> And again, "The Lord knows that the thoughts of the wise are futile."§

<sup>21</sup> Therefore, stop boasting in men. All things are yours,

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\* 3:8 Literally are one † 3:16 Or among ‡ 3:19 Job 5:13 § 3:20 Psalms 94:11



<sup>22</sup> whether Paul or Apollos or Cephas \* or the world or life or death or the present or the future. All of them belong to you,  
<sup>23</sup> and you belong to Christ, and Christ belongs to God.

## 4

### *Servants of Christ*

<sup>1</sup> So then, men ought to regard us as servants of Christ and stewards of the mysteries of God.

<sup>2</sup> Now it is required of stewards that they be found faithful.

<sup>3</sup> I care very little, however, if I am judged by you or by any human court. In fact, I do not even judge myself.

<sup>4</sup> My conscience is clear, but that does not vindicate me. It is the Lord who judges me.

<sup>5</sup> Therefore judge nothing before the appointed time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

<sup>6</sup> Brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us not to go beyond what is written. Then you will not take pride in one man over another.

<sup>7</sup> For who makes you so superior? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

<sup>8</sup> Already you have all you want. Already you have become rich. Without us, you have become kings. How I wish you really were kings, so that we might be kings with you!

<sup>9</sup> For it seems to me that God has displayed us apostles at the end of the procession, like prisoners appointed for death. We have become a spectacle to the whole world, to angels as well as to men.

<sup>10</sup> We are fools for Christ, but you are wise in Christ. We are weak, but you are strong. You are honored, but we are dishonored.

<sup>11</sup> To this very hour we are hungry and thirsty, we are poorly clothed, we are brutally treated, we are homeless.

<sup>12</sup> We work hard with our own hands. When we are vilified, we bless; when we are persecuted, we endure it;

<sup>13</sup> when we are slandered, we answer gently. Up to this moment we have become the scum of the earth, the refuse of the world.

### *Paul's Fatherly Warning*

<sup>14</sup> I am not writing this to shame you, but to warn you as my beloved children.

<sup>15</sup> Even if you have ten thousand guardians in Christ, you do not have many fathers; for in Christ Jesus I became your father through the gospel.

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\* 3:22 That is, Peter

<sup>16</sup> Therefore I urge you to imitate me.

<sup>17</sup> That is why I have sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my way of life in Christ Jesus,\* which is exactly what I teach everywhere in every church.

<sup>18</sup> Some of you have become arrogant, as if I were not coming to you.

<sup>19</sup> But I will come to you shortly, if the Lord is willing, and then I will find out not only what these arrogant people are saying, but what power they have.

<sup>20</sup> For the kingdom of God is not a matter of talk but of power.

<sup>21</sup> Which do you prefer? Shall I come to you with a rod, or in love and with a gentle spirit?

## 5

### *Immorality Rebuked*

(Leviticus 20:10–21; Proverbs 5:1–23)

<sup>1</sup> It is actually reported that there is sexual immorality among you, and of a kind that is intolerable even among pagans: A man has his father's wife.

<sup>2</sup> And you are proud! Shouldn't you rather have been stricken with grief and have removed from your fellowship the man who did this?

<sup>3</sup> Although I am absent from you in body, I am present with you in spirit, and I have already pronounced judgment on the one who did this, just as if I were present.

<sup>4</sup> When you are assembled in the name of our Lord Jesus \* and I am with you in spirit, along with the power of the Lord Jesus,

<sup>5</sup> hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the Day of the Lord.†

<sup>6</sup> Your boasting is not good. Do you not know that a little leaven works through the whole batch of dough?

<sup>7</sup> Get rid of the old leaven, that you may be a new unleavened batch, as you really are. For Christ, our Passover lamb, has been sacrificed.

<sup>8</sup> Therefore let us keep the feast, not with the old bread, leavened with malice and wickedness, but with the unleavened bread of sincerity and of truth.

### *Expel the Immoral Brother*

<sup>9</sup> I wrote you in my letter not to associate with sexually immoral people.

<sup>10</sup> I was not including the sexually immoral of this world, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.

<sup>11</sup> But now I am writing you not to associate with anyone who claims to be a brother but is sexually immoral or greedy, an idolater or a verbal abuser, a drunkard or a swindler. With such a man do not even eat.

\* **4:17** BYZ and TR my way of life in Christ, \* **5:4** Or In the name of our Lord Jesus, when you are assembled † **5:5** BYZ and TR the Lord Jesus

<sup>12</sup> What business of mine is it to judge those outside the church? Are you not to judge those inside?

<sup>13</sup> God will judge those outside. "Expel the wicked man from among you."<sup>‡</sup>

## 6

### *Lawsuits among Believers*

<sup>1</sup> If any of you has a grievance against another, how dare he go to law before the unrighteous instead of before the saints!

<sup>2</sup> Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

<sup>3</sup> Do you not know that we will judge angels? How much more the things of this life!

<sup>4</sup> So if you need to settle everyday matters, do you appoint as judges those of no standing in the church?

<sup>5</sup> I say this to your shame. Is there really no one among you wise enough to arbitrate between his brothers?

<sup>6</sup> Instead, one brother goes to law against another, and this in front of unbelievers!

<sup>7</sup> The very fact that you have lawsuits among you means that you are thoroughly defeated already. Why not rather be wronged? Why not rather be cheated?

<sup>8</sup> Instead, you yourselves cheat and do wrong, even against your own brothers!\*

### *Members of Christ*

<sup>9</sup> Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to or perform homosexual acts,

<sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor verbal abusers, nor swindlers, will inherit the kingdom of God.

<sup>11</sup> And that is what some of you were. But you were washed, you were sanctified, you were justified, in the name of the Lord Jesus Christ and by the Spirit of our God.

<sup>12</sup> "Everything is permissible for me," but not everything is beneficial. "Everything is permissible for me," but I will not be mastered by anything.

<sup>13</sup> "Food for the stomach and the stomach for food," but God will destroy them both. The body is not intended for sexual immorality, but for the Lord, and the Lord for the body.

<sup>14</sup> By His power God raised the Lord from the dead, and He will raise us also.

<sup>‡</sup> 5:13 Literally Expel the evil from among you; Deuteronomy 13:5, 17:7, 19:19, 21:21, 22:21, 22:24, and 24:7      \* 6:8 Literally do wrong, and this to brothers!

<sup>15</sup> Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and unite them with a prostitute? Never!

<sup>16</sup> Or don't you know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."<sup>†</sup>

<sup>17</sup> But he who unites himself with the Lord is one with Him in spirit.

*The Temple of the Holy Spirit*

(Romans 12:1-8; 1 Corinthians 3:16-23)

<sup>18</sup> Flee from sexual immorality. Every other sin a man can commit is outside his body, but he who sins sexually sins against his own body.

<sup>19</sup> Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own;

<sup>20</sup> you were bought at a price. Therefore glorify God with your body.<sup>‡</sup>

## 7

*Principles of Marriage*

<sup>1</sup> Now for the matters you wrote about: It is good to abstain from sexual relations.\*

<sup>2</sup> But because there is so much sexual immorality, each man should have his own wife, and each woman her own husband.

<sup>3</sup> The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.

<sup>4</sup> The wife does not have authority over her own body, but the husband. Likewise the husband does not have authority over his own body, but the wife.

<sup>5</sup> Do not deprive each other, except by mutual consent and for a time, so you may devote yourselves to prayer. Then come together again, so that Satan will not tempt you through your lack of self-control.

<sup>6</sup> I say this as a concession, not as a command.

<sup>7</sup> I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

<sup>8</sup> Now to the unmarried and widows I say this: It is good for them to remain unmarried, as I am.

<sup>9</sup> But if they cannot control themselves, let them marry. For it is better to marry than to burn with passion.

<sup>10</sup> To the married I give this command (not I, but the Lord): A wife must not separate from her husband.

<sup>11</sup> But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

<sup>12</sup> To the rest I say this (I, not the Lord): If a brother has an unbelieving wife and she is willing to live with him, he must not divorce her.

<sup>†</sup> **6:16** Genesis 2:24 (see also LXX)    <sup>‡</sup> **6:20** BYZ and TR include and with your spirit, which belong to God.    \* **7:1** Literally It is good for a man not to touch a woman.

<sup>13</sup> And if a woman has an unbelieving husband and he is willing to live with her, she must not divorce him.

<sup>14</sup> For the unbelieving husband is sanctified through his believing wife, and the unbelieving wife is sanctified through her believing husband. Otherwise your children would be unclean, but now they are holy.

<sup>15</sup> But if the unbeliever leaves, let him go. The believing brother or sister is not bound in such cases. God has called you <sup>†</sup> to live in peace.

<sup>16</sup> How do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

### *Live Your Calling*

<sup>17</sup> Regardless, each one should lead the life that the Lord has assigned to him and to which God has called him. This is what I prescribe in all the churches.

<sup>18</sup> Was a man already circumcised when he was called? He should not become uncircumcised. Was a man still uncircumcised when called? He should not be circumcised.

<sup>19</sup> Circumcision is nothing and uncircumcision is nothing. Keeping God's commandments is what counts.

<sup>20</sup> Each one should remain in the situation he was in when he was called.

<sup>21</sup> Were you a slave when you were called? Do not let it concern you—but if you can gain your freedom, take the opportunity.

<sup>22</sup> For he who was a slave when he was called by the Lord is the Lord's freedman. Conversely, he who was a free man when he was called is Christ's slave.

<sup>23</sup> You were bought at a price; do not become slaves of men.

<sup>24</sup> Brothers, each one should remain in the situation he was in when God called him.

### *The Unmarried and Widowed*

<sup>25</sup> Now about virgins, I have no command from the Lord, but I give a judgment as one who by the Lord's mercy is trustworthy.

<sup>26</sup> Because of the present <sup>‡</sup> crisis, I think it is good for a man to remain as he is.

<sup>27</sup> Are you committed to a wife? Do not seek to be released. Are you free of commitment? Do not look for a wife.

<sup>28</sup> But if you do marry, you have not sinned. And if a virgin marries, she has not sinned. But those who marry will face troubles in this life, and I want to spare you this.

<sup>29</sup> What I am saying, brothers, is that the time is short. From now on those who have wives should live as if they had none;

<sup>30</sup> those who weep, as if they did not; those who are joyful, as if they were not; those who make a purchase, as if they had nothing;

<sup>31</sup> and those who use the things of this world, as if not dependent on them. For this world in its present form is passing away.

<sup>†</sup> 7:15 SBL, BYZ, and TR us    <sup>‡</sup> 7:26 Or impending

<sup>32</sup> I want you to be free from concern. The unmarried man is concerned about the work of the Lord, how he can please the Lord.

<sup>33</sup> But the married man is concerned about the affairs of this world, how he can please his wife,

<sup>34</sup> and his interests are divided. The unmarried woman or virgin is concerned about the work of the Lord, how she can be holy in both body and spirit. But the married woman is concerned about the affairs of this world, how she can please her husband.

<sup>35</sup> I am saying this for your own good, not to restrict you, but in order to promote proper decorum and undivided devotion to the Lord.

<sup>36</sup> However, if someone thinks he is acting inappropriately toward his betrothed, and if she is beyond her youth and they ought to marry,<sup>§</sup> let him do as he wishes; he is not sinning; they should get married.

<sup>37</sup> But the man who is firmly established in his heart and under no constraint, with control over his will and resolve in his heart not to marry the virgin,<sup>\*</sup> he will do well.

<sup>38</sup> So then, he who marries the virgin does well, but he who does not marry her does even better.

<sup>39</sup> A wife is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, as long as he belongs to the Lord.<sup>†</sup>

<sup>40</sup> In my judgment, however, she is happier if she remains as she is. And I think that I too have the Spirit of God.

## 8

### *Food Sacrificed to Idols*

*(Ezekiel 14:1-11; Romans 14:13-23)*

<sup>1</sup> Now about food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

<sup>2</sup> The one who thinks he knows something does not yet know as he ought to know.

<sup>3</sup> But the one who loves God is known by God.

<sup>4</sup> So about eating food sacrificed to idols: We know that an idol is nothing at all in the world, and that there is no God but one.

<sup>5</sup> For even if there are so-called gods, whether in heaven or on earth (as there are many so-called gods and lords),

<sup>6</sup> yet for us there is but one God, the Father, from whom all things came and for whom we exist. And there is but one Lord, Jesus Christ, through whom all things came and through whom we exist.

<sup>7</sup> But not everyone has this knowledge. Some people are still so accustomed to idols that they eat such food as if it were sacrificed to an idol. And since their conscience is weak, it is defiled.

<sup>§</sup> **7:36** Literally and it ought to be so    <sup>\*</sup> **7:37** Literally in his heart to keep the virgin or in his heart to keep the betrothed    <sup>†</sup> **7:39** Literally she is free to be married to whom she wishes, only in the Lord

<sup>8</sup> But food does not bring us closer to God: We are no worse if we do not eat, and no better if we do.

<sup>9</sup> Be careful, however, that your freedom does not become a stumbling block to the weak.

<sup>10</sup> For if someone with a weak conscience sees you who are well informed eating in an idol's temple, will he not be encouraged to eat food sacrificed to idols?

<sup>11</sup> So this weak brother, for whom Christ died, is destroyed by your knowledge.

<sup>12</sup> By sinning against your brothers in this way and wounding their weak conscience, you sin against Christ.

<sup>13</sup> Therefore, if what I eat causes my brother to stumble, I will never eat meat again, so that I will not cause him to stumble.

## 9

### *The Rights of an Apostle (Deuteronomy 18:1-8)*

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you yourselves not my workmanship in the Lord?

<sup>2</sup> Even if I am not an apostle to others, surely I am to you. For you are the seal of my apostleship in the Lord.

<sup>3</sup> This is my defense to those who scrutinize me:

<sup>4</sup> Have we no right to food and to drink?

<sup>5</sup> Have we no right to take along a believing wife,\* as do the other apostles and the Lord's brothers and Cephas?†

<sup>6</sup> Or are Barnabas and I the only apostles who must work for a living?‡

<sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends a flock and does not drink of its milk?

<sup>8</sup> Do I say this from a human perspective? Doesn't the Law say the same thing?

<sup>9</sup> For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain."§ Is it about oxen that God is concerned?

<sup>10</sup> Isn't He actually speaking on our behalf? Indeed, this was written for us, because when the plowman plows and the thresher threshes, they should also expect to share in the harvest.

<sup>11</sup> If we have sown spiritual seed among you, is it too much for us to reap a material harvest from you?

<sup>12</sup> If others have this right to your support, shouldn't we have it all the more? But we did not exercise this right. Instead, we put up with anything rather than hinder the gospel of Christ.

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\* 9:5 Literally take along a sister—a wife— † 9:5 That is, Peter ‡ 9:6 Literally Or is it only Barnabas and I who do not have authority not to work? § 9:9 Deuteronomy 25:4

<sup>13</sup> Do you not know that those who work in the temple eat of its food, and those who serve at the altar partake of its offerings?

<sup>14</sup> In the same way, the Lord has prescribed that those who preach the gospel should receive their living from the gospel.

<sup>15</sup> But I have not used any of these rights. And I am not writing this to suggest that something be done for me. Indeed, I would rather die than let anyone nullify my boast.

<sup>16</sup> Yet when I preach the gospel, I have no reason to boast, because I am obligated to preach. Woe to me if I do not preach the gospel!

<sup>17</sup> If my preaching is voluntary, I have a reward. But if it is not voluntary, I am still entrusted with a responsibility.

<sup>18</sup> What then is my reward? That in preaching the gospel I may offer it free of charge, and so not use up my rights in preaching it.

*Paul the Servant to All*

<sup>19</sup> Though I am free of obligation to anyone, I make myself a slave to everyone, to win as many as possible.

<sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), to win those under the law.

<sup>21</sup> To those without the law I became like one without the law (though I am not outside the law of God but am under the law of Christ), to win those without the law.

<sup>22</sup> To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.

<sup>23</sup> I do all this for the sake of the gospel, so that I may share in its blessings.

*Run Your Race to Win*

<sup>24</sup> Do you not know that in a race all the runners run, but only one receives the prize? Run in such a way as to take the prize.

<sup>25</sup> Everyone who competes in the games trains with strict discipline. They do it for a crown that is perishable, but we do it for a crown that is imperishable.

<sup>26</sup> Therefore I do not run aimlessly; I do not fight like I am beating the air.

<sup>27</sup> No, I discipline my body and make it my slave, so that after I have preached to others, I myself will not be disqualified.

## 10

*Warnings from Israel's Past*

*(Numbers 16:41-50; Numbers 25:1-5)*

<sup>1</sup> I do not want you to be unaware, brothers, that our forefathers were all under the cloud, and that they all passed through the sea.

<sup>2</sup> They were all baptized into Moses in the cloud and in the sea.

<sup>3</sup> They all ate the same spiritual food

<sup>4</sup> and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.



<sup>5</sup> Nevertheless, God was not pleased with most of them, for they were struck down in the wilderness.

<sup>6</sup> These things took place as examples to keep us from craving evil things as they did.

<sup>7</sup> Do not be idolaters, as some of them were. As it is written: "The people sat down to eat and to drink, and got up to indulge in revelry."\*

<sup>8</sup> We should not commit sexual immorality, as some of them did, and in one day twenty-three thousand of them died.

<sup>9</sup> We should not test Christ,<sup>†</sup> as some of them did, and were killed by snakes.

<sup>10</sup> And do not complain, as some of them did, and were killed by the destroying angel.<sup>‡</sup>

<sup>11</sup> Now these things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.

<sup>12</sup> So the one who thinks he is standing firm should be careful not to fall.

<sup>13</sup> No temptation has seized you except what is common to man. And God is faithful; He will not let you be tempted beyond what you can bear. But when you are tempted, He will also provide an escape, so that you can stand up under it.

*Flee from Idolatry*  
(Exodus 20:22-26)

<sup>14</sup> Therefore, my beloved, flee from idolatry.

<sup>15</sup> I speak to reasonable people; judge for yourselves what I say.

<sup>16</sup> Is not the cup of blessing that we bless a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?

<sup>17</sup> Because there is one loaf, we who are many are one body; for we all partake of the one loaf.

<sup>18</sup> Consider the people of Israel: Are not those who eat the sacrifices fellow partakers in the altar?

<sup>19</sup> Am I suggesting, then, that food sacrificed to an idol is anything, or that an idol is anything?

<sup>20</sup> No, but the sacrifices of pagans are offered to demons, not to God. And I do not want you to be participants with demons.

<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons too; you cannot partake in the table of the Lord and the table of demons too.

<sup>22</sup> Are we trying to provoke the Lord to jealousy? Are we stronger than He?

*All to God's Glory*  
(1 Peter 4:1-11)

<sup>23</sup> "Everything is permissible,"<sup>§</sup> but not everything is beneficial.

\* **10:7** Or to play; Exodus 32:6 † **10:9** WH, NE, and Tischendorf test the Lord ‡ **10:10** Literally the destroyer § **10:23** Or "All things are lawful," twice in this verse

"Everything is permissible," but not everything is edifying.

<sup>24</sup> No one should seek his own good, but the good of others.

<sup>25</sup> Eat anything sold in the meat market without raising questions of conscience,

<sup>26</sup> for, "The earth is the Lord's, and the fullness thereof."\*

<sup>27</sup> If an unbeliever invites you to a meal and you want to go, eat anything set before you without raising questions of conscience.

<sup>28</sup> But if someone tells you, "This food was offered to idols," then do not eat it, for the sake of the one who told you and for the sake of conscience—†

<sup>29</sup> the other one's conscience, I mean, not your own. For why should my freedom be determined by someone else's conscience?

<sup>30</sup> If I partake in the meal with thankfulness, why am I denounced because of that for which I give thanks?

<sup>31</sup> So whether you eat or drink or whatever you do, do it all to the glory of God.

<sup>32</sup> Do not become a stumbling block, whether to Jews or Greeks or the church of God—

<sup>33</sup> as I also try to please everyone in all I do. For I am not seeking my own good, but the good of many, that they may be saved.

## 11

### *Roles in Worship*

<sup>1</sup> You are to imitate me, just as I imitate Christ.

<sup>2</sup> Now I commend you for remembering me in everything and for maintaining the traditions, just as I passed them on to you.

<sup>3</sup> But I want you to understand that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

<sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head.

<sup>5</sup> And every woman who prays or prophesies with her head uncovered dishonors her head, for it is just as if her head were shaved.

<sup>6</sup> If a woman does not cover her head, she should have her hair cut off. And if it is shameful for a woman to have her hair cut or shaved off, she should cover her head.

<sup>7</sup> A man ought not to cover his head, since he is the image and glory of God; but the 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> For this reason a woman ought to have a sign of authority on \* her head, because of the angels.

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\* **10:26** Psalms 24:1 † **10:28** BYZ and TR and for the sake of conscience—for the earth is the Lord's, and the fullness thereof— \* **11:10** Or have authority over

<sup>11</sup> In the Lord, however, woman is not independent of man, nor is man independent of woman.

<sup>12</sup> For just as woman came from man, so also man is born of woman. But everything comes from God.

<sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered?

<sup>14</sup> Doesn't nature itself teach you that if a man has long hair, it is a disgrace to him,

<sup>15</sup> but that if a woman has long hair, it is her glory? For long hair is given to her as a covering.

<sup>16</sup> If anyone is inclined to dispute this, we have no other practice, nor do the churches of God.

*Sharing in the Lord's Supper*

*(Matthew 26:20-30; Mark 14:17-26; Luke 22:14-23)*

<sup>17</sup> In the following instructions I have no praise to offer, because your gatherings do more harm than good.

<sup>18</sup> First of all, I hear that when you come together as a church, there are divisions among you, and in part I believe it.

<sup>19</sup> And indeed, there must be differences among you to show which of you are approved.

<sup>20</sup> Now then, when you come together, it is not the Lord's Supper you eat.

<sup>21</sup> For as you eat, each of you goes ahead without sharing his meal.<sup>†</sup> While one remains hungry, another gets drunk.

<sup>22</sup> Don't you have your own homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What can I say to you? Shall I praise you for this? No, I will not!

<sup>23</sup> For I received from the Lord what I also passed on to you: The Lord Jesus, on the night He was betrayed, took bread,

<sup>24</sup> and when He had given thanks, He broke it and said, "This is My body, which is for you;<sup>‡</sup> do this in remembrance of Me."

<sup>25</sup> In the same way, after supper He took the cup, saying, "This cup is the new covenant in My blood; do this, 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.

<sup>27</sup> Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the <sup>§</sup> body and blood of the Lord.

<sup>28</sup> Each one must examine himself before he eats of the bread and drinks of the cup.

<sup>29</sup> For anyone who eats and drinks without recognizing the body <sup>\*</sup> eats and drinks judgment on himself.

<sup>†</sup> **11:21** Literally each one takes first his own meal. <sup>‡</sup> **11:24** BYZ and TR which is broken for you <sup>§</sup> **11:27** Or will be responsible for the <sup>\*</sup> **11:29** BYZ and TR the body of the Lord

<sup>30</sup> That is why many among you are weak and sick, and a number of you have fallen asleep.

<sup>31</sup> Now if we judged ourselves properly, we would not come under judgment.

<sup>32</sup> But when we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

<sup>33</sup> So, my brothers, when you come together to eat, wait for one another.

<sup>34</sup> If anyone is hungry, he should eat at home, so that when you come together it will not result in judgment. And when I come, I will give instructions about the remaining matters.

## 12

### *Spiritual Gifts*

<sup>1</sup> Now about spiritual gifts, brothers, I do not want you to be uninformed.

<sup>2</sup> You know that when you were pagans, you were influenced and led astray to mute idols.

<sup>3</sup> Therefore I inform you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

<sup>4</sup> There are different gifts, but the same Spirit.

<sup>5</sup> There are different ministries, but the same Lord.

<sup>6</sup> There are different ways of working, but the same God works all things in all people.

<sup>7</sup> Now to each one the manifestation of the Spirit is given for the common good.

<sup>8</sup> To one there is given through the Spirit the message of wisdom, to another the message of knowledge by the same Spirit,

<sup>9</sup> to another faith by the same Spirit, to another gifts of healing by that one Spirit,

<sup>10</sup> to another the working of miracles, to another prophecy, to another distinguishing between spirits, to another speaking in various tongues, and to still another the interpretation of tongues.

<sup>11</sup> All these are the work of one and the same Spirit, who apportions them to each one as He determines.

### *The Body of Christ*

<sup>12</sup> The body is a unit, though it is composed of many parts. And although its parts are many, they all form one body. So it is with Christ.

<sup>13</sup> For in one Spirit we were all baptized into one body, whether Jews or Greeks, slave or free, and we were all given one Spirit to drink.

<sup>14</sup> For the body does not consist of one part, but of many.

<sup>15</sup> If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body.

<sup>16</sup> And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.

<sup>17</sup> If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

<sup>18</sup> But in fact, God has arranged the members of the body, every one of them, according to His design.

<sup>19</sup> If they were all one part, where would the body be?

<sup>20</sup> As it is, there are many parts, but one body.

<sup>21</sup> The eye cannot say to the hand, "I do not need you." Nor can the head say to the feet, "I do not need you."

<sup>22</sup> On the contrary, the parts of the body that seem to be weaker are indispensable,

<sup>23</sup> and the parts we consider less honorable, we treat with greater honor. And our unrepresentable parts are treated with special modesty,

<sup>24</sup> whereas our representable parts have no such need.

But God has composed the body and has given greater honor to the parts that lacked it,

<sup>25</sup> so that there should be no division in the body, but that its members should have mutual concern for one another.

<sup>26</sup> If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

### *The Greater Gifts*

<sup>27</sup> Now you are the body of Christ, and each of you is a member of it.

<sup>28</sup> And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, and those with gifts of healing, helping, administration, and various tongues.

<sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

<sup>30</sup> Do all have gifts of healing? Do all speak in tongues? Do all interpret?

<sup>31</sup> But eagerly desire the greater gifts.

And now I will show you the most excellent way.

## **13**

### *Love*

<sup>1</sup> If I speak in the tongues of men and of angels, but have not love, I am only a ringing gong or a clanging cymbal.

<sup>2</sup> If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have absolute faith so as to move mountains, but have not love, I am nothing.

<sup>3</sup> If I give all I possess to the poor and exult in the surrender of my body,\* but have not love, I gain nothing.

<sup>4</sup> Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

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\* **13:3** SBL, NE, BYZ, and TR surrender my body to be burned

<sup>5</sup> It is not rude, it is not self-seeking, it is not easily angered, it keeps no account of wrongs.

<sup>6</sup> Love takes no pleasure in evil, but rejoices in the truth.

<sup>7</sup> It bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be restrained; where there is knowledge, it will be dismissed.

<sup>9</sup> For we know in part and we prophesy in part,

<sup>10</sup> but when the perfect comes, the partial passes away.

<sup>11</sup> When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I set aside childish ways.

<sup>12</sup> Now we see but a dim reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

<sup>13</sup> And now these three remain: faith, hope, and love; but the greatest of these is love.

## 14

### *Prophecy and Tongues*

<sup>1</sup> Earnestly pursue love and eagerly desire spiritual gifts, especially the gift of prophecy.

<sup>2</sup> For he who speaks in a tongue does not speak to men, but to God. Indeed, no one understands him; he utters mysteries in the Spirit.

<sup>3</sup> But he who prophesies speaks to men for their edification, encouragement, and comfort.

<sup>4</sup> The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church.

<sup>5</sup> I wish that all of you could speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets so that the church may be edified.

<sup>6</sup> Now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I bring you some revelation or knowledge or prophecy or teaching?

<sup>7</sup> Even in the case of lifeless instruments, such as the flute or harp, how will anyone recognize the tune they are playing unless the notes are distinct?

<sup>8</sup> Again, if the trumpet sounds a muffled call, who will prepare for battle?

<sup>9</sup> So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

<sup>10</sup> Assuredly, there are many different languages in the world, yet none of them is without meaning.

11 If, then, I do not know the meaning of someone's language, I am a foreigner \* to the speaker, and he is a foreigner to me.

12 It is the same with you. Since you are eager to have spiritual gifts, strive to excel in gifts that build up the church.

13 Therefore, the one who speaks in a tongue should pray that he may interpret.

14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

15 What then shall I do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, but I will also sing with my mind.

16 Otherwise, if you speak a blessing in spirit,† how can someone who is uninstructed say "Amen" to your thanksgiving, since he does not know what you are saying?

17 You may be giving thanks well enough, but the other one is not edified.

18 I thank God that I speak in tongues more than all of you.

19 But in the church, I would rather speak five coherent words to instruct others than ten thousand words in a tongue.

20 Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be mature.

21 It is written in the Law:

"By strange tongues and foreign lips  
I will speak to this people,  
but even then they will not listen to Me,  
says the Lord."‡

22 Tongues, then, are a sign, not for believers, but for unbelievers. Prophecy, however, is for believers, not for unbelievers.

23 So if the whole church comes together and everyone speaks in tongues, and some who are uninstructed or some unbelievers come in, will they not say that you are out of your minds?

24 But if an unbeliever or uninstructed person comes in while everyone is prophesying, he will be convicted and called to account by all,

25 and the secrets of his heart will be made known. So he will fall facedown and worship God, proclaiming, "God is truly among you!"

### *Orderly Worship*

26 What then shall we say, brothers? When you come together, everyone has a psalm or a teaching, a revelation, a tongue, or an interpretation. All of these must be done to build up the church.

27 If anyone speaks in a tongue, two, or at most three, should speak in turn, and someone must interpret.

\* 14:11 Literally a barbarian; twice in this verse † 14:16 Or in the Spirit ‡ 14:21 Isaiah 28:11-12

<sup>28</sup> But if there is no interpreter, he should remain silent in the church and speak only to himself and God.

<sup>29</sup> Two or three prophets should speak, and the others should weigh carefully what is said.

<sup>30</sup> And if a revelation comes to someone who is seated, the first speaker should stop.

<sup>31</sup> For you can all prophesy in turn so that everyone may be instructed and encouraged.

<sup>32</sup> The spirits of prophets are subject to prophets.

<sup>33</sup> For God is not a God of disorder, but of peace—as in all the churches of the saints. §

<sup>34</sup> Women are to be silent in the churches. They are not permitted to speak, but must be in submission, as the law says.

<sup>35</sup> If they wish to inquire about something, they are to ask their own husbands at home; for it is dishonorable for a woman to speak in the church.\*

<sup>36</sup> Did the word of God originate with you? Or are you the only ones it has reached?

<sup>37</sup> If anyone considers himself a prophet or spiritual person, let him acknowledge that what I am writing you is the Lord's command.

<sup>38</sup> But if anyone ignores this, he himself will be ignored. †

<sup>39</sup> So, my brothers, be eager to prophesy, and do not forbid speaking in tongues.

<sup>40</sup> But everything must be done in a proper and orderly manner.

## 15

### *The Resurrection of Christ*

<sup>1</sup> Now, brothers, I want to remind you of the gospel I preached to you, which you received, and in which you stand firm.

<sup>2</sup> By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

<sup>3</sup> For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

<sup>4</sup> that He was buried, that He was raised on the third day according to the Scriptures,

<sup>5</sup> and that He appeared to Cephas\* and then to the Twelve.

<sup>6</sup> After that, He appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep.

<sup>7</sup> Then He appeared to James, then to all the apostles.

<sup>8</sup> And last of all He appeared to me also, as to one of untimely birth.

§ 14:33 Or of peace. As in all the churches of the saints: Thus, some translators begin the new paragraph after peace. \* 14:35 Some manuscripts place verses 34–35 after verse 40.

† 14:38 BYZ and TR let him be ignorant \* 15:5 That is, Peter



<sup>9</sup> For I am the least of the apostles and am unworthy 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 to me was not in vain. No, I worked harder than all of them—yet not I, but the grace of God that was with me.

<sup>11</sup> Whether, then, it was I or they, this is what we preach, and this is what you believed.

### *The Resurrection of the Dead*

<sup>12</sup> But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

<sup>13</sup> If there is no resurrection of the dead, then not even Christ has been raised.

<sup>14</sup> And if Christ has not been raised, our preaching is worthless, and so is your faith.

<sup>15</sup> In that case, we are also exposed as false witnesses about God. For we have testified about God that He raised Christ from the dead, but He did not raise Him if in fact the dead are not raised.

<sup>16</sup> For if the dead are not raised, then not even Christ has been raised.

<sup>17</sup> And if Christ has not been raised, your faith is futile; you are still in your sins.

<sup>18</sup> Then those also who have fallen asleep in Christ have perished.

<sup>19</sup> If our hope in Christ is for this life alone, we are to be pitied more than all men.

### *The Order of Resurrection*

<sup>20</sup> But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

<sup>21</sup> For since death came through a man, the resurrection of the dead comes also through a man.

<sup>22</sup> For as in Adam all die, so in Christ all will be made alive.

<sup>23</sup> But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him.

<sup>24</sup> Then the end will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority, and power.

<sup>25</sup> For He must reign until He has put all His enemies under His feet.

<sup>26</sup> The last enemy to be destroyed is death.

<sup>27</sup> For “God has put everything under His feet.”† Now when it says that everything has been put under Him, this clearly does not include the One who put everything under Him.

<sup>28</sup> And when all things have been subjected to Him, then the Son Himself will be made subject to Him who put all things under Him, so that God may be all in all.

<sup>29</sup> If these things are not so, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

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† 15:27 Psalms 8:6

<sup>30</sup> And why do we endanger ourselves every hour?

<sup>31</sup> I face death every day, brothers, as surely as I boast about you in Christ Jesus our Lord.

<sup>32</sup> If I fought wild beasts in Ephesus for human motives, what did I gain? If the dead are not raised,

“Let us eat and drink,  
for tomorrow we die.”<sup>‡</sup>

<sup>33</sup> Do not be deceived: “Bad company corrupts good character.”<sup>§</sup>

<sup>34</sup> Sober up as you ought, and stop sinning; for some of you are ignorant of God. I say this to your shame.

### *The Resurrection Body*

<sup>35</sup> But someone will ask, “How are the dead raised? With what kind of body will they come?”

<sup>36</sup> You fool! What you sow does not come to life unless it dies.

<sup>37</sup> And what you sow is not the body that will be, but just a seed, perhaps of wheat or something else.

<sup>38</sup> But God gives it a body as He has designed, and to each kind of seed He gives its own body.

<sup>39</sup> Not all flesh is the same: Men have one kind of flesh, animals have another, birds another, and fish another.

<sup>40</sup> There are also heavenly bodies and earthly bodies. But the splendor of the heavenly bodies is of one degree, and the splendor of the earthly bodies is of another.

<sup>41</sup> The sun has one degree of splendor, the moon another, and the stars another; and star differs from star in splendor.

<sup>42</sup> So will it be with the resurrection of the dead: What is sown is perishable; it is raised imperishable.

<sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

<sup>45</sup> So it is written: “The first man Adam became a living being;”<sup>\*</sup> the last Adam a life-giving spirit.

<sup>46</sup> The spiritual, however, was not first, but the natural, and then the spiritual.

<sup>47</sup> The first man was of the dust of the earth, the second man from heaven.

<sup>48</sup> As was the earthly man, so also are those who are of the earth; and as is the heavenly man, so also are those who are of heaven.

<sup>49</sup> And just as we have borne the likeness of the earthly man, so also shall we bear the likeness of the heavenly man.

<sup>‡</sup> **15:32** Isaiah 22:13    **§** **15:33** Probably a quote from the Greek comedy *Thais* by Menander

<sup>\*</sup> **15:45** Genesis 2:7

*Where, O Death, Is Your Victory?*  
(Hosea 13:9–14)

<sup>50</sup> Now I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

<sup>51</sup> Listen, I tell you a mystery: We will not all sleep, but we will all be changed—

<sup>52</sup> in an instant, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

<sup>53</sup> For the perishable must be clothed <sup>†</sup> with the imperishable, and the mortal with immortality.

<sup>54</sup> When the perishable has been clothed with the imperishable and the mortal with immortality,<sup>‡</sup> then the saying that is written will come to pass: “Death has been swallowed up in victory.”<sup>§</sup>

<sup>55</sup> “Where, O Death, is your victory?

Where, O Death, is your sting?”<sup>\*</sup>

<sup>56</sup> The sting of death is sin, and the power of sin is the law.

<sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ!

<sup>58</sup> Therefore, my beloved brothers, be steadfast and immovable. Always excel in the work of the Lord, because you know that your labor in the Lord is not in vain.

## 16

*The Collection for the Saints*  
(2 Corinthians 9:1–15)

<sup>1</sup> Now about the collection for the saints, you are to do as I directed the churches of Galatia:

<sup>2</sup> On the first day of every week, each of you should set aside a portion of his income, saving it up, so that when I come no collections will be needed.

<sup>3</sup> Then, on my arrival, I will send letters with those you recommend to carry your gift to Jerusalem.

<sup>4</sup> And if it is advisable for me to go also, they can travel with me.

*Paul’s Travel Plans*  
(Romans 15:23–33)

<sup>5</sup> After I go through Macedonia, however, I will come to you; for I will be going through Macedonia.

<sup>6</sup> Perhaps I will stay with you awhile, or even spend the winter, so that you can help me on my journey, wherever I go.

<sup>†</sup> 15:53 Or clothe itself    <sup>‡</sup> 15:54 WH does not include and the mortal with immortality.

<sup>§</sup> 15:54 Isaiah 25:8    <sup>\*</sup> 15:55 Hosea 13:14 (see also LXX); BYZ and TR “Where, O Death, is your sting? Where, O Hades, is your victory?”

<sup>7</sup> For I do not want to see you now only in passing; I hope to spend some time with you, if the Lord permits.

<sup>8</sup> But I will stay in Ephesus until Pentecost,\*

<sup>9</sup> because a great door for effective work has opened to me, even though many oppose me.

*Timothy and Apollos  
(Philippians 2:19–30)*

<sup>10</sup> If Timothy comes, see to it that he has nothing to fear while he is with you, for he is doing the work of the Lord, just as I am.

<sup>11</sup> No one, then, should treat him with contempt. Send him on his way in peace so that he can return to me, for I am expecting him along with the brothers.

<sup>12</sup> Now about our brother Apollos: I strongly urged him to go to you with the brothers. He was not at all inclined to go now, but he will go when he has the opportunity.

*Concluding Exhortations*

<sup>13</sup> Be on the alert. Stand firm in the faith. Be men of courage. Be strong.

<sup>14</sup> Do everything in love.

<sup>15</sup> You know that Stephanas and his household were the first converts in Achaia, and they have devoted themselves to the service of the saints. Now I urge you, brothers,

<sup>16</sup> to submit to such as these, and to every fellow worker and laborer.

<sup>17</sup> I am glad that Stephanas, Fortunatus, and Achaicus have arrived, because they have supplied what was lacking from you.

<sup>18</sup> For they refreshed my spirit and yours as well. Show your appreciation, therefore, to such men.

*Signature and Final Greetings  
(Colossians 4:15–18; 2 Thessalonians 3:16–18)*

<sup>19</sup> The churches in the province of Asia † send you greetings.

Aquila and Prisca ‡ greet you warmly in the Lord, and so does the church that meets at their house.

<sup>20</sup> All the brothers here send you greetings. Greet one another with a holy kiss.

<sup>21</sup> This greeting is in my own hand—Paul.

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\* **16:8** That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Weeks (see Exodus 34:22). † **16:19** Literally in Asia; Asia was a Roman province in what is now western Turkey. ‡ **16:19** Prisca is a variant of Priscilla; see Acts 18:2.

<sup>22</sup> If anyone does not love the Lord, let him be under a curse. Come, O Lord!§

<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love be with all of you in Christ Jesus.

Amen.\*

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§ **16:22** Greek Marana Tha! from a transliteration of the Aramaic, an exclamation of approaching divine judgment

\* **16:24** SBL, WH, and NA do not include Amen.

## 2 Corinthians

*Paul Greet the Corinthians  
(Acts 18:1-11; 1 Corinthians 1:1-3)*

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God in Corinth, together with all the saints throughout Achaia:

<sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

*The God of All Comfort*

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort,

<sup>4</sup> who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

<sup>5</sup> For just as the sufferings of Christ overflow to us, so also through Christ our comfort overflows.

<sup>6</sup> If we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort, which accomplishes in you patient endurance of the same sufferings we experience.

<sup>7</sup> And our hope for you is sure, because we know that just as you share in our sufferings, so also you will share in our comfort.

<sup>8</sup> We do not want you to be unaware, brothers, of the hardships we encountered in the province of Asia.\* We were under a burden far beyond our ability to endure, so that we despaired even of life.

<sup>9</sup> Indeed, we felt we were under the sentence of death, in order that we would not trust in ourselves, but in God, who raises the dead.

<sup>10</sup> He has delivered us from such a deadly peril, and He will deliver us. In Him we have placed our hope that He will yet again deliver us,

<sup>11</sup> as you help us by your prayers. Then many will give thanks on our behalf for the favor shown us in answer to their prayers.

*Paul's Change of Plans*

<sup>12</sup> And this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in relation to you, in the holiness and sincerity that are from God—not in worldly † wisdom, but in the grace of God.

<sup>13</sup> For we do not write you anything that is beyond your ability to read and understand. And I hope that you will understand us completely,

<sup>14</sup> as you have already understood us in part, so that you may boast of us just as we will boast of you in the day of our Lord Jesus.‡

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\* **1:8** Literally in Asia; Asia was a Roman province in what is now western Turkey. † **1:12** Literally fleshly ‡ **1:14** BYZ and TR the Lord Jesus

<sup>15</sup> Confident of this, I planned to visit you first, so that you might receive a double blessing.

<sup>16</sup> I wanted to visit you on my way to Macedonia, and to return to you from Macedonia, and then to have you help me on my way to Judea.

<sup>17</sup> When I planned this, did I do it carelessly? Or do I make my plans by human standards, so as to say “Yes, yes” when I really mean “No, no”?

<sup>18</sup> But as surely as God is faithful, our message to you is not “Yes” and “No.”

<sup>19</sup> For the Son of God, Jesus Christ, who was proclaimed among you by me and Silvanus <sup>§</sup> and Timothy, was not “Yes” and “No,” but in Him it has always been “Yes.”

<sup>20</sup> For all the promises of God are “Yes” in Christ. And so through Him, our “Amen” is spoken to the glory of God.

<sup>21</sup> Now it is God who establishes both us and you in Christ. He anointed us,

<sup>22</sup> placed His seal on us, and put His Spirit in our hearts as a pledge of what is to come.

<sup>23</sup> I call God as my witness that it was in order to spare you that I did not return to Corinth.

<sup>24</sup> Not that we lord it over your faith, but we are fellow workers with you for your joy, because it is by faith that you stand firm.

## 2

### *Reaffirm Your Love*

<sup>1</sup> So I made up my mind not to make another painful visit to you.

<sup>2</sup> For if I grieve you, who is left to cheer me but those whom I have grieved?

<sup>3</sup> I wrote as I did so that on my arrival I would not be saddened by those who ought to make me rejoice. I had confidence in all of you, that you would share my joy.

<sup>4</sup> For through many tears I wrote you out of great distress and anguish of heart, not to grieve you but to let you know how much I love you.

<sup>5</sup> Now if anyone has caused grief, he has not grieved me but all of you—to some degree, not to overstate it.

<sup>6</sup> The punishment imposed on him by the majority is sufficient for him.

<sup>7</sup> So instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow.

<sup>8</sup> Therefore I urge you to reaffirm your love for him.

<sup>9</sup> My purpose in writing you was to see if you would stand the test and be obedient in everything.

<sup>10</sup> If you forgive anyone, I also forgive him. And if I have forgiven anything, I have forgiven it in the presence of Christ for your sake,

<sup>11</sup> in order that Satan should not outwit us. For we are not unaware of his schemes.

### *Triumph in Christ*

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<sup>§</sup> 1:19 That is, Silas

<sup>12</sup> Now when I went to Troas to preach the gospel of Christ and a door stood open for me in the Lord,

<sup>13</sup> I had no peace in my spirit, because I did not find my brother Titus there. So I said goodbye to them and went on to Macedonia.

<sup>14</sup> But thanks be to God, who always leads us triumphantly as captives in Christ and through us spreads everywhere the fragrance of the knowledge of Him.

<sup>15</sup> For we are to God the sweet aroma of Christ among those who are being saved and those who are perishing.

<sup>16</sup> To the one, we are an odor of death and demise; to the other, a fragrance that brings life.\* And who is qualified for such a task?

<sup>17</sup> For we are not like so many others, who peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, as men sent from God.

### 3

#### *Ministers of a New Covenant*

<sup>1</sup> Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you?

<sup>2</sup> You yourselves are our letter, inscribed on our hearts, known and read by everyone.

<sup>3</sup> It is clear that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

<sup>4</sup> Such confidence before God is ours through Christ.

<sup>5</sup> Not that we are competent in ourselves to claim that anything comes from us, but our competence comes from God.

<sup>6</sup> And He has qualified us as ministers of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

#### *The Glory of the New Covenant (Exodus 34:10-35)*

<sup>7</sup> Now if the ministry of death, which was engraved in letters on stone, came with such glory that the Israelites could not gaze at the face of Moses because of its fleeting glory,

<sup>8</sup> will not the ministry of the Spirit be even more glorious?

<sup>9</sup> For if the ministry of condemnation was glorious, how much more glorious is the ministry of righteousness!

<sup>10</sup> Indeed, what was once glorious has no glory now in comparison to the glory that surpasses it.

<sup>11</sup> For if what was fading away came with glory, how much greater is the glory of that which endures!

<sup>12</sup> Therefore, since we have such a hope, we are very bold.

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\* **2:16** Literally To the one, indeed, an aroma from death to death; but to the other, an aroma from life to life.



<sup>13</sup> We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at the end of what was fading away.

<sup>14</sup> But their minds were closed. For to this day the same veil remains at the reading of the old covenant. It has not been lifted, because only in Christ can it be removed.

<sup>15</sup> And even to this day when Moses is read, a veil covers their hearts.

<sup>16</sup> But whenever anyone 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> And we, who with unveiled faces all reflect the glory of the Lord, are being transformed into His image with intensifying glory, which comes from the Lord, who is the Spirit.

## 4

### *The Light of the Gospel*

<sup>1</sup> Therefore, since God in His mercy has given us this ministry,<sup>\*</sup> we do not lose heart.

<sup>2</sup> Instead, we have renounced secret and shameful ways. We do not practice deceit, nor do we distort the word of God. On the contrary, by open proclamation of the truth, we commend ourselves to every man's conscience in the sight of God.

<sup>3</sup> And even if our gospel is veiled, it is veiled to those who are perishing.

<sup>4</sup> The god of this age has blinded the minds of unbelievers so they cannot see the light of the gospel of the glory of Christ, who is the image of God.

<sup>5</sup> For we do not proclaim ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake.

<sup>6</sup> For God, who said, "Let light shine out of darkness,"<sup>†</sup> made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.<sup>‡</sup>

### *Treasure in Jars of Clay* (Romans 6:1-14)

<sup>7</sup> Now we have this treasure in jars of clay to show that this surpassingly great power is from God and not from us.

<sup>8</sup> We are hard pressed on all sides, but not crushed; perplexed, but not in despair;

<sup>9</sup> persecuted, but not forsaken; struck down, but not destroyed.

<sup>10</sup> We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

<sup>11</sup> For we who are alive are always consigned to death for Jesus' sake, so that the life of Jesus may also be revealed in our mortal body.

<sup>12</sup> So then, death is at work in us, but life is at work in you.

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<sup>\*</sup> **4:1** Literally Therefore, having this ministry, as we have received mercy, <sup>†</sup> **4:6** Genesis 1:3 <sup>‡</sup> **4:6** SBL, NE, and WH in the face of Christ

<sup>13</sup> And in keeping with what is written: "I believed, therefore I have spoken,"<sup>§</sup> we who have the same spirit of faith also believe and therefore speak,

<sup>14</sup> knowing that the One who raised the Lord Jesus \* will also raise us with Jesus and present us with you in His presence.

<sup>15</sup> All this is for your benefit, so that the grace that is extending to more and more people may overflow in thanksgiving, to the glory of God.

<sup>16</sup> Therefore we do not lose heart. Though our outer self is wasting away, yet our inner self is being renewed day by day.

<sup>17</sup> For our light and momentary affliction is producing for us an eternal glory that is far beyond comparison.

<sup>18</sup> So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

## 5

### *Our Eternal Dwelling* (Romans 8:18-27)

<sup>1</sup> Now we know that if the earthly tent we live in is dismantled, we have a building from God, an eternal house in heaven, not built by human hands.

<sup>2</sup> For in this tent we groan, longing to be clothed with our heavenly dwelling,

<sup>3</sup> because when we are clothed, we will not be found naked.

<sup>4</sup> So while we are in this tent, we groan under our burdens, because we do not wish to be unclothed but clothed, so that our mortality may be swallowed up by life.

<sup>5</sup> And God has prepared us for this very purpose and has given us the Spirit as a pledge of what is to come.

<sup>6</sup> Therefore we are always confident, although we know that while we are at home in the body, we are away from the Lord.

<sup>7</sup> For we walk by faith, not by sight.

<sup>8</sup> We are confident, then, and would prefer to be away from the body and at home with the Lord.

<sup>9</sup> So we aspire to please Him, whether we are here in this body or away from it.

<sup>10</sup> For we must all appear before the judgment seat of Christ, that each one may receive his due for the things done in the body, whether good or bad.

### *Ambassadors for Christ*

<sup>11</sup> Therefore, since we know what it means to fear the Lord, we try to persuade men. What we are is clear to God, and I hope it is clear to your conscience as well.

<sup>12</sup> We are not commending ourselves to you again. Instead, we are giving you an occasion to be proud of us, so that you can answer those who take pride in appearances rather than in the heart.

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§ 4:13 Psalms 116:10 (see also LXX) \* 4:14 SBL who raised Jesus

<sup>13</sup> If we are out of our mind, it is for God; if we are of sound mind, it is for you.

<sup>14</sup> For Christ's love compels us, because we are convinced that One died for all, therefore all died.

<sup>15</sup> And He died for all, that those who live should no longer live for themselves, but for Him who died for them and was raised again.

<sup>16</sup> So from now on we regard no one according to the flesh. Although we once regarded Christ in this way, we do so no longer.

<sup>17</sup> Therefore if anyone is in Christ, he is a new creation.\* The old has passed away. Behold, the new has come!

<sup>18</sup> All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation:

<sup>19</sup> that God was reconciling the world to Himself in Christ, not counting men's trespasses against them. And He has committed to us the message of reconciliation.

<sup>20</sup> Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God.

<sup>21</sup> God made Him who knew no sin to be sin † on our behalf, so that in Him we might become the righteousness of God.

## 6

### *Paul's Hardships and God's Grace*

<sup>1</sup> As God's fellow workers,\* then, we urge you not to receive God's grace in vain.

<sup>2</sup> For He says:

"In the time of favor I heard you,  
and in the day of salvation I helped you."†

Behold, now is the time of favor; now is the day of salvation!

<sup>3</sup> We put no obstacle in anyone's way, so that no one can discredit our ministry.

<sup>4</sup> Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships, and calamities;

<sup>5</sup> in beatings, imprisonments, and riots; in labor, sleepless nights, and hunger;

<sup>6</sup> in purity, knowledge, patience, and kindness; in the Holy Spirit and in sincere love;

<sup>7</sup> in truthful speech and in the power of God; with the weapons of righteousness in the right hand and in the left;

<sup>8</sup> through glory and dishonor, slander and praise; viewed as imposters, yet genuine;

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\* **5:17** Or a new creature † **5:21** Or a sin offering \* **6:1** Literally Now working together

† **6:2** Isaiah 49:8 (see also LXX)

<sup>9</sup> as unknown, yet well-known; dying, and yet we live on; punished, yet not killed;  
<sup>10</sup> sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.

<sup>11</sup> We have spoken freely to you, Corinthians. Our hearts are open wide.

<sup>12</sup> It is not our affection, but yours, that is restrained.

<sup>13</sup> As a fair exchange, I ask you as my children: Open wide your hearts also.

### *Do Not Be Unequally Yoked*

<sup>14</sup> Do not be unequally yoked with unbelievers. For what partnership can righteousness have with wickedness? Or what fellowship does light have with darkness?

<sup>15</sup> What harmony is there between Christ and Belial?† Or what does a believer have in common with an unbeliever?

<sup>16</sup> What agreement can exist between the temple of God and idols? For we are the temple of the living God. As God has said:

“I will dwell with them  
 and walk among them,  
 and I will be their God,  
 and they will be My people.”§

<sup>17</sup> “Therefore come out from among them  
 and be separate, says the Lord.

Touch no unclean thing,  
 and I will receive you.”\*

<sup>18</sup> And:

“I will be a Father to you,  
 and you will be My sons and daughters,  
 says the Lord Almighty.”†

## 7

### *Paul's Joy in the Corinthians*

<sup>1</sup> Therefore, beloved, since we have these promises, let us cleanse ourselves from everything that defiles body and spirit, perfecting holiness in the fear of God.

<sup>2</sup> Make room for us in your hearts. We have wronged no one, we have corrupted no one, we have exploited no one.

<sup>3</sup> I do not say this to condemn you. I have said before that you so occupy our hearts that we live and die together with you.

<sup>4</sup> Great is my confidence in you; great is my pride in you; I am filled with encouragement; in all our troubles my joy overflows.

† **6:15** Scrivener's TR and GOC; many Greek sources Beliar    § **6:16** Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27    \* **6:17** Isaiah 52:11; see also Ezekiel 20:34, including LXX.    † **6:18** See 2 Samuel 7:14.

<sup>5</sup> For when we arrived in Macedonia, our bodies had no rest, but we were pressed from every direction—conflicts on the outside, fears within.

<sup>6</sup> But God, who comforts the downcast, comforted us by the arrival of Titus,

<sup>7</sup> and not only by his arrival, but also by the comfort he had received from you. He told us about your longing, your mourning, and your zeal for me, so that I rejoiced all the more.

<sup>8</sup> Even if I caused you sorrow by my letter, I do not regret it. Although I did regret it, I now see that my letter caused you sorrow, but only for a short time.

<sup>9</sup> And now I rejoice, not because you were made sorrowful, but because your sorrow led you to repentance. For you felt the sorrow that God had intended, and so were not harmed in any way by us.

<sup>10</sup> Godly sorrow brings repentance that leads to salvation without regret, but worldly sorrow brings death.

<sup>11</sup> Consider what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what vindication! In every way you have proved yourselves to be innocent in this matter.

<sup>12</sup> So even though I wrote to you, it was not on account of the one who did wrong or the one who was harmed, but rather that your earnestness on our behalf would be made clear to you in the sight of God.

<sup>13</sup> On account of this, we are encouraged.

In addition to our own encouragement, we were even more delighted by the joy of Titus. For his spirit has been refreshed by all of you.

<sup>14</sup> Indeed, I was not embarrassed by anything I had boasted to him about you. But just as everything we said to you was true, so our boasting to Titus has proved to be true as well.

<sup>15</sup> And his affection for you is even greater when he remembers that you were all obedient as you welcomed him with fear and trembling.

<sup>16</sup> I rejoice that I can have complete confidence in you.

## 8

### *Generosity Commended* (Philippians 4:10-20)

<sup>1</sup> Now, brothers, we want you to know about the grace that God has given the churches of Macedonia.

<sup>2</sup> In the terrible ordeal they suffered, their abundant joy and deep poverty overflowed into rich generosity.

<sup>3</sup> For I testify that they gave according to their ability and even beyond it. Of their own accord,

<sup>4</sup> they earnestly pleaded with us for the privilege of sharing in this service to the saints.

<sup>5</sup> And not only did they do as we expected, but they gave themselves first to the Lord and then to us, because it was the will of God.

<sup>6</sup> So we urged Titus to help complete your act of grace, just as he had started it.

<sup>7</sup> But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness, and in the love we inspired in you <sup>\*</sup>—see that you also excel in this grace of giving.

<sup>8</sup> I am not making a demand, but I am testing the sincerity of your love in comparison to the earnestness of others.

<sup>9</sup> For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich.

<sup>10</sup> And this is my opinion about what is helpful for you in this matter: Last year you were the first not only to give, but even to have such a desire.

<sup>11</sup> Now finish the work, so that you may complete it just as eagerly as you began, according to your means.

<sup>12</sup> For if the eagerness is there, the gift is acceptable according to what one has, not according to what he does not have.

<sup>13</sup> It is not our intention that others may be relieved while you are burdened, but that there may be equality.

<sup>14</sup> At the present time, your surplus will meet their need, so that in turn their surplus will meet your need. Then there will be equality.

<sup>15</sup> As it is written:

“He who gathered much had no excess,  
and he who gathered little had no shortfall.”<sup>†</sup>

*Titus Commended*  
(*Titus 1:1–4*)

<sup>16</sup> But thanks be to God, who put into the heart of Titus the same devotion I have for you.

<sup>17</sup> For not only did he welcome our appeal, but he is eagerly coming to you of his own volition.

<sup>18</sup> Along with Titus we are sending the brother who is praised by all the churches for his work in the gospel.

<sup>19</sup> More than that, this brother was chosen by the churches to accompany us with the offering <sup>‡</sup>—the gracious gift we administer to honor the Lord Himself and to show our eagerness to help.

<sup>20</sup> We hope to avoid any criticism of the way we administer this generous gift.

<sup>21</sup> For we are taking great care to do what is right, not only in the eyes of the Lord, but also in the eyes of men.

<sup>22</sup> And we are sending along with them our brother whose earnestness has been proven many times and in many ways, and now even more so by his great confidence in you.

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<sup>\*</sup> **8:7** Or in your love for us    <sup>†</sup> **8:15** Exodus 16:18    <sup>‡</sup> **8:19** See 1 Corinthians 16:3–4.

<sup>23</sup> As for Titus, he is my partner and fellow worker among you. As for our brothers, they are messengers § of the churches, to the glory of Christ.

<sup>24</sup> In full view of the churches, then, show these men the proof of your love and the reason for our boasting about you.

## 9

### *God Loves a Cheerful Giver*

*(1 Corinthians 16:1-4)*

<sup>1</sup> Now about the service to the saints, there is no need for me to write to you.

<sup>2</sup> For I know your eagerness to help, and I have been boasting to the Macedonians that since last year you in Achaia were prepared to give. And your zeal has stirred most of them to do likewise.

<sup>3</sup> But I am sending the brothers in order that our boasting about you in this matter should not prove empty, but that you will be prepared, just as I said.

<sup>4</sup> Otherwise, if any Macedonians come with me and find you unprepared, we—to say nothing of you—would be ashamed of having been so confident.

<sup>5</sup> So I thought it necessary to urge the brothers to visit you beforehand and make arrangements for the bountiful gift you had promised. This way, your gift will be prepared generously and not begrudgingly.

<sup>6</sup> Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

<sup>7</sup> Each one should give what he has decided in his heart to give, not out of regret or compulsion. For God loves a cheerful giver.\*

<sup>8</sup> And God is able to make all grace abound to you, so that in all things, at all times, having all that you need, you will abound in every good work.

<sup>9</sup> As it is written:

“He has scattered abroad His gifts to the poor;  
His righteousness endures forever.”†

<sup>10</sup> Now He who supplies seed to the sower and bread for food will supply and multiply your store of seed and will increase the harvest of your righteousness.

<sup>11</sup> You will be enriched in every way to be generous on every occasion, so that through us your giving will produce thanksgiving to God.

<sup>12</sup> For this ministry of service is not only supplying the needs of the saints, but is also overflowing in many expressions of thanksgiving to God.

<sup>13</sup> Because of the proof this ministry provides, the saints will glorify God for your obedient confession of the gospel of Christ, and for the generosity of your contribution to them and to all the others.

§ 8:23 Or apostles \* 9:7 See Proverbs 22:8, LXX addition. † 9:9 Psalms 112:9

<sup>14</sup> And their prayers for you will express their affection for you, because of the surpassing grace God has given you.

<sup>15</sup> Thanks be to God for His indescribable gift!

## 10

### *Paul's Apostolic Authority*

<sup>1</sup> Now by the mildness and gentleness of Christ, I appeal to you—I, Paul, who am humble when face to face with you, but bold when away.

<sup>2</sup> I beg you that when I come I may not need to be as bold as I expect toward those who presume that we live according to the flesh.

<sup>3</sup> For though we live in the flesh, we do not wage war according to the flesh.

<sup>4</sup> The weapons of our warfare are not the weapons of the world. Instead, they have divine power to demolish strongholds.

<sup>5</sup> We tear down arguments and every presumption set up against the knowledge of God; and we take captive every thought to make it obedient to Christ.

<sup>6</sup> And we will be ready to punish every act of disobedience, as soon as your obedience is complete.

<sup>7</sup> You are looking at outward appearances. If anyone is confident that he belongs to Christ, he should remind himself that we belong to Christ just as much as he does.

<sup>8</sup> For even if I boast somewhat excessively about the authority the Lord gave us for building you up rather than tearing you down, I will not be ashamed.

<sup>9</sup> I do not want to seem to be trying to frighten you by my letters.

<sup>10</sup> For some say, "His letters are weighty and forceful, but his physical presence is unimpressive, and his speaking is of no account."

<sup>11</sup> Such people should consider that what we are in our letters when absent, we will be in our actions when present.

<sup>12</sup> We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they show their ignorance.

<sup>13</sup> We, however, will not boast beyond our limits, but only within the field of influence that God has assigned to us—a field that reaches even to you.

<sup>14</sup> We are not overstepping our bounds, as if we had not come to you. Indeed, we were the first to reach you with the gospel of Christ.

<sup>15</sup> Neither do we boast beyond our limits in the labors of others. But we hope that as your faith increases, our area of influence among you will greatly increase as well,

<sup>16</sup> so that we can preach the gospel in the regions beyond you. Then we will not be boasting in the work already done in another man's territory.



<sup>17</sup> Rather, "Let him who boasts boast in the Lord."\*

<sup>18</sup> For it is not the one who commends himself who is approved, but the one whom the Lord commends.

## 11

### *Paul and the False Apostles*

<sup>1</sup> I hope you will bear with a little of my foolishness, but you are already doing that.

<sup>2</sup> I am jealous for you with a godly jealousy. For I promised you to one husband, to present you as a pure virgin to Christ.

<sup>3</sup> I am afraid, however, that just as Eve was deceived by the serpent's cunning, your minds may be led astray from your simple and pure devotion to Christ.

<sup>4</sup> For if someone comes and proclaims a Jesus other than the One we proclaimed, or if you receive a different spirit than the One you received, or a different gospel than the one you accepted, you put up with it way too easily.

<sup>5</sup> I consider myself in no way inferior to those "super-apostles."

<sup>6</sup> Although I am not a polished speaker, I am certainly not lacking in knowledge. We have made this clear to you in every way possible.

<sup>7</sup> Was it a sin for me to humble myself in order to exalt you, because I preached the gospel of God to you free of charge?

<sup>8</sup> I robbed other churches by accepting their support in order to serve you.

<sup>9</sup> And when I was with you and in need, I was not a burden to anyone; for the brothers who came from Macedonia supplied my needs. I have refrained from being a burden to you in any way, and I will continue to do so.

<sup>10</sup> As surely as the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia.

<sup>11</sup> Why? Because I do not love you? God knows I do!

<sup>12</sup> But I will keep on doing what I am doing, in order to undercut those who want an opportunity to be regarded as our equals in the things of which they boast.

<sup>13</sup> For such men are false apostles, deceitful workers, masquerading as apostles of Christ.

<sup>14</sup> And no wonder, for Satan himself masquerades as an angel of light.

<sup>15</sup> It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will correspond to their actions.

### *Paul's Suffering and Service* (Colossians 1:24-29)

<sup>16</sup> I repeat: Let no one take me for a fool. But if you do, then receive me as a fool, so that I too may boast a little.

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\* **10:17** Jeremiah 9:24

<sup>17</sup> In this confident boasting of mine, I am not speaking as the Lord would, but as a fool.

<sup>18</sup> Since many are boasting according to the flesh, I too will boast.

<sup>19</sup> For you gladly tolerate fools, since you are so wise.

<sup>20</sup> In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or exalts himself or strikes you in the face.

<sup>21</sup> To my shame I concede that we were too weak for that!

Speaking as a fool, however, I can match what anyone else dares to boast about.

<sup>22</sup> Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

<sup>23</sup> Are they servants of Christ? I am speaking like I am out of my mind, but I am so much more: in harder labor, in more imprisonments, in worse beatings, in frequent danger of death.

<sup>24</sup> Five times I received from the Jews the forty lashes minus one.

<sup>25</sup> Three times I was beaten with rods, once I was stoned, three times I was shipwrecked. I spent a night and a day in the open sea.

<sup>26</sup> In my frequent journeys, I have been in danger from rivers and from bandits, in danger from my countrymen and from the Gentiles, in danger in the city and in the country, in danger on the sea and among false brothers,

<sup>27</sup> in labor and toil and often without sleep, in hunger and thirst and often without food, in cold and exposure.

<sup>28</sup> Apart from these external trials, I face daily the pressure of my concern for all the churches.

<sup>29</sup> Who is weak, and I am not weak? Who is led into sin, and I do not burn with grief?

<sup>30</sup> If I must boast, I will boast of the things that show my weakness.

<sup>31</sup> The God and Father of the Lord Jesus, who is forever worthy of praise, \* knows that I am not lying.

<sup>32</sup> In Damascus, the governor under King Aretas secured the city of the Damascenes in order to arrest me.

<sup>33</sup> But I was lowered in a basket through a window in the wall and escaped his grasp.

## 12

### *Paul's Revelation*

<sup>1</sup> I must go on boasting. Although there is nothing to gain, I will go on to visions and revelations from the Lord.

<sup>2</sup> I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of it I do not know, but God knows.

<sup>3</sup> And I know that this man—whether in the body or out of it I do not know, but God knows—

<sup>4</sup> was caught up to Paradise. The things he heard were too sacred for words, things that man is not permitted to tell.

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\* 11:31 Or forever blessed

*Paul's Thorn and God's Grace*

<sup>5</sup> I will boast about such a man, but I will not boast about myself, except in my weaknesses.

<sup>6</sup> Even if I wanted to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will credit me with more than he sees in me or hears from me,

<sup>7</sup> or because of these surpassingly great revelations.

So to keep me from becoming conceited,\* I was given a thorn in my flesh, a messenger of Satan, to torment me.

<sup>8</sup> Three times I pleaded with the Lord to take it away from me.

<sup>9</sup> But He said to me, "My grace is sufficient for you, for My power is perfected in weakness." Therefore I will boast all the more gladly in my weaknesses, so that the power of Christ may rest on me.

<sup>10</sup> That is why, for the sake of Christ, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

*Paul's Concern for the Corinthians*

<sup>11</sup> I have become a fool, but you drove me to it. In fact, you should have commended me, since I am in no way inferior to those "super-apostles," even though I am nothing.

<sup>12</sup> The true marks of an apostle—signs, wonders, and miracles—were performed among you with great perseverance.

<sup>13</sup> In what way were you inferior to the other churches, except that I was not a burden to you? Forgive me this wrong!

<sup>14</sup> See, I am ready to come to you a third time, and I will not be a burden, because I am not seeking your possessions, but you. For children should not have to save up for their parents, but parents for their children.

<sup>15</sup> And for the sake of your souls, I will most gladly spend my money and myself. If I love you more, will you love me less?

<sup>16</sup> Be that as it may, I was not a burden to you; but crafty as I am, I caught you by trickery.

<sup>17</sup> Did I exploit you by anyone I sent you?

<sup>18</sup> I urged Titus to visit you, and I sent our brother with him. Did Titus exploit you in any way? Did we not walk in the same Spirit and follow in the same footsteps?†

<sup>19</sup> Have you been thinking all along that we were making a defense to you? We speak before God in Christ, and all of this, beloved, is to build you up.

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\* **12:7** Some translators end the previous paragraph after verse 6, and begin verse 7 with So to keep me from becoming conceited because of these surpassingly great revelations, † **12:18** Literally Did we not walk in the same Spirit? Not in the same footsteps?

<sup>20</sup> For I am afraid that when I come, I may not find you as I wish, and you may not find me as you wish. I fear that there may be quarreling, jealousy, rage, rivalry, slander, gossip, arrogance, and disorder.

<sup>21</sup> I am afraid that when I come again, my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of their acts of impurity, sexual immorality, and debauchery.

## 13

### *Examine Yourselfs*

<sup>1</sup> This is the third time I am coming to you. "Every matter must be established by the testimony of two or three witnesses."\*

<sup>2</sup> I already warned you the second time I was with you. So now in my absence I warn those who sinned earlier and everyone else: If I return, I will not spare anyone,

<sup>3</sup> since you are demanding proof that Christ is speaking through me. He is not weak in dealing with you, but is powerful among you.

<sup>4</sup> For He was indeed crucified in weakness, yet He lives by God's power. And though we are weak in Him, yet by God's power we will live with Him to serve you.

<sup>5</sup> Examine yourselves to see whether you are in the faith; test yourselves. Can't you see for yourselves that Jesus Christ is in you—unless you actually fail the test?

<sup>6</sup> And I hope you will realize that we have not failed the test.

<sup>7</sup> Now we pray to God that you will not do anything wrong—not that we will appear to have stood the test, but that you will do what is right, even if we appear to have failed.

<sup>8</sup> For we cannot do anything against the truth, but only for the truth.

<sup>9</sup> In fact, we rejoice when we are weak but you are strong, and our prayer is for your perfection.

<sup>10</sup> This is why I write these things while absent, so that when I am present I will not need to be severe in my use of the authority that the Lord gave me for building you up, not for tearing you down.

### *Benediction and Farewell*

<sup>11</sup> Finally, brothers, rejoice! Aim for perfect harmony, encourage one another,<sup>†</sup> be of one mind, live in 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 send you greetings.

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\* **13:1** Deuteronomy 19:15    † **13:11** Or listen to my appeal

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you.<sup>‡</sup>

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<sup>‡</sup> **13:14** Texts vary in verse numbering for the last three verses of this chapter. BYZ and TR end with Amen.

## Galatians

### *Paul's Greeting to the Galatians*

<sup>1</sup> Paul, an apostle—sent not from men nor by man, but by 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 and peace to you from God our Father and the Lord Jesus Christ,\*  
<sup>4</sup> who gave Himself for our sins to rescue us from the 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 am amazed how quickly you are deserting the One who called you by the grace of Christ and are turning to a different gospel—  
<sup>7</sup> which is not even a gospel. Evidently some people are troubling you and trying to distort the gospel of Christ.

<sup>8</sup> But even if we or an angel from heaven should preach a gospel contrary to the one we preached to you, let him be under a curse!  
<sup>9</sup> As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be under a curse!

### *Paul Preaches the Gospel*

<sup>10</sup> Am I now seeking the approval of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a servant of Christ.

<sup>11</sup> For I certify to you, brothers, that the gospel I preached was not devised by man.†

<sup>12</sup> I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

<sup>13</sup> For you have heard of my former way of life in Judaism, how severely I persecuted the church of God and tried to destroy it.

<sup>14</sup> I was advancing in Judaism beyond many of my contemporaries and was extremely zealous for the traditions of my fathers.

<sup>15</sup> But when God, who set me apart from my mother's womb and called me by His grace, was pleased

<sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not rush to consult with flesh and blood,

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\* **1:3** SBL, BYZ, and TR God the Father and our Lord Jesus Christ    † **1:11** Literally not according to man

<sup>17</sup> nor did I go up to Jerusalem to the apostles who came before me, but I went into Arabia and later returned to Damascus.

<sup>18</sup> Only after three years did I go up to Jerusalem to confer with Cephas,<sup>‡</sup> 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> I assure you before God that what I am writing to you is no lie.

<sup>21</sup> Later I went to the regions of Syria and Cilicia.

<sup>22</sup> I was personally unknown, however, to the churches of Judea that are in Christ.

<sup>23</sup> They only heard the account: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."

<sup>24</sup> And they glorified God because of me.

## 2

### *The Council at Jerusalem*

(Acts 15:5-21)

<sup>1</sup> Fourteen years later I went up again to Jerusalem, accompanied by Barnabas. I took Titus along also.

<sup>2</sup> I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I spoke privately to those recognized as leaders, for fear that I was running or had already run in vain.

<sup>3</sup> Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.

<sup>4</sup> This issue arose because some false brothers had come in under false pretenses to spy on our freedom in Christ Jesus, in order to enslave us.

<sup>5</sup> We did not give in to them for a moment, so that the truth of the gospel would remain with you.

<sup>6</sup> But as for the highly esteemed—whatever they were makes no difference to me; God does not show favoritism<sup>\*</sup>—those leaders added nothing to me.

<sup>7</sup> On the contrary, they saw that I had been entrusted to preach the gospel to the uncircumcised, just as Peter had been to the circumcised.

<sup>8</sup> For the One who was at work in Peter's apostleship to the circumcised was also at work in my apostleship to the Gentiles.

<sup>9</sup> And recognizing the grace that I had been given, James, Cephas,<sup>†</sup> and John—those reputed to be pillars—gave me and Barnabas the right hand of fellowship, so that we should go to the Gentiles, and they to the circumcised.

<sup>10</sup> They only asked us to remember the poor, the very thing I was eager to do.

### *Paul Confronts Cephas*

<sup>11</sup> When Cephas came to Antioch, however, I opposed him to his face, because he stood to be condemned.

<sup>‡</sup> 1:18 That is, Peter    <sup>\*</sup> 2:6 Literally God does not accept the face of man    <sup>†</sup> 2:9 That is, Peter; also in verses 11 and 14

<sup>12</sup> For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself, for fear of those in the circumcision group.

<sup>13</sup> The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

<sup>14</sup> When I saw that they were not walking in line with the truth of the gospel, I said to Cephas in front of them all, "If you, who are a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"<sup>‡</sup>

<sup>15</sup> We who are Jews by birth and not Gentile "sinners"

<sup>16</sup> know that a man is not justified by works of the law, but by faith in Jesus Christ. So we, too, have believed in Christ Jesus, that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

<sup>17</sup> But if, while we seek to be justified in Christ, we ourselves are found to be sinners, does that make Christ a minister of sin? Certainly not!

<sup>18</sup> If I rebuild what I have already torn down, I prove myself to be a lawbreaker.

<sup>19</sup> For through the law I died to the law so that I might live to God.

<sup>20</sup> I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself up for me.

<sup>21</sup> I do not set aside the grace of God. For if righteousness comes through the law, Christ died for nothing.

### 3

#### *Faith and Belief*

*(James 2:14-26)*

<sup>1</sup> O foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

<sup>2</sup> I would like to learn just one thing from you: Did you receive the Spirit by works of the law, or by hearing with faith?

<sup>3</sup> Are you so foolish? After starting in the Spirit, are you now finishing in the flesh?

<sup>4</sup> Have you suffered so much for nothing, if it really was for nothing?

<sup>5</sup> Does God lavish His Spirit on you and work miracles among you because you practice the law, or because you hear and believe?

<sup>6</sup> So also, "Abraham believed God, and it was credited to him as righteousness."<sup>\*</sup>

<sup>7</sup> Understand, then, that those who have faith are sons of Abraham.

<sup>‡</sup> **2:14** Some translators close this quotation after verse 16 or 21.      <sup>\*</sup> **3:6** Genesis 15:6



<sup>8</sup> The Scripture foresaw that God would justify the Gentiles by faith, and foretold the gospel to Abraham: "All nations will be blessed through you."<sup>†</sup>

<sup>9</sup> So those who have faith are blessed along with Abraham, the man of faith.

*Christ Has Redeemed Us*

<sup>10</sup> All who rely on works of the law are under a curse. For it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."<sup>‡</sup>

<sup>11</sup> Now it is clear that no one is justified before God by the law, because, "The righteous will live by faith."<sup>§</sup>

<sup>12</sup> The law, however, is not based on faith; on the contrary, "The man who does these things will live by them."<sup>\*</sup>

<sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us. For it is written: "Cursed is everyone who is hung on a tree."<sup>†</sup>

<sup>14</sup> He redeemed us in order that the blessing promised to Abraham <sup>‡</sup> would come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

*The Purpose of the Law*  
(Romans 7:1–6)

<sup>15</sup> Brothers, let me put this in human terms. Even a human covenant, once it is ratified, cannot be canceled or amended.

<sup>16</sup> The promises were spoken to Abraham and to his seed. The Scripture does not say, "and to seeds," meaning many, but "and to your seed,"<sup>§</sup> meaning One, who is Christ.

<sup>17</sup> What I mean is this: The law that came 430 years later does not revoke the covenant previously established by God, so as to nullify the promise.

<sup>18</sup> For if the inheritance depends on the law, then it no longer depends on a promise; but God freely granted it to Abraham through a promise.

<sup>19</sup> Why then was the law given? It was added because of transgressions, until the arrival of the seed to whom the promise referred. It was administered through angels by a mediator.

<sup>20</sup> A mediator is unnecessary, however, for only one party; but God is one.

<sup>21</sup> Is the law, then, opposed to the promises of God? Certainly not! For if a law had been given that could impart life, then righteousness would certainly have come from the law.

<sup>22</sup> But the Scripture pronounces all things confined by sin, so that by faith in Jesus Christ the promise might be given to those who believe.

<sup>†</sup> **3:8** See Genesis 12:3, Genesis 18:18, and Genesis 22:18. <sup>‡</sup> **3:10** Deuteronomy 27:26 (see also LXX) <sup>§</sup> **3:11** Habakkuk 2:4 <sup>\*</sup> **3:12** Leviticus 18:5; see also Ezekiel 20:11, 13, and 21.

<sup>†</sup> **3:13** Deuteronomy 21:23 (see also LXX) <sup>‡</sup> **3:14** Literally the blessing of Abraham <sup>§</sup> **3:16** Genesis 12:7; Genesis 13:15

<sup>23</sup> Before this faith came, we were held in custody under the law, locked up until faith should be revealed.

<sup>24</sup> So the law became our guardian to lead us to Christ, that we might be justified by faith.

<sup>25</sup> Now that faith has come, we are no longer under a guardian.

### *Sons through Faith in Christ*

<sup>26</sup> You are all sons of God through faith in Christ Jesus.

<sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ.

<sup>28</sup> There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

<sup>29</sup> And if you belong to Christ, then you are Abraham's seed and heirs according to the promise.

## 4

### *Sons and Heirs*

<sup>1</sup> What I am saying is that as long as the heir is a child, he is no different from a slave, although he is the owner of everything.

<sup>2</sup> He is subject to guardians and trustees until the date set by his father.

<sup>3</sup> So also, when we were children, we were enslaved under the basic principles \* of the world.

<sup>4</sup> But when the time had fully come, God sent His Son, born of a woman, born under the law,

<sup>5</sup> to redeem those under the law, that we might receive our adoption as sons.

<sup>6</sup> And because you are sons, God sent the Spirit of His Son into our hearts, crying out, "Abba, Father!"

<sup>7</sup> So you are no longer a slave, but a son; and since you are a son, you are also an heir through God.

### *Paul's Concern for the Galatians*

<sup>8</sup> Formerly, when you did not know God, you were slaves to those who by nature are not gods.

<sup>9</sup> But now that you know God, or rather are known by God, how is it that you are turning back to those weak and worthless principles? Do you wish to be enslaved by them all over again?

<sup>10</sup> You are observing special days and months and seasons and years!

<sup>11</sup> I fear for you, that my efforts for you may have been in vain.

<sup>12</sup> I beg you, brothers, become like me, for I became like you. You have done me no wrong.

<sup>13</sup> You know that it was because of an illness that I first preached the gospel to you.

<sup>14</sup> And although my illness was a trial to you, you did not despise or reject me. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus Himself.

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\* **4:3** Or elemental forces; similarly in verse 9

<sup>15</sup> What then has become of your blessing? For I can testify that, if it were possible, you would have torn out your eyes and given them to me.

<sup>16</sup> Have I now become your enemy by telling you the truth?

<sup>17</sup> Those people are zealous for you, but not in a good way. Instead, they want to isolate you from us, so that you may be zealous for them.

<sup>18</sup> Nevertheless, it is good to be zealous if it serves a noble purpose—at any time, and not only when I am with you.

<sup>19</sup> My children, for whom I am again in the pains of childbirth until Christ is formed in you,

<sup>20</sup> how I wish I could be with you now and change my tone, because I am perplexed about you.

*Hagar and Sarah*  
(Genesis 21:9–21)

<sup>21</sup> Tell me, you who want to be under the law, do you not understand what the law says?

<sup>22</sup> For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.<sup>†</sup>

<sup>23</sup> His son by the slave woman was born according to the flesh, but his son by the free woman was born through the promise.

<sup>24</sup> These things serve as illustrations, for the women represent two covenants. One covenant is from Mount Sinai and bears children into slavery: This is Hagar.

<sup>25</sup> Now Hagar stands for Mount Sinai in Arabia and corresponds to the present-day Jerusalem, because she is in slavery with her children.

<sup>26</sup> But the Jerusalem above is free, and she is our mother.

<sup>27</sup> For it is written:

“Rejoice, O barren woman,  
who bears no children;  
break forth and cry aloud,  
you who have never travailed;  
because more are the children of the desolate woman  
than of her who has a husband.”<sup>‡</sup>

<sup>28</sup> Now you, <sup>§</sup> brothers, like Isaac, are children of promise.

<sup>29</sup> At that time, however, the son born by the flesh persecuted the son born by the Spirit. It is the same now.

<sup>30</sup> But what does the Scripture say? “Expel the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.”<sup>\*</sup>

<sup>31</sup> Therefore, brothers, we are not children of the slave woman, but of the free woman.

<sup>†</sup> 4:22 See Genesis 16:15 and Genesis 21:2–3. <sup>‡</sup> 4:27 Isaiah 54:1 <sup>§</sup> 4:28 WH, BYZ, and TR we <sup>\*</sup> 4:30 Genesis 21:10

## 5

### *Freedom in Christ*

<sup>1</sup> It is for freedom that Christ has set us free. Stand firm, then, and do not be encumbered once more by a yoke of slavery.

<sup>2</sup> Take notice: I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

<sup>3</sup> Again I testify to every man who gets himself circumcised that he is obligated to obey the whole law.

<sup>4</sup> You who are trying to be justified by the law have been severed from Christ; you have fallen away from grace.

<sup>5</sup> But by faith we eagerly await through the Spirit the hope of righteousness.

<sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision has any value. All that matters is faith, expressed through love.

<sup>7</sup> You were running so well. Who has obstructed you from obeying the truth?

<sup>8</sup> Such persuasion does not come from the One who calls you.

<sup>9</sup> A little leaven works through the whole batch of dough.

<sup>10</sup> I am confident in the Lord that you will take no other view. The one who is troubling you will bear the judgment, whoever he may be.

<sup>11</sup> Now, brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

<sup>12</sup> As for those who are agitating you, I wish they would proceed to emasculate themselves!

<sup>13</sup> For you, brothers, were called to freedom; but do not use your freedom as an opportunity for the flesh. Rather, serve one another in love.

<sup>14</sup> The entire law is fulfilled in a single decree: "Love your neighbor as yourself."\*

<sup>15</sup> But if you keep on biting and devouring one another, watch out, or you will be consumed by one another.

### *Walking by the Spirit*

*(Ezekiel 36:16-38; Romans 8:9-11)*

<sup>16</sup> So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

<sup>17</sup> For the flesh craves what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are opposed to each other, so that you do not do what you want.

<sup>18</sup> But if you are led by the Spirit, you are not under the law.

<sup>19</sup> The acts of the flesh are obvious: sexual immorality, impurity, and debauchery;

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\* 5:14 Leviticus 19:18

<sup>20</sup> idolatry and sorcery; hatred, discord, jealousy, and rage; rivalries, divisions, factions,

<sup>21</sup> and envy; drunkenness, orgies, and the like. I warn you, as I did before, 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, patience, kindness, goodness, faithfulness,

<sup>23</sup> gentleness, and self-control. Against such things there is no law.

<sup>24</sup> Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> Since we live by the Spirit, let us walk in step with the Spirit.

<sup>26</sup> Let us not become conceited, provoking and envying one another.

## 6

### *Carry One Another's Burdens*

<sup>1</sup> Brothers, if someone is caught in a trespass, you who are spiritual should restore him with a spirit of gentleness. But watch yourself, or you also may be tempted.

<sup>2</sup> Carry one another's burdens, and in this way you will fulfill the law of Christ.

<sup>3</sup> If anyone thinks he is something when he is nothing, he deceives himself.

<sup>4</sup> Each one should test his own work. Then he will have reason to boast in himself alone, and not in someone else.

<sup>5</sup> For each one should carry his own load.

<sup>6</sup> Nevertheless, the one who receives instruction in the word must share in all good things with his instructor.

<sup>7</sup> Do not be deceived: God is not to be mocked. Whatever a man sows, he will reap in return.

<sup>8</sup> The one who sows to please his flesh, from the flesh will reap destruction; but the one who sows to please the Spirit, from the Spirit will reap eternal life.

<sup>9</sup> Let us not grow weary in well-doing, for in due time we will reap a harvest if we do not give up.

<sup>10</sup> Therefore, as we have opportunity, let us do good to everyone, and especially to the family of faith.

### *Final Warnings and Blessings*

<sup>11</sup> See what large letters I am using to write to you with my own hand!

<sup>12</sup> Those who want to make a good impression outwardly are trying to compel you to be circumcised. They only do this to avoid persecution for the cross of Christ.

<sup>13</sup> For the circumcised do not even keep the law themselves, yet they want you to be circumcised that they may boast in your flesh.

<sup>14</sup> But as for me, may I never boast, except in the cross of our Lord Jesus Christ, through which <sup>\*</sup> the world has been crucified to me, and I to the world.

<sup>15</sup> For neither circumcision nor uncircumcision means anything. What counts is a new creation.

<sup>16</sup> Peace and mercy to all who walk by this rule, even to the Israel of God.

<sup>17</sup> From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers.

Amen.

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<sup>\*</sup> **6:14** Or through whom

# Ephesians

*Paul's Greeting to the Ephesians*

*(Acts 19:8–12; Revelation 2:1–7)*

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God,

To the saints in Ephesus,\* the faithful in Christ Jesus:

<sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

*Spiritual Blessings*

*(Romans 8:28–34)*

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly realms.

<sup>4</sup> For He chose us in Him before the foundation of the world to be holy and blameless in His presence. In love

<sup>5</sup> He predestined us for adoption as His sons through Jesus Christ, according to the good pleasure of His will,

<sup>6</sup> to the praise of His glorious grace, which He has freely given us in the Beloved One.

<sup>7</sup> In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

<sup>8</sup> that He lavished on us with all wisdom and understanding.

<sup>9</sup> And He has made known to us the mystery of His will according to His good pleasure, which He purposed in Christ

<sup>10</sup> as a plan for the fullness of time, to bring all things in heaven and on earth together in Christ.

<sup>11</sup> In Him we were also chosen as God's own, having been predestined according to the plan of Him who works out everything by the counsel of His will,

<sup>12</sup> in order that we, who were the first to hope in Christ, would be for the praise of His glory.

<sup>13</sup> And in Him, having heard and believed the word of truth—the gospel of your salvation—you were sealed with the promised Holy Spirit,

<sup>14</sup> who is the pledge of our inheritance until the redemption of those who are God's possession, to the praise of His glory.

*Spiritual Wisdom*

*(1 Corinthians 2:6–16)*

<sup>15</sup> For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints,

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\* **1:1** Some manuscripts do not include in Ephesus.

<sup>16</sup> I have not stopped giving thanks for you, remembering you in my prayers,

<sup>17</sup> that the God of our Lord Jesus Christ, the glorious Father, may give you a spirit of wisdom and revelation in your knowledge of Him.

<sup>18</sup> I ask that the eyes of your heart <sup>†</sup> may be enlightened, so that you may know the hope of His calling, the riches of His glorious inheritance in the saints,

<sup>19</sup> and the surpassing greatness of His power to us who believe. These are in accordance with the working of His mighty strength,

<sup>20</sup> which He exerted in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly realms,

<sup>21</sup> far above all rule and authority, power and dominion, and every name that is named, not only in the present age but also in the one to come.

<sup>22</sup> And God put everything under His feet and made Him head over everything for the church,

<sup>23</sup> which is His body, the fullness of Him who fills all in all.

## 2

### *Alive with Christ* (Colossians 2:6–23)

<sup>1</sup> And you were dead in your trespasses and sins,

<sup>2</sup> in which you used to walk when you conformed to the ways of this world and of the ruler of the power of the air, the spirit who is now at work in the sons of disobedience.

<sup>3</sup> All of us also lived among them at one time, fulfilling the cravings of our flesh and indulging its desires and thoughts. Like the rest, we were by nature children of wrath.

<sup>4</sup> But because of His great love for us, God, who is rich in mercy,

<sup>5</sup> made us alive with Christ even when we were dead in our trespasses. It is by grace you have been saved!

<sup>6</sup> And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus,

<sup>7</sup> in order that in the coming ages He might display the surpassing riches of His grace, demonstrated by His kindness to us in Christ Jesus.

<sup>8</sup> For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God,

<sup>9</sup> not by works, so that no one can boast.

<sup>10</sup> For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance as our way of life.\*

### *One in Christ* (Philippians 2:1–4)

<sup>†</sup> **1:18** BYZ and TR the eyes of your understanding  
beforehand, that we should walk in them.

\* **2:10** Literally which God prepared



<sup>11</sup> Therefore remember that formerly you who are Gentiles in the flesh and called uncircumcised by the so-called circumcision (that done in the body by human hands)—

<sup>12</sup> remember that at that time you were separate from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, without 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 through the blood of Christ.

<sup>14</sup> For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility

<sup>15</sup> by abolishing in His flesh the law of commandments and decrees. He did this to create in Himself one new man out of the two, thus making peace

<sup>16</sup> and reconciling both of them to God in one body through the cross, by which He extinguished their hostility.

<sup>17</sup> He came and preached peace to you who were far away and peace to those who were near.

<sup>18</sup> For through Him we both have access to the Father by one Spirit.

*Christ Our Cornerstone*

*(Isaiah 28:14-22; 1 Corinthians 3:10-15; 1 Peter 2:1-8)*

<sup>19</sup> Therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of God's household,

<sup>20</sup> built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone.

<sup>21</sup> In Him the whole building is fitted together and grows into a holy temple in the Lord.

<sup>22</sup> And in Him you too are being built together into a dwelling place for God in His Spirit.

### 3

*The Mystery of the Gospel*

<sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles...\*

<sup>2</sup> Surely you have heard about the stewardship of God's grace that was given to me for you,

<sup>3</sup> that is, the mystery made known to me by revelation, as I have already written briefly.

<sup>4</sup> In reading this, then, you will be able to understand my insight into the mystery of Christ,

<sup>5</sup> which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

<sup>6</sup> This mystery is that through the gospel the Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus.

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\* **3:1** This train of thought is continued in verse 14.

<sup>7</sup> I became a servant of this gospel by the gift of God's grace, given me through the working of His power.

<sup>8</sup> Though I am less than the least of all the saints, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,

<sup>9</sup> and to illuminate for everyone the stewardship <sup>†</sup> of this mystery, which for ages past was kept hidden in God, who created all things.

<sup>10</sup> His purpose was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

<sup>11</sup> according to the eternal purpose that He accomplished in Christ Jesus our Lord.

<sup>12</sup> In Him and through faith in Him <sup>‡</sup> we may enter God's presence with boldness and confidence.

<sup>13</sup> So I ask you not to be discouraged because of my sufferings for you, which are your glory.

### *Paul's Prayer for the Ephesians*

<sup>14</sup> ... for this reason I bow my knees before the Father,<sup>§</sup>

<sup>15</sup> from whom every family in heaven and on earth derives its name.

<sup>16</sup> I ask that out of the riches of His glory He may strengthen you with power through His Spirit in your inner being,

<sup>17</sup> so that Christ may dwell in your hearts through faith. Then you, being rooted and grounded in love,

<sup>18</sup> will have power, together with all the saints, to comprehend the length and width and height and depth

<sup>19</sup> of the love of Christ, and to know this love that surpasses knowledge, that you may be filled with all the fullness of God.

<sup>20</sup> Now to Him who is able to do so much more than all we ask or imagine, according to His power that is at work within us,

<sup>21</sup> to Him be the glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

## 4

### *Unity in the Body*

(*Psalms 133:1-3; 1 Corinthians 1:10-17*)

<sup>1</sup> As a prisoner in the Lord, then, I urge you to walk in a manner worthy of the calling you have received:

<sup>2</sup> with all humility and gentleness, with patience, bearing with one another in love,

<sup>3</sup> and with diligence to preserve the unity of the Spirit through the bond of peace.

<sup>4</sup> There is one body and one Spirit, just as you were called to one hope when you were called;

<sup>5</sup> one Lord, one faith, one baptism;

<sup>†</sup> 3:9 NE and WH and to illuminate the stewardship; TR and to illuminate for everyone the fellowship    <sup>‡</sup> 3:12 Or through His faithfulness    <sup>§</sup> 3:14 BYZ and TR before the Father of our Lord Jesus Christ,

<sup>6</sup> one God and Father of all, who is over all and through all and in all.

<sup>7</sup> Now to each one of us grace has been given according to the measure of the gift of Christ.

<sup>8</sup> This is why it says:\*

“When He ascended on high,  
He led captives away,  
and gave gifts to men.”†

<sup>9</sup> What does “He ascended” mean, except that He also descended ‡ to the lower parts of the earth?

<sup>10</sup> He who descended is the very One who ascended above all the heavens, in order to fill all things.

<sup>11</sup> And it was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

<sup>12</sup> to equip the saints for works of ministry and to build up the body of Christ,

<sup>13</sup> until we all reach unity in the faith and in the knowledge of the Son of God, as we mature to the full measure of the stature of Christ.

<sup>14</sup> Then we will no longer be infants, tossed about by the waves and carried around by every wind of teaching and by the clever cunning of men in their deceitful scheming.

<sup>15</sup> Instead, speaking the truth in love, we will in all things grow up into Christ Himself, who is the head.

<sup>16</sup> From Him the whole body, fitted and held together by every supporting ligament, grows and builds itself up in love through the work of each individual part.

*New Life in Christ*  
(Colossians 3:1–17)

<sup>17</sup> So I tell you this, and insist on it in the Lord, that you must no longer walk as the Gentiles do, in the futility of their thinking.

<sup>18</sup> They are darkened in their understanding and alienated from the life of God because of the ignorance that is in them due to the hardness of their hearts.

<sup>19</sup> Having lost all sense of shame, they have given themselves over to sensuality for the practice of every kind of impurity, with a craving for more.

<sup>20</sup> But this is not the way you came to know Christ.

<sup>21</sup> Surely you heard of Him and were taught in Him—in keeping with the truth that is in Jesus—

<sup>22</sup> to put off your former way of life, your old self, which is being corrupted by its deceitful desires;

<sup>23</sup> to be renewed in the spirit of your minds;

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\* 4:8 Or He says † 4:8 Psalms 68:18 ‡ 4:9 BYZ and TR except that He also descended first

<sup>24</sup> and to put on the new self, created to be like God in true righteousness and holiness.

<sup>25</sup> Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one another.

<sup>26</sup> "Be angry, yet do not sin." § Do not let the sun set upon your anger, <sup>27</sup> and do not give the devil a foothold.

<sup>28</sup> He who has been stealing must steal no longer, but must work, doing good with his own hands, that he may have something to share with the one in need.

<sup>29</sup> Let no unwholesome talk come out of your mouths, but only what is helpful for building up the one in need and bringing grace to those who listen.

<sup>30</sup> And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

<sup>31</sup> Get rid of all bitterness, rage and anger, outcry and slander, along with every form of malice.

<sup>32</sup> Be kind and tenderhearted to one another, forgiving each other just as in Christ God forgave you.

## 5

### *Imitators of God*

<sup>1</sup> Be imitators of God, therefore, as beloved children,

<sup>2</sup> and walk in love, just as Christ loved us \* and gave Himself up for us as a fragrant sacrificial offering to God.

<sup>3</sup> But among you, as is proper among the saints, there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed.

<sup>4</sup> Nor should there be obscenity, foolish talk, or crude joking, which are out of character, but rather thanksgiving.

<sup>5</sup> For of this you can be sure: No immoral, impure, or greedy person (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

<sup>6</sup> Let no one deceive you with empty words, for because of such things the wrath of God is coming on the sons of disobedience.

<sup>7</sup> Therefore do not be partakers with them.

### *Children of 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 light consists in all goodness, righteousness, and truth.

<sup>10</sup> Test and prove what pleases the Lord.

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§ 4:26 Or "In your anger do not sin." Psalms 4:4      \* 5:2 NE and WH Christ loved you

11 Have no fellowship with the fruitless deeds of darkness, but rather expose them.

12 For it is shameful even to mention what the disobedient do in secret.

13 But everything exposed by the light becomes visible,<sup>†</sup> for everything that is illuminated becomes a light itself.

14 So it is said:

“Wake up, O sleeper,  
rise up from the dead,  
and Christ will shine on you.”

15 Pay careful attention, then, to how you walk, not as unwise but as wise,

16 redeeming the time, because the days are evil.

17 Therefore do not be foolish, but understand what the Lord’s will is.

18 Do not get drunk on wine, which leads to reckless indiscretion. Instead, be filled with the Spirit.

19 Speak to one another with psalms, hymns, and spiritual songs. Sing and make music in your hearts to the Lord,

20 always giving thanks to God the Father for everything in the name of our Lord Jesus Christ.

*Wives and Husbands*  
(Song 1:1–17; 1 Peter 3:1–7)

21 Submit to one another out of reverence for Christ.<sup>‡</sup>

22 Wives, submit to your husbands as to the Lord.

23 For the husband is the head of the wife as Christ is the head of the church, His body, of which He is the Savior.

24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

25 Husbands, love your wives, just as Christ loved the church and gave Himself up for her

26 to sanctify her, cleansing her by the washing with water through the word,

27 and to present her to Himself as a glorious church, without stain or wrinkle or any such blemish, but holy and blameless.

28 In the same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.

29 Indeed, no one ever hated his own body, but he nourishes and cherishes it, just as Christ does the church.

30 For we are members of His body.<sup>§</sup>

31 “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.”<sup>\*</sup>

<sup>†</sup> 5:13 SBL begins verse 14 after visible, <sup>‡</sup> 5:21 Or in the fear of Christ. <sup>§</sup> 5:30 BYZ and TR include—of His flesh and of His bones. <sup>\*</sup> 5:31 Genesis 2:24 (see also LXX)

<sup>32</sup> This mystery is profound, but I am speaking about Christ and the church.

<sup>33</sup> Nevertheless, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

## 6

### *Children and Parents* (Colossians 3:18–21)

<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 go well with you and that you may have a long life on the earth.”\*

<sup>4</sup> Fathers, do not provoke your children to wrath; instead, bring them up in the discipline and instruction of the Lord.

### *Serving with Honor*

(Colossians 3:22–25; 1 Timothy 6:1–2)

<sup>5</sup> Slaves, obey your earthly masters with respect and fear and sincerity of heart, just as you would obey Christ.

<sup>6</sup> And do this not only to please them while they are watching, but as servants of Christ, doing the will of God from your heart.

<sup>7</sup> Serve with good will, as to the Lord and not to men,

<sup>8</sup> because you know that the Lord will reward each one for whatever good he does, whether he is slave or free.

<sup>9</sup> And masters, do the same for your slaves. Give up your use of threats, because you know that He who is both their Master and yours is in heaven, and there is no favoritism with Him.

### *The Full Armor of God*

<sup>10</sup> Finally, be strong in the Lord and in His mighty power.

<sup>11</sup> Put on the full armor of God, so that you can make your stand against the devil’s schemes.

<sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this world’s darkness, and against the spiritual forces of evil in the heavenly realms.

<sup>13</sup> Therefore take up the full armor of God, so that when the day of evil comes, you will be able to stand your ground, and having done everything, to stand.

<sup>14</sup> Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness arrayed,

<sup>15</sup> and with your feet fitted with the readiness of the gospel of peace.

<sup>16</sup> In addition to all this, take up the shield of faith, with which you can extinguish 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.

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\* 6:3 Exodus 20:12; Deuteronomy 5:16

<sup>18</sup> Pray in the Spirit at all times, with every kind of prayer and petition. To this end, stay alert with all perseverance in your prayers for all the saints.

<sup>19</sup> Pray also for me, that whenever I open my mouth, words may be given me so that I will boldly make known the mystery of the gospel,

<sup>20</sup> for which I am an ambassador in chains. Pray that I may proclaim it fearlessly, as I should.

*Final Greetings*

*(Philippians 4:21-23; 2 Timothy 4:19-22)*

<sup>21</sup> Tychicus, the beloved brother and faithful servant in the Lord, will tell you everything, so that you also may know about me and what I am doing.

<sup>22</sup> I have sent him to you for this very purpose, that you may know about us, and that he may encourage 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 to all who love our Lord Jesus Christ with an undying love.

# Philippians

*Greetings from Paul and Timothy  
(Colossians 1:1-2; Philemon 1:1-3)*

<sup>1</sup> Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

<sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

*Thanksgiving and Prayer  
(1 Corinthians 1:4-9; Colossians 1:3-14)*

<sup>3</sup> I thank my God every time I remember you.

<sup>4</sup> In every prayer for all of you, I always pray with joy,

<sup>5</sup> because of your partnership in the gospel from the first day until now,

<sup>6</sup> being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus.

<sup>7</sup> It is right for me to feel this way about all of you, since I have you in my heart. For in my chains and in my defense and confirmation of the gospel, you are all partners in grace with me.

<sup>8</sup> God is my witness how I long for all of you with the affection of Christ Jesus.

<sup>9</sup> And this is my prayer: that your love may abound more and more in knowledge and depth of insight,

<sup>10</sup> so that you may be able to test and prove what is best and may be pure and blameless for the day of Christ,

<sup>11</sup> filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

*Paul's Trials Advance the Gospel  
(James 1:2-12)*

<sup>12</sup> Now I want you to know, brothers, that my circumstances have actually served to advance the gospel.

<sup>13</sup> As a result, it has become clear throughout the whole palace guard \* and to everyone else that I am in chains for Christ.

<sup>14</sup> And most of the brothers, confident in the Lord by my chains, now dare more greatly to speak the word † without fear.

<sup>15</sup> It is true that some preach Christ out of envy and rivalry, but others out of goodwill.

<sup>16</sup> The latter do so in love, knowing that I am appointed for the defense of the gospel.‡

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\* **1:13** Or all the Praetorium † **1:14** NE and WH the word of God ‡ **1:16** BYZ and TR reverse the order of verses 16 and 17.



17 The former, however, preach Christ out of selfish ambition, not sincerely, supposing that they can add to the distress of my chains.

18 What then is the issue?<sup>§</sup> Just this: that in every way, whether by false motives or true, Christ is preached. And in this I rejoice. Yes, and I will continue to rejoice,

19 because I know that through your prayers and the provision of the Spirit of Jesus Christ, my distress will turn out for my deliverance.

20 I eagerly expect and hope that I will in no way be ashamed, but will have complete boldness so that now as always Christ will be exalted in my body, whether by life or by death.

### *To Live Is Christ*

21 For to me, to live is Christ, and to die is gain.

22 But if I go on living in the body, this will mean fruitful labor for me. So what shall I choose? I do not know.

23 I am torn between the two. I desire to depart and be with Christ, which is far better indeed.

24 But it is more necessary for you that I remain in the body.

25 Convinced of this, I know that I will remain and will continue with all of you for your progress and joy in the faith,

26 so that through my coming to you again your exultation in Christ Jesus will resound on account of me.

### *Worthy of the Gospel*

27 Nevertheless, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending side by side \* for the faith of the gospel,

28 without being frightened in any way by those who oppose you. This is a clear sign of their destruction but of your salvation, and it is from God.

29 For it has been granted to you on behalf of Christ not only to believe in Him, but also to suffer for Him,

30 since you are encountering the same struggle you saw I had, and now hear that I still have.

## 2

### *One in Christ* (Ephesians 2:11–18)

1 Therefore if you have any encouragement in Christ, if any comfort from His love, if any fellowship with the Spirit, if any affection and compassion,

2 then make my joy complete by being like-minded, having the same love, being united in spirit and purpose.

3 Do nothing out of selfish ambition or empty pride, but in humility consider others more important than yourselves.

<sup>§</sup> 1:18 Literally What then? \* 1:27 Or striving together with one mind

<sup>4</sup> Each of you should look not only to your own interests, but also to the interests of others.

*The Mind of Christ*  
(Isaiah 52:13–15)

<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,  
did not consider equality with God  
something to be grasped,\*

<sup>7</sup> but emptied Himself,  
taking the form of a servant,  
being made in human likeness.

<sup>8</sup> And being found in appearance as a man,  
He humbled Himself  
and became obedient to death—  
even death on a cross.

<sup>9</sup> Therefore God exalted Him to the highest place  
and gave Him the name above all names,  
<sup>10</sup> that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
<sup>11</sup> and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

*Lights in the World*  
(Matthew 5:13–16)

<sup>12</sup> Therefore, my beloved, just as you have always obeyed, not only in my presence, but now even more in my absence, continue to work out your salvation with fear and trembling.

<sup>13</sup> For it is God who works in you to will and to act on behalf of His good purpose.

<sup>14</sup> Do everything without complaining or arguing,

<sup>15</sup> so that you may be blameless and pure, children of God without fault in a crooked and perverse generation,† in which you shine as lights in the world

<sup>16</sup> as you hold forth the word of life, in order that I may boast on the day of Christ that I did not run or labor in vain.

<sup>17</sup> But even if I am being poured out like a drink offering on the sacrifice and service of your faith, I am glad and rejoice with all of you.

<sup>18</sup> So you too should be glad and rejoice with me.

*Timothy and Epaphroditus*  
(1 Corinthians 16:10–12)

<sup>19</sup> Now I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I learn how you are doing.

<sup>20</sup> I have nobody else like him who will genuinely care for your needs.

\* 2:6 Or something to be exploited    † 2:15 Deuteronomy 32:5

<sup>21</sup> For all the others look after their own interests, not those of Jesus Christ.

<sup>22</sup> But you know Timothy's proven worth, that as a child with his father he has served with me to advance the gospel.

<sup>23</sup> So I hope to send him as soon as I see what happens with me.

<sup>24</sup> And I trust in the Lord that I myself will come soon.

<sup>25</sup> But I thought it necessary to send back to you Epaphroditus, my brother, fellow worker, and fellow soldier, who is also your messenger and minister to my needs.

<sup>26</sup> For he has been longing for all of you and is distressed because you heard he was ill.

<sup>27</sup> He was sick indeed, nearly unto death. But God had mercy on him, and not only on him but also on me, to spare me sorrow upon sorrow.

<sup>28</sup> Therefore I am all the more eager to send him, so that when you see him again you may rejoice, and I may be less anxious.

<sup>29</sup> Welcome him in the Lord with great joy, and honor men like him,

<sup>30</sup> because he nearly died for the work of Christ, risking his life to make up for your deficit of service to me.

### 3

#### *Righteousness through Faith in Christ* (Romans 3:21-31)

<sup>1</sup> Finally, my brothers, rejoice in the Lord. It is no trouble for me to write the same things to you again, and it is a safeguard for you.

<sup>2</sup> Watch out for those dogs, those workers of evil, those mutilators of the flesh!

<sup>3</sup> For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh—

<sup>4</sup> though I myself could have such confidence.

If anyone else thinks he has grounds for confidence in the flesh, I have more:

<sup>5</sup> circumcised on the eighth day, of the people 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 in the law, faultless.

<sup>7</sup> But whatever was gain to me I count as loss for the sake of Christ.

<sup>8</sup> More than that, I count all things as loss compared to the surpassing excellence of knowing Christ Jesus my Lord, for whom I have lost all things. I consider them rubbish, that I may gain Christ

<sup>9</sup> and be found in Him, not having my own righteousness from the law, but that which is through faith in Christ,\* the righteousness from God on the basis of faith.

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\* **3:9** Or through the faithfulness of Christ

<sup>10</sup> I want to know Christ and the power of His resurrection and the fellowship of His sufferings, being conformed to Him in His death,  
<sup>11</sup> and so, somehow, to attain to the resurrection from the dead.

*Pressing on toward the Goal*

<sup>12</sup> Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.

<sup>13</sup> Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead,

<sup>14</sup> I press on toward the goal to win the prize of God's heavenly calling in Christ Jesus.

<sup>15</sup> All of us who are mature should embrace this point of view. And if you think differently about some issue, God will reveal this to you as well.

<sup>16</sup> Nevertheless, we must live up to what we have already attained.

*Citizenship in Heaven*

<sup>17</sup> Join one another in following my example, brothers, and carefully observe those who walk according to the pattern we set for you.

<sup>18</sup> For as I have often told you before, and now say again even with tears: Many live as enemies of the cross of Christ.

<sup>19</sup> Their end is destruction, their god is their belly, and their glory is in their shame. Their minds are set on earthly things.

<sup>20</sup> But our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ,

<sup>21</sup> who, by the power that enables Him to subject all things to Himself, will transform our lowly bodies to be like His glorious body.

## 4

*Rejoice in the Lord*

<sup>1</sup> Therefore, my brothers, whom I love and long for, my joy and crown, that is how you must stand firm in the Lord, my beloved.

<sup>2</sup> I urge Euodia and Syntyche to agree with each other in the Lord.

<sup>3</sup> Yes, and I ask you, my true yokefellow,\* to help these women who have labored with me for the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

<sup>4</sup> Rejoice in the Lord always. I will say it again: Rejoice!

<sup>5</sup> Let your gentleness be apparent to all. The Lord is near.

<sup>6</sup> Be anxious for nothing, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

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\* **4:3** Or I ask you, loyal Syzygus

<sup>7</sup> And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think on these things.

<sup>9</sup> Whatever you have learned or received or heard from me, or seen in me, put it into practice. And the God of peace will be with you.

*The Generosity of the Philippians*  
(2 Corinthians 8:1–15)

<sup>10</sup> Now I rejoice greatly in the Lord that at last you have revived your concern for me. You were indeed concerned, but you had no opportunity to show it.

<sup>11</sup> I am not saying this out of need, for I have learned to be content regardless of my circumstances.

<sup>12</sup> I know how to live humbly, and I know how to abound. I am accustomed to any and every situation—to being filled and being hungry, to having plenty and having need.

<sup>13</sup> I can do all things through Christ who gives me strength.†

<sup>14</sup> Nevertheless, you have done well to share in my affliction.

<sup>15</sup> And as you Philippians know, in the early days of the gospel, when I left Macedonia, no church but you partnered with me in the matter of giving and receiving.

<sup>16</sup> For even while I was in Thessalonica, you provided for my needs again and again.

<sup>17</sup> Not that I am seeking a gift, but I am looking for the fruit that may be credited to your account.

<sup>18</sup> I have all I need and more, now that I have received your gifts from Epaphroditus. They are a fragrant offering, an acceptable sacrifice, well-pleasing to God.

<sup>19</sup> And my God will supply all your needs according to His glorious riches in Christ Jesus.

<sup>20</sup> To our God and Father be glory forever and ever. Amen.

*Final Greetings*  
(Ephesians 6:21–24; 2 Timothy 4:19–22)

<sup>21</sup> Greet all the saints in Christ Jesus.

The brothers who are with me send you greetings.

<sup>22</sup> All the saints send you greetings, especially those from the household of Caesar.

<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.‡

† **4:13** NA, SBL, NE, and WH in the One who gives me strength. BYZ and TR in Christ who gives me strength. ‡ **4:23** BYZ and TR include Amen.

## Colossians

*Greetings from Paul and Timothy  
(Philippians 1:1–2; Philemon 1:1–3)*

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

<sup>2</sup> To the saints and faithful brothers in Christ at Colossae:

Grace and peace to you from God our Father.\*

*Thanksgiving and Prayer  
(1 Corinthians 1:4–9; Philippians 1:3–11)*

<sup>3</sup> We always thank God, the Father of our Lord Jesus Christ, when we pray for you,

<sup>4</sup> because we have heard about your faith in Christ Jesus and your love for all the saints—

<sup>5</sup> the faith and love proceeding from the hope stored up for you in heaven, of which you have already heard in the word of truth, the gospel

<sup>6</sup> that has come to you.

All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and truly understood the grace of God.

<sup>7</sup> You learned it from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on our † behalf,

<sup>8</sup> and who also informed us of your love in the Spirit.

<sup>9</sup> For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will in all spiritual wisdom and understanding,

<sup>10</sup> so that you may walk in a manner worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God,

<sup>11</sup> being strengthened with all power according to His glorious might so that you may have full endurance and patience, and joyfully

<sup>12</sup> giving thanks to the Father, who has qualified you ‡ to share in the inheritance of the saints in the light.

<sup>13</sup> He has rescued us from the dominion of darkness and brought us into the kingdom of His beloved Son,

<sup>14</sup> in whom we have redemption,§ the forgiveness of sins.

*The Supremacy of the Son  
(Hebrews 1:1–14)*

\* **1:2** BYZ and TR God our Father and the Lord Jesus Christ † **1:7** NE, NA, BYZ, and TR your

‡ **1:12** BYZ and TR us § **1:14** TR redemption through His blood,

15 The Son is the image of the invisible God, the firstborn over all creation.

16 For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him.

17 He is before all things, and in Him all things hold together.

18 And He is the head of the body, the church; He is the beginning and firstborn from among the dead, so that in all things He may have preeminence.

19 For God was pleased to have all His fullness dwell in Him,

20 and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through the blood of His cross.

21 Once you were alienated from God and were hostile in your minds, engaging in evil deeds.

22 But now He has reconciled you by Christ's physical body through death to present you holy, unblemished, and blameless in His presence—

23 if indeed you continue in your faith, established and firm, not moved from the hope of the gospel you heard, which has been proclaimed to every creature \* under heaven, and of which I, Paul, have become a servant.

*Paul's Suffering for the Church*  
(2 Corinthians 11:16-33)

24 Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking in regard to Christ's afflictions for the sake of His body, which is the church.

25 I became its servant by the commission God gave me to fully proclaim to you the word of God,

26 the mystery that was hidden for ages and generations but is now revealed to His saints.

27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

28 We proclaim Him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect † in Christ.

29 To this end I also labor, striving with all His energy working powerfully within me.

## 2

*Absent in Body, Present in Spirit*  
(Revelation 3:14-22)

1 For I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me face to face,

\* 1:23 Or in all creation † 1:28 Or fully mature

<sup>2</sup> that they may be encouraged in heart, knit together in love, and filled with the full riches of complete understanding, so that they may know the mystery of God, namely Christ,\*

<sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge.

<sup>4</sup> I say this so that no one will deceive you by smooth rhetoric.

<sup>5</sup> For although I am absent from you in body, I am present with you in spirit, and I delight to see your orderly condition and firm faith in Christ.

*Alive with Christ  
(Ephesians 2:1-10)*

<sup>6</sup> Therefore, just as you have received Christ Jesus as Lord, continue to walk in Him,

<sup>7</sup> rooted and built up in Him, established in the faith as you were taught, and overflowing with thankfulness.

<sup>8</sup> See to it that no one takes you captive through philosophy and empty deception, which are based on human tradition and the spiritual forces of the world rather than on Christ.

<sup>9</sup> For in Christ all the fullness of the Deity dwells in bodily form.

<sup>10</sup> And you have been made complete in Christ, who is the head over every ruler and authority.

<sup>11</sup> In Him you were also circumcised, in the putting off of your sinful nature, with the circumcision performed by Christ † and not by human hands.

<sup>12</sup> And having been buried with Him in baptism, you were raised with Him through your faith in the power of God, who raised Him from the dead.

<sup>13</sup> When you were dead in your trespasses and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our trespasses,

<sup>14</sup> having canceled the debt ascribed to us in the decrees that stood against us. He took it away, nailing it to the cross!

<sup>15</sup> And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross.

<sup>16</sup> Therefore let no one judge you by what you eat or drink, or with regard to a feast, a New Moon, or a Sabbath.

<sup>17</sup> These are a shadow of the things to come, but the body that casts it belongs to Christ.‡

<sup>18</sup> Do not let anyone who delights in false humility and the worship of angels disqualify you with speculation about what he has seen. Such a person is puffed up without basis by his unspiritual mind.

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\* **2:2** Literally the mystery of God: Christ † **2:11** Literally in the cutting away of the body of the flesh, by the circumcision of Christ ‡ **2:17** Literally but the body is of the Christ



<sup>19</sup> He has lost connection to the head, from whom the whole body, supported and knit together by its joints and ligaments, grows as God causes it to grow.

<sup>20</sup> If you have died with Christ to the spiritual forces of the world, why, as though you still belonged to the world, do you submit to its regulations:

<sup>21</sup> "Do not handle, do not taste, do not touch!"?

<sup>22</sup> These will all perish with use, because they are based on human commands and teachings.

<sup>23</sup> Such restrictions indeed have an appearance of wisdom, with their self-prescribed worship, their false humility, and their harsh treatment of the body; but they are of no value against the indulgence of the flesh.

### 3

#### *Put On the New Self* (Ephesians 4:17–32)

<sup>1</sup> Therefore, since you have been raised with Christ, strive for the things above, where Christ is seated at the right hand of God.

<sup>2</sup> Set your minds on things above, not on earthly things.

<sup>3</sup> For you died, and your life is now hidden with Christ in God.

<sup>4</sup> When Christ, who is your \* life, appears, then you also will appear with Him in glory.

<sup>5</sup> Put to death, therefore, the components of your earthly nature: sexual immorality, impurity, lust, evil desires, and greed, which is idolatry.

<sup>6</sup> Because of these, the wrath of God is coming on the sons of disobedience.†

<sup>7</sup> When you lived among them, you also used to walk in these ways.

<sup>8</sup> But now you must put aside all such things as these: anger, rage, malice, slander, and filthy language from your lips.

<sup>9</sup> Do not lie to one another, since you have taken off the old self with its practices,

<sup>10</sup> and have put on the new self, which is being renewed in knowledge in the image of its Creator.

<sup>11</sup> Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave, or free, but Christ is all and is in all.

<sup>12</sup> Therefore, as the elect of God, holy and beloved, clothe yourselves with hearts of compassion, kindness, humility, gentleness, and patience.

<sup>13</sup> Bear with one another and forgive any complaint you may have against someone else. Forgive as the Lord forgave you.

<sup>14</sup> And over all these virtues put on love, which is the bond of perfect unity.

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\* **3:4** NE, WH, BYZ, and TR our † **3:6** NE, WH, and Tischendorf do not include on the sons of disobedience.

<sup>15</sup> Let the peace of Christ rule in your hearts, for to this you were called as members of one body. And be thankful.

<sup>16</sup> Let the word of Christ richly dwell within you as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.

<sup>17</sup> And whatever you do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.

*Christian Households*  
(Ephesians 6:1-4)

<sup>18</sup> Wives, submit to your husbands, as is fitting in the Lord.

<sup>19</sup> Husbands, love your wives and do not be harsh with them.

<sup>20</sup> Children, obey your parents in everything, for this is pleasing to the Lord.

<sup>21</sup> Fathers, do not provoke your children, so they will not become discouraged.

*Serving with Honor*  
(Ephesians 6:5-9; 1 Timothy 6:1-2)

<sup>22</sup> Slaves, obey your earthly masters in everything, not only to please them while they are watching, but with sincerity of heart and fear of the Lord.

<sup>23</sup> Whatever you do, work at it with your whole being, for the Lord and not for men,

<sup>24</sup> because you know that you will receive an inheritance from the Lord as your reward. It is the Lord Christ you are serving.

<sup>25</sup> Whoever does wrong will be repaid for his wrong, and there is no favoritism.

## 4

*Prayerful Speech and Actions*

<sup>1</sup> Masters, supply your slaves with what is right and fair, since you know that you also have a Master in heaven.

<sup>2</sup> Devote yourselves to prayer, being watchful and thankful,

<sup>3</sup> as you pray also for us, that God may open to us a door for the word, so that we may proclaim the mystery of Christ, for which I am in chains.

<sup>4</sup> Pray that I may declare it clearly, as I should.

<sup>5</sup> Act wisely toward outsiders, redeeming the time.

<sup>6</sup> Let your speech always be gracious, seasoned with salt, so that you may know how to answer everyone.

*Greetings from Paul's Fellow Workers*  
(Romans 16:21-23)

<sup>7</sup> Tychicus will tell you all the news about me. He is a beloved brother, a faithful minister, and a fellow servant in the Lord.

<sup>8</sup> I have sent him to you for this very purpose, that you may know about us, and that he may encourage your hearts.

<sup>9</sup> With him I am sending Onesimus, our faithful and beloved brother, who is one of you. They will tell you about everything here.

<sup>10</sup> My fellow prisoner Aristarchus sends you greetings, as does Mark the cousin of Barnabas. You have already received instructions about him: If he comes to you, welcome him.

<sup>11</sup> Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have been a comfort to me.

<sup>12</sup> Epaphras, who is one of you and a servant of Christ Jesus, sends you greetings. He is always wrestling in prayer for you, so that you may stand mature and fully assured in the full will of God.

<sup>13</sup> For I testify about him that he goes to great pains for you and for those at Laodicea and Hierapolis.

<sup>14</sup> Luke, the beloved physician, and Demas send you greetings.

*Signature and Final Instructions*

*(1 Corinthians 16:19–24; 2 Thessalonians 3:16–18)*

<sup>15</sup> Greet the brothers in Laodicea, as well as Nympha and the church that meets at her house.

<sup>16</sup> After this letter has been read among you, make sure that it is also read in the church of the Laodiceans, and that you in turn read the letter from Laodicea.

<sup>17</sup> Tell Archippus: “See to it that you complete the ministry you have received in the Lord.”

<sup>18</sup> This greeting is in my own hand—Paul.

Remember my chains.

Grace be with you.\*

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\* **4:18** BYZ and TR include Amen.

# 1 Thessalonians

*Greetings to the Thessalonians*

*(2 Thessalonians 1:1–4)*

<sup>1</sup> Paul, Silvanus,\* and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace and peace to you.†

<sup>2</sup> We always thank God for all of you, remembering you in our prayers  
<sup>3</sup> and continually recalling before our God and Father your work of faith, your labor of love, and your enduring hope in our Lord Jesus Christ.

<sup>4</sup> Brothers who are beloved by God, we know that He has chosen you,  
<sup>5</sup> because our gospel came to you not only in word, but also in power, in the Holy Spirit, and with great conviction—just as you know we lived among you for your sake.

<sup>6</sup> And you became imitators of us and of the Lord when you welcomed the message with the joy of the Holy Spirit, in spite of your great suffering.

<sup>7</sup> As a result, you have become an example to all the believers in Macedonia and Achaia.

<sup>8</sup> For not only did the message of the Lord ring out from you to Macedonia and Achaia, but your faith in God has gone out to every place, so that we have no need to say anything more.

<sup>9</sup> For they themselves report what kind of welcome you gave us, and how you turned to God from idols to serve the living and true God

<sup>10</sup> and to await His Son from heaven, whom He raised from the dead—Jesus our deliverer from the coming wrath.

## 2

*Paul's Ministry*

<sup>1</sup> You yourselves know, brothers, that our visit to you was not in vain.

<sup>2</sup> As you are aware, we had already endured suffering and shameful treatment in Philippi. But in the face of strong opposition, we were bold in our God to speak to you the gospel of God.

<sup>3</sup> For our appeal does not arise from deceit or ulterior motives or trickery.

<sup>4</sup> Instead, we speak as those approved by God to be entrusted with the gospel, not in order to please men but God, who examines our hearts.

<sup>5</sup> As you know, we never used words of flattery or any pretext for greed. God is our witness!

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\* **1:1** That is, Silas    † **1:1** BYZ and TR include from God our Father and the Lord Jesus Christ.

<sup>6</sup> Nor did we seek praise from you or from anyone else, although as apostles of Christ we had authority to demand it.\*

<sup>7</sup> On the contrary, we were gentle among you,<sup>†</sup> like a nursing mother caring for her children.

<sup>8</sup> We cared so deeply that we were delighted to share with you not only the gospel of God, but our own lives as well. That is how beloved you have become to us.

<sup>9</sup> Surely you recall, brothers, our labor and toil. We worked night and day so that we would not be a burden to anyone while we proclaimed to you the gospel of God.

<sup>10</sup> You are witnesses, and so is God, of how holy, righteous, and blameless our conduct was among you who believed.

<sup>11</sup> For you know that we treated each of you as a father treats his own children—

<sup>12</sup> encouraging you, comforting you, and urging you to walk in a manner worthy of God, who calls you into His own kingdom and glory.

<sup>13</sup> And we continually thank God because, when you received the word of God that you heard from us, you accepted it not as the word of men, but as the true word of God—the word which is now at work in you who believe.

<sup>14</sup> For you, brothers, became imitators of the churches of God in Judea that are in Christ Jesus. You suffered from your own countrymen the very things they suffered from the Jews,

<sup>15</sup> who killed both the Lord Jesus and their own prophets, and drove us out as well. They are displeasing to God and hostile to all men,

<sup>16</sup> hindering us from telling the Gentiles how they may be saved. As a result, they continue to heap up their sins to full capacity; the utmost wrath has come upon them.‡

### *Paul's Longing to Visit*

<sup>17</sup> Brothers, although we were torn away from you for a short time (in person, not in heart), our desire to see you face to face was even more intense.

<sup>18</sup> For we wanted to come to you—indeed I, Paul, tried again and again—but Satan obstructed us.

<sup>19</sup> After all, who is our hope, our joy, our crown of boasting, if it is not you yourselves in the presence of our Lord Jesus at His coming?

<sup>20</sup> You are indeed our glory and our joy.

## **3**

### *Timothy's Visit*

<sup>1</sup> So when we could bear it no longer, we were willing to be left on our own in Athens.

\* **2:6** Or although as apostles of Christ we could have been a burden to you; SBL, NE, and WH include this phrase with verse 7. † **2:7** WH and NA we were like young children among you

‡ **2:16** Or at last the wrath (of God) has come upon them.

<sup>2</sup> We sent Timothy, our brother and fellow worker for God \* in the gospel of Christ, to strengthen and encourage you in your faith,  
<sup>3</sup> so that none of you would be shaken by these trials. For you know that we are destined for this.

<sup>4</sup> Indeed, when we were with you, we kept warning you that we would suffer persecution; and as you know, it has come to pass.

<sup>5</sup> For this reason, when I could bear it no longer, I sent to find out about your faith, for fear that the tempter had somehow tempted you and caused our labor to be in vain.

### *Timothy's Encouraging Report*

<sup>6</sup> But just now, Timothy has returned from his visit with the good news about your faith, your love, and the fond memories you have preserved, longing to see us just as we long to see you.

<sup>7</sup> For this reason, brothers, in all our distress and persecution, we have been reassured about you, because of your faith.

<sup>8</sup> For now we can go on living, as long as you are standing firm in the Lord.

<sup>9</sup> How can we adequately thank God for you in return for our great joy over you in His presence?

<sup>10</sup> Night and day we pray most earnestly that we may see you face to face and supply what is lacking from your faith.

<sup>11</sup> Now may our God and Father Himself, and our Lord Jesus, direct our way to you.

<sup>12</sup> And may the Lord cause you to increase and overflow with love for one another and for everyone else, just as our love for you overflows,

<sup>13</sup> so that He may establish your hearts in blamelessness and holiness before our God and Father at the coming of our Lord Jesus with all His saints. Amen.

## 4

### *Living to Please God*

<sup>1</sup> Finally, brothers, we ask and encourage you in the Lord Jesus to live in a way that is pleasing to God, just as you have received from us. This is how you already live, so you should do so all the more.

<sup>2</sup> For you know the instructions we gave you by the authority of the Lord Jesus.

<sup>3</sup> For it is God's will that you should be holy: You must abstain from sexual immorality;

<sup>4</sup> each of you must know how to control his own body \* in holiness and honor,

<sup>5</sup> not in lustful passion like the Gentiles who do not know God;

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\* **3:2** Or our brother and God's fellow worker; NE, WH, BYZ, and TR our brother and minister of God \* **4:4** Literally know how to possess his own vessel

<sup>6</sup> and no one should ever violate or exploit his brother in this regard,<sup>†</sup> because the Lord will avenge all such acts, as we have already told you and solemnly warned you.

<sup>7</sup> For God has not called us to impurity, but to holiness.

<sup>8</sup> Anyone, then, who rejects this command does not reject man but God, the very One who gives you His Holy Spirit.

<sup>9</sup> Now about brotherly love, you do not need anyone to write to you, because you yourselves have been taught by God to love one another.

<sup>10</sup> And you are indeed showing this love to all the brothers throughout Macedonia. But we urge you, brothers, to excel more and more

<sup>11</sup> and to aspire to live quietly, to attend to your own matters, and to work with your own hands, as we instructed you.

<sup>12</sup> Then you will behave properly toward outsiders, without being dependent on anyone.

### *The Return of the Lord*

<sup>13</sup> Brothers, we do not want you to be uninformed about those who sleep in death,<sup>‡</sup> so that you will not grieve like the rest, who are without hope.

<sup>14</sup> For since we believe that Jesus died and rose again, we also believe that God will bring with Jesus those who have fallen asleep in Him.

<sup>15</sup> By the word of the Lord, we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep.

<sup>16</sup> For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise.

<sup>17</sup> After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.

<sup>18</sup> Therefore encourage one another with these words.

## 5

### *The Day of the Lord*

(*Zephaniah 1:7-18; Malachi 4:1-6; 2 Peter 3:8-13*)

<sup>1</sup> Now about the times and seasons, brothers, we do not need to write to you.

<sup>2</sup> For you are fully aware that the Day of the Lord will come like a thief in the night.

<sup>3</sup> While people are saying, "Peace and security," destruction will come upon them suddenly, like labor pains on a pregnant woman, and they will not escape.

<sup>4</sup> But you, brothers, are not in the darkness so that this day should overtake you like a thief.

<sup>†</sup> 4:6 Or no one should ever harm or cheat his brother in this matter    <sup>‡</sup> 4:13 Literally those who have fallen asleep, as in verses 14 and 15

<sup>5</sup> For you are all sons of the light and sons of the day; we do not belong to the night or to the darkness.

<sup>6</sup> So then, let us not sleep as the others do, but let us remain awake and sober.

<sup>7</sup> For those who sleep, sleep at night; and those who get drunk, get drunk at night.

<sup>8</sup> But since we belong to the day, let us be sober, putting on the breastplate of faith and love, and the helmet of our hope of salvation.

<sup>9</sup> For God has not appointed us to suffer wrath, but to obtain salvation through our Lord Jesus Christ.

<sup>10</sup> He died for us so that, whether we are awake or asleep, we may live together with Him.

<sup>11</sup> Therefore encourage and build one another up, just as you are already doing.

### *Christian Living*

<sup>12</sup> But we ask you, brothers, to acknowledge those who work diligently among you, who preside over you in the Lord and give you instruction.

<sup>13</sup> In love, hold them in highest regard because of their work. Live in peace with one another.

<sup>14</sup> And we urge you, brothers, to admonish the unruly, encourage the fainthearted, help the weak, and be patient with everyone.

<sup>15</sup> Make sure that no one repays evil for evil. Always pursue what is good for one another and for all people.

<sup>16</sup> Rejoice at all times.

<sup>17</sup> Pray without ceasing.

<sup>18</sup> Give thanks in every circumstance, for this is God's will for you in Christ Jesus.

<sup>19</sup> Do not extinguish the Spirit.

<sup>20</sup> Do not treat prophecies with contempt,

<sup>21</sup> but test all things. Hold fast to what is good.

<sup>22</sup> Abstain from every form of evil.

### *Final Blessings and Instructions*

<sup>23</sup> Now may the God of peace Himself sanctify you completely, and may your entire spirit, soul, and body be kept blameless \* at the coming of our Lord Jesus Christ.

<sup>24</sup> The One who calls you is faithful, and He will do it.

<sup>25</sup> Brothers, pray for us as well.

<sup>26</sup> Greet all the brothers with a holy kiss.

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\* **5:23** Or may your spirit, soul, and body be kept entirely blameless



<sup>27</sup> I charge you before the Lord to have this letter read to all the brothers.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.<sup>†</sup>

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<sup>†</sup> **5:28** BYZ and TR include Amen.

## 2 Thessalonians

*Greetings to the Thessalonians  
(1 Thessalonians 1:1–10)*

<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 and peace to you from God our Father † and the Lord Jesus Christ.

<sup>3</sup> We are obligated to thank God for you all the time, brothers, as is fitting, because your faith is growing more and more, and your love for one another is increasing.

<sup>4</sup> That is why we boast among God's churches about your perseverance and faith in the face of all the persecution and affliction you are enduring.

*Christ's Coming*

<sup>5</sup> All this is clear evidence of God's righteous judgment. And so you will be counted worthy of the kingdom of God, for which you are suffering.

<sup>6</sup> After all, it is only right for God to repay with affliction those who afflict you,

<sup>7</sup> and to grant relief to you who are oppressed and to us as well. This will take place when the Lord Jesus is revealed from heaven with His mighty angels

<sup>8</sup> in blazing fire, inflicting vengeance on those who do not know God and do not obey the gospel of our Lord Jesus.

<sup>9</sup> They will suffer the penalty of eternal destruction, separated from the presence of the Lord and the glory of His might,

<sup>10</sup> on the day He comes to be glorified in His saints and regarded with wonder by all who have believed, including you who have believed our testimony.

<sup>11</sup> To this end, we always pray for you, that our God will count you worthy of His calling, and that He will powerfully fulfill your every good desire and work of faith,

<sup>12</sup> so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and of the Lord Jesus Christ.‡

## 2

*The Man of Lawlessness*

<sup>1</sup> Now concerning the coming of our Lord Jesus Christ and our being gathered together to Him, we ask you, brothers,

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\* **1:1** That is, Silas    † **1:2** SBL, NE, and WH God the Father    ‡ **1:12** Or the grace of our God and Lord, Jesus Christ.

<sup>2</sup> not to be easily disconcerted or alarmed by any spirit or message or letter seeming to be from us, alleging that the Day of the Lord has already come.

<sup>3</sup> Let no one deceive you in any way, for it will not come until the rebellion occurs and the man of lawlessness—the son of destruction—is revealed.

<sup>4</sup> He will oppose and exalt himself above every so-called god or object of worship. So he will seat himself in the temple of God, proclaiming himself to be God.

<sup>5</sup> Do you not remember that I told you these things while I was still with you?

<sup>6</sup> And you know what is now restraining him, so that he may be revealed at the proper time.

<sup>7</sup> For the mystery of lawlessness is already at work, but the one who now restrains it will continue until he is taken out of the way.

<sup>8</sup> And then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth and annihilate by the majesty of His arrival.

<sup>9</sup> The coming of the lawless one will be accompanied by the working of Satan, with every kind of power, sign, and false wonder,

<sup>10</sup> and with every wicked deception directed against those who are perishing, because they refused the love of the truth that would have saved them.

<sup>11</sup> For this reason God will send them a powerful delusion so that they believe the lie,

<sup>12</sup> in order that judgment may come upon all who have disbelieved the truth and delighted in wickedness.

### *Stand Firm*

<sup>13</sup> But we should always thank God for you, brothers who are loved by the Lord, because God has chosen you from the beginning \* to be saved by the sanctification of the Spirit and by faith in the truth.

<sup>14</sup> To this He called you through our gospel, so that you may share in the glory of our Lord Jesus Christ.

<sup>15</sup> Therefore, brothers, stand firm and cling to the traditions we taught you, whether by speech or by letter.

<sup>16</sup> Now may our Lord Jesus Christ Himself and God our Father, who by grace has loved us and given us eternal comfort and good hope,

<sup>17</sup> encourage your hearts and strengthen you in every good word and deed.

## **3**

### *Request for Prayer*

<sup>1</sup> Finally, brothers, pray for us, that the word of the Lord may spread quickly and be held in honor, just as it was with you.

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\* **2:13** Or God has chosen you as the firstfruits

<sup>2</sup> And pray that we may be delivered from wicked and evil men; for not everyone holds to the faith.

<sup>3</sup> But the Lord is faithful, and He will strengthen you and guard you from the evil one.\*

<sup>4</sup> And we have confidence in the Lord that you are doing and will continue to do what we command.

<sup>5</sup> May the Lord direct your hearts into God's love and Christ's perseverance.

*A Warning against Idleness*

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, to keep away from any brother who leads an undisciplined life that is not in keeping with the tradition you received † from us.

<sup>7</sup> For you yourselves know how you ought to imitate us, because we were not undisciplined among you,

<sup>8</sup> nor did we eat anyone's food without paying for it. Instead, in labor and toil, we worked night and day so that we would not be a burden to any of you.

<sup>9</sup> Not that we lack this right, but we wanted to offer ourselves as an example for you to imitate.

<sup>10</sup> For even while we were with you, we gave you this command: "If anyone is unwilling to work, he shall not eat."

<sup>11</sup> Yet we hear that some of you are leading undisciplined lives and accomplishing nothing but being busybodies.

<sup>12</sup> We command and urge such people by our Lord Jesus Christ to begin working quietly to earn their own living.

<sup>13</sup> But as for you, brothers, do not grow weary in well-doing.

<sup>14</sup> Take note of anyone who does not obey the instructions we have given in this letter. Do not associate with him, so that he may be ashamed.

<sup>15</sup> Yet do not regard him as an enemy, but warn him as a brother.

*Signature and Final Greetings*

*(1 Corinthians 16:19-24; Colossians 4:15-18)*

<sup>16</sup> Now may the Lord of peace Himself give you peace at all times and in every way. The Lord be with all of you.

<sup>17</sup> This greeting is in my own hand—Paul. This is my mark in every letter; it is the way I write.

<sup>18</sup> The grace of our Lord Jesus Christ be with all of you.‡

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\* **3:3** Or from evil † **3:6** Or they received ‡ **3:18** BYZ and TR include Amen.

# 1 Timothy

*Paul's Greeting to Timothy*  
(2 Timothy 1:1-2)

<sup>1</sup> Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

<sup>2</sup> To Timothy, my true child in the faith:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

*Correcting False Teachers*  
(Titus 1:10-16)

<sup>3</sup> As I urged you on my departure to Macedonia, you should stay on at Ephesus to instruct certain men not to teach false doctrines

<sup>4</sup> or devote themselves to myths and endless genealogies, which promote speculation rather than the stewardship of God's work, which is by faith.\*

<sup>5</sup> The goal of our instruction is the love that comes from a pure heart, a clear conscience, and a sincere faith.

<sup>6</sup> Some have strayed from these ways and turned aside to empty talk.

<sup>7</sup> They want to be teachers of the law, but they do not understand what they are saying or that which they so confidently assert.

<sup>8</sup> Now we know that the law is good, if one uses it legitimately.

<sup>9</sup> We realize that law is not enacted for the righteous, but for the lawless and rebellious, for the ungodly and sinful, for the unholy and profane, for killers of father or mother, for murderers,

<sup>10</sup> for the sexually immoral, for homosexuals, for slave traders † and liars and perjurers, and for anyone else who is averse to sound teaching

<sup>11</sup> that agrees with the glorious gospel of the blessed God, with which I have been entrusted.

*God's Grace to Paul*

<sup>12</sup> I thank Christ Jesus our Lord, who has strengthened me, that He considered me faithful and appointed me to service.

<sup>13</sup> I was formerly a blasphemer, a persecutor, and a violent man; yet because I had acted in ignorance and unbelief, I was shown mercy.

<sup>14</sup> And the grace of our Lord overflowed to me, along with the faith and love that are in Christ Jesus.

<sup>15</sup> This is a trustworthy saying, worthy of full acceptance: Christ Jesus came into the world to save sinners, of whom I am the worst.

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\* **1:4** Literally rather than the stewardship of God in faith † **1:10** Or for kidnappers

<sup>16</sup> But for this very reason I was shown mercy, so that in me, the worst of sinners, Christ Jesus might display His perfect patience as an example to those who would believe in Him for eternal life.

<sup>17</sup> Now to the King eternal, immortal, and invisible, the only God, be honor and glory forever and ever. Amen.

<sup>18</sup> Timothy, my child, I entrust you with this command in keeping with the previous prophecies about you, so that by them you may fight the good fight,

<sup>19</sup> holding on to faith and a good conscience, which some have rejected and thereby shipwrecked their faith.

<sup>20</sup> Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

## 2

### *A Call to Prayer*

<sup>1</sup> First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be offered for everyone—

<sup>2</sup> for kings and all those in authority—so that we may lead tranquil and quiet lives in all godliness and dignity.

<sup>3</sup> This is good and pleasing in the sight of God our Savior,

<sup>4</sup> who wants everyone to be saved and to come to the 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 that was given at just the right time.

<sup>7</sup> For this reason I was appointed as a preacher, an apostle, and a faithful and true teacher of the Gentiles. I am telling the truth; I am not lying about anything.

<sup>8</sup> Therefore I want the men everywhere \* to pray, lifting up holy hands, without anger or dissension.

### *Instructions to Women*

<sup>9</sup> Likewise, I want the women to adorn themselves with respectable apparel, with modesty, and with self-control, not with braided hair or gold or pearls or expensive clothes,

<sup>10</sup> but with good deeds, as is proper for women who profess to worship God.

<sup>11</sup> A woman † must learn in quietness and full submissiveness.

<sup>12</sup> I do not permit a woman to teach or to exercise authority over a man;‡ she is to remain quiet.

<sup>13</sup> For Adam was formed first, and then Eve.

<sup>14</sup> And it was not Adam who was deceived, but the woman who was deceived and fell into transgression.

\* **2:8** Or in every place (of worship) † **2:11** Or wife; also in verse 12 ‡ **2:12** Or over her husband

<sup>15</sup> Women, however, will be saved through childbearing, if they continue in faith, love, and holiness, with self-control.

### 3

#### *Qualifications for Overseers*

(*Titus 1:5-9; 1 Peter 5:1-4*)

<sup>1</sup> This is a trustworthy saying: If anyone aspires to be an overseer, he desires a noble task.

<sup>2</sup> An overseer, then, must be above reproach, the husband of but one wife,\* temperate, self-controlled, respectable, hospitable, able to teach,

<sup>3</sup> not dependent on wine, not violent but gentle, peaceable, and free of the love of money.

<sup>4</sup> An overseer must manage his own household well and keep his children under control, with complete dignity.

<sup>5</sup> For if someone does not know how to manage his own household, how can he care for the church of God?

<sup>6</sup> He must not be a recent convert, or he may become conceited and fall under the same condemnation as the devil.

<sup>7</sup> Furthermore, he must have a good reputation with outsiders, so that he will not fall into disgrace and into the snare of the devil.

#### *Qualifications for Deacons*

(*Acts 6:1-7*)

<sup>8</sup> Deacons likewise must be dignified, not double-tongued or given to much wine or greedy for money.

<sup>9</sup> They must hold to the mystery of the faith with a clear conscience.

<sup>10</sup> Additionally, they must first be tested. Then, if they are above reproach, let them serve as deacons.

<sup>11</sup> In the same way, the women † must be dignified, not slanderers, but temperate and faithful in all things.

<sup>12</sup> A deacon must be the husband of but one wife, a good manager of his children and of his own household.

<sup>13</sup> For those who have served well as deacons acquire for themselves a high standing and great confidence in the faith that is in Christ Jesus.

#### *The Mystery of Godliness*

<sup>14</sup> Although I hope to come to you soon, I am writing you these things

<sup>15</sup> in case I am delayed, so that you will know how each one must conduct himself in God's household, which is the church of the living God, the pillar and foundation of the truth.

<sup>16</sup> By common confession, the mystery of godliness is great:

He appeared ‡ in the flesh,  
was vindicated by the Spirit,§

\* 3:2 Or faithful to his wife; also in verse 12 † 3:11 Or their wives ‡ 3:16 Literally He who appeared; BYZ and TR God appeared § 3:16 Or vindicated in spirit

was seen by angels,  
was proclaimed among the nations,  
was believed in throughout the world,  
was taken up in glory.

## 4

### *A Warning against Apostasy*

<sup>1</sup> Now the Spirit expressly states that in later times some will abandon the faith to follow deceitful spirits and the teachings of demons,

<sup>2</sup> influenced by the hypocrisy of liars, whose consciences are seared with a hot iron.

<sup>3</sup> They will prohibit marriage and require abstinence from certain foods that God has created to be received with thanksgiving by those who believe and know the truth.

<sup>4</sup> For every creation of God is good, and nothing that is received with thanksgiving should be rejected,

<sup>5</sup> because it is sanctified by the word of God and prayer.

### *A Good Servant of Jesus Christ*

<sup>6</sup> By pointing out these things to the brothers, you will be a good servant of Christ Jesus, nourished by the words of faith and sound instruction that you have followed.

<sup>7</sup> But reject irreverent, silly myths. Instead, train yourself for godliness.

<sup>8</sup> For physical exercise is of limited value, but godliness is valuable in every way, holding promise for the present life and for the one to come.

<sup>9</sup> This is a trustworthy saying, worthy of full acceptance.

<sup>10</sup> To this end we labor and strive,\* because we have set our hope on the living God, who is the Savior of everyone, and especially of those who believe.

<sup>11</sup> Command and teach these things.

<sup>12</sup> Let no one despise your youth, but set an example for the believers in speech, in conduct, in love, in faith, in purity.

<sup>13</sup> Until I come, devote yourself to the public reading of Scripture, to exhortation, and to teaching.

<sup>14</sup> Do not neglect the gift that is in you, which was given you through the prophecy spoken over you at the laying on of the hands of the elders.

<sup>15</sup> Be diligent in these matters and absorbed in them, so that your progress will be evident to all.

<sup>16</sup> Pay close attention to your life and to your teaching. Persevere in these things, for by so doing you will save both yourself and those who hear you.

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\* **4:10** SBL, BYZ, and TR and suffer reproach



## 5

*Reproof and Respect*

<sup>1</sup> Do not rebuke an older man, but appeal to him as to a father.

Treat younger men as brothers,

<sup>2</sup> older women as mothers, and younger women as sisters, with absolute purity.

*Honoring True Widows*

(*Ruth 1:1-5*)

<sup>3</sup> Honor the widows who are truly widows.

<sup>4</sup> But if a widow has children or grandchildren, they must first learn to show godliness to their own family and repay their parents, for this is pleasing in the sight of God.

<sup>5</sup> The widow who is truly in need and left all alone puts her hope in God and continues night and day in her petitions and prayers.

<sup>6</sup> But she who lives for pleasure is dead even while she is still alive.

<sup>7</sup> Give these instructions to the believers, so that they will be above reproach.

<sup>8</sup> If anyone does not provide for his own, and especially his own household, he has denied the faith and is worse than an unbeliever.

<sup>9</sup> A widow should be enrolled if she is at least sixty years old, the wife of one man,

<sup>10</sup> and well known for good deeds such as bringing up children, entertaining strangers, washing the feet of the saints, imparting relief to the afflicted, and devoting herself to every good work.

<sup>11</sup> But refuse to enroll younger widows. For when their passions draw them away from Christ, they will want to marry,

<sup>12</sup> and thus will incur judgment because they are setting aside their first faith.

<sup>13</sup> At the same time they will also learn to be idle, going from house to house and being not only idle, but also gossips and busybodies, discussing things they should not mention.

<sup>14</sup> So I advise the younger widows to marry, have children, and manage their households, denying the adversary occasion for slander.

<sup>15</sup> For some have already turned aside to follow Satan.

<sup>16</sup> If any believing woman has dependent widows, she must assist them and not allow the church to be burdened, so that it can help the widows who are truly in need.

*Honoring Elders*

<sup>17</sup> Elders who lead effectively are worthy of double honor, especially those who work hard at preaching and teaching.

<sup>18</sup> For the Scripture says, "Do not muzzle an ox while it is treading out the grain,"\* and, "The worker is worthy of his wages."†

<sup>19</sup> Do not entertain an accusation against an elder, except on the testimony of two or three witnesses.

<sup>20</sup> But those who persist in sin should be rebuked in front of everyone, so that the others will stand in fear of sin.

### *A Charge to Timothy*

<sup>21</sup> I solemnly charge you before God and Christ Jesus and the elect angels to maintain these principles without bias, and to do nothing out of partiality.

<sup>22</sup> Do not be too quick in the laying on of hands and thereby share in the sins of others. Keep yourself pure.

<sup>23</sup> Stop drinking only water and use a little wine instead, because of your stomach and your frequent ailments.

<sup>24</sup> The sins of some men are obvious, going ahead of them to judgment; but the sins of others do not surface until later.

<sup>25</sup> In the same way, good deeds are obvious, and even the ones that are inconspicuous cannot remain hidden.

## 6

### *Serving with Honor*

(*Ephesians 6:5-9; Colossians 3:22-25*)

<sup>1</sup> All who are under the yoke of slavery should regard their masters as fully worthy of honor, so that God's name and our teaching will not be discredited.

<sup>2</sup> Those who have believing masters should not show disrespect because they are brothers, but should serve them all the more, since those receiving their good service are beloved believers. Teach and encourage these principles.

### *Reject False Doctrines*

<sup>3</sup> If anyone teaches another doctrine and disagrees with the sound words of our Lord Jesus Christ and with godly teaching,

<sup>4</sup> he is conceited and understands nothing. Instead, he has an unhealthy interest in controversies and semantics, out of which come envy, strife, abusive talk, evil suspicions,

<sup>5</sup> and constant friction between men of depraved mind who are devoid of the truth. These men regard godliness as a means of gain.\*

### *Godliness with Contentment*

<sup>6</sup> Of course, godliness with contentment is great gain.

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\* **5:18** Deuteronomy 25:4    † **5:18** Luke 10:7; see also Leviticus 19:13 and Deuteronomy 24:14-15.    \* **6:5** BYZ and TR include Withdraw yourself from such.

<sup>7</sup> For we brought nothing into the world, so † we cannot carry anything out of it.

<sup>8</sup> But if we have food and clothing, we will be content with these.

<sup>9</sup> Those who want to be rich, however, fall into temptation and become ensnared by many foolish and harmful desires that plunge them into ruin and destruction.

<sup>10</sup> For the love of money is the root of all kinds of evil. By craving it, some have wandered away from the faith and pierced themselves with many sorrows.

### *Fight the Good Fight*

<sup>11</sup> But you, O man of God, flee from these things and pursue righteousness, godliness, faith, love, perseverance, and gentleness.

<sup>12</sup> Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made the good confession before many witnesses.

<sup>13</sup> I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who made the good confession in His testimony before Pontius Pilate:

<sup>14</sup> Keep this commandment without stain or reproach until the appearance of our Lord Jesus Christ,

<sup>15</sup> which the blessed and only Sovereign One—the King of kings and Lord of lords—will bring about in His own time.

<sup>16</sup> He alone is immortal and dwells in unapproachable light. No one has ever seen Him, nor can anyone see Him. To Him be honor and eternal dominion! Amen.

### *A Charge to the Rich*

*(Proverbs 23:1–5; James 5:1–6)*

<sup>17</sup> Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, who richly provides all things for us to enjoy.

<sup>18</sup> Instruct them to do good, to be rich in good works, and to be generous and ready to share,

<sup>19</sup> treasuring up for themselves a firm foundation for the future, so that they may take hold of that which is truly life.

### *Guard the Faith*

<sup>20</sup> O Timothy, guard what has been entrusted to you. Avoid irreverent, empty chatter and the opposing arguments of so-called “knowledge,”

<sup>21</sup> which some have professed and thus swerved away from the faith.

Grace be with you all.‡

† 6:7 BYZ and TR so certainly    ‡ 6:21 BYZ and TR include Amen.

## 2 Timothy

*Paul's Greeting to Timothy*  
(1 Timothy 1:1-2)

<sup>1</sup> Paul, an apostle of Christ Jesus by the will of God, according to the promise of life in Christ Jesus,

<sup>2</sup> To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

*Faithfulness under Persecution*  
(Matthew 10:16-25)

<sup>3</sup> I thank God, whom I serve with a clear conscience as did my forefathers, as I constantly remember you night and day in my prayers.

<sup>4</sup> Recalling your tears, I long to see you so that I may be filled with joy.

<sup>5</sup> I am reminded of your sincere faith, which first dwelt in your grandmother Lois and your mother Eunice, and I am convinced is in you as well.

<sup>6</sup> For this reason I remind you to fan into flame 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, love, and self-control.

<sup>8</sup> So do not be ashamed of the testimony of our Lord, or of me, His prisoner. Instead, join me in suffering for the gospel by the power of God.

<sup>9</sup> He has saved us and called us to a holy calling, not because of our works, but by His own purpose and by the grace He granted us in Christ Jesus before time began.†

<sup>10</sup> And now He has revealed this grace through the appearing of our Savior, Christ Jesus, who has abolished death and illuminated the way to life and immortality through the gospel,

<sup>11</sup> to which I was appointed as a preacher, an apostle, and a teacher.

<sup>12</sup> For this reason, even though I suffer as I do, I am not ashamed; for I know whom I have believed, and I am convinced that He is able to guard what I have entrusted to Him ‡ for that day.

*Holding to Sound Teaching*

<sup>13</sup> Hold on to the pattern of sound teaching § you have heard from me, with the faith and love that are in Christ Jesus.

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\* **1:7** Or timidity or cowardice    † **1:9** Literally before times eternal    ‡ **1:12** Or what He has entrusted to me    § **1:13** Literally sound words

14 Guard the treasure entrusted to you,\* with the help of the Holy Spirit who dwells in us.

15 You know that everyone in the Province of Asia † has deserted me, including Phygelus and Hermogenes.

16 May the Lord grant mercy to the household of Onesiphorus, because he has often refreshed me and was unashamed of my chains.

17 Indeed, when he arrived in Rome, he searched diligently until he found me.

18 May the Lord grant Onesiphorus His mercy on that day. You know very well how much he ministered to me in Ephesus.

## 2

### *Grace and Perseverance* (Hebrews 12:1-3)

1 You therefore, my child, be strong in the grace that is in Christ Jesus.

2 And the things that you have heard me say among many witnesses, entrust these to faithful men who will be qualified to teach others as well.

3 Join me in suffering, like a good soldier of Christ Jesus.

4 A soldier refrains from entangling himself in civilian affairs, in order to please the one who enlisted him.

5 Likewise, a competitor does not receive the crown unless he competes according to the rules.

6 The hardworking farmer should be the first to partake of the crops.

7 Consider what I am saying, for the Lord will give you insight into all things.

8 Remember Jesus Christ, raised from the dead, descended from David, as proclaimed by my gospel,

9 for which I suffer to the extent of being chained like a criminal. But the word of God cannot be chained!

10 For this reason I endure all things for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

11 This is a trustworthy saying:

If we died with Him,  
we will also live with Him;

12 if we endure,  
we will also reign with Him;

if we deny Him,  
He will also deny us;

13 if we are faithless,  
He remains faithful,  
for He cannot deny Himself.

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\* 1:14 Or the good deposit entrusted to you † 1:15 Literally in Asia; Asia was a Roman province in what is now western Turkey.

### *The Lord's Approved Workman*

<sup>14</sup> Remind the believers of these things, charging them before God \* to avoid quarreling over words, which succeeds only in leading the listeners to ruin.

<sup>15</sup> Make every effort to present yourself approved to God, an unashamed workman who accurately handles the word of truth.

<sup>16</sup> But avoid irreverent, empty chatter, which will only lead to more ungodliness,

<sup>17</sup> and the talk of such men will spread like gangrene. Among them are Hymenaeus and Philetus,

<sup>18</sup> who have deviated from the truth. They say that the resurrection has already occurred, and they undermine the faith of some.

<sup>19</sup> Nevertheless, God's firm foundation stands, bearing this seal: "The Lord knows those who are His,"† and, "Everyone who calls on the name of the Lord must turn away from iniquity."

<sup>20</sup> A large house contains not only vessels of gold and silver, but also of wood and clay. Some indeed are for honorable use, but others are for common use.

<sup>21</sup> So if anyone cleanses himself of what is unfit,‡ he will be a vessel for honor: sanctified, useful to the Master, and prepared for every good work.

<sup>22</sup> Flee from youthful passions and pursue righteousness, faith, love, and peace, together with those who call on the Lord out of a pure heart.

<sup>23</sup> But reject foolish and ignorant speculation, for you know that it breeds quarreling.

<sup>24</sup> And a servant of the Lord must not be quarrelsome, but must be kind to everyone, able to teach, and forbearing.

<sup>25</sup> He must gently reprove those who oppose him, in the hope that God may grant them repentance leading to a knowledge of the truth.

<sup>26</sup> Then they will come to their senses and escape the snare of the devil, who has taken them captive to his will.

## 3

### *Evil in the Last Days*

<sup>1</sup> But understand this: In the last days terrible times will come.

<sup>2</sup> For men will be lovers of themselves, lovers of money, boastful, arrogant, abusive, disobedient to their parents, ungrateful, unholy,

<sup>3</sup> unloving, unforgiving, slanderous, without self-control, brutal, without love of good,

<sup>4</sup> traitorous, reckless, conceited, lovers of pleasure rather than lovers of God,

\* **2:14** SBL, BYZ, and TR the Lord † **2:19** Numbers 16:5 (see also LXX) ‡ **2:21** Literally cleanses himself of these

<sup>5</sup> having a form of godliness but denying its power. Turn away from such as these!

<sup>6</sup> They are the kind who worm their way into households and captivate vulnerable women who are weighed down with sins and led astray by various passions,

<sup>7</sup> who are always learning but never able to come to a knowledge of the truth.

<sup>8</sup> Just as Jannes and Jambres opposed Moses,\* so also these men oppose the truth. They are depraved in mind and disqualified from the faith.

<sup>9</sup> But they will not advance much further. For just like Jannes and Jambres, their folly will be plain to everyone.

*All Scripture Is God-Breathed*  
(Hebrews 4:12-16)

<sup>10</sup> You, however, have observed my teaching, my conduct, my purpose, my faith, my patience, my love, my perseverance,

<sup>11</sup> my persecutions, and the sufferings that came upon me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them.

<sup>12</sup> Indeed, all who desire to live godly lives in Christ Jesus will be persecuted,

<sup>13</sup> while evil men and imposters go from bad to worse, deceiving and being deceived.

<sup>14</sup> But as for you, continue in the things you have learned and firmly believed, since you know from whom you have learned them.

<sup>15</sup> From infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

<sup>16</sup> All Scripture is God-breathed and is useful for instruction, for conviction, for correction, and for training in righteousness,

<sup>17</sup> so that the man of God may be complete, fully equipped for every good work.

## 4

*Preach the Word*

<sup>1</sup> I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of His appearing and His kingdom:

<sup>2</sup> Preach the word; be prepared in season and out of season; reprove, rebuke, and encourage with every form of patient instruction.

<sup>3</sup> For the time will come when men will not tolerate sound doctrine, but with itching ears they will gather around themselves teachers to suit their own desires.

<sup>4</sup> So they will turn their ears away from the truth and turn aside to myths.

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\* **3:8** See Jasher 79:27. The Book of Jasher or the Book of the Upright One is often cited as Jasher.

<sup>5</sup> But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

<sup>6</sup> For I am already being poured out like a drink offering, and the time of my departure is at hand.

<sup>7</sup> I have fought the good fight, I have finished the race, I have kept the faith.

<sup>8</sup> From now on there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but to all who crave His appearing.

### *Personal Concerns*

<sup>9</sup> Make every effort to come to me quickly,

<sup>10</sup> because Demas, in his love of this world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.

<sup>11</sup> Only Luke is with me. Get Mark and bring him with you, because he is useful to me in the ministry.

<sup>12</sup> Tychicus, however, I have sent to Ephesus.

<sup>13</sup> When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

<sup>14</sup> Alexander the coppersmith did great harm to me. The Lord will repay him according to his deeds.

<sup>15</sup> You too should beware of him, for he has vigorously opposed our message.

### *The Lord Remains Faithful*

<sup>16</sup> At my first defense, no one stood with me, but everyone deserted me. May it not be charged against them.

<sup>17</sup> But the Lord stood by me and strengthened me, so that through me the message would be fully proclaimed, and all the Gentiles would hear it. So I was delivered from the mouth of the lion.

<sup>18</sup> And the Lord will rescue me from every evil action and bring me safely into His heavenly kingdom. To Him be the glory forever and ever. Amen.

### *Final Greetings*

*(Ephesians 6:21–24; Philippians 4:21–23)*

<sup>19</sup> Greet Prisca \* and Aquila, as well as the household of Onesiphorus.

<sup>20</sup> Erastus has remained at Corinth, and Trophimus I left sick in Miletus.

<sup>21</sup> Make every effort to come to me before winter.

Eubulus sends you greetings, as do Pudens, Linus, Claudia, and all the brothers.

<sup>22</sup> The Lord be with your spirit. Grace be with you all.†

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\* **4:19** Prisca is a variant of Priscilla; see Acts 18:2. † **4:22** BYZ and TR include Amen.



## Titus

### *Paul's Greeting to Titus*

(2 Corinthians 8:16–24)

<sup>1</sup> Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and their knowledge of the truth that leads to godliness,

<sup>2</sup> in the hope of eternal life, which God, who cannot lie, promised before time began.\*

<sup>3</sup> In His own time He has made His word evident in the proclamation entrusted to me by the command of God our Savior.

<sup>4</sup> To Titus, my true child in our common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

### *Appointing Elders on Crete*

(1 Timothy 3:1–7; 1 Peter 5:1–4)

<sup>5</sup> The reason I left you in Crete was that you would set in order what was unfinished and appoint elders in every town, as I directed you.

<sup>6</sup> An elder must be blameless, the husband of but one wife,<sup>†</sup> having children who are believers and who are not open to accusation of indiscretion or insubordination.

<sup>7</sup> As God's steward, an overseer must be above reproach—not self-absorbed, not quick-tempered, not given to drunkenness, not violent, not greedy for money.

<sup>8</sup> Instead, he must be hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

<sup>9</sup> He must hold firmly to the faithful word as it was taught, so that he can encourage others by sound teaching and refute those who contradict it.

### *Correcting False Teachers*

(1 Timothy 1:3–11)

<sup>10</sup> For many are rebellious and full of empty talk and deception, especially those of the circumcision,

<sup>11</sup> who must be silenced. For the sake of dishonorable gain, they undermine entire households and teach things they should not.

<sup>12</sup> As one of their own prophets has said, "Cretans are always liars, evil beasts, lazy gluttons."<sup>‡</sup>

<sup>13</sup> This testimony is true. Therefore rebuke them sternly, so that they will be sound in the faith.

<sup>14</sup> and will pay no attention to Jewish myths or to the commands of men who have rejected the truth.

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\* **1:2** Literally before times eternal    † **1:6** Or faithful to his wife    ‡ **1:12** This quote, also known as the Epimenides paradox, has been attributed to the Cretan philosopher Epimenides of Knossos.

<sup>15</sup> To the pure, all things are pure; but to the defiled and unbelieving, nothing is pure. Indeed, both their minds and their consciences are defiled.

<sup>16</sup> They profess to know God, but by their actions they deny Him. They are detestable, disobedient, and unfit for any good deed.

## 2

### *Teaching Sound Doctrine*

<sup>1</sup> But as for you, speak the things that are consistent with sound doctrine.

<sup>2</sup> Older men are to be temperate, dignified, self-controlled, and sound in faith, love, and perseverance.

<sup>3</sup> Older women, likewise, are to be reverent in their behavior, not slanderers or addicted to much wine, but teachers of good.

<sup>4</sup> In this way they can train the young women to love their husbands and children,

<sup>5</sup> to be self-controlled, pure, managers of their households, kind, and submissive to their own husbands, so that the word of God will not be discredited.

<sup>6</sup> In the same way, urge the younger men to be self-controlled.

<sup>7</sup> In everything, show yourself to be an example by doing good works. In your teaching show integrity, dignity,

<sup>8</sup> and wholesome speech that is above reproach, so that anyone who opposes us will be ashamed to have nothing bad to say about us.

<sup>9</sup> Slaves are to submit to their own masters in everything, to be well-pleasing, not argumentative,

<sup>10</sup> not stealing from them, but showing all good faith, so that in every respect they will adorn the teaching about God our Savior.

### *God's Grace Brings Salvation*

<sup>11</sup> For the grace of God has appeared, bringing salvation to everyone.

<sup>12</sup> It instructs us to renounce ungodliness and worldly passions, and to live sensible, upright, and godly lives in the present age,

<sup>13</sup> as we await the blessed hope and glorious appearance of our great God and Savior Jesus Christ.

<sup>14</sup> He gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession, zealous for good deeds.

<sup>15</sup> Speak these things as you encourage and rebuke with all authority. Let no one despise you.

## 3

### *Heirs of Grace*

<sup>1</sup> Remind the believers to submit to rulers and authorities, to be obedient and ready for every good work,

<sup>2</sup> to malign no one, and to be peaceable and gentle, showing full consideration to everyone.

<sup>3</sup> For at one time we too were foolish, disobedient, misled, and enslaved to all sorts of desires and pleasures—living in malice and envy, being hated and hating one another.

<sup>4</sup> But when the kindness of God our Savior and His love for mankind appeared,

<sup>5</sup> He saved us, not by the righteous deeds we had done, but according to His mercy, through the washing of new birth \* and renewal by the Holy Spirit.

<sup>6</sup> This is the Spirit He poured out on us abundantly through Jesus Christ our Savior,

<sup>7</sup> so that, having been justified by His grace, we would become heirs with the hope of eternal life.

<sup>8</sup> This saying is trustworthy. And I want you to emphasize these things, so that those who have believed God will take care to devote themselves to good deeds. These things are excellent and profitable for the people.

*Avoid Divisions  
(Romans 16:17-20)*

<sup>9</sup> But avoid foolish controversies, genealogies, arguments, and quarrels about the law, because these things are pointless and worthless.

<sup>10</sup> Reject a divisive man after a first and second admonition,

<sup>11</sup> knowing that such a man is corrupt and sinful; he is self-condemned.

*Final Remarks and Greetings*

<sup>12</sup> As soon as I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, because I have decided to winter there.

<sup>13</sup> Do your best to equip Zenas the lawyer and Apollos, so that they will have everything they need.

<sup>14</sup> And our people must also learn to devote themselves to good works in order to meet the pressing needs of others, so that they will not be unfruitful.

<sup>15</sup> All who are with me send you greetings.

Greet those who love us in the faith.

Grace be with all of you.†

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\* 3:5 Or of regeneration † 3:15 BYZ and TR include Amen.

## Philemon

*Greetings from Paul and Timothy  
(Philippians 1:1–2; Colossians 1:1–2)*

<sup>1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker,

<sup>2</sup> to Apphia our sister, to Archippus our fellow soldier, and to the church that meets at your <sup>\*</sup> house:

<sup>3</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

*Philemon's Faith and Love*

<sup>4</sup> I always thank my God, remembering you in my prayers,

<sup>5</sup> because I hear about your faith in the Lord Jesus and your love for all the saints.

<sup>6</sup> I pray that your partnership in the faith may become effective as you fully acknowledge every good thing that is ours in Christ.

<sup>7</sup> I take great joy and encouragement in your love, because you, brother, have refreshed the hearts of the saints.

*Paul's Appeal for Onesimus*

<sup>8</sup> So although in Christ I am bold enough to order you to do what is proper,

<sup>9</sup> I prefer to appeal on the basis of love. For I, Paul, am now aged, and a prisoner of Christ Jesus as well.

<sup>10</sup> I appeal to you for my child Onesimus,<sup>†</sup> whose father I became while I was in chains.

<sup>11</sup> Formerly he was useless to you, but now he has become useful both to you and to me.

<sup>12</sup> I am sending back to you him who is my very heart.

<sup>13</sup> I would have liked to keep him with me, so that on your behalf he could minister to me in my chains for the gospel.

<sup>14</sup> But I did not want to do anything without your consent, so that your goodness will not be out of compulsion, but by your own free will.

<sup>15</sup> For perhaps this is why he was separated from you for a while, so that you might have him back for good—

<sup>16</sup> no longer as a slave, but better than a slave, as a beloved brother. He is especially beloved to me, but even more so to you, both in person and in the Lord.

<sup>17</sup> So if you consider me a partner, receive him as you would receive me.

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<sup>\*</sup> **1:2** You and Your are singular throughout this letter, except in verses 3, 22, and 25. <sup>†</sup> **1:10** Onesimus means useful (see verse 11) or beneficial (see verse 20).

<sup>18</sup> But if he has wronged you in any way or owes you anything, charge it to my account.

<sup>19</sup> I, Paul, write this with my own hand. I will repay it—not to mention that you owe me your very self.

<sup>20</sup> Yes, brother, let me have some benefit ‡ from you in the Lord. Refresh my heart in Christ.

<sup>21</sup> Confident of your obedience, I write to you, knowing that you will do even more than I ask.

<sup>22</sup> In the meantime, prepare a guest room for me, because I hope that through your prayers I will be restored to you.

*Additional Greetings*

<sup>23</sup> Epaphras, my fellow prisoner in Christ Jesus, sends you greetings,

<sup>24</sup> as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

<sup>25</sup> The grace of the Lord Jesus Christ be with your spirit. §

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‡ **1:20** Greek onaimēn, a play on the name Onesimus    § **1:25** BYZ and TR include Amen.

## Hebrews

### *The Supremacy of the Son* (Colossians 1:15–23)

<sup>1</sup> On many past occasions and in many different ways, God spoke to our fathers through the prophets.

<sup>2</sup> But in these last days He has spoken to us by His Son,<sup>\*</sup> whom He appointed heir of all things, and through whom He made the universe.<sup>†</sup>

<sup>3</sup> The Son is the radiance of God's glory and the exact representation of His nature, upholding all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty on high.

<sup>4</sup> So He became as far superior to the angels as the name He has inherited is excellent beyond theirs.

<sup>5</sup> For to which of the angels did God ever say:

"You are My Son;  
today I have become Your Father"<sup>‡</sup>?

Or again:

"I will be His Father,  
and He will be My Son"<sup>§</sup>?

<sup>6</sup> And again, when God brings His firstborn into the world, He says:

"Let all God's angels worship Him."<sup>\*</sup>

<sup>7</sup> Now about the angels He says:

"He makes His angels winds,  
His servants flames of fire."<sup>†</sup>

<sup>8</sup> But about the Son He says:

"Your throne, O God, endures forever and ever,  
and justice is the scepter of Your kingdom.

<sup>9</sup> You have loved righteousness  
and hated wickedness;  
therefore God, Your God, has anointed You  
above Your companions with the oil of joy."<sup>‡</sup>

<sup>10</sup> And:

"In the beginning, O Lord, You laid the foundations of the earth,

<sup>\*</sup> **1:2** Or in His Son    <sup>†</sup> **1:2** Or the world; literally the ages    <sup>‡</sup> **1:5** Psalms 2:7; literally today I have begotten You    <sup>§</sup> **1:5** 2 Samuel 7:14; 1 Chronicles 17:13    <sup>\*</sup> **1:6** Deuteronomy 32:43 (see DSS and LXX)    <sup>†</sup> **1:7** Psalms 104:4 (see also LXX)    <sup>‡</sup> **1:9** Psalms 45:6–7

and the heavens are the work of Your hands.

<sup>11</sup> They will perish, but You remain;  
they will all wear out like a garment.

<sup>12</sup> You will roll them up like a robe;  
like a garment § they will be changed;  
but You remain the same,  
and Your years will never end.”\*

<sup>13</sup> Yet to which of the angels did God ever say:

“Sit at My right hand  
until I make Your enemies a footstool for Your feet”†?

<sup>14</sup> Are not the angels ‡ ministering spirits sent to serve those who will inherit salvation?

## 2

### *Salvation Confirmed*

<sup>1</sup> We must pay closer attention, therefore, to what we have heard, so that we do not drift away.

<sup>2</sup> For if the message spoken by angels was binding, and every transgression and disobedience received its just punishment,

<sup>3</sup> how shall we escape if we neglect such a great salvation?

This salvation was first announced by the Lord, was confirmed to us by those who heard Him,

<sup>4</sup> and was affirmed by God through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to His will.

### *Jesus like His Brothers*

<sup>5</sup> For it is not to angels that He has subjected the world to come, about which we are speaking.

<sup>6</sup> But somewhere it is testified in these words:

“What is man that You are mindful of him,  
or the son of man that You care for him?

<sup>7</sup> You made him a little lower \* than the angels;

You crowned him with glory and honor †

<sup>8</sup> and placed everything under his feet.”‡

When God subjected all things to him, He left nothing outside of his control. Yet at present we do not see everything subject to him.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because He suffered death, so that by the grace of God He might taste death for everyone.

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§ 1:12 BYZ and TR do not include like a garment. \* 1:12 Psalms 102:25-27 † 1:13 Psalms 110:1 ‡ 1:14 Literally Are they not all \* 2:7 Or a little while lower; also in verse 9 † 2:7 WH and TR include and set him over the works of Your hands. ‡ 2:8 Psalms 8:4-6 (see also LXX)

<sup>10</sup> In bringing many sons to glory, it was fitting for God, for whom and through whom all things exist, to make the author § of their salvation perfect through suffering.

<sup>11</sup> For both the One who sanctifies and those who are sanctified are of the same family. So Jesus is not ashamed to call them brothers.

<sup>12</sup> He says:

“I will proclaim Your name to My brothers;  
I will sing Your praises in the assembly.”\*

<sup>13</sup> And again:

“I will put My trust in Him.”†

And once again:

“Here am I, and the children God has given Me.”‡

<sup>14</sup> Now since the children have flesh and blood, He too shared in their humanity, so that by His death He might destroy him who holds the power of death, that is, the devil,

<sup>15</sup> and free those who all their lives were held in slavery by their fear of death.

<sup>16</sup> For surely it is not the angels He helps, but the descendants of Abraham.

<sup>17</sup> For this reason He had to be made like His brothers in every way, so that He might become a merciful and faithful high priest in service to God, in order to make atonement § for the sins of the people.

<sup>18</sup> Because He Himself suffered when He was tempted, He is able to help those who are being tempted.

### 3

#### *Jesus Our Apostle and High Priest*

<sup>1</sup> Therefore, holy brothers, who share in the heavenly calling, set your focus on Jesus, the apostle and high priest whom we confess.

<sup>2</sup> He was faithful to the One who appointed Him, just as Moses was faithful in all God’s house.\*

<sup>3</sup> For Jesus has been counted worthy of greater glory than Moses, just as the builder of a house has greater honor than the house itself.

<sup>4</sup> And every house is built by someone, but God is the builder of everything.

<sup>5</sup> Now Moses was faithful as a servant in all God’s house,† testifying to what would be spoken later.

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§ 2:10 Or pioneer or founder \* 2:12 Psalms 22:22 (see also LXX) † 2:13 Isaiah 8:17 ‡ 2:13 Isaiah 8:18 § 2:17 Or to make propitiation \* 3:2 Literally just as Moses in all His house; SBL just as Moses in His house † 3:5 Numbers 12:7



<sup>6</sup> But Christ is faithful as the Son over God's house. And we are His house, if we hold firmly <sup>‡</sup> to our confidence and the hope of which we boast.

*Do Not Harden Your Hearts*  
(Psalms 95:1–11)

<sup>7</sup> Therefore, as the Holy Spirit says:

"Today, if you hear His voice,  
<sup>8</sup> do not harden your hearts,  
as you did in the rebellion,  
in the day of testing in the wilderness,  
<sup>9</sup> where your fathers tested and tried Me,  
and for forty years saw My works.  
<sup>10</sup> Therefore I was angry with that generation,  
and I said,  
'Their hearts are always going astray,  
and they have not known My ways.'  
<sup>11</sup> So I swore on oath in My anger,  
'They shall never enter My rest.' "§

*The Peril of Unbelief*

<sup>12</sup> See to it, brothers, that none of you has a wicked heart of unbelief that turns away from the living God.

<sup>13</sup> But exhort one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness.

<sup>14</sup> We have come to share in Christ if we hold firmly to the end the assurance we had at first.

<sup>15</sup> As it has been said:

"Today, if you hear His voice,  
do not harden your hearts,  
as you did in the rebellion."\*

<sup>16</sup> For who were the ones who heard and rebelled? Were they not all those Moses led out of Egypt?

<sup>17</sup> And with whom was God angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

<sup>18</sup> And to whom did He swear that they would never enter His rest? Was it not to those who disobeyed?

<sup>19</sup> So we see that it was because of their unbelief that they were unable to enter.

## 4

*The Sabbath Rest*  
(Genesis 2:1–3; Exodus 16:22–30)

<sup>1</sup> Therefore, while the promise of entering His rest still stands, let us be careful that none of you be deemed to have fallen short of it.

<sup>‡</sup> 3:6 NE, WH, BYZ, and TR include to the end. § 3:11 Psalms 95:7–11 (see also LXX) \* 3:15 Psalms 95:7–8

<sup>2</sup> For we also received the good news just as they did; but the message they heard was of no value to them, since they did not share the faith of those who comprehended it.\*

<sup>3</sup> Now we who have believed enter that rest. As for the others, it is just as God has said:

“So I swore on oath in My anger,  
“They shall never enter My rest.” †

And yet His works have been finished since the foundation of the world.

<sup>4</sup> For somewhere He has spoken about the seventh day in this manner: “And on the seventh day God rested from all His works.” ‡

<sup>5</sup> And again, as He says in the passage above: “They shall never enter My rest.”

<sup>6</sup> Since, then, it remains for some to enter His rest, and since those who formerly heard the good news did not enter because of their disobedience,

<sup>7</sup> God again designated a certain day as “Today,” when a long time later He spoke through David as was just stated: “Today, if you hear His voice, do not harden your hearts.” §

<sup>8</sup> For if Joshua had given them rest, God would not have spoken later about another day.

<sup>9</sup> There remains, then, a Sabbath rest for the people of God.

<sup>10</sup> For whoever enters God’s rest also rests from his own work, just as God did from His.

<sup>11</sup> Let us, therefore, make every effort to enter that rest, so that no one will fall by following the same pattern of disobedience.

*The Living Word*  
(2 Timothy 3:10–17)

<sup>12</sup> For the word of God is living and active. Sharper than any double-edged sword, it pierces even to dividing soul and spirit, joints and marrow. It judges the thoughts and intentions of the heart.

<sup>13</sup> Nothing in all creation is hidden from God’s sight; everything is uncovered and exposed before the eyes of Him to whom we must give account.

<sup>14</sup> Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold firmly to what we profess.

<sup>15</sup> For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who was tempted in every way that we are, yet was without sin.

<sup>16</sup> Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

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\* 4:2 Literally not having been united in the faith of those who heard † 4:3 Psalms 95:11; also in verse 5 ‡ 4:4 Genesis 2:2 § 4:7 Psalms 95:7–8

## 5

*The Perfect High Priest*  
*(Psalms 110:1-7)*

<sup>1</sup> Every high priest is appointed from among men to represent them in matters relating to God, to offer gifts and sacrifices for sins.

<sup>2</sup> He is able to deal gently with those who are ignorant and misguided, since he himself is beset by weakness.

<sup>3</sup> That is why he is obligated to offer sacrifices for his own sins, as well as for the sins of the people.

<sup>4</sup> No one takes this honor upon himself; he must be called by God, just as Aaron was.

<sup>5</sup> So also Christ did not take upon Himself the glory of becoming a high priest, but He was called by the One who said to Him:

“You are My Son;  
 today I have become Your Father.”\*

<sup>6</sup> And in another passage God says:

“You are a priest forever  
 in the order of Melchizedek.”†

<sup>7</sup> During the days of Jesus’ earthly life, He offered up prayers and petitions with loud cries and tears to the One who could save Him from death, and He was heard because of His reverence.

<sup>8</sup> Although He was a Son, He learned obedience from what He suffered.

<sup>9</sup> And having been made perfect, He became the source of eternal salvation to all who obey Him

<sup>10</sup> and was designated by God as high priest in the order of Melchizedek.

*Milk and Solid Food*  
*(1 Corinthians 3:1-9)*

<sup>11</sup> We have much to say about this, but it is hard to explain, because you are dull of hearing.

<sup>12</sup> Although by this time you ought to be teachers, you need someone to reteach you the basic principles of God’s word.‡ You need milk, not solid food!

<sup>13</sup> For everyone who lives on milk is still an infant, inexperienced in the message of righteousness.

<sup>14</sup> But solid food is for the mature, who by constant use have trained their senses to distinguish good from evil.

## 6

*A Call to Maturity*

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\* 5:5 Psalms 2:7; literally today I have begotten You † 5:6 Psalms 110:4 ‡ 5:12 Or of the oracles of God

<sup>1</sup> Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from dead works,\* and of faith in God,

<sup>2</sup> instruction about baptisms,† the laying on of hands, the resurrection of the dead, and eternal judgment.

<sup>3</sup> And this we will do, if God permits.

<sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

<sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age—

<sup>6</sup> and then have fallen away—to be restored to repentance, because they themselves are crucifying the Son of God all over again and subjecting Him to open shame.

<sup>7</sup> For land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is tended receives the blessing of God.

<sup>8</sup> But land that produces thorns and thistles is worthless, and its curse is imminent. In the end it will be burned.

<sup>9</sup> Even though we speak like this, beloved, we are convinced of better things in your case—things that accompany salvation.

<sup>10</sup> For God is not unjust. He will not forget your work and the love you have shown for His name as you have ministered to the saints and continue to do so.

<sup>11</sup> We want each of you to show this same diligence to the very end, in order to make your hope sure.

<sup>12</sup> Then you will not be sluggish, but will imitate those who through faith and patience inherit what has been promised.

### *God's Unchangeable Promise*

<sup>13</sup> When God made His promise to Abraham, since He had no one greater to swear by, He swore by Himself,

<sup>14</sup> saying, "I will surely bless you and multiply your descendants."‡

<sup>15</sup> And so Abraham, after waiting patiently, obtained the promise.

<sup>16</sup> Men swear by someone greater than themselves, and their oath serves as a confirmation to end all argument.

<sup>17</sup> So when God wanted to make the unchanging nature of His purpose very clear to the heirs of the promise, He guaranteed it with an oath.

<sup>18</sup> Thus by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be strongly encouraged.

<sup>19</sup> We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

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\* 6:1 Or from acts that lead to death    † 6:2 Or cleansing rites    ‡ 6:14 Genesis 22:17

<sup>20</sup> where Jesus our forerunner has entered on our behalf. He has become a high priest forever in the order of Melchizedek.

## 7

### *Melchizedek and Abraham* (Genesis 14:17–24)

<sup>1</sup> This Melchizedek was king of Salem and priest of God Most High.\* He met Abraham returning from the slaughter of the kings and blessed him,

<sup>2</sup> and Abraham apportioned to him a tenth of everything. First, his name means “king of righteousness.” Then also, “king of Salem” means “king of peace.”

<sup>3</sup> Without father or mother or genealogy, without beginning of days or end of life, like the Son of God, he remains a priest for all time.

<sup>4</sup> Consider how great Melchizedek was: Even the patriarch Abraham gave him a tenth of the plunder.

<sup>5</sup> Now the law commands the sons of Levi who become priests to collect a tenth from the people—that is, from their brothers—though they too are descended from Abraham.

<sup>6</sup> But Melchizedek, who did not trace his descent from Levi, collected a tenth from Abraham and blessed him who had the promises.

<sup>7</sup> And indisputably, the lesser is blessed by the greater.

<sup>8</sup> In the case of the Levites, mortal men collect the tenth; but in the case of Melchizedek, it is affirmed that he lives on.

<sup>9</sup> And so to speak, Levi, who collects the tenth, paid the tenth through Abraham.

<sup>10</sup> For when Melchizedek met Abraham, Levi was still in the loins of his ancestor.

### *A Superior Priesthood*

<sup>11</sup> Now if perfection could have been attained through the Levitical priesthood (for on this basis the people received the law), why was there still need for another priest to appear—one in the order of Melchizedek and not in the order of Aaron?

<sup>12</sup> For when the priesthood is changed, the law must be changed as well.

<sup>13</sup> He of whom these things are said belonged to a different tribe, from which no one has ever served at the altar.

<sup>14</sup> For it is clear that our Lord descended from Judah, a tribe as to which Moses said nothing about priests.

<sup>15</sup> And this point is even more clear if another priest like Melchizedek appears,

<sup>16</sup> one who has become a priest not by a law of succession, but by the power of an indestructible life.

<sup>17</sup> For it is testified:

“You are a priest forever

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\* 7:1 Genesis 14:18

in the order of Melchizedek."<sup>†</sup>

<sup>18</sup> So the former commandment is set aside because it was weak and useless

<sup>19</sup> (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.

<sup>20</sup> And none of this happened without an oath. For others became priests without an oath,

<sup>21</sup> but Jesus became a priest with an oath by the One who said to Him:

"The Lord has sworn and will not change His mind:

'You are a priest forever.' "<sup>‡</sup>

<sup>22</sup> Because of this oath, Jesus has become the guarantee of a better covenant.

<sup>23</sup> Now there have been many other priests, since death prevented them from continuing in office.

<sup>24</sup> But because Jesus lives forever, He has a permanent priesthood.

<sup>25</sup> Therefore He is able to save completely § those who draw near to God through Him, since He always lives to intercede for them.

<sup>26</sup> Such a high priest truly befits us—One who is holy, innocent, undefiled, set apart from sinners, and exalted above the heavens.

<sup>27</sup> Unlike the other high priests, He does not need to offer daily sacrifices, first for His own sins and then for the sins of the people; He sacrificed for sin once for all when He offered up Himself.

<sup>28</sup> For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

## 8

### *Christ's Eternal Priesthood*

<sup>1</sup> The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

<sup>2</sup> and who ministers in the sanctuary and true tabernacle set up by the Lord, not by man.

<sup>3</sup> And since every high priest is appointed to offer both gifts and sacrifices, it was necessary for this One also to have something to offer.

<sup>4</sup> Now if He were on earth, He would not be a priest, since there are already priests who offer gifts according to the law.

<sup>5</sup> The place where they serve is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."<sup>\*</sup>

<sup>†</sup> 7:17 Psalms 110:4    <sup>‡</sup> 7:21 Psalms 110:4    § 7:25 Or forever    \* 8:5 Exodus 25:40; see also Exodus 26:30.

*The New Covenant*  
(Jeremiah 31:26–40)

<sup>6</sup> Now, however, Jesus has received a much more excellent ministry, just as the covenant He mediates is better and is founded on better promises.

<sup>7</sup> For if that first covenant had been without fault, no place would have been sought for a second.

<sup>8</sup> But God found fault with the people and said:

“Behold, the days are coming, declares the Lord,  
when I will make a new covenant  
with the house of Israel  
and with the house of Judah.

<sup>9</sup> It will not be like the covenant  
I made with their fathers  
when I took them by the hand  
to lead them out of the land of Egypt,  
because they did not abide by My covenant,  
and I disregarded them,

declares the Lord.

<sup>10</sup> For this is the covenant I will make  
with the house of Israel  
after those days,  
declares the Lord.

I will put My laws in their minds  
and inscribe them on their hearts.  
And I will be their God,  
and they will be My people.

<sup>11</sup> No longer will each one teach his neighbor or his brother,  
saying, ‘Know the Lord,’  
because they will all know Me,  
from the least of them to the greatest.

<sup>12</sup> For I will forgive their iniquities  
and will remember their sins no more.”<sup>†</sup>

<sup>13</sup> By speaking of a new covenant,<sup>‡</sup> He has made the first one obsolete; and what is obsolete and aging will soon disappear.

## 9

*The Earthly Tabernacle*  
(Exodus 40:1–33; Acts 7:44–47)

<sup>1</sup> Now the first covenant <sup>\*</sup> had regulations for worship and also an earthly sanctuary.

<sup>2</sup> A tabernacle was prepared. In its first room were the lampstand, the table, and the consecrated bread.<sup>†</sup> This was called the Holy Place.

<sup>3</sup> Behind the second curtain was a room called the Most Holy Place,<sup>‡</sup>

<sup>†</sup> **8:12** Jeremiah 31:31–34 (see also LXX)    <sup>‡</sup> **8:13** Literally In saying new; here and in Hebrews 9:1 and 18, covenant is included for clarity but is not contained in the Greek. A broader interpretation could also include priesthood or tabernacle.    <sup>\*</sup> **9:1** Literally the first; also in verse 18; see the footnote for Hebrews 8:13.    <sup>†</sup> **9:2** Or the Bread of the Presence    <sup>‡</sup> **9:3** Or the Holy of Holies

<sup>4</sup> containing the golden altar of incense and the gold-covered ark of the covenant. Inside the ark were the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

<sup>5</sup> Above the ark were the cherubim of glory, overshadowing the mercy seat. § But we cannot discuss these things in detail now.

<sup>6</sup> When everything had been prepared in this way, the priests entered regularly into the first room to perform their sacred duties.

<sup>7</sup> But only the high priest entered the second room, and then only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

<sup>8</sup> By this arrangement the Holy Spirit was showing that the way into the Most Holy Place \* had not yet been disclosed as long as the first tabernacle was still standing.

<sup>9</sup> It is an illustration for the present time, because the gifts and sacrifices being offered were unable to cleanse the conscience of the worshiper.

<sup>10</sup> They consist only in food and drink and special washings—external regulations imposed until the time of reform.

### *Redemption through His Blood*

<sup>11</sup> But when Christ came as high priest of the good things that have come, † He went through the greater and more perfect tabernacle that is not made by hands and is not a part of this creation.

<sup>12</sup> He did not enter by the blood of goats and calves, but He entered the Most Holy Place once for all by His own blood, thus securing eternal redemption.

<sup>13</sup> For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that their bodies are clean,

<sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify our ‡ consciences from works of death, so that we may serve the living God!

<sup>15</sup> Therefore Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, now that He has died to redeem them from the transgressions committed under the first covenant.

<sup>16</sup> In the case of a will, § it is necessary to establish the death of the one who made it,

<sup>17</sup> because a will does not take effect until the one who made it has died; it cannot be executed while he is still alive.

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§ 9:5 Or atonement cover \* 9:8 Or the Holy Place; also in verses 12 and 25 † 9:11 BYZ and TR that are to come ‡ 9:14 BYZ and TR your § 9:16 Greek diathēkē is also translated as covenant throughout this chapter.



<sup>18</sup> That is why even the first covenant was not put into effect without blood.

<sup>19</sup> For when Moses had proclaimed every commandment of the law to all the people, he took the blood of calves and goats,\* along with water, scarlet wool, and hyssop, and sprinkled the scroll and all the people, <sup>20</sup> saying, "This is the blood of the covenant, which God has commanded you to keep."<sup>†</sup>

<sup>21</sup> In the same way, he sprinkled with blood the tabernacle and all the vessels used in worship.

<sup>22</sup> According to the law, in fact, nearly everything must be purified with blood, and without the shedding of blood there is no forgiveness.

<sup>23</sup> So it was necessary for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

<sup>24</sup> For Christ did not enter a man-made copy of the true sanctuary, but He entered heaven itself, now to appear on our behalf in the presence of God.

<sup>25</sup> Nor did He enter heaven to offer Himself again and again, as the high priest enters the Most Holy Place every year with blood that is not his own.

<sup>26</sup> Otherwise, Christ would have had to suffer repeatedly since the foundation of the world. But now He has appeared once for all at the end of the ages to do away with sin by the sacrifice of Himself.

<sup>27</sup> Just as man is appointed to die once, and after that to face judgment,

<sup>28</sup> so also Christ was offered once to bear the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who eagerly await Him.

## 10

### *Christ's Perfect Sacrifice*

*(Psalms 40:1-17)*

<sup>1</sup> For the law is only a shadow of the good things to come, not the realities themselves. It can never, by the same sacrifices offered year after year, make perfect those who draw near to worship.

<sup>2</sup> If it could, would not the offerings have ceased? For the worshipers would have been cleansed once for all, and would no longer have felt the guilt of their sins.

<sup>3</sup> Instead, those sacrifices are an annual reminder of sins,

<sup>4</sup> because it is impossible for the blood of bulls and goats to take away sins.

<sup>5</sup> Therefore, when Christ came into the world, He said:

"Sacrifice and offering You did not desire,  
but a body You prepared for Me.

<sup>6</sup> In burnt offerings and sin offerings

\* **9:19** SBL does not include and goats. † **9:20** Exodus 24:8

You took no delight.

<sup>7</sup> Then I said, 'Here I am, it is written about Me in the scroll:

I have come to do Your will, O God.' ”\*

<sup>8</sup> In the passage above He says, “Sacrifices and offerings, burnt offerings and sin offerings You did not desire, nor did You delight in them” (although they are offered according to the law).

<sup>9</sup> Then He adds, “Here I am, I have come to do Your will.” He takes away the first to establish the second.

<sup>10</sup> And by that will, we have been sanctified through the sacrifice of the body of Jesus Christ once for all.

<sup>11</sup> Day after day every priest stands to minister and to offer again and again the same sacrifices, which can never take away sins.

<sup>12</sup> But when this Priest had offered for all time one sacrifice for sins, He sat down at the right hand of God.

<sup>13</sup> Since that time, He waits for His enemies to be made a footstool for His feet,

<sup>14</sup> because by a single offering He has made perfect for all time those who are being sanctified.

<sup>15</sup> The Holy Spirit also testifies to us about this. First He says:

<sup>16</sup> “This is the covenant I will make with them  
after those days, declares the Lord.

I will put My laws in their hearts  
and inscribe them on their minds.”†

<sup>17</sup> Then He adds:

“Their sins and lawless acts  
I will remember no more.”‡

<sup>18</sup> And where these have been forgiven, an offering for sin is no longer needed.

*A Call to Persevere*  
(Jude 1:17-23)

<sup>19</sup> Therefore, brothers, since we have confidence to enter the Most Holy Place § by the blood of Jesus,

<sup>20</sup> by the new and living way opened for us through the curtain of His body,\*

<sup>21</sup> and since we have a great priest over the house of God,

<sup>22</sup> let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and our bodies washed with pure water.

<sup>23</sup> Let us hold resolutely to the hope we profess, for He who promised is faithful.

\* **10:7** Psalms 40:6-8 (see also LXX) † **10:16** Jeremiah 31:33 ‡ **10:17** Jeremiah 31:34

§ **10:19** Or the Holy Place \* **10:20** Literally through the veil that is His flesh

<sup>24</sup> And let us consider how to spur one another on to love and good deeds.

<sup>25</sup> Let us not neglect meeting together, as some have made a habit, but let us encourage one another, and all the more as you see the Day approaching.

<sup>26</sup> If we deliberately go on sinning after we have received the knowledge of the truth, no further sacrifice for sins remains,

<sup>27</sup> but only a fearful expectation of judgment and of raging fire that will consume all adversaries.

<sup>28</sup> Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses.

<sup>29</sup> How much more severely do you think one deserves to be punished who has trampled on the Son of God, profaned the blood of the covenant that sanctified him, and insulted the Spirit of grace?

<sup>30</sup> For we know Him who said, "Vengeance is Mine; I will repay,"<sup>†</sup> and again, "The Lord will judge His people."<sup>‡</sup>

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

<sup>32</sup> Remember the early days that you were in the light.<sup>§</sup> In those days, you endured a great conflict in the face of suffering.

<sup>33</sup> Sometimes you were publicly exposed to ridicule and persecution; at other times you were partners with those who were so treated.

<sup>34</sup> You sympathized with those in prison and joyfully accepted the confiscation of your property, knowing that you yourselves had a better and permanent possession.

<sup>35</sup> So do not throw away your confidence; it holds a great reward.

<sup>36</sup> You need to persevere, so that after you have done the will of God, you will receive what He has promised.

<sup>37</sup> For,

"In just a little while,

He who is coming will come and will not delay.

<sup>38</sup> But My righteous one will live by faith;<sup>\*</sup>

and if he shrinks back,

I will take no pleasure in him."<sup>†</sup>

<sup>39</sup> But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

## 11

### *Faith and Assurance*

(Genesis 1:1-2; John 1:1-5)

<sup>1</sup> Now faith is the assurance of what we hope for and the certainty of what we do not see.

<sup>2</sup> This is why the ancients were commended.

<sup>†</sup> **10:30** Deuteronomy 32:35 (see also LXX)    <sup>‡</sup> **10:30** Deuteronomy 32:36; Psalms 135:14

<sup>§</sup> **10:32** Or Remember when you were first enlightened.    <sup>\*</sup> **10:38** BYZ and TR But the righteous will live by faith    <sup>†</sup> **10:38** Habakkuk 2:3-4 (see also LXX)

<sup>3</sup> By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

*The Faith of Abel, Enoch, Noah*  
(Genesis 4—9)

<sup>4</sup> By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as righteous when God gave approval to his gifts. And by faith he still speaks, even though he is dead.

<sup>5</sup> By faith Enoch was taken up \* so that he did not see death: "He could not be found, because God had taken him away."† For before he was taken, he was commended as one who pleased God.

<sup>6</sup> And without faith it is impossible to please God, because anyone who approaches Him must believe that He exists and that He rewards those who earnestly seek Him.

<sup>7</sup> By faith Noah, when warned about things not yet seen, in godly fear built an ark to save his family. By faith he condemned the world and became heir of the righteousness that comes by faith.

*The Faith of Abraham and Sarah*  
(Genesis 15—22; Romans 4:1–12)

<sup>8</sup> By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, without knowing where he was going.

<sup>9</sup> By faith he dwelt in the promised land as a stranger in a foreign country. He lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.

<sup>10</sup> For he was looking forward to the city with foundations, whose architect and builder is God.

<sup>11</sup> By faith Sarah, even though she was barren and beyond the proper age, was enabled to conceive a child, because she considered Him faithful who had promised.

<sup>12</sup> And so from one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

<sup>13</sup> All these people died in faith, without having received the things they were promised. However, they saw them and welcomed them from afar. And they acknowledged that they were strangers and exiles on the earth.

<sup>14</sup> Now those who say such things show that they are seeking a country of their own.

<sup>15</sup> If they had been thinking of the country they had left, they would have had opportunity to return.

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\* 11:5 Literally transferred or translated † 11:5 Genesis 5:24 (see also LXX)

<sup>16</sup> Instead, they were longing for a better country, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac on the altar. He who had received the promises was ready to offer his one and only son,<sup>‡</sup>

<sup>18</sup> even though God had said to him, “Through Isaac your offspring will be reckoned.”<sup>§</sup>

<sup>19</sup> Abraham reasoned that God could raise the dead, and in a sense, he did receive Isaac back from death.

*The Faith of Isaac, Jacob, and Joseph*  
(Genesis 27—50)

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning the future.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of Joseph’s sons and worshiped as he leaned on the top of his staff.

<sup>22</sup> By faith Joseph, when his end was near, spoke about the exodus of the Israelites and gave instructions about his bones.

*The Faith of Moses*  
(Exodus 2—15; Acts 7:20–22)

<sup>23</sup> By faith Moses’ parents hid him for three months after his birth, because they saw that he was a beautiful child, and they were unafraid of the king’s edict.

<sup>24</sup> By faith Moses, when he was grown, refused to be called the son of Pharaoh’s daughter.

<sup>25</sup> He chose to suffer oppression with God’s people rather than to experience the fleeting enjoyment of sin.

<sup>26</sup> He valued disgrace for Christ above the treasures of Egypt, for he was looking ahead to his reward.

<sup>27</sup> By faith Moses left Egypt, not fearing the king’s anger; he persevered because he saw Him who is invisible.

<sup>28</sup> By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch Israel’s own firstborn.

<sup>29</sup> By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to follow,\* they were drowned.

*The Faith of Many*  
(Joshua–Malachi)

<sup>30</sup> By faith the walls of Jericho fell, after the people had marched around them for seven days.

<sup>‡</sup> 11:17 Or only begotten son or unique son    § 11:18 Genesis 21:12    \* 11:29 Literally made an attempt

<sup>31</sup> By faith the prostitute Rahab, because she welcomed the spies in peace, did not perish with those who were disobedient.

<sup>32</sup> And what more shall I say? Time will not allow me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets,

<sup>33</sup> who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions,

<sup>34</sup> quenched the raging fire, and escaped the edge of the sword; who gained strength from weakness, became mighty in battle, and put foreign armies to flight.

<sup>35</sup> Women received back their dead, raised to life again. Others were tortured and refused their release, so that they might gain a better resurrection.

<sup>36</sup> Still others endured mocking and flogging, and even chains and imprisonment.

<sup>37</sup> They were stoned, they were sawed in two,<sup>†</sup> they were put to death by the sword. They went around in sheepskins and goatskins, destitute, oppressed, and mistreated.

<sup>38</sup> The world was not worthy of them. They wandered in deserts and mountains, and hid in caves and holes in the ground.

<sup>39</sup> These were all commended for their faith, yet they did not receive what was promised.

<sup>40</sup> God had planned something better for us, so that together with us they would be made perfect.

## 12

### *A Call to Endurance* (2 Timothy 2:1–13)

<sup>1</sup> Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off every encumbrance and the sin that so easily entangles, and let us run with endurance the race set out for us.

<sup>2</sup> Let us fix our eyes on Jesus, the author <sup>\*</sup> and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

<sup>3</sup> Consider Him who endured such hostility from sinners, so that you will not grow weary and lose heart.

### *God Disciplines His Sons*

<sup>4</sup> In your struggle against sin, you have not yet resisted to the point of shedding your blood.

<sup>5</sup> And you have forgotten the exhortation that addresses you as sons:

“My son, do not take lightly the discipline of the Lord,  
and do not lose heart when He rebukes you.

<sup>†</sup> 11:37 NE, WH, BYZ, and TR include they were put to the test, <sup>\*</sup> 12:2 Or pioneer or founder

<sup>6</sup> For the Lord disciplines the one He loves,  
and He chastises every son He receives.”†

<sup>7</sup> Endure suffering as discipline; God is treating you as sons. For what son is not disciplined by his father?

<sup>8</sup> If you do not experience discipline like everyone else, then you are illegitimate children and not true sons.

<sup>9</sup> Furthermore, we have all had earthly fathers who disciplined us, and we respected them. Should we not much more submit to the Father of our spirits and live?

<sup>10</sup> Our fathers disciplined us for a short time as they thought best, but God disciplines us for our good, so that we may share in His holiness.

<sup>11</sup> No discipline seems enjoyable at the time, but painful. Later on, however, it yields a harvest of righteousness and peace ‡ to those who have been trained by it.

<sup>12</sup> Therefore strengthen your limp hands and weak knees.§

<sup>13</sup> Make straight paths for your feet,\* so that the lame may not be disabled, but rather healed.

*A Call to Holiness*  
(1 Peter 1:13–21)

<sup>14</sup> Pursue peace with everyone, as well as holiness, without which no one will see the Lord.

<sup>15</sup> See to it that no one falls short of the grace of God, and that no root of bitterness † springs up to cause trouble and defile many.

<sup>16</sup> See to it that no one is sexually immoral, or is godless like Esau, who for a single meal sold his birthright.

<sup>17</sup> For you know that afterward, when he wanted to inherit the blessing, he was rejected. He could find no ground for repentance, though he sought the blessing with tears.

*An Unshakable Kingdom*  
(Exodus 20:18–21; Deuteronomy 5:22–33)

<sup>18</sup> For you have not come to a mountain that can be touched and that‡ is burning with fire; to darkness, gloom, and storm;

<sup>19</sup> to a trumpet blast or to a voice that made its hearers beg that no further word be spoken.

<sup>20</sup> For they could not bear what was commanded: “If even an animal touches the mountain, it must be stoned.”§

<sup>21</sup> The sight was so terrifying that even Moses said, “I am trembling with fear.”\*

<sup>22</sup> Instead, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to myriads of angels

† **12:6** Literally and He flogs every son He receives; Proverbs 3:11–12 (see also LXX) ‡ **12:11**

Or it yields the peaceful fruit of righteousness § **12:12** Isaiah 35:3 \* **12:13** Proverbs 4:26 (see also LXX) † **12:15** See Deuteronomy 29:18 ‡ **12:18** Literally to what can be touched

and § **12:20** Exodus 19:12–13 \* **12:21** Deuteronomy 9:19

<sup>23</sup> in joyful assembly, to the congregation of the firstborn, enrolled in heaven. You have come to God the Judge of all, to the spirits of the righteous made perfect,

<sup>24</sup> to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

<sup>25</sup> See to it that you do not refuse Him who speaks. For if the people did not escape when they refused Him who warned them on earth, how much less will we escape if we reject Him who warns us from heaven?

<sup>26</sup> At that time His voice shook the earth, but now He has promised, “Once more I will shake not only the earth, but heaven as well.”<sup>†</sup>

<sup>27</sup> The words “Once more” signify the removal of what can be shaken—that is, created things—so that the unshakable may remain.

<sup>28</sup> Therefore, since we are receiving an unshakable kingdom, let us be filled with gratitude, and so worship God acceptably with reverence and awe.

<sup>29</sup> “For our God is a consuming fire.”<sup>‡</sup>

## 13

### *Brotherly Love*

<sup>1</sup> Continue in brotherly love.

<sup>2</sup> Do not neglect to show hospitality to strangers, for by so doing some people have entertained angels without knowing it.

<sup>3</sup> Remember those in prison as if you were bound with them, and those who are mistreated as if you were suffering with them.

<sup>4</sup> Marriage should be honored by all and the marriage bed kept undefiled, for God will judge the sexually immoral and adulterers.

### *Christ’s Unchanging Nature*

<sup>5</sup> Keep your lives free from the love of money and be content with what you have, for God has said:

“Never will I leave you,  
never will I forsake you.”<sup>\*</sup>

<sup>6</sup> So we say with confidence:

“The Lord is my helper; I will not be afraid.  
What can man do to me?”<sup>†</sup>

<sup>7</sup> Remember your leaders who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

<sup>8</sup> Jesus Christ is the same yesterday and today and forever.

<sup>†</sup> 12:26 Haggai 2:6    <sup>‡</sup> 12:29 Deuteronomy 4:24    <sup>\*</sup> 13:5 Deuteronomy 31:6, 8; Joshua 1:5  
<sup>†</sup> 13:6 Psalms 118:6 (see also LXX)



<sup>9</sup> Do not be carried away by all kinds of strange teachings, for it is good for the heart to be strengthened by grace and not by foods of no value to those devoted to them.

<sup>10</sup> We have an altar from which those who serve at the tabernacle have no right to eat.

<sup>11</sup> Although the high priest brings the blood of animals into the Holy Place as a sacrifice for sin, the bodies are burned outside the camp.

<sup>12</sup> And so Jesus also suffered outside the city gate, to sanctify the people by His own blood.

<sup>13</sup> Therefore let us go to Him outside the camp, bearing the disgrace He bore.

<sup>14</sup> For here we do not have a permanent city, but we are looking for the city that is to come.

*Sacrifice, Obedience, and Prayer*

<sup>15</sup> Through Jesus, therefore, let us continually offer to God a sacrifice of praise, the fruit of lips that confess His name.

<sup>16</sup> And do not neglect to do good and to share with others, for with such sacrifices God is pleased.

<sup>17</sup> Obey your leaders and submit to them, for they watch over your souls as those who must give an account. To this end, allow them to lead with joy and not with grief, for that would be of no advantage to you.

<sup>18</sup> Pray for us; we are convinced that we have a clear conscience and desire to live honorably in every way.

<sup>19</sup> And I especially urge you to pray that I may be restored to you soon.

*Benediction and Farewell*

<sup>20</sup> Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

<sup>21</sup> equip you with every good thing ‡ to do His will. And may He accomplish in us § what is pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen.

<sup>22</sup> I urge you, brothers, to bear with my word of exhortation, for I have only written to you briefly.

<sup>23</sup> Be aware that our brother Timothy has been released. If he arrives soon, I will come with him to see you.

<sup>24</sup> Greet all your leaders and all the saints.

Those from Italy send you greetings.

<sup>25</sup> Grace be with all of you.\*

‡ 13:21 BYZ and TR every good work § 13:21 BYZ and TR you \* 13:25 BYZ and TR include Amen.

# James

## *A Greeting from James (Jude 1:1-2)*

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ,

To the twelve tribes of the Dispersion:\*

Greetings.

## *Rejoicing in Trials (Philippians 1:12-20)*

<sup>2</sup> Consider it pure joy, my brothers, when you encounter trials of many kinds,

<sup>3</sup> because you know that the testing of your faith develops perseverance.

<sup>4</sup> Allow perseverance to finish its work, so that you may be mature and complete, not lacking anything.

<sup>5</sup> Now if any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.

<sup>6</sup> But he must ask in faith, without doubting, because he who doubts is like a wave of the sea, blown and tossed by the wind.

<sup>7</sup> That man should not expect to receive anything from the Lord.

<sup>8</sup> He is a double-minded man, unstable in all his ways.

<sup>9</sup> The brother in humble circumstances should exult in his high position.

<sup>10</sup> But the one who is rich should exult in his low position, because he will pass away like a flower of the field.

<sup>11</sup> For the sun rises with scorching heat and withers the plant; its flower falls and its beauty is lost. So too, the rich man will fade away in the midst of his pursuits.

<sup>12</sup> Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him.

## *Good and Perfect Gifts*

<sup>13</sup> When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does He tempt anyone.

<sup>14</sup> But each one is tempted when by his own evil desires he is lured away and enticed.

<sup>15</sup> Then after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

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\* **1:1** Literally To the twelve tribes in the Diaspora. Originally referring to the Jewish people living outside the land of Israel, the Diaspora is applied here to the Jewish believers scattered abroad.

<sup>16</sup> Do not be deceived, my beloved brothers.

<sup>17</sup> Every good and perfect gift is from above, coming down from the Father of the heavenly lights, with whom there is no change or shifting shadow.<sup>†</sup>

<sup>18</sup> He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His creation.<sup>‡</sup>

### *Hearing and Doing*

<sup>19</sup> My beloved brothers, understand this: Everyone should be quick to listen, slow to speak, and slow to anger,

<sup>20</sup> for man's anger does not bring about the righteousness that God desires.

<sup>21</sup> Therefore, get rid of all moral filth and every expression of evil, and humbly accept the word planted in you, which can save your souls.

<sup>22</sup> Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves.

<sup>23</sup> For anyone who hears the word but does not carry it out is like a man who looks at his face in a mirror,

<sup>24</sup> and after observing himself goes away and immediately forgets what he looks like.

<sup>25</sup> But the one who looks intently into the perfect law of freedom, and continues to do so—not being a forgetful hearer, but an effective doer—he will be blessed in what he does.

<sup>26</sup> If anyone considers himself religious and yet does not bridle his tongue, he deceives his heart and his religion is worthless.

<sup>27</sup> Pure and undefiled religion before our God and Father is this: to care for orphans and widows in their distress, and to keep oneself from being polluted by the world.

## 2

### *A Warning against Favoritism*

<sup>1</sup> My brothers, as you hold out your faith in our glorious Lord Jesus Christ, do not show favoritism.

<sup>2</sup> Suppose a man comes into your meeting <sup>\*</sup> wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in.

<sup>3</sup> If you lavish attention on the man in fine clothes and say, "Here is a seat of honor," but say to the poor man, "You must stand" or "Sit at my feet,"

<sup>4</sup> have you not discriminated among yourselves and become judges with evil thoughts?

<sup>5</sup> Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and to inherit the kingdom He promised those who love Him?

<sup>6</sup> But you have dishonored the poor. Is it not the rich who oppress you and drag you into court?

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<sup>†</sup> 1:17 Or no change or shadow of turning. <sup>‡</sup> 1:18 Or of His creatures. <sup>\*</sup> 2:2 Greek your synagogue

<sup>7</sup> Are they not the ones who blaspheme the noble name by which you have been called?<sup>†</sup>

<sup>8</sup> If you really fulfill the royal law stated in Scripture, “Love your neighbor as yourself,”<sup>‡</sup> you are doing well.

<sup>9</sup> But if you show favoritism, you sin and are convicted by the law as transgressors.

<sup>10</sup> Whoever keeps the whole law but stumbles at just one point is guilty of breaking all of it.

<sup>11</sup> For He who said, “Do not commit adultery,”<sup>§</sup> also said, “Do not murder.”<sup>\*</sup> If you do not commit adultery, but do commit murder, you have become a lawbreaker.

<sup>12</sup> Speak and act as those who are going to be judged by the law that gives freedom.

<sup>13</sup> For judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment.

*Faith and Works*  
(Galatians 3:1–9)

<sup>14</sup> What good is it, my brothers, if someone claims to have faith, but has no deeds? Can such faith save him?

<sup>15</sup> Suppose a brother or sister is without clothes and daily food.

<sup>16</sup> If one of you tells him, “Go in peace; stay warm and well fed,” but does not provide for his physical needs, what good is that?

<sup>17</sup> So too, faith by itself, if it does not result in action,<sup>†</sup> is dead.

<sup>18</sup> But someone will say, “You have faith and I have deeds.” Show me your faith without deeds, and I will show you my faith by my deeds.

<sup>19</sup> You believe that God is one.<sup>‡</sup> Good for you! Even the demons believe that—and shudder.

<sup>20</sup> O foolish man, do you want evidence that faith without deeds is worthless?<sup>§</sup>

<sup>21</sup> Was not our father Abraham justified by what he did when he offered his son Isaac on the altar?

<sup>22</sup> You see that his faith was working with his actions, and his faith was perfected by what he did.

<sup>23</sup> And the Scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,”<sup>\*</sup> and he was called a friend of God.<sup>†</sup>

<sup>24</sup> As you can see, a man is justified by his deeds and not by faith alone.

<sup>25</sup> In the same way, was not even Rahab the prostitute justified by her actions when she welcomed the spies <sup>‡</sup> and sent them off on another route?

<sup>†</sup> **2:7** Or the noble name invoked upon you or the noble name of Him to whom you belong

<sup>‡</sup> **2:8** Leviticus 19:18    **§** **2:11** Exodus 20:14; Deuteronomy 5:18    <sup>\*</sup> **2:11** Exodus 20:13; Deuteronomy 5:17    <sup>†</sup> **2:17** Literally if it does not have works    <sup>‡</sup> **2:19** Or that there is one God

**§** **2:20** BYZ and TR dead    <sup>\*</sup> **2:23** Genesis 15:6    <sup>†</sup> **2:23** See Isaiah 41:8.    <sup>‡</sup> **2:25** Literally messengers

<sup>26</sup> As the body without the spirit is dead, so faith without deeds is dead.

### 3

#### *Taming the Tongue*

(Psalms 64:1-10)

<sup>1</sup> Not many of you should become teachers, my brothers, because you know that we who teach will be judged more strictly.

<sup>2</sup> We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to control his whole body.

<sup>3</sup> When we put bits into the mouths of horses to make them obey us, we can guide the whole animal.

<sup>4</sup> Consider ships as well. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot is inclined.

<sup>5</sup> In the same way, the tongue is a small part of the body, but it boasts of great things. Consider how small a spark sets a great forest ablaze.

<sup>6</sup> The tongue also is a fire, a world of wickedness among the parts of the body. It pollutes the whole person, sets the course of his life on fire, and is itself set on fire by hell.\*

<sup>7</sup> All kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by man,

<sup>8</sup> but no man can tame the tongue. It is a restless evil, full of deadly poison.

<sup>9</sup> With the tongue we bless our Lord and Father, and with it we curse men, who have been made in God's likeness.

<sup>10</sup> Out of the same mouth come blessing and cursing. My brothers, this should not be!

<sup>11</sup> Can both fresh water and salt water † flow from the same spring?

<sup>12</sup> My brothers, can a fig tree grow olives, or a grapevine bear figs? Neither can a salt spring ‡ produce fresh water.

#### *The Wisdom from Above*

<sup>13</sup> Who is wise and understanding among you? Let him show it by his good conduct, by deeds done in the humility that comes from wisdom.

<sup>14</sup> But if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny the truth.

<sup>15</sup> Such wisdom does not come from above, but is earthly, unspiritual, demonic.

<sup>16</sup> For where jealousy and selfish ambition exist, there will be disorder and every evil practice.

<sup>17</sup> But the wisdom from above is first of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere.

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\* **3:6** Greek Gehenna † **3:11** Literally Can both fresh and bitter ‡ **3:12** Literally Neither can salt

18 Peacemakers who sow in peace reap the fruit of righteousness. §

## 4

### *A Warning against Pride*

1 What causes conflicts and quarrels among you? Don't they come from the passions at war within you?\*

2 You crave what you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask.

3 And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures.

4 You adulteresses!† Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world renders himself ‡ an enemy of God.

5 Or do you think the Scripture says without reason that the Spirit § He caused to dwell in us yearns with envy?

6 But He gives us more grace. This is why it says:

"God opposes the proud,  
but gives grace to the humble."\*

### *Drawing Near to God*

7 Submit yourselves, then, to God. Resist the devil, and he will flee from you.

8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

9 Grieve, mourn, and weep. Turn your laughter to mourning, and your joy to gloom.

10 Humble yourselves before the Lord, and He will exalt you.

11 Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it.

12 There is only one Lawgiver and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?

### *Do Not Boast about Tomorrow* (Proverbs 27:1)

13 Come now, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business, and make a profit."

14 You do not even know what will happen tomorrow! What is your life? You are a mist that appears for a little while and then vanishes.

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§ 3:18 Literally But the fruit of righteousness is sown in peace by those making peace. \* 4:1 Literally passions warring among your members? † 4:4 See Hosea 3:1. ‡ 4:4 Or is appointed

§ 4:5 Or the spirit \* 4:6 Proverbs 3:34 (see also LXX)

<sup>15</sup> Instead, you ought to say, "If the Lord is willing, we will live and do this or that."

<sup>16</sup> As it is, you boast in your proud intentions. All such boasting is evil.

<sup>17</sup> Anyone, then, who knows the right thing to do, yet fails to do it, is guilty of sin.

## 5

### *A Warning to the Rich*

(Proverbs 23:1-5; 1 Timothy 6:17-19)

<sup>1</sup> Come now, you who are rich, weep and wail over the misery to come upon you.

<sup>2</sup> Your riches have rotted and moths have eaten your clothes.

<sup>3</sup> Your gold and silver are corroded. Their corrosion will testify against you and consume your flesh like fire.

You have hoarded treasure in the last days.

<sup>4</sup> Look, the wages you withheld from the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord of Hosts.

<sup>5</sup> You have lived on earth in luxury and self-indulgence. You have fattened your hearts in the day of slaughter.

<sup>6</sup> You have condemned and murdered the righteous, who did not resist you.

### *Patience in Suffering*

(Job 1:1-5)

<sup>7</sup> Be patient, then, brothers, until the Lord's coming. See how the farmer awaits the precious fruit of the soil—how patient he is for the fall and spring rains.\*

<sup>8</sup> You, too, be patient and strengthen your hearts, because the Lord's coming is near.

<sup>9</sup> Do not complain about one another, brothers, so that you will not be judged. Look, the Judge is standing at the door!

<sup>10</sup> Brothers, as an example of patience in affliction, take the prophets who spoke in the name of the Lord.

<sup>11</sup> See how blessed we consider those who have persevered. You have heard of Job's perseverance and have seen the outcome from the Lord. The Lord is full of compassion and mercy.

<sup>12</sup> Above all, my brothers, do not swear, not by heaven or earth or by any other oath. Simply let your "Yes" be yes, and your "No," no, so that you will not fall under judgment.

### *The Prayer of Faith*

<sup>13</sup> Is any one of you suffering? He should pray. Is anyone cheerful? He should sing praises.

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\* 5:7 Literally for it until it receives the early and the late

<sup>14</sup> Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

<sup>15</sup> And the prayer offered in faith will restore the one who is sick. The Lord will raise him up. If he has sinned, he will be forgiven.

<sup>16</sup> Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man has great power to prevail.

<sup>17</sup> Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.

<sup>18</sup> Again he prayed, and the heavens gave rain, and the earth yielded its crops.

*Restoring a Sinner*

<sup>19</sup> My brothers, if one of you should wander from the truth and someone should bring him back,

<sup>20</sup> consider this: Whoever turns a sinner from the error of his way will save his soul from death and cover over a multitude of sins.



# 1 Peter

## *A Greeting from Peter* (2 Peter 1:1-2)

<sup>1</sup> Peter, an apostle of Jesus Christ,

To the elect who are exiles of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen \*

<sup>2</sup> according to the foreknowledge of God the Father and sanctified by the Spirit for obedience to Jesus Christ and sprinkling by His blood:

Grace and peace be yours in abundance.

## *A Living Hope*

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ! By His great mercy He has given us new birth † into a living hope through the resurrection of Jesus Christ from the dead,

<sup>4</sup> and into an inheritance that is imperishable, undefiled, and unfading, reserved in heaven for you,

<sup>5</sup> who through faith are shielded by God's power for the salvation that is ready to be revealed in the last time.

<sup>6</sup> In this you greatly rejoice, though now for a little while you may have had to suffer grief in various trials

<sup>7</sup> so that the proven character of your faith—more precious than gold, which perishes even though refined by fire—may result in praise, glory, and honor at the revelation of Jesus Christ.

<sup>8</sup> Though you have not seen Him, you love Him; and though you do not see Him now, you believe in Him and rejoice with an inexpressible and glorious joy,

<sup>9</sup> now that you are receiving the goal of your faith, the salvation of your souls.

<sup>10</sup> Concerning this salvation, the prophets who foretold the grace to come to you searched and investigated carefully,

<sup>11</sup> trying to determine the time and setting to which the Spirit of Christ in them was pointing when He predicted the sufferings of Christ and the glories to follow.

<sup>12</sup> It was revealed to them that they were not serving themselves, but you, when they foretold the things now announced by those who preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

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\* **1:1** Literally To the elect sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and Bithynia. These provinces were located in what is now Turkey. † **1:3** Or has caused us to be born again or has begotten us again

*A Call to Holiness*  
(Hebrews 12:14–17)

<sup>13</sup> Therefore prepare your minds for action.<sup>‡</sup> Be sober-minded. Set your hope fully on the grace to be given you at the revelation of Jesus Christ.

<sup>14</sup> As obedient children, do not conform to the passions of your former ignorance.

<sup>15</sup> But just as He who called you is holy, so be holy in all you do,

<sup>16</sup> for it is written: “Be holy, because I am holy.”<sup>§</sup>

<sup>17</sup> Since you call on a Father who judges each one’s work impartially, conduct yourselves in reverent fear during your stay as foreigners.

<sup>18</sup> For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life you inherited from your forefathers,

<sup>19</sup> but with the precious blood of Christ, a lamb without blemish or spot.

<sup>20</sup> He was known before the foundation of the world, but was revealed in the last times for your sake.

<sup>21</sup> Through Him you believe in God, who raised Him from the dead and glorified Him; and so your faith and hope are in God.

*The Enduring Word*  
(Isaiah 40:6–8)

<sup>22</sup> Since you have purified your souls by obedience to the truth so that you have a genuine love for your brothers, love one another deeply, from a pure heart.\*

<sup>23</sup> For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

<sup>24</sup> For,

“All flesh is like grass,  
and all its glory like the flowers of the field;  
the grass withers and the flowers fall,

<sup>25</sup> but the word of the Lord stands forever.”<sup>†</sup>

And this is the word that was proclaimed to you.

## 2

*The Living Stone and Chosen People*  
(Isaiah 28:14–22; 1 Corinthians 3:10–15; Ephesians 2:19–22)

<sup>1</sup> Rid yourselves, therefore, of all malice, deceit, hypocrisy, envy, and slander.

<sup>2</sup> Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

<sup>3</sup> now that you have tasted that the Lord is good.

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<sup>‡</sup> **1:13** Literally Wherefore gird up the loins of your mind    **§ 1:16** Leviticus 11:44–45; Leviticus 19:2    \* **1:22** SBL, NE, and WH from the heart    <sup>†</sup> **1:25** Isaiah 40:6–8

<sup>4</sup> As you come to Him, the living stone, rejected by men but chosen and precious in God's sight,

<sup>5</sup> you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

<sup>6</sup> For it stands in Scripture:

"See, I lay in Zion a stone,  
a chosen and precious cornerstone;  
and the one who believes in Him  
will never be put to shame."\*

<sup>7</sup> To you who believe, then, this stone is precious. But to those who do not believe,

"The stone the builders rejected  
has become the cornerstone,"†

<sup>8</sup> and,

"A stone of stumbling  
and a rock of offense."‡

They stumble because they disobey the word—and to this they were appointed.

<sup>9</sup> But you are a chosen people, a royal priesthood, a holy nation, a people for God's own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light.

<sup>10</sup> Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.§

<sup>11</sup> Beloved, I urge you, as foreigners and exiles, to abstain from the desires of the flesh, which war against your soul.

<sup>12</sup> Conduct yourselves with such honor among the Gentiles that, though they slander you as evildoers, they may see your good deeds and glorify God on the day He visits us.

*Submission to Authorities*  
(Romans 13:1-7)

<sup>13</sup> Submit yourselves for the Lord's sake to every human institution, whether to the king as the supreme authority,

<sup>14</sup> or to governors as those sent by him to punish those who do wrong and to praise those who do right.

<sup>15</sup> For it is God's will that by doing good you should silence the ignorance of foolish men.

<sup>16</sup> Live in freedom, but do not use your freedom as a cover-up for evil; live as servants of God.

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\* 2:6 Isaiah 28:16 (see also LXX) † 2:7 Psalms 118:22 ‡ 2:8 Isaiah 8:14 § 2:10 Hosea 2:23

17 Treat everyone with high regard: Love the brotherhood of believers,\* fear God, honor the king.

18 Servants, submit yourselves to your masters with all respect,† not only to those who are good and gentle, but even to those who are unreasonable.

19 For if anyone endures the pain of unjust suffering because he is conscious of God, this is to be commended.

20 How is it to your credit if you are beaten for doing wrong and you endure it? But if you suffer for doing good and you endure it, this is commendable before God.

*Christ's Example of Suffering*  
(Isaiah 53:1-8)

21 For to this you were called, because Christ also suffered for you, leaving you an example, that you should follow in His footsteps:

22 "He committed no sin,  
and no deceit was found in His mouth."‡

23 When they heaped abuse on Him,  
He did not retaliate;  
when He suffered, He made no threats,  
but entrusted Himself to Him who judges justly.

24 He Himself bore our sins §  
in His body on the tree,  
so that we might die to sin  
and live to righteousness.

"By His stripes you are healed."\*

25 For "you were like sheep going astray,"† but now you have returned to the Shepherd and Overseer of your souls.

### 3

*Wives and Husbands*  
(Song 1:1-17; Ephesians 5:22-33)

1 Wives, in the same way, submit yourselves to your husbands, so that even if they refuse to believe the word, they will be won over without words by the behavior of their wives

2 when they see your pure and reverent demeanor.

3 Your beauty should not come from outward adornment, such as braided hair or gold jewelry or fine clothes,

4 but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight.

5 For this is how the holy women of the past adorned themselves. They put their hope in God and were submissive to their husbands,

6 just as Sarah obeyed Abraham and called him lord. And you are her children if you do what is right and refuse to give way to fear.

\* 2:17 Literally Love the brotherhood † 2:18 Or in all fear ‡ 2:22 Isaiah 53:9 § 2:24 Isaiah 53:4 (see also LXX) \* 2:24 Isaiah 53:5 † 2:25 Isaiah 53:6

<sup>7</sup> Husbands, in the same way, treat your wives with consideration as a delicate vessel, and with honor as fellow heirs of the gracious gift of life, so that your prayers will not be hindered.

*Turning from Evil*

<sup>8</sup> Finally, all of you, be like-minded and sympathetic, love as brothers, be tenderhearted and humble.

<sup>9</sup> Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.

<sup>10</sup> For,

“Whoever would love life  
and see good days  
must keep his tongue from evil  
and his lips from deceitful speech.

<sup>11</sup> He must turn from evil and do good;  
he must seek peace and pursue it.

<sup>12</sup> For the eyes of the Lord are on the righteous,  
and His ears are inclined to their prayer.

But the face of the Lord is against  
those who do evil.”\*

<sup>13</sup> Who can harm you if you are zealous for what is good?

*Suffering for Righteousness*

<sup>14</sup> But even if you should suffer for what is right, you are blessed. “Do not fear what they fear; do not be shaken.”†

<sup>15</sup> But in your hearts sanctify Christ as Lord.‡ Always be prepared to give a defense to everyone who asks you the reason for the hope that is in you. But respond with gentleness and respect,

<sup>16</sup> keeping a clear conscience, so that those who slander you may be put to shame by your good behavior in Christ.

<sup>17</sup> For it is better, if it is God’s will, to suffer for doing good than for doing evil.

<sup>18</sup> For Christ also suffered § for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit,

<sup>19</sup> in whom \* He also went and preached to the spirits in prison

<sup>20</sup> who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built.

In the ark a few people, only eight souls, were saved through water.

<sup>21</sup> And this water symbolizes the baptism that now saves you also—the removal of dirt from the body, but the pledge of † a clear conscience toward God—through the resurrection of Jesus Christ,

\* **3:12** Psalms 34:12–16 (see also LXX) † **3:14** Or “Do not fear their threats; do not be shaken.”  
Isaiah 8:12 ‡ **3:15** BYZ and TR But sanctify the Lord God in your hearts. This sentence may  
also be included with the quotation from the previous verse; see Isaiah 8:13. § **3:18** NE and  
WH died \* **3:19** Or in the spirit, 19 in which † **3:21** Or appeal for

<sup>22</sup> who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him.

## 4

### *Living for God's Glory* (1 Corinthians 10:23-33)

<sup>1</sup> Therefore, since Christ suffered \* in His body, arm yourselves with the same resolve, because anyone who has suffered in his body is done with sin.

<sup>2</sup> Consequently, he does not live out his remaining time on earth for human passions, but for the will of God.

<sup>3</sup> For you have spent enough time in the past carrying out the same desires as the Gentiles: living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry.

<sup>4</sup> Because of this, they consider it strange of you not to plunge with them into the same flood of reckless indiscretion, and they heap abuse on you.

<sup>5</sup> But they will have to give an account to Him who is ready to judge the living and the dead.

<sup>6</sup> That is why the gospel was preached even to those who are now dead,† so that they might be judged as men in the flesh, but live according to God in the spirit.

<sup>7</sup> The end of all things is near. Therefore be clear-minded and sober, so that you can pray.

<sup>8</sup> Above all, love one another deeply, because love covers over a multitude of sins.‡

<sup>9</sup> Show hospitality to one another without complaining.

<sup>10</sup> As good stewards of the manifold grace of God, each of you should use whatever gift he has received to serve one another.

<sup>11</sup> If anyone speaks, he should speak as one conveying the words of God. If anyone serves, he should serve with the strength God provides, so that in all things God may be glorified through Jesus Christ, to whom be the glory and the power forever and ever. Amen.

### *Suffering as Christians*

<sup>12</sup> Beloved, do not be surprised at the fiery trial that has come upon you, as though something strange were happening to you.

<sup>13</sup> But rejoice that you share in the sufferings of Christ, so that you may be overjoyed at the revelation of His glory.

<sup>14</sup> If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.§

<sup>15</sup> Indeed, none of you should suffer as a murderer or thief or wrongdoer, or even as a meddler.

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\* 4:1 BYZ and TR include for us. † 4:6 Or to those who are dead ‡ 4:8 See Proverbs 10:12 § 4:14 BYZ and TR include On their part He is spoken of as evil, but on your part He is glorified.

<sup>16</sup> But if you suffer as a Christian, do not be ashamed, but glorify God that you bear that name.\*

<sup>17</sup> For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who disobey the gospel of God?

<sup>18</sup> And,

“If it is hard for the righteous to be saved,  
what will become of the ungodly and the sinner?”†

<sup>19</sup> So then, those who suffer according to God’s will should entrust their souls to their faithful Creator and continue to do good.

## 5

### *Instructions to Elders*

(1 Timothy 3:1–7; Titus 1:5–9)

<sup>1</sup> As a fellow elder, a witness of Christ’s sufferings, and a partaker of the glory to be revealed, I appeal to the elders \* among you:

<sup>2</sup> Be shepherds of God’s flock that is among you, watching over them † not out of compulsion, but because it is God’s will;‡ not out of greed, but out of eagerness;

<sup>3</sup> not lording it over those entrusted to you, but being examples to the flock.

<sup>4</sup> And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

### *Cast Your Cares on Him*

<sup>5</sup> Young men, in the same way, submit yourselves to your elders. And all of you, clothe yourselves with humility toward one another, because,

“God opposes the proud,  
but gives grace to the humble.”§

<sup>6</sup> Humble yourselves, therefore, under God’s mighty hand, so that in due time He may exalt you.

<sup>7</sup> Cast all your anxiety on Him, because He cares for you.

<sup>8</sup> Be sober-minded and alert. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

<sup>9</sup> Resist him, standing firm in your faith and in the knowledge that your brothers throughout the world are undergoing the same kinds of suffering.

### *Benediction and Farewell*

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\* **4:16** Literally glorify God in that name; NA glorify God in this matter † **4:18** Proverbs 11:31 (see also LXX) \* **5:1** SBL, NE, and WH I appeal therefore to the elders † **5:2** NE and WH do not include watching over them. ‡ **5:2** WH, BYZ, and TR but willingly § **5:5** Proverbs 3:34 (see also LXX)

<sup>10</sup> And after you have suffered for a little while, the God of all grace, who has called you to His eternal glory in Christ,<sup>\*</sup> will Himself restore you, secure you, strengthen you, and establish you.

<sup>11</sup> To Him be the power forever and ever. Amen.

<sup>12</sup> Through Silvanus,<sup>†</sup> whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand firm in it.

<sup>13</sup> The church in Babylon,<sup>‡</sup> chosen together with you, sends you greetings, as does my son Mark.

<sup>14</sup> Greet one another with a kiss of love.

Peace to all of you who are in Christ.<sup>§</sup>

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<sup>\*</sup> **5:10** BYZ and TR in Christ Jesus    <sup>†</sup> **5:12** That is, Silas    <sup>‡</sup> **5:13** Literally She in Babylon  
<sup>§</sup> **5:14** BYZ and TR include Amen.



## 2 Peter

### *A Greeting from Peter*

*(1 Peter 1:1-2)*

<sup>1</sup> Simon Peter, a servant and apostle of Jesus Christ,

To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

<sup>2</sup> Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord.

### *Partakers of the Divine Nature*

<sup>3</sup> His divine power has given us everything we need for life and godliness through the knowledge of Him who called us by His own  
\* glory and excellence.

<sup>4</sup> Through these He has given us His precious and magnificent promises, so that through them you may become partakers of the divine nature, now that you have escaped the corruption in the world caused by evil desires.

<sup>5</sup> For this very reason, make every effort to add to your faith virtue; and to virtue, knowledge;

<sup>6</sup> and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;

<sup>7</sup> and to godliness, brotherly kindness; and to brotherly kindness, love.

<sup>8</sup> For if you possess these qualities and continue to grow in them, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

<sup>9</sup> But whoever lacks these traits is nearsighted to the point of blindness, having forgotten that he has been cleansed from his past sins.

<sup>10</sup> Therefore, brothers, strive to make your calling and election sure. For if you practice these things you will never stumble,

<sup>11</sup> and you will receive a lavish reception into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> Therefore I will always remind you of these things, even though you know them and are established in the truth you now have.

<sup>13</sup> I think it is right to refresh your memory as long as I live in the tent of my body,†

<sup>14</sup> because I know that this tent will soon be laid aside, as our Lord Jesus Christ has made clear to me.

<sup>15</sup> And I will make every effort to ensure that after my departure, you will be able to recall these things at all times.

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\* 1:3 Or to His own    † 1:13 Literally as long as I am in this tent

*Eyewitnesses of His Majesty**(Matthew 17:1–13; Mark 9:1–13; Luke 9:28–36)*

<sup>16</sup> For we did not follow cleverly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.

<sup>17</sup> For He received honor and glory from God the Father when the voice came to Him from the Majestic Glory, saying, “This is My beloved Son, in whom I am well pleased.”<sup>‡</sup>

<sup>18</sup> And we ourselves heard this voice from heaven when we were with Him on the holy mountain.

<sup>19</sup> We also have the word of the prophets as confirmed beyond doubt. And you will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

<sup>20</sup> Above all, you must understand that no prophecy of Scripture comes from one’s own interpretation.

<sup>21</sup> For no such prophecy was ever brought forth by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

**2***Deliverance from False Prophets**(Jude 1:3–16)*

<sup>1</sup> Now there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the Master who bought them—bringing swift destruction on themselves.

<sup>2</sup> Many will follow in their depravity, and because of them the way of truth will be defamed.

<sup>3</sup> In their greed, these false teachers will exploit you with deceptive words. The longstanding verdict against them remains in force, and their destruction does not sleep.

<sup>4</sup> For if God did not spare the angels when they sinned, but cast them deep into hell,<sup>\*</sup> placing them in chains of darkness to be held for judgment;

<sup>5</sup> if He did not spare the ancient world when He brought the flood on its ungodly people, but preserved Noah, a preacher of righteousness, among the eight;

<sup>6</sup> if He condemned the cities of Sodom and Gomorrah to destruction,<sup>†</sup> reducing them to ashes as an example of what is coming on the ungodly;<sup>‡</sup>

<sup>7</sup> and if He rescued Lot, a righteous man distressed by the depraved conduct of the lawless

<sup>8</sup> (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—

<sup>‡</sup> **1:17** Matthew 17:5; see also Mark 9:7 and Luke 9:35. <sup>\*</sup> **2:4** Greek cast them into Tartarus; see the First Book of Enoch (1 Enoch 13:1–11 and 1 Enoch 20:1–4). <sup>†</sup> **2:6** WH does not include to destruction. <sup>‡</sup> **2:6** Or on future generations of the ungodly

<sup>9</sup> if all this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.

<sup>10</sup> Such punishment is specially reserved for those who indulge the corrupt desires of the flesh and despise authority. Bold and self-willed, they are unafraid to slander glorious beings.<sup>§</sup>

<sup>11</sup> Yet not even angels, though greater in strength and power, dare to bring such slanderous charges against them before the Lord.

<sup>12</sup> These men are like irrational animals, creatures of instinct, born to be captured and destroyed. They blaspheme in matters they do not understand, and like such creatures, they too will be destroyed.

<sup>13</sup> The harm they will suffer is the wages of their wickedness.

They consider it a pleasure to carouse in broad daylight. They are blots and blemishes, reveling in their deception as they feast with you.

<sup>14</sup> Their eyes are full of adultery; their desire for sin is never satisfied; they seduce the unstable. They are accursed children with hearts trained in greed.

<sup>15</sup> They have left the straight way and wandered off to follow the way of Balaam son of Beor,\* who loved the wages of wickedness.

<sup>16</sup> But he was rebuked for his transgression by a donkey, otherwise without speech, that spoke with a man's voice and restrained the prophet's madness.

<sup>17</sup> These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

<sup>18</sup> With lofty but empty words, they appeal to the sensual passions of the flesh and entice those who are just escaping from others who live in error.

<sup>19</sup> They promise them freedom, while they themselves are slaves to depravity. For a man is a slave to whatever has mastered him.

<sup>20</sup> If indeed they have escaped the corruption of the world through the knowledge of our Lord and Savior Jesus Christ,<sup>†</sup> only to be entangled and overcome by it again, their final condition is worse than it was at first.

<sup>21</sup> It would have been better for them not to have known the way of righteousness than to have known it and then to turn away from the holy commandment passed on to them.

<sup>22</sup> Of them the proverbs are true: "A dog returns to its vomit,"<sup>‡</sup> and, "A sow that is washed goes back to her wallowing in the mud."

### 3

#### *The Coming Judgment* (Genesis 7:1-24; Jude 1:17-23)

<sup>§</sup> **2:10** Or to blaspheme angelic majesties and WH the Lord and Savior Jesus Christ

\* **2:15** NA, SBL, BYZ, and TR Bosor

<sup>†</sup> **2:20** SBL

<sup>‡</sup> **2:22** Proverbs 26:11

<sup>1</sup> Beloved, this is now my second letter to you. Both of them are reminders to stir you to wholesome thinking  
<sup>2</sup> by recalling what was foretold by the holy prophets and commanded by our Lord and Savior through your apostles.

<sup>3</sup> Most importantly, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.\*

<sup>4</sup> “Where is the promise of His coming?” they will ask. “Ever since our fathers fell asleep, everything continues as it has from the beginning of creation.”

<sup>5</sup> But they deliberately overlook the fact that long ago by God’s word the heavens existed and the earth was formed out of water and by water,

<sup>6</sup> through which † the world of that time perished in the flood.

<sup>7</sup> And by that same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.

### *The Day of the Lord*

(*Zephaniah 1:7–18; Malachi 4:1–6; 1 Thessalonians 5:1–11*)

<sup>8</sup> Beloved, do not let this one thing escape your notice: With the Lord a day is like a thousand years, and a thousand years are like a day.‡

<sup>9</sup> The Lord is not slow in keeping His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance.

<sup>10</sup> But the Day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed § by fire, and the earth and its works will be laid bare.\*

<sup>11</sup> Since everything will be destroyed in this way, what kind of people ought you to be? You ought to conduct yourselves in holiness and godliness

<sup>12</sup> as you anticipate and hasten the coming of the day of God, when the heavens will be destroyed by fire and the elements will melt in the heat.

<sup>13</sup> But in keeping with God’s promise, we are looking forward to a new heaven and a new earth, where righteousness dwells.

### *Final Exhortations*

<sup>14</sup> Therefore, beloved, as you anticipate these things, make every effort to be found at peace—spotless and blameless in His sight.†

<sup>15</sup> Consider also that our Lord’s patience brings salvation, just as our beloved brother Paul also wrote you with the wisdom God gave him.

<sup>16</sup> He writes this way in all his letters,‡ speaking in them about such

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\* **3:3** See Jude 1:18. † **3:6** NA through whom ‡ **3:8** See Psalms 90:4. § **3:10** Or dissolved; also in verses 11 and 12. \* **3:10** Or will not be found. BYZ and TR will be burned up; SBL, NE, and WH will be found, i.e., will be unable to hide. † **3:14** Or to be found by Him in peace, without spot and without blemish. ‡ **3:16** Or in all the letters

matters. Some parts of his letters are hard to understand, which ignorant and unstable people distort,<sup>§</sup> as they do the rest of the Scriptures, to their own destruction.

<sup>17</sup> Therefore, beloved, since you already know these things, be on your guard so that you will not be carried away by the error of the lawless and fall from your secure standing.

<sup>18</sup> But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.

Amen.\*

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§ 3:16 NA will distort      \* 3:18 NE, WH, and NA do not include Amen.

# 1 John

## *The Word of Life*

(Luke 24:36–49; John 20:19–23)

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have gazed upon and touched with our own hands—this is the Word of life.

<sup>2</sup> And this is the life that was revealed; we have seen it and testified to it, and we proclaim to you the eternal life that was with the Father and was revealed to us.

<sup>3</sup> We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And this fellowship of ours is with the Father and with His Son, Jesus Christ.

<sup>4</sup> We write these things so that our \* joy may be complete.

## *Walking in the Light*

(John 8:12–29)

<sup>5</sup> And this is the message we have heard from Him and announce to you: God is light, and in Him there is no darkness at all.

<sup>6</sup> If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth.

<sup>7</sup> But † if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

<sup>8</sup> If we say we have no sin, we deceive 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 say we have not sinned, we make Him out to be a liar, and His word is not in us.

# 2

## *Jesus Our Advocate*

<sup>1</sup> My little children, I am writing these things to you so that you will not sin. But if anyone does sin, we have an advocate before the Father—Jesus Christ, the Righteous One.

<sup>2</sup> He Himself is the atoning sacrifice \* for our sins, and not only for ours but also for the sins of the whole world.

<sup>3</sup> By this we can be sure that we have come to know Him: if we keep His commandments.

<sup>4</sup> If anyone says, “I know Him,” but does not keep His commandments, he is a liar, and the truth is not in him.

<sup>5</sup> But if anyone keeps His word, the love of God has been truly perfected in him. By this we know that we are in Him:

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\* 1:4 BYZ and TR your † 1:7 NA does not include But. \* 2:2 Or the propitiation

<sup>6</sup> Whoever claims to abide in Him must walk as Jesus walked.

*A New Commandment*

<sup>7</sup> Beloved, I am not writing to you a new commandment, but an old one, which you have had from the beginning. This commandment is the message you have heard.

<sup>8</sup> Then again, I am also writing to you a new commandment, which is true in Him and also in you. For the darkness is fading and the true light is already shining.

<sup>9</sup> If anyone claims to be in the light but hates his brother, he is still in the darkness.

<sup>10</sup> Whoever loves his brother remains in the light, and there is no cause of stumbling in him.

<sup>11</sup> But whoever hates his brother is in the darkness and walks in the darkness. He 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 through His name.

<sup>13</sup> I am writing to you, fathers, because you know Him who is from the beginning.

I am writing to you, young men, because you have overcome the evil one.<sup>†</sup>

I have written to you, children, because you know the Father.

<sup>14</sup> I have written to you, fathers, because you know Him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

*Do Not Love the World*

<sup>15</sup> Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him.

<sup>16</sup> For all that is in the world—the desires of the flesh, the desires of the eyes, and the pride of life—is not from the Father but from the world.

<sup>17</sup> The world is passing away, along with its desires; but whoever does the will of God remains forever.

*Beware of Antichrists*

<sup>18</sup> Children, it is the last hour; and just as you have heard that the antichrist is coming, so now many antichrists have appeared. This is how we know it is the last hour.

<sup>19</sup> They went out from us, but they did not belong to us. For if they had belonged to us, they would have remained with us. But their departure made it clear that none of them belonged to us.

<sup>†</sup> **2:13** Or you have overcome evil; also in verse 14

<sup>20</sup> You, however, have an anointing from the Holy One, and all of you know the truth.<sup>‡</sup>

<sup>21</sup> I have not written to you because you lack knowledge of the truth, but because you have it, and because no lie comes from the truth.

<sup>22</sup> Who is the liar, if it is not the one who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son.

<sup>23</sup> Whoever denies the Son does not have the Father, but whoever confesses the Son has the Father as well.

### *Remain in Christ*

<sup>24</sup> As for you, let what you have heard from the beginning remain in you. If it does, you will also remain in the Son and in the Father.

<sup>25</sup> And this is the promise that He Himself made to us: eternal life.

<sup>26</sup> I have written these things to you about those who are trying to deceive you.

<sup>27</sup> And as for you, the anointing you received from Him remains in you, and you do not need anyone to teach you. But just as His true and genuine anointing teaches you about all things, so remain in Him as you have been taught.

<sup>28</sup> And now, little children, remain in Christ,<sup>§</sup> so that when He appears, we may be confident and unashamed before Him at His coming.

<sup>29</sup> If you know that He is righteous, you also know that everyone who practices righteousness has been born of Him.

## 3

### *Children of God*

<sup>1</sup> Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him.

<sup>2</sup> Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears,<sup>\*</sup> we will be like Him, for we will see Him as He is.

<sup>3</sup> And everyone who has this hope in Him purifies himself, just as Christ is pure.<sup>†</sup>

<sup>4</sup> Everyone who practices sin practices lawlessness as well. Indeed, sin is lawlessness.<sup>‡</sup>

<sup>5</sup> But you know that Christ appeared to take away sins, and in Him there is no sin.

<sup>6</sup> No one who remains in Him keeps on sinning. No one who continues to sin has seen Him or known Him.

<sup>7</sup> Little children,<sup>§</sup> let no one deceive you: The one who practices righteousness is righteous, just as Christ is righteous.<sup>\*</sup>

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<sup>‡</sup> 2:20 BYZ and TR and you know all things    <sup>§</sup> 2:28 Literally remain in Him    <sup>\*</sup> 3:2 Literally when He appears or when it appears    <sup>†</sup> 3:3 Literally just as He is pure    <sup>‡</sup> 3:4 Or is violation of the Law    <sup>§</sup> 3:7 NA Young children in training    <sup>\*</sup> 3:7 Literally He is righteous



<sup>8</sup> The one who practices sin is of the devil, because the devil has been sinning from the very start. This is why the Son of God was revealed, to destroy the works of the devil.

<sup>9</sup> Anyone born of God refuses to practice sin, because God's seed abides in him; he cannot go on sinning, because he has been born of God.

<sup>10</sup> By this the children of God are distinguished from the children of the devil: Anyone who does not practice righteousness is not of God, nor is anyone who does not love his brother.

*Love One Another*  
(John 13:31-35; Romans 12:9-13)

<sup>11</sup> This is the message you have heard from the beginning: We should love one another.

<sup>12</sup> Do not be like Cain, who belonged to the evil one and murdered his brother. And why did Cain slay him? Because his own deeds were evil, while those of his brother were righteous.

<sup>13</sup> So do not be surprised, brothers, if the world hates you.

<sup>14</sup> We know that we have passed from death to life, because we love our brothers. The one who does not love remains in death.

<sup>15</sup> Everyone who hates his brother is a murderer, and you know that eternal life does not reside in a murderer.

<sup>16</sup> By this we know what love is: Jesus laid down His life for us, and we ought to lay down our lives for our brothers.

<sup>17</sup> If anyone with earthly possessions sees his brother in need, but withholds his compassion from him, how can the love of God abide in him?

<sup>18</sup> Little children, let us love not in word and speech, but in action and truth.

<sup>19</sup> And by this we will know that we belong to the truth, and will assure our hearts in His presence:

<sup>20</sup> Even if our hearts condemn us, God is greater than our hearts, and He knows all things.

<sup>21</sup> Beloved, if our hearts do not condemn us, we have confidence before God,

<sup>22</sup> and we will receive from Him whatever we ask, because we keep His commandments and do what is pleasing in His sight.

<sup>23</sup> And this is His commandment: that we should believe in the name of His Son, Jesus Christ, and we should love one another just as He commanded us.

<sup>24</sup> Whoever keeps His commandments remains in God, and God in him. And by this we know that He remains in us: by the Spirit He has given us.

<sup>1</sup> Beloved, do not believe every spirit, but test the spirits to see whether they are from God. For many false prophets have gone out into the world.

<sup>2</sup> By this you will know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is from God,

<sup>3</sup> and every spirit that does not confess Jesus <sup>\*</sup> is not from God. This is the spirit of the antichrist, which you have heard is coming and which is already in the world at this time.

<sup>4</sup> You, little children, are from God and have overcome them, because greater is He who is in you than he who is in the world.

<sup>5</sup> They are of the world. That is why they speak from the world's perspective, and the world listens to them.

<sup>6</sup> We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. That is how we know the Spirit <sup>†</sup> of truth and the spirit of deception.

### *Love Comes from God*

<sup>7</sup> Beloved, let us love one another, because love comes from God. Everyone who loves has been born of God and knows God.

<sup>8</sup> Whoever does not love does not know God, because God is love.

<sup>9</sup> This is how God's love was revealed among us: God sent His one and only <sup>‡</sup> Son into the world, so that we might live through Him.

<sup>10</sup> And love consists in this: not that we loved God, but that He loved us and sent His Son as the atoning sacrifice <sup>§</sup> for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

<sup>12</sup> No one has ever seen God; but if we love one another, God remains in us, and His love is perfected in us.

<sup>13</sup> By this we know that we remain in Him, and He in us: He has given us of His Spirit.

<sup>14</sup> And we have seen and testify that the Father has sent His Son to be the Savior of the world.

<sup>15</sup> If anyone 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 that God has for us. God is love; whoever abides in love abides in God, and God in him.

<sup>17</sup> In this way, love has been perfected among us, so that we may have confidence on the day of judgment; for in this world we are just like Him.

<sup>18</sup> There is no fear in love, but perfect love drives out fear, because fear involves punishment. The one who fears has not been perfected in love.

<sup>19</sup> We love <sup>\*</sup> because He first loved us.

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<sup>\*</sup> **4:3** BYZ and TR that Jesus Christ has come in the flesh    <sup>†</sup> **4:6** Or spirit    <sup>‡</sup> **4:9** Or only begotten or unique    <sup>§</sup> **4:10** Or as a propitiation    <sup>\*</sup> **4:19** BYZ and TR We love Him

<sup>20</sup> If anyone says, "I love God," but hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

<sup>21</sup> And we have this commandment from Him: Whoever loves God must love his brother as well.

## 5

### *Overcoming the World*

<sup>1</sup> Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father also loves those born of Him.\*

<sup>2</sup> By this we know that we love the children of God: when 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 everyone born of God overcomes the world. And this is the victory that has overcome the world: our faith.

<sup>5</sup> Who then overcomes the world? Only he who believes that Jesus is the Son of God.

<sup>6</sup> This is the One who came by water and blood, Jesus Christ—not by water alone, but by water and blood. And it is the Spirit who testifies to this, because the Spirit is the truth.

<sup>7</sup> For there are three that testify:†

<sup>8</sup> the Spirit, the water, and the blood—and these three are in agreement.

### *God's Testimony about His Son*

<sup>9</sup> Even if we accept human testimony, the testimony of God is greater. For this is the testimony that God has given about His Son.

<sup>10</sup> Whoever believes in the Son of God has this testimony within him; whoever does not believe God has made Him out to be a liar, because he has not believed in the testimony that God has given about His Son.

<sup>11</sup> And this is that testimony: God has given us eternal life, and this life is in His Son.

<sup>12</sup> Whoever has the Son has life; whoever does not have the Son of God does not have life.

### *Effective Prayer*

<sup>13</sup> I have written these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.‡

<sup>14</sup> And this is the confidence that we have before Him: If we ask anything according to His will, He hears us.

<sup>15</sup> And if we know that He hears us in whatever we ask, we know that we already possess what we have asked of Him.

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\* 5:1 Literally and everyone loving the One having begotten also loves the one having been begotten from Him. † 5:7 TR and GOC three that testify in heaven: The Father, the Word, and the Holy Spirit; and these three are one. ‡ 5:13 BYZ and TR include and that you may believe in the name of the Son of God.

<sup>16</sup> If anyone sees his brother committing a sin not leading to death, he should ask God, who will give life to those who commit this kind of sin. There is a sin that leads to death; I am not saying he should ask regarding that sin.

<sup>17</sup> All unrighteousness is sin, yet there is sin that does not lead to death.

*The True God*

<sup>18</sup> We know that anyone born of God does not keep on sinning; the One who was born of God protects him,<sup>§</sup> and the evil one <sup>\*</sup> cannot touch him.

<sup>19</sup> We know that we are of God, and that the whole world is under the power of the evil one.

<sup>20</sup> And we know that the Son of God has come and has given us understanding, so that we may know Him who is true; and we are in Him who is true—in His Son Jesus Christ. He is the true God and eternal life.

<sup>21</sup> Little children, keep yourselves from idols.<sup>†</sup>

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<sup>§</sup> 5:18 Or the one who was born of God protects himself or God protects the one born of Him

<sup>\*</sup> 5:18 Or evil; similarly in verse 19    <sup>†</sup> 5:21 BYZ and TR include Amen.

## 2 John

### *A Greeting from the Elder*

*(3 John 1:1-4)*

<sup>1</sup> The elder,

To the chosen lady and her children, whom I love in the truth—and not I alone, but also all who know the truth—

<sup>2</sup> because of the truth that abides in us and will be with us forever:

<sup>3</sup> Grace, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father, will be with us in truth and love.

### *Walking in the Truth*

*(John 8:30-47)*

<sup>4</sup> I was overjoyed to find some of your children walking in the truth, just as the Father has commanded us.

<sup>5</sup> And now I urge you, dear lady—not as a new commandment to you, but one we have had from the beginning—that we love one another.

<sup>6</sup> And this is love, that we walk according to His commandments. This is the very commandment you have heard from the beginning, that you must walk in love.

### *Beware of Deceivers*

<sup>7</sup> For many deceivers have gone out into the world, refusing to confess the coming of Jesus Christ in the flesh. Any such person is the deceiver and the antichrist.

<sup>8</sup> Watch yourselves, so that you do not lose what we have worked for,\* but that you may be fully rewarded.

<sup>9</sup> Anyone who runs ahead without remaining in the teaching of Christ does not have God. Whoever remains in His teaching has both the Father and the Son.

<sup>10</sup> If anyone comes to you but does not bring this teaching, do not receive him into your home or even greet him.

<sup>11</sup> Whoever greets such a person shares in his evil deeds.

### *Conclusion*

*(3 John 1:13-14)*

<sup>12</sup> I have many things to write to you, but I would prefer not to do so with paper and ink. Instead, I hope to come and speak with you face to face,† so that our joy may be complete.

<sup>13</sup> The children of your elect sister send you greetings.‡

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\* **1:8** NE and WH what you have worked for    † **1:12** Literally mouth to mouth    ‡ **1:13** BYZ and TR include Amen.

## 3 John

*A Greeting from the Elder*

(2 John 1:1–3)

<sup>1</sup> The elder,

To the beloved Gaius, whom I love in the truth:

<sup>2</sup> Beloved, I pray that in every way you may prosper and enjoy good health, as your soul also prospers.

<sup>3</sup> For I was overjoyed when the brothers came and testified about your devotion to the truth, in which you continue to walk.

<sup>4</sup> I have no greater joy than to hear that my children are walking in the truth.

*Gaius Commended for Hospitality*

<sup>5</sup> Beloved, you are faithful in what you are doing for the brothers, and especially since they are strangers to you.

<sup>6</sup> They have testified to the church about your love. You will do well to send them on their way in a manner worthy of God.

<sup>7</sup> For they went out on behalf of the Name, accepting nothing from the Gentiles.

<sup>8</sup> Therefore we ought to support such men, so that we may be fellow workers for the truth.

*Diotrephes and Demetrius*

<sup>9</sup> I have written to the church about this,\* but Diotrephes, who loves to be first, will not accept our instruction.

<sup>10</sup> So if I come, I will call attention to his malicious slander against us. And unsatisfied with that, he refuses to welcome the brothers and forbids those who want to do so, even putting them out of the church.

<sup>11</sup> Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

<sup>12</sup> Demetrius has received a good testimony from everyone, and from the truth itself. We also testify for him, and you know that our testimony is true.

*Conclusion*

(2 John 1:12–13)

<sup>13</sup> I have many things to write to you, but I would prefer not to do so with pen and ink.

<sup>14</sup> Instead, I hope to see you soon and speak with you face to face.†

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\* **1:9** Literally I have written something to the church    † **1:14** Literally and we will speak mouth to mouth; some translators begin a new verse (15) after face to face.

Peace to you.

The friends here send you greetings.

Greet each of our friends there by name.

# Jude

*A Greeting from Jude  
(James 1:1)*

<sup>1</sup> Jude, a servant of Jesus Christ and a brother of James,

To those who are called, loved by God the Father, and kept in Jesus Christ:

<sup>2</sup> Mercy, peace, and love be multiplied to you.

*God's Judgment on the Ungodly  
(2 Peter 3:1-7)*

<sup>3</sup> Beloved, although I made every effort to write to you about the salvation we share, I felt it necessary to write and urge you to contend earnestly for the faith entrusted once for all to the saints.

<sup>4</sup> For certain men have crept in among you unnoticed—ungodly ones who were designated long ago for condemnation. They turn the grace of our God into a license for immorality, and they deny our only Master and Lord, Jesus Christ.

<sup>5</sup> Although you are fully aware of this, I want to remind you that after Jesus \* had delivered His people out of the land of Egypt, He destroyed those who did not believe.

<sup>6</sup> And the angels who did not stay within their own domain but abandoned their proper dwelling—these He has kept in eternal chains under darkness, bound for judgment on that great day.

<sup>7</sup> In like manner, Sodom and Gomorrah and the cities around them, who indulged in sexual immorality and pursued strange flesh, are on display as an example of those who sustain the punishment of eternal fire.

<sup>8</sup> Yet in the same way these dreamers defile their bodies, reject authority, and slander glorious beings.

<sup>9</sup> But even the archangel Michael, when he disputed with the devil over the body of Moses, did not presume to bring a slanderous charge against him, but said, "The Lord rebuke you!"†

<sup>10</sup> These men, however, slander what they do not understand, and like irrational animals, they will be destroyed by the things they do instinctively.

<sup>11</sup> Woe to them! They have traveled the path of Cain; they have rushed headlong into the error of Balaam; they have perished in Korah's rebellion.

<sup>12</sup> These men are hidden reefs ‡ in your love feasts, shamelessly feasting with you but shepherding only themselves. They are clouds

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\* **1:5** NE, WH, BYZ, and TR the Lord    † **1:9** This account is attributed by Origen to the Testament of Moses, also called the Assumption of Moses.    ‡ **1:12** Or are blemishes



without water, carried along by the wind; fruitless trees in autumn, twice dead after being uprooted.

<sup>13</sup> They are wild waves of the sea, foaming up their own shame; wandering stars, for whom blackest darkness has been reserved forever.

<sup>14</sup> Enoch, the seventh from Adam, also prophesied about them:

“Behold, the Lord is coming  
 with myriads of His holy ones  
<sup>15</sup> to execute judgment on everyone,  
 and to convict all the ungodly  
 of every ungodly act of wickedness  
 and every harsh word spoken against Him by ungodly sinners.”§

<sup>16</sup> These men are discontented grumblers, following after their own lusts; their mouths spew arrogance; they flatter others for their own advantage.

*A Call to Persevere*  
*(Hebrews 10:19–39; 2 Peter 3:1–7)*

<sup>17</sup> But you, beloved, remember what was foretold by the apostles of our Lord Jesus Christ

<sup>18</sup> when they said to you, “In the last times there will be scoffers who will follow after their own ungodly desires.”\*

<sup>19</sup> These are the ones who cause divisions, who are worldly and devoid of the Spirit.

<sup>20</sup> But you, beloved, by building yourselves up in your most holy faith and praying in the Holy Spirit,

<sup>21</sup> keep yourselves in the love of God as you await the mercy of our Lord Jesus Christ to bring you eternal life.

<sup>22</sup> And indeed, have mercy on those who doubt;

<sup>23</sup> save others by snatching them from the fire; and to still others show mercy tempered with fear, hating even the clothing stained by the flesh.

*Doxology*  
*(Romans 16:25–27)*

<sup>24</sup> Now to Him who is able to keep you from stumbling and to present you unblemished in His glorious presence, with great joy—

<sup>25</sup> to the only God our Savior be glory, majesty, dominion, and authority through Jesus Christ our Lord before all time, and now, and for all eternity.

Amen.

§ 1:15 See the First Book of Enoch (1 Enoch 1:9). \* 1:18 See 2 Peter 3:3.

# Revelation

## *Prologue*

(Daniel 12:1–13)

<sup>1</sup> This is the revelation of Jesus Christ, which God gave Him to show His servants what must soon \* come to pass. He made it known by sending His angel to His servant John,

<sup>2</sup> who testifies to everything he saw. This is the word of God and the testimony of Jesus Christ.

<sup>3</sup> Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear and obey what is written in it, because the time is near.

## *John Greets the Seven Churches*

<sup>4</sup> John,

To the seven churches in the province of Asia:†

Grace and peace to you from Him who is and was and is to come, and from the seven Spirits ‡ 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 has released us from our sins by His blood, <sup>6</sup> who has made us to be a kingdom, priests to His God and Father—to Him be the glory and power forever and ever! Amen.

<sup>7</sup> Behold, He is coming with the clouds, and every eye will see Him—even those who pierced Him. And all the tribes of the earth will mourn because of Him. So shall it be! Amen.

<sup>8</sup> “I am the Alpha and the Omega,§” says the Lord God, who is and was and is to come—the Almighty.

## *John’s Vision on Patmos*

<sup>9</sup> I, John, your brother and partner in the tribulation and kingdom and perseverance that are in Jesus, was on the island of Patmos because of the word of God and my testimony about Jesus.

<sup>10</sup> On the Lord’s day I was in the Spirit, and I heard behind me a loud voice like a trumpet,

<sup>11</sup> saying,\* “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

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\* **1:1** Or suddenly or quickly † **1:4** Literally in Asia; Asia was a Roman province in what is now western Turkey. ‡ **1:4** Or the sevenfold Spirit § **1:8** TR the Alpha and the Omega, the Beginning and the End \* **1:11** TR saying, “I am Alpha and the Omega, the First and the Last,” and,

<sup>12</sup> Then I turned to see the voice that was speaking with me. And having turned, I saw seven golden lampstands,

<sup>13</sup> and among the lampstands was One like the Son of Man,<sup>†</sup> dressed in a long robe, with a golden sash around His chest.

<sup>14</sup> The hair of His head was white like wool, as white as snow, and His eyes were like a blazing fire.

<sup>15</sup> His feet were like polished bronze refined in a furnace, and His voice was like the roar of many waters.

<sup>16</sup> He held in His right hand seven stars, and a sharp double-edged sword came from His mouth. His face was like the sun shining at its brightest.

<sup>17</sup> When I saw Him, I fell at His feet like a dead man. But He placed His right hand on me and said, "Do not be afraid. I am the First and the Last,

<sup>18</sup> the Living One. I was dead, and behold, now I am alive forever and ever! And I hold the keys of Death and of Hades.

<sup>19</sup> Therefore write down the things you have seen, and the things that are, and the things that will happen after this.

<sup>20</sup> This is the mystery of the seven stars you saw in My right hand and of the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

## 2

*To the Church in Ephesus*

*(Acts 19:8–12; Ephesians 1:1–2)*

<sup>1</sup> "To the angel of the church in Ephesus write:

These are the words of Him who holds the seven stars in His right hand and walks among the seven golden lampstands.

<sup>2</sup> I know your deeds, your labor, and your perseverance. I know that you cannot tolerate those who are evil, and you have tested and exposed as liars those who falsely claim to be apostles.

<sup>3</sup> Without growing weary, you have persevered and endured many things for the sake of My name.

<sup>4</sup> But I have this against you: You have abandoned your first love.

<sup>5</sup> Therefore, keep in mind how far you have fallen. Repent and perform the deeds you did at first. But if you do not repent, I will come to you and remove your lampstand from its place.

<sup>6</sup> But you have this to your credit: 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 the one who overcomes, I will grant the right to eat from the tree of life in the Paradise of God.

<sup>†</sup> **1:13** Or one like a son of man; see Daniel 7:13.

*To the Church in Smyrna*

<sup>8</sup> To the angel of the church in Smyrna write:

These are the words of the First and the Last, who died and returned to life.

<sup>9</sup> I know your affliction and your poverty—though you are rich! And I am aware of the slander of those who falsely claim to be Jews, but are in fact a synagogue of Satan.

<sup>10</sup> Do not fear what you are about to suffer. Look, the devil is about to throw some of you into prison to test you, and you will suffer tribulation for ten days. Be faithful even unto 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. The one who overcomes will not be harmed by the second death.

*To the Church in Pergamum*

<sup>12</sup> To the angel of the church in Pergamum write:

These are the words of the One who holds the sharp, double-edged sword.

<sup>13</sup> I know where you live, where the throne of Satan sits. Yet you have held fast to My name and have not denied your faith in Me, even in the day when My faithful witness Antipas was killed among you, where Satan dwells.

<sup>14</sup> But I have a few things against you, because some of you hold to the teaching of Balaam, who taught Balak to place a stumbling block before the Israelites so they would eat food sacrificed to idols and commit sexual immorality.

<sup>15</sup> In the same way, some of you also hold to the teaching of the Nicolaitans.

<sup>16</sup> Therefore repent! Otherwise I will come to you shortly and wage war against them with the sword of My mouth.

<sup>17</sup> He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, I will give the hidden manna. I will also give him a white stone inscribed with a new name, known only to the one who receives it.

*To the Church in Thyatira*  
(Acts 16:11–15)

<sup>18</sup> To the angel of the church in Thyatira write:

These are the words of the Son of God, whose eyes are like a blazing fire and whose feet are like polished bronze.

<sup>19</sup> I know your deeds—your love, your faith, your service, your perseverance—and your latter deeds are greater than your first.

<sup>20</sup> But I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads My servants to be sexually immoral and to eat food sacrificed to idols.

<sup>21</sup> Even though I have given her time to repent of her immorality, she is unwilling.

<sup>22</sup> Behold, I will cast her onto a bed of sickness, and those who commit adultery with her will suffer great tribulation unless they repent of her deeds.

<sup>23</sup> Then I will strike her children dead, and all the churches will know that I am the One who searches minds and hearts, and I will repay each of you according to your deeds.

<sup>24</sup> But I say to the rest of you in Thyatira, who do not hold to her teaching and have not learned the so-called deep things of Satan: I will place no further burden upon you.

<sup>25</sup> Nevertheless, hold fast to what you have until I come.

<sup>26</sup> And to the one who overcomes and continues in My work until the end, I will give authority over the nations.

<sup>27</sup> He will rule them with an iron scepter and shatter them like pottery \*—just as I have received authority 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> “To the angel of the church in Sardis write:

These are the words of the One who holds the seven Spirits \* of God and the seven stars.

I know your deeds; you have a reputation for being alive, yet you are dead.

<sup>2</sup> Wake up and strengthen what remains, which was about to die; for I have found your deeds incomplete in the sight of My God.

<sup>3</sup> Remember, then, what you have received and heard. Keep it and repent. If you do not wake up, I will come like a thief, and you will not know the hour when I will come upon you.

<sup>4</sup> But you do have a few people in Sardis who have not soiled their garments, and because they are worthy, they will walk with Me in white.

<sup>5</sup> Like them, he who overcomes will be dressed in white. And I will never blot out † his name from the Book of Life, but I will confess his name before My Father and His angels.

\* **2:27** Psalms 2:9 (see also LXX) \* **3:1** Or the sevenfold Spirit † **3:5** Or scrape off

<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> To the angel of the church in Philadelphia write:

These are the words of the One who is holy and true, who holds the key of David. What He opens no one can shut, and what He shuts no one can open.<sup>‡</sup>

<sup>8</sup> I know your deeds. See, I have placed before you an open door, which no one can shut. For you have only a little strength, yet you have kept My word and have not denied My name.

<sup>9</sup> Look at those who belong to the synagogue of Satan, who claim to be Jews but are liars instead. I will make them come and bow down at your feet, and they will know that I love you.

<sup>10</sup> Because you have kept My command to persevere, I will also keep you from the hour of testing that is about to come upon the whole world, to test those who dwell on the earth.

<sup>11</sup> I am coming soon.<sup>§</sup> Hold fast to what you have, so that no one will take your crown.

<sup>12</sup> The one who overcomes I will make a pillar in the temple of My God, and he will never again leave it. Upon him I will write the name of My God, and the name of the city of My God (the new Jerusalem that comes down out of heaven from My God), and My new name.

<sup>13</sup> He who has an ear, let him hear what the Spirit says to the churches.

*To the Church in Laodicea*  
(Colossians 2:1-5)

<sup>14</sup> To the angel of the church in Laodicea write:

These are the words of the Amen, the faithful and true Witness, the Originator <sup>\*</sup> of God's creation.

<sup>15</sup> I know your deeds; you are neither cold nor hot. How I wish you were one or the other!

<sup>16</sup> So because you are lukewarm—neither hot nor cold—I am about to vomit you out of My mouth!

<sup>17</sup> You say, 'I am rich; I have grown wealthy and need nothing.' But you do not realize that you are wretched, pitiful, poor, blind, and naked.

<sup>18</sup> I counsel you to buy from Me gold refined by fire so that you may become rich, white garments so that you may be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so that you may see.

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<sup>‡</sup> 3:7 See Isaiah 22:22.    <sup>§</sup> 3:11 Or suddenly or quickly    <sup>\*</sup> 3:14 Or Beginning or Ruler

<sup>19</sup> Those I love, I rebuke and discipline. Therefore be earnest and repent.

<sup>20</sup> Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and dine with him, and he with Me.

<sup>21</sup> To the one who overcomes, I will grant the right to sit with Me on My throne, just as I 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 in Heaven*

<sup>1</sup> After this I looked and saw a door standing open in heaven. And the voice I had previously heard speak to me like a trumpet was saying, "Come up here, and I will show you what must happen after these things."

<sup>2</sup> At once I was in the Spirit, and I saw a throne standing in heaven, with someone seated on it.

<sup>3</sup> The One seated there looked like jasper and carnelian, and a rainbow that gleamed like an emerald encircled the throne.

<sup>4</sup> Surrounding the throne were twenty-four other thrones, and on these thrones sat twenty-four elders dressed in white, with golden crowns on their heads.

### *Worship of the Creator*

<sup>5</sup> From the throne came flashes of lightning, and rumblings, and peals of thunder. Before the throne burned seven torches of fire. These are the seven Spirits\* of God.

<sup>6</sup> And before the throne was something like a sea of glass, as clear as crystal. In the center, around the throne, were four living creatures, covered with eyes in front and back.

<sup>7</sup> The first living creature was like a lion, the second like a calf, the third had a face like a man, and the fourth was like an eagle in flight.

<sup>8</sup> And each of the four living creatures had six wings and was covered with eyes all around and within. Day and night they never stop saying:

"Holy, Holy, Holy,  
is the Lord God Almighty,  
who was and is and is to come!"

<sup>9</sup> And whenever the living creatures give glory, honor, and thanks to the One seated on the throne who lives forever and ever,

<sup>10</sup> the twenty-four elders fall down before the One seated on the throne, and they worship Him who lives forever and ever. They cast their crowns before the throne, saying:

\* 4:5 Or This is the sevenfold Spirit

11 “Worthy are You, our Lord and God,  
to receive glory and honor and power,  
for You created all things;  
by Your will they exist and came to be.”

## 5

### *The Lamb Takes the Scroll*

1 Then I saw a scroll in the right hand of the One seated on the throne. It had writing on both sides and was sealed with seven seals.

2 And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?”

3 But no one in heaven or on earth or under the earth was able to open the scroll or look inside it.

4 And I began to weep bitterly, because no one was found worthy to open the scroll or look inside it.

5 Then one of the elders said to me, “Do not weep! Behold, the Lion of the tribe of Judah, the Root of David, has triumphed to open the scroll and its seven seals.”

6 Then I saw a Lamb who appeared to have been slain, standing in the center of the throne, encircled by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which represent the seven Spirits \* of God sent out into all the earth.

7 And He came and took the scroll from the right hand of the One seated on the throne.

8 When He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp, and they were holding golden bowls full of incense, which are the prayers of the saints.

9 And they sang a new song:

“Worthy are You to take the scroll and open its seals,  
because You were slain,  
and by Your blood You purchased for God  
those from every tribe and tongue and people and nation.

10 You have made them to be a kingdom  
and priests to serve our God,  
and they will reign upon † the earth.”

### *The Lamb Exalted*

11 Then I looked, and I heard the voices of many angels and living creatures and elders encircling the throne, and their number was myriads of myriads and thousands of thousands.

12 In a loud voice they were saying:

“Worthy is the Lamb, who was slain,

\* 5:6 Or the sevenfold Spirit † 5:10 Or they will reign over; WH they reign upon



to receive power and riches  
and wisdom and strength  
and honor and glory and blessing!"

<sup>13</sup> And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying:

"To Him who sits on the throne  
and to the Lamb  
be praise and honor and glory and power  
forever and ever!"

<sup>14</sup> And the four living creatures said, "Amen," and the elders fell down and worshiped.‡

## 6

### *The First Seal: The White Horse*

<sup>1</sup> Then I watched as the Lamb opened one of the seven seals, and I heard one of the four living creatures say in a thunderous voice, "Come!"

<sup>2</sup> So I looked and saw a white horse, and its rider held a bow. And he was given a crown, and he rode out to overcome and conquer.

### *The Second Seal: War*

<sup>3</sup> And when the Lamb opened the second seal, I heard the second living creature say, "Come!"

<sup>4</sup> Then another horse went forth. It was bright red, and its rider was granted permission to take away peace from the earth and to make men slay one another. And he was given a great sword.

### *The Third Seal: Famine*

<sup>5</sup> And when the Lamb opened the third seal, I heard the third living creature say, "Come!"

Then I looked and saw a black horse, and its rider held in his hand a pair of scales.

<sup>6</sup> And I heard what sounded like a voice from among the four living creatures, saying, "A quart of wheat for a denarius,\* and three quarts of barley for a denarius, and do not harm the oil and wine."

### *The Fourth Seal: Death*

<sup>7</sup> And when the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"

<sup>8</sup> Then I looked and saw a pale green horse. Its rider's name was Death, and Hades followed close behind. And they were given authority over

‡ **5:14** TR includes Him who lives for ever and ever. \* **6:6** Greek A choenix of wheat for a denarius. A choenix was a Greek dry measure equivalent to 1.92 pints or 0.91 liters. A denarius was customarily a day's wage for a laborer; see Matthew 20:2.

a fourth of the earth, to kill by sword, by famine, by plague, and by the beasts of the earth.

*The Fifth Seal: The Martyrs*

<sup>9</sup> And when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony they had upheld.

<sup>10</sup> And they cried out in a loud voice, "How long, O Lord, holy and true, until You avenge our blood and judge those who dwell upon the earth?"

<sup>11</sup> Then each of them was given a white robe and told to rest a little while longer, until the full number of their fellow servants, their brothers, were killed, just as they had been killed.

*The Sixth Seal: Terror*

<sup>12</sup> And when I saw the Lamb open the sixth seal, there was a great earthquake, and the sun became black like sackcloth of goat hair, and the whole moon turned blood red,

<sup>13</sup> and the stars of the sky fell to the earth like unripe figs dropping from a tree shaken by a great wind.

<sup>14</sup> The sky receded like a scroll being rolled up, and every mountain and island was moved from its place.

<sup>15</sup> Then the kings of the earth, the nobles, the commanders, the rich, the mighty, and every slave and free man hid in the caves and among the rocks of the mountains.

<sup>16</sup> And they said to the mountains and the rocks, "Fall on us and hide us † from the face of the One seated on the throne, and from the wrath of the Lamb.

<sup>17</sup> For the great day of Their ‡ wrath has come, and who is able to withstand it?"

## 7

*144,000 Sealed*

<sup>1</sup> After this I saw four angels standing at the four corners of the earth, holding back its four winds so that no wind would blow on land or sea or on any tree.

<sup>2</sup> And I saw another angel ascending from the east, with the seal of the living God. And he called out in a loud voice to the four angels who had been given power to harm the land and the sea:

<sup>3</sup> "Do not harm the land or sea or trees until we have sealed the foreheads of the servants of our God."

<sup>4</sup> And I heard the number of those who were sealed, 144,000 from all the tribes of Israel:

<sup>5</sup> From the tribe of Judah 12,000 were sealed,  
from the tribe of Reuben 12,000,  
from the tribe of Gad 12,000,

† 6:16 See Hosea 10:8. ‡ 6:17 BYZ and TR His

<sup>6</sup> from the tribe of Asher 12,000,  
from the tribe of Naphtali 12,000,  
from the tribe of Manasseh 12,000,

<sup>7</sup> from the tribe of Simeon 12,000,  
from the tribe of Levi 12,000,  
from the tribe of Issachar 12,000,

<sup>8</sup> from the tribe of Zebulun 12,000,  
from the tribe of Joseph 12,000,  
and from the tribe of Benjamin 12,000.

*Praise from the Great Multitude*

<sup>9</sup> After this I looked and saw a multitude too large to count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb. They were wearing white robes and holding palm branches in their hands.

<sup>10</sup> And they cried out in a loud voice:

“Salvation to our God,  
who sits on the throne,  
and to the Lamb!”

<sup>11</sup> And all the angels stood around the throne and around the elders and the four living creatures. And they fell facedown before the throne and worshiped God,

<sup>12</sup> saying, “Amen! Blessing and glory and wisdom and thanks and honor and power and strength be to our God forever and ever! Amen.”

<sup>13</sup> Then one of the elders addressed me: “These in white robes,” he asked, “who are they, and where have they come from?”

<sup>14</sup> “Sir,” I answered, “you know.”

So he replied, “These are the ones who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> For this reason,

they are before the throne of God  
and serve Him day and night in His temple;  
and the One seated on the throne  
will spread His tabernacle over them.

<sup>16</sup> ‘Never again will they hunger,  
and never will they thirst;  
nor will the sun beat down upon them,  
nor any scorching heat.’<sup>\*</sup>

<sup>17</sup> For the Lamb in the center of the throne  
will be their shepherd.<sup>†</sup>

‘He will lead them to springs of living water,’<sup>‡</sup>

<sup>\*</sup> 7:16 Isaiah 49:10    <sup>†</sup> 7:17 See Psalms 23:1.    <sup>‡</sup> 7:17 Isaiah 49:10

and 'God will wipe away every tear from their eyes.'§"

## 8

### *The Seventh Seal*

<sup>1</sup> When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

<sup>2</sup> And I saw the seven angels who stand before God, and they were given seven trumpets.

<sup>3</sup> Then another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, along with the prayers of all the saints, on the golden altar before the throne.

<sup>4</sup> And the smoke of the incense, together with the prayers of the saints, rose up before God from the hand of the angel.

<sup>5</sup> Then the angel took the censer, filled it with fire from the altar, and hurled it to the earth; and there were peals of thunder, and rumblings, and flashes of lightning, and an earthquake.

### *The First Four Trumpets*

<sup>6</sup> And the seven angels with the seven trumpets prepared to sound them.

<sup>7</sup> Then the first angel sounded his trumpet, and hail and fire mixed with blood were hurled down upon the earth. A third of the earth was burned up, along with a third of the trees and all the green grass.

<sup>8</sup> Then the second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea turned to blood,

<sup>9</sup> 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 burning like a torch fell from heaven and landed on a third of the rivers and on the springs of water.

<sup>11</sup> The name of the star is Wormwood. A third of the waters turned bitter like wormwood oil,\* and many people died from the bitter waters.

<sup>12</sup> Then the fourth angel sounded his trumpet, and a third of the sun and moon and stars were struck. A third of the stars were darkened, a third of the day was without light, and a third of the night as well.

<sup>13</sup> And as I observed, I heard an eagle flying overhead, calling in a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because of the trumpet blasts about to be sounded by the remaining three angels!"

## 9

### *The Fifth Trumpet*

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§ 7:17 Isaiah 25:8 \* 8:11 Literally became wormwood

<sup>1</sup> Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth, and it was given the key to the pit of the Abyss.

<sup>2</sup> The star opened the pit of the Abyss, and smoke rose out of it like the smoke of a great furnace, and the sun and the air were darkened by the smoke from the pit.

<sup>3</sup> And out of the smoke, locusts descended on the earth, and they were given power like that of the scorpions of the earth.

<sup>4</sup> They were told not to harm the grass of the earth or any plant or tree, but only those who did not have the seal of God on their foreheads.

<sup>5</sup> The locusts were not given power to kill them, but only to torment them for five months, and their torment was like the stinging of a scorpion.

<sup>6</sup> In those days men will seek death and will not find it; they will long to die, but death will escape them.

<sup>7</sup> And the locusts looked like horses prepared for battle, with something like crowns of gold on their heads, and faces like the faces of men.

<sup>8</sup> They had hair like that of women, and teeth like those of lions.

<sup>9</sup> They also had thoraxes like breastplates of iron, and the sound of their wings was like the roar of many horses and chariots rushing into battle.

<sup>10</sup> They had tails with stingers like scorpions, which had the power to injure people for five months.

<sup>11</sup> They were ruled by a king, the angel of the Abyss. His name in Hebrew is Abaddon,\* and in Greek it is Apollyon.†

<sup>12</sup> The first woe has passed. Behold, two woes are still to follow.

### *The Sixth Trumpet*

<sup>13</sup> Then the sixth angel sounded his trumpet, and I heard a voice from the four horns of the golden altar before God

<sup>14</sup> saying to the sixth angel with the trumpet, "Release the four angels who are bound at the great river Euphrates."

<sup>15</sup> So the four angels who had been prepared for this hour and day and month and year were released to kill a third of mankind.

<sup>16</sup> And the number of mounted troops was two hundred million; I heard their number.

<sup>17</sup> Now the horses and riders in my vision looked like this: The riders had breastplates the colors of fire, sapphire, and sulfur. The heads of the horses were like the heads of lions, and out of their mouths proceeded fire, smoke, and sulfur.

<sup>18</sup> A third of mankind was killed by the three plagues of fire, smoke, and sulfur that proceeded from their mouths.

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\* 9:11 Abaddon means Destruction. † 9:11 Apollyon means Destroyer.

<sup>19</sup> For the power of the horses was in their mouths and in their tails; indeed, their tails were like snakes, having heads with which to inflict harm.

<sup>20</sup> Now the rest of mankind who were not killed by these plagues still did not repent of the works of their hands. They did not stop worshiping demons and idols of gold, silver, bronze, stone, and wood, which cannot see or hear or walk.

<sup>21</sup> Furthermore, they did not repent of their murder, sorcery, sexual immorality, and theft.

## 10

### *The Angel and the Small Scroll*

*(Ezekiel 3:1–15)*

<sup>1</sup> Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow above his head. His face was like the sun, and his legs were like pillars of fire.

<sup>2</sup> He held in his hand a small scroll, which lay open. He placed his right foot on the sea and his left foot on the land.

<sup>3</sup> Then he cried out in a loud voice like the roar of a lion. And when he cried out, the seven thunders sounded their voices.

<sup>4</sup> When the seven thunders had spoken, I was about to put it in writing. But I heard a voice from heaven saying, “Seal up what the seven thunders have said, and do not write it down.”

<sup>5</sup> Then the angel I had seen standing on the sea and on the land lifted up his right hand to heaven.

<sup>6</sup> And he swore by Him who lives forever and ever, who created heaven and everything in it, the earth and everything in it, and the sea and everything in it: “There will be no more delay!

<sup>7</sup> But in the days of the voice of the seventh angel, when he is about to sound his trumpet, the mystery of God will be fulfilled, just as He proclaimed to His servants the prophets.”

<sup>8</sup> Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the small scroll that lies open in the hand of the angel standing on the sea and on the land.”

<sup>9</sup> And I went to the angel and said, “Give me the small scroll.”

“Take it and eat it,” he said. “It will make your stomach bitter, but in your mouth it will be as sweet as honey.”\*

<sup>10</sup> So I took the small scroll from the angel’s hand and ate it; and it was as sweet as honey in my mouth, but when I had eaten it, my stomach turned bitter.

<sup>11</sup> And they told me, “You must prophesy again about many peoples and nations and tongues and kings.”

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\* **10:9** See Numbers 5:24 and Ezekiel 3:3.

# 11

## *The Two Witnesses*

<sup>1</sup> Then I was given a measuring rod like a staff and was told, “Go and measure the temple of God and the altar, and count the number of worshipers there.

<sup>2</sup> But exclude the courtyard outside the temple. Do not measure it, because it has been given over to the nations, and they will trample the holy city for 42 months.

<sup>3</sup> And I will empower my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

<sup>4</sup> These witnesses are the two olive trees and the two lampstands that stand before the Lord of the earth.\*

<sup>5</sup> If anyone wants to harm them, fire proceeds from their mouths and devours their enemies. In this way, anyone who wants to harm them must be killed.

<sup>6</sup> These witnesses have power to shut the sky so that no rain will fall during the days of their prophecy, and power to turn the waters into blood and to strike the earth with every kind of plague as often as they wish.

## *The Witnesses Killed and Raised*

<sup>7</sup> When the two witnesses have finished their testimony, the beast that comes up from the Abyss will wage war with them, and will overpower and kill them.

<sup>8</sup> Their bodies will lie in the street of the great city—figuratively called Sodom and Egypt—where their Lord was also crucified.

<sup>9</sup> For three and a half days all peoples and tribes and tongues and nations will view their bodies and will not permit them to be laid in a tomb.

<sup>10</sup> And those who dwell on the earth will gloat over them, and will celebrate and send one another gifts, because these two prophets had tormented them.

<sup>11</sup> But after the three and a half days, the breath of life from God entered the two witnesses, and they stood on their feet, and great fear fell upon those who saw them.

<sup>12</sup> And the witnesses heard a loud voice from heaven saying, “Come up here.” And they went up to heaven in a cloud as their enemies watched them.

<sup>13</sup> And in that hour there was a great earthquake, and a tenth of the city collapsed. Seven thousand were killed in the quake, and the rest were terrified and gave glory to the God of heaven.

<sup>14</sup> The second woe has passed. Behold, the third woe is coming shortly.

## *The Seventh Trumpet*

<sup>15</sup> Then the seventh angel sounded his trumpet, and loud voices called out in heaven:

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\* **11:4** See Zechariah 4:14.

“The kingdom of the world  
has become the kingdom of our Lord  
and of His Christ,  
and He will reign forever and ever.”

<sup>16</sup> And the twenty-four elders who sit on their thrones before God fell  
on their faces and worshiped God,  
<sup>17</sup> saying:

“We give thanks to You, O Lord God Almighty,  
the One who is and who was,<sup>†</sup>  
because You have taken Your great power  
and have begun to reign.

<sup>18</sup> The nations were enraged,<sup>‡</sup>  
and Your wrath has come.  
The time has come to judge the dead §  
and to reward Your servants the prophets,  
as well as the saints and those who fear Your name,  
both small and great—  
and to destroy those who destroy the earth.”

<sup>19</sup> Then the temple of God in heaven was opened, and the ark of His  
covenant appeared in His temple. And there were flashes of lightning,  
and rumblings, and peals of thunder, and an earthquake, and a great  
hailstorm.

## 12

### *The Woman and the Dragon*

<sup>1</sup> And a great sign appeared in heaven: a woman clothed in the sun,  
with the moon under her feet and a crown of twelve stars on her head.  
<sup>2</sup> She was pregnant and crying out in the pain and agony of giving  
birth.

<sup>3</sup> Then another sign appeared in heaven: a huge red dragon with seven  
heads, ten horns, and seven royal crowns on his heads.

<sup>4</sup> His tail swept a third of the stars from the sky, tossing them to the  
earth. And the dragon stood before the woman who was about to give  
birth, ready to devour her child as soon as she gave birth.

<sup>5</sup> And she gave birth to a son, a male child, who will rule all the nations  
with an iron scepter.\* And her child was caught up to God and to His  
throne.

<sup>6</sup> And the woman fled into the wilderness, where God had prepared a  
place for her to be nourished for 1,260 days.

### *The War in Heaven*

<sup>7</sup> Then a war broke out in heaven: Michael and his angels fought  
against the dragon, and the dragon and his angels fought back.

<sup>†</sup> 11:17 TR includes and who is to come. <sup>‡</sup> 11:18 See Psalms 2:1. § 11:18 See Daniel 12:2.

\* 12:5 See Psalms 2:9 (see also LXX).



<sup>8</sup> But the dragon was not strong enough, and no longer was any place found in heaven for him and his angels.

<sup>9</sup> And the great dragon was hurled down—that ancient serpent called the devil and Satan, the deceiver of the whole world. He was hurled to the earth, and his angels with him.

<sup>10</sup> And 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.

For the accuser of our brothers has been thrown down—  
he who accuses them day and night before our God.

<sup>11</sup> They have conquered him by the blood of the Lamb  
and by the word of their testimony.

And they did not love their lives  
so as to shy away from death.

<sup>12</sup> Therefore rejoice, O heavens,  
and you who dwell in them!

But woe to the earth and the sea;  
with great fury the devil has come down to you,  
knowing he has only a short time.”

### *The Woman Persecuted*

<sup>13</sup> And when the dragon saw that he had been thrown to the earth, he pursued the woman who had given birth to the male child.

<sup>14</sup> But the woman was given two wings of a great eagle to fly from the presence of the serpent to her place in the wilderness, where she was nourished for a time, and times, and half a time.

<sup>15</sup> Then from the mouth of the serpent spewed water like a river to overtake the woman and sweep her away in the torrent.

<sup>16</sup> But the earth helped the woman and opened its mouth to swallow up the river that had poured from the dragon’s mouth.

<sup>17</sup> And the dragon was enraged at the woman, and went to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus.

And the dragon stood on the shore of the sea.†

## 13

### *The Beast from the Sea* (Daniel 7:1–8)

<sup>1</sup> Then I saw a beast with ten horns and seven heads rising out of the sea. There were ten royal crowns on its horns and blasphemous names on its heads.

† **12:17** Literally And he stood on the sand of the sea. BYZ and TR And I stood on the sand of the sea. Some texts number this sentence as verse 18; others include it with Revelation 13:1.

<sup>2</sup> The beast I saw was like a leopard, with the feet of a bear and the mouth of a lion. And the dragon gave the beast his power and his throne and great authority.

<sup>3</sup> One of the heads of the beast appeared to be mortally wounded. But the mortal wound was healed, and the whole world marveled and followed the beast.

<sup>4</sup> They worshiped the dragon who had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can wage war against it?"

<sup>5</sup> The beast was given a mouth to speak arrogant and blasphemous words, and authority to act for 42 months.

<sup>6</sup> And the beast opened its mouth to speak blasphemies against God and to slander His name and His tabernacle—those who dwell in heaven.

<sup>7</sup> Then the beast was permitted to wage war against the saints and to conquer them, and it was given authority over every tribe and people and tongue and nation.

<sup>8</sup> And all who dwell on the earth will worship the beast—all whose names have not been written from the foundation of the world in the Book of Life belonging to the Lamb who was slain.\*

<sup>9</sup> He who has an ear, let him hear:

<sup>10</sup> "If anyone is destined for captivity,  
into captivity he will go;  
if anyone is to die † by the sword,  
by the sword he must be killed."‡

Here is a call for the perseverance and faith of the saints.

### *The Beast from the Earth*

<sup>11</sup> Then I saw another beast rising out of the earth. This beast had two horns like a lamb, but spoke like a dragon.

<sup>12</sup> And this beast exercised all the authority of the first beast and caused the earth and those who dwell in it to worship the first beast, whose mortal wound had been healed.

<sup>13</sup> And the second beast performed great signs to cause even fire from heaven to come down to earth in the presence of the people.

<sup>14</sup> Because of the signs it was given to perform on behalf of the first beast, it deceived those who dwell on the earth, telling them to make an image to the beast that had been wounded by the sword and yet had lived.

<sup>15</sup> The second beast was permitted to give breath to the image of the first beast, so that the image could speak and cause all who refused to worship it to be killed.

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\* **13:8** Or written in the Book of Life belonging to the Lamb who was slain from the foundation of the world. † **13:10** NE, WH, and BYZ if anyone kills ‡ **13:10** See Jeremiah 15:2.

### *The Mark of the Beast*

<sup>16</sup> And the second beast required all people small and great, rich and poor, free and slave, to receive a mark on their right hand or on their forehead,

<sup>17</sup> so that no one could buy or sell unless he had the mark—the name of the beast or the number of its name.

<sup>18</sup> Here is a call for wisdom: Let the one who has insight calculate the number of the beast, for it is the number of a man, and that number is 666.<sup>§</sup>

## 14

### *The Lamb and the 144,000*

<sup>1</sup> Then I looked and saw the Lamb standing on Mount Zion, and with Him 144,000 who had His name and His Father's name written on their foreheads.

<sup>2</sup> And I heard a sound from heaven like the roar of many waters and the loud rumbling of thunder. And the sound I heard was like harpists strumming 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 could learn the song except the 144,000 who had been redeemed from the earth.

<sup>4</sup> These are the ones who have not been defiled with women, for they are virgins. They follow the Lamb wherever He goes. They have been redeemed from among men as firstfruits to God and to the Lamb.

<sup>5</sup> And no lie was found in their mouths; they are blameless.\*

### *The Three Angels and Babylon's Fall*

<sup>6</sup> Then I saw another angel flying overhead, with the eternal gospel to proclaim to those who dwell on the earth—to every nation and tribe and tongue and people.

<sup>7</sup> And he said in a loud voice, "Fear God and give Him glory, because the hour of His judgment has come. Worship the One who made the heavens and the earth and the sea and the springs of waters."

<sup>8</sup> Then a second angel followed, saying, "Fallen, fallen is Babylon the great,<sup>†</sup> who has made all the nations drink the wine of the passion of her immorality."

<sup>9</sup> And a third angel followed them, calling out in a loud voice, "If anyone worships the beast and its image, and receives its mark on his forehead or on his hand,

<sup>10</sup> he too will drink the wine of God's anger, poured undiluted into the cup of His wrath. And he will be tormented in fire and sulfur in the presence of the holy angels and of the Lamb.

<sup>§</sup> **13:18** Some manuscripts 616 \* **14:5** BYZ and TR include before the throne of God. <sup>†</sup> **14:8** See Isaiah 21:9 and Revelation 18:2.

<sup>11</sup> And the smoke of their torment rises forever and ever. Day and night there is no rest for those who worship the beast and its image, or for anyone who receives the mark of its name.”

<sup>12</sup> Here is a call for the perseverance of the saints who keep the commandments of God and the faith of Jesus.

<sup>13</sup> And I heard a voice from heaven telling me to write, “Blessed are the dead—those who die in the Lord from this moment on.”

“Yes,” says the Spirit, “they will rest from their labors, for their deeds will follow them.”

### *The Harvest of the Earth*

<sup>14</sup> And I looked and saw a white cloud, and seated on the cloud was One like the Son of Man,<sup>‡</sup> with a golden crown on His head and a sharp sickle in His hand.

<sup>15</sup> Then another angel came out of the temple, crying out in a loud voice to the One seated on the cloud, “Swing Your sickle and reap, because the time has come to harvest; for the crop of the earth is ripe.”

<sup>16</sup> So the One seated on the cloud swung His sickle over the earth, and the earth was harvested.

<sup>17</sup> Then another angel came out of the temple in heaven, and he too had a sharp sickle.

<sup>18</sup> Still another angel, with authority over the fire, came from the altar and called out in a loud voice to the angel with the sharp sickle, “Swing your sharp sickle and gather the clusters of grapes from the vine of the earth, because its grapes are ripe.”

<sup>19</sup> So the angel swung his sickle over the earth and gathered the grapes of the earth, and he threw them into the great winepress of God’s wrath.

<sup>20</sup> And the winepress was trodden outside the city, and the blood that flowed from it rose as high as the bridles of the horses for a distance of 1,600 stadia.<sup>§</sup>

## 15

### *The Song of Moses and the Lamb* (Deuteronomy 32:1–47)

<sup>1</sup> Then I saw another great and marvelous sign in heaven: seven angels with the seven final plagues, with which the wrath of God is completed.

<sup>2</sup> And I saw something like a sea of glass mixed with fire, beside which stood those who had conquered the beast and its image and the number of its name. They were holding harps from God,

<sup>3</sup> and they sang the song of God’s servant Moses and of the Lamb:

<sup>‡</sup> **14:14** Or one like a son of man; see Daniel 7:13. <sup>§</sup> **14:20** 1,600 stadia is approximately 184 miles or 296 kilometers.

“Great and wonderful are Your works,  
 O Lord God Almighty!  
 Just and true are Your ways,  
 O King of the nations!\*

<sup>4</sup> Who will not fear You, O Lord,  
 and glorify Your name?  
 For You alone are holy.  
 All nations will come and worship before You,  
 for Your righteous acts have been revealed.”

*Preparation for Judgment*

<sup>5</sup> After this I looked, and the temple—the tabernacle of the Testimony—was opened in heaven.

<sup>6</sup> And out of the temple came the seven angels with the seven plagues, dressed in clean and bright linen and girded with golden sashes around their chests.

<sup>7</sup> Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

<sup>8</sup> And the temple was filled with smoke from the glory of God and from His power; and no one could enter the temple until the seven plagues of the seven angels were completed.

## 16

*The First Six Bowls of Wrath*

<sup>1</sup> Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out on the earth the seven bowls of God’s wrath.”

<sup>2</sup> So the first angel went and poured out his bowl on the earth, and loathsome, malignant sores broke out on those who had the mark of the beast and worshiped its image.

<sup>3</sup> And the second angel poured out his bowl into the sea, and it turned to blood like that of the dead, and every living thing in the sea died.

<sup>4</sup> And the third angel poured out his bowl into the rivers and springs of water, and they turned to blood.

<sup>5</sup> And I heard the angel of the waters say:

“Righteous are You, O Holy One,  
 who is and was,  
 because You have brought these judgments.

<sup>6</sup> For they have spilled the blood of saints and prophets,  
 and You have given them blood to drink,  
 as they deserve.”

<sup>7</sup> And I heard the altar reply:

“Yes, Lord God Almighty,

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\* **15:3** SBL and WH King of the ages; TR King of the saints

true and just are Your judgments.”

<sup>8</sup> Then the fourth angel poured out his bowl on the sun, and it was given power to scorch the people with fire.

<sup>9</sup> And the people were scorched by intense heat, and they cursed the name of God, who had authority over these plagues; yet they did not repent and give Him glory.

<sup>10</sup> And the fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness, and men began to gnaw their tongues in anguish

<sup>11</sup> and curse the God of heaven for their pains and sores; yet they did not repent of their deeds.

<sup>12</sup> And the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings of the East.

<sup>13</sup> And I saw three unclean spirits that looked like frogs coming out of the mouths of the dragon, the beast, and the false prophet.

<sup>14</sup> These are demonic spirits that perform signs and go out to all the kings of the earth, to assemble them for battle on the great day of God the Almighty.

<sup>15</sup> “Behold, I am coming like a thief. Blessed is the one who remains awake and clothed, so that he will not go naked and let his shame be exposed.”

<sup>16</sup> And they assembled the kings in the place that in Hebrew is called Armageddon.

### *The Seventh Bowl of Wrath*

<sup>17</sup> Then the seventh angel poured out his bowl into the air, and a loud voice came from the throne in the temple, saying, “It is done!”

<sup>18</sup> And there were flashes of lightning, and rumblings, and peals of thunder, and a great earthquake the likes of which had not occurred since men were upon the earth—so mighty was the great quake.

<sup>19</sup> The great city was split into three parts, and the cities of the nations collapsed. And God remembered Babylon the great and gave her the cup of the wine of the fury of His wrath.

<sup>20</sup> Then every island fled, and no mountain could be found.

<sup>21</sup> And great hailstones weighing almost a hundred pounds each \* rained down on them from above. And men cursed God for the plague of hail, because it was so horrendous.

## 17

### *The Woman on the Beast*

\* **16:21** Greek great hail as of a talent; that is, hailstones weighing approximately 75.4 pounds or 34.2 kilograms each

<sup>1</sup> Then one of the seven angels with the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits on many waters.

<sup>2</sup> The kings of the earth were immoral with her, and those who dwell on the earth were intoxicated with the wine of her immorality."

<sup>3</sup> And the angel carried me away in the Spirit into a wilderness, where I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

<sup>4</sup> The woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of her sexual immorality.

<sup>5</sup> And on her forehead a mysterious name was written:

BABYLON THE GREAT,  
THE MOTHER OF PROSTITUTES  
AND OF THE ABOMINATIONS OF THE EARTH.

### *The Mystery Explained*

<sup>6</sup> I could see that the woman was drunk with the blood of the saints and witnesses for Jesus. And I was utterly amazed at the sight of her.

<sup>7</sup> "Why are you so amazed?" said the angel. "I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and ten horns.

<sup>8</sup> The beast that you saw—it was, and now is no more, but is about to come up out of the Abyss and go to its destruction. And those who dwell on the earth whose names were not written in the Book of Life from the foundation of the world will marvel when they see the beast that was, and is not, and yet will be.

<sup>9</sup> This calls for a mind with wisdom. The seven heads are seven mountains on which the woman sits.

<sup>10</sup> There are also seven kings. Five have fallen, one is, and the other has not yet come; but when he does come, he must remain for only a little while.

<sup>11</sup> The beast that was, and now is not, is an eighth king, who belongs to the other seven and is going into destruction.

<sup>12</sup> The ten horns you saw are ten kings who have not yet received a kingdom, but will receive one hour of authority as kings, along with the beast.

<sup>13</sup> These kings have one purpose: to yield their power and authority to the beast.

### *The Victory of the Lamb*

<sup>14</sup> They will make war against the Lamb, and the Lamb will triumph over them, because He is Lord of lords and King of kings; and He will be accompanied by His called and chosen and faithful ones."

<sup>15</sup> Then the angel said to me, "The waters you saw, where the prostitute was seated, are peoples and multitudes and nations and tongues.

<sup>16</sup> And the ten horns and the beast that you saw will hate the prostitute. They will leave her desolate and naked, and will eat her flesh and burn her with fire.

<sup>17</sup> For God has put it into their hearts to carry out His purpose by uniting to give their kingdom to the beast, until the words of God are fulfilled.

<sup>18</sup> And the woman you saw is the great city that rules over the kings of the earth."

## 18

### *Babylon Is Fallen*

(Isaiah 21:1-10)

<sup>1</sup> After this I saw another angel descending from heaven with great authority, and the earth was illuminated by his glory.

<sup>2</sup> And he cried out in a mighty voice:

"Fallen, fallen is Babylon the great!\*

She has become a lair for demons  
and a haunt for every unclean spirit,  
every unclean bird,  
and every detestable beast.†

<sup>3</sup> All the nations have drunk ‡ the wine  
of the passion of her immorality.

The kings of the earth were immoral with her,  
and the merchants of the earth have grown wealthy  
from the extravagance of her luxury."

<sup>4</sup> Then I heard another voice from heaven say:

"Come out of her, My people,§  
so that you will not share in her sins  
or contract any of her plagues.

<sup>5</sup> For her sins are piled up to heaven,  
and God has remembered her iniquities.

<sup>6</sup> Give back to her as she has done to others;  
pay her back double for what she has done;  
mix her a double portion in her own cup.

<sup>7</sup> As much as she has glorified herself and lived in luxury,  
give her the same measure of torment and grief.

In her heart she says, 'I sit as queen;  
I am not a widow and will never see grief.'

<sup>8</sup> Therefore her plagues will come in one day—  
death and grief and famine—  
and she will be consumed by fire,  
for mighty is the Lord God who judges her."

\* **18:2** See Isaiah 21:9 and Revelation 14:8. † **18:2** NE, WH, BYZ, and TR a haunt for every unclean spirit and every unclean and detestable bird. ‡ **18:3** SBL and WH have fallen by

§ **18:4** See Jeremiah 51:45.



*Lament over Babylon*

<sup>9</sup> Then the kings of the earth who committed sexual immorality and lived in luxury with her will weep and wail at the sight of the smoke rising from the fire that consumes her.\*

<sup>10</sup> In fear of her torment, they will stand at a distance and cry out:

“Woe, woe to the great city,  
the mighty city of Babylon!  
For in a single hour  
your judgment has come.”

<sup>11</sup> And the merchants of the earth will weep and mourn over her, because there is no one left to buy their cargo—

<sup>12</sup> cargo of gold, silver, precious stones, and pearls; of fine linen, purple, silk, and scarlet; of all kinds of citron wood and every article of ivory, precious wood, bronze, iron, and marble;

<sup>13</sup> of cinnamon, spice, incense, myrrh, and frankincense; of wine, olive oil, fine flour, and wheat; of cattle, sheep, horses, and chariots; of slaves and souls of men.

<sup>14</sup> And they will say:†

“The fruit of your soul’s desire  
has departed from you;  
all your luxury and splendor have vanished,  
never to be seen again.”

<sup>15</sup> The merchants who sold these things and grew their wealth from her will stand at a distance, in fear of her torment. They will weep and mourn,

<sup>16</sup> saying:

“Woe, woe to the great city,  
clothed in fine linen and purple and scarlet,  
adorned with gold and precious stones and pearls!

<sup>17</sup> For in a single hour  
such fabulous wealth has been destroyed!”

Every shipmaster, passenger, and sailor, and all who make their living from the sea, will stand at a distance

<sup>18</sup> and cry out at the sight of the smoke rising from the fire that consumes her. “What city was ever like this great city?” they will exclaim.

<sup>19</sup> Then they will throw dust on their heads as they weep and mourn and cry out:

“Woe, woe to the great city,  
where all who had ships on the sea

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\* **18:9** Literally when they see the smoke of her burning; also in verse 18    † **18:14** Literally And:

were enriched by her wealth!  
 For in a single hour  
 she has been destroyed.”

<sup>20</sup> Rejoice over her, O heaven,  
 O saints and apostles and prophets,  
 because God has pronounced for you  
 His judgment against her.

### *The Doom of Babylon*

<sup>21</sup> Then a mighty angel picked up a stone the size of a great millstone  
 and cast it into the sea, saying:

“With such violence  
 the great city of Babylon will be cast down,  
 never to be seen again.

<sup>22</sup> And the sound of harpists and musicians,  
 of flute players and trumpeters,  
 will never ring out in you again.  
 Nor will any craftsmen of any trade  
 be found in you again,  
 nor the sound of a millstone  
 be heard in you again.

<sup>23</sup> The light of a lamp  
 will never shine in you again,  
 and the voices of a bride and bridegroom  
 will never call out in you again.  
 For your merchants were the great ones of the earth,  
 because all the nations were deceived by your sorcery.”

<sup>24</sup> And there was found in her the blood of prophets and saints, and of  
 all who had been slain on the earth.

## 19

### *Rejoicing in Heaven*

<sup>1</sup> After this I heard a sound like the roar of a great multitude in heaven,  
 shouting:

“Hallelujah!”\*

Salvation and glory and power belong to our God!

<sup>2</sup> For His judgments are true and just.  
 He has judged the great prostitute  
 who corrupted the earth with her immorality.  
 He has avenged the blood of His servants  
 that was poured out by her hand.”

<sup>3</sup> And a second time they called out:

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\* **19:1** Hallelujah is a transliteration of the Hebrew Hallelu YAH, meaning Praise the LORD; also in verses 3, 4, and 6.

"Hallelujah!

Her smoke rises forever and ever."

<sup>4</sup> And the twenty-four elders and the four living creatures 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 you who serve Him,  
and those who fear Him,  
small and great alike!"

*The Marriage of the Lamb*

<sup>6</sup> And I heard a sound like the roar of a great multitude, like the rushing of many waters, and like a mighty rumbling of thunder, crying out:

"Hallelujah!

For the Lord our God † the Almighty reigns.

<sup>7</sup> Let us rejoice and be glad  
and give Him the glory.

For the marriage of the Lamb has come,  
and His bride has made herself ready.

<sup>8</sup> She was given clothing of fine linen,  
bright and pure."

For the fine linen she wears is the righteous acts of the saints.

<sup>9</sup> Then the angel told me to 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> So I fell at his feet to worship him. But he told me, "Do not do that! I am a fellow servant with you and your brothers who rely on the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

*The Rider on the White Horse*

<sup>11</sup> Then I saw heaven standing open, and there before me was a white horse. And its rider is called Faithful and True. With righteousness He judges and wages war.

<sup>12</sup> He has eyes like blazing fire, and many royal crowns on His head. He has a name written on Him that only He Himself knows.

<sup>13</sup> He is dressed in a robe dipped in blood,‡ and His name is The Word of God.

† 19:6 SBL, BYZ, and TR the Lord God    ‡ 19:13 WH sprinkled with blood

<sup>14</sup> The armies of heaven, dressed in fine linen, white and pure, follow Him on white horses.

<sup>15</sup> And from His mouth proceeds a sharp sword with which to strike down the nations, and He will rule them with an iron scepter.<sup>§</sup> He treads the winepress of the fury of the wrath of God the Almighty.

<sup>16</sup> And He has a name written on His robe and on His thigh:

## KING OF KINGS AND LORD OF LORDS.

### *Defeat of the Beast and False Prophet*

<sup>17</sup> Then I saw an angel standing in the sun, and he cried out in a loud voice to all the birds flying overhead, "Come, gather together for the great supper of God,

<sup>18</sup> so that you may eat the flesh of kings and commanders and mighty men, of horses and riders, of everyone slave and free, small and great."

<sup>19</sup> Then I saw the beast and the kings of the earth with their armies assembled to wage war against the One seated on the horse, and against His army.

<sup>20</sup> But the beast was captured along with the false prophet, who on its behalf had performed signs deceiving those who had the mark of the beast and worshiped its image. Both the beast and the false prophet were thrown alive into the fiery lake of burning sulfur.

<sup>21</sup> And the rest were killed with the sword that proceeded from the mouth of the One seated on the horse.

And all the birds gorged themselves on their flesh.

## 20

### *Satan Bound*

<sup>1</sup> Then I saw an angel coming down from heaven with the key to the Abyss, holding in his hand a great chain.

<sup>2</sup> He seized the dragon, that ancient serpent who is the devil and Satan, and bound him for a thousand years.

<sup>3</sup> And he threw him into the Abyss, shut it, and sealed it over him, so that he could not deceive the nations until the thousand years were complete. After that, he must be released for a brief period of time.

<sup>4</sup> Then I saw the thrones, and those seated on them had been given authority to judge. And I saw the souls of those who had been beheaded for their testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image, and had not received its mark on their foreheads or hands. And they came to life and reigned with Christ for a thousand years.

<sup>5</sup> The rest of the dead did not come back to life until the thousand years were complete. This is the first resurrection.

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§ 19:15 See Psalms 2:9 (see also LXX).

<sup>6</sup> Blessed and holy are those who share in the first resurrection! The second death has no power over them, but they will be priests of God and of Christ, and will reign with Him for a thousand years.

*Satan Cast into the Lake of Fire*

<sup>7</sup> When the thousand years are complete, Satan will be released from his prison,

<sup>8</sup> and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to assemble them for battle. Their number is like the sand of the seashore.

<sup>9</sup> And they marched across the broad expanse of the earth and surrounded the camp of the saints and the beloved city. But fire came down from heaven <sup>\*</sup> and consumed them.

<sup>10</sup> And the devil who had deceived them was thrown into the lake of fire and sulfur, into which the beast and the false prophet had already been thrown. There they will be tormented day and night forever and ever.

*Judgment before the Great White Throne*

<sup>11</sup> Then I saw a great white throne and the One seated on it. Earth and heaven fled from His presence, and no place was found for them.

<sup>12</sup> And I saw the dead, great and small, standing before the throne.

And there were open books, and one of them was the Book of Life. And the dead were judged according to their deeds, as recorded in the books.

<sup>13</sup> The sea gave up its dead, and Death and Hades gave up their dead, and each one was judged according to his deeds.

<sup>14</sup> Then Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire.

<sup>15</sup> And if anyone was found whose name was not written in the Book of Life, he was thrown into the lake of fire.

## 21

*A New Heaven and a New Earth*  
(Isaiah 65:17–25)

<sup>1</sup> Then I saw a new heaven and a new earth, <sup>\*</sup> for the first heaven and earth had passed away, and the sea was no more.

<sup>2</sup> I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a loud voice from the throne saying:

“Behold, the dwelling place of God is with man,  
and He will dwell with them.  
They will be His people,  
and God Himself will be with them as their God.<sup>†</sup>

<sup>\*</sup> **20:9** BYZ and TR came down from God out of heaven    <sup>\*</sup> **21:1** See Isaiah 65:17 and Isaiah 66:22 (see also LXX).    <sup>†</sup> **21:3** SBL, NE, WH, and BYZ God Himself will be with them.

4 'He will wipe away every tear from their eyes,<sup>‡</sup>  
and there will be no more death  
or mourning or crying or pain,  
for the former things have passed away."

5 And the One seated on the throne said, "Behold, I make all things new." Then He said, "Write this down, for these words are faithful and true."

6 And He told me, "It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life.

7 The one who overcomes will inherit all things, and I will be his God, and he will be My son.

8 But to the cowardly and unbelieving and abominable and murderers and sexually immoral and sorcerers and idolaters and all liars, their place will be in the lake that burns with fire and sulfur. This is the second death."

*The New Jerusalem*

9 Then one of the seven angels with the seven bowls full of the seven final plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."

10 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city of Jerusalem coming down out of heaven from God,

11 shining with the glory of God. Its radiance was like a most precious jewel, like a jasper, as clear as crystal.

12 The city had a great and high wall with twelve gates inscribed with the names of the twelve tribes of Israel, and twelve angels at the gates.

13 There were three gates on the east, three on the north, three on the south, and three on the west.

14 The wall of the city had twelve foundations bearing the names of the twelve apostles of the Lamb.

15 The angel who spoke with me had a golden measuring rod to measure the city and its gates and walls.

16 The city lies foursquare, with its width the same as its length. And he measured the city with the rod, and all its dimensions were equal—12,000 stadia § in length and width and height.

17 And he measured its wall to be 144 cubits,\* by the human measure the angel was using.

18 The wall was made of jasper, and the city itself of pure gold, as pure as glass.

19 The foundations of the city walls were adorned with every kind of precious stone:

‡ 21:4 Isaiah 25:8. § 21:16 12,000 stadia is approximately 1,380 miles or 2,220 kilometers.

\* 21:17 144 cubits is approximately 216 feet or 65.8 meters. The measure could indicate either height or thickness.

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> And the twelve gates were twelve pearls, with each gate consisting of a single pearl. The main street of the city was pure gold, as clear as glass.

<sup>22</sup> But I saw no temple in the city, because the Lord God Almighty and the Lamb are its temple.

<sup>23</sup> And the city has no need of sun or moon to shine on it, because the glory of God illuminates the city, and the Lamb is its lamp.

<sup>24</sup> By its light the nations will walk, and into it the kings of the earth will bring their glory.<sup>†</sup>

<sup>25</sup> Its gates will never be shut at the end of the day, because there will be no night there.

<sup>26</sup> And into the city will be brought the glory and honor of the nations.

<sup>27</sup> But nothing unclean will ever enter it, nor anyone who practices an abomination or a lie, but only those whose names are written in the Lamb's Book of Life.

## 22

### *The River of Life*

<sup>1</sup> Then the angel showed me a river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

<sup>2</sup> down the middle of the main street of the city. On either side of the river stood a tree of life, bearing twelve kinds of fruit and yielding a fresh crop for each month. And the leaves of the tree are for the healing of the nations.

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<sup>†</sup> **21:24** BYZ and TR include and honor.

<sup>3</sup> No longer will there be any curse. The throne of God and of the Lamb will be within the city, and His servants will worship Him.

<sup>4</sup> They will see His face, and His name will be on their foreheads.

<sup>5</sup> There will be no more night in the city, and they will have no need for the light of a lamp or of the sun. For the Lord God will shine on them, and they will reign forever and ever.

### *Jesus Is Coming*

<sup>6</sup> Then the angel said to me, "These words are faithful and true. The Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon \* take place."

<sup>7</sup> "Behold, I am coming soon. Blessed is the one who keeps the words of prophecy in this book.†"

<sup>8</sup> And I am John, who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had shown me these things.

<sup>9</sup> But he said to me, "Do not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God!"

<sup>10</sup> Then he told me, "Do not seal up the words of prophecy in this book, because the time is near.

<sup>11</sup> Let the unrighteous continue to be unrighteous, and the vile continue to be vile; let the righteous continue to practice righteousness, and the holy continue to be holy."

<sup>12</sup> "Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done.

<sup>13</sup> I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

<sup>14</sup> Blessed are those who wash their robes,‡ so that they may have the right to the tree of life and may enter the city by its gates.

<sup>15</sup> But outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.

<sup>16</sup> "I, Jesus, have sent My angel to give you this testimony for the churches. I am the Root and the Offspring of David, the bright Morning Star."

<sup>17</sup> The Spirit and the bride say, "Come!" Let the one who hears say, "Come!" And let the one who is thirsty come, and the one who desires the water of life drink freely.

### *Nothing May Be Added or Removed*

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\* **22:6** Or suddenly or quickly; similarly in verses 7, 12, and 20    † **22:7** Or scroll; also in verses 9, 10, 18, 19    ‡ **22:14** BYZ and TR Blessed are those who do His commandments



<sup>18</sup> I testify to everyone who hears the words of prophecy in this book: If anyone adds to them, God will add to him the plagues described in this book.

<sup>19</sup> And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and the holy city, which are described in this book.

<sup>20</sup> He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus!

<sup>21</sup> The grace of the Lord Jesus § be with all the saints.\*

Amen.†

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§ **22:21** WH and BYZ the Lord Jesus Christ; TR our Lord Jesus Christ   \* **22:21** SBL, WH, NE, and TR do not include the saints.   † **22:21** SBL, WH, NE, and NA do not include Amen.

# Psalms BOOK I

## 1

*Psalms 1—41*

*The Two Paths*

*(Matthew 5:3–12; Luke 6:20–23)*

- <sup>1</sup> Blessed is the man  
     who does not walk in the counsel of the wicked,  
 or set foot on the path of sinners,  
     or sit in the seat of mockers.  
<sup>2</sup> But his delight is in the Law of the LORD,  
     and on His law he meditates day and night.  
<sup>3</sup> He is like a tree planted by streams of water,  
     yielding its fruit in season,  
 whose leaf does not wither,  
     and who prospers in all he does.
- <sup>4</sup> Not so the wicked!  
     For they are like chaff driven off by the wind.  
<sup>5</sup> Therefore the wicked will not stand in the judgment,  
     nor sinners in the assembly of the righteous.
- <sup>6</sup> For the LORD guards the path of the righteous,  
     but the way of the wicked will perish.

## 2

*The Triumphant Messiah*

*(Acts 4:23–31)*

- <sup>1</sup> Why do the nations rage \*  
     and the peoples plot in vain?  
<sup>2</sup> The kings of the earth take their stand  
     and the rulers gather together,  
 against the LORD  
     and against His Anointed One:†  
<sup>3</sup> “Let us break Their chains  
     and cast away Their cords.”
- <sup>4</sup> The One enthroned in heaven laughs;  
     the Lord taunts them.  
<sup>5</sup> Then He rebukes them in His anger,  
     and terrifies them in His fury:  
<sup>6</sup> “I have installed My King on Zion,  
     upon My holy mountain.”
- <sup>7</sup> I will proclaim the decree  
     spoken to Me by the LORD:

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\* **2:1** Or noisily assemble; see Revelation 11:18.   † **2:2** Cited in Acts 4:25–26

- “You are My Son;  
 today I have become Your Father.‡  
 8 Ask Me, and I will make the nations Your inheritance,  
 the ends of the earth Your possession.  
 9 You will break them § with an iron scepter;  
 You will shatter them like pottery.\*”
- 10 Therefore be wise, O kings;  
 be admonished, O judges of the earth.  
 11 Serve the LORD with fear,  
 and rejoice with trembling.  
 12 Kiss the Son, lest He be angry  
 and you perish in your rebellion,  
 when His wrath ignites in an instant.

Blessed are all who take refuge in Him.

### 3

*Deliver Me, O LORD!*

*(2 Samuel 15:13-29)*

A Psalms of David, when he fled from his son Absalom.

- 1 O LORD, how my foes have increased!  
 How many rise up against me!  
 2 Many say of me,  
 “God will not deliver him.”
- 3 But You, O LORD, are a shield around me,  
 my glory, and the One who lifts my head.  
 4 To the LORD I cry aloud,  
 and He answers me from His holy mountain.
- 5 I lie down and sleep;  
 I wake again, for the LORD sustains me.  
 6 I will not fear the myriads  
 set against me on every side.
- 7 Arise, O LORD!  
 Save me, O my God!  
 Strike all my enemies on the jaw;  
 break the teeth of the wicked.  
 8 Salvation belongs to the LORD;  
 may Your blessing be on Your people.

Selah \*

Selah

Selah

‡ 2:7 Literally today I have begotten You; cited in Acts 13:33, Hebrews 1:5, and Hebrews 5:5  
 § 2:9 LXX You will rule them or You will shepherd them \* 2:9 Cited in Revelation 2:27; see  
 also Revelation 12:5 and Revelation 19:15. \* 3:2 Selah or Interlude is probably a musical or  
 literary term; here and throughout the Psalms.

## 4

*Answer Me When I Call!*

For the choirmaster. With stringed instruments. A Psalm of David.

- <sup>1</sup> Answer me when I call,  
O God of my righteousness!  
You have relieved my distress;  
show me grace and hear my prayer.
- <sup>2</sup> How long, O men, will my honor be maligned?  
How long will you love vanity and seek after lies \*?
- <sup>3</sup> Know that the LORD has set apart the godly for Himself;  
the LORD hears when I call to Him. Selah
- <sup>4</sup> Be angry, yet do not sin;<sup>†</sup>  
on your bed, search your heart and be still. Selah
- <sup>5</sup> Offer the sacrifices of the righteous  
and trust in the LORD.
- <sup>6</sup> Many ask, "Who can show us the good?"  
Shine the light of Your face upon us, O LORD.
- <sup>7</sup> You have filled my heart with more joy  
than when grain and new wine abound.
- <sup>8</sup> I will lie down and sleep in peace,  
for You alone, O LORD, make me dwell in safety.

## 5

*Give Ear to My Words*

For the choirmaster, to be accompanied by flutes. A Psalm of David.

- <sup>1</sup> Give ear to my words, O LORD;  
consider my groaning.
- <sup>2</sup> Attend to the sound of my cry,  
my King and my God,  
for to You I pray.
- <sup>3</sup> In the morning, O LORD, You hear my voice;  
at daybreak I lay my plea before You  
and wait in expectation.
- <sup>4</sup> For You are not a God who delights in wickedness;  
no evil can dwell with You.
- <sup>5</sup> The boastful cannot stand in Your presence;  
You hate all workers of iniquity.
- <sup>6</sup> You destroy those who tell lies;  
the LORD abhors the man of bloodshed and deceit.

\* **4:2** Or false gods    † **4:4** Or In your anger do not sin or Tremble and do not sin; cited in Ephesians 4:26

<sup>7</sup> But I will enter Your house  
by the abundance of Your loving devotion;\*  
in reverence I will bow down  
toward Your holy temple.

<sup>8</sup> Lead me, O LORD, in Your righteousness  
because of my enemies;  
make straight Your way before me.

<sup>9</sup> For not a word they speak can be trusted;  
destruction lies within them.  
Their throats are open graves;  
their tongues practice deceit.†

<sup>10</sup> Declare them guilty, O God;  
let them fall by their own devices.  
Drive them out for their many transgressions,  
for they have rebelled against You.

<sup>11</sup> But let all who take refuge in You rejoice;  
let them ever shout for joy.  
May You shelter them,  
that those who love Your name may rejoice in You.  
<sup>12</sup> For surely You, O LORD, bless the righteous;  
You surround them with the shield of Your favor.

## 6

*Do Not Rebuke Me in Your Anger*  
(Psalms 38:1-22)

For the choirmaster. With stringed instruments, according to Sheminith.\* A Psalm of David.

<sup>1</sup> O LORD, do not rebuke me in Your anger  
or discipline me in Your wrath.

<sup>2</sup> Be merciful to me, O LORD, for I am frail;  
heal me, O LORD, for my bones are in agony.

<sup>3</sup> My soul is deeply distressed.  
How long, O LORD, how long?

<sup>4</sup> Turn, O LORD, and deliver my soul;  
save me because of Your loving devotion.

<sup>5</sup> For there is no mention of You in death;  
who can praise You from Sheol?

<sup>6</sup> I am weary from groaning;  
all night I flood my bed with weeping  
and drench my couch with tears.

<sup>7</sup> My eyes fail from grief;

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\* **5:7** Forms of the Hebrew *chesed* are translated here and in most cases throughout the Scriptures as loving devotion; the range of meaning includes love, goodness, kindness, faithfulness, and mercy, as well as loyalty to a covenant. † **5:9** Or flattery; cited in Romans

3:13 \* **6:** Sheminith is probably a musical term; here and in 1 Chronicles 15:21 and Psalms 12:1.

they grow dim because of all my foes.

<sup>8</sup> Depart from me, all you workers of iniquity,  
for the LORD has heard my weeping.

<sup>9</sup> The LORD has heard my cry for mercy;  
the LORD accepts my prayer.

<sup>10</sup> All my enemies will be ashamed and dismayed;  
they will turn back in sudden disgrace.

## 7

### *I Take Refuge in You*

A Shiggaion \* of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

<sup>1</sup> O LORD my God, I take refuge in You;  
save me and deliver me from all my pursuers,  
<sup>2</sup> or they will shred my soul like a lion  
and tear me to pieces with no one to rescue me.

<sup>3</sup> O LORD my God, if I have done this,  
if injustice is on my hands,  
<sup>4</sup> if I have rewarded my ally † with evil,  
if I have plundered my foe without cause,  
<sup>5</sup> then may my enemy pursue me and overtake me;  
may he trample me to the ground  
and leave my honor in the dust.

Selah

<sup>6</sup> Arise, O LORD, in Your anger;  
rise up against the fury of my enemies.  
Awake, my God, and ordain judgment.  
<sup>7</sup> Let the assembled peoples gather around You;  
take Your seat over them on high.  
<sup>8</sup> The LORD judges the peoples;  
vindicate me, O LORD,  
according to my righteousness and integrity.  
<sup>9</sup> Put an end to the evil of the wicked,  
but establish the righteous,  
O righteous God who searches hearts and minds.‡

<sup>10</sup> My shield is with God,  
who saves the upright in heart.  
<sup>11</sup> God is a righteous judge  
and a God who feels indignation each day.  
<sup>12</sup> If one does not repent,  
God will sharpen His sword;  
He has bent and strung His bow.  
<sup>13</sup> He has prepared His deadly weapons;  
He ordains His arrows with fire.

\* **7:** Shiggaion is probably a musical or liturgical term. † **7:4** Hebrew the one at peace with me ‡ **7:9** Hebrew hearts and kidneys

- 14 Behold, the wicked man travails with evil;  
     he conceives trouble and births falsehood.  
 15 He has dug a hole and hollowed it out;  
     he has fallen into a pit of his own making.  
 16 His trouble recoils on himself,  
     and his violence falls on his own head.  
 17 I will thank the LORD for His righteousness  
     and sing praise to the name of the LORD Most High.

## 8

### *How Majestic Is Your Name!*

For the choirmaster. According to Gittith.\* A Psalm of David.

- 1 O LORD, our Lord,  
     how majestic is Your name in all the earth!

You have set Your glory  
     above the heavens.

- 2 From the mouths of children and infants  
     You have ordained praise †

on account of Your adversaries,  
     to silence the enemy and avenger.

- 3 When I behold Your heavens,  
     the work of Your fingers,  
 the moon and the stars,  
     which You have set in place—

- 4 what is man that You are mindful of him,  
     or the son of man that You care for him?

- 5 You made him a little lower than the angels;‡  
     You crowned him with glory and honor.

- 6 You made him ruler of the works of Your hands;  
     You have placed everything under his feet:§

- 7 all sheep and oxen,  
     and even the beasts of the field,

- 8 the birds of the air and the fish of the sea,  
     all that swim the paths of the seas.

- 9 O LORD, our Lord,  
     how majestic is Your name in all the earth!

\* 8: Gittith is probably a musical or liturgical term; here and in Psalms 81 and 84. † 8:2 Literally You have ordained strength; LXX You have prepared praise; cited in Matthew 21:16

‡ 8:5 Or than God or than the heavenly beings; see also LXX. § 8:6 Cited in 1 Corinthians 15:27 and Hebrews 2:6-8

## 9

*I Will Give Thanks to the LORD*  
 For the choirmaster. To the tune of "The Death of the Son." A Psalm  
 of David.\*

- <sup>1</sup> I will give thanks to the LORD with all my heart;  
     I will recount all Your wonders.  
<sup>2</sup> I will be glad and rejoice in You;  
     I will sing praise to Your name, O Most High.
- <sup>3</sup> When my enemies retreat,  
     they stumble and perish before You.  
<sup>4</sup> For You have upheld my just cause;  
     You sit on Your throne judging righteously.  
<sup>5</sup> You have rebuked the nations;  
     You have destroyed the wicked;  
     You have erased their name forever and ever.  
<sup>6</sup> The enemy has come to eternal ruin,  
     and You have uprooted their cities;  
     the very memory of them has vanished.
- <sup>7</sup> But the LORD abides forever;  
     He has established His throne for judgment.  
<sup>8</sup> He judges the world with justice;  
     He governs the people with equity.  
<sup>9</sup> The LORD is a refuge for the oppressed,  
     a stronghold in times of trouble.  
<sup>10</sup> Those who know Your name trust in You,  
     for You, O LORD, have not forsaken those who seek You.
- <sup>11</sup> Sing praises to the LORD, who dwells in Zion;  
     proclaim His deeds among the nations.  
<sup>12</sup> For the Avenger of bloodshed remembers;  
     He does not ignore the cry of the afflicted.
- <sup>13</sup> Be merciful to me, O LORD;  
     see how my enemies afflict me!  
 Lift me up from the gates of death,  
<sup>14</sup> that I may declare all Your praises—  
 that within the gates of Daughter Zion  
     I may rejoice in Your salvation.
- <sup>15</sup> The nations have fallen into a pit of their making;  
     their feet are caught in the net they have hidden.  
<sup>16</sup> The LORD is known by the justice He brings;  
     the wicked are ensnared by the work of their hands.
- Higgaion Selah †
- <sup>17</sup> The wicked will return to Sheol—

\* 9: Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the LXX they form one psalm. † 9:16 Higgaion Selah or quiet interlude is probably a musical or liturgical term.



all the nations who forget God.

<sup>18</sup> For the needy will not always be forgotten;  
nor the hope of the oppressed forever dashed.

<sup>19</sup> Rise up, O LORD, do not let man prevail;  
let the nations be judged in Your presence.

<sup>20</sup> Lay terror upon them, O LORD;  
let the nations know they are but men.

Selah

## 10

### *The Perils of the Pilgrim*

<sup>1</sup> Why, O LORD, do You stand far off?  
Why do You hide in times of trouble?  
<sup>2</sup> In pride the wicked pursue the needy;  
let them be caught in the schemes they devise.

<sup>3</sup> For the wicked man boasts in the cravings of his heart;  
he blesses the greedy and reviles the LORD.

<sup>4</sup> In his pride the wicked man does not seek Him;  
in all his schemes there is no God.

<sup>5</sup> He is secure in his ways at all times;  
Your lofty judgments are far from him;  
he sneers at all his foes.

<sup>6</sup> He says to himself, "I will not be moved;  
from age to age I am free of distress."

<sup>7</sup> His mouth is full of cursing, deceit,\* and violence;  
trouble and malice are under his tongue.

<sup>8</sup> He lies in wait near the villages;  
in ambush he slays the innocent;  
his eyes watch in stealth for the helpless.

<sup>9</sup> He lies in wait like a lion in a thicket;  
he lurks to seize the oppressed;  
he catches the lowly in his net.

<sup>10</sup> They are crushed and beaten down;†  
the hapless fall prey to his strength.

<sup>11</sup> He says to himself, "God has forgotten;  
He hides His face and never sees."

<sup>12</sup> Arise, O LORD! Lift up Your hand, O God!  
Do not forget the helpless.

<sup>13</sup> Why has the wicked man renounced God?  
He says to himself, "You will never call me to account."

<sup>14</sup> But You have regarded trouble and grief;  
You see to repay it by Your hand.

The victim entrusts himself to You;  
You are the helper of the fatherless.

<sup>15</sup> Break the arm of the wicked and evildoer;

\* **10:7** LXX bitterness; cited in Romans 3:14    † **10:10** Or He crouches and lies low

call him to account for his wickedness  
until none is left to be found.

- <sup>16</sup> The LORD is King forever and ever;  
the nations perish from His land.  
<sup>17</sup> You have heard, O LORD, the desire of the humble;  
You will strengthen their hearts.  
You will incline Your ear,  
<sup>18</sup> to vindicate the fatherless and oppressed,  
that the men of the earth  
may strike terror no more.

## 11

*In the LORD I Take Refuge*  
(Habakkuk 1:12-17)

For the choirmaster. Of David.

- <sup>1</sup> In the LORD I take refuge.  
How then can you say to me:  
“Flee like a bird to your mountain!  
<sup>2</sup> For behold, the wicked bend their bows.  
They set their arrow on the string  
to shoot from the shadows at the upright in heart.  
<sup>3</sup> If the foundations are destroyed,  
what can the righteous do?”  
<sup>4</sup> The LORD is in His holy temple;  
the LORD is on His heavenly throne.  
His eyes are watching closely;  
they examine the sons of men.  
<sup>5</sup> The LORD tests the righteous and the wicked;  
His soul hates the lover of violence.  
<sup>6</sup> On the wicked He will rain down fiery coals and sulfur;  
a scorching wind will be their portion.  
<sup>7</sup> For the LORD is righteous; He loves justice.  
The upright will see His face.

## 12

*The Godly Are No More*

For the choirmaster. According to Sheminith.\* A Psalm of David.

- <sup>1</sup> Help, O LORD, for the godly are no more;  
the faithful have vanished from among men.  
<sup>2</sup> They lie to one another;  
they speak with flattering lips and a double heart.  
<sup>3</sup> May the LORD cut off all flattering lips  
and every boastful tongue.

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\* **12:** Sheminith is probably a musical term; here and in 1 Chronicles 15:21 and Psalms 6:1.

<sup>4</sup> They say, "With our tongues we will prevail.  
We own our lips—who can be our master?"

<sup>5</sup> "For the cause of the oppressed  
and for the groaning of the needy,  
I will now arise," says the LORD.  
"I will bring safety to him who yearns."

<sup>6</sup> The words of the LORD are flawless,  
like silver refined in a furnace,  
like gold purified sevenfold.<sup>†</sup>

<sup>7</sup> You, O LORD, will keep us;  
You will forever guard us from this generation.

<sup>8</sup> The wicked wander freely,  
and vileness is exalted among men.

## 13

*How Long, O LORD?*

For the choirmaster. A Psalm of David.

<sup>1</sup> How long, O LORD?  
Will You forget me forever?  
How long will You hide Your face from me?

<sup>2</sup> How long must I wrestle in my soul,  
with sorrow in my heart each day?  
How long will my enemy dominate me?

<sup>3</sup> Consider me and respond, O LORD my God.  
Give light to my eyes, lest I sleep in death,

<sup>4</sup> lest my enemy say, "I have overcome him,"  
and my foes rejoice when I fall.

<sup>5</sup> But I have trusted in Your loving devotion;  
my heart will rejoice in Your salvation.

<sup>6</sup> I will sing to the LORD,  
for He has been good to me.

## 14

*The Fool Says There Is No God*

(Psalms 53:1–6; Isaiah 59:1–17; Romans 3:9–20)

For the choirmaster. Of David.

<sup>1</sup> The fool \* says in his heart,  
"There is no God."

They are corrupt; their acts are vile.  
There is no one who does good.

<sup>†</sup> 12:6 Probable reading; MT like silver refined in a furnace of clay, purified sevenfold \* 14:1  
The Hebrew words rendered fool throughout the Psalms denote one who is morally deficient.

<sup>2</sup> The LORD looks down from heaven  
upon the sons of men  
to see if any understand,  
if any seek God.

<sup>3</sup> All have turned away,  
they have together become corrupt;<sup>†</sup>  
there is no one who does good,  
not even one.<sup>‡</sup>

<sup>4</sup> Will the workers of iniquity never learn?

They devour my people like bread;  
they refuse to call upon the LORD.

<sup>5</sup> There they are, overwhelmed with dread,  
for God is in the company of the righteous.

<sup>6</sup> You sinners frustrate the plans of the oppressed,  
yet the LORD is their shelter.

<sup>7</sup> Oh, that the salvation of Israel would come from Zion!

When the LORD restores His captive people,  
let Jacob rejoice, let Israel be glad!

## 15

*Who May Dwell on Your Holy Mountain?*

A Psalm of David.

<sup>1</sup> O LORD, who may abide in Your tent?  
Who may dwell on Your holy mountain?

<sup>2</sup> He who walks with integrity  
and practices righteousness,  
who speaks the truth from his heart,

<sup>3</sup> who has no slander on his tongue,  
who does no harm to his neighbor,  
who casts no scorn on his friend,

<sup>4</sup> who despises the vile  
but honors those who fear the LORD,  
who does not revise a costly oath,

<sup>5</sup> who lends his money without interest  
and refuses a bribe against the innocent.

He who does these things  
will never be shaken.

## 16

*The Presence of the LORD*

(Acts 2:14–36)

A Miktam<sup>\*</sup> of David.

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<sup>†</sup> 14:3 LXX worthless    <sup>‡</sup> 14:3 Cited in Romans 3:10–12    <sup>\*</sup> 16: Miktam is probably a musical or liturgical term; used for Psalms 16 and Psalms 56–60.

- <sup>1</sup> Preserve me, O God,  
for in You I take refuge.
- <sup>2</sup> I said to the LORD, "You are my Lord;  
apart from You I have no good thing."
- <sup>3</sup> As for the saints in the land,  
they are the excellence  
in whom all my delight resides.
- <sup>4</sup> Sorrows will multiply  
to those who chase other gods.  
I will not pour out their libations of blood,  
or speak their names with my lips.
- <sup>5</sup> The LORD is my chosen portion and my cup;  
You have made my lot secure.
- <sup>6</sup> The lines of my boundary have fallen in pleasant places;  
surely my inheritance is delightful.
- <sup>7</sup> I will bless the LORD who counsels me;  
even at night my conscience instructs me.<sup>†</sup>
- <sup>8</sup> I have set <sup>‡</sup> the LORD always before me.  
Because He is at my right hand, I will not be shaken.
- <sup>9</sup> Therefore my heart is glad and my tongue rejoices;  
my body also will dwell securely.<sup>§</sup>
- <sup>10</sup> For You will not abandon my soul to Sheol,  
nor will You let Your Holy One see decay.\*
- <sup>11</sup> You have made known to me the path of life;  
You will fill me with joy in Your presence,<sup>†</sup>  
with eternal pleasures at Your right hand.

## 17

### *Hear My Righteous Plea*

A prayer of David.

- <sup>1</sup> Hear, O LORD, my righteous plea;  
listen to my cry.  
Give ear to my prayer—  
it comes from lips free of deceit.
- <sup>2</sup> May my vindication come from Your presence;  
may Your eyes see what is right.
- <sup>3</sup> You have tried my heart;  
You have visited me in the night.  
You have tested me and found no evil;  
I have resolved not to sin with my mouth.
- <sup>4</sup> As for the deeds of men—  
by the word of Your lips  
I have avoided the ways of the violent.

<sup>†</sup> **16:7** Or my heart instructs me; Hebrew my kidneys instruct me    <sup>‡</sup> **16:8** LXX I foresaw

<sup>§</sup> **16:9** LXX will dwell in hope    \* **16:10** Cited in Acts 13:35    <sup>†</sup> **16:11** Cited in Acts 2:25–28

- <sup>5</sup> My steps have held to Your paths;  
my feet have not slipped.
- <sup>6</sup> I call on You, O God,  
for You will answer me.  
Incline Your ear to me;  
hear my words.
- <sup>7</sup> Show the wonders of Your loving devotion,  
You who save by Your right hand  
those who seek refuge from their foes.
- <sup>8</sup> Keep me as the apple of \* Your eye;  
hide me in the shadow of Your wings
- <sup>9</sup> from the wicked who assail me,  
from my mortal enemies who surround me.
- <sup>10</sup> They have closed their callous hearts;  
their mouths speak with arrogance.
- <sup>11</sup> They have tracked us down, and now surround us;  
their eyes are set to cast us to the ground,
- <sup>12</sup> like a lion greedy for prey,  
like a young lion lurking in ambush.
- <sup>13</sup> Arise, O LORD, confront them!  
Bring them to their knees;  
deliver me from the wicked by Your sword,  
<sup>14</sup> from such men, O LORD, by Your hand—  
from men of the world  
whose portion is in this life.
- May You fill the bellies of Your treasured ones † and satisfy their sons,  
so they leave their abundance to their children.
- <sup>15</sup> As for me, I will behold Your face in righteousness;  
when I awake, I will be satisfied in Your presence.

## 18

*The LORD Is My Rock*  
(2 Samuel 22:1–51)

For the choirmaster. Of David the servant of the LORD, who sang this song to the LORD on the day the LORD had delivered him from the hand of all his enemies and from the hand of Saul. He said:

- <sup>1</sup> I love You, O LORD, my strength.
- <sup>2</sup> The LORD is my rock, my fortress, and my deliverer.  
My God is my rock, in whom I take refuge,  
my shield, and the horn of my salvation,  
my stronghold.
- <sup>3</sup> I will call upon the LORD, who is worthy to be praised;  
so shall I be saved from my enemies.

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\* 17:8 Literally as the pupil, the daughter of    † 17:14 Or May what You have stored up for the wicked fill their bellies

- 4 The cords of death encompassed me;  
the torrents of chaos overwhelmed me.
- 5 The cords of Sheol entangled me;  
the snares of death confronted me.
- 6 In my distress I called upon the LORD;  
I cried to my God for help.  
From His temple He heard my voice,  
and my cry for His help reached His ears.
- 7 Then the earth shook and quaked,  
and the foundations of the mountains trembled;  
they were shaken because He burned with anger.
- 8 Smoke rose from His nostrils,  
and consuming fire came from His mouth;  
glowing coals blazed forth.
- 9 He parted the heavens and came down  
with dark clouds beneath His feet.
- 10 He mounted a cherub and flew;  
He soared on the wings of the wind.
- 11 He made darkness His hiding place,  
and storm clouds a canopy around Him.
- 12 From the brightness of His presence  
His clouds advanced—  
hailstones and coals of fire.\*
- 13 The LORD thundered from heaven;  
the voice of the Most High resounded—  
hailstones and coals of fire.†
- 14 He shot His arrows and scattered the foes;  
He hurled lightning and routed them.
- 15 The channels of the sea appeared,  
and the foundations of the world were exposed,  
at Your rebuke, O LORD,  
at the blast of the breath of Your nostrils.
- 16 He reached down from on high and took hold of me;  
He drew me out of deep waters.
- 17 He rescued me from my powerful enemy,  
from foes too mighty for me.
- 18 They confronted me in my day of calamity,  
but the LORD was my support.
- 19 He brought me out into the open;  
He rescued me because He delighted in me.
- 20 The LORD has rewarded me according to my righteousness;  
He has repaid me according to the cleanness of my hands.
- 21 For I have kept the ways of the LORD  
and have not wickedly departed from my God.
- 22 For all His ordinances are before me;

\* **18:12** Or bolts of lightning; also in verse 13 † **18:13** Most Hebrew manuscripts; some Hebrew manuscripts and LXX do not include—hailstones and coals of fire; see 2 Samuel 22:14.

- I have not disregarded His statutes.  
<sup>23</sup> And I have been blameless before Him  
 and kept myself from iniquity.  
<sup>24</sup> So the LORD has repaid me according to my righteousness,  
 according to the cleanness of my hands in His sight.
- <sup>25</sup> To the faithful You show Yourself faithful,  
 to the blameless You show Yourself blameless;  
<sup>26</sup> to the pure You show Yourself pure,  
 but to the crooked You show Yourself shrewd.  
<sup>27</sup> For You save an afflicted people,  
 but You humble those with haughty eyes.
- <sup>28</sup> For You, O LORD, light my lamp;  
 my God lights up my darkness.  
<sup>29</sup> For in You I can charge an army,  
 and with my God I can scale a wall.  
<sup>30</sup> As for God, His way is perfect;  
 the word of the LORD is flawless.  
 He is a shield to all who take refuge in Him.
- <sup>31</sup> For who is God besides the LORD?  
 And who is the Rock except our God?  
<sup>32</sup> It is God who arms me with strength  
 and makes my way clear.  
<sup>33</sup> He makes my feet like those of a deer  
 and stations me upon the heights.  
<sup>34</sup> He trains my hands for battle;  
 my arms can bend a bow of bronze.
- <sup>35</sup> You have given me Your shield of salvation;  
 Your right hand upholds me,  
 and Your gentleness exalts me.<sup>‡</sup>  
<sup>36</sup> You broaden the path beneath me  
 so that my ankles do not give way.  
<sup>37</sup> I pursued my enemies and overtook them;  
 I did not turn back until they were consumed.  
<sup>38</sup> I crushed them so they could not rise;  
 they have fallen under my feet.
- <sup>39</sup> You have armed me with strength for battle;  
 You have subdued my foes beneath me.  
<sup>40</sup> You have made my enemies retreat before me;  
 I put an end to those who hated me.  
<sup>41</sup> They cried for help, but there was no one to save them—  
 to the LORD, but He did not answer.  
<sup>42</sup> I ground them as dust in the face of the wind;  
 I trampled them § like mud in the streets.

<sup>‡</sup> **18:35** Or and Your help exalts me or and You stoop down to make me great    § **18:42** Some Hebrew manuscripts, LXX, and Syriac (see also 2 Samuel 22:43); MT I poured them out



- 43 You have delivered me from the strife of the people;  
     You have made me the head of nations;  
     a people I had not known shall serve me.
- 44 When they hear me, they obey me;  
     foreigners cower before me.
- 45 Foreigners lose heart  
     and come trembling from their strongholds.
- 46 The LORD lives, and blessed be my Rock!  
     And may the God of my salvation be exalted—
- 47 the God who avenges me  
     and subdues nations beneath me,  
     48 who delivers me from my enemies.
- You exalt me above my foes;  
     You rescue me from violent men.
- 49 Therefore I will praise You, O LORD, among the nations;  
     I will sing praises to Your name.\*
- 50 Great salvation He brings to His king.  
     He shows loving devotion to His anointed,  
     to David and his descendants forever.

## 19

### *The Heavens Declare the Glory of God*

For the choirmaster. A Psalm of David.

- 1 The heavens declare the glory of God;  
     the skies proclaim the work of His hands.
- 2 Day after day they pour forth speech;  
     night after night they reveal knowledge.
- 3 Without speech or language,  
     without a sound to be heard,\*
- 4 their voice † has gone out into all the earth,  
     their words to the ends of the world.‡

In the heavens He has pitched  
     a tent for the sun.

- 5 Like a bridegroom emerging from his chamber,  
     like a champion rejoicing to run his course,
- 6 it rises at one end of the heavens  
     and runs its circuit to the other;  
     nothing is deprived of its warmth.

- 7 The Law of the LORD is perfect,  
     reviving the soul;  
     the testimony of the LORD is trustworthy,  
     making wise the simple.

- 8 The precepts of the LORD are right,

\* 18:49 Cited in Romans 15:9      \* 19:3 Or There is no speech or language where their voice is not heard    † 19:4 LXX, Syriac, and Vulgate; Hebrew their measuring line    ‡ 19:4 Cited in Romans 10:18

bringing joy to the heart;  
 the commandments of the LORD are radiant,  
 giving light to the eyes.  
<sup>9</sup> The fear of the LORD is pure,  
 enduring forever;  
 the judgments of the LORD are true,  
 being altogether righteous.  
<sup>10</sup> They are more precious than gold,  
 than much pure gold;  
 they are sweeter than honey,  
 than honey from the comb.  
<sup>11</sup> By them indeed Your servant is warned;  
 in keeping them is great reward.  
<sup>12</sup> Who can discern his own errors?  
 Cleanse me from my hidden faults.  
<sup>13</sup> Keep Your servant also from willful sins;  
 may they not rule over me.  
 Then I will be blameless  
 and cleansed of great transgression.  
<sup>14</sup> May the words of my mouth  
 and the meditation of my heart  
 be pleasing in Your sight,  
 O LORD, my Rock and my Redeemer.

## 20

### *The Day of Trouble*

For the choirmaster. A Psalm of David.

<sup>1</sup> May the LORD answer you in the day of trouble;  
 may the name of the God of Jacob protect you.  
<sup>2</sup> May He send you help from the sanctuary  
 and sustain you from Zion.  
<sup>3</sup> May He remember all your gifts  
 and look favorably on your burnt offerings.  
<sup>4</sup> May He give you the desires of your heart  
 and make all your plans succeed.  
<sup>5</sup> May we shout for joy at your victory  
 and raise a banner in the name of our God.  
 May the LORD grant all your petitions.  
<sup>6</sup> Now I know that the LORD saves His anointed;  
 He answers him from His holy heaven  
 with the saving power of His right hand.  
<sup>7</sup> Some trust in chariots and others in horses,  
 but we trust in the name of the LORD our God.  
<sup>8</sup> They collapse and fall,  
 but we rise up and stand firm.  
<sup>9</sup> O LORD, save \* the king.

Selah

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\* **20:9** Or give victory to

Answer us on the day we call.

## 21

*After the Battle*

*(Proverbs 21:1–31)*

For the choirmaster. A Psalm of David.

- <sup>1</sup> O LORD, the king rejoices in Your strength.  
How greatly he exults in Your salvation!
  - <sup>2</sup> You have granted his heart's desire  
and have not withheld the request of his lips.
  - <sup>3</sup> For You welcomed him with rich blessings;  
You placed on his head a crown of pure gold.
  - <sup>4</sup> He asked You for life, and You granted it—  
length of days, forever and ever.
  - <sup>5</sup> Great is his glory in Your salvation;  
You bestow on him splendor and majesty.
  - <sup>6</sup> For You grant him blessings forever;  
You cheer him with joy in Your presence.
  - <sup>7</sup> For the king trusts in the LORD;  
through the loving devotion of the Most High,  
he will not be shaken.
  - <sup>8</sup> Your hand will apprehend all Your enemies;  
Your right hand will seize those who hate You.
  - <sup>9</sup> You will place them in a fiery furnace  
at the time of Your appearing.
- In His wrath the LORD will engulf them,  
and the fire will consume them.
- <sup>10</sup> You will wipe their descendants from the earth,  
and their offspring from the sons of men.
  - <sup>11</sup> Though they intend You harm,  
the schemes they devise will not prevail.
  - <sup>12</sup> For You will put them to flight  
when Your bow is trained upon them.
  - <sup>13</sup> Be exalted, O LORD, in Your strength;  
we will sing and praise Your power.

Selah

## 22

*The Psalm of the Cross*

*(Matthew 27:32–56; Mark 15:21–41; Luke 23:26–43; John 19:16–30)*

For the choirmaster. To the tune of "The Doe of the Dawn." A Psalm of David.

- <sup>1</sup> My God, my God,

- why have You forsaken me?\*
- Why are You so far from saving me,  
so far from my words of groaning?
- <sup>2</sup> I cry out by day, O my God,  
but You do not answer,  
and by night,  
but I have no rest.
- <sup>3</sup> Yet You are holy,  
enthroned on the praises of Israel.
- <sup>4</sup> In You our fathers trusted;  
they trusted and You delivered them.
- <sup>5</sup> They cried out to You and were set free;  
they trusted in You and were not disappointed.
- <sup>6</sup> But I am a worm and not a man,  
scorned by men and despised by the people.
- <sup>7</sup> All who see me mock me;  
they sneer and shake their heads:
- <sup>8</sup> "He trusts in the LORD,  
let the LORD deliver him;  
let the LORD rescue him,  
since He delights in him."<sup>†</sup>
- <sup>9</sup> Yet You brought me forth from the womb;  
You made me secure at my mother's breast.
- <sup>10</sup> From birth I was cast upon You;  
from my mother's womb You have been my God.
- <sup>11</sup> Be not far from me,  
for trouble is near  
and there is no one to help.
- <sup>12</sup> Many bulls surround me;  
strong bulls of Bashan encircle me.
- <sup>13</sup> They open their jaws against me  
like lions that roar and maul.
- <sup>14</sup> I am poured out like water,  
and all my bones are disjointed.  
My heart is like wax;  
it melts away within me.
- <sup>15</sup> My strength <sup>‡</sup> is dried up like a potsherd,  
and my tongue sticks to the roof of my mouth.  
You lay me in the dust of death.
- <sup>16</sup> For dogs surround me;  
a band of evil men encircles me;  
they have pierced my hands and feet.<sup>§</sup>
- <sup>17</sup> I can count all my bones;

\* **22:1** Cited in Matthew 27:46 and Mark 15:34    † **22:8** Cited in Matthew 27:43    ‡ **22:15** MT;  
or My mouth, a possible reading of the original Hebrew text    § **22:16** DSS, LXX, Vulgate,  
and Syriac; most MT like a lion at my hands and feet

- they stare and gloat over me.  
 18 They divide my garments among them  
 and cast lots for my clothing.\*
- 19 But You, O LORD, be not far off;  
 O my Strength, come quickly to help me.  
 20 Deliver my soul from the sword,  
 my precious life from the power of wild dogs.  
 21 Save me from the mouth of the lion;  
 at the horns of the wild oxen You have answered me!
- 22 I will proclaim Your name to my brothers;  
 I will praise You in the assembly.†  
 23 You who fear the LORD, praise Him!  
 All descendants of Jacob, honor Him!  
 All offspring of Israel, revere Him!  
 24 For He has not despised or detested  
 the torment of the afflicted.  
 He has not hidden His face from him,  
 but has attended to his cry for help.
- 25 My praise for You resounds in the great assembly;  
 I will fulfill my vows before those who fear You.  
 26 The poor will eat and be satisfied;  
 those who seek the LORD will praise Him.  
 May your hearts live forever!
- 27 All the ends of the earth  
 will remember and turn to the LORD.  
 All the families of the nations  
 will bow down before Him.  
 28 For dominion belongs to the LORD  
 and He rules over the nations.  
 29 All the rich of the earth will feast and worship;  
 all who go down to the dust will kneel before Him—  
 even those unable to preserve their lives.  
 30 Posterity will serve Him;  
 they will declare the Lord to a new generation.  
 31 They will come and proclaim His righteousness  
 to a people yet unborn—  
 all that He has done.

## 23

*The LORD Is My Shepherd*  
 (Ezekiel 34:11–24; John 10:1–21)

A Psalm of David.

- 1 The LORD is my shepherd;\*  
 I shall not want.  
 2 He makes me lie down in green pastures;

\* 22:18 Cited in John 19:24; see also Matthew 27:35, Mark 15:24, and Luke 23:34    † 22:22

LXX I will sing Your praises in the assembly; cited in Hebrews 2:12.    \* 23:1 See Revelation 7:17.

- He leads me beside quiet waters.  
<sup>3</sup> He restores my soul;  
 He guides me in the paths of righteousness  
 for the sake of His name.  
<sup>4</sup> Even though I walk through the valley of the shadow of death,<sup>†</sup>  
 I will fear no evil,  
 for You are with me;  
 Your rod and Your staff, they comfort me.
- <sup>5</sup> You prepare a table before me  
 in the presence of my enemies.  
 You anoint my head with oil;  
 my cup overflows.
- <sup>6</sup> Surely goodness and mercy will follow me  
 all the days of my life,  
 and I will dwell in the house of the LORD  
 forever.

## 24

*The Earth Is the LORD's*  
 A Psalm of David.

- <sup>1</sup> The earth is the LORD's, and the fullness thereof,\*  
 the world and all who dwell therein.  
<sup>2</sup> For He has founded it upon the seas  
 and established it upon the waters.
- <sup>3</sup> Who may ascend the hill of the LORD?  
 Who may stand in His holy place?  
<sup>4</sup> He who has clean hands and a pure heart,  
 who does not lift up his soul to an idol <sup>†</sup>  
 or swear deceitfully.
- <sup>5</sup> He will receive blessing from the LORD  
 and vindication from the God of his salvation.
- <sup>6</sup> Such is the generation of those who seek Him,  
 who seek Your face, O God of Jacob.<sup>‡</sup>
- <sup>7</sup> Lift up your heads, O gates!  
 Be lifted up, O ancient doors,  
 that the King of Glory may enter!
- <sup>8</sup> Who is this King of Glory?  
 The LORD strong and mighty,  
 the LORD mighty in battle.
- <sup>9</sup> Lift up your heads, O gates!  
 Be lifted up, O ancient doors,  
 that the King of Glory may enter!
- <sup>10</sup> Who is He, this King of Glory?  
 The LORD of Hosts—  
 He is the King of Glory.

Selah

<sup>†</sup> **23:4** Or the valley of deep darkness    <sup>\*</sup> **24:1** Cited in 1 Corinthians 10:26    <sup>†</sup> **24:4** Or to falsehood or to vanity    <sup>‡</sup> **24:6** LXX, Syriac, and two Hebrew manuscripts; MT who seek your face, O Jacob

## 25

*To You I Lift Up My Soul*  
Of David.\*

<sup>1</sup> To You, O LORD, I lift up my soul;

<sup>2</sup> in You, my God, I trust.

Do not let me be put to shame;

do not let my enemies exult over me.

<sup>3</sup> Surely none who wait for You will be put to shame;

but those who are faithless without cause will be disgraced.

<sup>4</sup> Show me Your ways, O LORD;

teach me Your paths.

<sup>5</sup> Guide me in Your truth and teach me,

for You are the God of my salvation;

all day long I wait for You.

<sup>6</sup> Remember, O LORD, Your compassion and loving devotion,

for they are from age to age.

<sup>7</sup> Remember not the sins of my youth,

nor my rebellious acts;

remember me according to Your loving devotion,

because of Your goodness, O LORD.

<sup>8</sup> Good and upright is the LORD;

therefore He shows sinners the way.

<sup>9</sup> He guides the humble in what is right

and teaches them His way.

<sup>10</sup> All the LORD's ways are loving and faithful

to those who keep His covenant and His decrees.

<sup>11</sup> For the sake of Your name, O LORD,

forgive my iniquity, for it is great.

<sup>12</sup> Who is the man who fears the LORD?

He will instruct him in the path chosen for him.

<sup>13</sup> His soul will dwell in prosperity,

and his descendants will inherit the land.

<sup>14</sup> The LORD confides in those who fear Him,

and reveals His covenant to them.

<sup>15</sup> My eyes are always on the LORD,

for He will free my feet from the mesh.

<sup>16</sup> Turn to me and be gracious,

for I am lonely and afflicted.

<sup>17</sup> The troubles of my heart increase;

free me from my distress.

<sup>18</sup> Consider my affliction and trouble,

and take away all my sins.

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\* **25:** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet.

- 19 Consider my enemies, for they are many,  
and they hate me with vicious hatred.
- 20 Guard my soul and deliver me;  
let me not be put to shame,  
for I take refuge in You.
- 21 May integrity and uprightness preserve me,  
because I wait for You.<sup>†</sup>
- 22 Redeem Israel, O God,  
from all its distress.

## 26

*Vindicate Me, O LORD*  
Of David.

- 1 Vindicate me, O LORD!
- For I have walked with integrity;  
I have trusted in the LORD without wavering.
- 2 Test me, O LORD, and try me;  
examine my heart \* and mind.
- 3 For Your loving devotion is before my eyes,  
and I have walked in Your truth.
- 4 I do not sit with deceitful men,  
nor keep company with hypocrites.
- 5 I hate the mob of evildoers,  
and refuse to sit with the wicked.
- 6 I wash my hands in innocence  
that I may go about Your altar, O LORD,
- 7 to raise my voice in thanksgiving  
and declare all Your wonderful works.
- 8 O LORD, I love the house where You dwell,  
the place where Your glory resides.
- 9 Do not take my soul away with sinners,  
or my life with men of bloodshed,
- 10 in whose hands are wicked schemes,  
whose right hands are full of bribes.
- 11 But I will walk with integrity;  
redeem me and be merciful to me.
- 12 My feet stand on level ground;  
in the congregations I will bless the LORD.

## 27

*The LORD Is My Salvation*  
Of David.

- 1 The LORD is my light and my salvation—

<sup>†</sup> 25:21 Or because my hope is in You; LXX because I wait for You, O Lord  
my kidneys

\* 26:2 Hebrew



- whom shall I fear?  
The LORD is the stronghold of my life—  
whom shall I dread?  
2 When the wicked came upon me to devour my flesh,  
my enemies and foes stumbled and fell.  
3 Though an army encamps around me,  
my heart will not fear;  
though a war breaks out against me,  
I will keep my trust.
- 4 One thing I have asked of the LORD;  
this is what I desire:  
to dwell in the house of the LORD  
all the days of my life,  
to gaze on the beauty of the LORD  
and seek Him in His temple.  
5 For in the day of trouble  
He will hide me in His shelter;  
He will conceal me under the cover of His tent;  
He will set me high upon a rock.  
6 Then my head will be held high  
above my enemies around me.  
At His tabernacle I will offer sacrifices with shouts of joy;  
I will sing and make music to the LORD.
- 7 Hear, O LORD, my voice when I call;  
be merciful and answer me.  
8 My heart said, "Seek His face."  
Your face, O LORD, I will seek.  
9 Hide not Your face from me,  
nor turn away Your servant in anger.  
You have been my helper;  
do not leave me or forsake me,  
O God of my salvation.
- 10 Though my father and mother forsake me,  
the LORD will receive me.  
11 Teach me Your way, O LORD,  
and lead me on a level path,  
because of my oppressors.  
12 Do not hand me over to the will of my foes,  
for false witnesses rise up against me,  
breathing out violence.
- 13 Still I am certain to see  
the goodness of the LORD  
in the land of the living.  
14 Wait patiently for the LORD;  
be strong and courageous.

Wait patiently for the LORD!

## 28

*The LORD Is My Strength*

Of David.

- <sup>1</sup> To You, O LORD, I call;  
     be not deaf to me, O my Rock.  
 For if You remain silent,  
     I will be like those descending to the Pit.  
<sup>2</sup> Hear my cry for mercy  
     when I call to You for help,  
 when I lift up my hands  
     toward Your holy sanctuary.\*
- <sup>3</sup> Do not drag me away with the wicked,  
     and with the workers of iniquity,  
 who speak peace to their neighbors  
     while malice is in their hearts.  
<sup>4</sup> Repay them according to their deeds  
     and for their works of evil.  
 Repay them for what their hands have done;  
     bring back on them what they deserve.  
<sup>5</sup> Since they show no regard for the works of the LORD  
     or what His hands have done,  
 He will tear them down  
     and never rebuild them.
- <sup>6</sup> Blessed be the LORD,  
     for He has heard my cry for mercy.  
<sup>7</sup> The LORD is my strength and my shield;  
     my heart trusts in Him, and I am helped.  
 Therefore my heart rejoices,  
     and I give thanks to Him with my song.
- <sup>8</sup> The LORD is the strength of His people,  
     a stronghold of salvation for His anointed.  
<sup>9</sup> Save Your people and bless Your inheritance;  
     shepherd them and carry them forever.

## 29

*Ascribe Glory to the LORD*

A Psalm of David.

- <sup>1</sup> Ascribe to the LORD, O heavenly beings,\*  
     ascribe to the LORD glory and strength.  
<sup>2</sup> Ascribe to the LORD the glory due His name;  
     worship the LORD in the splendor of His holiness.†
- <sup>3</sup> The voice of the LORD is over the waters;  
     the God of glory thunders;  
     the LORD is heard over many waters.

\* 28:2 Or Your innermost sanctuary or Your Most Holy Place  
 of might † 29:2 Or in holy attire

\* 29:1 Or sons of God or sons

- 4 The voice of the LORD is powerful;  
     the voice of the LORD is majestic.  
 5 The voice of the LORD breaks the cedars;  
     the LORD shatters the cedars of Lebanon.  
 6 He makes Lebanon skip like a calf,  
     and Sirion ‡ like a young wild ox.  
 7 The voice of the LORD  
     strikes with flames of fire.  
 8 The voice of the LORD shakes the wilderness;  
     the LORD shakes the Wilderness of Kadesh.  
 9 The voice of the LORD twists the oaks §  
     and strips the forests bare.  
     And in His temple all cry, "Glory!"  
 10 The LORD sits enthroned over the flood;  
     the LORD is enthroned as King forever.  
 11 The LORD gives His people strength;  
     the LORD blesses His people with peace.

### 30

*You Turned My Mourning into Dancing*

A Psalm. A song for the dedication of the temple. Of David.

- 1 I will exalt You, O LORD,  
     for You have lifted me up  
 and have not allowed my foes  
     to rejoice over me.  
 2 O LORD my God, I cried to You for help,  
     and You healed me.  
 3 O LORD, You pulled me up from Sheol;  
     You spared me from descending into the Pit.  
 4 Sing to the LORD, O you His saints,  
     and praise His holy name.\*  
 5 For His anger is fleeting,  
     but His favor lasts a lifetime.  
 Weeping may stay the night,  
     but joy comes in the morning.  
 6 In prosperity I said,  
     "I will never be shaken."  
 7 O LORD, You favored me;  
     You made my mountain stand strong.

When You hid Your face,  
     I was dismayed.

- 8 To You, O LORD, I called,  
     and I begged my Lord for mercy:  
 9 "What gain is there in my bloodshed,†

‡ 29:6 That is, Mount Hermon    § 29:9 Or LORD makes the deer to calve    \* 30:4 Or and praise the memorial of His holiness; see Exodus 3:15.    † 30:9 Or in my destruction

in my descent to the Pit?<sup>‡</sup>  
 Will the dust praise You?  
 Will it proclaim Your faithfulness?  
 10 Hear me, O LORD, and have mercy;  
 O LORD, be my helper.”

11 You turned my mourning into dancing;  
 You peeled off my sackcloth and clothed me with joy,  
 12 that my heart may sing Your praises and not be silent.  
 O LORD my God, I will give thanks forever.

## 31

*Into Your Hands I Commit My Spirit*  
*(Luke 23:44–49)*

For the choirmaster. A Psalm of David.

1 In You, O LORD, I have taken refuge;  
 let me never be put to shame;  
 save me by Your righteousness.  
 2 Incline Your ear to me;  
 come quickly to my rescue.  
 Be my rock of refuge,  
 the stronghold of my deliverance.  
 3 For You are my rock and my fortress;  
 lead me and guide me for the sake of Your name.  
 4 You free me from the net laid out for me,  
 for You are my refuge.  
 5 Into Your hands I commit my spirit;\*  
 You have redeemed me, O LORD, God of truth.  
 6 I hate † those who cling to worthless idols,  
 but in the LORD I trust.  
 7 I will be glad and rejoice in Your loving devotion,  
 for You have seen my affliction;  
 You have known the anguish of my soul.  
 8 You have not delivered me to the enemy;  
 You have set my feet in the open.  
 9 Be merciful to me, O LORD,  
 for I am in distress;  
 my eyes fail from sorrow,  
 my soul and body as well.  
 10 For my life is consumed with grief  
 and my years with groaning;  
 my iniquity has drained my strength,  
 and my bones are wasting away.  
 11 Among all my enemies I am a disgrace,  
 and among my neighbors even more.

<sup>‡</sup> 30:9 Or to corruption    \* 31:5 Cited in Luke 23:46    † 31:6 MT; one Hebrew manuscript, LXX, and Syriac You hate

I am dreaded by my friends—

they flee when they see me on the street.

<sup>12</sup> I am forgotten like a dead man, out of mind.

I am like a broken vessel.

<sup>13</sup> For I hear the slander of many;

there is terror on every side.

They conspire against me

and plot to take my life.

<sup>14</sup> But I trust in You, O LORD;

I say, "You are my God."

<sup>15</sup> My times are in Your hands;

deliver me from my enemies

and from those who pursue me.

<sup>16</sup> Make Your face shine on Your servant;

save me by Your loving devotion.

<sup>17</sup> O LORD, let me not be ashamed,

for I have called on You.

Let the wicked be put to shame;

let them lie silent in Sheol.

<sup>18</sup> May lying lips be silenced—

lips that speak with arrogance against the righteous,

full of pride and contempt.

<sup>19</sup> How great is Your goodness

which You have laid up for those who fear You,

which You have bestowed before the sons of men

on those who take refuge in You!

<sup>20</sup> You hide them in the secret place of Your presence

from the schemes of men.

You conceal them in Your shelter

from accusing tongues.

<sup>21</sup> Blessed be the LORD,

for He has shown me His loving devotion

in a city under siege.

<sup>22</sup> In my alarm I said,

"I am cut off from Your sight!"

But You heard my plea for mercy

when I called to You for help.

<sup>23</sup> Love the LORD, all His saints.

The LORD preserves the faithful,

but fully repays the arrogant.

<sup>24</sup> Be strong and courageous,

all you who hope in the LORD.

## 32

*The Joy of Forgiveness*  
*(Romans 4:1-12)*

Of David. A Maskil.\*

- <sup>1</sup> Blessed is he whose transgressions are forgiven,  
     whose sins are covered.<sup>†</sup>
- <sup>2</sup> Blessed is the man  
     whose iniquity the LORD does not count against him,<sup>‡</sup>  
     in whose spirit there is no deceit.
- <sup>3</sup> When I kept silent, my bones became brittle  
     from my groaning all day long.
- <sup>4</sup> For day and night  
     Your hand was heavy upon me;  
 my strength was drained §  
     as in the summer heat.
- <sup>5</sup> Then I acknowledged my sin to You  
     and did not hide my iniquity.  
 I said, "I will confess my transgressions to the LORD,"  
     and You forgave the guilt of my sin.
- <sup>6</sup> Therefore let all the godly pray to You  
     while You may be found.  
 Surely when great waters rise,  
     they will not come near.
- <sup>7</sup> You are my hiding place.  
     You protect me from trouble;  
     You surround me with songs of deliverance.
- <sup>8</sup> I will instruct you and teach you the way you should go;  
     I will give you counsel and watch over you.
- <sup>9</sup> Do not be like the horse or mule,  
     which have no understanding;  
 they must be controlled with bit and bridle  
     to make them come to you.
- <sup>10</sup> Many are the sorrows of the wicked,  
     but loving devotion surrounds him who trusts in the LORD.
- <sup>11</sup> Be glad in the LORD and rejoice, O righteous ones;  
     shout for joy, all you upright in heart.

Selah

Selah

Selah

## 33

*Praise to the Creator*  
*(Psalms 148:1-14)*

<sup>1</sup> Rejoice in the LORD, O righteous ones;

\* **32:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142.   † **32:1** LXX Blessed is he whose lawless acts are forgiven, whose sins are covered; cited in Romans 4:7   ‡ **32:2** LXX Blessed is the man whose sin the LORD does not count against him; cited in Romans 4:8   § **32:4** Or my vitality was turned

- it is fitting for the upright to praise Him.
- <sup>2</sup> Praise the LORD with the harp;  
make music to Him with ten strings.
- <sup>3</sup> Sing to Him a new song;  
play skillfully with a shout of joy.
- <sup>4</sup> For the word of the LORD is upright,  
and all His work is trustworthy.
- <sup>5</sup> The LORD loves righteousness and justice;  
the earth is full of His loving devotion.
- <sup>6</sup> By the word of the LORD the heavens were made,  
and all the stars by the breath of His mouth.
- <sup>7</sup> He piles up the waters of the sea;  
He puts the depths into storehouses.
- <sup>8</sup> Let all the earth fear the LORD;  
let all the people of the world revere Him.
- <sup>9</sup> For He spoke, and it came to be;  
He commanded, and it stood firm.
- <sup>10</sup> The LORD frustrates the plans of the nations;  
He thwarts the devices of the peoples.
- <sup>11</sup> The counsel of the LORD stands forever,  
the purposes of His heart to all generations.
- <sup>12</sup> Blessed is the nation whose God is the LORD,  
the people He has chosen as His inheritance!
- <sup>13</sup> The LORD looks down from heaven;  
He sees all the sons of men.
- <sup>14</sup> From His dwelling place He gazes  
on all who inhabit the earth.
- <sup>15</sup> He shapes the hearts of each;  
He considers all their works.
- <sup>16</sup> No king is saved by his vast army;  
no warrior is delivered by his great strength.
- <sup>17</sup> A horse is a vain hope for salvation;  
even its great strength cannot save.
- <sup>18</sup> Surely the eyes of the LORD are on those who fear Him,  
on those whose hope is in His loving devotion
- <sup>19</sup> to deliver them from death  
and keep them alive in famine.
- <sup>20</sup> Our soul waits for the LORD;  
He is our help and our shield.
- <sup>21</sup> For our hearts rejoice in Him,  
since we trust in His holy name.
- <sup>22</sup> May Your loving devotion rest on us, O LORD,  
as we put our hope in You.

## 34

*Taste and See That the LORD Is Good*  
(1 Samuel 21:8-15)

Of David, when he pretended to be insane before Abimelech,\* so that the king drove him away.†

- <sup>1</sup> I will bless the LORD at all times;  
His praise will always be on my lips.
- <sup>2</sup> My soul boasts in the LORD;  
let the oppressed hear and rejoice.
- <sup>3</sup> Magnify the LORD with me;  
let us exalt His name together.
- <sup>4</sup> I sought the LORD, and He answered me;  
He delivered me from all my fears.
- <sup>5</sup> Those who look to Him are radiant with joy;  
their faces shall never be ashamed.
- <sup>6</sup> This poor man called out, and the LORD heard him;  
He saved him from all his troubles.
- <sup>7</sup> The angel of the LORD encamps around those who fear Him,  
and he delivers them.
- <sup>8</sup> Taste and see that the LORD is good;  
blessed is the man who takes refuge in Him!
- <sup>9</sup> Fear the LORD, you His saints,  
for those who fear Him lack nothing.
- <sup>10</sup> Young lions go lacking and hungry,  
but those who seek the LORD lack no good thing.
- <sup>11</sup> Come, children, listen to me;  
I will teach you the fear of the LORD.
- <sup>12</sup> Who is the man who delights in life,  
who desires to see good days?
- <sup>13</sup> Keep your tongue from evil  
and your lips from deceitful speech.
- <sup>14</sup> Turn away from evil and do good;  
seek peace and pursue it.
- <sup>15</sup> The eyes of the LORD are on the righteous,  
and His ears are inclined to their cry.‡
- <sup>16</sup> But the face of the LORD is against those who do evil,§  
to wipe out all memory of them from the earth.
- <sup>17</sup> The righteous cry out, and the LORD hears;  
He delivers them from all their troubles.
- <sup>18</sup> The LORD is near to the brokenhearted;  
He saves the contrite in spirit.
- <sup>19</sup> Many are the afflictions of the righteous,

\* **34:** Abimelech is another name for Achish; see 1 Samuel 21-29 and 1 Kings 2:39. † **34:** This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet. ‡ **34:15** LXX to their prayer § **34:16** Cited in 1 Peter 3:10-12



- but the LORD delivers him from them all.  
<sup>20</sup> He protects all his bones;  
 not one of them will be broken.\*
- <sup>21</sup> Evil will slay the wicked,  
 and the haters of the righteous will be condemned.
- <sup>22</sup> The LORD redeems His servants,  
 and none who take refuge in Him will be condemned.

## 35

*Contend with My Opponents, O LORD*  
 Of David.

- <sup>1</sup> Contend with my opponents, O LORD;  
 fight against those who fight against me.
- <sup>2</sup> Take up Your shield and buckler;  
 arise and come to my aid.
- <sup>3</sup> Draw the spear and javelin \* against my pursuers;  
 say to my soul: "I am your salvation."
- <sup>4</sup> May those who seek my life  
 be disgraced and put to shame;  
 may those who plan to harm me  
 be driven back and confounded.
- <sup>5</sup> May they be like chaff in the wind,  
 as the angel of the LORD drives them away.
- <sup>6</sup> May their path be dark and slick,  
 as the angel of the LORD pursues.
- <sup>7</sup> For without cause they laid their net for me;  
 without reason they dug a pit for my soul.
- <sup>8</sup> May ruin befall them by surprise;  
 may the net they hid ensnare them;  
 may they fall into the hazard they created.
- <sup>9</sup> Then my soul will rejoice in the LORD  
 and exult in His salvation.
- <sup>10</sup> All my bones will exclaim,  
 "Who is like You, O LORD,  
 who delivers the afflicted from the aggressor,  
 the poor and needy from the robber?"
- <sup>11</sup> Hostile witnesses come forward;  
 they make charges I know nothing about.
- <sup>12</sup> They repay me evil for good,  
 to the bereavement of my soul.
- <sup>13</sup> Yet when they were ill,  
 I put on sackcloth;  
 I humbled myself with fasting,  
 but my prayers returned unanswered.†

\* **34:20** Cited in John 19:36

\* **35:3** Or and close the way

† **35:13** Literally returned to my bosom

- 14 I paced about  
as for my friend or brother;  
I was bowed down with grief,  
like one mourning for his mother.
- 15 But when I stumbled, they assembled in glee;  
they gathered together against me.
- Assailants I did not know  
slandered me without ceasing.
- 16 Like godless jesters at a feast,<sup>‡</sup>  
they gnashed their teeth at me.
- 17 How long, O Lord, will You look on?  
Rescue my soul from their ravages,  
my precious life from these lions.
- 18 Then I will give You thanks in the great assembly;  
I will praise You among many people.
- 19 Let not my enemies gloat over me without cause,  
nor those who hate me without reason wink in malice.<sup>§</sup>
- 20 For they do not speak peace,  
but they devise deceitful schemes  
against those who live quietly in the land.
- 21 They gape at me and say,  
“Aha, aha! Our eyes have seen!”
- 22 O LORD, You have seen it; be not silent.  
O Lord, be not far from me.
- 23 Awake and rise to my defense,  
to my cause, my God and my Lord!
- 24 Vindicate me by Your righteousness, O LORD my God,  
and do not let them gloat over me.
- 25 Let them not say in their hearts,  
“Aha, just what we wanted!”
- Let them not say,  
“We have swallowed him up!”
- 26 May those who gloat in my distress  
be ashamed and confounded;  
may those who exalt themselves over me  
be clothed in shame and reproach.
- 27 May those who favor my vindication  
shout for joy and gladness;  
may they always say, “Exalted be the LORD  
who delights in His servant’s well-being.”
- 28 Then my tongue will proclaim Your righteousness  
and Your praises all day long.

<sup>‡</sup> 35:16 Or Like a godless circle of mockers,    <sup>§</sup> 35:19 See John 15:25.

## 36

### *The Transgression of the Wicked*

For the choirmaster. A Psalm of David, the servant of the LORD.

- <sup>1</sup> An oracle is in my heart  
regarding the transgression of the wicked man:  
There is no fear of God  
before his eyes.\*
- <sup>2</sup> For his eyes are too full of conceit  
to detect or hate his own sin.
- <sup>3</sup> The words of his mouth are wicked and deceitful;  
he has ceased to be wise and well-doing.
- <sup>4</sup> Even on his bed he plots wickedness;  
he sets himself on a path that is not good;  
he fails to reject evil.
- <sup>5</sup> Your loving devotion, O LORD, reaches to the heavens,  
Your faithfulness to the clouds.
- <sup>6</sup> Your righteousness is like the highest mountains;  
Your judgments are like the deepest sea.  
O LORD, You preserve man and beast.
- <sup>7</sup> How precious is Your loving devotion, O God,  
that the children of men take refuge  
in the shadow of Your wings!
- <sup>8</sup> They feast on the abundance of Your house,  
and You give them drink from Your river of delights.
- <sup>9</sup> For with You is the fountain of life;  
in Your light we see light.
- <sup>10</sup> Extend Your loving devotion to those who know You,  
and Your righteousness to the upright in heart.
- <sup>11</sup> Let not the foot of the proud come against me,  
nor the hand of the wicked drive me away.
- <sup>12</sup> There the evildoers lie fallen,  
thrown down and unable to rise.

## 37

### *Delight Yourself in the LORD*

(1 Kings 2:1-9)

- Of David.\*
- <sup>1</sup> Do not fret over those who do evil;  
do not envy those who do wrong.
  - <sup>2</sup> For they wither quickly like grass  
and wilt like tender plants.
  - <sup>3</sup> Trust in the LORD and do good;  
dwell in the land and cultivate faithfulness.
  - <sup>4</sup> Delight yourself in the LORD,  
and He will give you the desires of your heart.

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\* **36:1** Cited in Romans 3:18      \* **37:** This psalm is an acrostic poem, each stanza beginning with the successive letters of the Hebrew alphabet.

- <sup>5</sup> Commit your way to the LORD;  
trust in Him, and He will do it.
- <sup>6</sup> He will bring forth your righteousness like the dawn,  
your justice like the noonday sun.
- <sup>7</sup> Be still before the LORD  
and wait patiently for Him;  
do not fret when men prosper in their ways,  
when they carry out wicked schemes.
- <sup>8</sup> Refrain from anger and abandon wrath;  
do not fret—it can only bring harm.
- <sup>9</sup> For the evildoers will be cut off,  
but those who hope in the LORD will inherit the land.
- <sup>10</sup> Yet a little while, and the wicked will be no more;  
though you look for them, they will not be found.
- <sup>11</sup> But the meek will inherit the land <sup>†</sup>  
and delight in abundant prosperity.
- <sup>12</sup> The wicked scheme against the righteous  
and gnash their teeth at them,
- <sup>13</sup> but the Lord laughs,  
seeing that their day is coming.
- <sup>14</sup> The wicked have drawn the sword  
and bent the bow  
to bring down the poor and needy,  
to slay those whose ways are upright.
- <sup>15</sup> But their swords will pierce their own hearts,  
and their bows will be broken.
- <sup>16</sup> Better is the little of the righteous  
than the abundance of many who are wicked.
- <sup>17</sup> For the arms of the wicked will be broken,  
but the LORD upholds the righteous.
- <sup>18</sup> The LORD knows the days of the blameless,  
and their inheritance will last forever.
- <sup>19</sup> In the time of evil they will not be ashamed,  
and in the days of famine they will be satisfied.
- <sup>20</sup> But the wicked and enemies of the LORD  
will perish like the glory of the fields.  
They will vanish;  
like smoke they will fade away.
- <sup>21</sup> The wicked borrow and do not repay,  
but the righteous are gracious and giving.
- <sup>22</sup> Surely those He blesses will inherit the land,  
but the cursed will be destroyed.

<sup>†</sup> **37:11** Or the earth; see Matthew 5:5.

- 23 The steps of a man are ordered by the LORD  
who takes delight in his journey.
- 24 Though he falls, he will not be overwhelmed,  
for the LORD is holding his hand.‡
- 25 I once was young and now am old,  
yet never have I seen the righteous abandoned  
or their children begging for bread.
- 26 They are ever generous and quick to lend,  
and their children are a blessing.
- 27 Turn away from evil and do good,  
so that you will abide forever.
- 28 For the LORD loves justice  
and will not forsake His saints.  
They are preserved forever,  
but the offspring of the wicked will be cut off.
- 29 The righteous will inherit the land  
and dwell in it forever.
- 30 The mouth of the righteous man utters wisdom,  
and his tongue speaks justice.
- 31 The law of his God is in his heart;  
his steps do not falter.
- 32 Though the wicked lie in wait for the righteous,  
and seek to slay them,
- 33 the LORD will not leave them in their power  
or let them be condemned under judgment.
- 34 Wait for the LORD and keep His way,  
and He will raise you up to inherit the land.  
When the wicked are cut off,  
you will see it.
- 35 I have seen a wicked, ruthless man  
flourishing like a well-rooted native tree,
- 36 yet he passed away and was no more;  
though I searched, he could not be found.
- 37 Consider the blameless and observe the upright,  
for posterity awaits the man of peace.§
- 38 But the transgressors will all be destroyed;  
the future of the wicked will be cut off.
- 39 The salvation of the righteous is from the LORD;  
He is their stronghold in time of trouble.
- 40 The LORD helps and delivers them;  
He rescues and saves them from the wicked,

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‡ 37:24 Or upholds him with His hand    § 37:37 Or for there is a future for the man of peace

because they take refuge in Him.

## 38

*Do Not Rebuke Me in Your Anger*  
(Psalms 6:1–10)

A Psalm of David, for remembrance.

- <sup>1</sup> O LORD, do not rebuke me in Your anger  
or discipline me in Your wrath.
- <sup>2</sup> For Your arrows have pierced me deeply,  
and Your hand has pressed down on me.
- <sup>3</sup> There is no soundness in my body  
because of Your anger;  
there is no rest in my bones  
because of my sin.
- <sup>4</sup> For my iniquities have overwhelmed me;  
they are a burden too heavy to bear.
- <sup>5</sup> My wounds are foul and festering  
because of my sinful folly.
- <sup>6</sup> I am bent and brought low;  
all day long I go about mourning.
- <sup>7</sup> For my loins are full of burning pain,  
and no soundness remains in my body.
- <sup>8</sup> I am numb and badly crushed;  
I groan in anguish of heart.
- <sup>9</sup> O Lord, my every desire is before You;  
my groaning is not hidden from You.
- <sup>10</sup> My heart pounds, my strength fails,  
and even the light of my eyes has faded.
- <sup>11</sup> My beloved and friends shun my disease,  
and my kinsmen stand at a distance.
- <sup>12</sup> Those who seek my life lay snares;  
those who wish me harm speak destruction,  
plotting deceit all day long.
- <sup>13</sup> But like a deaf man, I do not hear;  
and like a mute man, I do not open my mouth.
- <sup>14</sup> I am like a man who cannot hear,  
whose mouth offers no reply.
- <sup>15</sup> I wait for You, O LORD;  
You will answer, O Lord my God.
- <sup>16</sup> For I said, "Let them not gloat over me—  
those who taunt me when my foot slips."
- <sup>17</sup> For I am ready to fall,  
and my pain is ever with me.
- <sup>18</sup> Yes, I confess my iniquity;  
I am troubled by my sin.

<sup>19</sup> Many are my enemies without cause,<sup>\*</sup>  
and many hate me without reason.<sup>†</sup>

<sup>20</sup> Those who repay my good with evil  
attack me for pursuing the good.

<sup>21</sup> Do not forsake me, O LORD;  
be not far from me, O my God.

<sup>22</sup> Come quickly to help me,  
O Lord my Savior.

## 39

### *I Will Watch My Ways*

For the choirmaster. For Jeduthun. A Psalm of David.

<sup>1</sup> I said, "I will watch my ways  
so that I will not sin with my tongue;  
I will guard my mouth with a muzzle  
as long as the wicked are present."

<sup>2</sup> I was speechless and still;  
I remained silent, even from speaking good,  
and my sorrow was stirred.

<sup>3</sup> My heart grew hot within me;  
as I mused, the fire burned.

Then I spoke with my tongue:

<sup>4</sup> "Show me, O LORD, my end  
and the measure of my days.  
Let me know how fleeting my life is.

<sup>5</sup> You, indeed, have made my days as handbreadths,  
and my lifetime as nothing before You.  
Truly each man at his best  
exists as but a breath.

<sup>6</sup> Surely every man goes about like a phantom;  
surely he bustles in vain;  
he heaps up riches  
not knowing who will haul them away.

<sup>7</sup> And now, O Lord, for what do I wait?  
My hope is in You.

<sup>8</sup> Deliver me from all my transgressions;  
do not make me the reproach of fools.

<sup>9</sup> I have become mute;  
I do not open my mouth  
because of what You have done.

<sup>10</sup> Remove Your scourge from me;  
I am perishing by the force of Your hand.

<sup>11</sup> You discipline and correct a man for his iniquity,

<sup>\*</sup> **38:19** One DSS manuscript; MT My enemies are vigorous and strong 15:25      <sup>†</sup> **38:19** See John

Selah

consuming like a moth what he holds dear;  
surely each man is but a vapor.

Selah

- <sup>12</sup> Hear my prayer, O LORD,  
and give ear to my cry for help;  
do not be deaf to my weeping.  
For I am a foreigner dwelling with You,  
a stranger like all my fathers.  
<sup>13</sup> Turn Your gaze away from me,  
that I may again be cheered  
before I depart and am no more."

## 40

*I Waited Patiently for the LORD*  
(Psalms 70:1-5; Hebrews 10:1-18)

For the choirmaster. A Psalm of David.

- <sup>1</sup> I waited patiently for the LORD;  
He inclined to me and heard my cry.  
<sup>2</sup> He lifted me up from the pit of despair,  
out of the miry clay;  
He set my feet upon a rock,  
and made my footsteps firm.  
<sup>3</sup> He put a new song in my mouth,  
a hymn of praise to our God.  
Many will see and fear  
and put their trust in the LORD.  
  
<sup>4</sup> Blessed is the man  
who has made the LORD his trust,  
who has not turned to the proud,  
nor to those who lapse into falsehood.\*  
<sup>5</sup> Many, O LORD my God,  
are the wonders You have done,  
and the plans You have for us—  
none can compare to You—  
if I proclaim and declare them,  
they are more than I can count.  
  
<sup>6</sup> Sacrifice and offering You did not desire,  
but my ears You have opened.†  
Burnt offerings and sin offerings  
You did not require.  
<sup>7</sup> Then I said, "Here I am, I have come—  
it is written about me in the scroll:  
<sup>8</sup> I delight to do Your will, O my God;‡  
Your law is within my heart."

- <sup>9</sup> I proclaim righteousness in the great assembly;

\* 40:4 Or who turn aside to false gods or who run after lies † 40:6 Hebrew; some LXX manuscripts but a body You prepared for me ‡ 40:8 Cited in Hebrews 10:5-7



- behold, I do not seal my lips,  
as You, O LORD, do know.
- <sup>10</sup> I have not covered up Your righteousness in my heart;  
I have declared Your faithfulness and salvation;  
I have not concealed Your loving devotion and faithfulness  
from the great assembly.
- <sup>11</sup> O LORD, do not withhold Your mercy from me;  
Your loving devotion and faithfulness will always guard me.
- <sup>12</sup> For evils without number surround me;  
my sins have overtaken me, so that I cannot see.  
They are more than the hairs of my head,  
and my heart has failed within me.
- <sup>13</sup> Be pleased, O LORD, to deliver me;  
hurry, O LORD, to help me.
- <sup>14</sup> May those who seek my life  
be ashamed and confounded;  
may those who wish me harm  
be repelled and humiliated.
- <sup>15</sup> May those who say to me, "Aha, aha!"  
be appalled at their own shame.
- <sup>16</sup> May all who seek You  
rejoice and be glad in You;  
may those who love Your salvation  
always say, "The LORD be magnified!"
- <sup>17</sup> But I am poor and needy;  
may the Lord think of me.  
You are my helper and deliverer;  
O my God, do not delay.

## 41

*Victory over Betrayal*  
*(John 13:18-30)*

For the choirmaster. A Psalm of David.

- <sup>1</sup> Blessed is the one who cares for the poor;  
the LORD will deliver him in the day of trouble.
- <sup>2</sup> The LORD will protect and preserve him;  
He will bless him in the land  
and refuse to surrender him  
to the will of his foes.
- <sup>3</sup> The LORD will sustain him on his bed of illness  
and restore him from his bed of sickness.
- <sup>4</sup> I said, "O LORD, be gracious to me;  
heal me, for I have sinned against You."
- <sup>5</sup> My enemies say with malice:  
"When will he die and be forgotten?"
- <sup>6</sup> My visitor speaks falsehood;

- he gathers slander in his heart;  
 he goes out and spreads it abroad.
- <sup>7</sup> All who hate me whisper against me;  
 they imagine the worst for me:
- <sup>8</sup> “A vile disease has been poured into him;  
 he will never get up from where he lies!”
- <sup>9</sup> Even my close friend whom I trusted,  
 the one who shared my bread,  
 has lifted up his heel against me.\*
- <sup>10</sup> But You, O LORD, be gracious to me and raise me up,  
 that I may repay them.
- <sup>11</sup> By this I know that You delight in me,  
 for my enemy does not triumph over me.
- <sup>12</sup> In my integrity You uphold me  
 and set me in Your presence forever.
- <sup>13</sup> Blessed be the LORD, the God of Israel,  
 from everlasting to everlasting.

Amen and Amen.

## BOOK II

### 42

*Psalms 42—72*

*As the Deer Pants for the Water*

For the choirmaster. A Maskil of the sons of Korah.\*

- <sup>1</sup> As the deer pants for streams of water,  
 so my soul longs after You, O God.
- <sup>2</sup> My soul thirsts for God, the living God.  
 When shall I come and appear in God’s presence?†
- <sup>3</sup> My tears have been my food  
 both day and night,  
 while men ask me all day long,  
 “Where is your God?”
- <sup>4</sup> These things come to mind as I pour out my soul:  
 how I walked with the multitude,  
 leading the procession to the house of God  
 with shouts of joy and praise.
- <sup>5</sup> Why are you downcast, O my soul?  
 Why the unease within me?  
 Put your hope in God, for I will yet praise Him  
 for the salvation of His presence.

\* **41:9** Cited in John 13:18      \* **42:** In many Hebrew manuscripts Psalms 42 and 43 constitute one psalm. Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.      † **42:2** Or and see the face of God?

- <sup>6</sup> O my God, my soul despairs within me.  
Therefore I remember You  
from the land of Jordan and the peaks of Hermon—  
even from Mount Mizar.
- <sup>7</sup> Deep calls to deep  
in the roar of Your waterfalls;  
all Your breakers and waves  
have rolled over me.
- <sup>8</sup> The LORD decrees His loving devotion by day,  
and at night His song is with me  
as a prayer to the God of my life.
- <sup>9</sup> I say to God my Rock,  
“Why have You forgotten me?  
Why must I walk in sorrow  
because of the enemy’s oppression?”
- <sup>10</sup> Like the crushing of my bones,  
my enemies taunt me,  
while they say to me all day long,  
“Where is your God?”
- <sup>11</sup> Why are you downcast, O my soul?  
Why the unease within me?  
Put your hope in God, for I will yet praise Him,  
my Savior and my God.

## 43

### *Send Out Your Light*

- <sup>1</sup> Vindicate me, O God, and plead my case  
against an ungodly nation;  
deliver me from deceitful and unjust men.
- <sup>2</sup> For You are the God of my refuge.  
Why have You rejected me?  
Why must I walk in sorrow  
because of the enemy’s oppression?
- <sup>3</sup> Send out Your light and Your truth;  
let them lead me.  
Let them bring me to Your holy mountain,  
and to the place where You dwell.
- <sup>4</sup> Then I will go to the altar of God,  
to God, my greatest joy.  
I will praise You with the harp,  
O God, my God.
- <sup>5</sup> Why are you downcast, O my soul?  
Why the unease within me?  
Put your hope in God, for I will yet praise Him,  
my Savior and my God.

## 44

*Redeem Us, O God*  
*(Romans 8:35–39)*

For the choirmaster. A Maskil \* of the sons of Korah.

- <sup>1</sup> We have heard with our ears, O God;  
     our fathers have told us  
 the work You did in their days,  
     in the days of old.
- <sup>2</sup> With Your hand You drove out the nations  
     and planted our fathers there;  
 You crushed the peoples  
     and cast them out.
- <sup>3</sup> For it was not by their sword that they took the land;  
     their arm did not bring them victory.  
 It was by Your right hand,  
     Your arm, and the light of Your face,  
     because You favored them.
- <sup>4</sup> You are my King, O God,  
     who ordains victories for Jacob.
- <sup>5</sup> Through You we repel our foes;  
     through Your name we trample our enemies.
- <sup>6</sup> For I do not trust in my bow,  
     nor does my sword save me.†
- <sup>7</sup> For You save us from our enemies;  
     You put those who hate us to shame.
- <sup>8</sup> In God we have boasted all day long,  
     and Your name we will praise forever.
- <sup>9</sup> But You have rejected and humbled us;  
     You no longer go forth with our armies.
- <sup>10</sup> You have made us retreat from the foe,  
     and those who hate us have plundered us.
- <sup>11</sup> You have given us up as sheep to be devoured;  
     You have scattered us among the nations.
- <sup>12</sup> You sell Your people for nothing;  
     no profit do You gain from their sale.
- <sup>13</sup> You have made us a reproach to our neighbors,  
     a mockery and derision to those around us.
- <sup>14</sup> You have made us a byword among the nations,  
     a laughingstock ‡ among the peoples.
- <sup>15</sup> All day long my disgrace is before me,  
     and shame has covered my face,
- <sup>16</sup> at the voice of the scorner and reviler,  
     because of the enemy, bent on revenge.

<sup>17</sup> All this has come upon us,

\* **44:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † **44:6** Or give me victory; similarly in verse 7 ‡ **44:14** Literally a shaking of the head

Selah

- though we have not forgotten You  
or betrayed Your covenant.
- 18 Our hearts have not turned back;  
our steps have not strayed from Your path.
- 19 But You have crushed us in the lair of jackals;<sup>§</sup>  
You have covered us with deepest darkness.
- 20 If we had forgotten the name of our God  
or spread out our hands to a foreign god,  
21 would not God have discovered,  
since He knows the secrets of the heart?  
22 Yet for Your sake we face death all day long;  
we are considered as sheep to be slaughtered.\*
- 23 Wake up, O Lord! Why are You sleeping?  
Arise! Do not reject us forever.
- 24 Why do You hide Your face  
and forget our affliction and oppression?  
25 For our soul has sunk to the dust;  
our bodies cling to the earth.
- 26 Rise up; be our help!  
Redeem us on account of Your loving devotion.

## 45

*My Heart Is Stirred by a Noble Theme*

(1 Kings 3:1-15; 2 Chronicles 1:1-13; Psalms 72:1-20)

For the choirmaster. To the tune of "The Lilies." A Maskil \* of the sons of Korah. A love song.

- 1 My heart is stirred by a noble theme  
as I recite my verses to the king;<sup>†</sup>  
my tongue is the pen of a skillful writer.
- 2 You are the most handsome of men;  
grace has anointed your lips,  
since God has blessed you forever.
- 3 Strap your sword at your side, O mighty warrior;  
appear in your majesty and splendor.
- 4 In your splendor ride forth in victory  
on behalf of truth and humility and justice;  
may your right hand show your awesome deeds.
- 5 Your arrows pierce the hearts of the king's foes;  
the nations fall beneath your feet.
- 6 Your throne, O God, endures forever and ever,  
and justice is the scepter of Your kingdom.
- 7 You have loved righteousness  
and hated wickedness;

§ 44:19 Or serpents or dragons \* 44:22 Cited in Romans 8:36 \* 45: Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142. † 45:1 Or King; here and throughout Psalm 45

therefore God, your God, has anointed you  
above your companions with the oil of joy.<sup>‡</sup>

- <sup>8</sup> All your garments are fragrant  
with myrrh and aloes and cassia;  
from palaces of ivory the harps make you glad.
- <sup>9</sup> The daughters of kings are among your honored women;  
the queen stands at your right hand,  
adorned with the gold of Ophir.
- <sup>10</sup> Listen, O daughter! Consider and incline your ear:  
Forget your people and your father's house,
- <sup>11</sup> and the king will desire your beauty;  
bow to him, for he is your lord.
- <sup>12</sup> The Daughter of Tyre will come with a gift;  
men of wealth will seek your favor.
- <sup>13</sup> All glorious is the princess in her chamber;  
her gown is embroidered with gold.
- <sup>14</sup> In colorful garments she is led to the king;  
her virgin companions are brought before you.
- <sup>15</sup> They are led in with joy and gladness;  
they enter the palace of the king.
- <sup>16</sup> Your sons will succeed your fathers;  
you will make them princes throughout the land.
- <sup>17</sup> I will commemorate your name through all generations;  
therefore the nations will praise you forever and ever.

## 46

*God Is Our Refuge and Strength*  
(2 Kings 18:13-16; 2 Chronicles 32:1-8)

For the choirmaster. Of the sons of Korah. According to Alamoth.\* A song.

- <sup>1</sup> God is our refuge and strength,  
an ever-present help in times of trouble.
- <sup>2</sup> Therefore we will not fear,  
though the earth is transformed  
and the mountains are toppled  
into the depths of the seas,
- <sup>3</sup> though their waters roar and foam  
and the mountains quake in the surge.
- <sup>4</sup> There is a river whose streams delight the city of God,  
the holy place where the Most High dwells.
- <sup>5</sup> God is within her; she will not be moved.  
God will help her when morning dawns.

Selah

<sup>‡</sup> 45:7 Cited in Hebrews 1:8-9      \* 46: Alamoth is probably a musical or liturgical term; here and in 1 Chronicles 15:20.

<sup>6</sup> Nations rage, kingdoms crumble;  
     the earth melts when He lifts His voice.  
<sup>7</sup> The LORD of Hosts is with us;  
     the God of Jacob is our fortress.

Selah

<sup>8</sup> Come, see the works of the LORD,  
     who brings devastation upon the earth.  
<sup>9</sup> He makes wars to cease throughout the earth;  
     He breaks the bow and shatters the spear;  
     He burns the shields <sup>†</sup> in the fire.

<sup>10</sup> "Be still and know that I am God;  
     I will be exalted among the nations,  
     I will be exalted over the earth."

<sup>11</sup> The LORD of Hosts is with us;  
     the God of Jacob is our fortress.

Selah

## 47

*Clap Your Hands, All You Peoples*

For the choirmaster. A Psalm of the sons of Korah.

<sup>1</sup> Clap your hands, all you peoples;  
     shout unto God with a voice of triumph.

<sup>2</sup> How awesome is the LORD Most High,  
     the great King over all the earth!

<sup>3</sup> He subdues nations beneath us,  
     and peoples under our feet.

<sup>4</sup> He chooses our inheritance for us,  
     the pride of Jacob, whom He loves.

Selah

<sup>5</sup> God has ascended amid shouts of joy,  
     the LORD with the sound of the horn.

<sup>6</sup> Sing praises to God, sing praises;  
     sing praises to our King, sing praises!

<sup>7</sup> For God is King of all the earth;  
     sing profound praises to Him.\*

<sup>8</sup> God reigns over the nations;  
     God is seated on His holy throne.

<sup>9</sup> The nobles of the nations have assembled  
     as the people of the God of Abraham;  
 for the shields of the earth belong to God;  
     He is highly exalted.

## 48

*Broken Bondage*

A song. A Psalm of the sons of Korah.

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<sup>†</sup> **46:9** Or chariots      \* **47:7** Or sing a Maskil of praise or sing praises with understanding

- 1 Great is the LORD,  
     and greatly to be praised  
 in the city of our God,  
     His holy mountain.  
 2 Beautiful in loftiness,  
     the joy of all the earth,  
 like the peaks of Zaphon \* is Mount Zion,  
     the city of the great King.  
 3 God is in her citadels;  
     He has shown Himself to be a fortress.  
  
 4 For behold, the kings assembled;  
     they all advanced together.  
 5 They saw and were astounded;  
     they fled in terror.  
 6 Trembling seized them there,  
     anguish like a woman in labor.  
 7 With a wind from the east  
     You wrecked the ships of Tarshish.†  
  
 8 As we have heard, so we have seen  
     in the city of the LORD of Hosts,  
 in the city of our God:  
     God will establish her forever.  
  
 9 Within Your temple, O God,  
     we contemplate Your loving devotion.  
 10 Your name, O God, like Your praise,  
     reaches to the ends of the earth;  
     Your right hand is full of righteousness.  
 11 Mount Zion is glad,  
     the daughters ‡ of Judah rejoice,  
     on account of Your judgments.  
  
 12 March around Zion, encircle her,  
     count her towers,  
 13 consider her ramparts, tour her citadels,  
     that you may tell the next generation.  
 14 For this God is our God forever and ever;  
     He will be our guide even till death.§

Selah

## 49

*The Evanescence of Wealth*  
*(Ecclesiastes 5:8–20)*

For the choirmaster. A Psalm of the sons of Korah.

- 1 Hear this, all you peoples;  
     listen, all inhabitants of the world,  
 2 both low and high,

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\* 48:2 Or in the far north; the most sacred mountain of the Canaanites was Zaphon    † 48:7  
 Or a fleet of trading ships    ‡ 48:11 Or the villages    § 48:14 Or He will guide us beyond death



rich and poor alike.

<sup>3</sup> My mouth will impart wisdom,  
and the meditation of my heart will bring understanding.

<sup>4</sup> I will incline my ear to a proverb;  
I will express my riddle with the harp:

<sup>5</sup> Why should I fear in times of trouble,  
when wicked usurpers surround me?

<sup>6</sup> They trust in their wealth  
and boast in their great riches.

<sup>7</sup> No man can possibly redeem his brother \*  
or pay his ransom to God.

<sup>8</sup> For the redemption of his soul is costly,  
and never can payment suffice,

<sup>9</sup> that he should live on forever  
and not see decay.

<sup>10</sup> For it is clear that wise men die,  
and the foolish and the senseless both perish  
and leave their wealth to others.

<sup>11</sup> Their graves † are their eternal homes—  
their dwellings for endless generations—  
even though their lands were their namesakes.

<sup>12</sup> But a man, despite his wealth, cannot endure;  
he is like the beasts that perish.

<sup>13</sup> This is the fate of the self-confident ‡  
and their followers who endorse their sayings.

Selah

<sup>14</sup> Like sheep they are destined for Sheol.  
Death will be their shepherd.

The upright will rule them in the morning,  
and their form will decay in Sheol,  
far from their lofty abode.

<sup>15</sup> But God will redeem my life from Sheol,  
for He will surely take me to Himself.

Selah

<sup>16</sup> Do not be amazed when a man grows rich,  
when the splendor of his house increases.

<sup>17</sup> For when he dies, he will carry nothing away;  
his abundance will not follow him down.

<sup>18</sup> Though in his lifetime he blesses his soul—  
and men praise you when you prosper—

<sup>19</sup> he will join the generation of his fathers,  
who will never see the light of day.

<sup>20</sup> A man who has riches without understanding  
is like the beasts that perish.

\* **49:7** Or redeem another † **49:11** LXX, Syriac, and Aramaic Targum; Hebrew Their inward thoughts ‡ **49:13** Or the way of the foolish

## 50

*The Mighty One Calls*

A Psalm of Asaph.

- <sup>1</sup> The Mighty One, God the LORD,  
speaks and summons the earth  
from where the sun rises to where it sets.  
<sup>2</sup> From Zion, perfect in beauty,  
God shines forth.  
<sup>3</sup> Our God approaches and will not be silent!  
Consuming fire precedes Him,  
and a tempest rages around Him.  
<sup>4</sup> He summons the heavens above,  
and the earth, that He may judge His people:  
<sup>5</sup> "Gather to Me My saints,  
who made a covenant with Me by sacrifice."  
<sup>6</sup> And the heavens proclaim His righteousness,  
for God Himself is Judge.\*
- Selah
- <sup>7</sup> "Hear, O My people, and I will speak,  
O Israel, and I will testify against you:  
I am God, your God.  
<sup>8</sup> I do not rebuke you for your sacrifices,  
and your burnt offerings are ever before Me.  
<sup>9</sup> I have no need for a bull from your stall  
or goats from your pens,  
<sup>10</sup> for every beast of the forest is Mine—  
the cattle on a thousand hills.  
<sup>11</sup> I know every bird in the mountains,  
and the creatures of the field are Mine.  
<sup>12</sup> If I were hungry, I would not tell you,  
for the world is Mine, and the fullness thereof.  
<sup>13</sup> Do I eat the flesh of bulls,  
or drink the blood of goats?  
<sup>14</sup> Sacrifice a thank offering to God,  
and fulfill your vows to the Most High.  
<sup>15</sup> Call upon Me in the day of trouble;  
I will deliver you, and you will honor Me."
- <sup>16</sup> To the wicked, however, God says,  
"What right have you to recite My statutes  
and to bear My covenant on your lips?  
<sup>17</sup> For you hate My instruction  
and cast My words behind you.  
<sup>18</sup> When you see a thief, you befriend him,  
and throw in your lot with adulterers.  
<sup>19</sup> You unleash your mouth for evil  
and unharness your tongue for deceit.  
<sup>20</sup> You sit and malign your brother;  
you slander your own mother's son.

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\* **50:6** Or He is a God of justice

21 You have done these things, and I kept silent;  
 you thought I was † just like you.  
 But now I rebuke you  
 and accuse you to your face.‡

22 Now consider this, you who forget God,  
 lest I tear you to pieces,  
 with no one to rescue you:

23 He who sacrifices a thank offering honors Me,  
 and to him who rights his way,  
 I will show the salvation of God.”

## 51

*Create in Me a Clean Heart, O God*  
 (2 Samuel 12:1–12)

For the choirmaster: A Psalm of David. When Nathan the prophet came to him after his adultery with Bathsheba.

1 Have mercy on me,\* O God,  
 according to Your loving devotion;  
 according to Your great compassion,  
 blot out my transgressions.  
 2 Wash me clean of my iniquity  
 and cleanse me from my sin.  
 3 For I know my transgressions,  
 and my sin is always before me.  
 4 Against You, You only, have I sinned  
 and done what is evil in Your sight,  
 so that You may be proved right when You speak  
 and blameless when You judge.†  
 5 Surely I was brought forth in iniquity;  
 I was sinful when my mother conceived me.

6 Surely You desire truth in the inmost being;  
 You teach me wisdom in the inmost place.  
 7 Purify me with hyssop, and I will be clean;  
 wash me, and I will be whiter than snow.  
 8 Let me hear joy and gladness;  
 let the bones You have crushed rejoice.  
 9 Hide Your face from my sins  
 and blot out all my iniquities.

10 Create in me a clean heart, O God,  
 and renew a right spirit within me.  
 11 Cast me not away from Your presence;  
 take not Your Holy Spirit from me.  
 12 Restore to me the joy of Your salvation,  
 and sustain me with a willing spirit.

† 50:21 Or you thought the ‘I AM’ was ‡ 50:21 Literally and I set it in order before your eyes

\* 51:1 Or Be gracious to me † 51:4 LXX and victorious when You judge; cited in Romans 3:4

- 13 Then I will teach transgressors Your ways,  
and sinners will return to You.
- 14 Deliver me from bloodguilt, O God,  
the God of my salvation,  
and my tongue will sing of Your righteousness.
- 15 O Lord, open my lips,  
and my mouth will declare Your praise.
- 16 For You do not delight in sacrifice, or I would bring it;  
You take no pleasure in burnt offerings.
- 17 The sacrifices of God are a broken spirit;  
a broken and a contrite heart,  
O God, You will not despise.
- 18 In Your good pleasure, cause Zion to prosper;  
build up the walls of Jerusalem.
- 19 Then You will delight in righteous sacrifices,  
in whole burnt offerings;  
then bulls will be offered on Your altar.

## 52

### *Why Do You Boast of Evil?*

(1 Samuel 22:6-23)

For the choirmaster. A Maskil \* of David. After Doeg the Edomite went to Saul and told him, "David has gone to the house of Ahimelech."

- 1 Why do you boast of evil, O mighty man?  
The loving devotion of God endures all day long.
- 2 Your tongue devises destruction  
like a sharpened razor,  
O worker of deceit.
- 3 You love evil more than good,  
falsehood more than speaking truth.
- 4 You love every word that devours,  
O deceitful tongue.
- 5 Surely God will bring you down to everlasting ruin;  
He will snatch you up and tear you away from your tent;  
He will uproot you from the land of the living.
- 6 The righteous will see and fear;  
they will mock the evildoer, saying,
- 7 "Look at the man  
who did not make God his refuge,  
but trusted in the abundance of his wealth  
and strengthened himself by destruction."

Selah

Selah

- 8 But I am like an olive tree  
flourishing in the house of God;  
I trust in the loving devotion of God

\* 52: Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142.

forever and ever.  
<sup>9</sup> I will praise You forever,  
 because You have done it.  
 I will wait on Your name—  
 for it is good—  
 in the presence of Your saints.

## 53

*The Fool Says There Is No God*  
 (Psalms 14:1–7; Isaiah 59:1–17; Romans 3:9–20)

For the choirmaster. According to Mahalath.\* A Maskil † of David.

<sup>1</sup> The fool says in his heart,  
 “There is no God.”

They are corrupt; their ways are vile.  
 There is no one who does good.

<sup>2</sup> God looks down from heaven  
 upon the sons of men  
 to see if any understand,  
 if any seek God.

<sup>3</sup> All have turned away,  
 they have together become corrupt;‡  
 there is no one who does good,  
 not even one.§

<sup>4</sup> Will the workers of iniquity never learn?

They devour my people like bread;  
 they refuse to call upon God.

<sup>5</sup> There they are, overwhelmed with dread,  
 where there was nothing to fear.

For God has scattered the bones  
 of those who besieged you.

You put them to shame,  
 for God has despised them.

<sup>6</sup> Oh, that the salvation of Israel would come from Zion!

When God restores His captive people,\*  
 let Jacob rejoice, let Israel be glad!

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\* **53:** Mahalath is probably a musical or liturgical term; see also Psalms 88:1. † **53:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. ‡ **53:3** LXX worthless § **53:3** Cited in Romans 3:10–12 \* **53:6** Or the fortunes of His people

## 54

*Save Me by Your Name*  
(1 Samuel 23:7-29)

For the choirmaster. With stringed instruments. A Maskil \* of David.  
When the Ziphites went to Saul and said, "Is David not hiding among us?"

- <sup>1</sup> Save me, O God, by Your name,  
and vindicate me by Your might!
- <sup>2</sup> Hear my prayer, O God;  
listen to the words of my mouth.
- <sup>3</sup> For strangers rise up against me,  
and ruthless men seek my life—  
men with no regard for God.

Selah

- <sup>4</sup> Surely God is my helper;  
the Lord is the sustainer of my soul.
- <sup>5</sup> He will reward my enemies with evil.  
In Your faithfulness, destroy them.
- <sup>6</sup> Freely I will sacrifice to You;  
I will praise Your name, O LORD, for it is good.
- <sup>7</sup> For He has delivered me from every trouble,  
and my eyes have stared down my foes.

## 55

*Cast Your Burden upon the LORD*  
(2 Samuel 17:15-29)

For the choirmaster. With stringed instruments. A Maskil \* of David.

- <sup>1</sup> Listen to my prayer, O God,  
and do not ignore my plea.
- <sup>2</sup> Attend to me and answer me.  
I am restless in my complaint,  
and distraught
- <sup>3</sup> at the voice of the enemy,  
at the pressure of the wicked.  
For they release disaster upon me  
and revile me in their anger.
- <sup>4</sup> My heart murmurs within me,  
and the terrors of death assail me.
- <sup>5</sup> Fear and trembling grip me,  
and horror has overwhelmed me.
- <sup>6</sup> I said, "Oh, that I had wings like a dove!  
I would fly away and find rest.
- <sup>7</sup> How far away I would flee!  
In the wilderness I would remain.

Selah

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\* **54:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142. \* **55:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142.

<sup>8</sup> I would hurry to my shelter,  
far from this raging tempest.”

<sup>9</sup> O Lord, confuse and confound their speech,  
for I see violence and strife in the city.

<sup>10</sup> Day and night they encircle the walls,  
while malice and trouble lie within.

<sup>11</sup> Destruction is within;  
oppression and deceit never leave the streets.

<sup>12</sup> For it is not an enemy who insults me;  
that I could endure.

It is not a foe who rises against me;  
from him I could hide.

<sup>13</sup> But it is you, a man like myself,  
my companion and close friend.

<sup>14</sup> We shared sweet fellowship together;  
we walked with the crowd into the house of God.

<sup>15</sup> Let death seize them by surprise;  
let them go down to Sheol alive,  
for evil is with them in their homes.

<sup>16</sup> But I call to God,  
and the LORD saves me.

<sup>17</sup> Morning, noon, and night, I cry out in distress,  
and He hears my voice.

<sup>18</sup> He redeems my soul in peace  
from the battle waged against me,  
even though many oppose me.

<sup>19</sup> God will hear and humiliate them—  
the One enthroned for the ages—

Selah

because they do not change  
and they have no fear of God.

<sup>20</sup> My companion attacks his friends;  
he violates his covenant.

<sup>21</sup> His speech is smooth as butter,  
but war is in his heart.

His words are softer than oil,  
yet they are swords unsheathed.

<sup>22</sup> Cast your burden upon the LORD  
and He will sustain you;  
He will never let the righteous be shaken.

<sup>23</sup> But You, O God, will bring them down  
to the Pit of destruction;  
men of bloodshed and deceit  
will not live out half their days.

But I will trust in You.

## 56

*Be Merciful to Me, O God*

*(1 Samuel 21:8-15)*

For the choirmaster. To the tune of "A Dove on Distant Oaks." A Miktam \* of David, when the Philistines seized him in Gath.

- <sup>1</sup> Be merciful to me, O God,  
for men are hounding me;  
all day they press their attack.
- <sup>2</sup> My enemies pursue me all day long,  
for many proudly assail me.
- <sup>3</sup> When I am afraid,  
I put my trust in You.
- <sup>4</sup> In God, whose word I praise—  
in God I trust.  
I will not be afraid.  
What can man do to me?
- <sup>5</sup> All day long they twist my words;  
all their thoughts are on my demise.
- <sup>6</sup> They conspire, they lurk,  
they watch my steps  
while they wait to take my life.
- <sup>7</sup> In spite of such sin, will they escape?<sup>†</sup>  
In Your anger, O God, cast down the nations.
- <sup>8</sup> You have taken account of my wanderings.<sup>‡</sup>  
Put my tears in Your bottle—  
are they not in Your book?
- <sup>9</sup> Then my enemies will retreat  
on the day I cry for help.  
By this I will know that God is on my side.
- <sup>10</sup> In God, whose word I praise,  
in the LORD, whose word I praise,
- <sup>11</sup> in God I trust; I will not be afraid.  
What can man do to me?
- <sup>12</sup> Your vows are upon me, O God;  
I will render thank offerings to You.
- <sup>13</sup> For You have delivered my soul from death,  
and my feet from stumbling,  
that I may walk before God  
in the light of life.

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\* **56:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56-60. † **56:7** Or do not let them escape; MT does not include do not. ‡ **56:8** Or sorrows



## 57

*In You My Soul Takes Refuge*

(1 Samuel 22:1-5; Psalms 108:1-13; Psalms 142:1-7)

For the choirmaster. To the tune of "Do Not Destroy." A Miktam \* of David, when he fled from Saul into the cave.

<sup>1</sup> Have mercy on me, O God, have mercy,  
for in You my soul takes refuge.  
In the shadow of Your wings I will take shelter  
until the danger has passed.

<sup>2</sup> I cry out to God Most High,<sup>†</sup>  
to God who fulfills His purpose for me.

<sup>3</sup> He reaches down from heaven and saves me;  
He rebukes those who trample me.

Selah

God sends forth  
His loving devotion and His truth.

<sup>4</sup> My soul is among the lions;  
I lie down with ravenous beasts—  
with men whose teeth are spears and arrows,  
whose tongues are sharp swords.

<sup>5</sup> Be exalted, O God, above the heavens;  
may Your glory cover all the earth.

<sup>6</sup> They spread a net for my feet;  
my soul was despondent.  
They dug a pit before me,  
but they themselves have fallen into it!

Selah

<sup>7</sup> My heart is steadfast, O God, my heart is steadfast.  
I will sing and make music.

<sup>8</sup> Awake, my glory!<sup>‡</sup>  
Awake, O harp and lyre!  
I will awaken the dawn.

<sup>9</sup> I will praise You, O Lord, among the nations;  
I will sing Your praises among the peoples.

<sup>10</sup> For Your loving devotion reaches to the heavens,  
and Your faithfulness to the clouds.

<sup>11</sup> Be exalted, O God, above the heavens;  
may Your glory cover all the earth.

## 58

*God Judges the Earth*

For the choirmaster. To the tune of "Do Not Destroy." A Miktam \* of David.

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\* 57: Miktam is probably a musical or liturgical term; used for Psalms 16 and 56-60. † 57:2 Hebrew Elohim-Elyon ‡ 57:8 Or Awake, my soul! \* 58: Miktam is probably a musical or liturgical term; used for Psalms 16 and 56-60.

- <sup>1</sup> Do you indeed speak justly, O rulers?  
Do you judge uprightly, O sons of men?
- <sup>2</sup> No, in your hearts you devise injustice;  
with your hands you mete out violence on the earth.
- <sup>3</sup> The wicked are estranged from the womb;  
the liars go astray from birth.
- <sup>4</sup> Their venom is like the venom of a snake,  
like a cobra that shuts its ears,
- <sup>5</sup> refusing to hear the tune of the charmer  
who skillfully weaves his spell.
- <sup>6</sup> O God, shatter their teeth in their mouths;  
O LORD, tear out the fangs of the lions.
- <sup>7</sup> May they vanish  
like water that runs off;  
when they draw the bow,  
may their arrows be blunted.<sup>†</sup>
- <sup>8</sup> Like a slug that dissolves in its slime,  
like a woman's stillborn child,  
may they never see the sun.
- <sup>9</sup> Before your pots can feel the burning thorns—  
whether green or dry—  
He will sweep them away.
- <sup>10</sup> The righteous will rejoice  
when they see they are avenged;  
they will wash their feet  
in the blood of the wicked.
- <sup>11</sup> Then men will say,  
"There is surely a reward for the righteous!  
There is surely a God who judges the earth!"

## 59

*Deliver Me from My Enemies*  
(1 Samuel 19:1–24)

For the choirmaster. To the tune of "Do Not Destroy." A Miktam \* of David, when Saul sent men to watch David's house in order to kill him.

- <sup>1</sup> Deliver me from my enemies, O my God;  
protect me from those who rise against me.
- <sup>2</sup> Deliver me from workers of iniquity,  
and save me from men of bloodshed.
- <sup>3</sup> See how they lie in wait for me.  
Fierce men conspire against me  
for no transgression or sin of my own, O LORD.
- <sup>4</sup> For no fault of my own,  
they move swiftly to attack me.

<sup>†</sup> 58:7 Or when they are trodden down, may they wither like grass      \* 59: Miktam is probably a musical or liturgical term; used for Psalms 16 and 56–60.

Arise to help me, and take notice.

<sup>5</sup> O LORD God of Hosts, the God of Israel,  
rouse Yourself to punish all the nations;  
show no mercy to the wicked traitors.

Selah

<sup>6</sup> They return in the evening, snarling like dogs  
and prowling around the city.

<sup>7</sup> See what they spew from their mouths—  
sharp words from their lips:  
“For who can hear us?”

<sup>8</sup> But You, O LORD, laugh at them;  
You scoff at all the nations.

<sup>9</sup> I will keep watch for You, O my strength,  
because You, O God, are my fortress.

<sup>10</sup> My God of loving devotion will come to meet me;  
God will let me stare down my foes.

<sup>11</sup> Do not kill them,  
or my people will forget.

Scatter them by Your power,  
and bring them down,  
O Lord, our shield.

<sup>12</sup> By the sins of their mouths  
and the words of their lips,

let them be trapped in their pride,  
in the curses and lies they utter.

<sup>13</sup> Consume them in wrath;  
consume them till they are no more,  
so it may be known to the ends of the earth  
that God rules over Jacob.

Selah

<sup>14</sup> They return in the evening,  
snarling like dogs  
and prowling around the city.

<sup>15</sup> They scavenge for food,  
and growl if they are not satisfied.

<sup>16</sup> But I will sing of Your strength  
and proclaim Your loving devotion in the morning.

For You are my fortress,  
my refuge in times of trouble.

<sup>17</sup> To You, O my strength, I sing praises,  
for You, O God, are my fortress,  
my God of loving devotion.

## 60

*Victory with God**(2 Samuel 8:1-14; 1 Chronicles 18:1-13; Psalms 108:1-13)*

For the choirmaster. To the tune of "The Lily of the Covenant." A Miktam \* of David for instruction. When he fought Aram-naharaim † and Aram-zobah,‡ and Joab returned and struck down 12,000 Edomites in the Valley of Salt.

<sup>1</sup> You have rejected us, O God;

You have broken us;

You have been angry;

restore us!

<sup>2</sup> You have shaken the land  
and torn it open.

Heal its fractures,  
for it is quaking.

<sup>3</sup> You have shown Your people hardship;  
we are staggered from the wine You made us drink.

<sup>4</sup> You have raised a banner for those who fear You,  
that they may flee the bow.§

Selah

<sup>5</sup> Respond and save us with Your right hand,  
that Your beloved may be delivered.

<sup>6</sup> God has spoken from His sanctuary: \*  
"I will triumph!

I will parcel out Shechem  
and apportion the Valley of Succoth.

<sup>7</sup> Gilead is Mine, and Manasseh is Mine;  
Ephraim is My helmet, Judah is My scepter.

<sup>8</sup> Moab is My washbasin;  
upon Edom I toss My sandal;  
over Philistia I shout in triumph."

<sup>9</sup> Who will bring me to the fortified city?  
Who will lead me to Edom?

<sup>10</sup> Have You not rejected us, O God?  
Will You no longer march out, O God, with our armies?

<sup>11</sup> Give us aid against the enemy,  
for the help of man is worthless.

<sup>12</sup> With God we will perform with valor,  
and He will trample our enemies.

\* **60:** Miktam is probably a musical or liturgical term; used for Psalms 16 and 56-60.

† **60:** That is, Mesopotamia; Aram-naharaim means Aram of the two rivers, likely the region between the Euphrates and Balih Rivers in northwestern Mesopotamia. ‡ **60:** That is, the land northeast of Damascus § **60:4** Or that it may be displayed because of truth \* **60:6** Or in His holiness

## 61

### *You Have Heard My Vows*

For the choirmaster. With stringed instruments. Of David.

- <sup>1</sup> Hear my cry, O God;  
    attend to my prayer.  
<sup>2</sup> From the ends of the earth I call out to You  
    whenever my heart is faint.  
Lead me to the rock  
    that is higher than I.  
<sup>3</sup> For You have been my refuge,  
    a tower of strength against the enemy.  
<sup>4</sup> Let me dwell in Your tent forever  
    and take refuge in the shelter of Your wings.
- <sup>5</sup> For You have heard my vows, O God;  
    You have given me the inheritance  
    reserved for those who fear Your name.
- <sup>6</sup> Increase the days of the king's life;  
    may his years span many generations.  
<sup>7</sup> May he sit enthroned in God's presence forever;  
    appoint Your loving devotion  
    and Your faithfulness to guard him.  
<sup>8</sup> Then I will ever sing praise to Your name  
    and fulfill my vows day by day.

Selah

## 62

### *Waiting on God*

For the choirmaster. According to Jeduthun. A Psalm of David.

- <sup>1</sup> In God alone my soul finds rest;  
    my salvation comes from Him.  
<sup>2</sup> He alone is my rock and my salvation.  
    He is my fortress;  
    I will never be shaken.
- <sup>3</sup> How long will you threaten a man?  
    Will all of you throw him down  
like a leaning wall  
    or a tottering fence?  
<sup>4</sup> They fully intend to cast him down from his lofty perch;  
    they delight in lies;  
with their mouths they bless,  
    but inwardly they curse.
- <sup>5</sup> Rest in God alone, O my soul,  
    for my hope comes from Him.  
<sup>6</sup> He alone is my rock and my salvation;  
    He is my fortress; I will not be shaken.  
<sup>7</sup> My salvation and my honor rest on God, my strong rock;

Selah

my refuge is in God.

- <sup>8</sup> Trust in Him at all times, O people;  
pour out your hearts before Him.  
God is our refuge.

Selah

- <sup>9</sup> Lowborn men are but a vapor,  
the exalted but a lie.  
Weighed on the scale, they go up;  
together they are but a vapor.

- <sup>10</sup> Place no trust in extortion,  
or false hope in stolen goods.

If your riches increase,  
do not set your heart upon them.

- <sup>11</sup> God has spoken once;  
I have heard this twice:  
that power belongs to God,  
<sup>12</sup> and loving devotion to You, O Lord.  
For You will repay each man  
according to his deeds.\*

## 63

*Thirsting for God*  
(2 Samuel 15:30-37)

A Psalm of David, when he was in the Wilderness of Judah.

- <sup>1</sup> O God, You are my God.  
Earnestly I seek You;  
my soul thirsts for You.  
My body yearns for You  
in a dry and weary land without water.

- <sup>2</sup> So I have seen You in the sanctuary  
and beheld Your power and glory.

- <sup>3</sup> Because Your loving devotion is better than life,  
my lips will glorify You.

- <sup>4</sup> So I will bless You as long as I live;  
in Your name I will lift my hands.

- <sup>5</sup> My soul is satisfied as with the richest of foods;  
with joyful lips my mouth will praise You.

- <sup>6</sup> When I remember You on my bed,  
I think of You through the watches of the night.

- <sup>7</sup> For You are my help;  
I will sing for joy in the shadow of Your wings.

- <sup>8</sup> My soul clings to You;  
Your right hand upholds me.

- <sup>9</sup> But those who seek my life to destroy it

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\* **62:12** Cited in Romans 2:6

- will go into the depths of the earth.  
10 They will fall to the power of the sword;  
they will become a portion for foxes.  
11 But the king will rejoice in God;  
all who swear by Him will exult,  
for the mouths of liars will be shut.

## 64

### *The Hurtful Tongue* (James 3:1-12)

For the choirmaster. A Psalm of David.

- 1 Hear, O God, my voice of complaint;  
preserve my life from dread of the enemy.  
2 Hide me from the scheming of the wicked,  
from the mob of workers of iniquity,  
3 who sharpen their tongues like swords  
and aim their bitter words like arrows,  
4 ambushing the innocent in seclusion,  
shooting suddenly, without fear.  
5 They hold fast to their evil purpose;  
they speak of hiding their snares.  
"Who will see them?" they say.  
6 They devise injustice and say,  
"We have perfected a secret plan."  
For the inner man and the heart are mysterious.  
7 But God will shoot them with arrows;  
suddenly they will be wounded.  
8 They will be made to stumble,  
their own tongues turned against them.  
All who see will shake their heads.  
9 Then all mankind will fear  
and proclaim the work of God;  
so they will ponder what He has done.  
10 Let the righteous rejoice in the LORD  
and take refuge in Him;  
let all the upright in heart exult.

## 65

### *Praise Awaits God in Zion*

For the choirmaster. A Psalm of David. A song.

- 1 Praise awaits You, O God, in Zion;  
to You our vows will be fulfilled.  
2 O You who listen to prayer,  
all people will come to You.  
3 When iniquities prevail against me,  
You atone for our transgressions.

- <sup>4</sup> Blessed is the one You choose  
and bring near to dwell in Your courts!  
We are filled with the goodness of Your house,  
the holiness of Your temple.
- <sup>5</sup> With awesome deeds of righteousness You answer us,  
O God of our salvation,  
the hope of all the ends of the earth  
and of the farthest seas.
- <sup>6</sup> You formed the mountains by Your power,  
having girded Yourself with might.
- <sup>7</sup> You stilled the roaring of the seas,  
the pounding of their waves,  
and the tumult of the nations.
- <sup>8</sup> Those who live far away fear Your wonders;  
You make the dawn and sunset shout for joy.\*
- <sup>9</sup> You attend to the earth and water it;†  
with abundance You enrich it.  
The streams of God are full of water;  
for You prepare our grain  
by providing for the earth.‡
- <sup>10</sup> You soak its furrows and level its ridges;  
You soften it with showers and bless its growth.
- <sup>11</sup> You crown the year with Your bounty,  
and Your paths overflow with plenty.
- <sup>12</sup> The pastures of the wilderness overflow;  
the hills are robed with joy.
- <sup>13</sup> The pastures are clothed with flocks,  
and the valleys are decked with grain.  
They shout in triumph;  
indeed, they sing.

## 66

### *Make a Joyful Noise*

*(Psalms 100:1-5)*

For the choirmaster. A song. A Psalm.

- <sup>1</sup> Make a joyful noise to God,  
all the earth!
- <sup>2</sup> Sing the glory of His name;  
make His praise glorious.
- <sup>3</sup> Say to God, "How awesome are Your deeds!  
So great is Your power  
that Your enemies cower before You.
- <sup>4</sup> All the earth bows down to You;  
they sing praise to You;  
they sing praise to Your name."

Selah

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\* **65:8** Or where morning dawns and evening fades You call forth songs of joy. † **65:9** Or and make it overflow ‡ **65:9** Or to provide the people with grain, for so You have ordained it



- <sup>5</sup> Come and see the works of God;  
how awesome are His deeds toward mankind.  
<sup>6</sup> He turned the sea into dry land;  
they passed through the waters on foot;  
there we rejoiced in Him.  
<sup>7</sup> He rules forever by His power;  
His eyes watch the nations.  
Do not let the rebellious exalt themselves.

Selah

- <sup>8</sup> Bless our God, O peoples;  
let the sound of His praise be heard.  
<sup>9</sup> He preserves our lives  
and keeps our feet from slipping.

- <sup>10</sup> For You, O God, have tested us;  
You have refined us like silver.  
<sup>11</sup> You led us into the net;  
You laid burdens on our backs.  
<sup>12</sup> You let men ride over our heads;  
we went through fire and water;  
but You brought us into abundance.

- <sup>13</sup> I will enter Your house with burnt offerings;  
I will fulfill my vows to You—  
<sup>14</sup> the vows that my lips promised  
and my mouth spoke in my distress.  
<sup>15</sup> I will offer You fatlings as burnt offerings,  
with the fragrant smoke of rams;  
I will offer bulls and goats.

Selah

- <sup>16</sup> Come and listen, all you who fear God,  
and I will declare what He has done for me.  
<sup>17</sup> I cried out to Him with my mouth  
and praised Him with my tongue.\*  
<sup>18</sup> If I had cherished iniquity in my heart,  
the Lord would not have listened.  
<sup>19</sup> But God has surely heard;  
He has attended to the sound of my prayer.

- <sup>20</sup> Blessed be God, who has not rejected my prayer  
or withheld from me His loving devotion!

## 67

*May God Cause His Face to Shine upon Us*

For the choirmaster. With stringed instruments. A Psalm. A song.

- <sup>1</sup> May God be gracious to us and bless us,  
and cause His face to shine upon us,  
<sup>2</sup> that Your ways may be known on earth,  
Your salvation among all nations.

Selah

\* **66:17** Or and His praise was on my tongue

- <sup>3</sup> Let the peoples praise You, O God;  
let all the peoples praise You.  
<sup>4</sup> Let the nations be glad and sing for joy,  
for You judge the peoples justly  
and lead the nations of the earth.

Selah

- <sup>5</sup> Let the peoples praise You, O God;  
let all the peoples praise You.

- <sup>6</sup> The earth has yielded its harvest;  
God, our God, blesses us.  
<sup>7</sup> God blesses us,  
that all the ends of the earth shall fear Him.

## 68

### *God's Enemies Are Scattered*

For the choirmaster. A Psalm of David. A song.

- <sup>1</sup> God arises. His enemies are scattered,  
and those who hate Him flee His presence.  
<sup>2</sup> As smoke is blown away,  
You will drive them out;  
as wax melts before the fire,  
the wicked will perish in the presence of God.  
<sup>3</sup> But the righteous will be glad  
and rejoice before God;  
they will celebrate with joy.  
<sup>4</sup> Sing to God!  
Sing praises to His name.  
Exalt Him who rides on the clouds \* —  
His name is the LORD—  
and rejoice before Him.  
<sup>5</sup> A father of the fatherless,  
and a defender of the widows,  
is God in His holy habitation.  
<sup>6</sup> God settles the lonely in families;  
He leads the prisoners out to prosperity,  
but the rebellious dwell in a sun-scorched land.  
<sup>7</sup> O God, when You went out before Your people,  
when You marched through the wasteland,  
<sup>8</sup> the earth shook and the heavens poured down rain  
before God, the One on Sinai,  
before God, the God of Israel.  
<sup>9</sup> You sent abundant rain, O God;  
You refreshed Your weary inheritance.  
<sup>10</sup> Your flock settled therein;  
O God, from Your bounty You provided for the poor.

Selah

\* **68:4** Or rides through the deserts

- 11 The Lord gives the command;  
a great company of women proclaim it:
- 12 "Kings and their armies flee in haste;  
she who waits at home divides the plunder.
- 13 Though you lie down among the sheepfolds,  
the wings of the dove are covered with silver,  
and her feathers with shimmering gold."
- 14 When the Almighty † scattered the kings in the land,  
it was like the snow falling on Zalmon.
- 15 A mountain of God is Mount Bashan;  
a mountain of many peaks is Mount Bashan.
- 16 Why do you gaze in envy, O mountains of many peaks?  
This is the mountain God chose for His dwelling,  
where the LORD will surely dwell forever.
- 17 The chariots of God are tens of thousands—  
thousands of thousands are they;  
the Lord is in His sanctuary  
as He was at Sinai.‡
- 18 You have ascended on high;  
You have led captives away.  
You have received gifts from men,§  
even from the rebellious,  
that the LORD God may dwell there.
- 19 Blessed be the Lord,  
who daily bears our burden,  
the God of our salvation.
- 20 Our God is a God of deliverance;  
the Lord GOD is our rescuer from death.
- 21 Surely God will crush the heads of His enemies,  
the hairy crowns of those who persist in guilty ways.
- 22 The Lord said, "I will retrieve them from Bashan,  
I will bring them up from the depths of the sea,
- 23 that your foot may be dipped  
in the blood of your foes—  
the tongues of your dogs in the same."
- 24 They have seen Your procession, O God—  
the march of my God and King into the sanctuary.
- 25 The singers lead the way,  
the musicians follow after,  
among the maidens playing tambourines.
- 26 Bless God in the great congregation;  
bless the LORD from the fountain of Israel.
- 27 There is Benjamin, the youngest, ruling them,  
the princes of Judah in their company,  
the princes of Zebulun and of Naphtali.

Selah

† 68:14 Hebrew Shaddai    ‡ 68:17 Or the Lord has come from Sinai in His holiness    § 68:18  
Cited in Ephesians 4:8

- 28 Summon Your power, O God;\*  
     show Your strength, O God,  
     which You have exerted on our behalf.
- 29 Because of Your temple at Jerusalem  
     kings will bring You gifts.
- 30 Rebuke the beast in the reeds,  
     the herd of bulls among the calves of the nations,  
 until it submits, bringing bars of silver.  
     Scatter the nations who delight in war.
- 31 Envoys will arrive from Egypt;  
     Cush † will stretch out her hands to God.
- 32 Sing to God, O kingdoms of the earth;  
     sing praises to the Lord—
- 33 to Him who rides upon the highest heavens of old;  
     behold, His mighty voice resounds.
- 34 Ascribe the power to God,  
     whose majesty is over Israel,  
     whose strength is in the skies.
- 35 O God, You are awesome in Your sanctuary;  
     the God of Israel Himself  
     gives strength and power to His people.

Selah

Blessed be God!

## 69

*The Waters Are up to My Neck*

For the choirmaster. To the tune of "Lilies." Of David.

- 1 Save me, O God,  
     for the waters are up to my neck.
- 2 I have sunk into the miry depths,  
     where there is no footing;  
 I have drifted into deep waters,  
     where the flood engulfs me.
- 3 I am weary from my crying;  
     my throat is parched.  
 My eyes fail,  
     looking for my God.
- 4 Those who hate me without cause  
     outnumber the hairs of my head;  
 many are those who would destroy me—  
     my enemies for no reason.\*  
 Though I did not steal,  
     I must repay.
- 5 You know my folly, O God,  
     and my guilt is not hidden from You.

\* 68:28 LXX and Syriac; most Hebrew manuscripts Your God has summoned your power

† 68:31 That is, the upper Nile region \* 69:4 See John 15:25

- 6 May those who hope in You not be ashamed through me,  
O Lord GOD of Hosts;  
may those who seek You not be dishonored through me,  
O God of Israel.
- 7 For I have endured scorn for Your sake,  
and shame has covered my face.
- 8 I have become a stranger to my brothers  
and a foreigner to my mother's sons,  
9 because zeal for Your house has consumed me,<sup>†</sup>  
and the insults of those who insult You have fallen on me.<sup>‡</sup>
- 10 I wept and fasted,  
but it brought me reproach.
- 11 I made sackcloth my clothing,  
and I was sport to them.
- 12 Those who sit at the gate mock me,  
and I am the song of drunkards.
- 13 But my prayer to You, O LORD,  
is for a time of favor.  
In Your abundant loving devotion, O God,  
answer me with Your sure salvation.
- 14 Rescue me from the mire  
and do not let me sink;  
deliver me from my foes  
and out of the deep waters.
- 15 Do not let the floods engulf me  
or the depths swallow me up;  
let not the Pit close its mouth over me.
- 16 Answer me, O LORD,  
for Your loving devotion is good;  
turn to me in keeping with Your great compassion.
- 17 Hide not Your face from Your servant,  
for I am in distress.  
Answer me quickly!
- 18 Draw near to my soul and redeem me;  
ransom me because of my foes.
- 19 You know my reproach, my shame and disgrace.  
All my adversaries are before You.
- 20 Insults have broken my heart,  
and I am in despair.  
I looked for sympathy, but there was none,  
for comforters, but I found no one.
- 21 They poisoned my food with gall  
and gave me vinegar to quench my thirst.
- 22 May their table become a snare;  
may it be a retribution and a trap.<sup>§</sup>
- 23 May their eyes be darkened so they cannot see,

<sup>†</sup> 69:9 Cited in John 2:17    <sup>‡</sup> 69:9 Cited in Romans 15:3    <sup>§</sup> 69:22 A slight revocalization of the Hebrew (see also LXX, Syriac, and Vulgate); literally may their prosperity be a trap; cited in Romans 11:9

- and their backs be bent forever.\*  
 24 Pour out Your wrath upon them,  
 and let Your burning anger overtake them.  
 25 May their place be deserted;  
 let there be no one to dwell in their tents.†  
 26 For they persecute the one You struck  
 and recount the pain of those You wounded.  
 27 Add iniquity to their iniquity;  
 let them not share in Your righteousness.  
 28 May they be blotted out of the Book of Life  
 and not listed with the righteous.
- 29 But I am in pain and distress;  
 let Your salvation protect me, O God.  
 30 I will praise God's name in song  
 and exalt Him with thanksgiving.  
 31 And this will please the LORD more than an ox,  
 more than a bull with horns and hooves.  
 32 The humble will see and rejoice.  
 You who seek God, let your hearts be revived!  
 33 For the LORD listens to the needy  
 and does not despise His captive people.
- 34 Let heaven and earth praise Him,  
 the seas and everything that moves in them.  
 35 For God will save Zion  
 and rebuild the cities of Judah,  
 that they may dwell there and possess it.  
 36 The descendants of His servants will inherit it,  
 and those who love His name will settle in it.

## 70

*Hurry, O LORD, to Help Me!*  
*(Psalms 40:1-17; Psalms 141:1-10)*

For the choirmaster. Of David. To bring remembrance.

- 1 Make haste, O God, to deliver me!

Hurry, O LORD, to help me!

- 2 May those who seek my life  
 be ashamed and confounded;  
 may those who wish me harm  
 be repelled and humiliated.  
 3 May those who say, "Aha, aha!"  
 retreat because of their shame.

- 4 May all who seek You  
 rejoice and be glad in You;  
 may those who love Your salvation always say,  
 "Let God be magnified!"

- 5 But I am poor and needy;

\* 69:23 LXX; Hebrew and may their loins tremble continually; cited in Romans 11:10 † 69:25  
 Cited in Acts 1:20

hurry to me, O God.  
You are my help and my deliverer;  
O LORD, do not delay.

## 71

### *Be My Rock of Refuge*

- <sup>1</sup> In You, O LORD, I have taken refuge;  
let me never be put to shame.  
<sup>2</sup> In Your justice, rescue and deliver me;  
incline Your ear and save me.  
<sup>3</sup> Be my rock of refuge,  
where I can always go.  
Give the command to save me,  
for You are my rock and my fortress.  
<sup>4</sup> Deliver me, O my God, from the hand of the wicked,  
from the grasp of the unjust and ruthless.
- <sup>5</sup> For You are my hope, O Lord GOD,  
my confidence from my youth.  
<sup>6</sup> I have leaned on You since birth;  
You pulled me from my mother's womb.  
My praise is always for You.  
<sup>7</sup> I have become a portent to many,  
but You are my strong refuge.  
<sup>8</sup> My mouth is filled with Your praise  
and with Your splendor all day long.
- <sup>9</sup> Do not discard me in my old age;  
do not forsake me when my strength fails.  
<sup>10</sup> For my enemies speak against me,  
and those who lie in wait for my life conspire,  
<sup>11</sup> saying, "God has forsaken him;  
pursue him and seize him,  
for there is no one to rescue him."
- <sup>12</sup> Be not far from me, O God.  
Hurry, O my God, to help me.  
<sup>13</sup> May the accusers of my soul  
be ashamed and consumed;  
may those who seek my harm  
be covered with scorn and disgrace.
- <sup>14</sup> But I will always hope  
and will praise You more and more.  
<sup>15</sup> My mouth will declare Your righteousness  
and Your salvation all day long,  
though I cannot know their full measure.  
<sup>16</sup> I will enter in the strength of the Lord GOD;  
I will proclaim Your righteousness—Yours alone.
- <sup>17</sup> O God, You have taught me from my youth,

- and to this day I proclaim Your marvelous deeds.  
18 Even when I am old and gray,  
do not forsake me, O God,  
until I proclaim Your power to the next generation,  
Your might to all who are to come.  
19 Your righteousness reaches to the heavens, O God,  
You who have done great things.  
Who, O God, is like You?
- 20 Though You have shown me many troubles and misfortunes,  
You will revive me once again.  
Even from the depths of the earth  
You will bring me back up.  
21 You will increase my honor  
and comfort me once again.
- 22 So I will praise You with the harp  
for Your faithfulness, O my God;  
I will sing praise to You with the lyre,  
O Holy One of Israel.  
23 When I sing praise to You  
my lips will shout for joy,  
along with my soul,  
which You have redeemed.  
24 My tongue will indeed proclaim  
Your righteousness all day long,  
for those who seek my harm  
are disgraced and confounded.

## 72

*Endow the King with Your Justice*

*(1 Kings 3:1-15; 2 Chronicles 1:1-13; Psalms 45:1-17)*

Of Solomon.

- 1 Endow the king with Your justice, O God,  
and the son of the king with Your righteousness.  
2 May he judge Your people with righteousness  
and Your afflicted with justice.
- 3 May the mountains bring peace to the people,  
and the hills bring righteousness.  
4 May he vindicate the afflicted among the people;  
may he save the children of the needy  
and crush the oppressor.  
5 May they fear him\* as long as the sun shines,  
as long as the moon remains,  
through all generations.  
6 May he be like rain that falls on freshly cut grass,  
like spring showers that water the earth.

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\* 72:5 LXX He shall endure



- <sup>7</sup> May the righteous flourish in his days  
and prosperity abound,  
until the moon is no more.
- <sup>8</sup> May he rule from sea to sea,  
and from the Euphrates <sup>†</sup> to the ends of the earth.
- <sup>9</sup> May the nomads bow before him,  
and his enemies lick the dust.
- <sup>10</sup> May the kings of Tarshish and distant shores bring tribute;  
may the kings of Sheba and Seba offer gifts.
- <sup>11</sup> May all kings bow down to him  
and all nations serve him.
- <sup>12</sup> For he will deliver the needy who cry out  
and the afflicted who have no helper.
- <sup>13</sup> He will take pity on the poor and needy  
and save the lives of the oppressed.
- <sup>14</sup> He will redeem them from oppression and violence,  
for their blood is precious in his sight.
- <sup>15</sup> Long may he live!  
May gold from Sheba be given him.  
May people ever pray for him;  
may they bless him all day long.
- <sup>16</sup> May there be an abundance of grain in the land;  
may it sway atop the hills.  
May its fruit trees flourish like the forests of Lebanon,  
and its people like the grass of the field.
- <sup>17</sup> May his name endure forever;  
may his name continue<sup>‡</sup> as long as the sun shines.  
In him may all nations be blessed;  
may they call him blessed.
- <sup>18</sup> Blessed be the LORD God, the God of Israel,  
who alone does marvelous deeds.
- <sup>19</sup> And blessed be His glorious name forever;  
may all the earth be filled with His glory.

Amen and amen.

<sup>20</sup> Thus conclude the prayers of David son of Jesse.

## BOOK III

### 73

*Psalms 73—89*

*Surely God Is Good to Israel*

A Psalm of Asaph.

<sup>1</sup> Surely God is good to Israel,

<sup>†</sup> 72:8 Hebrew the River    <sup>‡</sup> 72:17 Or increase

- to those who are pure in heart.  
2 But as for me, my feet had almost stumbled;  
my steps had nearly slipped.  
3 For I envied the arrogant  
when I saw the prosperity of the wicked.
- 4 They have no struggle in their death;  
their bodies are well-fed.  
5 They are free of the burdens others carry;  
they are not afflicted like other men.  
6 Therefore pride is their necklace;  
a garment of violence covers them.  
7 From their prosperity proceeds iniquity;\*  
the imaginations of their hearts run wild.  
8 They mock and speak with malice;  
with arrogance they threaten oppression.  
9 They set their mouths against the heavens,  
and their tongues strut across the earth.
- 10 So their people † return to this place  
and drink up waters in abundance.  
11 The wicked say, "How can God know?  
Does the Most High have knowledge?"  
12 Behold, these are the wicked—  
always carefree as they increase their wealth.
- 13 Surely in vain I have kept my heart pure;  
in innocence I have washed my hands.  
14 For I am afflicted all day long  
and punished every morning.  
15 If I had said, "I will speak this way,"  
then I would have betrayed Your children.  
16 When I tried to understand all this,  
it was troublesome in my sight  
17 until I entered God's sanctuary;  
then I discerned their end.
- 18 Surely You set them on slick ground;  
You cast them down into ruin.  
19 How suddenly they are laid waste,  
completely swept away by terrors!  
20 Like one waking from a dream,  
so You, O Lord, awaken and despise their form.
- 21 When my heart was grieved  
and I was pierced within,  
22 I was senseless and ignorant;  
I was a brute beast before You.

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\* **73:7** Literally Their eye bulges with fatness; Syriac From their callous heart proceeds iniquity † **73:10** Or His people

- 23 Yet I am always with You;  
You hold my right hand.
- 24 You guide me with Your counsel,  
and later receive me in glory.
- 25 Whom have I in heaven but You?  
And on earth I desire no one besides You.
- 26 My flesh and my heart may fail,  
but God is the strength ‡ of my heart  
and my portion forever.
- 27 Those far from You will surely perish;  
You destroy all who are unfaithful to You.
- 28 But as for me, it is good to draw near to God.  
I have made the Lord GOD my refuge,  
that I may proclaim all Your works.

## 74

*Why Have You Rejected Us Forever?*  
(Psalms 79:1-13; Jeremiah 52:1-11)

A Maskil \* of Asaph.

- 1 Why have You rejected us forever, O God?  
Why does Your anger smolder  
against the sheep of Your pasture?
- 2 Remember Your congregation,  
which You purchased long ago  
and redeemed as the tribe of Your inheritance—  
Mount Zion where You dwell.
- 3 Turn Your steps to the everlasting ruins,  
to everything in the sanctuary the enemy has destroyed.
- 4 Your foes have roared within Your meeting place;  
they have unfurled their banners as signs,  
5 like men wielding axes in a thicket of trees  
6 and smashing all the carvings with hatchets and picks.
- 7 They have burned Your sanctuary to the ground;  
they have defiled the dwelling place of Your Name.
- 8 They said in their hearts,  
“We will crush them completely.”  
They burned down every place  
where God met us in the land.
- 9 There are no signs for us to see.  
There is no longer any prophet.  
And none of us knows how long this will last.
- 10 How long, O God, will the enemy taunt You?  
Will the foe revile Your name forever?
- 11 Why do You withdraw Your strong right hand?

‡ 73:26 Hebrew rock \* 74: Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142.

Stretch it out to destroy them!<sup>†</sup>

- 12 Yet God is my King from ancient times,  
working salvation on the earth.
- 13 You divided the sea by Your strength;  
You smashed the heads of the dragons of the sea;
- 14 You crushed the heads of Leviathan;  
You fed him to the creatures of the desert.
- 15 You broke open the fountain and the flood;  
You dried up the ever-flowing rivers.
- 16 The day is Yours, and also the night;  
You established the moon <sup>‡</sup> and the sun.
- 17 You set all the boundaries of the earth;  
You made the summer and winter.
- 18 Remember how the enemy has mocked You, O LORD,  
how a foolish people has spurned Your name.
- 19 Do not deliver the soul of Your dove to beasts;  
do not forget the lives of Your afflicted forever.
- 20 Consider Your covenant,  
for haunts of violence fill the dark places of the land.
- 21 Do not let the oppressed retreat in shame;  
may the poor and needy praise Your name.
- 22 Rise up, O God; defend Your cause!  
Remember how the fool mocks You all day long.
- 23 Do not disregard the clamor of Your adversaries,  
the uproar of Your enemies that ascends continually.

## 75

*God's Righteous Judgment*  
(Romans 2:1-16)

For the choirmaster: To the tune of "Do Not Destroy." A Psalm of Asaph. A song.

- 1 We give thanks to You, O God;  
we give thanks, for Your Name is near.  
The people declare Your wondrous works.
- 2 "When I choose a time,  
I will judge fairly.
- 3 When the earth and all its dwellers quake,  
it is I who bear up its pillars.
- 4 I say to the proud, 'Do not boast,'  
and to the wicked, 'Do not lift up your horn.
- 5 Do not lift up your horn against heaven  
or speak with an outstretched neck.' "

Selah

<sup>†</sup> 74:11 Literally From the midst of Your bosom destroy them! or From the midst of Your bosom remove it! <sup>‡</sup> 74:16 Literally the light

<sup>6</sup> For exaltation comes neither from east nor west,  
nor out of the desert,

<sup>7</sup> but it is God who judges;  
He brings down one and exalts another.

<sup>8</sup> For a cup is in the hand of the LORD,  
full of foaming wine mixed with spices.

He pours from His cup,  
and all the wicked of the earth  
drink it down to the dregs.

<sup>9</sup> But I will proclaim Him \* forever;  
I will sing praise to the God of Jacob.

<sup>10</sup> "All the horns of the wicked I will cut off,  
but the horns of the righteous will be exalted."

## 76

*God's Name Is Great in Israel*

For the choirmaster. With stringed instruments. A Psalm of Asaph. A song.

<sup>1</sup> God is known in Judah;  
His name is great in Israel.

<sup>2</sup> His tent is in Salem,\*  
His dwelling place in Zion.

<sup>3</sup> There He shattered the flaming arrows,  
the shield and sword and weapons of war.

Selah

<sup>4</sup> You are resplendent with light,  
more majestic than mountains filled with game.

<sup>5</sup> The valiant lie plundered; they sleep their last sleep.  
No men of might could lift a hand.

<sup>6</sup> At Your rebuke, O God of Jacob,  
both horse and rider lie stunned.

<sup>7</sup> You alone are to be feared.  
When You are angry, who can stand before You?

<sup>8</sup> From heaven You pronounced judgment,  
and the earth feared and was still

<sup>9</sup> when God rose up to judge,  
to save all the lowly of the earth.

Selah

<sup>10</sup> Even the wrath of man shall praise You;  
with the survivors of wrath You will clothe Yourself.†

<sup>11</sup> Make and fulfill your vows to the LORD your God;  
let all the neighboring lands bring tribute  
to Him who is to be feared.

<sup>12</sup> He breaks the spirits of princes;  
He is feared by the kings of the earth.

\* 75:9 Or proclaim it    \* 76:2 That is, Jerusalem    † 76:10 Or Surely Your wrath against men brings You praise, and the survivors of Your wrath will be restrained.

## 77

*In the Day of Trouble I Sought the LORD*

For the choirmaster. According to Jeduthun. A Psalm of Asaph.

- <sup>1</sup> I cried out to God;  
     I cried aloud to God to hear me.  
<sup>2</sup> In the day of trouble I sought the Lord;  
     through the night my outstretched hands did not grow weary;  
     my soul refused to be comforted.  
<sup>3</sup> I remembered You, O God, and I groaned;  
     I mused and my spirit grew faint.

Selah

- <sup>4</sup> You have kept my eyes from closing;  
     I am too troubled to speak.  
<sup>5</sup> I considered the days of old,  
     the years long in the past.  
<sup>6</sup> At night I remembered my song;  
     in my heart I mused, and my spirit pondered:

- <sup>7</sup> "Will the Lord spurn us forever  
     and never show His favor again?  
<sup>8</sup> Is His loving devotion gone forever?  
     Has His promise failed for all time?  
<sup>9</sup> Has God forgotten to be gracious?  
     Has His anger shut off His compassion?"

Selah

- <sup>10</sup> So I said, "I am grieved  
     that the right hand of the Most High has changed."\*

- <sup>11</sup> I will remember the works of the LORD;  
     yes, I will remember Your wonders of old.  
<sup>12</sup> I will reflect on all You have done  
     and ponder Your mighty deeds.  
<sup>13</sup> Your way, O God, is holy.  
     What god is so great as our God?  
<sup>14</sup> You are the God who works wonders;  
     You display Your strength among the peoples.  
<sup>15</sup> With power You redeemed Your people,  
     the sons of Jacob and Joseph.

Selah

- <sup>16</sup> The waters saw You, O God;  
     the waters saw You and swirled;  
     even the depths were shaken.  
<sup>17</sup> The clouds poured down water;  
     the skies resounded with thunder;  
     Your arrows flashed back and forth.  
<sup>18</sup> Your thunder resounded in the whirlwind;  
     the lightning lit up the world;  
     the earth trembled and quaked.

\* **77:10** Or "To this I will appeal: to the years of the right hand of the Most High."

- 19 Your path led through the sea,  
 Your way through the mighty waters,  
 but Your footprints were not to be found.†  
 20 You led Your people like a flock  
 by the hand of Moses and Aaron.

## 78

*I Will Open My Mouth in Parables*  
 (Matthew 13:34–35)

A Maskil \* of Asaph.

- 1 Give ear, O my people, to my instruction;  
 listen to the words of my mouth.  
 2 I will open my mouth in parables;  
 I will utter things hidden from the beginning,†  
 3 that we have heard and known  
 and our fathers have relayed to us.  
 4 We will not hide them from their children,  
 but will declare to the next generation  
 the praises of the LORD and His might,  
 and the wonders He has performed.  
 5 For He established a testimony in Jacob  
 and appointed a law in Israel,  
 which He commanded our fathers  
 to teach to their children,  
 6 that the coming generation would know them—  
 even children yet to be born—  
 to arise and tell their own children  
 7 that they should put their confidence in God,  
 not forgetting His works,  
 but keeping His commandments.  
 8 Then they will not be like their fathers,  
 a stubborn and rebellious generation,  
 whose heart was not loyal,  
 whose spirit was not faithful to God.  
 9 The archers of Ephraim  
 turned back on the day of battle.  
 10 They failed to keep God's covenant  
 and refused to live by His law.  
 11 They forgot what He had done,  
 the wonders He had shown them.  
 12 He worked wonders before their fathers  
 in the land of Egypt, in the region of Zoan.  
 13 He split the sea and brought them through;  
 He set the waters upright like a wall.

† 77:19 Or were unknown \* 78: Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142. † 78:2 Or from ancient times; see also LXX; cited in Matthew 13:35

- 14 He led them with a cloud by day  
and with a light of fire all night.
- 15 He split the rocks in the wilderness  
and gave them drink as abundant as the seas.
- 16 He brought streams from the stone  
and made water flow down like rivers.
- 17 But they continued to sin against Him,  
rebellious in the desert against the Most High.
- 18 They willfully tested God  
by demanding the food they craved.
- 19 They spoke against God, saying,  
“Can God really prepare a table in the wilderness?”
- 20 When He struck the rock, water gushed out  
and torrents raged.
- But can He also give bread  
or supply His people with meat?”
- 21 Therefore the LORD heard  
and was filled with wrath;  
so a fire was kindled against Jacob,  
and His anger flared against Israel,
- 22 because they did not believe God  
or rely on His salvation.
- 23 Yet He commanded the clouds above  
and opened the doors of the heavens.
- 24 He rained down manna for them to eat;  
He gave them grain from heaven.‡
- 25 Man ate the bread of angels;  
He sent them food in abundance.
- 26 He stirred the east wind from the heavens  
and drove the south wind by His might.
- 27 He rained meat on them like dust,  
and winged birds like the sand of the sea.
- 28 He felled them in the midst of their camp,  
all around their dwellings.
- 29 So they ate and were well filled,  
for He gave them what they craved.
- 30 Yet before they had filled their desire,  
with the food still in their mouths,
- 31 God’s anger flared against them,  
and He put to death their strongest  
and subdued the young men of Israel.
- 32 In spite of all this, they kept on sinning;  
despite His wonderful works, they did not believe.
- 33 So He ended their days in futility,§  
and their years in sudden terror.

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‡ 78:24 Cited in John 6:31    § 78:33 Or in vapor



- 34 When He slew them, they would seek Him;  
they repented and searched for God.
- 35 And they remembered that God was their Rock,  
that God Most High \* was their Redeemer.
- 36 But they deceived Him with their mouths,  
and lied to Him with their tongues.
- 37 Their hearts were disloyal to Him,  
and they were unfaithful to His covenant.
- 38 And yet He was compassionate;  
He forgave their iniquity and did not destroy them.  
He often restrained His anger  
and did not unleash His full wrath.
- 39 He remembered that they were but flesh,  
a passing breeze that does not return.
- 40 How often they disobeyed Him in the wilderness  
and grieved Him in the desert!
- 41 Again and again they tested God  
and provoked the Holy One of Israel.
- 42 They did not remember His power †—  
the day He redeemed them from the adversary,
- 43 when He performed His signs in Egypt  
and His wonders in the fields of Zoan.
- 44 He turned their rivers to blood,  
and from their streams they could not drink.
- 45 He sent swarms of flies that devoured them,  
and frogs that devastated them.
- 46 He gave their crops to the grasshopper,  
the fruit of their labor to the locust.
- 47 He killed their vines with hailstones  
and their sycamore-figs with sleet.‡
- 48 He abandoned their cattle to the hail  
and their livestock to bolts of lightning.
- 49 He unleashed His fury against them,  
wrath, indignation, and calamity—  
a band of destroying angels.
- 50 He cleared a path for His anger;  
He did not spare them from death  
but delivered their lives to the plague.
- 51 He struck all the firstborn of Egypt,  
the virility in the tents of Ham.
- 52 He led out His people like sheep  
and guided them like a flock in the wilderness.
- 53 He led them safely, so they did not fear,  
but the sea engulfed their enemies.

\* 78:35 Hebrew El-Elyon † 78:42 Or His hand ‡ 78:47 Or frost or driving rain

- 54 He brought them to His holy land,  
to the mountain His right hand had acquired.
- 55 He drove out nations before them  
and apportioned their inheritance;  
He settled the tribes of Israel in their tents.
- 56 But they tested and disobeyed God Most High,  
for they did not keep His decrees.
- 57 They turned back and were faithless like their fathers,  
twisted like a faulty bow.
- 58 They enraged Him with their high places  
and provoked His jealousy with their idols.
- 59 On hearing it, God was furious  
and rejected Israel completely.
- 60 He abandoned the tabernacle of Shiloh,  
the tent He had pitched among men.
- 61 He delivered His strength to captivity,  
and His splendor to the hand of the adversary.
- 62 He surrendered His people to the sword  
because He was enraged by His heritage.
- 63 Fire consumed His young men,  
and their maidens were left without wedding songs.
- 64 His priests fell by the sword,  
but their widows could not lament.
- 65 Then the Lord awoke as from sleep,  
like a mighty warrior overcome by wine.
- 66 He beat back His foes;  
He put them to everlasting shame.
- 67 He rejected the tent of Joseph  
and refused the tribe of Ephraim.
- 68 But He chose the tribe of Judah,  
Mount Zion, which He loved.
- 69 He built His sanctuary like the heights,  
like the earth He has established forever.
- 70 He chose David His servant  
and took him from the sheepfolds;  
71 from tending the ewes He brought him  
to be shepherd of His people Jacob,  
of Israel His inheritance.
- 72 So David shepherded them with integrity of heart  
and guided them with skillful hands.

## 79

### *A Prayer for Deliverance*

*(Psalms 74:1-23; Jeremiah 52:1-11)*

A Psalm of Asaph.

- <sup>1</sup> The nations, O God, have invaded Your inheritance;

- they have defiled Your holy temple  
and reduced Jerusalem to rubble.
- <sup>2</sup> They have given the corpses of Your servants  
as food to the birds of the air,  
the flesh of Your saints to the beasts of the earth.
- <sup>3</sup> They have poured out their blood like water  
all around Jerusalem,  
and there is no one to bury the dead.
- <sup>4</sup> We have become a reproach to our neighbors,  
a scorn and derision to those around us.
- <sup>5</sup> How long, O LORD?  
Will You be angry forever?  
Will Your jealousy burn like fire?
- <sup>6</sup> Pour out Your wrath on the nations  
that do not acknowledge You,  
on the kingdoms  
that refuse to call on Your name,
- <sup>7</sup> for they have devoured Jacob  
and devastated his homeland.
- <sup>8</sup> Do not hold past sins against us;  
let Your compassion come quickly,  
for we are brought low.
- <sup>9</sup> Help us, O God of our salvation,  
for the glory of Your name;  
deliver us and atone for our sins,  
for the sake of Your name.
- <sup>10</sup> Why should the nations ask,  
"Where is their God?"  
Before our eyes, make known among the nations  
Your vengeance for the bloodshed of Your servants.
- <sup>11</sup> May the groans of the captives reach You;  
by the strength of Your arm preserve those condemned to death.
- <sup>12</sup> Pay back into the laps of our neighbors  
sevenfold the reproach they hurled at You, O Lord.
- <sup>13</sup> Then we Your people, the sheep of Your pasture,  
will thank You forever;  
from generation to generation  
we will declare Your praise.

## 80

### *Hear Us, O Shepherd of Israel*

For the choirmaster. To the tune of "The Lilies of the Covenant." A  
Psalm of Asaph.

- <sup>1</sup> Hear us, O Shepherd of Israel,  
who leads Joseph like a flock;  
You who sit enthroned between the cherubim,  
shine forth  
<sup>2</sup> before Ephraim, Benjamin, and Manasseh.

Rally Your mighty power  
and come to save us.

<sup>3</sup> Restore us, O God,  
and cause Your face to shine upon us,  
that we may be saved.

<sup>4</sup> O LORD God of Hosts,  
how long will Your anger smolder  
against the prayers of Your people?

<sup>5</sup> You fed them with the bread of tears  
and made them drink the full measure of their tears.

<sup>6</sup> You make us contend with our neighbors;  
our enemies mock us.

<sup>7</sup> Restore us, O God of Hosts,  
and cause Your face to shine upon us,  
that we may be saved.

<sup>8</sup> You uprooted a vine from Egypt;  
You drove out the nations and transplanted it.

<sup>9</sup> You cleared the ground for it,  
and it took root and filled the land.

<sup>10</sup> The mountains were covered by its shade,  
and the mighty cedars with its branches.

<sup>11</sup> It sent out its branches to the Sea,<sup>\*</sup>  
and its shoots toward the River.<sup>†</sup>

<sup>12</sup> Why have You broken down its walls,  
so that all who pass by pick its fruit?

<sup>13</sup> The boar from the forest ravages it,  
and the creatures of the field feed upon it.

<sup>14</sup> Return, O God of Hosts, we pray!  
Look down from heaven and see!

Attend to this vine—  
<sup>15</sup> the root Your right hand has planted,  
the son You have raised up for Yourself.

<sup>16</sup> Your vine has been cut down and burned;  
they perish at the rebuke of Your countenance.

<sup>17</sup> Let Your hand be upon the man at Your right hand,  
on the son of man You have raised up for Yourself.

<sup>18</sup> Then we will not turn away from You;  
revive us, and we will call on Your name.

<sup>19</sup> Restore us, O LORD God of Hosts;  
cause Your face to shine upon us,  
that we may be saved.

## 81

*Sing for Joy to God Our Strength*

For the choirmaster. According to Gittith.\* Of Asaph.

\* **80:11** That is, the Mediterranean Sea, also called the Great Sea    † **80:11** That is, the Euphrates    \* **81:** Gittith is probably a musical or liturgical term; here and in Psalms 8 and 84.

- <sup>1</sup> Sing for joy to God our strength;  
make a joyful noise to the God of Jacob.
- <sup>2</sup> Lift up a song, strike the tambourine,  
play the sweet-sounding harp and lyre.
- <sup>3</sup> Sound the ram's horn at the New Moon,  
and at the full moon on the day of our Feast.
- <sup>4</sup> For this is a statute for Israel,  
an ordinance of the God of Jacob.
- <sup>5</sup> He ordained it as a testimony for Joseph <sup>†</sup>  
when he went out over the land of Egypt,  
where I heard an unfamiliar language:
- <sup>6</sup> "I relieved his shoulder of the burden;  
his hands were freed from the basket.
- <sup>7</sup> You called out in distress, and I rescued you;  
I answered you from the cloud of thunder;  
I tested you at the waters of Meribah.<sup>‡</sup>
- <sup>8</sup> Hear, O My people, and I will warn you:  
O Israel, if only you would listen to Me!
- <sup>9</sup> There must be no strange god among you,  
nor shall you bow to a foreign god.
- <sup>10</sup> I am the LORD your God,  
who brought you up out of Egypt.  
Open wide your mouth,  
and I will fill it.
- <sup>11</sup> But My people would not listen to Me,  
and Israel would not obey Me.
- <sup>12</sup> So I gave them up to their stubborn hearts  
to follow their own devices.
- <sup>13</sup> If only My people would listen to Me,  
if Israel would follow My ways,
- <sup>14</sup> how soon I would subdue their enemies  
and turn My hand against their foes!
- <sup>15</sup> Those who hate the LORD would feign obedience,  
and their doom would last forever.
- <sup>16</sup> But I would feed you the finest wheat;  
with honey from the rock I would satisfy you."

Selah

## 82

*God Presides in the Divine Assembly*

A Psalm of Asaph.

- <sup>1</sup> God presides in the divine assembly;  
He renders judgment among the gods:
- <sup>2</sup> "How long will you judge unjustly \*  
and show partiality to the wicked?

<sup>†</sup> 81:5 Or in Joseph    <sup>‡</sup> 81:7 Meribah means quarreling; see Exodus 17:7.

\* 82:2 Or How long will you defend the unjust

Selah

- <sup>3</sup> Defend the cause of the weak and fatherless;  
uphold the rights of the afflicted and oppressed.  
<sup>4</sup> Rescue the weak and needy;  
save them from the hand of the wicked.  
<sup>5</sup> They do not know or understand;  
they wander in the darkness;  
all the foundations of the earth are shaken.  
<sup>6</sup> I have said, 'You are gods;  
you are all sons of the Most High.'<sup>†</sup>  
<sup>7</sup> But like mortals you will die,  
and like rulers you will fall."  
  
<sup>8</sup> Arise, O God, judge the earth,  
for all the nations are Your inheritance.

## 83

*O God, Be Not Silent*

A song. A Psalm of Asaph.

- <sup>1</sup> O God, be not silent; be not speechless;\*  
be not still, O God.  
<sup>2</sup> See how Your enemies rage,  
how Your foes have reared their heads.  
<sup>3</sup> With cunning they scheme against Your people  
and conspire against those You cherish,  
<sup>4</sup> saying, "Come, let us erase them as a nation;  
may the name of Israel be remembered no more."  
  
<sup>5</sup> For with one mind they plot together,  
they form an alliance against You—  
<sup>6</sup> the tents of Edom and the Ishmaelites,  
of Moab and the Hagrites,  
<sup>7</sup> of Gebal, Ammon, and Amalek,  
of Philistia with the people of Tyre.  
<sup>8</sup> Even Assyria has joined them,  
lending strength to the sons of Lot.  
  
<sup>9</sup> Do to them as You did to Midian,  
as to Sisera and Jabin at the River Kishon,  
<sup>10</sup> who perished at Endor  
and became like dung on the ground.  
<sup>11</sup> Make their nobles like Oreb and Zeeb,  
and all their princes like Zebah and Zalmunna,  
<sup>12</sup> who said, "Let us possess for ourselves  
the pastures of God."  
  
<sup>13</sup> Make them like tumbleweed, O my God,  
like chaff before the wind.  
<sup>14</sup> As fire consumes a forest,

Selah

<sup>†</sup> 82:6 Cited in John 10:34      \* 83:1 Or deaf

as a flame sets the mountains ablaze,  
 15 so pursue them with Your tempest,  
 and terrify them with Your storm.  
 16 Cover their faces with shame,  
 that they may seek Your name, O LORD.

17 May they be ever ashamed and terrified;  
 may they perish in disgrace.  
 18 May they know that You alone,  
 whose name is the LORD,  
 are Most High over all the earth.

## 84

*Better Is One Day in Your Courts*  
*(John 1:14-18)*

For the choirmaster. According to Gittith.\* A Psalm of the sons of Korah.

1 How lovely is Your dwelling place,  
 O LORD of Hosts!  
 2 My soul longs, even faints,  
 for the courts of the LORD;  
 my heart and my flesh cry out  
 for the living God.  
 3 Even the sparrow has found a home,  
 and the swallow a nest for herself,  
 where she places her young near Your altars,  
 O LORD of Hosts, my King and my God.  
 4 How blessed are those who dwell in Your house!  
 They are ever praising You.

Selah

5 Blessed are those whose strength is in You,  
 whose hearts are set on pilgrimage.  
 6 As they pass through the Valley of Baca,†  
 they make it a place of springs;  
 even the autumn rain covers it with pools.‡  
 7 They go from strength to strength,  
 until each appears before God in Zion.

8 O LORD God of Hosts, hear my prayer;  
 give ear, O God of Jacob.

Selah

9 Take notice of our shield, O God,  
 and look with favor on the face of Your anointed.  
 10 For better is one day in Your courts  
 than a thousand elsewhere.  
 I would rather be a doorkeeper in the house of my God  
 than dwell in the tents of the wicked.  
 11 For the LORD God is a sun and a shield;

\* **84:** Gittith is probably a musical or liturgical term; here and in Psalms 8 and 81. † **84:6** Or Valley of Poplars ‡ **84:6** Or with blessings

the LORD gives grace and glory;  
He withholds no good thing  
from those who walk with integrity.

<sup>12</sup> O LORD of Hosts,  
how blessed is the man who trusts in You!

## 85

*You Showed Favor to Your Land*  
For the choirmaster. A Psalm of the sons of Korah.

<sup>1</sup> You showed favor to Your land, O LORD;  
You restored Jacob from captivity.\*  
<sup>2</sup> You forgave the iniquity of Your people;  
You covered all their sin.  
<sup>3</sup> You withheld all Your fury;  
You turned from Your burning anger.  
<sup>4</sup> Restore us, O God of our salvation,  
and put away Your displeasure toward us.  
<sup>5</sup> Will You be angry with us forever?  
Will You draw out Your anger to all generations?  
<sup>6</sup> Will You not revive us again,  
that Your people may rejoice in You?  
<sup>7</sup> Show us Your loving devotion, O LORD,  
and grant us Your salvation.

Selah

<sup>8</sup> I will listen to what God the LORD will say;  
for He will surely speak peace to His people and His saints;  
He will not let them return to folly.  
<sup>9</sup> Surely His salvation is near to those who fear Him,  
that His glory may dwell in our land.  
<sup>10</sup> Loving devotion and faithfulness have joined together;  
righteousness and peace have kissed.  
<sup>11</sup> Faithfulness sprouts from the earth,  
and righteousness looks down from heaven.  
<sup>12</sup> The LORD will indeed provide what is good,  
and our land will yield its increase.  
<sup>13</sup> Righteousness will go before Him  
to prepare the way for His steps.

## 86

*Tried but Trusting*  
A prayer of David.

<sup>1</sup> Incline Your ear, O LORD, and answer me,  
for I am poor and needy.  
<sup>2</sup> Preserve my soul, for I am godly.

\* **85:1** Or restored the fortunes of Jacob



You are my God; save Your servant who trusts in You.

<sup>3</sup> Be merciful to me, O Lord,  
for I call to You all day long.

<sup>4</sup> Bring joy to Your servant,  
for to You, O Lord, I lift up my soul.

<sup>5</sup> For You, O Lord, are kind and forgiving,  
rich in loving devotion to all who call on You.

<sup>6</sup> Hear my prayer, O LORD,  
and attend to my plea for mercy.

<sup>7</sup> In the day of my distress I call on You,  
because You answer me.

<sup>8</sup> O Lord, there is none like You among the gods,  
nor any works like Yours.

<sup>9</sup> All the nations You have made  
will come and bow before You, O Lord,  
and they will glorify Your name.

<sup>10</sup> For You are great and perform wonders;  
You alone are God.

<sup>11</sup> Teach me Your way, O LORD,  
that I may walk in Your truth.

Give me an undivided heart,  
that I may fear Your name.

<sup>12</sup> I will praise You, O Lord my God, with all my heart;  
I will glorify Your name forever.

<sup>13</sup> For great is Your loving devotion to me;  
You have delivered me from the depths of Sheol.

<sup>14</sup> The arrogant rise against me, O God;  
a band of ruthless men seeks my life,  
with no regard for You.

<sup>15</sup> But You, O Lord, are a compassionate and gracious God,  
slow to anger, abounding in loving devotion and faithfulness.

<sup>16</sup> Turn to me and have mercy;  
grant Your strength to Your servant;  
save the son of Your maidservant.

<sup>17</sup> Show me a sign of Your goodness,  
that my enemies may see and be ashamed;  
for You, O LORD, have helped me and comforted me.

## 87

*The LORD Loves the Gates of Zion*

A Psalm of the sons of Korah. A song.

<sup>1</sup> He has founded His city  
on the holy mountains.\*

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\* **87:1** Literally His foundation is on the holy mountains

<sup>2</sup> The LORD loves the gates of Zion  
more than all the dwellings of Jacob.

<sup>3</sup> Glorious things are ascribed to you,  
O city of God.

Selah

<sup>4</sup> "I will mention Rahab † and Babylon  
among those who know Me—  
along with Philistia, Tyre, and Cush ‡—  
when I say, 'This one was born in Zion.' "

<sup>5</sup> And it will be said of Zion:  
"This one and that one were born in her,  
and the Most High Himself will establish her."

<sup>6</sup> The LORD will record in the register of the peoples:  
"This one was born in Zion."

Selah

<sup>7</sup> Singers and pipers will proclaim,  
"All my springs of joy are in You."

## 88

### *I Cry Out before You*

A song. A Psalm of the sons of Korah. For the choirmaster. According to Mahalath Leannoth.\* A Maskil † of Heman the Ezrahite.

<sup>1</sup> O LORD, the God of my salvation,  
day and night I cry out before You.

<sup>2</sup> May my prayer come before You;  
incline Your ear to my cry.

<sup>3</sup> For my soul is full of troubles,  
and my life draws near to Sheol.

<sup>4</sup> I am counted among those descending to the Pit.  
I am like a man without strength.

<sup>5</sup> I am forsaken among the dead,  
like the slain who lie in the grave,  
whom You remember no more,  
who are cut off from Your care.

<sup>6</sup> You have laid me in the lowest Pit,  
in the darkest of the depths.

<sup>7</sup> Your wrath weighs heavily upon me;  
all Your waves have submerged me.

Selah

<sup>8</sup> You have removed my friends from me;  
You have made me repulsive to them;  
I am confined and cannot escape.

<sup>9</sup> My eyes grow dim with grief.

† **87:4** Rahab is a poetic name for Egypt. ‡ **87:4** That is, the upper Nile region \* **88:** Mahalath Leannoth is probably a musical or liturgical term; see also Psalms 53:1. † **88:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44–45, 52–55, 74, 78, 88–89, and 142.

I call to You daily, O LORD;  
I spread out my hands to You.

<sup>10</sup> Do You work wonders for the dead?  
Do departed spirits rise up to praise You?

Selah

<sup>11</sup> Can Your loving devotion be proclaimed in the grave,  
Your faithfulness in Abaddon †?

<sup>12</sup> Will Your wonders be known in the darkness,  
or Your righteousness in the land of oblivion?

<sup>13</sup> But to You, O LORD, I cry for help;  
in the morning my prayer comes before You.

<sup>14</sup> Why, O LORD, do You reject me?  
Why do You hide Your face from me?

<sup>15</sup> From my youth I was afflicted and near death.  
I have borne Your terrors; I am in despair.

<sup>16</sup> Your wrath has swept over me;  
Your terrors have destroyed me.

<sup>17</sup> All day long they engulf me like water;  
they enclose me on every side.

<sup>18</sup> You have removed my beloved and my friend;  
darkness is my closest companion.

## 89

*I Will Sing of His Love Forever*

A Maskil \* of Ethan the Ezrahite.

<sup>1</sup> I will sing of the loving devotion of the LORD forever;  
with my mouth I will proclaim Your faithfulness to all generations.

<sup>2</sup> For I have said, "Loving devotion is built up forever;  
in the heavens You establish Your faithfulness."

<sup>3</sup> You said, "I have made a covenant with My chosen one,  
I have sworn to David My servant:

<sup>4</sup> 'I will establish your offspring forever  
and build up your throne for all generations.' "

Selah

<sup>5</sup> The heavens praise Your wonders, O LORD—  
Your faithfulness as well—  
in the assembly of the holy ones.

<sup>6</sup> For who in the skies can compare with the LORD?  
Who among the heavenly beings † is like the LORD?

<sup>7</sup> In the council of the holy ones, God is greatly feared,  
and awesome above all who surround Him.

<sup>8</sup> O LORD God of Hosts, who is like You?  
O mighty LORD, Your faithfulness surrounds You.

<sup>9</sup> You rule the raging sea;

† **88:11** Abaddon means Destruction. \* **89:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142. † **89:6** Or the sons of God or the sons of might

- when its waves mount up, You still them.
- 10 You crushed Rahab like a carcass;  
You scattered Your enemies with Your mighty arm.
- 11 The heavens are Yours, and also the earth.  
The earth and its fullness You founded.
- 12 North and south You created;  
Tabor and Hermon shout for joy at Your name.
- 13 Mighty is Your arm; strong is Your hand.  
Your right hand is exalted.
- 14 Righteousness and justice are the foundation of Your throne;  
loving devotion and faithfulness go before You.
- 15 Blessed are those who know the joyful sound,  
who walk, O LORD, in the light of Your presence.
- 16 They rejoice in Your name all day long,  
and in Your righteousness they exult.
- 17 For You are the glory of their strength,  
and by Your favor our horn is exalted.
- 18 Surely our shield belongs to the LORD,  
and our king to the Holy One of Israel.
- 19 You once spoke in a vision;  
to Your godly ones You said,  
"I have bestowed help on a warrior;  
I have exalted one chosen from the people.
- 20 I have found My servant David;  
with My sacred oil I have anointed him.
- 21 My hand will sustain him;  
surely My arm will strengthen him.
- 22 No enemy will exact tribute;  
no wicked man will oppress him.
- 23 I will crush his foes before him  
and strike down those who hate him.
- 24 My faithfulness and loving devotion will be with him,  
and through My name his horn will be exalted.
- 25 I will set his hand over the sea,  
and his right hand upon the rivers.
- 26 He will call to Me, 'You are my Father,  
my God, the Rock of my salvation.'
- 27 I will indeed appoint him as My firstborn,  
the highest of the kings of the earth.
- 28 I will forever preserve My loving devotion for him,  
and My covenant with him will stand fast.
- 29 I will establish his line forever,  
his throne as long as the heavens endure.
- 30 If his sons forsake My law  
and do not walk in My judgments,

- 31 if they violate My statutes  
and fail to keep My commandments,  
32 I will attend to their transgression with the rod,  
and to their iniquity with stripes.
- 33 But I will not withdraw My loving devotion from him,  
nor ever betray My faithfulness.  
34 I will not violate My covenant  
or alter the utterance of My lips.  
35 Once and for all I have sworn by My holiness—  
I will not lie to David—  
36 his offspring shall endure forever,  
and his throne before Me like the sun,  
37 like the moon, established forever,  
a faithful witness in the sky.”

Selah

- 38 Now, however, You have spurned and rejected him;  
You are enraged by Your anointed one.  
39 You have renounced the covenant with Your servant  
and sullied his crown in the dust.  
40 You have broken down all his walls;  
You have reduced his strongholds to rubble.  
41 All who pass by plunder him;  
he has become a reproach to his neighbors.

- 42 You have exalted the right hand of his foes;  
You have made all his enemies rejoice.  
43 You have bent the edge of his sword  
and have not sustained him in battle.  
44 You have ended his splendor  
and cast his throne to the ground.  
45 You have cut short the days of his youth;  
You have covered him with shame.

Selah

- 46 How long, O LORD?  
Will You hide Yourself forever?  
Will Your wrath keep burning like fire?  
47 Remember the briefness of my lifespan!  
For what futility You have created all men!  
48 What man can live and never see death?  
Can he deliver his soul from the power of Sheol?

Selah

- 49 Where, O Lord, is Your loving devotion of old,  
which You faithfully swore to David?  
50 Remember, O Lord, the reproach of Your servants,  
which I bear in my heart from so many people—  
51 how Your enemies have taunted, O LORD,  
and have mocked every step of Your anointed one!

- 52 Blessed be the LORD forever!

Amen and amen.

## BOOK IV

## 90

*Psalms 90—106**From Everlasting to Everlasting*

A prayer of Moses the man of God.

- <sup>1</sup> Lord, You have been our dwelling place  
through all generations.
- <sup>2</sup> Before the mountains were born  
or You brought forth the earth and the world,  
from everlasting to everlasting  
You are God.
- <sup>3</sup> You return man to dust,  
saying, “Return, O sons of mortals.”
- <sup>4</sup> For in Your sight a thousand years  
are but a day that passes,\*  
or a watch of the night.
- <sup>5</sup> You whisk them away in their sleep;  
they are like the new grass of the morning—
- <sup>6</sup> in the morning it springs up new,  
but by evening it fades and withers.
- <sup>7</sup> For we are consumed by Your anger  
and terrified by Your wrath.
- <sup>8</sup> You have set our iniquities before You,  
our secret sins in the light of Your presence.
- <sup>9</sup> For all our days decline in Your fury;  
we finish our years with a sigh.
- <sup>10</sup> The length of our days is seventy years—  
or eighty if we are strong—  
yet their pride is but labor and sorrow,  
for they quickly pass, and we fly away.
- <sup>11</sup> Who knows the power of Your anger?  
Your wrath matches the fear You are due.
- <sup>12</sup> So teach us to number our days,  
that we may present a heart of wisdom.
- <sup>13</sup> Return, O LORD! How long will it be?  
Have compassion on Your servants.
- <sup>14</sup> Satisfy us in the morning with Your loving devotion,  
that we may sing for joy and be glad all our days.
- <sup>15</sup> Make us glad for as many days as You have afflicted us,  
for as many years as we have seen evil.
- <sup>16</sup> May Your work be shown to Your servants,  
and Your splendor to their children.
- <sup>17</sup> May the favor † of the Lord our God rest upon us;

\* **90:4** See 2 Peter 3:8. † **90:17** Or beauty

establish for us the work of our hands—  
yes, establish the work of our hands!

## 91

*You Are My Refuge and My Fortress*

- <sup>1</sup> He who dwells in the shelter of the Most High  
will abide in the shadow of the Almighty.\*
- <sup>2</sup> I will say to the LORD, "You are my refuge and my fortress,  
my God, in whom I trust."
- <sup>3</sup> Surely He will deliver you  
from the snare of the fowler,  
and from the deadly plague.
- <sup>4</sup> He will cover you with His feathers;  
under His wings you will find refuge;  
His faithfulness is a shield and rampart.
- <sup>5</sup> You will not fear the terror of the night,  
nor the arrow that flies by day,
- <sup>6</sup> nor the pestilence that stalks in the darkness,  
nor the calamity that destroys at noon.
- <sup>7</sup> Though a thousand may fall at your side,  
and ten thousand at your right hand,  
no harm will come near you.
- <sup>8</sup> You will only see it with your eyes  
and witness the punishment of the wicked.
- <sup>9</sup> Because you have made the LORD your dwelling—  
my refuge, the Most High—
- <sup>10</sup> no evil will befall you,  
no plague will approach your tent.
- <sup>11</sup> For He will command His angels concerning you  
to guard you in all your ways.
- <sup>12</sup> They will lift you up in their hands,  
so that you will not strike your foot against a stone.†
- <sup>13</sup> You will tread on the lion and cobra;  
you will trample the young lion and serpent.
- <sup>14</sup> "Because he loves Me, I will deliver him;  
because he knows My name, I will protect him.
- <sup>15</sup> When he calls out to Me,  
I will answer him;  
I will be with him in trouble.  
I will deliver him and honor him.
- <sup>16</sup> With long life I will satisfy him  
and show him My salvation."

## 92

*How Great Are Your Works!*

A Psalm. A song for the Sabbath day.

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\* **91:1** Hebrew Shaddai    † **91:12** Cited in Matthew 4:6 and Luke 4:10-11

- <sup>1</sup> It is good to praise the LORD,  
 and to sing praises to Your name, O Most High,  
<sup>2</sup> to proclaim Your loving devotion in the morning  
 and Your faithfulness at night  
<sup>3</sup> with the ten-stringed harp  
 and the melody of the lyre.
- <sup>4</sup> For You, O LORD, have made me glad by Your deeds;  
 I sing for joy at the works of Your hands.
- <sup>5</sup> How great are Your works, O LORD,  
 how deep are Your thoughts!
- <sup>6</sup> A senseless man does not know,  
 and a fool does not understand,
- <sup>7</sup> that though the wicked sprout like grass,  
 and all evildoers flourish,  
 they will be forever destroyed.
- <sup>8</sup> But You, O LORD, are exalted forever!
- <sup>9</sup> For surely Your enemies, O LORD,  
 surely Your enemies will perish;  
 all evildoers will be scattered.
- <sup>10</sup> But You have exalted my horn like that of a wild ox;  
 with fine oil I have been anointed.
- <sup>11</sup> My eyes see the downfall of my enemies;  
 my ears hear the wailing of my wicked foes.\*
- <sup>12</sup> The righteous will flourish like a palm tree,  
 and grow like a cedar in Lebanon.
- <sup>13</sup> Planted in the house of the LORD,  
 they will flourish in the courts of our God.
- <sup>14</sup> In old age they will still bear fruit;  
 healthy and green they will remain,
- <sup>15</sup> to proclaim, "The LORD is upright; He is my Rock,  
 and in Him there is no unrighteousness."

## 93

*The LORD Reigns!*  
*(Psalms 99:1-9)*

- <sup>1</sup> The LORD reigns! He is robed in majesty;  
 the LORD has clothed and armed Himself with strength.  
 The world indeed is firmly established;  
 it cannot be moved.
- <sup>2</sup> Your throne was established long ago;  
 You are from all eternity.
- <sup>3</sup> The floodwaters have risen, O LORD;  
 the rivers have raised their voice;  
 the seas lift up their pounding waves.
- <sup>4</sup> Above the roar of many waters—

\* **92:11** Or my ears hear evildoers when they rise against me



the mighty breakers of the sea—  
the LORD on high is majestic.

- <sup>5</sup> Your testimonies are fully confirmed;  
holiness adorns Your house, O LORD,  
for all the days to come.

## 94

*The LORD Will Not Forget His People*

- <sup>1</sup> O LORD, God of vengeance,  
O God of vengeance, shine forth.  
<sup>2</sup> Rise up, O Judge of the earth;  
render a reward to the proud.  
<sup>3</sup> How long will the wicked, O LORD,  
how long will the wicked exult?  
  
<sup>4</sup> They pour out arrogant words;  
all workers of iniquity boast.  
<sup>5</sup> They crush Your people, O LORD;  
they oppress Your heritage.  
<sup>6</sup> They kill the widow and the foreigner;  
they murder the fatherless.  
<sup>7</sup> They say, "The LORD does not see;  
the God of Jacob pays no heed."  
  
<sup>8</sup> Take notice, O senseless among the people!  
O fools, when will you be wise?  
<sup>9</sup> He who affixed the ear, can He not hear?  
He who formed the eye, can He not see?  
<sup>10</sup> He who admonishes the nations, does He not discipline?  
He who teaches man, does He lack knowledge?  
<sup>11</sup> The LORD knows the thoughts of man,  
that they are futile.\*  
  
<sup>12</sup> Blessed is the man You discipline, O LORD,  
and teach from Your law,  
<sup>13</sup> to grant him relief from days of trouble,  
until a pit is dug for the wicked.  
<sup>14</sup> For the LORD will not forsake His people;  
He will never abandon His heritage.  
<sup>15</sup> Surely judgment will again be righteous,  
and all the upright in heart will follow it.  
  
<sup>16</sup> Who will rise up for me against the wicked?  
Who will stand for me against the workers of iniquity?  
<sup>17</sup> Unless the LORD had been my helper,  
I would soon have dwelt in the abode of silence.  
<sup>18</sup> If I say, "My foot is slipping,"  
Your loving devotion, O LORD, supports me.

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\* **94:11** Cited in 1 Corinthians 3:20

- 19 When anxiety overwhelms me,  
Your consolation delights my soul.
- 20 Can a corrupt throne be Your ally—  
one devising mischief by decree?
- 21 They band together against the righteous  
and condemn the innocent to death.†
- 22 But the LORD has been my stronghold,  
and my God is my rock of refuge.
- 23 He will bring upon them their own iniquity  
and destroy them for their wickedness.  
The LORD our God will destroy them.

## 95

### *Do Not Harden Your Hearts* (Hebrews 3:7-11)

- 1 Come, let us sing for joy to the LORD;  
let us shout to the Rock of our salvation!
- 2 Let us enter His presence with thanksgiving;  
let us make a joyful noise to Him in song.
- 3 For the LORD is a great God,  
a great King above all gods.
- 4 In His hand are the depths of the earth,  
and the mountain peaks belong to Him.
- 5 The sea is His, for He made it,  
and His hands formed the dry land.
- 6 O come, let us worship and bow down;  
let us kneel before the LORD our Maker.
- 7 For He is our God,  
and we are the people of His pasture,  
the sheep under His care.

Today, if you hear His voice,

- 8 do not harden your hearts  
as you did at Meribah,\*  
in the day at Massah in the wilderness,†
- 9 where your fathers tested and tried Me,  
though they had seen My work.
- 10 For forty years I was angry with that generation,  
and I said, "They are a people whose hearts go astray,‡  
and they have not known My ways."
- 11 So I swore on oath in My anger,  
"They shall never enter My rest."§

† 94:21 Or condemn innocent blood \* 95:8 LXX as you did in the rebellion; Meribah means quarreling; see Exodus 17:7; cited in Hebrews 3:15 and Hebrews 4:7. † 95:8 LXX in the day of testing in the wilderness; Massah means testing; see Exodus 17:7. ‡ 95:10 LXX They always go astray in the heart § 95:11 Cited in Hebrews 3:7-11, Hebrews 4:3, and Hebrews 4:5

**96**

*Sing to the LORD, All the Earth*  
(1 Chronicles 16:23–36)

- <sup>1</sup> Sing to the LORD a new song;  
sing to the LORD, all the earth.
- <sup>2</sup> Sing to the LORD, bless His name;  
proclaim His salvation day after day.
- <sup>3</sup> Declare His glory among the nations,  
His wonderful deeds among all peoples.
- <sup>4</sup> For great is the LORD, and greatly to be praised;  
He is to be feared above all gods.
- <sup>5</sup> For all the gods of the nations are idols,  
but it is the LORD who made the heavens.
- <sup>6</sup> Splendor and majesty are before Him;  
strength and beauty fill His sanctuary.
- <sup>7</sup> Ascribe to the LORD, O families of the nations,  
ascribe to the LORD glory and strength.
- <sup>8</sup> Ascribe to the LORD the glory due His name;  
bring an offering and enter His courts.
- <sup>9</sup> Worship the LORD in the splendor of His holiness;  
tremble before Him, all the earth.
- <sup>10</sup> Declare among the nations: “The LORD reigns!”  
The world is firmly established; it cannot be moved;  
He will judge the peoples with equity.
- <sup>11</sup> Let the heavens be glad  
and the earth rejoice;  
let the sea resound,  
and all that fills it.
- <sup>12</sup> Let the fields exult,  
and all that is in them.  
Then all the trees of the forest  
will sing for joy
- <sup>13</sup> before the LORD,  
for He is coming—  
He is coming to judge the earth.  
He will judge the world in righteousness  
and the peoples in His faithfulness.

**97**

*Let the Earth Rejoice*

- <sup>1</sup> The LORD reigns, let the earth rejoice;  
let the distant shores be glad.
- <sup>2</sup> Clouds and darkness surround Him;  
righteousness and justice are His throne’s foundation.
- <sup>3</sup> Fire goes before Him  
and consumes His foes on every side.

- 4 His lightning illuminates the world;  
     the earth sees and trembles.  
 5 The mountains melt like wax  
     at the presence of the LORD,  
     before the Lord of all the earth.  
 6 The heavens proclaim His righteousness;  
     all the peoples see His glory.  
  
 7 All worshipers of images are put to shame—  
     those who boast in idols.  
     Worship Him, all you gods!  
 8 Zion hears and rejoices,  
     and the towns of Judah exult  
     because of Your judgments, O LORD.  
 9 For You, O LORD, are Most High over all the earth;  
     You are exalted far above all gods.  
  
 10 Hate evil, O you who love the LORD!  
     He preserves the souls of His saints;  
     He delivers them from the hand of the wicked.  
 11 Light shines \* on the righteous,  
     gladness on the upright in heart.  
 12 Rejoice in the LORD, you righteous ones,  
     and praise His holy name.

## 98

*Sing to the LORD a New Song*  
*(Psalms 149:1–9; Isaiah 42:10–17)*

A Psalm.

- 1 Sing to the LORD a new song,  
     for He has done wonders;  
 His right hand and holy arm  
     have gained Him the victory.  
 2 The LORD has proclaimed His salvation  
     and revealed His righteousness to the nations.  
 3 He has remembered His love and faithfulness  
     to the house of Israel;  
 all the ends of the earth  
     have seen the salvation of our God.  
  
 4 Make a joyful noise to the LORD, all the earth;  
     break forth—let your cry ring out, and sing praises!  
 5 Sing praises to the LORD with the lyre,  
     in melodious song with the harp.  
 6 With trumpets and the blast of the ram's horn  
     shout for joy before the LORD, the King.  
  
 7 Let the sea resound, and all that fills it,  
     the world, and all who dwell in it.

\* **97:11** One Hebrew manuscript, LXX, Syriac, and Vulgate; most Hebrew manuscripts Light is sown

<sup>8</sup> Let the rivers clap their hands,  
let the mountains sing together for joy  
<sup>9</sup> before the LORD,  
for He comes to judge the earth.  
He will judge the world with righteousness  
and the peoples with equity.

## 99

*The LORD Reigns!*  
(Psalms 93:1–5)

<sup>1</sup> The LORD reigns;  
let the nations tremble!  
He is enthroned above the cherubim;  
let the earth quake!  
<sup>2</sup> Great is the LORD in Zion;  
He is exalted above all the peoples.  
<sup>3</sup> Let them praise Your great and awesome name—  
He is holy!\*

<sup>4</sup> The mighty King loves justice.†  
You have established equity;  
You have exercised justice  
and righteousness in Jacob.  
<sup>5</sup> Exalt the LORD our God,  
and worship at His footstool;  
He is holy!

<sup>6</sup> Moses and Aaron were among His priests;  
Samuel was among those who called on His name.  
They called to the LORD and He answered.  
<sup>7</sup> He spoke to them from the pillar of cloud;  
they kept His decrees and the statutes He gave them.  
<sup>8</sup> O LORD our God, You answered them.  
You were a forgiving God to them,  
yet an avenger of their misdeeds.

<sup>9</sup> Exalt the LORD our God  
and worship at His holy mountain,  
for the LORD our God is holy.

## 100

*Make a Joyful Noise*  
(Psalms 66:1–20)

A Psalm of thanksgiving.

<sup>1</sup> Make a joyful noise to the LORD,  
all the earth.  
<sup>2</sup> Serve the LORD with gladness;

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\* 99:3 Or it is holy! † 99:4 Or The might of the King loves justice.

come into His presence with joyful songs.

<sup>3</sup> Know that the LORD is God.

It is He who made us, and we are His;\*  
we are His people, and the sheep of His pasture.

<sup>4</sup> Enter His gates with thanksgiving  
and His courts with praise;  
give thanks to Him and bless His name.

<sup>5</sup> For the LORD is good,  
and His loving devotion endures forever;  
His faithfulness continues to all generations.

## 101

*I Will Set No Worthless Thing before My Eyes*

A Psalm of David.

<sup>1</sup> I will sing of Your loving devotion and justice;  
to You, O LORD, I will sing praises.

<sup>2</sup> I will ponder the way that is blameless—  
when will You come to me?  
I will walk in my house  
with integrity of heart.

<sup>3</sup> I will set no worthless thing  
before my eyes.  
I hate the work of those who fall away;  
it shall not cling to me.

<sup>4</sup> A perverse heart shall depart from me;  
I will know nothing of evil.

<sup>5</sup> Whoever slanders his neighbor in secret,  
I will put to silence;  
the one with haughty eyes and a proud heart,  
I will not endure.

<sup>6</sup> My eyes favor the faithful of the land,  
that they may dwell with me;  
he who walks in the way of integrity  
shall minister to me.

<sup>7</sup> No one who practices deceit  
shall dwell in my house;  
no one who tells lies  
shall stand in my presence.

<sup>8</sup> Every morning I will remove all the wicked of the land,  
that I may cut off every evildoer from the city of the LORD.

## 102

*The Prayer of the Afflicted*

A prayer of one who is afflicted, when he grows faint and pours out his lament before the LORD.

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\* **100:3** Or and not we ourselves

- <sup>1</sup> Hear my prayer, O LORD;  
let my cry for help come before You.
- <sup>2</sup> Do not hide Your face from me  
in my day of distress.  
Incline Your ear to me;  
answer me quickly when I call.
- <sup>3</sup> For my days vanish like smoke,  
and my bones burn like glowing embers.
- <sup>4</sup> My heart is afflicted, and withered like grass;  
I even forget to eat my bread.
- <sup>5</sup> Through my loud groaning  
my flesh clings to my bones.
- <sup>6</sup> I am like a desert owl,  
like an owl among the ruins.
- <sup>7</sup> I lie awake;  
I am like a lone bird on a housetop.
- <sup>8</sup> All day long my enemies taunt me;  
they ridicule me and curse me.
- <sup>9</sup> For I have eaten ashes like bread  
and mixed my drink with tears
- <sup>10</sup> because of Your indignation and wrath,  
for You have picked me up and cast me aside.
- <sup>11</sup> My days are like lengthening shadows,  
and I wither away like grass.
- <sup>12</sup> But You, O LORD, sit enthroned forever;  
Your renown endures to all generations.
- <sup>13</sup> You will rise up and have compassion on Zion,  
for it is time to show her favor—  
the appointed time has come.
- <sup>14</sup> For Your servants delight in her stones  
and take pity on her dust.
- <sup>15</sup> So the nations will fear the name of the LORD,  
and all the kings of the earth will fear Your glory.
- <sup>16</sup> For the LORD will rebuild Zion;  
He has appeared in His glory.
- <sup>17</sup> He will turn toward the prayer of the destitute;  
He will not despise their prayer.
- <sup>18</sup> Let this be written for the generation to come,  
so that a people not yet created may praise the LORD.
- <sup>19</sup> For He looked down from the heights of His sanctuary;  
the LORD gazed out from heaven to earth
- <sup>20</sup> to hear a prisoner's groaning,  
to release those condemned to death,
- <sup>21</sup> that they may proclaim the name of the LORD in Zion  
and praise Him in Jerusalem,
- <sup>22</sup> when peoples and kingdoms assemble

to serve the LORD.

- <sup>23</sup> He has broken my strength on the way;  
He has cut short my days.  
<sup>24</sup> I say: "O my God, do not take me in the midst of my days!  
Your years go on through all generations.  
<sup>25</sup> In the beginning You laid the foundations of the earth,  
and the heavens are the work of Your hands.  
<sup>26</sup> They will perish, but You remain;  
they will all wear out like a garment.  
Like clothing You will change them,  
and they will be passed on.  
<sup>27</sup> But You remain the same,  
and Your years will never end.\*  
<sup>28</sup> The children of Your servants will dwell securely,  
and their descendants will be established before You."

## 103

*Bless the LORD, O My Soul*  
Of David.

- <sup>1</sup> Bless the LORD, O my soul;  
all that is within me, bless His holy name.  
<sup>2</sup> Bless the LORD, O my soul,  
and do not forget all His kind deeds—  
<sup>3</sup> He who forgives all your iniquities  
and heals all your diseases,  
<sup>4</sup> who redeems your life from the Pit  
and crowns you with loving devotion and compassion,  
<sup>5</sup> who satisfies you with good things,  
so that your youth is renewed like the eagle's.  
  
<sup>6</sup> The LORD executes righteousness  
and justice for all the oppressed.  
<sup>7</sup> He made known His ways to Moses,  
His deeds to the people of Israel.  
<sup>8</sup> The LORD is compassionate and gracious,  
slow to anger, abounding in loving devotion.  
<sup>9</sup> He will not always accuse us,  
nor harbor His anger forever.  
<sup>10</sup> He has not dealt with us according to our sins  
or repaid us according to our iniquities.  
  
<sup>11</sup> For as high as the heavens are above the earth,  
so great is His loving devotion for those who fear Him.  
<sup>12</sup> As far as the east is from the west,  
so far has He removed our transgressions from us.  
<sup>13</sup> As a father has compassion on his children,  
so the LORD has compassion on those who fear Him.

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\* **102:27** Cited in Hebrews 1:10-12



- 14 For He knows our frame;  
He is mindful that we are dust.
- 15 As for man, his days are like grass—  
he blooms like a flower of the field;  
16 when the wind passes over, it vanishes,  
and its place remembers it no more.
- 17 But from everlasting to everlasting  
the loving devotion of the LORD  
extends to those who fear Him,  
and His righteousness to their children's children—  
18 to those who keep His covenant  
and remember to obey His precepts.
- 19 The LORD has established His throne in heaven,  
and His kingdom rules over all.
- 20 Bless the LORD, all His angels mighty in strength  
who carry out His word,  
who hearken to the voice of His command.
- 21 Bless the LORD, all His hosts,  
you servants who do His will.
- 22 Bless the LORD, all His works  
in all places of His dominion.

Bless the LORD, O my soul!

## 104

*How Many Are Your Works, O LORD!*

- 1 Bless the LORD, O my soul!
- O LORD my God, You are very great;  
You are clothed with splendor and majesty.
- 2 He wraps Himself in light as with a garment;  
He stretches out the heavens like a tent,  
3 laying the beams of His chambers  
in the waters above,  
making the clouds His chariot,  
walking on the wings of the wind.
- 4 He makes the winds His messengers,  
flames of fire His servants.\*
- 5 He set the earth on its foundations,  
never to be moved.
- 6 You covered it with the deep like a garment;  
the waters stood above the mountains.
- 7 At Your rebuke the waters fled;  
at the sound of Your thunder they hurried away—  
8 the mountains rose and the valleys sank  
to the place You assigned for them—  
9 You set a boundary they cannot cross,

\* **104:4** LXX He makes His angels winds, His servants flames of fire. Cited in Hebrews 1:7

that they may never again cover the earth.

- 10 He sends forth springs in the valleys;  
they flow between the mountains.
- 11 They give drink to every beast of the field;  
the wild donkeys quench their thirst.
- 12 The birds of the air nest beside the springs;  
they sing among the branches.
- 13 He waters the mountains from His chambers;  
the earth is satisfied by the fruit of His works.
- 14 He makes the grass grow for the livestock  
and provides crops for man to cultivate,  
bringing forth food from the earth:
- 15 wine that gladdens the heart of man,  
oil that makes his face to shine,  
and bread that sustains his heart.
- 16 The trees of the LORD have their fill,  
the cedars of Lebanon that He planted,  
17 where the birds build their nests;  
the stork makes her home in the cypresses.†
- 18 The high mountains are for the wild goats,  
the cliffs a refuge for the rock badgers.‡
- 19 He made the moon to mark the seasons;  
the sun knows when to set.
- 20 You bring darkness, and it becomes night,  
when all the beasts of the forest prowl.
- 21 The young lions roar for their prey  
and seek their food from God.
- 22 The sun rises, and they withdraw;  
they lie down in their dens.
- 23 Man goes forth to his work  
and to his labor until evening.
- 24 How many are Your works, O LORD!  
In wisdom You have made them all;  
the earth is full of Your creatures.
- 25 Here is the sea, vast and wide,  
teeming with creatures beyond number,  
living things both great and small.
- 26 There the ships pass,  
and Leviathan, which You formed to frolic there.
- 27 All creatures look to You  
to give them their food in due season.
- 28 When You give it to them,  
they gather it up;  
when You open Your hand,  
they are satisfied with good things.

† 104:17 Or pines or junipers or firs    ‡ 104:18 Or the coney or the hyraxes

<sup>29</sup> When You hide Your face,  
       they are terrified;  
 when You take away their breath,  
       they die and return to dust.

<sup>30</sup> When You send Your Spirit,<sup>§</sup>  
       they are created,  
 and You renew  
       the face of the earth.

<sup>31</sup> May the glory of the LORD endure forever;  
       may the LORD rejoice in His works.

<sup>32</sup> He looks on the earth,  
       and it trembles;  
 He touches the mountains,  
       and they smolder.

<sup>33</sup> I will sing to the LORD all my life;  
       I will sing praise to my God while I have my being.

<sup>34</sup> May my meditation be pleasing to Him,  
       for I rejoice in the LORD.

<sup>35</sup> May sinners vanish from the earth  
       and the wicked be no more.

Bless the LORD, O my soul.

Hallelujah!\*

## 105

### *Tell of His Wonders*

*(1 Chronicles 16:7-22)*

<sup>1</sup> Give thanks to the LORD, call upon His name;  
       make known His deeds among the nations.

<sup>2</sup> Sing to Him, sing praises to Him;  
       tell of all His wonders.

<sup>3</sup> Glory in His holy name;  
       let the hearts of those who seek the LORD rejoice.

<sup>4</sup> Seek out the LORD and His strength;  
       seek His face always.

<sup>5</sup> Remember the wonders He has done,  
       His marvels, and the judgments He has pronounced,

<sup>6</sup> O offspring of His servant Abraham,  
       O sons of Jacob, His chosen ones.

<sup>7</sup> He is the LORD our God;  
       His judgments carry throughout the earth.

<sup>8</sup> He remembers His covenant forever,  
       the word He ordained for a thousand generations—

<sup>9</sup> the covenant He made with Abraham,  
       and the oath He swore to Isaac.

<sup>10</sup> He confirmed it to Jacob as a decree,  
       to Israel as an everlasting covenant:

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<sup>§</sup> 104:30 Or breath      \* 104:35 Or Hallelu YAH, meaning Praise the LORD

- 11 "I will give you the land of Canaan  
as the portion of your inheritance."
- 12 When they were few in number,  
few indeed, and strangers in the land,  
13 they wandered from nation to nation,  
from one kingdom to another.  
14 He let no man oppress them;  
He rebuked kings on their behalf:  
15 "Do not touch My anointed ones!  
Do no harm to My prophets!"
- 16 He called down famine on the land  
and cut off all their supplies \* of food.  
17 He sent a man before them—  
Joseph, sold as a slave.  
18 They bruised his feet with shackles  
and placed his neck in irons,  
19 until his prediction came true  
and the word of the LORD proved him right.  
20 The king sent and released him;  
the ruler of peoples set him free.  
21 He made him master of his household,  
ruler over all his substance,  
22 to instruct † his princes as he pleased  
and teach his elders wisdom.
- 23 Then Israel entered Egypt;  
Jacob dwelt in the land of Ham.  
24 And the LORD made His people very fruitful,  
more numerous than their foes,  
25 whose hearts He turned to hate His people,  
to conspire against His servants.  
26 He sent Moses His servant,  
and Aaron, whom He had chosen.  
27 They performed His miraculous signs among them,  
and wonders in the land of Ham.  
28 He sent darkness, and it became dark—  
yet they defied His words.‡
- 29 He turned their waters to blood  
and caused their fish to die.  
30 Their land teemed with frogs,  
even in their royal chambers.  
31 He spoke, and insects swarmed—  
gnats throughout their country.  
32 He gave them hail for rain,  
with lightning throughout their land.  
33 He struck their vines and fig trees

\* 105:16 Hebrew staff † 105:22 LXX and Syriac; MT to bind ‡ 105:28 LXX and Syriac;  
Hebrew for had they not defied His words?

- and shattered the trees of their country.  
<sup>34</sup> He spoke, and the locusts came—  
 young locusts without number.  
<sup>35</sup> They devoured every plant in their land  
 and consumed the produce of their soil.  
<sup>36</sup> Then He struck all the firstborn in their land,  
 the firstfruits of all their vigor.  
<sup>37</sup> He brought Israel out with silver and gold,  
 and none among His tribes stumbled.  
<sup>38</sup> Egypt was glad when they departed,  
 for the dread of Israel had fallen on them.  
<sup>39</sup> He spread a cloud as a covering  
 and a fire to light up the night.  
<sup>40</sup> They asked, and He brought quail  
 and satisfied them with the bread of heaven.  
<sup>41</sup> He opened a rock, and water gushed out;  
 it flowed like a river in the desert.  
<sup>42</sup> For He remembered His holy promise  
 to Abraham His servant.  
<sup>43</sup> He brought forth His people with rejoicing,  
 His chosen with shouts of joy.  
<sup>44</sup> He gave them the lands of the nations,  
 that they might inherit the fruit of others' labor,  
<sup>45</sup> that they might keep His statutes  
 and obey His laws.

Hallelujah!§

## 106

*Give Thanks to the LORD, for He Is Good*

<sup>1</sup> Hallelujah! \*

- Give thanks to the LORD, for He is good;  
 His loving devotion endures forever.  
<sup>2</sup> Who can describe the mighty acts of the LORD  
 or fully proclaim His praise?  
<sup>3</sup> Blessed are those who uphold justice,  
 who practice righteousness at all times.  
<sup>4</sup> Remember me, O LORD, in Your favor to Your people;  
 visit me with Your salvation,  
<sup>5</sup> that I may see the prosperity of Your chosen ones,  
 and rejoice in the gladness of Your nation,  
 and give glory with Your inheritance.  
<sup>6</sup> We have sinned like our fathers;  
 we have done wrong and acted wickedly.  
<sup>7</sup> Our fathers in Egypt did not grasp Your wonders

§ **105:45** Or Hallelu YAH, meaning Praise the LORD \* **106:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 48

- or remember Your abundant kindness;  
 but they rebelled by the sea,  
 there at the Red Sea.<sup>†</sup>
- 8 Yet He saved them for the sake of His name,  
 to make His power known.
- 9 He rebuked the Red Sea, and it dried up;  
 He led them through the depths as through a desert.
- 10 He saved them from the hand that hated them;  
 He redeemed them from the hand of the enemy.
- 11 The waters covered their foes;  
 not one of them remained.
- 12 Then they believed His promises  
 and sang His praise.
- 13 Yet they soon forgot His works  
 and failed to wait for His counsel.
- 14 They craved intensely in the wilderness  
 and tested God in the desert.
- 15 So He granted their request,  
 but sent a wasting disease upon them.
- 16 In the camp they envied Moses,  
 as well as Aaron, the holy one of the LORD.
- 17 The earth opened up and swallowed Dathan;  
 it covered the assembly of Abiram.
- 18 Then fire blazed through their company;  
 flames consumed the wicked.
- 19 At Horeb ‡ they made a calf  
 and worshiped a molten image.
- 20 They exchanged their Glory §  
 for the image of a grass-eating ox.
- 21 They forgot God their Savior,  
 who did great things in Egypt,  
 wondrous works in the land of Ham,  
 and awesome deeds by the Red Sea.
- 23 So He said He would destroy them—  
 had not Moses His chosen one  
 stood before Him in the breach  
 to divert His wrath from destroying them.
- 24 They despised the pleasant land;  
 they did not believe His promise.
- 25 They grumbled in their tents  
 and did not listen to the voice of the LORD.
- 26 So He raised His hand and swore  
 to cast them down in the wilderness,  
 27 to disperse \* their offspring among the nations  
 and scatter them throughout the lands.

<sup>†</sup> 106:7 Or the Sea of Reeds; also in verses 9 and 22    <sup>‡</sup> 106:19 That is, Mount Sinai, or possibly a mountain in the range containing Mount Sinai    <sup>§</sup> 106:20 Or their glorious God    \* 106:27 Or cast down or cause to fall

- 28 They yoked themselves to Baal of Peor  
and ate sacrifices offered to lifeless gods.
- 29 So they provoked the LORD to anger with their deeds,  
and a plague broke out among them.
- 30 But Phinehas stood and intervened,  
and the plague was restrained.
- 31 It was credited to him as righteousness  
for endless generations to come.
- 32 At the waters of Meribah † they angered the LORD,  
and trouble came to Moses because of them.
- 33 For they rebelled against His Spirit,‡  
and Moses spoke rashly with his lips.
- 34 They did not destroy the peoples  
as the LORD had commanded them,
- 35 but they mingled with the nations  
and adopted their customs.
- 36 They worshiped their idols,  
which became a snare to them.
- 37 They sacrificed their sons  
and their daughters to demons.
- 38 They shed innocent blood—  
the blood of their sons and daughters,  
whom they sacrificed to the idols of Canaan,  
and the land was polluted with blood.
- 39 They defiled themselves by their actions  
and prostituted themselves by their deeds.
- 40 So the anger of the LORD burned against His people,  
and He abhorred His own inheritance.
- 41 He delivered them into the hand of the nations,  
and those who hated them ruled over them.
- 42 Their enemies oppressed them,  
and subdued them under their hand.
- 43 Many times He rescued them,  
but they were bent on rebellion  
and sank down in their iniquity.
- 44 Nevertheless He heard their cry;  
He took note of their distress.
- 45 And He remembered His covenant with them,  
and relented by the abundance of His loving devotion.
- 46 He made them objects of compassion  
to all who held them captive.
- 47 Save us, O LORD our God,  
and gather us from the nations,  
that we may give thanks to Your holy name,  
that we may glory in Your praise.

† 106:32 Meribah means quarreling; see Exodus 17:7.   ‡ 106:33 Or they provoked His Spirit

48 Blessed be the LORD, the God of Israel,  
from everlasting to everlasting.

Let all the people say, "Amen!"

Hallelujah!

## BOOK V

### 107

*Psalms 107—150*

*Thanksgiving for Deliverance*

*(Matthew 8:23–27; Mark 4:35–41; Luke 8:22–25)*

- 1 Give thanks to the LORD, for He is good;  
His loving devotion endures forever.
- 2 Let the redeemed of the LORD say so,  
whom He has redeemed from the hand of the enemy
- 3 and gathered from the lands,  
from east and west, from north and south.\*
- 4 Some wandered in desert wastelands,  
finding no path to a city in which to dwell.
- 5 They were hungry and thirsty;  
their soul fainted within them.
- 6 Then they cried out to the LORD in their trouble,  
and He delivered them from their distress.
- 7 He led them on a straight path  
to reach a city where they could live.
- 8 Let them give thanks to the LORD for His loving devotion  
and His wonders to the sons of men.
- 9 For He satisfies the thirsty  
and fills the hungry with good things.
- 10 Some sat in darkness and in the shadow of death,  
prisoners in affliction and chains,
- 11 because they rebelled against the words of God  
and despised the counsel of the Most High.
- 12 He humbled their hearts with hard labor;  
they stumbled, and there was no one to help.
- 13 Then they cried out to the LORD in their trouble,  
and He saved them from their distress.
- 14 He brought them out of darkness and the shadow of death  
and broke away their chains.
- 15 Let them give thanks to the LORD for His loving devotion  
and His wonders to the sons of men.
- 16 For He has broken down the gates of bronze  
and cut through the bars of iron.
- 17 Fools, in their rebellious ways,  
and through their iniquities, suffered affliction.
- 18 They loathed all food

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\* 107:3 Hebrew north and the sea



- and drew near to the gates of death.  
19 Then they cried out to the LORD in their trouble,  
and He saved them from their distress.  
20 He sent forth His word and healed them;  
He rescued them from the Pit.  
21 Let them give thanks to the LORD for His loving devotion  
and His wonders to the sons of men.  
22 Let them offer sacrifices of thanksgiving  
and declare His works with rejoicing.
- 23 Others went out to sea in ships,  
conducting trade on the mighty waters.  
24 They saw the works of the LORD,  
and His wonders in the deep.  
25 For He spoke and raised a tempest  
that lifted the waves of the sea.  
26 They mounted up to the heavens, then sunk to the depths;  
their courage melted in their anguish.  
27 They reeled and staggered like drunkards,  
and all their skill was useless.<sup>†</sup>
- 28 Then they cried out to the LORD in their trouble,  
and He brought them out of their distress.  
29 He calmed the storm to a whisper,  
and the waves of the sea <sup>‡</sup> were hushed.  
30 They rejoiced in the silence,  
and He guided them to the harbor they desired.  
31 Let them give thanks to the LORD for His loving devotion  
and His wonders to the sons of men.  
32 Let them exalt Him in the assembly of the people  
and praise Him in the council of the elders.
- 33 He turns rivers into deserts,  
springs of water into thirsty ground,  
34 and fruitful land into fields of salt,  
because of the wickedness of its dwellers.  
35 He turns a desert into pools of water  
and a dry land into flowing springs.  
36 He causes the hungry to settle there,  
that they may establish a city in which to dwell.  
37 They sow fields and plant vineyards  
that yield a fruitful harvest.  
38 He blesses them, and they multiply greatly;  
He does not let their herds diminish.
- 39 When they are decreased and humbled  
by oppression, evil, and sorrow,  
40 He pours out contempt on the nobles  
and makes them wander in a trackless wasteland.  
41 But He lifts the needy from affliction

<sup>†</sup> 107:27 Or and all their wisdom was swallowed up or and they were at their wits' end

<sup>‡</sup> 107:29 DSS; MT their waves

and increases their families like flocks.  
 42 The upright see and rejoice,  
 and all iniquity shuts its mouth.

43 Let him who is wise pay heed to these things  
 and consider the loving devotion of the LORD.

## 108

*Israel's Kingdom Blessing*

(Psalms 57:1–11; Psalms 60:1–12)

A song. A Psalm of David.

1 My heart is steadfast, O God;  
 I will sing and make music with all my being.\*  
 2 Awake, O harp and lyre!  
 I will awaken the dawn.  
 3 I will praise You, O LORD, among the nations;  
 I will sing Your praises among the peoples.  
 4 For Your loving devotion extends beyond the heavens,  
 and Your faithfulness reaches to the clouds.  
 5 Be exalted, O God, above the heavens;  
 may Your glory cover all the earth.  
 6 Respond and save us with Your right hand,  
 that Your beloved may be delivered.  
 7 God has spoken from His sanctuary:†  
 "I will triumph!  
 I will parcel out Shechem  
 and apportion the Valley of Succoth.  
 8 Gilead is Mine, and Manasseh is Mine;  
 Ephraim is My helmet, Judah is My scepter.  
 9 Moab is My washbasin;  
 upon Edom I toss My sandal;  
 over Philistia I shout in triumph."  
 10 Who will bring me to the fortified city?  
 Who will lead me to Edom?  
 11 Have You not rejected us, O God?  
 Will You no longer march out, O God, with our armies?  
 12 Give us aid against the enemy,  
 for the help of man is worthless.  
 13 With God we will perform with valor,  
 and He will trample our enemies.

## 109

*The Song of the Slandered*

For the choirmaster. A Psalm of David.

1 O God of my praise,

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\* 108:1 Or with my glory † 108:7 Or in His holiness

- be not silent.  
2 For wicked and deceitful mouths open against me;  
they speak against me with lying tongues.  
3 They surround me with hateful words  
and attack me without cause.  
4 In return for my love they accuse me,  
but I am a man of prayer.  
5 They repay me evil for good,  
and hatred for my love.
- 6 Set over him a wicked man;  
let an accuser stand at his right hand.  
7 When he is tried, let him be found guilty,  
and may his prayer be regarded as sin.  
8 May his days be few;  
may another take his position.\*  
9 May his children be fatherless  
and his wife a widow.  
10 May his children wander as beggars,  
seeking sustenance † far from their ruined homes.  
11 May the creditor seize all he owns,  
and strangers plunder the fruits of his labor.  
12 May there be no one to extend kindness to him,  
and no one to favor his fatherless children.  
13 May his descendants be cut off;  
may their name be blotted out from the next generation.  
14 May the iniquity of his fathers be remembered before the LORD,  
and the sin of his mother never be blotted out.  
15 May their sins always remain before the LORD,  
that He may cut off their memory from the earth.
- 16 For he never thought to show kindness,  
but pursued the poor and needy and brokenhearted,  
even to their death.  
17 The cursing that he loved,  
may it fall on him;  
the blessing in which he refused to delight,  
may it be far from him.  
18 The cursing that he wore like a coat,  
may it soak into his body like water,  
and into his bones like oil.  
19 May it be like a robe wrapped about him,  
like a belt tied forever around him.  
20 May this be the LORD's reward to my accusers,  
to those who speak evil against me.
- 21 But You, O GOD, the Lord,  
deal kindly with me for the sake of Your name;  
deliver me by the goodness of Your loving devotion.  
22 For I am poor and needy;

\* 109:8 Cited in Acts 1:20 † 109:10 Hebrew; LXX may they be driven

- my heart is wounded within me.  
 23 I am fading away like a lengthening shadow;  
     I am shaken off like a locust.  
 24 My knees are weak from fasting,  
     and my body grows lean and gaunt.  
 25 I am an object of scorn to my accusers;  
     when they see me, they shake their heads.
- 26 Help me, O LORD my God;  
     save me according to Your loving devotion.  
 27 Let them know that this is Your hand,  
     that You, O LORD, have done it.  
 28 Though they curse, You will bless.  
     When they rise up, they will be put to shame,  
     but Your servant will rejoice.  
 29 May my accusers be clothed with disgrace;  
     may they wear their shame like a robe.  
 30 With my mouth I will thank the LORD profusely;  
     I will praise Him in the presence of many.  
 31 For He stands at the right hand of the needy one,  
     to save him from the condemners of his soul.

## 110

*God's Faithful Messiah*

*(Genesis 14:17-24; Hebrews 5:1-10)*

A Psalm of David.

- 1 The LORD said to my Lord:  
     "Sit at My right hand  
 until I make Your enemies  
     a footstool for Your feet."<sup>\*</sup>
- 2 The LORD extends Your mighty scepter from Zion:  
     "Rule in the midst of Your enemies."  
 3 Your people shall be willing  
     on Your day of battle.  
 Arrayed in holy splendor, from the womb of the dawn,  
     to You belongs the dew of Your youth.
- 4 The LORD has sworn  
     and will not change His mind:  
 "You are a priest forever  
     in the order of Melchizedek."<sup>†</sup>
- 5 The Lord is at Your right hand;  
     He will crush kings in the day of His wrath.  
 6 He will judge the nations, heaping up the dead;  
     He will crush the leaders far and wide.  
 7 He will drink from the brook by the road;  
     therefore He will lift up His head.

<sup>\*</sup> 110:1 Cited in Matthew 22:44, Mark 12:36; Luke 20:42-43, Acts 2:34-35, and Hebrews 1:13

<sup>†</sup> 110:4 Cited in Hebrews 5:6, Hebrews 7:17, and Hebrews 7:21

# 111

## *Majestic Is His Work*

<sup>1</sup> Hallelujah! \*

I will give thanks to the LORD with all my heart  
in the council of the upright and in the assembly.

<sup>2</sup> Great are the works of the LORD;  
they are pondered by all who delight in them.

<sup>3</sup> Splendid and majestic is His work;  
His righteousness endures forever.

<sup>4</sup> He has caused His wonders to be remembered;  
the LORD is gracious and compassionate.

<sup>5</sup> He provides food for those who fear Him;  
He remembers His covenant forever.

<sup>6</sup> He has shown His people the power of His works  
by giving them the inheritance of the nations.

<sup>7</sup> The works of His hands are truth and justice;  
all His precepts are trustworthy.

<sup>8</sup> They are upheld forever and ever,  
enacted in truth and uprightness.

<sup>9</sup> He has sent redemption to His people;  
He has ordained His covenant forever;  
holy and awesome is His name.

<sup>10</sup> The fear of the LORD is the beginning of wisdom;  
all who follow His precepts gain rich understanding.

His praise endures forever!

# 112

## *The Blessed Fear of the LORD*

(Psalms 128:1-6)

<sup>1</sup> Hallelujah!\*

Blessed is the man who fears the LORD,  
who greatly delights in His commandments.

<sup>2</sup> His descendants will be mighty in the land;  
the generation of the upright will be blessed.

<sup>3</sup> Wealth and riches are in his house,  
and his righteousness endures forever.

<sup>4</sup> Light dawns in the darkness for the upright—  
for the gracious, compassionate, and righteous.

<sup>5</sup> It is well with the man who is generous and lends freely,

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\* **111:1** Or Hallelu YAH, meaning Praise the LORD. This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet. \* **112:1** Or Hallelu YAH, meaning Praise the LORD. This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet.

- whose affairs are guided by justice.  
<sup>6</sup> Surely he will never be shaken;  
 the righteous man will be remembered forever.  
<sup>7</sup> He does not fear bad news;  
 his heart is steadfast, trusting in the LORD.  
<sup>8</sup> His heart is assured; he does not fear,  
 until he looks in triumph on his foes.  
<sup>9</sup> He has scattered abroad his gifts to the poor;  
 his righteousness endures forever;<sup>†</sup>  
 his horn will be lifted high in honor.  
<sup>10</sup> The wicked man will see and be grieved;  
 he will gnash his teeth and waste away;  
 the desires of the wicked will perish.

## 113

*The LORD Exalts the Humble*  
*(1 Samuel 1:1–8)*

<sup>1</sup> Hallelujah!\*

- Give praise, O servants of the LORD;  
 praise the name of the LORD.  
<sup>2</sup> Blessed be the name of the LORD  
 both now and forevermore.  
<sup>3</sup> From where the sun rises to where it sets,  
 the name of the LORD is praised.  
<sup>4</sup> The LORD is exalted over all the nations,  
 His glory above the heavens.  
<sup>5</sup> Who is like the LORD our God,  
 the One enthroned on high?  
<sup>6</sup> He humbles Himself to behold  
 the heavens and the earth.  
<sup>7</sup> He raises the poor from the dust  
 and lifts the needy from the dump  
<sup>8</sup> to seat them with nobles,  
 with the princes of His people.  
<sup>9</sup> He settles the barren woman in her home  
 as a joyful mother to her children.

Hallelujah!

## 114

*A Psalm of Exodus*

- <sup>1</sup> When Israel departed from Egypt,  
 the house of Jacob from a people of foreign tongue,  
<sup>2</sup> Judah became God's sanctuary,  
 and Israel His dominion.

<sup>†</sup> **112:9** Cited in 2 Corinthians 9:9      \* **113:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 9

- <sup>3</sup> The sea observed and fled;  
the Jordan turned back;  
<sup>4</sup> the mountains skipped like rams,  
the hills like lambs.  
<sup>5</sup> Why was it, O sea, that you fled,  
O Jordan, that you turned back,  
<sup>6</sup> O mountains, that you skipped like rams,  
O hills, like lambs?  
  
<sup>7</sup> Tremble, O earth, at the presence of the Lord,  
at the presence of the God of Jacob,  
<sup>8</sup> who turned the rock into a pool,  
the flint into a fountain of water!

## 115

*To Your Name Be the Glory*  
(Psalms 135:1-21)

- <sup>1</sup> Not to us, O LORD, not to us,  
but to Your name be the glory,  
because of Your loving devotion,  
because of Your faithfulness.  
  
<sup>2</sup> Why should the nations say,  
"Where is their God?"  
  
<sup>3</sup> Our God is in heaven;  
He does as He pleases.  
  
<sup>4</sup> Their idols are silver and gold,  
made by the hands of men.  
<sup>5</sup> They have mouths, but cannot speak;  
they have eyes, but cannot see;  
<sup>6</sup> they have ears, but cannot hear;  
they have noses, but cannot smell;  
<sup>7</sup> they have hands, but cannot feel;  
they have feet, but cannot walk;  
they cannot even clear their throats.\*  
<sup>8</sup> Those who make them become like them,  
as do all who trust in them.  
  
<sup>9</sup> O Israel,<sup>†</sup> trust in the LORD!  
He is their help and shield.  
<sup>10</sup> O house of Aaron, trust in the LORD!  
He is their help and shield.  
<sup>11</sup> You who fear the LORD, trust in the LORD!  
He is their help and shield.  
<sup>12</sup> The LORD is mindful of us;  
He will bless us.  
He will bless the house of Israel;  
He will bless the house of Aaron;

\* **115:7** Literally they cannot utter with their throat    <sup>†</sup> **115:9** MT; many Hebrew manuscripts, LXX, and Syriac O house of Israel

13 He will bless those who fear the LORD—  
small and great alike.

14 May the LORD give you increase,  
both you and your children.

15 May you be blessed by the LORD,  
the Maker of heaven and earth.

16 The highest heavens belong to the LORD,  
but the earth He has given to mankind.

17 It is not the dead who praise the LORD,  
nor any who descend into silence.

18 But it is we who will bless the LORD,  
both now and forevermore.

Hallelujah!‡

## 116

### *The LORD Has Heard My Voice*

1 I love the LORD, for He has heard my voice—  
my appeal for mercy.

2 Because He has inclined His ear to me,  
I will call on Him as long as I live.

3 The ropes of death entangled me;  
the anguish of Sheol overcame me;  
I was confronted by trouble and sorrow.

4 Then I called on the name of the LORD:  
“O LORD, deliver my soul!”

5 The LORD is gracious and righteous;  
our God is full of compassion.

6 The LORD preserves the simplehearted;  
I was helpless, and He saved me.

7 Return to your rest, O my soul,  
for the LORD has been good to you.

8 For You have delivered my soul from death,  
my eyes from tears, my feet from stumbling.

9 I will walk before the LORD  
in the land of the living.

10 I believed, therefore I said,\*  
“I am greatly afflicted.”

11 In my alarm I said,  
“All men are liars!”

12 How can I repay the LORD  
for all His goodness to me?

13 I will lift the cup of salvation

‡ 115:18 Or Hallelu YAH, meaning Praise the LORD  
cited in 2 Corinthians 4:13

\* 116:10 LXX therefore I have spoken;



- and call on the name of the LORD.  
<sup>14</sup> I will fulfill my vows to the LORD  
 in the presence of all His people.
- <sup>15</sup> Precious in the sight of the LORD  
 is the death of His saints.
- <sup>16</sup> Truly, O LORD, I am Your servant;  
 I am Your servant, the son of Your maidservant;  
 You have broken my bonds.
- <sup>17</sup> I will offer to You a sacrifice of thanksgiving  
 and call on the name of the LORD.
- <sup>18</sup> I will fulfill my vows to the LORD  
 in the presence of all His people,
- <sup>19</sup> in the courts of the LORD's house,  
 in your midst, O Jerusalem.

Hallelujah!†

## 117

*Extol Him, All You Peoples*

- <sup>1</sup> Praise the LORD, all you nations!  
 Extol Him, all you peoples!\*
- <sup>2</sup> For great is His loving devotion toward us,  
 and the faithfulness of the LORD endures forever.

Hallelujah!†

## 118

*The LORD Is on My Side*

- <sup>1</sup> Give thanks to the LORD, for He is good;  
 His loving devotion endures forever.
- <sup>2</sup> Let Israel \* say,  
 "His loving devotion endures forever."
- <sup>3</sup> Let the house of Aaron say,  
 "His loving devotion endures forever."
- <sup>4</sup> Let those who fear the LORD say,  
 "His loving devotion endures forever."
- <sup>5</sup> In my distress I called to the LORD,  
 and He answered and set me free.
- <sup>6</sup> The LORD is on my side;† I will not be afraid.  
 What can man do to me?‡
- <sup>7</sup> The LORD is on my side; He is my helper.  
 Therefore I will look in triumph on those who hate me.
- <sup>8</sup> It is better to take refuge in the LORD  
 than to trust in man.

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† **116:19** Or Hallelu YAH, meaning Praise the LORD \* **117:1** Cited in Romans 15:11 † **117:2**  
 Or Hallelu YAH, meaning Praise the LORD \* **118:2** LXX the house of Israel † **118:6** Or The  
 LORD is with me; also in verse 7; LXX The Lord is my helper ‡ **118:6** Cited in Hebrews 13:6

9 It is better to take refuge in the LORD  
than to trust in princes.

10 All the nations surrounded me,  
but in the name of the LORD I cut them off.

11 They surrounded me on every side,  
but in the name of the LORD I cut them off.

12 They swarmed around me like bees,  
but they were extinguished like burning thorns;  
in the name of the LORD I cut them off.

13 I was pushed so hard I was falling,  
but the LORD helped me.

14 The LORD is my strength and my song,  
and He has become my salvation.

15 Shouts of joy and salvation resound in the tents of the righteous:  
"The right hand of the LORD performs with valor!"

16 The right hand of the LORD is exalted!  
The right hand of the LORD performs with valor!"

17 I will not die, but I will live  
and proclaim what the LORD has done.

18 The LORD disciplined me severely,  
but He has not given me over to death.

19 Open to me the gates of righteousness,  
that I may enter and give thanks to the LORD.

20 This is the gate of the LORD;  
the righteous shall enter through it.

21 I will give You thanks, for You have answered me,  
and You have become my salvation.

22 The stone the builders rejected  
has become the cornerstone. §

23 This is from the LORD,  
and it is marvelous in our eyes.\*

24 This is the day that the LORD has made;  
we will rejoice and be glad in it.

25 O LORD, save us, we pray. †  
We beseech You, O LORD, cause us to prosper!

26 Blessed is he who comes in the name of the LORD. ‡  
From the house of the LORD we bless you.

27 The LORD is God;  
He has made His light to shine upon us.

Bind the festal sacrifice with cords  
to the horns of the altar. §

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§ 118:22 Hebrew the head of the corner; cited in Matthew 21:42, Mark 12:10, Luke 20:17, Acts 4:11, and 1 Peter 2:7 \* 118:23 Cited in Matthew 21:42 and Mark 12:11 † 118:25 Hebrew hosia-na, meaning save, we pray or save now; see Matthew 21:9, Matthew 21:15, Mark 11:9, and John 12:13. ‡ 118:26 Cited in Matthew 21:9, Matthew 23:39, Mark 11:9, Luke 13:35, Luke 19:38, and John 12:13 § 118:27 Or Join in the festal procession with boughs in hand, up to the horns of the altar.

- 28 You are my God, and I will give You thanks.  
 You are my God, and I will exalt You.  
 29 Give thanks to the LORD, for He is good;  
 His loving devotion endures forever.

## 119

*Your Word Is a Lamp to My Feet*

*ALEPH*

- 1 Blessed \* are those whose way is blameless,  
 who walk in the Law of the LORD.  
 2 Blessed are those who keep His testimonies  
 and seek Him with all their heart.  
 3 They do no iniquity;  
 they walk in His ways.  
 4 You have ordained Your precepts,  
 that we should keep them diligently.  
 5 Oh, that my ways were committed  
 to keeping Your statutes!  
 6 Then I would not be ashamed  
 when I consider all Your commandments.  
 7 I will praise You with an upright heart  
 when I learn Your righteous judgments.  
 8 I will keep Your statutes;  
 do not utterly forsake me.

*BETH*

- 9 How can a young man keep his way pure?  
 By guarding it according to Your word.  
 10 With all my heart I have sought You;  
 do not let me stray from Your commandments.  
 11 I have hidden Your word in my heart  
 that I might not sin against You.  
 12 Blessed are You, O LORD;  
 teach me Your statutes.  
 13 With my lips I proclaim  
 all the judgments of Your mouth.  
 14 I rejoice in the way of Your testimonies  
 as much as in all riches.  
 15 I will meditate on Your precepts  
 and regard Your ways.  
 16 I will delight in Your statutes;  
 I will not forget Your word.

*GIMEL*

- 17 Deal bountifully with Your servant,  
 that I may live and keep Your word.  
 18 Open my eyes that I may see

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\* **119:1** This psalm is an acrostic poem of twenty-two stanzas, following the letters of the Hebrew alphabet; within a stanza, each verse begins with the same Hebrew letter.

- wondrous things from Your law.  
 19 I am a stranger on the earth;  
     do not hide Your commandments from me.  
 20 My soul is consumed with longing  
     for Your judgments at all times.  
 21 You rebuke the arrogant—  
     the cursed who stray from Your commandments.  
 22 Remove my scorn and contempt,  
     for I have kept Your testimonies.  
 23 Though rulers sit and slander me,  
     Your servant meditates on Your statutes.  
 24 Your testimonies are indeed my delight;  
     they are my counselors.

## DALETH

- 25 My soul cleaves to the dust;  
     revive me according to Your word.  
 26 I recounted my ways, and You answered me;  
     teach me Your statutes.  
 27 Make clear to me the way of Your precepts;  
     then I will meditate on Your wonders.  
 28 My soul melts with sorrow;  
     strengthen me according to Your word.  
 29 Remove me from the path of deceit  
     and graciously grant me Your law.  
 30 I have chosen the way of truth;  
     I have set Your ordinances before me.  
 31 I cling to Your testimonies, O LORD;  
     let me not be put to shame.  
 32 I run in the path of Your commandments,  
     for You will enlarge my heart.

## HE

- 33 Teach me, O LORD, the way of Your statutes,  
     and I will keep them to the end.<sup>†</sup>  
 34 Give me understanding that I may obey Your law,  
     and follow it with all my heart.  
 35 Direct me in the path of Your commandments,  
     for there I find delight.  
 36 Turn my heart to Your testimonies  
     and not to covetous gain.  
 37 Turn my eyes away from worthless things;  
     revive me with Your word.<sup>‡</sup>  
 38 Establish Your word to Your servant,  
     to produce reverence for You.  
 39 Turn away the disgrace I dread,  
     for Your judgments are good.  
 40 How I long for Your precepts!

<sup>†</sup> 119:33 Or keep them as my reward

<sup>‡</sup> 119:37 Two MT manuscripts and DSS; most MT manuscripts in Your way

Revive me in Your righteousness.

### WAW

- 41 May Your loving devotion come to me, O LORD,  
Your salvation, according to Your promise.  
42 Then I can answer him who taunts,  
for I trust in Your word.  
43 Never take Your word of truth from my mouth,  
for I hope in Your judgments.  
44 I will always obey Your law,  
forever and ever.  
45 And I will walk in freedom,  
for I have sought Your precepts.  
46 I will speak of Your testimonies before kings,  
and I will not be ashamed.  
47 I delight in Your commandments  
because I love them.  
48 I lift up my hands to Your commandments, which I love,  
and I meditate on Your statutes.

### ZAYIN

- 49 Remember Your word to Your servant,  
upon which You have given me hope.  
50 This is my comfort in affliction,  
that Your promise has given me life.  
51 The arrogant utterly deride me,  
but I do not turn from Your law.  
52 I remember Your judgments of old, O LORD,  
and in them I find comfort.  
53 Rage has taken hold of me  
because of the wicked who reject Your law.  
54 Your statutes are songs to me  
in the house of my pilgrimage.  
55 In the night, O LORD, I remember Your name,  
that I may keep Your law.  
56 This is my practice,  
for I obey Your precepts.

### HETH

- 57 The LORD is my portion;  
I have promised to keep Your words.  
58 I have sought Your face with all my heart;  
be gracious to me according to Your promise.  
59 I considered my ways  
and turned my steps to Your testimonies.  
60 I hurried without hesitating  
to keep Your commandments.  
61 Though the ropes of the wicked bind me,  
I do not forget Your law.  
62 At midnight I rise to give You thanks

- for Your righteous judgments.  
63 I am a friend to all who fear You,  
and to those who keep Your precepts.  
64 The earth is filled with Your loving devotion, O LORD;  
teach me Your statutes.

*TETH*

- 65 You are good to Your servant, O LORD,  
according to Your word.  
66 Teach me good judgment and knowledge,  
for I believe in Your commandments.  
67 Before I was afflicted, I went astray;  
but now I keep Your word.  
68 You are good, and You do what is good;  
teach me Your statutes.  
69 Though the arrogant have smeared me with lies,  
I keep Your precepts with all my heart.  
70 Their hearts are hard <sup>§</sup> and callous,  
but I delight in Your law.  
71 It was good for me to be afflicted,  
that I might learn Your statutes.  
72 The law from Your mouth is more precious to me  
than thousands of pieces of gold and silver.

*YODH*

- 73 Your hands have made me and fashioned me;  
give me understanding to learn Your commandments.  
74 May those who fear You see me and rejoice,  
for I have hoped in Your word.  
75 I know, O LORD, that Your judgments are righteous,  
and that in faithfulness You have afflicted me.  
76 May Your loving devotion comfort me, I pray,  
according to Your promise to Your servant.  
77 May Your compassion come to me, that I may live,  
for Your law is my delight.  
78 May the arrogant be put to shame for subverting me with a lie;  
I will meditate on Your precepts.  
79 May those who fear You turn to me,  
those who know Your testimonies.  
80 May my heart be blameless in Your statutes,  
that I may not be put to shame.

*KAPH*

- 81 My soul faints for Your salvation;  
I wait for Your word.  
82 My eyes fail, looking for Your promise;  
I ask, "When will You comfort me?"  
83 Though I am like a wineskin dried up by smoke,

I do not forget Your statutes.

84 How many days must Your servant wait?\*

When will You execute judgment on my persecutors?

85 The arrogant have dug pits for me

in violation of Your law.

86 All Your commandments are faithful;

I am persecuted without cause—help me!

87 They almost wiped me from the earth,

but I have not forsaken Your precepts.

88 Revive me according to Your loving devotion,

that I may obey the testimony of Your mouth.

### LAMEDH

89 Your word, O LORD, is everlasting;

it is firmly fixed in the heavens.

90 Your faithfulness continues through all generations;

You established the earth, and it endures.

91 Your ordinances stand to this day,†

for all things are servants to You.

92 If Your law had not been my delight,

then I would have perished in my affliction.

93 I will never forget Your precepts,

for by them You have revived me.

94 I am Yours; save me,

for I have sought Your precepts.

95 The wicked wait to destroy me,

but I will ponder Your testimonies.

96 I have seen a limit to all perfection,

but Your commandment is without limit.

### MEM

97 Oh, how I love Your law!

All day long it is my meditation.

98 Your commandments make me wiser than my enemies,

for they are always with me.

99 I have more insight than all my teachers,

for Your testimonies are my meditation.

100 I discern more than the elders,

for I obey Your precepts.

101 I have kept my feet from every evil path,

that I may keep Your word.

102 I have not departed from Your ordinances,

for You Yourself have taught me.

103 How sweet are Your words to my taste—

sweeter than honey in my mouth!

104 I gain understanding from Your precepts;

therefore I hate every false way.

\* 119:84 Or How many are the days of Your servant? † 119:91 Or They stand this day according to Your ordinances

*NUN*

- 105 Your word is a lamp to my feet  
and a light to my path.  
106 I have sworn and confirmed  
that I will keep Your righteous judgments.  
107 I am severely afflicted, O LORD;  
revive me through Your word.  
108 Accept the freewill offerings of my mouth, O LORD,  
and teach me Your judgments.  
109 I constantly take my life in my hands,  
yet I do not forget Your law.  
110 The wicked have set a snare for me,  
but I have not strayed from Your precepts.  
111 Your testimonies are my heritage forever,  
for they are the joy of my heart.  
112 I have inclined my heart to perform Your statutes,  
even to the very end.

*SAMEKH*

- 113 The double-minded I despise,  
but Your law I love.  
114 You are my hiding place and my shield;  
I put my hope in Your word.  
115 Depart from me, you evildoers,  
that I may obey the commandments of my God.  
116 Sustain me as You promised, that I may live;  
let me not be ashamed of my hope.  
117 Uphold me, and I will be saved,  
that I may always regard Your statutes.  
118 You reject all who stray from Your statutes,  
for their deceitfulness is in vain.  
119 All the wicked on earth You discard like dross;  
therefore I love Your testimonies.  
120 My flesh trembles in awe of You;  
I stand in fear of Your judgments.

*AYIN*

- 121 I have done what is just and right;  
do not leave me to my oppressors.  
122 Ensure Your servant's well-being;  
do not let the arrogant oppress me.  
123 My eyes fail, looking for Your salvation,  
and for Your righteous promise.  
124 Deal with Your servant according to Your loving devotion,  
and teach me Your statutes.  
125 I am Your servant; give me understanding,  
that I may know Your testimonies.  
126 It is time for the LORD to act,  
for they have broken Your law.



- 127 Therefore I love Your commandments more than gold,  
even the purest gold.  
128 Therefore I admire all Your precepts  
and hate every false way.

*PE*

- 129 Wonderful are Your testimonies;  
therefore I obey them.  
130 The unfolding of Your words gives light;  
it informs the simple.  
131 I open my mouth and pant,  
longing for Your commandments.  
132 Turn to me and show me mercy,  
as You do to those who love Your name.  
133 Order my steps in Your word;  
let no sin rule over me.  
134 Redeem me from the oppression of man,  
that I may keep Your precepts.  
135 Make Your face shine upon Your servant,  
and teach me Your statutes.  
136 My eyes shed streams of tears  
because Your law is not obeyed.

*TZADE*

- 137 Righteous are You, O LORD,  
and upright are Your judgments.  
138 The testimonies You have laid down are righteous  
and altogether faithful.  
139 My zeal has consumed me  
because my foes forget Your words.  
140 Your promise is completely pure;  
therefore Your servant loves it.  
141 I am lowly and despised,  
but I do not forget Your precepts.  
142 Your righteousness is everlasting  
and Your law is true.  
143 Trouble and distress have found me,  
but Your commandments are my delight.  
144 Your testimonies are righteous forever.  
Give me understanding, that I may live.

*KOPH*

- 145 I call with all my heart; answer me, O LORD!  
I will obey Your statutes.  
146 I call to You; save me,  
that I may keep Your testimonies.  
147 I rise before dawn and cry for help;  
in Your word I have put my hope.  
148 My eyes anticipate the watches of night,

- that I may meditate on Your word.  
149 Hear my voice, O LORD, according to Your loving devotion;  
give me life according to Your justice.  
150 Those who follow after wickedness draw near;  
they are far from Your law.  
151 You are near, O LORD,  
and all Your commandments are true.  
152 Long ago I learned from Your testimonies  
that You have established them forever.

*RESH*

- 153 Look upon my affliction and rescue me,  
for I have not forgotten Your law.  
154 Defend my cause and redeem me;  
revive me according to Your word.  
155 Salvation is far from the wicked  
because they do not seek Your statutes.  
156 Great are Your mercies, O LORD;  
revive me according to Your ordinances.  
157 Though my persecutors and foes are many,  
I have not turned from Your testimonies.  
158 I look on the faithless with loathing  
because they do not keep Your word.  
159 Consider how I love Your precepts, O LORD;  
give me life according to Your loving devotion.  
160 The entirety of Your word is truth,  
and all Your righteous judgments endure forever.

*SIN and SHIN*

- 161 Rulers persecute me without cause,  
but my heart fears only Your word.  
162 I rejoice in Your promise  
like one who finds great spoil.  
163 I hate and abhor falsehood,  
but Your law I love.  
164 Seven times a day I praise You  
for Your righteous judgments.  
165 Abundant peace belongs to those who love Your instruction;  
nothing can make them stumble.  
166 I wait for Your salvation, O LORD,  
and I carry out Your commandments.  
167 I obey Your testimonies  
and love them greatly.  
168 I obey Your precepts and Your testimonies,  
for all my ways are before You.

*TAW*

- 169 May my cry come before You, O LORD;  
give me understanding according to Your word.

- 170 May my plea come before You;  
rescue me according to Your promise.
- 171 My lips pour forth praise,  
for You teach me Your statutes.
- 172 My tongue sings of Your word,  
for all Your commandments are righteous.
- 173 May Your hand be ready to help me,  
for I have chosen Your precepts.
- 174 I long for Your salvation, O LORD,  
and Your law is my delight.
- 175 Let me live to praise You;  
may Your judgments sustain me.
- 176 I have strayed like a lost sheep;  
seek Your servant, for I have not forgotten Your commandments.

## 120

*In My Distress I Cried to the LORD*

A song of ascents.

- 1 In my distress I cried to the LORD,  
and He answered me.
- 2 Deliver my soul, O LORD,  
from lying lips and a deceitful tongue.
- 3 What will He do to you,  
and what will be added to you,  
O deceitful tongue?
- 4 Sharp arrows will come from the warrior,  
with burning coals of the broom tree!
- 5 Woe to me that I dwell in Meshech,  
that I live among the tents of Kedar!
- 6 Too long have I dwelt  
among those who hate peace.
- 7 I am in favor of peace;  
but when I speak, they want war.

## 121

*I Lift Up My Eyes to the Hills*

A song of ascents.

- 1 I lift up my eyes to the hills.  
From where does my help come?
- 2 My help comes from the LORD,  
the Maker of heaven and earth.
- 3 He will not allow your foot to slip;  
your Protector will not slumber.
- 4 Behold, the Protector of Israel  
will neither slumber nor sleep.

- <sup>5</sup> The LORD is your keeper;  
the LORD is the shade on your right hand.
- <sup>6</sup> The sun will not strike you by day,  
nor the moon by night.
- <sup>7</sup> The LORD will guard you from all evil;  
He will preserve your soul.
- <sup>8</sup> The LORD will watch over your coming and going,  
both now and forevermore.

## 122

*Pray for the Peace of Jerusalem*  
A song of ascents. Of David.

- <sup>1</sup> I was glad when they said to me,  
"Let us go to the house of the LORD."
- <sup>2</sup> Our feet are standing in your gates,  
O Jerusalem.
- <sup>3</sup> Jerusalem is built up  
as a city united together,
- <sup>4</sup> where the tribes go up,  
the tribes of the LORD,  
as a testimony for Israel,  
to give thanks to the name of the LORD.
- <sup>5</sup> For there the thrones of judgment stand,  
the thrones of the house of David.
- <sup>6</sup> Pray for the peace of Jerusalem:  
"May those who love you prosper.\*"
- <sup>7</sup> May there be peace within your walls,  
and prosperity † inside your fortresses."
- <sup>8</sup> For the sake of my brothers and friends,  
I will say, "Peace be within you."
- <sup>9</sup> For the sake of the house of the LORD our God,  
I will seek your prosperity.

## 123

*I Lift Up My Eyes to You*  
A song of ascents.

- <sup>1</sup> I lift up my eyes to You,  
the One enthroned in heaven.
- <sup>2</sup> As the eyes of servants  
look to the hand of their master,  
as the eyes of a maidservant  
look to the hand of her mistress,  
so our eyes are on the LORD our God  
until He shows us mercy.

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\* **122:6** Or be secure † **122:7** Or security

- <sup>3</sup> Have mercy on us, O LORD, have mercy,  
for we have endured much contempt.  
<sup>4</sup> We have endured much scorn from the arrogant,  
much contempt from the proud.

## 124

*Our Help Is in the Name of the LORD*

A song of ascents. Of David.

- <sup>1</sup> If the LORD had not been on our side—  
let Israel now declare—  
<sup>2</sup> if the LORD had not been on our side  
when men attacked us,  
<sup>3</sup> when their anger flared against us,  
then they would have swallowed us alive,  
<sup>4</sup> then the floods would have engulfed us,  
then the torrent would have overwhelmed us,  
<sup>5</sup> then the raging waters  
would have swept us away.  
  
<sup>6</sup> Blessed be the LORD,  
who has not given us as prey to their teeth.  
<sup>7</sup> We have escaped like a bird from the snare of the fowler;  
the net is torn, and we have slipped away.  
<sup>8</sup> Our help is in the name of the LORD,  
the Maker of heaven and earth.

## 125

*The LORD Surrounds His People*

A song of ascents.

- <sup>1</sup> Those who trust in the LORD are like Mount Zion.  
It cannot be moved; it abides forever.  
<sup>2</sup> As the mountains surround Jerusalem,  
so the LORD surrounds His people,  
both now and forevermore.  
  
<sup>3</sup> For the scepter of the wicked will not rest  
upon the land allotted to the righteous,  
so that the righteous will not put forth  
their hands to injustice.  
  
<sup>4</sup> Do good, O LORD, to those who are good,  
and to the upright in heart.  
<sup>5</sup> But those who turn to crooked ways  
the LORD will banish with the evildoers.

Peace be upon Israel.

## 126

### *Zion's Captives Restored*

A song of ascents.

- <sup>1</sup> When the LORD restored the captives of Zion,\*  
     we were like dreamers.<sup>†</sup>  
<sup>2</sup> Then our mouths were filled with laughter,  
     our tongues with shouts of joy.  
 Then it was said among the nations,  
     “The LORD has done great things for them.”  
<sup>3</sup> The LORD has done great things for us;  
     we are filled with joy.  
  
<sup>4</sup> Restore our captives,<sup>‡</sup> O LORD,  
     like streams in the Negev.  
<sup>5</sup> Those who sow in tears  
     will reap with shouts of joy.  
<sup>6</sup> He who goes out weeping,  
     bearing a trail of seed,  
 will surely return with shouts of joy,  
     carrying sheaves of grain.

## 127

### *Children Are a Heritage from the LORD*

A song of ascents. Of Solomon.

- <sup>1</sup> Unless the LORD builds the house,  
     its builders labor in vain;  
 unless the LORD protects the city,  
     its watchmen stand guard in vain.  
<sup>2</sup> In vain you rise early  
     and stay up late,  
 toiling for bread to eat—  
     for He gives sleep to His beloved.  
  
<sup>3</sup> Children are indeed a heritage from the LORD,  
     and the fruit of the womb is His reward.  
<sup>4</sup> Like arrows in the hand of a warrior,  
     so are children born in one's youth.  
<sup>5</sup> Blessed is the man  
     whose quiver is full of them.  
 He will not be put to shame  
     when he confronts the enemies at the gate.

## 128

### *The Blessed Fear of the LORD* *(Psalms 112:1-10)*

A song of ascents.

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\* **126:1** Or brought back the captives to Zion; or restored the fortunes of Zion   † **126:1** Or like those restored to health   ‡ **126:4** Or Restore our fortunes

- <sup>1</sup> Blessed are all who fear the LORD,  
    who walk in His ways!  
<sup>2</sup> For when you eat the fruit of your labor,  
    blessings and prosperity will be yours.  
<sup>3</sup> Your wife will be like a fruitful vine  
    flourishing within your house,  
your sons like olive shoots  
    sitting around your table.  
<sup>4</sup> In this way indeed shall blessing come  
    to the man who fears the LORD.  
  
<sup>5</sup> May the LORD bless you from Zion,  
    that you may see the prosperity of Jerusalem  
    all the days of your life,  
<sup>6</sup> that you may see  
    your children's children.

Peace be upon Israel!

## 129

### *The Cords of the Wicked*

A song of ascents.

- <sup>1</sup> Many a time they have persecuted me from my youth—  
    let Israel now declare—  
<sup>2</sup> many a time they have persecuted me from my youth,  
    but they have not prevailed against me.  
<sup>3</sup> The plowmen plowed over my back;  
    they made their furrows long.  
<sup>4</sup> The LORD is righteous;  
    He has cut me from the cords of the wicked.  
  
<sup>5</sup> May all who hate Zion  
    be turned back in shame.  
<sup>6</sup> May they be like grass on the rooftops,  
    which withers before it can grow,  
<sup>7</sup> unable to fill the hands of the reaper,  
    or the arms of the binder of sheaves.  
<sup>8</sup> May none who pass by say to them,  
    “The blessing of the LORD be on you;  
    we bless you in the name of the LORD.”

## 130

### *Out of the Depths*

A song of ascents.

- <sup>1</sup> Out of the depths  
    I cry to You, O LORD!  
<sup>2</sup> O Lord, hear my voice;  
    let Your ears be attentive to my plea for mercy.

- <sup>3</sup> If You, O LORD, kept track of iniquities,  
then who, O Lord, could stand?  
<sup>4</sup> But with You there is forgiveness,  
so that You may be feared.
- <sup>5</sup> I wait for the LORD; my soul does wait,  
and in His word I put my hope.
- <sup>6</sup> My soul waits for the Lord  
more than watchmen wait for the morning—  
more than watchmen wait for the morning.
- <sup>7</sup> O Israel, put your hope in the LORD,  
for with the LORD is loving devotion,  
and with Him is redemption in abundance.
- <sup>8</sup> And He will redeem Israel  
from all iniquity.

## 131

*I Have Stilled My Soul*

A song of ascents. Of David.

- <sup>1</sup> My heart is not proud, O LORD,  
my eyes are not haughty.  
I do not aspire to great things  
or matters too lofty for me.
- <sup>2</sup> Surely I have stilled and quieted my soul;  
like a weaned child with his mother,  
like a weaned child is my soul within me.
- <sup>3</sup> O Israel, put your hope in the LORD,  
both now and forevermore.

## 132

*The LORD Has Chosen Zion*

A song of ascents.

- <sup>1</sup> O LORD, remember on behalf of David  
all the hardships he endured,  
<sup>2</sup> how he swore an oath to the LORD,  
and vowed to the Mighty One of Jacob:  
<sup>3</sup> "I will not enter my house  
or get into my bed,  
<sup>4</sup> I will not give sleep to my eyes  
or slumber to my eyelids,  
<sup>5</sup> until I find a place for the LORD,  
a dwelling for the Mighty One of Jacob.\*"
- <sup>6</sup> We heard that the ark was in Ephrathah;†  
we found it in the fields of Jaar.

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\* **132:5** LXX for the God of Jacob; see Acts 7:46. † **132:6** Literally Behold, we heard of it in Ephrathah



- <sup>7</sup> Let us go to His dwelling place;  
let us worship at His footstool.
- <sup>8</sup> Arise, O LORD, to Your resting place,  
You and the ark of Your strength.
- <sup>9</sup> May Your priests be clothed with righteousness,  
and Your saints shout for joy.
- <sup>10</sup> For the sake of Your servant David,  
do not reject Your anointed one.
- <sup>11</sup> The LORD swore an oath to David,  
a promise He will not revoke:  
“One of your descendants  
I will place on your throne.”<sup>‡</sup>
- <sup>12</sup> If your sons keep My covenant  
and the testimony I will teach them,  
then their sons will also sit on your throne  
forever and ever.”
- <sup>13</sup> For the LORD has chosen Zion;  
He has desired it for His home:
- <sup>14</sup> “This is My resting place forever and ever;  
here I will dwell, for I have desired this home.
- <sup>15</sup> I will bless her with abundant provisions;  
I will satisfy her poor with bread.
- <sup>16</sup> I will clothe her priests with salvation,  
and her saints will sing out in joy.
- <sup>17</sup> There I will make a horn grow for David;  
I have prepared a lamp for My anointed one.
- <sup>18</sup> I will clothe his enemies with shame,  
but the crown upon him will gleam.”

## 133

*How Pleasant to Live in Harmony!*

*(1 Corinthians 1:10-17; Ephesians 4:1-16)*

A song of ascents. Of David.

- <sup>1</sup> Behold, how good and pleasant it is  
when brothers live together in harmony!
- <sup>2</sup> It is like fine oil on the head,  
running down on the beard,  
running down Aaron's beard  
over the collar of his robes.
- <sup>3</sup> It is like the dew of Hermon  
falling on the mountains of Zion.
- For there the LORD has bestowed the blessing  
of life forevermore.

<sup>‡</sup> **132:11** Literally “From the fruit of your body I will set (one) on your throne. Cited in Acts 2:30

## 134

*Bless the LORD, All You Servants*  
A song of ascents.

- <sup>1</sup> Come, bless the LORD,  
all you servants of the LORD  
who serve by night  
in the house of the LORD!
- <sup>2</sup> Lift up your hands to the sanctuary  
and bless the LORD!
- <sup>3</sup> May the LORD, the Maker of heaven and earth,  
bless you from Zion.

## 135

*Give Praise, O Servants of the LORD*  
(Psalms 115:1-18)

- <sup>1</sup> Hallelujah!\*
- Praise the name of the LORD.  
Give praise, O servants of the LORD,
- <sup>2</sup> who stand in the house of the LORD,  
in the courts of the house of our God.
- <sup>3</sup> Hallelujah, for the LORD is good;  
sing praises to His name, for it is lovely.
- <sup>4</sup> For the LORD has chosen Jacob as His own,  
Israel as His treasured possession.
- <sup>5</sup> For I know that the LORD is great;  
our Lord is above all gods.
- <sup>6</sup> The LORD does all that pleases Him  
in the heavens and on the earth,  
in the seas and in all their depths.
- <sup>7</sup> He causes the clouds to rise  
from the ends of the earth.  
He generates the lightning with the rain  
and brings forth the wind from His storehouses.
- <sup>8</sup> He struck down the firstborn of Egypt,  
of both man and beast.
- <sup>9</sup> He sent signs and wonders into your midst, O Egypt,  
against Pharaoh and all his servants.
- <sup>10</sup> He struck down many nations  
and slaughtered mighty kings:
- <sup>11</sup> Sihon king of the Amorites,  
Og king of Bashan,  
and all the kings of Canaan.
- <sup>12</sup> He gave their land as an inheritance,  
as a heritage to His people Israel.

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\* **135:1** Or Hallelu YAH, meaning Praise the LORD; also in verses 3 and 21

13 Your name, O LORD, endures forever,  
Your renown, O LORD, through all generations.

14 For the LORD will vindicate His people †  
and will have compassion on His servants.

15 The idols of the nations are silver and gold,  
made by the hands of men.

16 They have mouths, but cannot speak;  
they have eyes, but cannot see;

17 they have ears, but cannot hear;  
nor is there breath in their mouths.

18 Those who make them become like them,  
as do all who trust in them.

19 O house of Israel, bless the LORD;  
O house of Aaron, bless the LORD;

20 O house of Levi, bless the LORD;  
you who fear the LORD, bless the LORD!

21 Blessed be the LORD from Zion—  
He who dwells in Jerusalem.

Hallelujah!

## 136

*His Loving Devotion Endures Forever*

(2 Chronicles 7:1-3)

1 Give thanks to the LORD, for He is good.  
His loving devotion endures forever.

2 Give thanks to the God of gods.  
His loving devotion endures forever.

3 Give thanks to the Lord of lords.  
His loving devotion endures forever.

4 He alone does great wonders.  
His loving devotion endures forever.

5 By His insight He made the heavens.  
His loving devotion endures forever.

6 He spread out the earth upon the waters.  
His loving devotion endures forever.

7 He made the great lights—  
His loving devotion endures forever.

8 the sun to rule the day,  
His loving devotion endures forever.

9 the moon and stars to govern the night.  
His loving devotion endures forever.

10 He struck down the firstborn of Egypt  
His loving devotion endures forever.

11 and brought Israel out from among them  
His loving devotion endures forever.

12 with a mighty hand and an outstretched arm.

† 135:14 Or will judge His people; see also LXX; cited in Hebrews 10:30.

- His loving devotion endures forever.
- 13 He divided the Red Sea \* in two  
His loving devotion endures forever.
- 14 and led Israel through the midst,  
His loving devotion endures forever.
- 15 but swept † Pharaoh and his army into the Red Sea.  
His loving devotion endures forever.
- 16 He led His people through the wilderness.  
His loving devotion endures forever.
- 17 He struck down great kings  
His loving devotion endures forever.
- 18 and slaughtered mighty kings—  
His loving devotion endures forever.
- 19 Sihon king of the Amorites  
His loving devotion endures forever.
- 20 and Og king of Bashan—  
His loving devotion endures forever.
- 21 and He gave their land as an inheritance,  
His loving devotion endures forever.
- 22 a heritage to His servant Israel.  
His loving devotion endures forever.
- 23 He remembered us in our low estate  
His loving devotion endures forever.
- 24 and freed us from our enemies.  
His loving devotion endures forever.
- 25 He gives food to every creature.  
His loving devotion endures forever.
- 26 Give thanks to the God of heaven!  
His loving devotion endures forever.

## 137

*By the Rivers of Babylon*  
(Ezekiel 1:1-3)

- 1 By the rivers of Babylon we sat and wept  
when we remembered Zion.
- 2 There on the willows \*  
we hung our harps,
- 3 for there our captors requested a song;  
our tormentors demanded songs of joy:

“Sing us a song of Zion.”

- 4 How can we sing a song of the LORD  
in a foreign land?
- 5 If I forget you, O Jerusalem,  
may my right hand cease to function.
- 6 May my tongue cling to the roof of my mouth  
if I do not remember you,  
if I do not exalt Jerusalem

\* **136:13** Or the Sea of Reeds; also in verse 15    † **136:15** Hebrew shook off    \* **137:2** Or poplars

as my greatest joy!

<sup>7</sup> Remember, O LORD,  
the sons of Edom on the day Jerusalem fell:  
“Destroy it,” they said,  
“tear it down to its foundations!”

<sup>8</sup> O Daughter of Babylon,  
doomed to destruction,  
blessed is he who repays you  
as you have done to us.  
<sup>9</sup> Blessed is he who seizes your infants  
and dashes them against the rocks.

## 138

*A Thankful Heart*  
Of David.

<sup>1</sup> I give You thanks with all my heart;  
before the gods I sing Your praises.  
<sup>2</sup> I bow down toward Your holy temple  
and give thanks to Your name  
for Your loving devotion and Your faithfulness;  
You have exalted Your name  
and Your word above all else.  
<sup>3</sup> On the day I called, You answered me;  
You emboldened me and strengthened my soul.\*  
<sup>4</sup> All the kings of the earth will give You thanks, O LORD,  
when they hear the words of Your mouth.  
<sup>5</sup> They will sing of the ways of the LORD,  
for the glory of the LORD is great.  
<sup>6</sup> Though the LORD is on high,  
He attends to the lowly;  
but the proud He knows from afar.  
<sup>7</sup> If I walk in the midst of trouble,  
You preserve me from the anger of my foes;  
You extend Your hand,  
and Your right hand saves me.  
<sup>8</sup> The LORD will fulfill  
His purpose for me.

O LORD, Your loving devotion endures forever—  
do not abandon the works of Your hands.

## 139

*You Have Searched Me and Known Me*  
For the choirmaster. A Psalm of David.

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\* **138:3** Or You emboldened me with strength in my soul

- 1 O LORD, You have searched me  
and known me.  
2 You know when I sit and when I rise;  
You understand my thoughts from afar.  
3 You search out my path and my lying down;  
You are aware of all my ways.  
4 Even before a word is on my tongue,  
You know all about it, O LORD.  
5 You hem me in behind and before;  
You have laid Your hand upon me.  
6 Such knowledge is too wonderful for me,  
too lofty for me to attain.
- 7 Where can I go to escape Your Spirit?  
Where can I flee from Your presence?  
8 If I ascend to the heavens, You are there;  
if I make my bed in Sheol, You are there.  
9 If I rise on the wings of the dawn,  
if I settle by the farthest sea,  
10 even there Your hand will guide me;  
Your right hand will hold me fast.  
11 If I say, "Surely the darkness will hide me,  
and the light become night around me"—  
12 even the darkness is not dark to You,  
but the night shines like the day,  
for darkness is as light to You.
- 13 For You formed my inmost being;\*  
You knit me together in my mother's womb.  
14 I praise You,  
for I am fearfully and wonderfully made.  
Marvelous are Your works,  
and I know this very well.  
15 My frame was not hidden from You  
when I was made in secret,  
when I was woven together  
in the depths of the earth.  
16 Your eyes saw my unformed body;  
all my days were written in Your book  
and ordained for me  
before one of them came to be.
- 17 How precious to me are Your thoughts,† O God,  
how vast is their sum!  
18 If I were to count them,  
they would outnumber the grains of sand;  
and when I awake,  
I am still with You.
- 19 O God, that You would slay the wicked—

\* 139:13 Hebrew my kidneys † 139:17 Or How amazing are Your thoughts concerning me

- away from me, you bloodthirsty men—  
 20 who speak of You deceitfully;  
 Your enemies take Your name in vain.‡  
 21 Do I not hate those who hate You, O LORD,  
 and detest those who rise against You?  
 22 I hate them with perfect hatred;  
 I count them as my enemies.
- 23 Search me, O God, and know my heart;  
 test me and know my concerns.  
 24 See if there is any offensive way in me;  
 lead me in the way everlasting.

## 140

### *Rescue Me from Evil Men*

For the choirmaster. A Psalm of David.

- 1 Rescue me, O LORD, from evil men.  
 Protect me from men of violence,  
 2 who devise evil in their hearts  
 and stir up war all day long.  
 3 They sharpen their tongues like snakes;  
 the venom of vipers is on their lips.\*
- 4 Guard me, O LORD,  
 from the hands of the wicked.  
 Keep me safe from men of violence  
 who scheme to make me stumble.  
 5 The proud hide a snare for me;  
 the cords of their net are spread along the path,  
 and lures are set out for me.
- 6 I say to the LORD, "You are my God."  
 Hear, O LORD, my cry for help.  
 7 O GOD the Lord, the strength of my salvation,  
 You shield my head in the day of battle.  
 8 Grant not, O LORD, the desires of the wicked;  
 do not promote their evil plans,  
 lest they be exalted.
- 9 May the heads of those who surround me  
 be covered in the trouble their lips have caused.  
 10 May burning coals fall on them;  
 may they be thrown into the fire,  
 into the miry pits, never to rise again.  
 11 May no slanderer be established in the land;  
 may calamity hunt down the man of violence.
- 12 I know that the LORD upholds justice for the poor  
 and defends the cause of the needy.

Selah

Selah

Selah

‡ 139:20 Hebrew Your enemies take in vain or Your enemies bear up in vain; LXX Your enemies take Your cities in vain \* 140:3 Cited in Romans 3:13

- <sup>13</sup> Surely the righteous will praise Your name;  
the upright will dwell in Your presence.

## 141

*Come Quickly to Me*  
(Psalms 70:1-5)

A Psalm of David.

- <sup>1</sup> I call upon You, O LORD; come quickly to me.  
Hear my voice when I call to You.
- <sup>2</sup> May my prayer be set before You like incense,  
my uplifted hands like the evening offering.
- <sup>3</sup> Set a guard, O LORD, over my mouth;  
keep watch at the door of my lips.
- <sup>4</sup> Do not let my heart be drawn to any evil thing  
or take part in works of wickedness  
with men who do iniquity;  
let me not feast on their delicacies.
- <sup>5</sup> Let the righteous man strike me;  
let his rebuke be an act of loving devotion.  
It is oil for my head; let me not refuse it.  
For my prayer is ever against the deeds of the wicked.
- <sup>6</sup> When their rulers are thrown down from the cliffs,  
the people will listen to my words,  
for they are pleasant.
- <sup>7</sup> As when one plows and breaks up the soil,  
so our bones have been scattered at the mouth of Sheol.
- <sup>8</sup> But my eyes are fixed on You,  
O GOD the Lord.  
In You I seek refuge;  
do not leave my soul defenseless.\*
- <sup>9</sup> Keep me from the snares they have laid for me,  
and from the lures of evildoers.
- <sup>10</sup> Let the wicked fall into their own nets,  
while I pass by in safety.

## 142

*I Lift My Voice to the LORD*  
(1 Samuel 22:1-5; Psalms 57:1-11)

A Maskil \* of David, when he was in the cave. A prayer.

- <sup>1</sup> I cry aloud to the LORD;  
I lift my voice to the LORD for mercy.
- <sup>2</sup> I pour out my complaint before Him;  
I reveal my trouble to Him.

\* **141:8** Or do not pour out my life or do not give me over to death \* **142:** Maskil is probably a musical or liturgical term; used for Psalms 32, 42, 44-45, 52-55, 74, 78, 88-89, and 142.



<sup>3</sup> Although my spirit grows faint within me,  
You know my way.

Along the path I travel  
they have hidden a snare for me.

<sup>4</sup> Look to my right and see;  
no one attends to me.  
There is no refuge for me;  
no one cares for my soul.

<sup>5</sup> I cry to You, O LORD: "You are my refuge,  
my portion in the land of the living."

<sup>6</sup> Listen to my cry,  
for I am brought quite low.  
Rescue me from my pursuers,  
for they are too strong for me.

<sup>7</sup> Free my soul from prison,  
that I may praise Your name.  
The righteous will gather around me  
because of Your goodness to me.

## 143

*I Stretch Out My Hands to You*

A Psalm of David.

<sup>1</sup> O LORD, hear my prayer.  
In Your faithfulness, give ear to my plea;  
in Your righteousness, answer me.

<sup>2</sup> Do not bring Your servant into judgment,  
for no one alive is righteous before You.

<sup>3</sup> For the enemy has pursued my soul,  
crushing my life to the ground,  
making me dwell in darkness  
like those long since dead.

<sup>4</sup> My spirit grows faint within me;  
my heart is dismayed inside me.

<sup>5</sup> I remember the days of old;  
I meditate on all Your works;  
I consider the work of Your hands.

<sup>6</sup> I stretch out my hands to You;  
my soul thirsts for You like a parched land.

<sup>7</sup> Answer me quickly, O LORD;  
my spirit fails.

Do not hide Your face from me,  
or I will be like those who descend to the Pit.

<sup>8</sup> Let me hear Your loving devotion in the morning,  
for I have put my trust in You.  
Teach me the way I should walk,

Selah

for to You I lift up my soul.  
 9 Deliver me from my enemies, O LORD;  
     I flee to You for refuge.\*  
 10 Teach me to do Your will,  
     for You are my God.  
 May Your good Spirit lead me  
     on level ground.  
 11 For the sake of Your name, O LORD,  
     revive me.  
 In Your righteousness,  
     bring my soul out of trouble.  
 12 And in Your loving devotion,  
     cut off my enemies.  
 Destroy all who afflict me,  
     for I am Your servant.

## 144

*Blessed Be the LORD, My Rock*  
*Of David.*

1 Blessed be the LORD, my Rock,  
     who trains my hands for war,  
     my fingers for battle.  
 2 He is my steadfast love and my fortress,  
     my stronghold and my deliverer.  
 He is my shield, in whom I take refuge,  
     who subdues peoples \* under me.  
 3 O LORD, what is man, that You regard him,  
     the son of man that You think of him?  
 4 Man is like a breath;  
     his days are like a passing shadow.  
 5 Part Your heavens, O LORD, and come down;  
     touch the mountains, that they may smoke.  
 6 Flash forth Your lightning and scatter them;  
     shoot Your arrows and rout them.  
 7 Reach down from on high;  
     set me free and rescue me  
 from the deep waters,  
     from the grasp of foreigners,  
 8 whose mouths speak falsehood,  
     whose right hands are deceitful.  
 9 I will sing to You a new song, O God;  
     on a harp of ten strings I will make music to You—  
 10 to Him who gives victory to kings,  
     who frees His servant David from the deadly sword.

\* 143:9 LXX and one Hebrew manuscript; most Hebrew manuscripts in You I take cover

\* 144:2 Many Hebrew manuscripts, DSS, Syriac; most Hebrew manuscripts subdues my people

11 Set me free and rescue me  
from the grasp of foreigners,  
whose mouths speak falsehood,  
whose right hands are deceitful.

12 Then our sons will be like plants  
nurtured in their youth,  
our daughters like corner pillars  
carved to adorn a palace.

13 Our storehouses will be full,  
supplying all manner of produce;  
our flocks will bring forth thousands,  
tens of thousands in our fields.

14 Our oxen will bear great loads.<sup>†</sup>  
There will be no breach in the walls,  
no going into captivity,  
and no cry of lament in our streets.

15 Blessed are the people of whom this is so;  
blessed are the people whose God is the LORD.

## 145

*I Will Exalt You, My God and King*

A Psalm of praise. Of David.\*

1 I will exalt You, my God and King;  
I will bless Your name forever and ever.

2 Every day I will bless You,  
and I will praise Your name forever and ever.

3 Great is the LORD and greatly to be praised;  
His greatness is unsearchable.

4 One generation will commend Your works to the next,  
and will proclaim Your mighty acts—

5 the glorious splendor of Your majesty.

And I will meditate on Your wondrous works.

6 They will proclaim the power of Your awesome deeds,  
and I will declare Your greatness.

7 They will extol the fame of Your abundant goodness  
and sing joyfully of Your righteousness.

8 The LORD is gracious and compassionate,  
slow to anger and abounding in loving devotion.

9 The LORD is good to all;  
His compassion rests on all He has made.

10 All You have made will give You thanks, O LORD,  
and Your saints will bless You.

11 They will tell of the glory of Your kingdom  
and speak of Your might,

<sup>†</sup> 144:14 Or Our chieftains will be firmly established      \* 145: This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet.

- 12 to make known to men Your mighty acts  
and the glorious splendor of Your kingdom.
- 13 Your kingdom is an everlasting kingdom,  
and Your dominion endures through all generations.  
The LORD is faithful in all His words  
and kind in all His actions.<sup>†</sup>
- 14 The LORD upholds all who fall  
and lifts up all who are bowed down.
- 15 The eyes of all look to You,  
and You give them their food in season.
- 16 You open Your hand  
and satisfy the desire of every living thing.
- 17 The LORD is righteous in all His ways  
and kind in all His deeds.
- 18 The LORD is near to all who call on Him,  
to all who call out to Him in truth.
- 19 He fulfills the desires of those who fear Him;  
He hears their cry and saves them.
- 20 The LORD preserves all who love Him,  
but all the wicked He will destroy.
- 21 My mouth will declare the praise of the LORD;  
let every creature bless His holy name  
forever and ever.

## 146

*Praise the LORD, O My Soul*

<sup>1</sup> Hallelujah! \*

Praise the LORD, O my soul.

- <sup>2</sup> I will praise the LORD all my life;  
I will sing praises to my God while I have my being.
- <sup>3</sup> Put not your trust in princes,  
in mortal man, who cannot save.
- <sup>4</sup> When his spirit departs, he returns to the ground;  
on that very day his plans perish.
- <sup>5</sup> Blessed is he whose help is the God of Jacob,  
whose hope is in the LORD his God,
- <sup>6</sup> the Maker of heaven and earth,  
the sea, and everything in them.  
He remains faithful forever.
- <sup>7</sup> He executes justice for the oppressed  
and gives food to the hungry.  
The LORD sets the prisoners free,  
<sup>8</sup> the LORD opens the eyes of the blind,

<sup>†</sup> **145:13** The final two lines are supplied by one MT manuscript, LXX, Syriac, and DSS.

\* **146:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 10

the LORD lifts those who are weighed down,  
the LORD loves the righteous.

<sup>9</sup> The LORD protects foreigners;  
He sustains the fatherless and the widow,  
but the ways of the wicked He frustrates.

<sup>10</sup> The LORD reigns forever,  
your God, O Zion, for all generations.

Hallelujah!

## 147

*It Is Good to Sing Praises*

<sup>1</sup> Hallelujah! \*

How good it is to sing praises to our God,  
how pleasant and lovely to praise Him!

<sup>2</sup> The LORD builds up Jerusalem;  
He gathers the exiles of Israel.

<sup>3</sup> He heals the brokenhearted  
and binds up their wounds.

<sup>4</sup> He determines the number of the stars;  
He calls them each by name.

<sup>5</sup> Great is our Lord, and mighty in power;  
His understanding has no limit.

<sup>6</sup> The LORD sustains the humble,  
but casts the wicked to the ground.

<sup>7</sup> Sing to the LORD with thanksgiving;  
make music on the harp to our God,

<sup>8</sup> who covers the sky with clouds,  
who prepares rain for the earth,  
who makes grass to grow on the hills.

<sup>9</sup> He provides food for the animals,  
and for the young ravens when they call.

<sup>10</sup> He does not delight in the strength of the horse;  
He takes no pleasure in the legpower of the man.

<sup>11</sup> The LORD is pleased with those who fear Him,  
who hope in His loving devotion.

<sup>12</sup> Exalt the LORD, O Jerusalem;  
praise your God, O Zion!

<sup>13</sup> For He strengthens the bars of your gates  
and blesses the children within you.

<sup>14</sup> He makes peace at your borders;  
He fills you with the finest wheat.

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\* **147:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 20

- 15 He sends forth His command to the earth;  
His word runs swiftly.
- 16 He spreads the snow like wool;  
He scatters the frost like ashes;
- 17 He casts forth His hail like pebbles.<sup>†</sup>  
Who can withstand His icy blast?
- 18 He sends forth His word and melts them;  
He unleashes His winds, and the waters flow.
- 19 He declares His word to Jacob,  
His statutes and judgments to Israel.
- 20 He has done this for no other nation;  
they do not know His judgments.<sup>‡</sup>

Hallelujah!

## 148

*Praise the LORD from the Heavens*  
(Psalms 33:1-22)

1 Hallelujah!\*

- Praise the LORD from the heavens;  
praise Him in the highest places.<sup>†</sup>
- 2 Praise Him, all His angels;  
praise Him, all His heavenly hosts.
- 3 Praise Him, O sun and moon;  
praise Him, all you shining stars.
- 4 Praise Him, O highest heavens,  
and you waters above the skies.
- 5 Let them praise the name of the LORD,  
for He gave the command and they were created.
- 6 He established them forever and ever;  
He issued a decree that will never pass away.
- 7 Praise the LORD from the earth,  
all great sea creatures and ocean depths,
- 8 lightning and hail, snow and clouds,  
powerful wind fulfilling His word,
- 9 mountains and all hills,  
fruit trees and all cedars,
- 10 wild animals and all cattle,  
crawling creatures and flying birds,
- 11 kings of the earth and all peoples,  
princes and all rulers of the earth,
- 12 young men and maidens,  
old and young together.
- 13 Let them praise the name of the LORD,

<sup>†</sup> 147:17 Or like crumbs or like morsels    <sup>‡</sup> 147:20 MT; DSS and LXX He has not made known to them His judgments    \*

148:1 Or Hallelu YAH, meaning Praise the LORD; also in verse 14

<sup>†</sup> 148:1 See Matthew 21:9, Mark 11:10, and Luke 19:38.

for His name alone is exalted;  
 His splendor is above the earth and the heavens.  
<sup>14</sup> He has raised up a horn for His people,  
 the praise of all His saints,  
 of Israel, a people near to Him.

Hallelujah!

## 149

*Sing to the LORD a New Song*  
*(Psalms 98:1-9; Isaiah 42:10-17)*

<sup>1</sup> Hallelujah!\*

Sing to the LORD a new song—  
 His praise in the assembly of the godly.  
<sup>2</sup> Let Israel rejoice in their Maker;  
 let the children of Zion rejoice in their King.  
<sup>3</sup> Let them praise His name with dancing,  
 and make music to Him with tambourine and harp.  
<sup>4</sup> For the LORD takes pleasure in His people;  
 He adorns the afflicted with salvation.  
<sup>5</sup> Let the saints exult in glory;  
 let them shout for joy upon their beds.  
<sup>6</sup> May the high praises of God be in their mouths,  
 and a double-edged sword in their hands,  
<sup>7</sup> to inflict vengeance on the nations  
 and punishment on the peoples,  
<sup>8</sup> to bind their kings with chains  
 and their nobles with shackles of iron,  
<sup>9</sup> to execute the judgment written against them.  
 This honor is for all His saints.

Hallelujah!

## 150

*Let Everything That Has Breath Praise the LORD*

<sup>1</sup> Hallelujah!\*

Praise God in His sanctuary.  
 Praise Him in His mighty heavens.†  
<sup>2</sup> Praise Him for His mighty acts;  
 praise Him for His excellent greatness.  
<sup>3</sup> Praise Him with the sound of the horn;  
 praise Him with the harp and lyre.  
<sup>4</sup> Praise Him with tambourine and dancing;

\* **149:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 9      \* **150:1** Or Hallelu YAH, meaning Praise the LORD; also in verse 6    † **150:1** Or in the expanse of his might or in the firmament of his might; see also Genesis 1:6-8.

praise Him with strings and flute.

<sup>5</sup> Praise Him with clashing cymbals;  
praise Him with resounding cymbals.

<sup>6</sup> Let everything that has breath praise the LORD!

Hallelujah!