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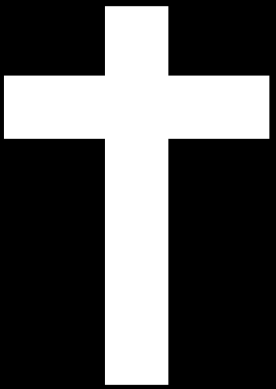

The Holy Bible, Open English Bible translation, U. S. spelling edition

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The
Good News According to
Matthew

The Birth, Parentage and Infancy

1 A genealogy of Jesus Christ, a descendant of David and
Abraham.
2 Abraham was the father of Isaac, Isaac of Jacob, Jacob of
Judah and his brothers,
3 Judah of Perez and Zerah, whose mother was Tamar,
Perez of Hezron, Hezron of Aram,
4 Aram of Aminadab, Aminadab of Nahshon, Nahshon of
Salmon,
5 Salmon of Boaz, whose mother was Rahab, Boaz of Obed,
whose mother was Ruth, Obed of Jesse,
6 Jesse of David the King. David was the father of Solomon,
whose mother was Uriah's widow,
7 Solomon of Rehoboam, Rehoboam of Abijah, Abijah of
Asa,
8 Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of
Uzziah,
9 Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah,
10 Hezekiah of Manasseh, Manasseh of Amon, Amon of
Josiah,
11 Josiah of Jechoniah and his brothers, at the time of the
Exile to Babylon.
12 After the Exile to Babylon – Jechoniah was the father of
Salathiel, Salathiel of Zerubbabel,
13 Zerubbabel of Abiud, Abiud of Eliakim, Eliakim of Azor,
14 Azor of Zadok, Zadok of Achim, Achim of Eliud,
15 Eliud of Eleazar, Eleazar of Matthan, Matthan of Jacob,
16 Jacob of Joseph, the husband of Mary, who was the
mother of Jesus, who is called 'Christ'.
17 So the whole number of generations from Abraham to
David is fourteen; from David to the Exile to Babylon four-
teen; and from the Exile to Babylon to the Christ fourteen.

18 This is how Jesus Christ was born:
His mother Mary was engaged to Joseph, but, before the
marriage took place, she found herself to be pregnant by the
power of the Holy Spirit.
19 Her husband, Joseph, was a just man and, since he did
not want to disgrace her publicly, he resolved to put an end
to their engagement privately.

20 He had been thinking this over, when an angel of the Lord
appeared to him in a dream.
"Joseph, son of David," the angel said, "do not be afraid to
take Mary for your wife, for her child has been conceived by
the power of the Holy Spirit.
21 She will give birth to a son; name him Jesus, for he will
save his people from their sins."
22 All this happened in fulfillment of these words of the
Lord through the prophet, where he says –
23 'The virgin will conceive and will give birth to a son, and
they will give him the name Immanuel'

– a word which means 'God is with us.'
24 When Joseph woke up, he did as the angel of the Lord had
directed him.
25 He made Mary his wife, but they did not sleep together
before the birth of her son; and to this son he gave the name
Jesus.

2

1 After the birth of Jesus at Bethlehem in Judea, in the reign
of King Herod, some astrologers from the East arrived in
Jerusalem, asking,
2 "Where is the newborn king of the Jews? For we saw his
star in the east, and have come to worship him."
3 When King Herod heard of this, he was much troubled,
and so too was all Jerusalem.
4 He called together all the chief priests and teachers of the
Law in the nation, and questioned them as to where the Christ
was to be born.
5 "At Bethlehem in Judea," was their answer, "for it is said
in the prophet –
6 'And you, Bethlehem in Judah's land,
are in no way least among the chief cities of Judah,
for out of you will come a ruler –
who will shepherd my people Israel.' "
7 Then Herod secretly sent for the astrologers. He found out
from them the time of the appearance of the star.
8 Sending them to Bethlehem he said, "Go and make a
careful search for the child. When you have found him, bring
word back to me, so that I, too, can go and worship him."
9 The astrologers heard what the king had to say, and then
continued their journey. The star which they had seen in the
east led them on, until it reached and stood over the place
where the child was.
10 At the sight of the star they were filled with joy.

11 Entering the house, they saw the child with his mother,
Mary, and fell at his feet and worshiped him. Then
they opened their treasure chests, and offered to the child
presents of gold, frankincense, and myrrh.
12 But afterward, having been warned in a dream not to go
back to Herod, they returned to their own country by another
road.
13 After they had left, an angel of the Lord appeared to
Joseph in a dream, and said, "Get up, take the child and his
mother, and seek refuge in Egypt; and stay there until I tell
you to return, for Herod is about to search for the child, to
put him to death."
14 Joseph woke up, and taking the child and his mother by
night, went into Egypt,
15 and there he stayed until Herod's death. This was in
fulfillment of these words of the Lord in the prophet, where
he says –
'Out of Egypt I called my Son.'
16 When Herod found out that the astrologers had tricked
him, he flew into a rage. He sent and put to death all the boys
in Bethlehem and the whole of that region, who were two
years old or under, guided by the time which he had learned
from the astrologers.
17 Then were fulfilled these words spoken in the prophet
Jeremiah, where he says –
18 'A voice was heard in Ramah,
weeping and mourning loudly;
Rachel, weeping for her children,
refusing all comfort for they were dead.'
19 But, on the death of Herod, an angel of the Lord appeared
in a dream to Joseph in Egypt, and said,
20 "Get up, take the child and his mother, and go into the
Land of Israel, for those who sought to take the child's life are
dead."
21 He woke up, and taking the child and his mother, went
into the Land of Israel.
22 But, hearing that Archelaus had succeeded his father
Herod as king of Judea, he was afraid to go back there; and
having been warned in a dream, he went into the part of the
country called Galilee.
23 There he settled in the town of Nazareth, in fulfillment of
these words in the prophets – 'He will be called a Nazarene.'

3

The Preparation

1 About that time John the Baptist first appeared, proclaiming in the wilderness of Judea:
2 “Repent, for the kingdom of heaven is at hand.”
3 John was the one who was spoken of in the prophet Isaiah, where he says –
‘The voice of one crying aloud in the wilderness:
“Make ready the way of the Lord,
make his paths straight.” ’
4 John’s clothes were made of camels’ hair, with a leather strap around his waist, and his food was locusts and wild honey.
5 At that time Jerusalem, and all Judea, as well as the whole district of the Jordan, went out to him
6 and were baptized by him in the Jordan River, confessing their sins.
7 But when John saw many of the Pharisees and Sadducees coming to receive his baptism, he said to them, “You children of snakes! Who has prompted you to seek refuge from the coming judgment?
8 Let your life, then, prove your repentance;
9 and do not think that you can say among yourselves ‘Abraham is our ancestor,’ for I tell you that out of these stones God is able to raise descendants for Abraham!
10 Already the axe is lying at the root of the trees. Therefore every tree that fails to bear good fruit will be cut down and thrown into the fire.
11 I, indeed, baptize you with water to teach repentance; but he who is coming after me is more powerful than I, and I am not fit even to carry his sandals. He will baptize you with the Holy Spirit and with fire.
12 His winnowing-fan is in his hand, and he will clear his threshing-floor, and store his grain in the barn, but the chaff he will burn with a fire that cannot be put out.”
13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by him.
14 But John tried to prevent him.
“I need to be baptized by you,” he said, “so why have you come to me?”
15 “**This is the way it should be for now,**” Jesus answered, “**because we should do everything that God requires.**” So John agreed.
16 After the baptism of Jesus, and just as he came up from the water, the heavens opened, and he saw the Spirit of God coming down like a dove and resting on him,
17 and from the heavens there came a voice which said, “This is my dearly loved son, who brings me great joy.”

4

1 Then Jesus was led up into the wilderness by the Spirit to
be tempted by the devil.
2 And, after he had fasted for forty days and forty nights, he
became hungry.
3 The Tempter came to him, and said:
"If you are God's Son, tell these stones to become loaves of
bread."

4 But Jesus answered, "**Scripture says** –
'**It is not on bread alone that a person is to live, but on
every word that comes from the mouth of God.**' "

5 Then the devil took him to the Holy City, and, placing him on
the parapet of the temple, said to him,
6 "If you are God's Son, throw yourself down, for scripture
says –
'He will give his angels commands about you,
and on their hands they will lift you up,
so you do not even strike your foot against a stone.' "

7 "**Scripture also says,**" answered Jesus,
" '**You must not tempt the Lord your God.**' "

8 The third time, the devil took Jesus to a very high mountain,
and, showing him all the kingdoms of the world and their
splendor, said to him:
9 "All these I will give you, if you will fall at my feet and
worship me."

10 Then Jesus said to him, "**Go away, Satan! For scripture
says** –
'**You must worship the Lord your God, and worship him
only.**' "

11 Then the devil left him alone, and angels came and helped
him.

The Work in Galilee

12 When Jesus heard that John had been arrested, he re-
turned to Galilee.
13 Afterward, leaving Nazareth, he went and settled at
Capernaum, which is by the side of the sea, within the borders
of Zebulun and Naphtali;
14 in fulfillment of these words in the prophet Isaiah –
15 'The land of Zebulun and the land of Naphtali,
the land of the Road by the sea, and beyond the Jordan,
with Galilee of the Gentiles –

16 The people who were living in darkness
have seen a great light,
and, for those who were living in the shadow-land of death,
a light has dawned!'

17 At that time Jesus began to proclaim –
"**Repent, for the kingdom of heaven is at hand.**"
18 As Jesus was walking along the shore of the Sea of Galilee,
he saw two brothers – Simon, also known as Peter, and his
brother Andrew – casting a net into the sea; for they were
fishermen.
19 "**Come and follow me,**" Jesus said, "**and I will teach
you to fish for people.**"
20 The two men left their nets at once and followed him.
21 Going further on, he saw two other men who were also
brothers, James, Zebedee's son, and his brother John, in their
boat with their father, mending their nets. Jesus called them,
22 and they at once left their boat and their father, and
followed him.
23 Jesus went all through Galilee, teaching in their syn-
agogues, proclaiming the good news of the kingdom, and
curing every kind of disease and every kind of sickness
among the people;
24 and his fame spread all through Syria. They brought to
him all who were ill with any form of disease, or who were
suffering pain – any who were either possessed by demons,
or were lunatic, or paralyzed; and he cured them.
25 He was followed by large crowds from Galilee, the dis-
trict of the Ten Towns, Jerusalem, Judea, and from beyond the
Jordan.

5

1 On seeing the crowds of people, Jesus went up the hill;
and, when he had taken his seat, his disciples came up to him;
2 and he began to teach them, saying:
3 "**Blessed are the poor in spirit,
for theirs is the kingdom of heaven.**
4 **Blessed are the mourners,
for they will be comforted.**
5 **Blessed are the gentle,
for they will inherit the earth.**
6 **Blessed are those who hunger and thirst for righteous-
ness,
for they will be satisfied.**
7 **Blessed are the merciful,
for they will find mercy.**
8 **Blessed are the pure in heart,**

for they will see God.
9 **Blessed are the peacemakers,**
for they will be called children of God.
10 **Blessed are those who have been persecuted in the cause of righteousness,**
for theirs is the kingdom of heaven.

11 **"Blessed are you when people insult you, and persecute you, and say all kinds of evil lies about you because of me.**
12 **Be glad and rejoice, because your reward in heaven will be great; this is the way they persecuted the prophets who lived before you.**
13 **"You are salt for the world. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything, but is thrown away, and trampled underfoot.**
14 **It is you who are the light of the world. A town that stands on a hill cannot be hidden.**
15 **People do not light a lamp and put it under a basket, but on the lamp-stand, where it gives light to everyone in the house.**
16 **Let your light so shine before the eyes of others so that, seeing your good actions, they will praise your Father who is in heaven.**
17 **"Do not think that I have come to do away with the Law or the prophets; I have not come to do away with them, but to complete them.**
18 **For I tell you, until the heavens and the earth disappear, not even the smallest letter, nor one stroke of a letter, will disappear from the Law until all is done.**
19 **Whoever, therefore, breaks one of these commandments, even the least of them, and teaches others to do so, will be the least esteemed in the kingdom of heaven; but whoever keeps them, and teaches others to do so, will be esteemed great in the kingdom of heaven.**
20 **Indeed I tell you that, unless you obey God's commands better than of the teachers of the Law, and Pharisees, you will never enter the kingdom of heaven.**
21 **"You have heard that to our ancestors it was said – 'You must not commit murder,' and 'Whoever commits murder will be brought to trial.'**
22 **But I say to you that anyone who is angry at their brother or sister will be brought to trial; and whoever insults their brother or sister will be brought before the High Council, while whoever calls them a fool will be in danger of the fires of Gehenna.**

23 **Therefore, when presenting your gift at the altar,**
if even there you remember that your brother or sister
has something against you,
24 **leave your gift there, before the altar, go and be**
reconciled to them, first, then come and present your
gift.
25 **Be ready to make friends with your opponent, even**
when you meet them on your way to the court; otherwise
they might hand you over to the judge, and the judge to
the judicial officer, and you will be thrown into prison.
26 **I tell you, you will not come out until you have paid**
the last cent.
27 **"You have heard that it was said – 'You must not**
commit adultery.'
28 **But I say to you that anyone who looks at a woman**
and desires her has already committed adultery with
her in his heart.
29 **If your right eye causes you to sin, take it out and**
throw it away. It would be best for you to lose one part
of your body, and not to have the whole of it thrown into
Gehenna.
30 **And, if your right hand causes you to sin, cut it off**
and throw it away. It would be best for you to lose one
part of your body, and not to have the whole of it go down
to Gehenna.
31 **"It was also said – 'Let anyone who divorces his wife**
serve her with a notice of separation.'
32 **But I say to you that anyone who divorces his wife,**
except on the ground of some serious sexual sin, leads
to her committing adultery; while anyone who marries
her after her divorce is guilty of adultery.
33 **Again, you have heard that our ancestors were told**
– 'Do not break your oaths, keep your vows to the Lord.'
34 **But I say to you that you must not swear at all, either**
by heaven, since that is God's throne,
35 **or by the earth, since that is his footstool, or by**
Jerusalem, since that is the city of the Great King.
36 **Nor should you swear by your head, since you cannot**
make a single hair either white or black.
37 **Let your words be simply 'Yes' or 'No'; anything**
beyond this comes from what is evil.
38 **"You have heard that it was said – 'An eye for an eye**
and a tooth for a tooth.'
39 **But I say to you that you must not resist those who**
wrong you; but, if anyone strikes you on the right cheek,
turn the other to them also.

40 **If someone sues you for your shirt, let them have your cloak as well.**
41 **If you are forced to carry a soldier's pack for one mile, carry it two.**
42 **Give to anyone who asks and, if someone wants to borrow from you, do not turn them away.**
43 **You have heard that it was said – 'You must love your neighbor and hate your enemy.'**
44 **But what I tell you is this: love your enemies, and pray for those who persecute you,**
45 **so that you may become children of your Father who is in heaven; for he causes his sun to rise on bad and good alike, and sends rain on the righteous and on the unrighteous.**
46 **For, if you love only those who love you, what reward will you have? Even the tax collectors do this!**
47 **And, if you only welcome your brothers and sisters, what are you doing more than others? Even the Gentiles do this!**
48 **You, then, must become perfect – as your heavenly Father is perfect.**

6

1 **"Take care not to perform your religious duties in public in order to be seen by others; if you do, your Father who is in heaven has no reward for you.**
2 **Therefore, when you do acts of charity, do not have a trumpet blown in front of you, as hypocrites do in the synagogues and in the streets so that people will praise them. There, I tell you, is their reward!**
3 **But, when you do acts of charity, do not let your left hand know what your right hand is doing,**
4 **so that your charity may be secret; and your Father, who sees what is in secret, will reward you.**
5 **"And, when you pray, you are not to behave as hypocrites do. They like to pray standing in the synagogues and at the corners of the streets, so that people will see them. There, I tell you, is their reward!**
6 **But, when one of you prays, they should go into their own room, shut the door, and pray to their Father who dwells in secret; and their Father, who sees what is secret, will reward them.**
7 **When praying, do not repeat the same words over and over again, as is done by the Gentiles, who think that by using many words they will obtain a hearing.**

8 **Do not imitate them; for God, your Father, knows what you need before you ask him.**
9 **You, therefore, should pray like this –**
'Our Father, who is in heaven,
may your name be held holy,
10 **your kingdom come, your will be done –**
on earth, as in heaven.
11 **Give us today**
the bread that we will need;
12 **and forgive us our wrongdoings,**
as we have forgiven those who have wronged us;
13 **and take us not into temptation,**
but deliver us from evil.'

14 **For, if you forgive others their offenses, your heavenly Father will forgive you also;**
15 **but, if you do not forgive others their offenses, not even your Father will forgive your offenses.**
16 **"And, when you fast, do not put on gloomy looks, as hypocrites do who disfigure their faces so that they may be seen by people to be fasting. That, I tell you, is their reward!**
17 **But, when one of you fasts, they should anoint their head and wash their face,**
18 **so that they may not be seen by people to be fasting, but by their Father who dwells in secret; and their Father, who sees what is secret, will reward them.**
19 **"Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break in and steal.**
20 **But store up treasures for yourselves in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal.**
21 **For where your treasure is, there will your heart be also.**
22 **The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up;**
23 **but, if your eye is diseased, your whole body will be darkened. And, if the inner light is darkness, how intense must that darkness be!**
24 **No one can serve two masters, for either they will hate one and love the other, or else they will attach themselves to one and despise the other. You cannot serve both God and Money.**
25 **"This is why I say to you, Do not be anxious about your life – what you can get to eat or drink, or about your**

body – what you can get to wear. Is not life more than food, and the body more than clothing?
26 **Look at the wild birds – they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! Aren't you more precious than they?**
27 **But which of you, by being anxious, can prolong their life a single moment?**
28 **And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin;**
29 **yet I tell you that even Solomon in all his splendor was not robed like one of these.**
30 **If God so clothes even the grass of the field, which is living today and tomorrow will be thrown into the oven, won't he much more clothe you, you of little faith?**
31 **Do not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?'**
32 **All these are the things for which the nations are seeking, and your heavenly Father knows that you need them all.**
33 **But first seek his kingdom and the righteousness that he requires, and then all these things will be added for you.**
34 **Therefore do not be anxious about tomorrow, for tomorrow will bring its own anxieties. Every day has trouble enough of its own.**

7

1 **"Do not judge and you will not be judged.**
2 **For, just as you judge others, you will yourselves be judged, and the standard that you use will be used for you.**
3 **Why do you look at the speck of sawdust in your friend's eye, while you pay no attention at all to the plank of wood in yours?**
4 **How will you say to your friend 'Let me take out the speck from your eye,' when all the time there is a plank in your own?**
5 **Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck from your friend's.**
6 **"Do not give what is sacred to dogs; they will turn and maul you. Do not throw your pearls before pigs; they will trample them underfoot.**
7 **Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.**

8 **For the person who asks receives, the person who searches finds, and to the door will be opened to the person who knocks.**
9 **Who among you, when their child asks them for bread, will give them a stone,**
10 **or when they ask for a fish, will give them a snake?**
11 **If you, then, wicked though you are, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask him!**
12 **"Do to others whatever you would wish them to do to you; for that is the teaching of both the Law and the prophets.**
13 **Go in by the small gate. The road that leads to destruction is broad and spacious, and many go in by it.**
14 **For the gate is small, and the road narrow, that leads to life, and there are few who find it.**
15 **"Beware of false teachers – people who come to you in the guise of sheep, but at heart they are ravenous wolves.**
16 **By the fruit of their lives you will know them. Do people pick grapes from thorn bushes, or figs from thistles?**
17 **So, too, every sound tree bears good fruit, while a worthless tree bears bad fruit.**
18 **A sound tree cannot produce bad fruit, nor can a worthless tree bear good fruit.**
19 **Every tree that fails to bear good fruit is cut down and thrown into the fire.**
20 **So it is by the fruit of their lives that you will know such people.**
21 **Not everyone who says to me 'Master! Master!' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.**
22 **On that day many will say to me 'Master, Master, was not it in your name that we taught, and in your name that we drove out demons, and in your name that we did many miracles?'**
23 **And then I will say to them plainly 'I never knew you. Go from my presence, you who live in sin.'**
24 **"Everyone, therefore, who listens to this teaching of mine and acts on it may be compared to a prudent person, who built their house on the rock.**
25 **The rain poured down, the rivers rose, the winds blew and beat on that house, but it did not fall, for its foundations were on the rock.**

26 **Everyone who listens to this teaching of mine and does not act on it may be compared to a foolish person, who built their house on the sand.**
27 **The rain poured down, the rivers rose, the winds blew and struck against that house, and it fell with a great crash.**"

28 By the time that Jesus had finished speaking, the crowd was filled with amazement at his teaching.
29 For he taught them like one who had authority, and not like their teachers of the Law.

8

1 When Jesus had come down from the hill, great crowds followed him.
2 He saw a leper who came up, and bowed to the ground before him, and said, "Master, if only you are willing, you are able to make me clean."
3 Stretching out his hand, Jesus touched him, saying as he did so, "**I am willing; become clean.**" Instantly he was made clean from his leprosy;
4 and then Jesus said to him, "**Be careful not to say a word to anyone, but go and show yourself to the priest, and offer the gift directed by Moses, as evidence of your cure.**"
5 After Jesus had entered Capernaum, a centurion in the Roman army came up to him, entreating his help.
6 "Sir," he said, "my manservant is lying ill at my house with a stroke of paralysis, and is suffering terribly."

7 "**I will come and cure him,**" answered Jesus.

8 "Sir," the centurion went on, "I am unworthy to receive you under my roof; but only speak, and my manservant will be cured.
9 For I myself am a man under the orders of others, with soldiers under me; and, if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it."
10 Jesus was surprised to hear this, and said to those who were following him, "**Never I tell you, in any Israelite have I met with such faith as this!**
11 **Yes, and many will come in from East and West and take their places beside Abraham, Isaac, and Jacob, in the kingdom of heaven;**
12 **while the heirs to the kingdom will be banished into the darkness outside; there, there will be weeping and grinding of teeth.**"

13 Then Jesus said to the centurion, "**Go now, and it will be according to your faith.**" And the man was cured that very hour.

14 When Jesus went into Peter's house, he saw Peter's mother-in-law prostrated with fever.

15 On his taking her hand, the fever left her, and she rose and began to take care of him.

16 In the evening the people brought to Jesus many who were possessed by demons; and he drove out the spirits with a word, and cured all who were ill,

17 in fulfillment of these words in the prophet Isaiah – 'He took our infirmities on himself, and bore the burden of our diseases.'

18 Seeing a crowd around him, Jesus gave orders to go across.

19 A teacher of the Law came up to him, and said, "Teacher, I will follow you wherever you go."

20 "**Foxes have holes,**" answered Jesus, "**and wild birds their nests, but the Son of Man has nowhere to lay his head.**"

21 "Master," said another, who was a disciple, "let me first go and bury my father."

22 But Jesus answered, "**Follow me, and leave the dead to bury their dead.**"

23 Then he got into the boat, followed by his disciples.

24 Suddenly so great a storm came up on the sea, that the waves broke right over the boat. But Jesus was asleep;

25 and the disciples came and roused him. "Master," they cried, "save us; we are lost!"

26 "**Why are you so timid?**" he said. "**You of little faith!**" Then Jesus rose and rebuked the winds and the sea, and a great calm followed.

27 The men were amazed, and exclaimed, "What kind of man is this, that even the winds and the sea obey him!"

28 On getting to the other side – the region of the Gadarenes – Jesus met two men who were possessed by demons, coming out of the tombs. They were so violent that no one was able to pass that way.

29 Suddenly they shrieked out, "What do you want with us, Son of God? Have you come here to torment us before our time?"

30 A long way off, there was a herd of many pigs, feeding;

31 and the foul spirits began begging Jesus, "If you drive us out, send us into the herd of pigs."

32 "**Go,**" he said. The spirits came out, and entered the pigs;
and the whole herd rushed down the steep slope into the sea,
and died in the water.
33 At this the men who tended them ran away and went to
the town, carrying the news of all that had occurred, and of
what had happened to the possessed men.
34 At the news the whole town went out to meet Jesus, and,
when they saw him, they entreated him to go away from their
region.

9

1 Afterward Jesus got into a boat, and, crossing over, came
to his own city.
2 There some people brought to him a paralyzed man on
a bed. When Jesus saw their faith, he said to the man,
"**Courage, child! Your sins are forgiven.**"
3 Then some of the teachers of the Law said to themselves,
"This man is blaspheming!"
4 Knowing their thoughts, Jesus exclaimed, "**Why do your
cherish such wicked thoughts?**
5 **Which, I ask, is the easier? – to say 'Your sins are
forgiven'? Or to say 'Get up, and walk'?**
6 **But to show you that the Son of Man has power on
earth to forgive sins**" – then he said to the paralyzed man
– "**Get up, take up your bed, and return to your home.**"
7 The man got up and went to his home.
8 When the crowd saw this, they were awe-struck, and
praised God for giving such power to human beings.
9 As Jesus went along, he saw a man, called Matthew, sitting
in the tax office, and said to him, "**Follow me.**" Matthew got
up and followed him.
10 And, later on, when he was having dinner in the house, a
number of tax collectors and outcasts came in and took their
places at the table with Jesus and his disciples.
11 When the Pharisees saw this, they said to his disciples,
"Why does your teacher eat in the company of tax collectors
and outcasts?"
12 On hearing this, Jesus said, "**It is not those who are
healthy who need a doctor, but those who are ill.**
13 **Go and learn what this means – 'I desire mercy, and
not sacrifice'; for I did not come to call the religious, but
the outcast.**"
14 Then John's disciples came to Jesus, and asked, "Why do
we and the Pharisees fast while your disciples do not?"
15 Jesus answered, "**Can the groom's friends mourn as
long as the groom is with them? But the days will come,**

when the groom will be taken away from them, and they will fast then.
16 **Nobody ever puts a piece of unshrunk cloth on an old garment; for such a patch tears away from the garment, and a worse tear is made.**
17 **Nor do people put new wine into old wine-skins; for, if they do, the skins burst, and the wine runs out, and the skins are lost; but they put new wine into fresh skins, and so both are preserved.**"

18 While Jesus was saying this, a synagogue leader came up and bowed to the ground before him. "My daughter," he said, "has just died; but come and place your hand on her, and she will be restored to life."
19 So Jesus rose and followed him, and his disciples went also.
20 But meanwhile a woman, who had been suffering from hemorrhage for twelve years, came up behind and touched the tassel of his cloak.
21 "If I only touch his cloak," she said to herself, "I will get well."
22 Turning and seeing her, Jesus said, "**Courage, daughter! Your faith has delivered you.**" And at that very moment she became well.
23 When Jesus reached the leader's house, seeing the flute players, and a number of people all in confusion,
24 he said, "**Go away, the little girl is not dead; she is asleep.**" They began to laugh at him;
25 but, when the people had been sent out, Jesus went in, and took the little girl's hand, and she rose.
26 The report of this spread through all that part of the country.

27 As Jesus was passing on from there, he was followed by two blind men, who kept calling out, "Take pity on us, Son of David!"
28 When he had gone indoors, the blind men came up to him; and Jesus asked them, "**Do you believe that I am able to do this?**" "Yes, Master!" they answered.
29 Then he touched their eyes, and said, "**It will be according to your faith.**"
30 Then their eyes were opened. Jesus sternly cautioned them. "**See that no one knows of it,**" he said.
31 But the men went out, and spread the news about him through all that part of the country.
32 Just as they were going out, some people brought up to Jesus a dumb man who was possessed by a demon;

33 and, as soon as the demon had been driven out, the
dumb man spoke. The people were astonished at this, and
exclaimed, “Nothing like this has ever been seen in Israel!”
34 But the Pharisees said, “He drives out the demons by the
help of the chief of the demons.”
35 Jesus went around all the towns and the villages, teach-
ing in their synagogues, proclaiming the good news of the
kingdom, and curing every kind of disease and every kind of
sickness.
36 But, when he saw the crowds, his heart was moved
with compassion for them, because they were distressed and
harassed, like sheep without a shepherd;
37 and he said to his disciples, “**The harvest is abundant,
but the laborers are few.**
38 **Therefore pray to the owner of the harvest to send
laborers to gather in his harvest.**”

10

1 Calling his twelve Disciples to him, Jesus gave them au-
thority over foul spirits, so that they could drive them out, as
well as the power of curing every kind of disease and every
kind of sickness.
2 The names of the twelve apostles are these, First Simon,
also known as Peter, and his brother Andrew; James the son
of Zebedee, and his brother John;
3 Philip and Bartholomew; Thomas and Matthew the tax-
gather; James the son of Alphaeus, and Thaddaeus;
4 Simon the Zealot, and Judas Iscariot – the apostle who
betrayed him.
5 These twelve Jesus sent out as his messengers, after giving
them these instructions – “**Do not go to the Gentiles, nor
enter any Samaritan town,**
6 **but make your way rather to the lost sheep of Israel.**
7 **On your way proclaim that the kingdom of heaven is
at hand.**
8 **Cure the sick, raise the dead, make the lepers clean,
drive out demons. You have received free of cost, give
free of cost.**
9 **Do not provide yourselves with gold, or silver, or
coins in your purses;**
10 **not even with a bag for the journey, or a change of
clothes, or sandals, or even a staff; for the worker is
worth his food.**
11 **Whatever town or village you visit, find out who is
worthy in that place, and remain there until you leave.**
12 **As you enter the house, greet it.**

13 **Then, if the house is worthy, let your blessing rest on it, but, if it is unworthy, let your blessing return on yourselves.**
14 **If no one welcomes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet.**
15 **I tell you, the doom of the land of Sodom and Gomorrah will be more bearable in the day of judgment than the doom of that town.**

16 **"Remember, I am sending you out as my messengers like sheep among wolves. So be as wise as snakes, and as blameless as doves.**
17 **Be on your guard against others, for they will betray you to courts of law, and scourge you in their synagogues;**
18 **and you will be brought before governors and kings for my sake so that you may witness for me before them and the nations.**
19 **Whenever they betray you, do not be anxious as to how you will speak or what you will say, for what you will say will be given you at the moment;**
20 **for it will not be you who speak, but the Spirit of your Father that speaks within you.**
21 **Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death;**
22 **and you will be hated by everyone because of me. Yet the person who endures to the end will be saved.**
23 **But, when they persecute you in one town, escape to the next; for, I tell you, you will not have come to the end of the towns of Israel before the Son of Man comes.**
24 **A student is not above his teacher, nor a servant above his master.**
25 **It is enough for a student to be treated like his teacher, and a servant like his master. If the head of the house has been called Beelzebul, how much more the members of his household!**
26 **Do not, therefore, be afraid of them. There is nothing concealed which will not be revealed, nor anything hidden which will not become known.**
27 **What I tell you in the dark, say again in the light; and what is whispered in your ear, proclaim on the housetops.**
28 **Do not be afraid of those who kill the body, but are unable to kill the soul; rather be afraid of him who is able to destroy both soul and body in Gehenna.**

29 **Are not two sparrows sold for a one copper coin?**
Yet not one of them will fall to the ground without your
Father's knowledge.
30 **While as for you, even the hairs of your head are**
numbered.
31 **Do not, therefore, be afraid; you are of more value**
than many sparrows.
32 **Everyone, therefore, who will publicly acknowledge**
me, I, too, will acknowledge before my Father who is in
heaven;
33 **but, if anyone publicly disowns me, I, too, will dis-**
own him before my Father who is in heaven.
34 "**Do not imagine that I have come to bring peace**
to the earth. I have come to bring, not peace, but the
sword.
35 **For I have come to set a man against his father, and**
a daughter against her mother, and a daughter-in-law
against her mother-in-law.
36 **A person's enemies will be the members of their own**
household.
37 **Anyone who loves father or mother more than me is**
not worthy of me; and anyone who loves son or daughter
more than me is not worthy of me.
38 **Anyone who does not take their cross and follow in**
my steps is not worthy of me.
39 **The person who has found their life will lose it, while**
the person who, for my sake, has lost their life will find
it.
40 "**Anyone who welcomes you is welcoming me; and**
anyone who welcomes me is welcoming him who sent me
as his messenger.
41 **The person who welcomes a prophet, because they**
are a prophet, will receive a prophet's reward; and
anyone who welcomes a good person, because they are
a good person, will receive a good person's reward.
42 **And, if anyone gives but a cup of cold water to one**
of these little ones because they are a disciple, I tell you
that they will assuredly not lose their reward."

11

1 After Jesus had finished giving directions to his twelve
Disciples, he left that place in order to teach and preach in
their towns.
2 Now John had heard in prison what the Christ was doing,
and he sent a message by his disciples,

3 and asked – "Are you 'the coming one,' or are we to look
for someone else?"
4 The answer of Jesus to the question was – "**Go and report
to John what you hear and see** –
5 **the blind recover their sight and the lame walk, the
lepers are made clean and the deaf hear, the dead, too,
are raised to life, and the good news is told to the poor.**
6 **Blessed is the person who finds no hindrance in me.**"
7 While John's disciples were going back, Jesus began to say
to the crowds with reference to John,
8 "**What did you go out into the wilderness to look at?
A reed waving in the wind? If not, what did you go out
to see? A man richly dressed? Why, those who wear rich
things are to be found in the courts of kings!**
9 **What, then, did you go for? To see a prophet? Yes, I
tell you, and far more than a prophet.**
10 **This is the man of whom scripture says – 'I am send-
ing my messenger ahead of you, and he will prepare your
way before you.**'
11 **I tell you, no one born of a woman has yet appeared
who is greater than John the Baptist; and yet the least in
the kingdom of heaven is greater than he.**
12 **From the time of John the Baptist to this very hour,
the kingdom of heaven has been taken by force, and
people using force have been seizing it.**
13 **For the teaching of all the prophets and of the Law
continued until the time of John;**
14 **and – if you are ready to accept it – John is himself the
Elijah who was destined to come.**
15 **If you have ears, listen.**
16 **But to what will I compare the present generation?
It is like little children sitting in the market-places and
calling out to their playmates** –
17 **We have played the flute for you, but you have not
danced; We have wailed, but you have not mourned.**
18 **For, when John came, neither eating nor drinking,
people said 'He has a demon in him';**
19 **and now that the Son of Man has come, eating and
drinking, they are saying 'Here is a glutton and a wine-
drinker, a friend of tax collectors and outcasts!' And yet
wisdom is vindicated by her actions.**"
20 Then Jesus began to reproach the towns in which most of
his miracles had been done, because they had not repented,
21 "**Alas for you, Chorazin! Alas for you, Bethsaida!
For, if the miracles which were done in you had been**

done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22 **Yet, I tell you, the doom of Tyre and Sidon will be more bearable in the day of judgment than yours.**
23 **And you, Capernaum! Will you exalt yourself to heaven? You will be flung down to Hades! For, if the miracles which have been done in you had been done in Sodom, it would have been standing to this day.**
24 **Yet, I tell you, the doom of Sodom will be more bearable in the day of judgment than yours.**"
25 At that same time Jesus uttered the words, "**I thank you, Father, Lord of heaven and earth, that, though you have hidden these things from the wise and learned, you have revealed them to the childlike!**
26 **Yes, Father, I thank you that this has seemed good to you.**
27 **Everything has been committed to me by my Father; nor does anyone fully know the Son, except the Father, or fully know the Father, except the Son and those to whom the Son may choose to reveal him.**
28 **Come to me, all you who toil and are burdened, and I will give you rest!**
29 **Take my yoke on you, and learn from me, for I am gentle and humble, and you will find rest for your souls;**
30 **for my yoke is easy, and my burden is light.**"

12

1 About the same time Jesus walked through the cornfields one Sabbath. His disciples were hungry, and began to pick some ears of wheat and eat them.
2 But, when the Pharisees saw this, they said, "Look! Your disciples are doing what it is not allowable to do on a Sabbath!"
3 "**Haven't you read,**" replied Jesus, "**what David did, when he and his companions were hungry** –
4 **how he went into the house of God, and how they ate the consecrated bread, through it was not allowable for him or his companions to eat it, but only for the priests?**
5 **And haven't you read in the law that, on the Sabbath, the priest in the Temple break the Sabbath and yet are not guilty?**
6 **Here, however, I tell you, there is something greater than the Temple!**
7 **Had you learned the meaning of the words – 'I desire mercy, and not sacrifice,' you would not have condemned those who are not guilty.**

8 **For the Son of Man is lord of the Sabbath.**"
9 Passing on, Jesus went into their synagogue,
10 and there he saw a man with a withered hand. Some people asked Jesus whether it was allowable to work a cure on the Sabbath – so that they might have a charge to bring against him.
11 But Jesus said to them, "**Which of you, if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out?**
12 **How much more precious a person is than a sheep! Therefore it is allowable to do good on the Sabbath.**"
13 Then he said to the man. "**Stretch out your hand.**" The man stretched it out; and it had become as sound as the other.
14 On coming out, the Pharisees plotted against Jesus, to put him to death.
15 Jesus, however, became aware of it, and went away from that place. A number of people followed him, and he cured them all;
16 but he warned them not to make him known,
17 in fulfillment of these words in the prophet Isaiah –
18 'Here is my chosen servant, who I love and who pleases me! I will breathe my spirit on him, and he will announce a time of judgment to the Gentiles.
19 He will not contend, nor cry aloud, Neither will anyone hear his voice in the streets;
20 a bruised reed he will not break, and a smoldering wick he will not quench, until he has brought the judgment to a victorious issue,
21 and on his name will the Gentiles rest their hopes.'
22 Then some people brought to Jesus a possessed man, who was blind and dumb; and he cured him, so that the man who had been dumb both talked and saw.
23 At this all the people were astounded. "Is it possible that this is the son of David?" they exclaimed.
24 But the Pharisees heard of it and said, "He drives out demons only by the help of Beelzebul the chief of the demons."
25 Jesus, however, was aware of what was passing in their minds, and said to them, "**Any kingdom divided against itself becomes a desolation, and any town or household divided against itself will not last.**
26 **So, if Satan drives Satan out, he must be divided against himself; and how, then, can his kingdom last?**
27 **And, if it is by Beelzebul's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they will themselves be your judges.**

28 **But, if it is by the help of the Spirit of God that I drive**
out demons, then the kingdom of God must already be
upon you.
29 **How, again, can anyone get into a strong man's house**
and carry off his goods, without first securing him? Not
until then will he plunder his house.
30 **Anyone who is not with me is against me, and the**
person who does not help me to gather is scattering.
31 **Therefore, I tell you, people will be forgiven every**
sin and slander; but slander against the Holy Spirit will
not be forgiven.
32 **Whoever speaks against the Son of Man will be**
forgiven, but whoever speaks against the Holy Spirit will
not be forgiven, either in the present age, or in the age to
come.
33 "**You must assume either that both tree and fruit are**
good, or that both tree and fruit are worthless; since it is
by its fruits that a tree is known.
34 **You children of snakes! How can you, evil as you are,**
say anything good? For what fills the heart will rise to
the lips.
35 **A good person, from his good stores, produces good**
things; while an evil person, from his evil stores, pro-
duces evil things.
36 **I tell you that for every careless thing that people**
say, they must answer on the 'day of judgment.'
37 **For it is by your words that you will be acquitted, and**
by your words that you will be condemned."
38 At this point, some teachers of the Law and Pharisees
spoke up. "Teacher," they said, "we want to see some sign
from you."
39 "**It is a wicked and unfaithful generation,**" answered
Jesus, "**that is asking for a sign, and no sign will be given**
it except the sign of the prophet Jonah.
40 **For, just as Jonah was inside the sea-monster three**
days and three nights, so will the Son of Man be three
days and three nights in the heart of the earth.
41 **At the judgment, the people of Nineveh will stand up**
with this generation, and will condemn it, because they
repented at Jonah's proclamation; and here is more than
a Jonah!
42 **At the judgment the Queen of the South will rise**
up with the present generation, and will condemn it,
because she came from the ends of the earth to listen
to the wisdom of Solomon; and here is more than a
Solomon!

43 **No sooner does a foul spirit leave a person, than it passes through places where there is no water, in search of rest, and does not find it.**
44 **Then it says 'I will go back to the home which I left'; but, on coming there, it finds it unoccupied, and swept, and put in order.**
45 **Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first. So, too, will it be with this wicked generation.**"
46 While he was still speaking to the crowds, his mother and brothers were standing outside, asking to speak to him.
47 Someone told him this, and Jesus replied,
48 "**Who is my mother? And who are my brothers?**"
49 Then, stretching out his hands towards his disciples, he said, "**Here are my mother and my brothers!**
50 **For anyone who does the will of my Father who is in heaven is my brother and sister and mother.**"

13

1 That same day, when Jesus had left the house and was sitting by the sea,
2 such great crowds gathered around him, that he got into a boat, and sat in it, while all the people stood on the beach.
3 Then he told them many truths in parables. "**The sower,**" he began, "**went out to sow; and,**
4 **as they were sowing, some seed fell along the path, and the birds came and ate it up.**
5 **Some fell on rocky places, where it had not much soil, and, because the soil wasn't deep, sprang up at once.**
6 **As soon as the sun had risen, it was scorched, and, because their roots were not deep enough, withered away.**
7 **Some, again, fell into the brambles; but the brambles shot up and choked it.**
8 **Some, however, fell on good soil, and yielded a return, sometimes one hundred, sometimes sixty, sometimes thirty fold.**
9 **Let those who have ears hear.**"
10 Afterward his disciples came to him, and said, "Why do you speak to them in parables?"
11 "**To you,**" answered Jesus, "**the knowledge of the hidden truths of the kingdom of heaven has been imparted, but not to those.**

12 **For, to all who have, more will be given, and they will**
have abundance; but, from all who have nothing, even
what they have will be taken away.
13 **That is why I speak to them in parables, because,**
though they have eyes, they do not see, and though they
have ears, they do not hear or understand.
14 **In them is being fulfilled that prophecy of Isaiah**
which says –

'You will hear with your ears without ever understand-
ing,
and, though you have eyes, you will see without ever
perceiving,

15 **for the mind of this nation has grown dense,**
and their ears are dull of hearing,
their eyes also have they closed;

otherwise some day they might perceive with their eyes,
and with their ears they might hear,
and in their mind they might understand,
and might turn –

and I might heal them.'

16 **"But blessed are your eyes, for they see, and your**
ears, for they hear;
17 **for I tell you that many prophets and good people**
have longed for the sight of the things which you are
seeing, yet never saw them, and to hear the things which
you are hearing, yet never heard them.

18 **"Listen, then, yourselves to the parable of the sower.**
19 **When anyone hears the message of the kingdom**
without understanding it, the evil one comes and
snatches away what has been sown in their mind. This
is the person meant by the seed which was sown along
the path.
20 **By the seed which was sown on rocky places is meant**
the person who hears the message, and at once accepts
it joyfully;
21 **but, as they have no root, they stand for only a short**
time; and, when trouble or persecution arises because
of the message, they fall away at once.
22 **By the seed which was sown among the brambles is**
meant the person who hears the message, but the cares
of life and the glamour of wealth completely choke the
message, so that it gives no return.

23 **But by the seed which was sown on the good ground is meant the person who hears the message and understands it, and really yields a return, sometimes one hundred, sometimes sixty, sometimes thirty fold.**"

24 Another parable which Jesus told them was this – "**The kingdom of heaven is compared to a person who sowed good seed in their field.**

25 **But, while everyone was asleep, their enemy came and sowed weeds among the wheat, and then went away.**

26 **So, when the blades of corn shot up, and came into ear, the weeds made their appearance also.**

27 **The owner's servants came to them, and said 'Was not it good seed that you sowed in your field? Where, then, do the weeds in it come from?'**

28 '**An enemy has done this,' was the owner's answer. 'Do you wish us, then,' they asked, 'to go and gather them together?'**

29 '**No,' said he, 'because while you are pulling up the weeds you might uproot the wheat with them.**

30 **Let both grow side by side until harvest; and then I will say to the reapers, Gather the weeds together first, and tie them in bundles for burning; but bring all the wheat into my barn.' "**

31 Another parable which he told them was this – "**The kingdom of heaven is like a mustard seed, which a person took and sowed in his field.**

32 **This seed is smaller than all other seeds, but, when it has grown up, it is larger than the herbs and becomes a tree, so that 'the wild birds come and roost in its branches.' "**

33 This was another parable which Jesus related – "**The kingdom of heaven is like some yeast which a woman took and covered up in three pecks of flour, until the whole had risen.**"

34 Of all this Jesus spoke to the crowd in parables; indeed to them he used never to speak at all except in parables,

35 in fulfillment of these words in the prophet – 'I will speak to them in parables; I will utter things kept secret since the foundation of the world.'

36 Then Jesus left the crowd, and went into the house. Presently his disciples came to him, and said, "Explain to us the parable of the weeds in the field."

37 He answered, "**The sower of the good seed is the Son of Man.**

38 **The field is the world. By the good seed is meant the people of the kingdom. The weeds are the wicked,**

39 **and the enemy who sowed them is the devil. The harvest time is the close of the age, and the reapers are angels.**
40 **And, just as the weeds are gathered and burnt, so it will be at the close of the age.**
41 **The Son of Man will send his angels, and they will gather from his kingdom all that hinders and those who live in sin,**
42 **and will throw them into the blazing furnace, where there will be weeping and grinding of teeth.**
43 **Then will the righteous shine, like the sun, in the kingdom of their Father. If you have ears, listen.**
44 "**The kingdom of heaven is like a treasure hidden in a field, which a person found and hid again, and then, in their delight, went and sold everything that they had, and bought that field.**
45 "**Again, the kingdom of heaven is like a merchant in search of choice pearls.**
46 **Finding one of great value, they went and sold everything that they had, and bought it.**
47 **Or again, the kingdom of heaven is like a net which was cast into the sea, and caught fish of all kinds.**
48 **When it was full, they hauled it up on the beach, and sat down and sorted the good fish into baskets, but threw the worthless ones away.**
49 **So will it be at the close of the age. The angels will go out and separate the wicked from the righteous,**
50 **and will throw them into the blazing furnace, where there will be weeping and grinding of teeth.**
51 "**Have you understood all this?**" Jesus asked. "Yes," they answered.
52 Then he added, "**So every teacher of the Law, who has received instruction about the kingdom of heaven, is like a householder who produces from his stores things both new and old.**"
53 When Jesus had finished these parables, he withdrew from that place.
54 Going to his own part of the country, he taught the people in their synagogue in such a manner that they were deeply impressed. "Where did he get this wisdom?" they said, "and the miracles?
55 Isn't he the carpenter's son? Isn't his mother called Mary, and his brothers James, and Joseph, and Simon, and Judas?
56 And his sisters, too – are not they all living among us? Where, then did he get all this?"

57 These things proved a hindrance to their believing in
him. But Jesus said, "**A prophet is not without honor,
except in his own country and in his own house.**"
58 He did not work many miracles there, because of their
want of faith.

14

1 At that time Prince Herod heard of the fame of Jesus,
2 and said to his attendants, "This must be John the Baptist;
he must be risen from the dead, and that is why these miracu-
lous powers are active in him."
3 For Herod had arrested John, put him in chains, and shut
him up in prison, to please Herodias, the wife of Herod's
brother Philip.
4 For John had said to him 'You have no right to be living
with her.'
5 Yet, though Herod wanted to put him to death, he was
afraid of the people, because they looked on John as a
prophet.
6 But, when Herod's birthday came, the daughter of Hero-
dias danced before his guests, and so pleased Herod,
7 that he promised with an oath to give her whatever she
asked.
8 Prompted by her mother, the girl said 'Give me here, on a
dish, the head of John the Baptist.'
9 The king was distressed at this; yet, because of his oath
and of the guests at his table, he ordered it to be given her.
10 He had John beheaded in the prison
11 and his head was brought on a dish and given to the girl,
and she took it to her mother.
12 Then John's disciples came, and took the body away, and
buried it; and went and told Jesus.
13 When Jesus heard of it, he left privately in a boat to a
lonely spot. The people, however, heard of his going, and
followed him in crowds from the towns on foot.
14 On getting out of the boat, Jesus saw a great crowd, and
his heart was moved at the sight of them; and he cured all the
sick among them.
15 In the evening the disciples came up to him, and said,
"This is a lonely spot, and the day is now far advanced; send
the crowds away so that they can go to the villages, and buy
themselves food."
16 But Jesus said, "**They need not go away, it is for you to
give them something to eat.**"
17 "We have nothing here," they said, "except five loaves
and two fish."
18 "**Bring them here to me,**" was his reply.

19 Jesus ordered the people to take their seats on the grass;
and, taking the five loaves and the two fish, he looked up to
heaven, and said the blessing, and, after he had broken the
loaves, gave them to his disciples; and they gave them to the
crowds.
20 Everyone had sufficient to eat, and they picked up
enough of the broken pieces that were left to fill twelve
baskets.
21 The men who ate were about five thousand in number,
without counting women and children.
22 Immediately afterward Jesus made the disciples get into
a boat and cross over in advance of him, while he dismissed
the crowds.
23 After dismissing the crowds, he went up the hill by
himself to pray; and, when evening fell, he was there alone.
24 The boat was by this time some miles from shore, labor-
ing in the waves, for the wind was against her.
25 Three hours after midnight, however, Jesus came to-
wards the disciples, walking on the water.
26 But, when they saw him walking on the water, they were
terrified. "It is a ghost," they exclaimed, and cried out in fear.
27 But Jesus at once spoke to them. "**Courage!**" he said, "**It
is I; do not be afraid!**"
28 "Master," Peter exclaimed, "if it is you, tell me to come to
you on the water."
29 Jesus said, "**Come.**" So Peter got down from the boat, and
walked on the water, and went towards Jesus;
30 but, when he felt the wind, he was frightened, and,
beginning to sink, cried out, "Master! Save me!"
31 Instantly Jesus stretched out his hand, and caught hold of
him. "**You of little faith!**" he said, "**Why did you falter?**"
32 When they had got into the boat, the wind dropped.
33 But the men in the boat threw themselves on their faces
before him, and said, "You are indeed God's Son."
34 When they had crossed over, they landed at Gennesaret.
35 But the people of that place, recognizing Jesus, sent out to
the whole country around, and brought to him all who were
ill,
36 begging him merely to let them touch the tassel of his
cloak; and all who touched were made perfectly well.

15

1 Then some Pharisees and teachers of the Law came to
Jesus, and said,
2 "How is it that your disciples break the traditions of our
ancestors? For they do not wash their hands when they eat
food."

3 His reply was, "**How is it that you on your side break**
God's commandments out of respect for your own tradi-
tions?
4 **For God said** – '**Honor your father and mother,**' **and**
'**Anyone who abuses his father or mother shall suffer**
death,'
5 **but you say 'Whenever anyone says to his father or**
mother "Whatever of mine might have been of service
to you is set apart for God,"
6 **he is in no way bound to honor his father.' In this way**
you have nullified the words of God for the sake of your
traditions.
7 **Hypocrites! It was well said by Isaiah when he proph-**
esied about you –
8 '**This is a people that honor me with their lips, While**
their hearts are far removed from me;
9 **but vainly do they worship me, For they teach but**
human precepts.' "
10 Then Jesus called the people to him, and said, "**Listen,**
and mark my words.
11 **It is not what enters a person's mouth that defiles**
them, but what comes out from their mouth – that does
defile them!"
12 His disciples came up to him, and said, "Do you know that
the Pharisees were shocked on hearing what you said?"
13 "**Every plant,**" Jesus replied, "**that my heavenly Father**
has not planted will be rooted up.
14 **Leave them be; they are but blind guides; and, if one**
blind person guides another, both of them will fall into a
ditch."
15 Peter spoke up, "Explain this saying to us."
16 "**What, do even you understand nothing yet?**" Jesus
exclaimed.
17 "**Don't you see that whatever goes into the mouth**
passes into the stomach, and is afterward expelled?
18 **But the things that come out of the mouth proceed**
from the heart, and it is these that defile a person;
19 **for out of the heart proceed evil thoughts – murder,**
adultery, sexual immorality, theft, perjury, slander.
20 **These are the things that defile a person; but eating**
with unwashed hands does not defile a person."
21 On going away from that place, Jesus went to the country
around Tyre and Sidon.
22 There, a Canaanite woman of that district came out and
began calling to Jesus, "Take pity on me, Master, Son of David;
my daughter is grievously possessed by a demon."

23 But Jesus did not answer her a word; and his disciples
came up and begged him to send her away. “She keeps calling
out after us,” they said.
24 “**I was not sent,**” replied Jesus, “**to anyone except the
lost sheep of Israel.**”
25 But the woman came, and, bowing to the ground before
him, said, “Master, help me.”
26 “**It is not fair,**” replied Jesus, “**to take the children’s
food and throw it to dogs.**”
27 “Yes, Master,” she said, “for even dogs do feed on the
scraps that fall from their owners’ table.”
28 “**Your faith is great,**” was his reply to the woman, “**it
will be as you wish!**” And her daughter was cured that very
hour.
29 On leaving that place, Jesus went to the shore of the Sea
of Galilee; and then went up the hill, and sat down.
30 Great crowds of people came to him, bringing with them
those who were lame, crippled, blind, or dumb, and many
others. They put them down at his feet, and he cured them;
31 and the crowds were astonished, when they saw the
dumb talking, the cripples made sound, the lame walking
about, and the blind with their sight restored; and they
praised the God of Israel.
32 Afterward Jesus called his disciples to him, and said, “**My
heart is moved at the sight of all these people, for they
have already been with me three days and they have
nothing to eat; and I am unwilling to send them away
hungry; they might faint on the way home.**”
33 “Where can we,” his disciples asked, “in a lonely place
find enough bread for such a crowd as this?”
34 “**How many loaves have you?**” said Jesus. “Seven,” they
answered, “and a few small fish.”
35 Telling the crowd to sit down on the ground,
36 Jesus took the seven loaves and the fish, and, after saying
the thanksgiving, broke them, and gave them to the disciples;
and the disciples gave them to the crowds.
37 Everyone had sufficient to eat, and they picked up seven
baskets full of the broken pieces left.
38 The men who ate were four thousand in number without
counting women and children.
39 Then, after dismissing the crowds, Jesus got into the boat,
and went to the region of Magadan.

16

1 Here the Pharisees and Sadducees came up, and, to test

Jesus, requested him to show them some sign from the heavens.
2 But Jesus answered, "**In the evening you say 'It will be fine weather, for the sky is as red as fire.'**
3 **But in the morning you say 'Today it will be stormy, for the sky is as red as fire and threatening.' You learn to read the sky; yet you are unable to read the signs of the times!**
4 **A wicked and unfaithful generation is asking for a sign, but no sign will be given it except the sign of Jonah.**"
So he left them and went away.
5 Now the disciples had crossed to the opposite shore, and had forgotten to take any bread.
6 Presently Jesus said to them, "Take care and be on your guard against the leaven of the Pharisees and Sadducees."
7 But the disciples began talking among themselves about their having brought no bread.
8 On noticing this, Jesus said, "**Why are you talking among yourselves about your being short of bread, you of little faith?**
9 **Don't you yet see, nor remember the five loaves for the five thousand, and how many baskets you took away?**
10 **Nor yet the seven loaves for the four thousand, and how many basketfuls you took away?**
11 **How is it that you do not see that I was not speaking about bread? Be on your guard against the leaven of the Pharisees and Sadducees.**"
12 Then they understood that he had told them to be on their guard, not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.
13 On coming into the region of Caesarea Philippi, Jesus asked his disciples this question – "**Who do people say that the Son of Man is?**"
14 "Some say John the Baptist," they answered, "Others, however, say that he is Elijah, while others again say Jeremiah, or one of the prophets."
15 "**But you,**" he said, "**who do you say that I am?**"
16 To this Simon Peter answered, "You are the Christ, the Son of the living God."
17 "**Blessed are you, Simon, Son of Jonah,**" Jesus replied. "**For no human being has revealed this to you, but my Father who is in heaven.**
18 **Yes, and I say to you, your name is 'Peter' – a Rock, and on this rock I will build my church, and the gates of Hades will not prevail over it.**

19 **I will give you the keys of the kingdom of heaven.**
Whatever you forbid on earth will be held in heaven to
be forbidden, and whatever you allow on earth will be
held in heaven to be allowed."
20 Then he charged his disciples not to tell anyone that he
was the Christ.
21 At that time Jesus Christ began to explain to his disciples
that he must go to Jerusalem, and undergo much suffering at
the hands of the elders, and chief priests, and teachers of the
Law, and be put to death, and rise on the third day.
22 But Peter took Jesus aside, and began to rebuke him.
"Master," he said, "please God that will never be your fate!"
23 Jesus, however, turning to Peter, said, "**Out of my way,**
Satan! You are a hindrance to me; for you look at things,
not as God does, but as person does."
24 Then Jesus said to his disciples, "**If anyone wishes to**
walk in my steps, they must renounce self, and take up
their cross, and follow me.
25 **For whoever wishes to save his life will lose it, and**
whoever, for my sake, loses his life will find it.
26 **What good will it do a person to gain the whole**
world, if he forfeits his life? Or what will a person give
that is of equal value with his life?
27 **For the Son of Man is to come in his Father's glory,**
with his angels, and then he will give to everyone what
his actions deserve.
28 **I tell you, some of those who are standing here will**
not know death until they have seen the Son of Man
coming into his kingdom."

17

1 Six days later, Jesus took with him Peter, and the brothers
James and John, and led them up a high mountain alone.
2 There his appearance was transformed before their eyes;
his face shown like the sun, and his clothes became as white
as the light.
3 All at once Moses and Elijah appeared to them, talking
with Jesus.
4 "Master," exclaimed Peter, interposing, "it is good to be
here; if you wish, I will make three tents here, one for you,
one for Moses, and one for Elijah."
5 While he was still speaking, a bright cloud enveloped
them, and there was a voice from the cloud that said – "This is
my dearly loved son, who brings me great joy; listen to him."
6 The disciples, on hearing this, fell on their faces, greatly
afraid.

7 But Jesus came and touched them, saying as he did so,
"**Rise up, and do not be afraid.**"
8 When they raised their eyes, they saw no one but Jesus
himself alone.
9 As they were going down the mountain side, Jesus gave
them this warning – "**Do not speak of this vision to anyone,
until the Son of Man has risen from the dead.**"
10 "How is it," his disciples asked, "that our teachers of the
Law say that Elijah has to come first?"

11 "**Elijah indeed does come,**" Jesus replied, "**and will
restore everything;**
12 **and I tell you that Elijah has already come, and
people have not recognized him, but have treated him
just as they pleased. In the same way, too, the Son of Man
is destined to undergo suffering at people's hands.**"
13 Then the disciples understood that he had spoken to
them about John the Baptist.

14 When they came to the crowd, a man came up to Jesus,
and, kneeling down before him, said,
15 "Master, take pity on my son, for he is epileptic and
suffers terribly; indeed, he often falls into the fire and into
the water;
16 I brought him to your disciples, but they could not cure
him."
17 "**Faithless and perverse generation!**" Jesus ex-
claimed, "**how long must I be among you? How long must
I have patience with you? Bring the boy here to me.**"
18 Then Jesus rebuked the demon, and it came out of the
boy; and he was cured from that very hour.
19 Afterward the disciples came up to Jesus, and asked him
privately, "Why was it that we could not drive it out?"

20 "**Because you have so little faith!**" he answered, "**For,
I tell you, if your faith were only like a mustard seed, you
could say to this mountain 'Move from this place to that!'
and it would be moved; and nothing would be impossible
to you.**"
21 *

22 While Jesus and his disciples were together in Galilee, he
said to them, "**The Son of Man is destined to be betrayed
into human hands,**
23 **and they will put him to death, but on the third day
he will rise.**" The disciples were greatly distressed.

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* **17:21** Some later manuscripts add: But this kind does not go out except by prayer and fasting.

24 After they had reached Capernaum, the collectors of the
Temple taz came up to Peter, and said, “Does not your Master
pay the Temple tax?”
25 “Yes,” answered Peter. But, on going into the house,
before he could speak, Jesus said, “**What do you think,
Simon? From whom do earthly kings take taxes or
tribute? From their sons, or from others?**”
26 “From others,” answered Peter. “**Well then,**” continued
Jesus, “**their sons go free.**
27 **Still, so we don’t offend them, go and throw a line
into the sea; take the first fish that rises, open its mouth,
and you will find in it a piece of money. Take that, and
give it to the collectors for both of us.**”

18

1 On the same occasion the disciples came to Jesus, and
asked him, “Who is really the greatest in the kingdom of
heaven?”
2 Jesus called a little child to him, and placed it in the middle
of them, and then said,
3 “**I tell you, unless you change and become like little
children, you will not enter the kingdom of heaven at all.**
4 **Therefore, anyone who will humble themselves like
this child – that person will be the greatest in the king-
dom of heaven.**
5 **And anyone who, for the sake of my name, welcomes
even one little child like this, is welcoming me.**
6 **But, if anyone puts temptation in the way of one of
these little ones who believe in me, it would be best for
them to be sunk in the depths of the sea with a great
millstone hung around their neck.**
7 **Alas for the world because of such temptations!
There cannot but be temptations but sorrow awaits the
person who does the tempting!**
8 “**If your hand or your foot causes you to sin, cut it off,
and throw it away. It would be better for you to enter life
maimed or lame, than to have both hands, or both feet,
and be thrown into the fire that never goes out.**
9 **If your eye causes you to sin, take it out, and throw
it away. It would be better for you to enter the life with
only one eye, than to have both eyes and be thrown into
the fires of Gehenna.**
10 **Beware of despising one of these little ones, for in
heaven, I tell you, their angels always see the face of my
Father who is in heaven.**

11 *

12 "**What think you? If a person owns a hundred sheep,**
and one of them strays, will the person not leave the
ninety-nine on the hills, and go and search for the one
that is straying?
13 **And, if they succeed in finding it, I tell you that they**
rejoice more over that one sheep than over the ninety-
nine which did not stray.
14 **So, too, it is the will of my Father who is in heaven**
that not one of these little ones should be lost.
15 "**If your brother or sister does wrong, go to them and**
convince them of their fault when you are both alone. If
they listen to you, you have won them over.
16 **But, if they do not listen to you, take with you one**
or two others, so that on the evidence of two or three
witnesses, every word may be put beyond dispute.
17 **If they refuse to listen to them, speak to the church;**
and, if they also refuse to listen to the church, treat him
as you would a Gentile or a tax-gatherer.
18 "**I tell you, all that you forbid on earth will be held in**
heaven to be forbidden, and all that you allow on earth
will be held in heaven to be allowed.
19 **Again, I tell you that, if but two of you on earth agree**
as to what they will pray for, whatever it be, it will be
granted them by my Father who is in heaven.
20 **For where two or three have come together in my**
name, I am present with them."
21 Then Peter came up, and said to Jesus, "Master, how often
am I to forgive someone who wrongs me? As many as seven
times?"
22 But Jesus answered, "**Not seven times, but seventy**
times seven.
23 **Therefore the kingdom of heaven may be compared**
to a king who wished to settle accounts with his servants.
24 **When he had begun to do so, one of them was**
brought to him who owed him ten thousand bags of gold;
25 **and, as he could not pay, his master ordered him to**
be sold towards the payment of the debt, together with
his wife, and his children, and everything that he had.
26 **The servant threw himself down on the ground be-**
fore him and said 'Have patience with me, and I will pay
you all.'
27 **The master was moved with compassion; and he let**
him go, and forgave him the debt.

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* **18:11** Some later manuscripts add: For the Son of Man has come to save the lost.

28 **But, on going out, that same servant came upon one of his fellow servants who owed him a hundred silver coins. Seizing him by the throat, he said 'Pay what you owe me.'**
29 **His fellow servant threw himself on the ground and begged for mercy. 'Have patience with me,' he said, 'and I will pay you.'**
30 **But the other would not, but went and put him in prison until he should pay his debt.**
31 **When his fellow servants saw what had happened, they were greatly distressed, and went to their master and laid the whole matter before him.**
32 **So the master sent for the servant, and said to him 'You wicked servant! When you begged me for mercy, I forgave you the whole of that debt.**
33 **Shouldn't you, also, to have shown mercy to your fellow servant, just as I showed mercy to you?'**
34 **Then his master, in anger, handed him over to the jailers, until he should pay the whole of his debt.**
35 **So, also, will my heavenly Father do to you, unless each one of you forgives his brother or sister from your heart."**

19

The Journey to Jerusalem

1 At the conclusion of this teaching, Jesus withdrew from Galilee, and went into that district of Judea which is on the other side of the Jordan.
2 Great crowds followed him, and he cured them there.
3 Presently some Pharisees came up to him, and, to test him, said, "Has a man the right to divorce his wife for every cause?"
4 "**Haven't you read,**" replied Jesus, "**that at the beginning the Creator 'made them male and female,'**
5 **and said – 'For this reason a man will leave his father and mother, and be united to his wife, and the man and his wife will become one'?**
6 **So that they are no longer two, but one. What God himself, then, has yoked together people must not separate."**
7 "Why, then," they said, "did Moses direct that a man should serve his wife with a notice of separation and divorce her?"
8 "**Moses, owing to the hardness of your hearts,**" answered Jesus, "**permitted you to divorce your wives, but that was not so at the beginning.**

9 **But I tell you that anyone who divorces his wife, except on the ground of some serious sexual sin, and marries another woman, is guilty of adultery.**"

10 "If that," said the disciples, "is the position of a man with regard to his wife, it is better not to marry."

11 "**It is not everyone,**" replied Jesus, "**who can accept this teaching, but only those who have been enabled to do so.**

12 **Some men are incapable of marriage because they were born that way, or have been made so by other people, while there are others who stay single for the sake of the kingdom of Heaven. Accept this if you can.**"

13 Then some little children were brought to Jesus, for him to place his hands on them, and pray; but the disciples found fault with those who had brought them.

14 Jesus, however, said, "**Let the little children come to me, and do not hinder them, for it is to the childlike that the kingdom of heaven belongs.**"

15 So he placed his hands on them, and then went on his way.

16 A man came up to Jesus, and said, "Teacher, what good thing must I do to obtain eternal life?"

17 "**Why ask me about goodness?**" answered Jesus. "**There is but One who is good. If you want to enter the life, keep the commandments.**"

18 "What commandments?" asked the man. "**These,**" answered Jesus, – " '**You must not kill. You must not commit adultery. You must not steal. You must not say what is false about others.**

19 **Honor your father and your mother.**' **And** '**You must love your neighbor as you love yourself.**' "

20 "I have observed all these," said the young man. "What is still wanting in me?"

21 "**If you wish to be perfect,**" answered Jesus, "**go and sell your property, and give to the poor, and you will have wealth in heaven; then come and follow me.**"

22 On hearing these words, the young man went away distressed, for he had great possessions.

23 At this, Jesus said to his disciples, "**I tell you that a rich person will find it hard to enter the kingdom of heaven!**

24 **I say again, it is easier for a camel to get through a needle's eye than for a rich person to enter the kingdom of heaven!**"

25 On hearing this, the disciples exclaimed in great astonishment, "Who then can possibly be saved?"

26 But Jesus looked at them, and said, "**With people this is impossible, but with God everything is possible.**" Then Peter turned and said to Jesus,

27 "But we – we left everything, and followed you; what, then, will we have?"

28 "**I tell you,**" answered Jesus, "**that at the new creation, when the Son of Man takes his seat on his throne of glory, you who followed me will be seated on twelve thrones, as judges of the twelve tribes of Israel.**

29 **Everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or land, for my sake, will receive many times as much, and will gain eternal life.**

30 **But many who are first now will then be last, and those who are last will be first.**

20

1 **For the kingdom of heaven is like an employer who went out in the early morning to hire laborers for his vineyards.**

2 **He agreed with the laborers to pay them the standard daily rate of two silver coins, and sent them into his vineyard.**

3 **On going out again, about nine o'clock, he saw some others standing in the marketplace, doing nothing.**

4 '**You also may go into my vineyard,' he said, 'and I will pay you what is fair.'**

5 **So they went. Going out again about midday and about three o'clock, he did as before.**

6 **When he went out about five, he found some others standing there, and said to them 'Why have you been standing here all day long, doing nothing?'**

7 '**Because no one has hired us,' they answered. 'You also may go into my vineyard,' he said.**

8 **In the evening the owner of the vineyard said to his steward 'Call the laborers, and pay them their wages, beginning with the last, and ending with the first.'**

9 **Now when those who had been hired about five o'clock went up, they received two silver coins each.**

10 **So, when the first went up, they thought that they would receive more, but they also received two silver coins each;**

11 **at which they began to grumble at their employer.**

12 '**These last,' they said, 'have done only one hour's work, and yet you have put them on the same footing**

with us, who have borne the brunt of the day's work, and the heat.'
13 '**My friend,' was his reply to one of them, 'I am not treating you unfairly. Didn't you agree with me for two silver coins?**
14 **Take what belongs to you, and go. I choose to give to this last man the same as to you.**
15 **Don't I have the right to do as I choose with what is mine? Are you envious because I am generous?'**
16 **So those who are last will be first, and the first last.**"
17 When Jesus was on the point of going up to Jerusalem, he gathered the twelve disciples around him by themselves, and said to them as they were on their way,
18 "**Listen! We are going up to Jerusalem; and there the Son of Man will be betrayed to the chief priests and teachers of the Law, and they will condemn him to death,**
19 **and give him up to the Gentiles for them to mock, and to scourge, and to crucify; and on the third day he will rise.**"
20 Then the mother of Zebedee's sons came to him with her sons, bowing to the ground, and begging a favor.
21 "**What is it that you want?**" he asked. "I want you to say," she replied, "that in your kingdom these two sons of mine may sit, one on your right, and the other on your left."
22 "**You do not know what you are asking,**" was Jesus' answer. "**Can you drink the cup that I am to drink?**" "Yes," they exclaimed, "we can."
23 "**You will indeed drink my cup,**" he said, "**but as to a seat at my right and at my left – that is not mine to give, but it is for those for whom it has been prepared by my Father.**"
24 On hearing of this, the ten others were very indignant about the two brothers.
25 Jesus, however, called the ten to him, and said, "**The rulers of the Gentiles lord it over them as you know, and their high officials oppress them.**
26 **Among you it is not so.**
27 **No, whoever wants to become great among you must be your servant, and whoever wants to take the first place among you, must be your slave;**
28 **just as the Son of Man came, not to be served, but to serve, and to give his life as a ransom for many.**"
29 As they were going out of Jericho, a great crowd followed him.

30 Two blind men who were sitting by the roadside, hearing
that Jesus was passing, called out, “Take pity on us, Master,
Son of David!”
31 The crowd told them to be quiet; but the men only called
out the louder, “Take pity on us, Master, Son of David!”
32 Then Jesus stopped and called them. “**What do you want
me to do for you?**” he said.
33 “Master,” they replied, “we want our eyes to be opened.”
34 So Jesus, moved with compassion, touched their eyes,
and immediately they recovered their sight, and followed
him.

21

The Last Days

1 When they had almost reached Jerusalem, having come
as far as Bethphage, on the Mount of Olives, Jesus sent on two
disciples.
2 “**Go to the village facing you,**” he said, “**and you will
immediately find a donkey tethered, with a foal by her
side; untie her, and lead her here for me.**
3 **And, if anyone says anything to you, you are to say
this** – ‘**The Master wants them**’; **and he will send them at
once.**”
4 This happened in fulfillment of these words in the prophet
–
5 ‘Say to the people of Zion – “Your King is coming to you,
gentle, and riding on a donkey, and on the foal of a beast of
burden.” ’
6 So the disciples went and did as Jesus had directed them.
7 They led the donkey and the foal back, and, when they had
put their cloaks on them, he seated himself on them.
8 The immense crowd of people spread their cloaks in the
road, while some cut branches off the trees, and spread them
on the road.
9 The crowds that led the way, as well as those that followed
behind, kept shouting, “God save the Son of David! Blessed is
he who comes in the name of the Lord! God save him from on
high!”
10 When he had entered Jerusalem, the whole city was
stirred, and asked –
11 “Who is this?”, to which the crowd replied – “This is the
prophet Jesus from Nazareth in Galilee.”
12 Jesus went into the Temple Courts, and drove out all those
who were buying and selling there. He overturned the tables
of the money changers, and the seats of the pigeon-dealers,

13 and said to them, "**Scripture says 'My house will be called a house of prayer'; but you are making it a den of robbers.**"
14 While he was still in the Temple Courts, some blind and some lame people came up to him, and he cured them.
15 But, when the chief priests and the teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts "God save the Son of David!", they were indignant,
16 and said to him, "Do you hear what these boys are saying?"

"**Yes,**" answered Jesus, "**but did you never read the words** – '**Out of the mouths of babes and sucklings you have called forth perfect praise'?**"

17 Then he left them, and went out of the city to Bethany, and spent the night there.

18 The next morning, in returning to the city, Jesus became hungry;
19 and, noticing a solitary fig tree by the roadside, he went up to it, but found nothing on it but leaves. So he said to it, "**Never again will fruit be gathered off you.**" And suddenly the fruit tree withered up.
20 When the disciples saw this, they exclaimed in astonishment, "How suddenly the fig tree withered up!"

21 "**I tell you,**" replied Jesus, "**if you have faith, without ever a doubt, you will do what not only what has been done to the fig tree, but, even if you should say to this hill 'Be lifted up and hurled into the sea!' it would be done.**
22 **And whatever you ask for in your prayers will, if you have faith, be granted you.**"

23 After Jesus had come into the Temple Courts, the chief priests and the elders of the people came up to him as he was teaching, and said, "What authority have you to do these things? Who gave you this authority?"

24 "**I, too,**" said Jesus in reply, "**will ask you one question; if you will give me an answer to it, then I, also, will tell you what authority I have to act as I do.**
25 **It is about John's baptism. What was its origin? Divine or human?" But they began arguing among themselves, "If we say 'divine,' he will say to us 'Why then didn't you believe him?'**
26 But if we say 'human,' we are afraid of the people, for everyone regards John as a prophet."
27 So the answer they gave Jesus was – "We do not know."

"**Then I,**" he said, "**refuse to tell you what authority I have to do these things.**

28 **What do you think of this? There was a man who had two sons. He went to the elder and said 'Go and work in the vineyard today my son.'**

29 **'Yes, sir,' he answered; but he did not go.**

30 **Then the father went to the second son, and said the same. 'I will not,' he answered; but afterward he was sorry and went.**

31 **Which of the two sons did as his father wished?**" "The second," they said. "**I tell you,**" added Jesus, "**that tax collectors and prostitutes are going into the kingdom of God before you.**

32 **For when John came to you, walking in the path of righteousness, you did not believe him, but tax collectors and prostitutes did; and yet you, though you saw this, even then were not sorry, nor did you believe him.**

33 "**Listen to another parable. A man, who was an employer, once planted a vineyard, put a fence around it, dug a winepress in it, built a tower, and then let it out to tenants and went abroad.**

34 **When the time for the grape harvest drew near, he sent his servants to the tenants, to receive his share of the produce.**

35 **But the tenants seized his servants, beat one, killed another, and stoned a third.**

36 **A second time the owner sent some servants, a larger number than before, and the tenants treated them in the same way.**

37 **As a last resource he sent his son to them. 'They will respect my son,' he said.**

38 **But the tenants, on seeing his son, said to each other 'Here is the heir! Come, let us kill him, and get his inheritance.'**

39 **So they seized him, and threw him outside the vineyard, and killed him.**

40 **Now, when the owner of the vineyard comes, what will he do to those tenants?**"

41 "Miserable wretches!" they exclaimed, "he will put them to a miserable death, and he will let out the vineyard to other tenants, who will pay him his share of the produce at the proper times."

42 Then Jesus added, "**Have you never read in the scriptures? – 'The stone which the builders despised – has now itself become the cornerstone. This cornerstone has come from the Lord, and is marvelous in our eyes.'**

43 **That, I tell you, is why the kingdom of God will be**
taken from you, and given to a nation that does produce
the fruit of the kingdom.
44 **Yes, and he who falls on this stone will be dashed to**
pieces, while anyone on whom it falls – it will scatter him
as dust."
45 After listening to these parables, the chief priests and the
Pharisees saw that it was about them that he was speaking;
46 yet, although eager to arrest him, they were afraid of the
crowds, who regarded him as a prophet.

22

1 Once more Jesus spoke to them in parables.
2 **"The kingdom of heaven," he said, "may be compared**
to a king who gave a banquet in honor of his son's wed-
ding.
3 **He sent his servants to call those who had been**
invited to the banquet, but they were unwilling to come.
4 **A second time he sent some servants, with orders to**
say to those who had been invited 'I have prepared my
meal, my cattle and fat beasts are killed and everything
is ready; come to the banquet.'
5 **They, however, took no notice, but went off, one to**
their farm, another to their business;
6 **while the rest, seizing his servants, ill-treated them**
and killed them.
7 **The king, in anger, sent his troops, put those murder-**
ers to death, and set their city on fire.
8 **Then he said to his servants 'The banquet is prepared,**
but those who were invited were not worthy.
9 **So go to the cross-roads, and invite everyone you find**
to the banquet.'
10 **The servants went out into the roads and collected**
all the people whom they found, whether bad or good;
and the bridal-hall was filled with guests.
11 **But, when the king went in to see his guests, he**
noticed there a man who had not put on a wedding-robe.
12 **So he said to him 'My friend, how is it that you**
came in here without a wedding-robe?' The man was
speechless.
13 **Then the king said to the attendants 'Tie him hand**
and foot, and put him out into the darkness outside,
where there will be weeping and grinding of teeth.'
14 **For many are called, but few chosen."**

15 Then the Pharisees went away and conferred together
as to how they might lay a trap for Jesus in the course of
conversation.
16 They sent their disciples, with the Herodians, to say to
him, “Teacher, we know that you are an honest person, and
that you teach the way of God honestly, and are not afraid of
anyone; for you pay no regard to a person’s position.
17 Tell us, then, what you think. Are we right in paying taxes
to the Emperor, or not?”
18 Perceiving their malice, Jesus answered, “**Why are you
testing me, you hypocrites?**
19 **Show me the coin with which the tax is paid.**” And,
when they had brought him a coin,
20 he asked, “**Whose head and title are these?**”
21 “The Emperor’s,” they answered, at which he said to
them, “**Then pay to the Emperor what belongs to the
Emperor, and to God what belongs to God.**”
22 They wondered at his answer, and left him alone and
went away.

23 That same day some Sadducees came up to Jesus, main-
taining that there is no resurrection. Their question was this,
–
24 “Teacher, Moses said – ‘should a man die without chil-
dren, the man’s brother will become the husband of the
widow, and raise a family for his brother.’
25 Now we had living among us seven brothers; of whom
the eldest married and died, and, as he had no family, left his
wife for his brother.
26 The same thing happened to the second and the third
brothers, and indeed to all the seven.
27 The woman herself died last of all.
28 At the resurrection, then, whose wife will she be out of
the seven, all of them having been married to her?”

29 “**Your mistake,**” replied Jesus, “**is due to your igno-
rance of the scriptures, and of the power of God.**
30 **For at the resurrection there is no marrying or being
married, but all who rise are as angels in heaven.**
31 **As to the resurrection of the dead, have you not read
these words of God** –
32 ‘**I am the God of Abraham, and the God of Isaac, and
the God of Jacob**’**? He is not the God of dead people, but
of living.**”
33 The crowds, who had been listening to him, were greatly
struck with his teaching.

34 When the Pharisees heard that Jesus had silenced the
Sadducees, they collected together.

35 Then one of them, a Student of the Law, to test him, asked
this question –
36 "Teacher, what is the greatest commandment in the
Law?"
37 His answer was, "**You must love the Lord your God
with all your heart, and with all your soul, and with all
your mind.**
38 **This is the great first commandment.**
39 **The second, which is like it, is this – You must love
your neighbor as you love yourself.**
40 **On these two commandments hang all the Law and
the prophets.**"
41 Before the Pharisees separated, Jesus put this question to
them –
42 "**What do you think about the Christ? Whose son is
he?**" "David's," they said.
43 "**How is it, then,**" Jesus replied, "**that David, speaking
under inspiration, calls him 'lord,' in the passage** –
44 **'The Lord said to my Lord: Sit at my right hand, until
I put your enemies beneath your feet'?**
45 **Since, then, David calls him 'lord,' how is he David's
son?**"
46 No one could say a word in answer; nor did anyone after
that day venture to question him further.

23

1 Then Jesus, speaking to the crowds and to his disciples,
said,
2 "**The teachers of the Law and the Pharisees now
occupy the chair of Moses.**
3 **Therefore practice and lay to heart everything that
they preach but do not practice.**
4 **While they make up heavy loads and pile them on
other people's shoulder's they decline, themselves, to
lift a finger to move them.**
5 **All their actions are done to attract attention. They
widen their phylacteries, and increase the size of their
tassels,**
6 **and like to have the place of honor at dinner, and the
best seats in the synagogues,**
7 **and to be greeted in the markets with respect, and to
be called 'Rabbi' by everybody.**
8 **But do not allow yourselves to be called 'Rabbi,' for
you have only one teacher, and you yourselves are all
brothers and sisters.**
9 **And do not call anyone on the earth your 'Father,' for
your have only one Father, the heavenly Father.**

10 **Nor must you allow yourselves to be called 'leaders,'**
for you have only one leader, the Christ.
11 **The person who wants to be the greatest among you**
must be your servant.
12 **Whoever exalts themselves will be humbled, and**
whoever humbles themselves will be exalted.
13 **But alas for you, teachers of the Law and Pharisees,**
hypocrites that you are! You turn the key of the kingdom
of heaven in people's faces. For you do not go in your-
selves, and do not allow those who try to go in to do so.
14 *
15 **Alas for you, teachers of the law and Pharisees,**
hypocrites that you are! You scour land and sea to
make a single convert, and, when they are gained, you
make them twice as deserving of Gehenna as you are
yourselves.
16 **Alas for you, you blind guides! You say 'if any swear**
by the Temple, their oath counts for nothing; but, if
anyone swears by the gold of the Temple, their oath is
binding them'!
17 **Fools that you are and blind! Which is the more**
important? The gold? Or the Temple which has given
sacredness to the gold?
18 **You say, too, 'If anyone swears by the altar, their oath**
counts for nothing, but, if anyone swears by the offering
placed on it, their oath is binding on them'!
19 **Blind indeed! Which is the more important? The**
offering? Or the altar which gives sacredness to the
offering?
20 **Therefore a person, swearing by the altar, swears by**
it and by all that is on it,
21 **and a person, swearing by the Temple, swears by it**
and by him who dwells in it,
22 **while a person, swearing by heaven, swears by the**
throne of God, and by him who sits on it.
23 **Alas for you, teachers of the Law and Pharisees,**
hypocrites that you are! You pay tithes on mint, fennel,
and caraway seed, and have neglected the weightier
matters of the Law – justice, mercy, and good faith.
These last you ought to have put into practice, without
neglecting the first.

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* **23:14** Some later manuscripts add: Alas for you teachers of the law and Pharisees, hypocrites! You devour widows' property, and pray long prayers just for show! This is why you will receive a more severe punishment.

24 **You blind guides, to strain out a gnat and to swallow a camel!**
25 **Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You clean the outside of the cup and the dish, but inside they are filled with the results of greed and self-indulgence.**
26 **You blind Pharisee! First clean the inside of the cup and the dish, so that the outside may become clean as well.**
27 **Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You are like whitewashed tombs, which indeed look fair outside, while inside they are filled with dead people's bones and all kinds of filth.**
28 **It is the same with you. Outwardly, and to others, you have the look of religious people, but inwardly you are full of hypocrisy and sin.**
29 **Alas for you, teachers of the Law and Pharisees, hypocrites that you are! You build the tombs of the prophets, and decorate the monuments of religious people,**
30 **and say 'Had we been living in the days of our ancestors, we should have taken no part in their murder of the prophets!'**
31 **By doing this you are furnishing evidence against yourselves that you are true children of the people who murdered the prophets.**
32 **Go on then, finish what your ancestors began!**
33 **You snakes and children of snakes! How can you escape being sentenced to Gehenna?**
34 **That is why I send you prophets, wise people, and teachers of the Law, some of whom you will crucify and kill, and some of whom you will scourge in your synagogues, and persecute from town to town;**
35 **so that on your heads may fall every drop of innocent blood split on earth, from the blood of innocent Abel down to that of Zechariah, Barachiah's son, whom you murdered between the Temple and the altar.**
36 **All this, I tell you, will come home to the present generation.**
37 **Jerusalem! Jerusalem! She who slays the prophets and stones the messengers sent to her – Oh, how often have I wished to gather your children around me, as a hen gathers her brood under her wings, and you would not come!**
38 **Verily, your house is left to you desolate!**

39 **For nevermore, I tell you, will you see me, until you say** – ‘**Blessed is He who comes in the name of the Lord!**’ ”

24

1 Leaving the Temple Courts, Jesus was walking away,
when his disciples came up to draw his attention to the
Temple buildings.
2 “**Do you see all these things?**” was his answer. “**I tell
you, not a single stone will be left here on another, which
will not be thrown down,**”
3 so, while Jesus was sitting on the Mount of Olives, his
disciples came up to him privately and said, “Tell us when this
will be, and what will be the sign of your coming, and of the
close of the age.”
4 Jesus replied to them, “**See that no one leads you astray;**
5 **for, many will take my name, and come saying ‘I am
the Christ,’ and will lead many astray.**
6 **You will hear of wars and rumors of wars; take care
not to be alarmed, for such things must occur; but the
end is not yet here.**
7 **For nation will rise against nation and kingdom
against kingdom, and there will be famines and earth-
quakes in various places.**
8 **All this, however, will be but the beginning of the
birth pangs!**
9 **When that time comes, they will give you up to perse-
cution, and will put you to death, and you will be hated
by all nations because of me.**
10 **And then many will fall away, and will betray one
another, and hate one another.**
11 **Many false prophets, also, will appear and lead
many astray;**
12 **and, owing to the increase of wickedness, the love of
most will grow cold.**
13 **Yet the person who endures to the end will be saved.**
14 **This good news of the kingdom will be proclaimed
throughout the world as a witness to all nations; and
then will come the end.**
15 **As soon, then, as you see ‘the Foul Desecration,’
mentioned by the prophet Daniel, standing in the Holy
place,**” (the reader must consider what this means)
16 “**then those of you who are in Judea must take refuge
in the mountains;**
17 **and a man on the housetop must not go down to get
the things that are in his house;**

18 **nor must one who is on their farm turn back to get his cloak.**
19 **Alas for pregnant women, and for those who are nursing infants in those days!**
20 **Pray, too, that your flight may not take place in winter, nor on a Sabbath;**
21 **for that will be a time of great distress, the like of which has not occurred from the beginning of the world down to the present time – no, nor ever will again.**
22 **Had not those days been limited, not a single soul would escape; but for the sake of God's people a limit will be put to them.**
23 **At that time, if anyone should say to you 'Look! Here is the Christ!' or 'Here he is!', do not believe it;**
24 **for false Christs and false prophets will arise, and will display great signs and marvels, so that, were it possible, even God's people would be led astray.**
25 **Remember, I have told you beforehand.**
26 **Therefore, if people say to you 'He is in the wilderness!', do not go out there; or 'He is in an inner room!', do not believe it;**
27 **for, just as lightning will start from the east and flash across to the west, so will it be with the coming of the Son of Man.**
28 **Wherever a dead body lies, there will the vultures flock.**
29 **Immediately after the distress of those days, the sun will be darkened, the moon will not give her light, the stars will fall from the heavens, and the forces of the heavens will be convulsed.**
30 **Then will appear the sign of the Son of Man in the heavens; and all the peoples of the earth will mourn, when they see the Son of Man coming on the clouds of the heavens, with power and great glory;**
31 **and he will send his angels, with a great trumpet, and they will gather his people around him from the four winds, from one end of heaven to the other.**
32 **"Learn the lesson taught by the fig tree. As soon as its branches are full of sap, and it is bursting into leaf, you know that summer is near.**
33 **And so may you, as soon as you see all these things, know that he is at your doors.**
34 **I tell you, even the present generation will not pass away, until all these things have taken place.**
35 **The heavens and the earth will pass away, but my words will never pass away.**

36 **But about that day and hour, no one knows – not even**
the angels of heaven, not even the Son – but only the
Father himself.
37 **For, just as in the days of Noah, so will it be at the**
coming of the Son of Man.
38 **In those days before the flood they went on eating**
and drinking, marrying and being married, up to the
very day on which Noah entered the ark,
39 **taking not notice until the flood came and swept**
them one and all away; and so will it be at the coming of
the Son of Man.
40 **At that time, of two men on a farm one will be taken**
and one left;
41 **of two women grinding with a hand-mill one will be**
taken and one left.
42 **Therefore watch; for you cannot be sure on what day**
your Master is coming.
43 **But this you do know, that, had the owner of the**
house known at what time of night the thief was coming,
they would have been on the watch, and would not have
allowed their house to be broken into.
44 **Therefore, you must also prepare, since it is just**
when you are least expecting him that the Son of Man
will come.
45 **Who, then is that trustworthy, careful servant, who**
has been placed by their master over his household, to
give them their food at the proper time?
46 **Happy will that servant be whom their master, when**
he comes home, will find doing this.
47 **I tell you that their master will put them in charge of**
the whole of his property.
48 **But, should the servant be a bad servant, and say to**
themselves 'My master is a long time in coming,'
49 **and begin to beat their fellow servants, and eat and**
drink with drunkards,
50 **that servant's master will come on a day when they**
do not expect him, and at an hour of which they are
unaware,
51 **and will flog the servant severely, and assign them**
their place among the hypocrites, where there will be
weeping and grinding of teeth.

25

1 **"Then the kingdom of heaven will be like ten brides-**
maids who took their lamps and went out to meet the
groom.
2 **Five of them were foolish, and five were prudent.**

3 **The foolish ones took their lamps, but took no oil with them;**
4 **while the prudent ones, besides taking their lamps, took oil in their jars.**
5 **As the groom was late in coming, they all became drowsy, and slept.**
6 **But at midnight a shout was raised – 'The groom is coming! Come out to meet him!'**
7 **Then all the bridesmaids woke up and trimmed their lamps,**
8 **and the foolish said to the prudent 'Give us some of your oil; our lamps are going out.'**
9 **But the prudent ones answered 'No, There may not be enough for you and for us. Go instead to those who sell it, and buy for yourselves.'**
10 **But while they were on their way to buy it, the groom came; and the bridesmaids who were ready went in with him to the banquet, and the door was shut.**
11 **Afterward the other bridesmaids came. 'Sir, Sir,' they said, 'open the door to us!'**
12 **But the groom answered 'I tell you, I do not know you.'**
13 **Therefore watch, since you know neither the day nor the hour.**
14 **"For it is as though a man, going on his travels, called his servants, and gave his property into their charge.**
15 **He gave five bags of gold to one, two to another, and one bag to a third, in proportion to the ability of each. Then he set out on his travels.**
16 **The servant who had received the five bags of gold went at once and traded with it, and made another five bags.**
17 **So, too, the servant who had received the two bags of gold made another two bags.**
18 **But the servant who had received the one bag went and dug a hole in the ground, and hid his master's money.**
19 **After a long time the master of those servants returned, and settled accounts with them.**
20 **The servant who had received the five bags of gold came up and brought five bags more. 'Sir,' he said, 'you entrusted me with five bags of gold; look, I have made another five bags!'**
21 **'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum;**

now I will place a large one in your hands; come and share your master's joy!'

22 **Then the one who had received the two bags of gold came up and said 'Sir, you entrusted me with two bags pounds; look, I have made another two!'**

23 **'Well done, good, trustworthy servant!' said his master. 'You have been trustworthy with a small sum; now I will place a large one in your hands; come and share your master's joy!'**

24 **The man who had received the single bag of gold came up, too, and said 'Sir, I knew that you were a hard man; you reap where you have not sown, and gather up where you have not winnowed;**

25 **and, in my fear, I went and hid your money in the ground; look, here is what belongs to you!'**

26 **'You lazy, worthless servant!' was his master's reply. 'You knew that I reap where I have not sown, and gather up where I have not winnowed?**

27 **Then you ought to have placed my money in the hands of bankers, and I, on my return, should have received my money, with interest.**

28 **Therefore,' he continued, 'take away from him the one bag of gold, and give it to the one who has the ten bags.**

29 **For, to him who has, more will be given, and he will have abundance; but, as for him who has nothing, even what he has will be taken away from him.**

30 **As for the useless servant, put him out into the darkness outside, where there will be weeping and grinding of teeth.'**

31 **"When the Son of Man has come in his glory and all the angels with him, then he will take his seat on his throne of glory;**

32 **and all the nations will be gathered before him, and he will separate the people – just as a shepherd separates sheep from goats –**

33 **placing the sheep on his right hand, and the goats on his left.**

34 **Then the king will say to those on his right 'Come, you who are blessed by my Father, enter into possession of the kingdom prepared for you ever since the beginning of the world.**

35 **For, when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes;**

36 **when I was naked, you clothed me; when I fell ill, you**
visited me; and when I was in prison, you came to me.'
37 **Then the righteous will answer 'Lord, when did we**
see you hungry, and feed you? Or thirsty, and give you a
drink?
38 **When did we see you a stranger, and take you to our**
homes? Or naked, and clothe you?
39 **When did we see you ill, or in prison, and come to**
you?'
40 **And the king will reply 'I tell you, as often as you**
did it to one of these my brothers or sisters, however
unimportant they seemed, you did it to me.'
41 **Then he will say to those on his left 'Go from my**
presence, accursed, into the permanent fire which has
been prepared for the devil and his angels.
42 **For, when I was hungry, you gave me no food; when I**
was thirsty, you gave me no drink;
43 **when I was a stranger, you did not take me to your**
homes; when I was naked, you did not clothe me; and,
when I was ill and in prison, you did not visit me.'
44 **Then they, in their turn, will answer 'Lord, when did**
we see you hungry, or thirsty, or a stranger, or naked, or
ill, or in prison, and did not supply your wants?'
45 **And then he will reply 'I tell you, as often as you**
failed to do it to one of these, however unimportant, you
failed to do it to me.'
46 **And these last will go away into lasting correction,**
but the righteous into lasting life."

26

1 When Jesus had finished teaching all of that, he said to his
disciples,
2 "**You know that in two days time the Festival of the**
Passover will be here; and that the Son of Man is to be
given up to be crucified."
3 Then the chief priests and the elders of the people met in
the house of the high priest, who was called Caiaphas,
4 and plotted together to arrest Jesus by stealth and put him
to death;
5 but they said, "Not during the Festival, or the people may
riot."
6 After Jesus had reached Bethany, and while he was in the
house of Simon the leper,
7 a woman came up to him with an alabaster jar of very
costly perfume, and poured the perfume on his head as he
sat at the table.

8 The disciples were indignant at seeing this. "What is this
waste for?" they exclaimed.
9 "It could have been sold for a large sum, and the money
given to poor people."

10 "**Why are you troubling the woman?**" Jesus said, when
he noticed it. "**For this is a beautiful deed that she has
done to me.**
11 **You always have the poor with you, but you will not
always have me.**
12 **In pouring this perfume on my body, she prepares
me for my burial.**
13 **I tell you, wherever, in the whole world, this good
news is proclaimed, what this woman has done will be
told in memory of her.**"

14 It was then that one of the Twelve, named Judas Iscariot,
made his way to the chief priests,
15 and said "What are you willing to give me, if I betray Jesus
to you?" The Priests counted him out thirty pieces of silver as
payment.
16 So from that time Judas looked for an opportunity to
betray Jesus.

17 On the first day of the Festival of the unleavened bread,
the disciples came up to Jesus, and said, "Where do you wish
us to make preparations for you to eat the Passover?"

18 "**Go into the city to a certain man,**" he answered, "**and
say to him 'The teacher says – My time is near. I will keep
the Passover with my disciples at your house.**' "
19 The disciples did as Jesus directed them, and prepared
the Passover.
20 In the evening Jesus took his place with the twelve
disciples,
21 and, while they were eating, he said, "**I tell you that one
of you will betray me.**"
22 In great grief they began to say to him, one by one, "Can
it be I, Master?"

23 "**The one who dipped his bread beside me in the
dish,**" replied Jesus, "**is the one who will betray me.**
24 **True, the Son of Man must go, as scripture says of
him, yet alas for that man by whom the Son of Man is
being betrayed! For that man it would be better never
to have been born!**"
25 Judas, who was betraying him, turned to him and said,
"Can it be I, Rabbi?"

"**It is,**" answered Jesus.

26 While they were eating, Jesus took some bread, and, after
saying the blessing, broke it and, as he gave it to his disciples,
said, "**Take it and eat it; this is my body.**"
27 Then he took a cup, and, after saying the thanksgiving,
gave it to them, with the words, "**Drink from it, all of you;**
28 **for this is my covenant blood, which is poured out
for many for the forgiveness of sins.**
29 **I tell you that I will never, after this, drink of this
juice of the grape, until that day when I will drink it new
with you in the kingdom of my Father.**"
30 They then sang a hymn, and went out to the Mount of
Olives.
31 Then Jesus said to them, "**Even you will all fall away
from me tonight. Scripture says – 'I will strike down the
shepherd, and the sheep of the flock will be scattered.**'
32 **But, after I have risen, I will go before you into
Galilee.**"
33 "If everyone else falls away from you," Peter answered,
"I will never fall away!"
34 "**I tell you,**" replied Jesus, "**that this very night, before
the cock crows, you will disown me three times!**"
35 "Even if I must die with you," Peter exclaimed, "I will
never disown you!" All the disciples spoke in the same way.
36 Then Jesus came with them to a garden called Gethse-
mane, and he said to his disciples, "**Sit down here while I
go and pray over there.**"
37 Taking with him Peter and the two sons of Zebedee, he
began to show signs of sadness and deep distress of mind.
38 "**I am sad at heart,**" he said, "**sad even to death; wait
here and watch with me.**"
39 Going on a little further, he threw himself on his face in
prayer. "**My Father,**" he said, "**if it is possible, let me be
spared this cup; only, not as I will, but as you will.**"
40 Then he came to his disciples, and found them asleep.
"**What!**" he said to Peter, "**could none of you watch with
me for one hour?**
41 **Watch and pray so that you don't fall into temp-
tation. True, the spirit is eager, but human nature is
weak.**"
42 Again, a second time, he went away, and prayed. "**My
Father,**" he said, "**if I cannot be spared this cup, but must
drink it, your will be done!**"
43 And coming back again he found them asleep, for their
eyes were heavy.
44 So he left them, and went away again, and prayed a third
time, again saying the same words.

45 Then he came to the disciples, and said, "**Sleep on now, and rest yourselves. Look – my time is close at hand, and the Son of Man is being betrayed into the hands of wicked people.**

46 **Up, and let us be going. Look! My betrayer is close at hand.**"

47 And, while he was still speaking, Judas, who was one of the Twelve, came in sight; and with him was a great crowd of people, with swords and clubs, sent from the chief priests and elders of the people.

48 Now the betrayer had arranged a signal with them. "The man whom I kiss," he had said, "will be the one; arrest him."

49 So he went up to Jesus at once, and exclaimed, "Welcome, Rabbi!" and kissed him;

50 at which Jesus said to him, "**Friend, do what you have come for.**" The men went up, seized Jesus, and arrested him.

51 Suddenly one of those who were with Jesus stretched out his hand, and drew his sword, and striking the high priest's servant, cut off his ear.

52 "**Sheathe your sword,**" Jesus said, "**for all who draw the sword will be put to the sword.**

53 **Do you think that I cannot ask my Father for help, when he would at once send to my aid more than twelve legions of angels?**

54 **But in that case how would the scriptures be fulfilled, which say that this must be?**"

55 Jesus at the same time said to the crowds, "**Have you come out, as if after a robber, with swords and clubs, to take me? I have sat teaching day after day in the Temple Courts, and yet you did not arrest me.**"

56 The whole of this occurred in fulfillment of the prophetic scriptures. Then the disciples all forsook him and fled.

57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the Law and elders had assembled.

58 Peter followed him at a distance as far as the high priest's courtyard, to see the outcome.

59 Meanwhile the chief priests and the whole of the High Council were trying to get such false evidence against Jesus, as would warrant putting him to death,

60 but they did not find any, although many came forward with false evidence. Later on, however, two men came forward and said,

61 "This man said 'I am able to destroy the Temple of God, and to build it in three days.' "

62 Then the high priest stood up, and said to Jesus, “Have
you no answer? What is this evidence which these men are
giving against you?”
63 But Jesus remained silent. The high priest said to him, “I
order you, by the living God, to tell us whether you are the
Christ, the Son of God.”
64 “**It is true,**” Jesus answered, “**Moreover I tell you all
that hereafter you will see the Son of Man sitting on the
right hand of the Almighty, and coming on the clouds of
the heavens.**”
65 Then the high priest tore his robes. “This is blasphemy!”
he exclaimed. “Why do we want any more witnesses? You
have just heard his blasphemy!
66 What is your decision?” They answered, “He deserves
death.”
67 Then they spat in his face, and struck him, while others
dealt blows at him, saying as they did so,
68 “Now play the prophet for us, you Christ! Who was it that
struck you?”
69 Peter, meanwhile, was sitting outside in the courtyard;
and a maidservant came up to him, and exclaimed, “Why, you
were with Jesus the Galilean!”
70 But Peter denied it before them all. “I do not know what
you mean,” he replied.
71 When he had gone out into the gateway, another maid
saw him, and said to those who were there, “This man was
with Jesus of Nazareth!”
72 Again he denied it with an oath, “I do not know the man!”
73 But soon afterward those who were standing by came up
and said to Peter, “You also are certainly one of them; why,
even your way of speaking proves it!”
74 Then Peter said, “I swear that I do not know the man! May
God punish me if I am lying!” At that moment a cock crowed;
75 and Peter remembered the words which Jesus had said
– ‘**Before a cock has crowed, you will disown me three
times**’**;** and he went outside, and wept bitterly.

27

1 At daybreak all the chief priests and the elders of the
people consulted together against Jesus, to bring about his
death.
2 They put him in chains and led him away, and gave him
up to the Roman Governor, Pilate.
3 Then Judas, who betrayed him, seeing that Jesus was
condemned, repented of what he had done, and returned the
thirty pieces of silver to the chief priests and elders.

4 "I did wrong in betraying a good man to his death," he said.
"What has that to do with us?" they replied. "You must see to
that yourself."
5 Judas flung down the pieces of silver in the Temple, and
left; and went away and hanged himself.
6 The chief priests took the pieces of silver, but they said,
"We must not put them into the Temple treasury, because
they are blood-money."
7 So, after consultation, they used it to buy the 'Potter's
Field' as a burial ground for foreigners,
8 and that is why that field is called the 'Field of Blood' to
this very day.
9 Then it was that these words spoken by the prophet
Jeremiah were fulfilled – 'They took the thirty pieces of silver,
the price set on him by the people of Israel,
10 and gave them for the potter's field, as the Lord com-
manded me.'
11 Meanwhile Jesus was brought before the Roman Gover-
nor. "Are you the king of the Jews?" asked the Governor. "**It
is true,**" answered Jesus.
12 While charges were being brought against him by the
chief priests and elders, Jesus made no reply.
13 Then Pilate said to him, "Don't you hear how many
accusations they are making against you?"
14 Yet Jesus made no reply – not even a single word; at which
the Governor was greatly astonished.
15 Now, at the feast, the Governor was accustomed to grant
the people the release of any one prisoner whom they might
choose.
16 At that time they had a notorious prisoner called Barab-
bas.
17 So, when the people had collected, Pilate said to them,
"Which do you wish me to release for you? Barabbas? Or
Jesus who is called 'Christ'?"
18 For he knew that it was out of jealousy that they had given
Jesus up to him.
19 While he was still on the Bench, his wife sent this message
to him – "Do not have anything to do with that good man, for
I have been very much troubled today in a dream because of
him."
20 But the chief priests and elders persuaded the crowds to
ask for Barabbas, and to kill Jesus.
21 The Governor, however, said to them, "Which of these
two do you wish me to release for you?"

"Barabbas," they answered.

22 "What then," Pilate asked, "should I do with Jesus who is
called 'Christ?' " "Crucify him," they all replied.
23 "Why, what harm has he done?" he asked. But they kept
shouting furiously, "Crucify him!"
24 When Pilate saw that his efforts were unavailing, but
that, on the contrary, a riot was beginning, he took some
water, and washed his hands in the sight of the crowd, saying
as he did so, "I am not answerable for this bloodshed; you
must see to it yourselves."
25 And all the people answered, "His blood be on our heads
and on our children's!"
26 Then Pilate released Barabbas to them, but Jesus he had
scourged, and gave him up to be crucified.

27 After that, the Governor's soldiers took Jesus with them
into the Government house, and gathered the whole garrison
around him.
28 They stripped him, and put on him a red military cloak,
29 and having twisted some thorns into a crown, put it on
his head, and a rod in his right hand, and then, going down on
their knees before him, they mocked him. "Long life to you,
king of the Jews!" they said.
30 They spat at him and, taking the rod, kept striking him on
the head;
31 and, when they had left off mocking him, they took off the
military cloak, and put his own clothes on him, and led him
away to be crucified.

32 As they were on their way out, they came upon a man
from Cyrene called Simon, and they compelled him to go with
them to carry the cross.
33 On reaching a place named Golgotha (a place named
from its likeness to a skull),
34 they gave him some wine to drink which had been mixed
with gall; but after tasting it, Jesus refused to drink it.
35 When they had crucified him, they divided his clothes
among them by casting lots.
36 Then they sat down, and kept watch over him there.
37 Above his head they fixed the accusation against him
written out – 'THIS IS JESUS THE KING OF THE JEWS.'
38 At the same time two robbers were crucified with him,
one on the right, the other on the left.
39 The passers-by railed at him, shaking their heads as they
said,
40 "You who would 'destroy the Temple and build one in
three days,' save yourself! If you are God's Son, come down
from the cross!"

41 In the same way the chief priests, with the Teachers of the
Law and elders, said in mockery,
42 "He saved others, but he cannot save himself! He is the
'king of Israel'! Why doesn't he come down from the cross
now, then we will believe in him.
43 He has trusted in God; if God wants him, let him deliver
him now; for he said 'I am God's Son.' "
44 Even the robbers, who were crucified with him, insulted
him in the same way.
45 After midday a darkness came over all the country,
lasting until three in the afternoon.
46 About three Jesus called out loudly, "**Eloi, Eloi, lema
sabacthani**" – that is to say, '**My God, my God, why have you
forsaken me?**'
47 Some of those standing by heard this, and said, "The man
is calling for Elijah!"
48 One of them immediately ran and took a sponge, and,
filling it with common wine, put it on the end of a rod, and
offered it to him to drink.
49 But the rest said, "Wait and let us see if Elijah is coming
to save him."*
50 But Jesus, uttering another loud cry, gave up his spirit.
51 Suddenly the Temple curtain was torn in two from top to
bottom, the earth shook, the rocks were torn asunder,
52 the tombs opened, and the bodies of many of God's
people who had fallen asleep rose,
53 and they, leaving their tombs, went, after the resurrec-
tion of Jesus, into the Holy City, and appeared to many people.
54 The Roman centurion, and the men with him who were
watching Jesus, on seeing the earthquake and all that was
happening, became greatly frightened and exclaimed, "This
must indeed have been God's Son!"
55 There were many women there, watching from a dis-
tance, who had accompanied Jesus from Galilee and had
been attending on him.
56 Among them were Mary of Magdala, Mary the mother of
James and Joseph, and the mother of Zebedee's sons.
57 When evening had fallen, there came a rich man from
Arimathea, named Joseph, who had himself become a disci-
ple of Jesus.
58 He went to see Pilate, and asked for the body of Jesus.
Pilate ordered it to be given him.
59 So Joseph took the body, and wrapped it in a clean linen
sheet,

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* **27:49** Some later manuscripts add: However another man took a spear, and pierced his side; and water and blood flowed from it.

60 and laid it in his newly made tomb which he had cut in
the rock; and, before he left, he rolled a great stone against
the entrance of the tomb.
61 Mary of Magdala and the other Mary remained behind,
sitting in front of the grave.
62 The next day – that is, the day following the Preparation-
day – the chief priests and Pharisees came in a body to Pilate,
and said,
63 "Sir, we remember that, during his lifetime, that impostor
said '**I will rise after three days.**'
64 So order the tomb to be made secure until the third day.
Otherwise his disciples may come and steal him, and then say
to the people 'He has risen from the dead,' when the latest
imposture will be worse than the first."
65 "You may have a guard," was Pilate's reply. "Go and make
the tomb as secure as you can."
66 So they went and made the tomb secure, by sealing the
stone, in presence of the guard.

28

The Risen Life

1 After the Sabbath, as the first day of the week began to
dawn, Mary of Magdala and the other Mary had gone to look
at the grave,
2 when suddenly a great earthquake occurred. For an angel
of the Lord descended from heaven, and came and rolled
away the stone, and seated himself on it.
3 His appearance was as dazzling as lightning, and his
clothing was as white as snow;
4 and, in their terror of him, the men on guard trembled
violently and became like dead men.
5 But the angel, addressing the women, said, "You need not
be afraid. I know that it is Jesus, who was crucified, for whom
you are looking.
6 He is not here; for he has risen, as he said he would. Come,
and see the place where he was lying;
7 and then go quickly and say to his disciples 'He has risen
from the dead, and is going before you into Galilee; there you
will see him.' Remember, I have told you."
8 They left the tomb quickly, in awe and great joy, and ran
to tell the news to the disciples.
9 Suddenly Jesus met them. "**Welcome!**" he said. The
women went up to him, and clasped his feet, bowing to the
ground before him. Then Jesus said to them,

10 "**Do not be afraid; go and tell my brothers and sisters to set out for Galilee, and they will see me there.**"
11 While they were still on their way, some of the guard came into the city, and reported to the chief priests everything that had happened.
12 So they and the elders met and, after holding a consultation, gave a large sum of money to the soldiers,
13 and told them to say that his disciples came in the night, and stole him while they were asleep;
14 "And should this matter come before the Governor," they added, "we will satisfy him, and see that you have nothing to fear."
15 So the soldiers took the money, and did as they were instructed. This story spread widely; the people of Judea still tell it today.
16 The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him;
17 and, when they saw him, they bowed to the ground before him; although some felt doubtful.
18 Then Jesus came up, and spoke to them, saying, "**All authority in heaven and on the earth has been given to me.**
19 **Therefore go and make disciples of all the nations, baptizing them in the name of the Father, the Son, and the Holy Spirit,**
20 **and teaching them to lay to heart all the commands that I have given you; and, remember, I myself am with you every day until the close of the age.**"

The
Good News According to
Mark

The Preparation

1 The beginning of the good news about Jesus Christ.
2 It is said in the prophet Isaiah –
'I am sending my messenger ahead of you;
he will prepare your way.
3 The voice of one crying aloud in the wilderness:
"Prepare the road for the Lord,
make a straight path for him." '
4 John the Baptizer appeared in the wilderness, proclaiming
a baptism on repentance, for the forgiveness of sins.
5 The whole of Judea, as well as all the inhabitants of
Jerusalem, went out to him; and they were baptized by him
in the Jordan River, confessing their sins.
6 John wore clothes made of camels' hair, with a leather
strap around his waist, and lived on locusts and wild honey;
7 and he proclaimed – "After me is coming someone more
powerful than I am, and I am not fit even to stoop down and
unfasten his sandals.
8 I have baptized you with water, but he will baptize you
with the Holy Spirit."
9 Now about that time Jesus came from Nazareth in Galilee,
and was baptized by John in the Jordan.
10 Just as he was coming up out of the water, he saw the
heavens split open and the Spirit coming down to him like a
dove,
11 and from the heavens came a voice – "You are my dearly
loved son; you bring me great joy."
12 Immediately afterward the Spirit drove Jesus out into the
wilderness;
13 and he was there in the wilderness forty days, tempted
by Satan, and among the wild beasts, while the angels helped
him.

The Work in Galilee

14 After John had been arrested, Jesus went to Galilee,
proclaiming the good news of God –
15 "**The time has come, and the kingdom of God is at
hand; repent, and believe the good news.**"

16 As Jesus was going along the shore of the Sea of Galilee,
he saw Simon and his brother Andrew casting a net in the sea,
for they were fishermen.
17 "**Come and follow me,**" Jesus said, "**and I will teach**
you to fish for people."
18 They left their nets at once, and followed him.
19 Going on a little further, he saw James, Zebedee's son, and
his brother John, who were in their boat mending the nets.
20 Jesus called them at once, and they left their father
Zebedee in the boat with the crew, and went after him.
21 They walked to Capernaum. On the next Sabbath Jesus
went into the synagogue and began to teach.
22 The people were amazed at his teaching, for he taught
them like one who had authority, and not like the teachers of
the Law.
23 Now there was in their synagogue at the time a man
under the power of a foul spirit, who called out,
24 "What do you want with us, Jesus the Nazarene? Have
you come to destroy us? I know who you are – the Holy One
of God!"
25 But Jesus rebuked the spirit, "**Be silent! Come out from**
him."
26 The foul spirit threw the man into a fit, and with a loud
cry came out from him.
27 They were all so amazed that they kept asking each other,
"What is this? What is this, a new kind of teaching? He gives
his commands with authority even to the foul spirits, and
they obey him!"
28 His fame spread at once in all directions, through the
whole region of Galilee.
29 As soon as they had left the synagogue, they went to the
house of Simon and Andrew, along with James and John.
30 Now Simon's mother-in-law was lying ill with a fever, and
they at once told Jesus about her.
31 Jesus went up to her and, grasping her hand, raised her
up; the fever left her, and she began to take care of them.
32 In the evening, after sunset, the people brought to Jesus
all who were ill or possessed by demons;
33 and the whole city was gathered around the door.
34 Jesus cured many who were ill with various diseases,
and drove out many demons, and would not permit them to
speak, because they knew him to be the Christ.
35 In the morning, long before daylight, Jesus got up and
went out to a lonely spot, where he began to pray.
36 But Simon and his companions went out searching for
him;

37 and, when they found him, they exclaimed, “Everyone is
looking for you!”
38 But Jesus said to them, “**Let us go somewhere else,
into the country towns nearby so that I can make my
proclamation in them also; for that was why I came.**”
39 And he went about making his proclamation in their
synagogues all through Galilee, and driving out the demons.
40 One day a leper came to Jesus and, falling on his knees,
begged him for help. “If only you are willing,” he said, “you
are able to make me clean.”
41 Moved with compassion, Jesus stretched out his hand
and touched him, saying as he did so, “**I am willing; become
clean.**”
42 Instantly the leprosy left the man, and he became clean;
43 and then Jesus, after sternly warning him, immediately
sent him away,
44 and said to him, “**Be careful not to say anything to
anyone; but go and show yourself to the priest, and make
the offerings for your cleansing directed by Moses, as
evidence of your cure.**”
45 The man, however, went away, and began to speak about
it publicly, and to spread the story so widely, that Jesus could
no longer go openly into a town, but stayed outside in lonely
places; and people came to him from every direction.

2

1 Some days later, when Jesus came back to Capernaum, the
news spread that he was in a house there;
2 and so many people collected together, that after a while
there was no room for them even around the door; and he
began to tell them his message.
3 Some people came, bringing to him a paralyzed man, who
was being carried by four of them.
4 They were unable to get him near to Jesus, because of the
crowd, so they removed the roof above Jesus, and, when they
had made an opening, they let down the mat on which the
paralyzed man was lying.
5 When Jesus saw their faith, he said to the man, “**Child,
your sins are forgiven.**”
6 But some of the teachers of the Law who were sitting there
were debating in their minds,
7 “Why does this man speak like this? He is blaspheming!
Who can forgive sins except God?”
8 Jesus, at once intuitively aware that they were debating
with themselves in this way, said to them, “**Why are you
debating in your minds about this?**

9 **Which is easier? – to say to the paralyzed man, 'Your**
sins are forgiven'? Or to say 'Get up, and take up your
mat, and walk'?
10 **But so you may know that the Son of Man has power**
to forgive sins on earth" – here he said to the paralyzed man
–
11 "**To you I say, Get up, take up your mat, and return to**
your home."
12 The man got up, and immediately took up his mat, and
went out before them all; at which they were amazed, and,
as they praised God, they said, "We have never seen anything
like this!"
13 Jesus went out again to the sea; and all the people came
to him, and he taught them.
14 As he went along, he saw Levi, the son of Alphaeus, sitting
in the tax office, and said to him, "**Follow me.**" Levi got up
and followed him.
15 Later on he was in his house having dinner, and a
number of tax collectors and outcasts took their places at the
table with Jesus and his disciples; for many of them were
following him.
16 When the teachers of the Law belonging to the party of
the Pharisees saw that he was eating in the company of such
people, they said to his disciples, "Why does he eat with the
tax collectors and outcasts?"
17 Hearing this, Jesus said, "**It is not those who are**
healthy who need a doctor, but those who are ill. I did
not come to call the religious, but the outcast."
18 Now John's disciples and the Pharisees were fasting, and
people came and asked Jesus, "Why is it that John's disciples
and the disciples of the Pharisees fast, while yours do not?"
19 Jesus answered, "**Can the groom's friends fast, while**
the groom is with them? As long as they have the groom
with them, they cannot fast.
20 **But the days will come, when the groom will be taken**
away from them, and they will fast then – when that day
comes."
21 "**No one ever sews a piece of unshrunk cloth on an**
old garment; if they do, the patch tears away from it –
the new from the old – and a worse tear is made.
22 **And no one ever puts new wine into old wine-skins; if**
they do, the wine will burst the skins, and both the wine
and the skins are lost. But new wine is put into fresh
skins."
23 One Sabbath, as Jesus was walking through the corn-
fields, his disciples began to pick the ears of wheat as they
went along.

24 "Look!" the Pharisees said to him, "why are they doing
what is not allowed on the Sabbath?"
25 "**Have you never read,**" answered Jesus, "**what David
did when he was in need and hungry, he and his compan-
ions** –
26 **how he went into the house of God, in the time of
Abiathar the high priest, and ate the consecrated bread,
which only the priests are allowed to eat, and gave some
to his comrades as well?**"
27 Then Jesus added, "**The Sabbath was made for people,
and not people for the Sabbath;**
28 **so the Son of Man is lord even of the Sabbath.**"

3

1 On another occasion Jesus went in to a synagogue, where
there was a man whose hand was withered.
2 And they watched Jesus closely, to see if he would cure the
man on the Sabbath, so that they might have a charge to bring
against him.
3 "**Stand out in the middle,**" Jesus said to the man with the
withered hand;
4 and to the people he said, "**Is it allowable to do good at
the Sabbath – or harm? To save a life, or destroy it?**"
5 As they remained silent, Jesus looked around at them in
anger, grieving at the hardness of their hearts, and said to
the man, "**Stretch out your hand.**" The man stretched it out;
and his hand had become sound.
6 Immediately on leaving the synagogue, the Pharisees and
the Herodians united in laying a plot against Jesus, to put him
to death.

7 Then Jesus went away with his disciples to the sea, fol-
lowed by a great number of people from Galilee.
8 A great number, hearing of all that he was doing, came to
him from Judea, from Jerusalem, from Edom, from beyond
the Jordan, and from the country around Tyre and Sidon.
9 So Jesus told his disciples to keep a small boat close by, so
that the crowd would not crush him.
10 For he had cured many of them, and so people kept
crowding around him, so all who were sick might touch him.
11 The foul spirits, too, whenever they caught sight of him,
flung themselves down before him, and screamed out, "You
are the Son of God"!
12 But he repeatedly warned them not to make him known.
13 Jesus made his way up the hill, and called those whom he
wished; and they went to him.

14 He appointed twelve – whom he also named ‘apostles’ –
so that they might be with him, and that he might send them
out as his messengers, to preach,
15 and with power to drive out demons.
16 So he appointed the Twelve – Peter (which was the name
that Jesus gave to Simon),
17 James, the son of Zebedee, and his brother John (to
whom he gave the name of Boanerges, which means the
Thunderers),
18 Andrew, Philip, Bartholomew, Matthew, Thomas, James
the son of Alphaeus, Thaddaeus, Simon the Zealot,
19 and Judas Iscariot, the man who betrayed him.

20 Jesus went into a house; and again a crowd collected, so
that they were not even able to eat their food.
21 When his relatives heard of it, they went to take charge
of him, for they said that he was out of his mind.

22 The teachers of the Law, who had come down from
Jerusalem, said, “He has Beelzebul in him! He drives the
demons out by the help of their chief.”
23 So Jesus called them to him, and answered them in
parables, “**How can Satan drive out Satan?**
24 **When a kingdom is divided against itself, it cannot
last;**
25 **and when a household is divided against itself, it will
not be able to last.**
26 **So, if Satan is in revolt against himself and is divided, he cannot last – his end has come!**
27 “**No man who has broken into a strong man’s house
can carry off his goods, without first tying him up; and
not until then will he plunder his house.**
28 **I tell you that people will be forgiven everything –
their sins, and all the slanders that they utter;**
29 **but whoever slanders the Holy Spirit remains unforgiven to the end; he has to answer for an enduring sin.**”
30 This was said in reply to the charge that he had a foul
spirit in him.
31 His mother and his brothers came, and stood outside, and
sent to ask him to come to them.
32 There was a crowd sitting around Jesus, and some of
them said to him, “Look, your mother and your brothers are
outside, asking for you.”

33 “**Who is my mother? And my brothers?**” was his reply.
34 Then he looked around on the people sitting in a circle
around him, and said, “**Here are my mother and my brothers!**

35 **Whoever does the will of God is my brother and sister and mother.**"

4

1 Jesus again began to teach by the sea; and, as an immense crowd was gathering around him, he got into a boat, and sat in it on the sea, while all the people were on the shore at the water's edge.

2 Then he taught them many truths in parables; and in the course of his teaching he said to them:

3 "**Listen! The sower went out to sow;**

4 **and presently, as he was sowing, some of the seed fell along the path; and the birds came, and ate it up.**

5 **Some fell on rocky ground, where it had not much soil, and, because the soil wasn't deep, sprang up at once;**

6 **but, when the sun rose, it was scorched, and, because their roots were not deep enough, withered away.**

7 **Some of the seed fell among brambles; but the brambles shot up and completely choked it, and it yielded no return.**

8 **Some fell into good soil, and, shooting up and growing, yielded a return, amounting to thirty, sixty, and even a hundred fold.**"

9 And Jesus said, "**Let anyone who has ears to hear with hear.**"

10 Afterward, when he was alone, his followers and the Twelve asked him about his parables;

11 and he said, "**To you the hidden truth of the kingdom of God has been imparted; but to those who are outside it all teaching takes the form of parables so that** –

12 '**Though they have eyes, they may see without perceiving; and though they have ears, they may hear without understanding; otherwise some day they might turn and be forgiven.**' "

13 "**You do not know the meaning of this parable?**" he went on, "**Then how will you understand all the other parables?**

14 **The sower sows the message.**

15 **The people meant by the seed that falls along the path are these – where the message is sown, but, as soon as they have heard it, Satan immediately comes and carries away the message that has been sown in them.**

16 **So, too, those meant by the seed sown on the rocky places are the people who, when they have heard the message, at once accept it joyfully;**

17 **but, as they have no root, they stand only for a short time; and so, when trouble or persecution arises because of the message, they fall away at once.**
18 **Those meant by the seed sown among the brambles are different; they are the people who hear the message,**
19 **but the cares of life, and the glamour of wealth, and cravings for many other things come in and completely choke the message, so that it gives no return.**
20 **But the people meant by the seed sown on the good ground are those who hear the message, and welcome it, and yield a return, thirty, sixty, and even a hundred fold.**"
21 Jesus said to them, "**Is a lamp brought to be put under a basket or under the couch, instead of being put on the lamp-stand?**
22 **There is nothing hidden that will not come to light and nothing is concealed that will not be brought into the open.**
23 **Let all who have ears to hear with hear.**
24 "**Take care what you listen to,**" said Jesus. "**The standard you use will be used for you, and more will be added for you.**
25 **For, to those who have, more will be given; while, from those who have nothing, even what they have will be taken away.**"
26 Jesus also said, "**This is what the kingdom of God is like – like a man who has scattered seed on the ground,**
27 **and then sleeps by night and rises by day, while the seed is shooting up and growing – he knows not how.**
28 **The ground bears the crop of itself – first the blade, then the ear, and then the full grain in the ear;**
29 **but, as soon as the crop is ready, immediately he puts in the sickle because harvest has come.**"
30 Jesus also said, "**To what can we liken the kingdom of God?**
31 **By what can we illustrate it? Perhaps by the growth of a mustard seed. This seed, when sown in the ground, though it is smaller than all other seeds,**
32 **yet, when sown, shoots up, and becomes larger than any other herb, and puts out great branches, so that even the wild birds can roost in its shelter.**"
33 With many such parables Jesus used to speak to the people of his message, as far as they were able to receive it;
34 and to them he never used to speak except in parables; but in private to his own disciples he explained everything.

35 In the evening of the same day, Jesus said to them, “**Let us go across.**”
36 So, leaving the crowd behind, they took him with them, just as he was, in the boat; and there were other boats with him.
37 A violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling.
38 Jesus was in the stern asleep on the cushion; and the disciples roused him and cried, “Teacher! Is it nothing to you that we are lost?”
39 Jesus rose and rebuked the wind, and said to the sea, “**Hush! Be still!**” Then the wind dropped, and a great calm followed.
40 “**Why are you so timid?**” he exclaimed. “**Have you no faith yet?**”
41 But they were struck with great awe, and said to one another, “Who can this be that even the wind and the sea obey him?”

5

1 They came to the other side of the sea – the region of the Gerasenes;
2 and, as soon as Jesus had got out of the boat, he met a man coming out of the tombs, who was under the power of a foul spirit,
3 and who made his home in the tombs. No one had ever been able to secure him, even with a chain;
4 for, though he had many times been left secured with fetters and chains, he had snapped the chains and broken the fetters to pieces, and no one could master him.
5 Night and day alike, he was continually shrieking in the tombs and among the hills, and cutting himself with stones.
6 Catching sight of Jesus from a distance, he ran and bowed to the ground before him,
7 shrieking out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? For God’s sake do not torment me!”
8 For Jesus had said, “**Come out from the man, you foul spirit.**”
9 And he asked him, “**What is your name?**” “My name,” he said, “is Legion, for there are many of us;”
10 and he begged Jesus again and again not to send them away out of that country.
11 There was a large herd of pigs close by, feeding on the hillside;
12 and the spirits begged Jesus, “Send us into the pigs so that we can take possession of them.”

13 Jesus gave them leave. They came out, and entered into
the pigs; and the herd – about two thousand in number –
rushed down the steep slope into the sea and were drowned
in the sea.
14 Then the men who tended them ran away, and carried
the news to the town, and to the country around; and the
people went to see what had happened.
15 When they came to Jesus, they found the possessed man
sitting there, clothed and in his right mind – the man who had
had the 'Legion' in him – and they were awe-struck.
16 Then those who had seen it related to them all that had
happened to the possessed man, as well as about the pigs;
17 so they began to beg Jesus to leave their region.

18 As Jesus was getting into the boat, the possessed man
begged him to let him stay with him.
19 But Jesus refused. "**Go back to your home, to your own
people,**" he said, "**and tell them of all that the Lord has
done for you, and how he took pity on you.**"
20 So the man went, and began to proclaim in the district of
the Ten Towns all that Jesus had done for him; and everyone
was amazed.
21 By the time Jesus had recrossed in the boat to the opposite
shore, a great number of people had gathered to meet him,
and were standing by the sea.
22 One of the leaders of the synagogue, whose name was
Jairus, came and, as soon as he saw Jesus, threw himself at
his feet and begged him repeatedly,
23 saying, "My little daughter is at death's door. Please come
and place your hands on her so that she may recover and
live."
24 So Jesus went with him. A great number of people
followed Jesus, and kept pressing around him.

25 Meanwhile a woman who for twelve years had suffered
from hemorrhage,
26 and undergone much at the hands of many doctors,
(spending all she had without obtaining any relief, but, on the
contrary, growing worse),
27 heard about Jesus, came behind in the crowd, and
touched his cloak.
28 "If I can only touch his clothes," she said, "I will get well!"
29 At once her bleeding stopped, and she felt in herself that
she was cured of her affliction.
30 Jesus at once became aware of the power that had gone
out from him, and, turning around in the crowd, he said,
"**Who touched my clothes?**"

31 "You see the people pressing around you," exclaimed his
disciples, "and yet you say '**Who touched me?**' "
32 But Jesus looked about to see who had done it.
33 Then the woman, in fear and trembling, knowing what
had happened to her, came and threw herself down before
him, and told him the whole truth.
34 "**Daughter,**" he said, "**your faith has delivered you.
Go, and peace be with you; be free from your affliction.**"
35 Before he had finished speaking, some people from the
house of the synagogue leader came and said, "Your daughter
is dead! Why should you trouble the teacher further?"
36 But Jesus, overhearing what they were saying, said to the
synagogue leader, "**Do not be afraid; only have faith.**"
37 And he allowed no one to accompany him, except Peter,
James, and John, the brother of James.
38 Presently they reached the leader's house, where Jesus
saw a scene of confusion – people weeping and wailing
incessantly.
39 "**Why this confusion and weeping?**" he said on enter-
ing. "**The little child is not dead; she is asleep.**"
40 They began to laugh at him; but he sent them all out, and
then, with the child's father and mother and his companions,
went into the room where she was lying.
41 Taking her hand, Jesus said to her, "**Talitha, koum!**" –
which means '**little girl, I am speaking to you – Rise!**'
42 The little girl stood up at once, and began to walk about;
for she was twelve years old. And, as soon as they saw it, they
were overwhelmed with amazement;
43 but Jesus repeatedly cautioned them not to let anyone
know of it, and told them to give her something to eat.

6

1 On leaving that place, Jesus, followed by his disciples,
went to his own part of the country.
2 When the Sabbath came, he began to teach in the syn-
agogue; and the people, as they listened, were deeply im-
pressed. "Where did he get this?" they said, "and what is this
wisdom that has been given him? And these miracles which
he is doing?
3 Isn't he the carpenter, the son of Mary, and the brother
of James, and Joses, and Judas, and Simon? And aren't his
sisters, too, living here among us?" This proved a hindrance
to their believing in him;

4 at which Jesus said, "**A prophet is not without honor,**
except in his home town, and among his own relatives,
and in his own home."
5 And he could not work any miracle there, beyond placing
his hands on a few infirm persons, and curing them;
6 and he wondered at the want of faith shown by the people.
Jesus went around the villages, one after another, teaching.

7 He called the Twelve to him, and began to send them out as
his messengers, two and two, and gave them authority over
foul spirits.
8 He instructed them to take nothing but a staff for the
journey – not even bread, or a bag, or coins in their purse;
9 but they were to wear sandals, and not to put on a second
coat.
10 "**Whenever you go to stay at a house,**" he said, "**re-**
main there until you leave that place;
11 **and if a place does not welcome you, or listen to you,**
as you go out of it shake off the dust that is on the soles
of your feet, as a protest against them."
12 So they set out, and proclaimed the need of repentance.
13 They drove out many demons, and anointed with oil
many who were infirm, and cured them.

14 Now King Herod heard of Jesus; for his name had become
well known. People were saying – "John the Baptizer must
have risen from the dead, and that is why these miraculous
powers are active in him."
15 Others again said – "He is Elijah," and others – "He is a
prophet, like one of the great prophets."
16 But when Herod heard of him, he said – "The man whom
I beheaded – John – he must be risen!"

17 For Herod himself had sent and arrested John, and put
him in prison, in chains, to please Herodias, the wife of his
brother Philip, because Herod had married her.
18 For John had said to Herod – "You have no right to be
living with your brother's wife."
19 So Herodias was incensed against John, and wanted to
put him to death, but was unable to do so,
20 because Herod stood in fear of John, knowing him to be
an upright and holy man, and protected him. He had listened
to John, but still remained much perplexed, and yet he found
pleasure in listening to him.

21 A suitable opportunity, however, occurred when Herod,
on his birthday, gave a dinner to his high officials, and his
generals, and the foremost men in Galilee.

22 When his daughter – that is, the daughter of Herodias –
came in and danced, she delighted Herod and those who were
dining with him. "Ask me for whatever you like," the king
said to the girl, "and I will give it to you";
23 and he swore to her that he would give her whatever she
asked him – up to half his kingdom.
24 The girl went out, and said to her mother "What must I
ask for?"
"The head of John the Baptizer," answered her mother.
25 So she went in as quickly as possible to the king, and
made her request. "I want you," she said, "to give me at once,
on a dish, the head of John the Baptist."
26 The king was much distressed; yet, because of his oath
and of the guests at his table, he did not like to refuse her.
27 He immediately dispatched one of his bodyguard, with
orders to bring John's head. The man went and beheaded
John in the prison,
28 and, bringing his head on a dish, gave it to the girl, and
the girl gave it to her mother.
29 When John's disciples heard of it, they came and took his
body away, and laid it in a tomb.
30 When the apostles came back to Jesus, they told him all
that they had done and all that they had taught.
31 "**Come by yourselves privately to some lonely spot,**"
he said, "**and rest for a while**" – for there were so many
people coming and going that they had not time even to eat.
32 So they set off privately in their boat for a lonely spot.
33 Many people saw them going, and recognized them, and
from all the towns they flocked together to the place on foot,
and got there before them.
34 On getting out of the boat, Jesus saw a great crowd, and
his heart was moved at the sight of them, because they were
like sheep without a shepherd; and he began to teach them
many things.
35 When it grew late, his disciples came up to him, and said,
"This is a lonely spot, and it is already late.
36 Send the people away, so that they may go to the farms
and villages around and buy themselves something to eat."
37 But Jesus answered, "**It is for you to give them some-
thing to eat.**" "Are we to go and spend almost a year's wages
on bread," they asked, "to give them to eat?"
38 "**How many loaves have you?**" he asked, "**Go, and see.**"
When they had found out, they told him, "Five, and two fish."
39 Jesus directed them to make all the people take their seats
on the green grass, in parties;

40 and they sat down in groups – in hundreds, and in fifties.
41 Taking the five loaves and the two fish, Jesus looked up to
heaven, and said the blessing; he broke the loaves into pieces,
and gave them to his disciples for them to serve out to the
people, and he divided the two fish also among them all.
42 Everyone had sufficient to eat;
43 and they picked up enough broken pieces to fill twelve
baskets, as well as some of the fish.
44 The people who ate the bread were five thousand in
number.
45 Immediately afterward Jesus made his disciples get into
the boat, and cross over in advance, in the direction of
Bethsaida, while he himself was dismissing the crowd.
46 After he had taken leave of the people, he went away up
the hill to pray.
47 When evening fell, the boat was out in the middle of the
sea, and Jesus on the shore alone.
48 Seeing them laboring at the oars – for the wind was
against them – about three hours after midnight Jesus came
towards them, walking on the water, intending to join them.
49 But, when they saw him walking on the water, they
thought it was a ghost, and cried out;
50 for all of them saw him, and were terrified. But Jesus at
once spoke to them. "**Courage!**" he said, "**it is I; do not be
afraid!**"
51 Then he got into the boat with them, and the wind
dropped. The disciples were utterly amazed,
52 for they had not understood about the loaves, their
minds being slow to learn.
53 When they had crossed over, they landed at Gennesaret,
and moored the boat.
54 But they had no sooner left her than the people, recognizing Jesus,
55 hurried over the whole countryside, and began to carry
about on mats those who were ill, wherever they heard he
was.
56 So wherever he went – to villages, or towns, or farms –
they would lay their sick in the market-places, begging him
to let them touch only the tassel of his cloak; and all who
touched were made well.

7

1 One day the Pharisees and some of the teachers of the Law
who had come from Jerusalem gathered around Jesus.
2 They had noticed that some of his disciples ate their food
with their hands 'defiled,' by which they meant unwashed.

3 (For the Pharisees, and indeed all strict Jews, will not eat
without first scrupulously washing their hands, holding in
this to the traditions of their ancestors.
4 When they come from market, they will not eat with-
out first sprinkling themselves; and there are many other
customs which they have inherited and hold to, such as the
ceremonial washing of cups, and jugs, and copper pans).
5 So the Pharisees and the teachers of the Law asked Jesus
this question – "How is it that your disciples do not follow
the traditions of our ancestors, but eat their food with defiled
hands?"
6 His answer was, "**It was well said by Isaiah when he
prophesied about you hypocrites in the words** – '**This is a
people who honor me with their lips, while their hearts
are far removed from me;**
7 **but vainly do they worship me, For they teach but
human precepts.**'
8 **You neglect God's commandments and hold to human
traditions.**
9 **Wisely do you set aside God's commandments,**" he
exclaimed, "**to keep your own traditions!**
10 **For while Moses said** '**Honor your father and your
mother,**' **and** '**Let anyone who abuses their father or
mother suffer death,**'
11 **you say** '**If a person says to their father or mother
"Whatever of mine might have been of service to you is
Corban**" ' (which means 'Set apart for God') –
12 **why, then you do not allow them to do anything
further for their father or mother!**
13 **In this way you nullify the words of God by your
traditions, which you hand down; and you do many
similar things.**"

14 Then Jesus called the people to him again, and said,
"**Listen to me, all of you, and mark my words.**
15 **There is nothing external to a person, which by going
into them can defile them; but the things that come out
of a person are the things that defile them.**"
16 *

17 When Jesus went indoors, away from the crowd, his
disciples began questioning him about this saying.
18 "**What, do even you understand so little?**" exclaimed
Jesus. "**Don't you see that there is nothing external to a
person, which by going into a person, can defile them,**

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* **7:16** Some later manuscripts add: Let anyone with ears to hear, listen.

19 **because it does not pass into his heart, but into his stomach, and is afterward got rid of?**" – **in saying this Jesus pronounced all food clean.**
20 "**It is what comes out from a person,**" he added, "**that defiles them,**
21 **for it is from within, out of the hearts of people, that there come evil thoughts – sexual immorality, theft, murder, adultery,**
22 **greed, wickedness, deceit, indecency, envy, slander, haughtiness, folly;**
23 **all these wicked things come from within, and do defile a person.**"
24 On leaving that place, Jesus went to the district of Tyre and Sidon. He went into a house, and did not wish anyone to know it, but could not escape notice.
25 For a woman, whose little daughter had a foul spirit in her, heard of him immediately, and came and threw herself at his feet –
26 the woman was a foreigner, from Syrian Phoenicia – and she begged him to drive the demon out of her daughter.
27 "**Let the children be satisfied first,**" answered Jesus. "**For it is not fair to take the children's food, and throw it to dogs.**"
28 "Yes, Master," she replied. "Even the dogs under the table do feed on the children's crumbs."
29 "**For saying that,**" he answered, "**you may go. The demon has gone out of your daughter.**"
30 The woman went home, and found the child lying on her bed, and the demon gone.
31 On returning from the district of Tyre, Jesus went, by way of Sidon, to the Sea of Galilee, across the district of the Ten Towns.
32 Some people brought to him a man who was deaf and almost dumb, and they begged Jesus to place his hand on him.
33 Jesus took him aside from the crowd quietly, put his fingers into the man's ears, and touched his tongue with saliva.
34 Then, looking up to heaven, he sighed, and said to the man, "**Ephphatha!**" which means '**Be opened.**'
35 The man's ears were opened, the string of his tongue was freed, and he began to talk plainly.
36 Jesus insisted on their not telling anyone; but the more he insisted, the more perseveringly they made it known,
37 and a profound impression was made on the people. "He has done everything well!" they exclaimed. "He makes even the deaf hear and the dumb speak!"

8

1 About that time, when there was again a great crowd of
people who had nothing to eat, Jesus called his disciples to
him, and said,
2 "**My heart is moved at the sight of all these people,
for they have already been with me three days and they
have nothing to eat;**
3 **and if I send them away to their homes hungry, they
will break down on the way; and some of them have
come a long distance.**"
4 "Where will it be possible," his disciples answered, "to get
sufficient bread for these people in this lonely place?"
5 "**How many loaves have you?**" he asked. "Seven," they
answered.
6 Jesus told the crowd to sit down on the ground. Then
he took the seven loaves, and, after saying the thanksgiving,
broke them, and gave them to his disciples to serve out; and
they served them out to the crowd.
7 They had also a few small fish; and, after he had said the
blessing, he told the disciples to serve out these as well.
8 The people had sufficient to eat, and they picked up seven
baskets full of the broken pieces that were left.
9 There were about four thousand people. Then Jesus
dismissed them.
10 Immediately afterward, getting into the boat with his
disciples, Jesus went to the district of Dalmanutha.
11 Here the Pharisees came out, and began to argue with
Jesus, asking him for some sign from the heavens, to test him.
12 Sighing deeply, Jesus said, "**Why does this generation
ask for a sign? I tell you, no sign will be given it.**"
13 So he left them to themselves, and, getting into the boat
again, went away to the opposite shore.
14 Now the disciples had forgotten to take any bread with
them, one loaf being all that they had in the boat.
15 So Jesus gave them this warning. "**Take care,**" he said,
"**beware of the leaven of the Pharisees and the leaven of
Herod.**"
16 They began talking to one another about their being
short of bread;
17 and, noticing this, Jesus said to them, "**Why are you
talking about your being short of bread? Don't you yet
see or understand? Are your minds still so slow or
comprehension?**
18 **Though you have eyes, do you not see? And though
you have ears, do you not hear? Don't you remember,**

19 **when I broke up the five loaves for the five thousand, how many baskets of broken pieces you picked up?**"
"Twelve," they said.
20 "**And when the seven for the four thousand, how many basketfuls of broken pieces did you pick up?**"
"Seven," they said.
21 "**Don't you understand now?**" he repeated.
22 They came to Bethsaida. There some people brought a blind man to Jesus, and begged him to touch him.
23 Taking the blind man's hand, Jesus led him to the outskirts of the village, and, when he had put saliva on the man's eyes, he placed his hands on him, and asked him, "**Do you see anything?**"
24 The man looked up, and said, "I see the people, for, as they walk about, they look to me like trees."
25 Then Jesus again placed his hands on the man's eyes; and the man saw clearly, his sight was restored, and he saw everything with perfect distinctness.
26 Jesus sent him to his home, and said, "**Do not go even into the village.**"

27 Afterward Jesus and his disciples went into the villages around Caesarea Philippi; and on the way he asked his disciples this question – "**Who do people say that I am?**"
28 "John the Baptist," they answered, "but others say Elijah, while others say one of the prophets."
29 "**But you,**" he asked, "**who do you say that I am?**" To this Peter replied, "You are the Christ."
30 At which Jesus charged them not to say this about him to anyone.
31 Then he began to teach them that the Son of Man must undergo much suffering, and that he must be rejected by the elders, and the chief priests, and the teachers of the Law, and be put to death, and rise again after three days.
32 He said all this quite openly. But Peter took Jesus aside, and began to rebuke him.
33 Jesus, however, turning around and seeing his disciples, rebuked Peter. "**Out of my sight, Satan!**" he exclaimed. "**For you look at things, not as God does, but as people do.**"
34 Calling the people and his disciples to him, Jesus said, "**If anyone wishes to walk in my steps, they must renounce self, take up their cross, and follow me.**
35 **For whoever wishes to save their life will lose it, and whoever, for my sake and for the sake of the good news, will lose their life will save it.**

36 **What good is it to a person to gain the whole world and forfeit their life?**
37 **For what could a person give that is of equal value with their life?**
38 **Whoever is ashamed of me and of my teaching, in this unfaithful and wicked generation, of them will the Son of Man be ashamed, when he comes in his Father's glory with the holy angels.**"

9

1 "**I tell you,**" he added, "**that some of those who are standing here will not know death until they have seen the kingdom of God come in power.**"
2 Six days later, Jesus took with him Peter, James, and John, and led them up a high mountain alone by themselves. There his appearance was transformed before their eyes,
3 and his clothes became whiter than any launderer in the whole world could bleach them.
4 And Elijah appeared to them, in company with Moses; and they were talking with Jesus.
5 "Rabbi," said Peter, interposing, "it is good to be here; let us make three tents, one for you, one for Moses, and one for Elijah."
6 For he did not know what to say, because they were much afraid.
7 Then a cloud came down and enveloped them; and from the cloud there came a voice – "This is my dearly loved son; listen to him."
8 And suddenly, on looking around, they saw that there was now no one with them but Jesus alone.
9 As they were going down the mountainside, Jesus cautioned them not to relate what they had seen to anyone, until after the Son of Man had risen from the dead.
10 They seized on these words and discussed with one another what this 'rising from the dead' meant.
11 "How is it," they asked Jesus, "that our teachers of the Law say that Elijah has to come first?"
12 "**Elijah does indeed come first,**" answered Jesus, "**and re-establish everything; and does not scripture speak, with regard to the Son of Man, of his undergoing much suffering and being utterly despised?**
13 **But I tell you that Elijah has come, and people have treated him just as they pleased, as scripture says of him.**"
14 When they came to the other disciples, they saw a great crowd around them, and some teachers of the Law arguing with them.

15 But, as soon as they saw Jesus, all the people, in great
astonishment, ran up and greeted him.
16 "**What are you arguing about with them?**" Jesus
asked.
17 "Teacher," answered a man in the crowd, "I brought my
son to see you, as he has a spirit in him that makes him mute;
18 and, wherever it seizes him, it dashes him down; he
foams at the mouth and grinds his teeth, and he is pining
away. I asked your disciples to drive the spirit out, but they
failed."
19 "**Faithless generation!**" exclaimed Jesus. "**How long
must I be with you? How long must I have patience with
you? Bring the boy to me.**"
20 They brought him to Jesus; but no sooner did the boy see
him than the spirit threw him into convulsions; and he fell on
the ground, and rolled about, foaming at the mouth.
21 "**How long has he been like this?**" Jesus asked the boy's
father.
22 "From his childhood," he answered. "It has often thrown
him into fire and into water to put an end to his life; but, if
you can possibly do anything, take pity on us, and help us!"
23 "**Why say 'possibly'?**" Jesus replied. "**Everything is
possible for one who has faith.**"
24 The boy's father immediately cried out, "I have faith; help
my want of faith!"
25 But, when Jesus saw that a crowd was quickly collecting,
he rebuked the foul spirit, "**Deaf and dumb spirit, it is I who
command you. Come out from him and never enter him
again.**"
26 With a loud cry the spirit threw the boy into repeated
convulsions, and then came out from him. The boy looked
like a corpse, so that most of them said that he was dead.
27 But Jesus took his hand, and lifted him; and he stood up.
28 When Jesus had gone indoors, his disciples asked him
privately, "Why couldn't we drive it out?"
29 "**A spirit of this kind,**" he said, "**can be driven out only
by prayer.**"

30 Leaving that place, Jesus and his disciples went on their
way through Galilee; but he did not wish anyone to know it,
31 for he was instructing his disciples, and telling them –
"**The Son of Man is being betrayed into the hands of his
fellow men, and they will put him to death, but, when
he has been put to death, he will rise again after three
days.**"

32 But the disciples did not understand his meaning and
were afraid to question him.
33 They came to Capernaum. When Jesus had gone into the
house, he asked them, "**What were you discussing on the
way?**"
34 But they were silent; for on the way they had been
arguing with one another which was the greatest.
35 Sitting down, Jesus called the Twelve and said, "**If any-
one wishes to be first, he must be last of all, and servant
of all.**"
36 Then Jesus took a little child, and placed it in the middle
of them. Taking it in his arms, he said to them,
37 "**Anyone who, for the sake of my name, welcomes
even a little child like this is welcoming me, and anyone
who welcomes me is welcoming not me, but him who
sent me as his messenger.**"
38 "Teacher," said John, "we saw a man driving out demons
by using your name, and we tried to prevent him, because he
did not follow us."
39 "**None of you must prevent the man,**" answered Jesus,
"**for no one will use my name in working a miracle, and
yet find it easy to speak evil of me.**
40 **He who is not against us is for us.**
41 **If anyone gives you a cup of water because you
belong to Christ, I tell you, he will assuredly not lose his
reward.**
42 "**And, if anyone puts temptation in the way of one of
these little ones who believe in me, it would be far better
for him if he had been thrown into the sea with a great
millstone around his neck.**
43 **If your hand causes you to sin, cut it off. It would
be better for you to enter the life maimed, than to have
both your hands and go into Gehenna, into the fire that
cannot be put out.**
44 *
45 **If your foot causes you to sin, cut it off. It would be
better for you to enter the life lame, than to have both
your feet and be thrown into Gehenna.**
46 †
47 **If your eye causes you to sin, tear it out. It would be
better for you to enter the kingdom of God with only one
eye, than to have both eyes and be thrown into Gehenna,**
48 **where their worm does not die, and the fire is not put
out.**

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* **9:44** Some later manuscripts add here or at verse 46: where their worm never dies and the fire is never quenched. † **9:46** See the note on verse 44.

49 **For it is by fire that everyone will be salted.**
50 **Salt is good, but, if the salt should lose its saltiness, what will you use to season it?**
You must have salt in yourselves, and live at peace with one another."

10

The Journey to Jerusalem

1 On leaving that place, Jesus went into the district of Judea on the other side of the Jordan. Crowds gathered about him again; and again, as usual, he began teaching them.
2 Presently some Pharisees came up and, to test him, asked, "Has a husband the right to divorce his wife?"
3 "**What direction did Moses give you?**" replied Jesus.
4 "Moses," they said, "permitted a man to draw up in writing a notice of separation and divorce his wife."
5 "**It was owing to the hardness of your hearts,**" said Jesus, "**that Moses gave you this direction;**
6 **but, at the beginning of the Creation,** '**God made them male and female.**'
7 '**For this reason a man will leave his father and mother,**
8 **and the man and his wife will become one;**' **so that they are no longer two, but one.**
9 **What God himself, then, has yoked together no one must separate.**"
10 When they were indoors, the disciples asked him again about this,
11 and he said, "**Anyone who divorces his wife and marries another woman is guilty of adultery against his wife;**
12 **and, if the woman divorces her husband and marries another man, she is guilty of adultery.**"
13 Some of the people were bringing little children to Jesus, for him to touch them; but the disciples rebuked those who had brought them.
14 When, however, Jesus saw this, he was indignant. "**Let the little children come to me,**" he said, "**do not hinder them; for it is to the childlike that the kingdom of God belongs.**
15 **I tell you, unless a person receives the kingdom of God like a child, they will not enter it at all.**"
16 Then he embraced the children, and, placing his hands on them, gave them his blessing.
17 As Jesus was resuming his journey, a man came running up to him, and threw himself on his knees before him. "Good teacher," he asked, "what must I do to gain eternal life?"

18 "**Why do you call me good?**" answered Jesus. "**No one is good but God.**
19 **You know the commandments – 'Do not kill. Do not commit adultery. Do not steal. Do not say what is false about others. Do not cheat. Honor your father and your mother.'** "
20 "Teacher," he replied, "I have observed all these from my childhood."
21 Jesus looked at the man, and his heart went out to him, and he said, "**There is still one thing wanting in you; go and sell all that you have, and give to the poor, and you will have wealth in heaven; then come and follow me.**"
22 But the man's face clouded at these words, and he went away distressed, for he had great possessions.
23 Then Jesus looked around, and said to his disciples, "**How hard it will be for people of wealth to enter the kingdom of God!**"
24 The disciples were amazed at his words. But Jesus said again, "**My children, how hard a thing it is to enter the kingdom of God!**
25 **It is easier for a camel to get through a needle's eye, than for a rich person to enter the kingdom of God.**"
26 "Then who can be saved?" they exclaimed in the greatest astonishment.
27 Jesus looked at them, and answered, "**With people it is impossible, but not with God; for everything is possible with God.**"
28 "But we," began Peter, "we left everything and have followed you."
29 "**I tell you,**" said Jesus, "**there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or land, for my sake and for the good news,**
30 **who will not receive a hundred times as much, even now in the present – houses, and brothers, and sisters, and mothers, and children, and land, though not without persecutions – and in the age that is coming, eternal life.**
31 **But many who are first now will then be last, and the last will be first.**"

32 They were on the road going up to Jerusalem, with Jesus walking in front of them. The disciples were filled with awe, while those who were following behind were overwhelmed with fear. Gathering the Twelve around him once more, Jesus began to tell them what was about to happen to him.
33 "**Listen!**" he said. "**We are going up to Jerusalem; and there the Son of Man will be betrayed to the chief priests**

and the teachers of the Law, and they will condemn him to death, and they will give him up to the Gentiles,
34 **who will mock him, spit on him, and scourge him, and put him to death; and after three days he will rise again.**"

35 James and John, the two sons of Zebedee, went to Jesus, and said, "Teacher, we want you to do for us whatever we ask."
36 "**What do you want me to do for you?**" he asked.
37 "Grant us this," they answered, "to sit, one on your right, and the other on your left, when you come in glory."

38 "**You do not know what you are asking,**" Jesus said to them. "**Can you drink the cup that I am to drink? Or receive the baptism that I am to receive?**"

39 "Yes," they answered, "we can."

"**You will indeed drink the cup that I am to drink,**" Jesus said, "**and receive the baptism that I am to receive,**
40 **but as to a seat at my right or at my left – that is not mine to give, but it is for those for whom it has been prepared.**"

41 On hearing of this, the ten others were at first very indignant about James and John.
42 But Jesus called the ten to him, and said, "**Those who are regarded as ruling among the Gentiles lord it over them, as you know, and their great men oppress them.**
43 **But among you it is not so. No, whoever wants to become great among you must be your servant,**
44 **and whoever wants to take the first place among you must be the servant of all;**
45 **for even the Son of Man came, not be served, but to serve, and to give his life as a ransom for many.**"

46 They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the roadside.
47 Hearing that it was Jesus the Nazarene, he began to call out, "Jesus, Son of David, take pity on me."
48 Many of the people kept telling him to be quiet; but the man continued to call out all the louder, "Son of David, take pity on me."
49 Then Jesus stopped. "**Call him,**" he said. So they called the blind man. "Have courage!" they exclaimed. "Get up; he is calling you."
50 The man threw off his cloak, sprang up, and came to Jesus.

51 "**What do you want me to do for you?**" said Jesus,
addressing him. "Rabboni," the blind man answered, "I want
to recover my sight."
52 "**You may go,**" Jesus said, "**Your faith has delivered
you.**" Immediately he recovered his sight, and began to
follow Jesus along the road.

11

The Last Days

1 When they had almost reached Jerusalem, as far as Beth-
phage and Bethany, near the Mount of Olives, Jesus sent on
two of his disciples.
2 "**Go to the village facing you,**" he said, "**and, as soon as
you get there, you will find a foal tethered, which no one
has ever ridden; untie it, and bring it.**
3 **And, if anyone says to you 'Why are you doing that?',
say 'The Master wants it, and will be sure to send it back
here at once.'** "
4 The two disciples went, and, finding a foal tethered out-
side a door in the street, they untied it.
5 Some of the bystanders said to them, "What are you doing,
untying the foal?"
6 And the two disciples answered as Jesus had told them;
and they allowed them to go.
7 Then they brought the foal to Jesus, and, when they had
laid their cloaks on it, he seated himself on it.
8 Many of the people spread their cloaks on the road, while
some strewed boughs which they had cut from the fields;
9 and those who led the way, as well as those who followed,
kept shouting, "God save him! Blessed is He who comes in the
name of the Lord!
10 Blessed is the coming kingdom of our father David! God
save him from on high!"
11 Jesus entered Jerusalem, and went into the Temple
Courts; and, after looking around at everything, as it was
already late, he went out to Bethany with the Twelve.
12 The next day, after they had left Bethany, Jesus became
hungry;
13 and, noticing a fig tree at a distance in leaf, he went to it
to see if by any chance he could find something on it; but, on
coming up to it, he found nothing but leaves, for it was not the
season for figs.
14 So, addressing the tree, he exclaimed, "**May no one ever
again eat of your fruit!**" And his disciples heard what he
said.

15 They came to Jerusalem. Jesus went into the Temple
Courts, and began to drive out those who were buying and
selling there. He overturned the tables of the money chang-
ers, and the seats of the pigeon-dealers,
16 and would not allow anyone to carry anything across the
Temple Courts.
17 Then he began to teach. "**Does not scripture say,**" he
asked, " '**My house will be called a house of prayer for all
the nations**'**? But you have made it a den of robbers.**"
18 Now the chief priests and the teachers of the Law heard
this and began to look for some way of putting Jesus to death;
for they were afraid of him, since all the people were greatly
impressed by his teaching.
19 As soon as evening fell, Jesus and his disciples went out
of the city.
20 As they passed by early in the morning, they noticed that
the fig tree was withered up from the roots.
21 Then Peter recalled what had occurred. "Look, Rabbi,"
he exclaimed, "the fig tree which you doomed is withered
up!"
22 "**Have faith in God!**" replied Jesus.
23 "**I tell you that if anyone should say to this hill** '**Be
lifted up and hurled into the sea!**'**, without ever a doubt
in his mind, but in the faith that what he says will be
done, he would find that it would be.**
24 **And therefore I say to you** '**Have faith that whatever
you ask for in prayer is already granted you, and you will
find that it will be.**'
25 "**And, whenever you stand up to pray, forgive any
grievance that you have against anyone, so that your
Father who is in heaven also may forgive you your of-
fenses.**"
26 *

27 They came to Jerusalem again. While Jesus was walking
about in the Temple Courts, the chief priests, the teachers of
the Law, and the elders came up to him.
28 "What authority have you to do these things?" they said.
"Who gave you the authority to do them?"
29 "**I will put one question to you,**" said Jesus. "**Answer
me that, and then I will tell you what authority I have to
act as I do.**
30 **It is about John's baptism. Was it of divine or human
origin? Answer me that.**"

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* **11:26** Some later manuscripts add: But if you do not forgive, neither will your Father in heaven forgive your offenses.

31 They began arguing together. "If we say 'divine,' he will
say 'Why then didn't you believe him?'
32 Yet can we say 'human'?" They were afraid of the people,
for everyone regarded John as undoubtedly a prophet.
33 So their answer to Jesus was – "We do not know."
"**Then I,**" replied Jesus, "**refuse to tell you what author-
ity I have to do these things.**"

12

1 Jesus began to speak to them in parables, "**A man once
planted a vineyard, put a fence around it, dug a wine-
press, built a tower, and then let it out to tenants and
went abroad.**
2 **At the proper time he sent a servant to the tenants,
to receive from them a share of the produce of the grape
harvest;**
3 **but they seized him, and beat him, and sent him away
empty-handed.**
4 **A second time the owner sent a servant to them; this
man, too, the tenants struck on the head, and insulted.**
5 **He sent another, but him they killed; and so with
many others – some they beat and some they killed.**
6 **He had still one son, who was very dear to him; and
him he sent to them last of all. 'They will respect my son,'
he said.**
7 **But those tenants said to one another 'Here is the
heir! Come, let us kill him, and his inheritance will be
ours.'**
8 **So they seized him, and killed him, and threw his
body outside the vineyard.**
9 **What will the owner of the vineyard do? He will come
and put the tenants to death, and he will let the vineyard
to others.**
10 "**Have you never read this passage of scripture? –
'The stone which the builders despised has now itself
become the cornerstone;**
11 **this cornerstone has come from the Lord, and is
marvelous in our eyes.**' "
12 After this his enemies were eager to arrest him, but they
were afraid of the crowd; for they saw that it was at them that
he had aimed the parable. So they left him alone, and went
away.

13 Afterward they sent to Jesus some of the Pharisees and
Herodians, to set a trap for him in the course of conversation.
14 These men came to him and said, "Teacher, we know that
you are an honest man, and are not afraid of anyone, for you

pay no regard to a person's position, but teach the way of God
honestly; are we right in paying taxes to the Emperor, or not?
15 Should we pay, or should we not pay?" Knowing their
hypocrisy, Jesus said to them, "**Why are you testing me?
Bring me a coin to look at.**"
16 And, when they had brought it, he asked, "**Whose head
and title are these?**"
"The Emperor's," they said;
17 and Jesus replied, "**Pay to the Emperor what belongs
to the Emperor, and to God what belongs to God.**" And
they were amazed at him.
18 Next came some Sadducees – the men who maintain that
there is no resurrection. Their question was this –
19 "Teacher, in our scriptures Moses decreed that, should
a man's brother die, leaving a widow but no child, the man
should take the widow as his wife, and raise up a family for
his brother.
20 There were once seven brothers. The eldest married, but
died and left no family;
21 and the second married his widow, and died without
family; and so did the third.
22 All the seven died and left no family. The woman herself
died last of all.
23 At the resurrection whose wife will she be, all seven
brothers having had her as their wife?"
24 "**Is not the reason of your mistake,**" answered Jesus,
"**your ignorance of the scriptures and of the power of
God?**
25 **When people rise from the dead, there is no marry-
ing or being married; but they are as angels in heaven.**
26 "**As to the dead, and the fact that they rise, have you
never read in the book of Moses, in the passage about
the Bush, how God spoke to him saying** – '**I am the God
of Abraham, and the God of Isaac, and the God of Jacob**'**?**
27 **He is not God of dead people, but of living. You are
greatly mistaken.**"
28 Then came up one of the teachers of the Law who had
heard their discussions. Knowing that Jesus had answered
them wisely, he asked him this question, "Which command-
ment is the most important of all?"
29 "**The most important,**" answered Jesus, "**is** – '**Hear,
Israel; the Lord our God is the one Lord;**
30 **and you must love the Lord your God with all your
heart, and with all your soul, and with all your mind, and
with all your strength.**'

31 **The second is this – 'You must love your neighbor as you love yourself.' There is no commandment greater than these.**"
32 "Wisely answered, teacher!" exclaimed the teacher of the Law. "It is true, as you say, that there is one God, and that there is no other besides him;
33 and to love him with all one's heart, and with all one's understanding, and with all one's strength, and to love one's neighbor as one loves oneself is far beyond all burnt offerings and sacrifices."
34 Seeing that he had answered with discernment, Jesus said to him, "**You are not far from the kingdom of God.**"
After that no one ventured to question him further.
35 While Jesus was teaching in the Temple Courts, he asked, "**How is it that the teachers of the Law say that the Christ is to be David's son?**
36 **David said himself, speaking under the inspiration of the Holy Spirit – 'The Lord said to my lord: Sit at my right hand, until I put your enemies beneath your feet.'**
37 **David himself calls him 'lord,' how comes it, then, that he is to be his son?**"
The mass of the people listened to Jesus with delight.
38 In the course of his teaching, Jesus said, "**See that you are on your guard against the teachers of the Law, who delight to walk about in long robes, and to be greeted in the streets with respect,**
39 **and to have the best seats in the synagogues, and places of honor at dinner.**
40 **They are the men who rob widows of their homes, and make a pretense of saying long prayers. Their sentence will be all the heavier.**"
41 Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums;
42 but one poor widow came and put in two small coins, worth very little.
43 Then, calling his disciples to him, Jesus said, "**I tell you that this poor widow has put in more than all the others who were putting money into the chests;**
44 **for everyone else put in something from what he had to spare, while she, in her need, put in all she had – everything that she had to live on.**"

13

1 As Jesus was walking out of the Temple Courts, one of his disciples said to him, "Teacher, look what fine stones and

buildings these are!”

2 “**Do you see these great buildings?**” asked Jesus. “**Not a single stone will be left here on another, which will not be thrown down.**”

3 When Jesus had sat down on the Mount of Olives, facing the Temple, Peter, James, John and Andrew questioned him privately,

4 “Tell us when this will be, and what will be the sign when all this is drawing to its close.”

5 Then Jesus began, “**See that no one leads you astray.**

6 **Many will take my name, and come saying ‘I am He’, and will lead many astray.**

7 “**And, when you hear of wars and rumors of wars, do not be alarmed; such things must occur; but the end is not yet.**

8 **For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This will be but the beginning of the birth-pangs.**

9 “**See to yourselves! They will betray you to courts of law; and you will be taken to synagogues and beaten; and you will be brought up before governors and kings for my sake, so that you can bear witness before them.**

10 **But the good news must first be proclaimed to every nation.**

11 **Whenever they betray you and hand you over for trial, do not be anxious beforehand as to what you will say, but say whatever is given you at the moment; for it will not be you who speak, but the Holy Spirit.**

12 **Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death;**

13 **and you will be hated by everyone because of me. Yet the person who endures to the end will be saved.**

14 “**As soon, however, as you see ‘the Foul Desecration’ standing where it ought not**” (the reader must consider what this means) “**then those of you who are in Judea must take refuge in the mountains;**

15 **and a person on the house-top must not go down, or go in to get anything out of their house:**

16 **nor must one who is on their farm turn back to get their cloak.**

17 **And alas for pregnant women, and for those who are nursing infants in those days!**

18 **Pray, too, that this may not occur in winter.**

19 **For those days will be a time of distress, the like**
of which has not occurred from the beginning of God's
creation until now – and never will again.
20 **And, had not the Lord put a limit to those days, not a**
single soul would escape; but, for the sake of God's own
chosen people, he did limit them.

21 "**And at that time if anyone should say to you 'Look,**
here is the Christ!' 'Look, there he is!', do not believe it;
22 **for false Christs and false prophets will arise, and**
display signs and marvels, to lead astray, were it possi-
ble, even God's people.
23 **But see that you are on your guard! I have told you**
all this beforehand.
24 "**In those days, after that time of distress, the sun**
will be darkened, the moon will not give her light,
25 **the stars will be falling from the heavens, and the**
forces that are in the heavens will be convulsed.
26 **Then will be seen the Son of Man coming in clouds**
with great power and glory;
27 **and then he will send the angels, and gather his**
people from the four winds, from one end of the world
to the other.
28 "**Learn the lesson taught by the fig tree. As soon as**
its branches are full of sap, and it is bursting into leaf,
you know that summer is near.
29 **And so may you, as soon as you see these things**
happening, know that he is at your doors.
30 **I tell you that even the present generation will not**
pass away, until all these things have taken place.
31 **The heavens and the earth will pass away, but my**
words will not pass away.

32 "**But about that day, or the hour, no one knows – not**
even the angels in heaven, not even the Son – but only the
Father.
33 "**See that you are on the watch; for you do not know**
when the time will be.
34 **It is like a man going on a journey, who leaves his**
home, puts his servants in charge – each having their
special duty – and orders the porter to watch.
35 **Therefore watch, for you cannot be sure when the**
Master of the house is coming – whether in the evening,
at midnight, at daybreak, or in the morning –
36 **otherwise he might come suddenly and find you**
asleep.
37 **And what I say to you I say to all – Watch!**"

14

1 It was now two days before the Festival of the Passover
and the unleavened bread. The chief priests and the teachers
of the Law were looking for an opportunity to arrest Jesus by
stealth, and to put him to death;
2 for they said, "Not during the Festival, or the people may
riot."
3 When Jesus was still at Bethany, in the house of Simon the
leper, while he was sitting at the table, a woman came with
an alabaster jar of choice spikenard perfume of great value.
She broke the jar, and poured the perfume on his head.
4 Some of those who were present said to one another
indignantly, "Why has the perfume been wasted like this?
5 This perfume could have been sold for more than a year's
wages, and the money given to the poor."

6 "**Leave her alone,**" said Jesus, as they began to find fault
with her, "**why are you troubling her? This is a beautiful
deed that she has done for me.**
7 **You always have the poor with you, and whenever
you wish you can do good to them; but you will not
always have me.**
8 **She has done what she could; she has perfumed my
body beforehand for my burial.**
9 **And I tell you, wherever, in the whole world, the good
news is proclaimed, what this woman has done will be
told in memory of her.**"

10 After this, Judas Iscariot, one of the Twelve, went to the
chief priests, to betray Jesus to them.
11 They were glad to hear what he said, and promised to pay
him. So he began looking for a good opportunity to betray
Jesus.

12 On the first day of the Festival of the unleavened bread,
when it was customary to kill the Passover lambs, his dis-
ciples said to Jesus, "Where do you wish us to go and make
preparations for your eating the Passover?"
13 Jesus sent forward two of his disciples and said to them,
"**Go into the city, and there a man carrying a pitcher of
water will meet you; follow him;**
14 **and, wherever he goes in, say to the owner of the
house 'The teacher says – Where is my room where I am
to eat the Passover with my disciples?'**
15 **He will himself show you a large upstairs room, set
out ready; and there make preparations for us.**"

16 So the disciples set out and went into the city, and found
everything just as Jesus had told them; and they prepared the
Passover.
17 In the evening he went there with the Twelve,
18 and when they had taken their places and were eating,
Jesus said, "**I tell you that one of you is going to betray me
– one who is eating with me.**"
19 They were grieved at this, and began to say to him, one
after another, "Can it be I?"
20 "**It is one of you Twelve,**" said Jesus, "**the one who is
dipping his bread beside me into the dish.**
21 **True, the Son of Man must go, as scripture says of
him, yet alas for that man by whom the Son of Man is
being betrayed! For that man it would be better never
to have been born!**"
22 While they were eating, Jesus took some bread, and, after
saying the blessing, broke it, and gave it to them, and said,
"**Take it; this is my body.**"
23 Then he took a cup, and, after saying the thanksgiving,
gave it to them, and they all drank from it.
24 "**This is my covenant-blood,**" he said, "**which is
poured out on behalf of many.**
25 **I tell you that I will never again drink of the fruit of
the vine, until that day when I will drink it new in the
kingdom of God.**"
26 They then sang a hymn, and went out up the Mount of
Olives,
27 presently Jesus said to them, "**All of you will fall away;
for scripture says** – '**I will strike down the shepherd, and
the sheep will be scattered.**'
28 **Yet, after I have risen, I will go before you into
Galilee.**"
29 "Even if everyone else falls away," said Peter, "I will not."
30 "**I tell you,**" answered Jesus, "**that you yourself today
– yes, this very night – before the cock crows twice, will
disown me three times.**"
31 But Peter vehemently protested, "Even if I must die with
you, I will never disown you!" And they all said the same.

32 Presently they came to a garden known as Gethsemane,
and Jesus said to his disciples "**Sit down here while I pray.**"
33 He took with him Peter, James, and John; and began to
show signs of great dismay and deep distress of mind.
34 "**I am sad at heart,**" he said, "**sad even to death; wait
here, and watch.**"

35 Going on a little further, he threw himself on the ground,
and began to pray that, if it were possible, he might be spared
that hour.
36 "**Abba, Father,**" he said, "**all things are possible to
you; take away this cup from me; yet, not what I will, but
what you will.**"
37 Then he came and found the three apostles asleep. "**Si-
mon,**" he said to Peter, "**are you asleep? Couldn't you
watch for one hour?**
38 **Watch and pray,**" **he said to them all**, "**so that you may
not fall into temptation. True, the spirit is willing, but
the flesh is weak.**"
39 Again he went away, and prayed in the same words;
40 and coming back again he found them asleep, for their
eyes were heavy; and they did not know what to say to him.
41 A third time he came, and said to them, "**Sleep on
now, and rest yourselves. Enough! My time has come.
Look, the Son of Man is being betrayed into the hands of
wicked people.**
42 **Up, and let us be going. Look! My betrayer is close at
hand.**"
43 And just then, while he was still speaking, Judas, who was
one of the Twelve, came up; and with him a crowd of people,
with swords and clubs, sent by the chief priests, the teachers
of the Law, and the elders.
44 Now the betrayer had arranged a signal with them. "The
man whom I kiss," he had said, "will be the one; arrest him
and take him away safely."
45 As soon as Judas came, he went up to Jesus at once, and
said, "Rabbi!" and kissed him.
46 Then the men seized Jesus, and arrested him.
47 One of those who were standing by drew his sword, and
struck at the high priest's servant, and cut off his ear.
48 But Jesus spoke up, and said to the men, "**Have you come
out, as if after a robber, with swords and clubs, to take
me?**
49 **I have been among you day after day in the Temple
Courts teaching, and yet you did not arrest me; but this
is in fulfillment of the scriptures.**"
50 And all the apostles deserted him and fled.
51 One young man did indeed follow him, wrapped only in
a linen sheet. They tried to arrest him;
52 but he left the sheet in their hands, and fled naked.

53 Then they took Jesus to the high priest; and all the chief
priests, elders, and the teachers of the Law assembled.

54 Peter, who had followed Jesus at a distance into the
courtyard of the high priest, was sitting there among the
guards, warming himself at the blaze of the fire.
55 Meanwhile the chief priest and the whole of the High
Council were trying to get such evidence against Jesus as
would warrant his being put to death, but they could not find
any;
56 for, though there were many who gave false evidence
against him, yet their evidence did not agree.
57 Presently some men stood up, and gave this false evi-
dence against him –
58 "We ourselves heard him say 'I will destroy this Temple
made with hands, and in three days build another made
without hands.' "
59 Yet not even on that point did their evidence agree.
60 Then the high priest stood forward, and questioned
Jesus. "Have you no answer to make?" he asked. "What is
this evidence which these men are giving against you?"
61 But Jesus remained silent, and made no answer.

A second time the high priest questioned him. "Are you,"
he asked, "the Christ, the Son of the Blessed One?"
62 "**I am,**" replied Jesus, "**and you will all see the Son
of Man sitting on the right hand of the Almighty, and
coming in the clouds of heaven.**"
63 At this the high priest tore his vestments. "Why do we
want any more witnesses?" he exclaimed.
64 "You heard his blasphemy? What is your verdict?" They
all condemned him, declaring that he deserved death.
65 Some of those present began to spit at him, and to
blindfold his eyes, and strike him, saying, as they did so, "Now
play the prophet!" and even the guards received him with
blows.
66 While Peter was in the courtyard down below, one of the
high priest's maidservants came up;
67 and, seeing Peter warming himself, she looked closely
at him, and exclaimed, "Why, you were with Jesus, the
Nazarene!"
68 But Peter denied it. "I do not know or understand what
you mean," he replied. Then he went out into the porch;
69 and there the maidservant, on seeing him, began to say
again to the bystanders, "This is one of them!"
70 But Peter again denied it.

Soon afterward the bystanders again said to him, "You
certainly are one of them; why you are a Galilean!"
71 But he said to them, "I swear that I do not know the man
you are talking about! May God punish me if I am lying!"

72 At that moment, for the second time, a cock crowed;
and Peter remembered the words that Jesus had said to him
– ‘**Before a cock has crowed twice, you will disown me
three times’;** and, as he thought of it, he began to weep.

15

1 As soon as it was daylight, the chief priests, after holding
a consultation with elders and teachers of the Law – that is
to say, the whole High Council – put Jesus in chains, and took
him away, and gave him up to Pilate.
2 “Are you the king of the Jews?” asked Pilate. “**It is true,**”
replied Jesus.
3 Then the chief priests brought a number of charges
against him.
4 So Pilate questioned Jesus again. “Have you no reply
to make?” he asked. “Listen, how many charges they are
bringing against you.”
5 But Jesus still made no reply whatever; at which Pilate was
astonished.
6 Now, at the feast, Pilate used to grant the people the
release of any one prisoner whom they might ask for.
7 A man called Barabbas was in prison, with the rioters who
had committed murder during a riot.
8 So, when the crowd went up and began to ask Pilate to
follow his usual custom,
9 he answered, “Do you want me to release the ‘king of the
Jews’ for you?”
10 For he was aware that it was out of jealousy that the chief
priests had given Jesus up to him.
11 But the chief priests incited the crowd to get Barabbas
released instead.
12 Pilate, however, spoke to them again, “What should I do
then with the man whom you call the ‘king of the Jews’?”
13 Again they shouted, “Crucify him!”
14 “Why, what harm has he done?” Pilate kept saying to
them. But they shouted furiously, “Crucify him!”
15 And Pilate, wishing to satisfy the crowd, released Barab-
bas to them, and, after scourging Jesus, gave him up to be
crucified.
16 The soldiers then took Jesus away into the courtyard –
that is the Government house – and they called the whole
garrison together.
17 They dressed him in a purple robe, and, having twisted a
crown of thorns, put it on him,

18 and then began to salute him. “Long life to you, king of
the Jews!” they said.
19 And they kept striking him on the head with a rod,
spitting at him, and bowing to the ground before him – going
down on their knees;
20 and, when they had left off mocking him, they took off
the purple robe, and put his own clothes on him.

21 They led Jesus out to crucify him; and they compelled a
passer-by, Simon from Cyrene, who was on his way in from
the country, the father of Alexander and Rufus, to go with
them to carry his cross.
22 They brought Jesus to the place which was known as
Golgotha – a name which means ‘place of a Skull.’
23 There they offered him drugged wine; but Jesus refused
it.
24 Then they crucified him, and divided his clothes among
them, casting lots for them, to settle what each should take.
25 It was nine in the morning when they crucified him.
26 The words of the charge against him, written up over his
head, read – ‘THE KING OF THE JEWS.’
27 And with him they crucified two robbers, one on the
right, and the other on the left.
28 *
29 The passers-by railed at him, shaking their heads, as they
said, “Ah! You who would destroy the Temple and build one
in three days,
30 come down from the cross and save yourself!”
31 In the same way the chief priests, with the teachers of the
Law, said to one another in mockery,
32 “He saved others, but he cannot save himself! Let the
Christ, the ‘king of Israel,’ come down from the cross now so
that we can see it and believe.” Even the men who had been
crucified with Jesus insulted him.
33 At midday, a darkness came over the whole country,
lasting until three in the afternoon.
34 And, at three, Jesus called out loudly, “**Eloi, Eloi, lama
sabacthani?**” which means ‘**My God, my God, why have
you forsaken me?**’
35 Some of those standing around heard this, and said,
“Listen! He is calling for Elijah!”
36 And a man ran, and, soaking a sponge in common wine,
put it on the end of a rod, and offered it to him to drink, saying

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* **15:28** Some later manuscripts add: And the scripture was fulfilled that says, ‘He was counted among outlaws.’

as he did so, “Wait and let us see if Elijah is coming to take him down.”
37 But Jesus, giving a loud cry, breathed his last.
38 The Temple curtain was torn in two from top to bottom.
39 The Roman officer, who was standing facing Jesus, on seeing the way in which he breathed his last, exclaimed, “This man must indeed have been God’s son!”

40 There were some women also watching from a distance, among them being Mary of Magdala, Mary the mother of James the Little and of Joseph, and Salome –
41 all of whom used to accompany Jesus when he was in Galilee, and give him support – besides many other women who had come up with him to Jerusalem.
42 The evening had already fallen, when, as it was the Preparation day – the day before the Sabbath –
43 Joseph from Arimathea, a councillor of good position, who was himself living in expectation of the kingdom of God, came and ventured to go in to see Pilate, and to ask for the body of Jesus.
44 But Pilate was surprised to hear that he had already died. So he sent for the officer, and asked if he were already dead;
45 and, on learning from the officer that it was so, he gave the corpse to Joseph.
46 Joseph, having bought a linen sheet, took Jesus down, and wound the sheet around him, and laid him in a tomb which had been cut out of the rock; and then rolled a stone up against the entrance of the tomb.
47 Mary of Magdala and Mary, the mother of Joseph, were watching to see where he was laid.

16

The Risen Life Announced

1 When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought some spices, so that they might go and anoint the body of Jesus.
2 Very early on the first day of the week they went to the tomb, after sunrise.
3 They were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”
4 But, on looking up, they saw that the stone had already been rolled back; it was a very large one.
5 Going into the tomb, they saw a young man sitting on their right, in a white robe, and they were dismayed; but he said to them,

6 "Do not be dismayed; you are looking for Jesus, the
Nazarene, who has been crucified; he has risen, he is not
here! Look! Here is the place where they laid him.
7 But go, and say to his disciples and to Peter 'He is going
before you into Galilee; there you will see him, as he told
you.' "
8 They went out, and fled from the tomb, for they were
trembling and bewildered; and they did not say a word to
anyone, for they were frightened.

A late appendix

(Inserted in some manuscripts from an ancient source)

9 After his rising again, early on the first day of the week,
Jesus appeared first of all to Mary of Magdala, from whom he
had driven out seven demons.
10 She went and told the news to those who had been with
him and who were now in sorrow and tears;
11 yet even they, when they heard that he was alive and had
been seen by her, did not believe it.
12 Afterward, altered in appearance, he made himself
known to two of them, as they were walking, on their way
into the country.
13 They also went and told the rest, but they did not believe
even them.
14 Later on, he made himself known to the Eleven them-
selves as they were at a meal, and reproached them with their
want of faith and their stubbornness, because they did not
believe those who had seen him after he had risen from the
dead.
15 Then he said to them, "**Go into all the world, and
proclaim the good news to all creation.**
16 **He who believes and is baptized will be saved; but he
who refuses to believe will be condemned.**
17 **Moreover these signs will attend those who believe.
In my name they will drive out demons; they will speak
in new languages;**
18 **they will take up snakes in their hands; and, if they
drink any poison, it will not hurt them; they will place
their hands on sick people and they will recover.**"
19 So the Lord Jesus, after he had spoken to them, was taken
up into heaven, and sat at the right hand of God.
20 But they set out, and made the proclamation everywhere,
the Lord working with them, and confirming the message by
the signs which attended it.

Another appendix

But all that had been revealed to them they reported briefly to Peter and his companions. Afterward Jesus himself sent them out, from east to west, the sacred and imperishable proclamation of eternal salvation.

The Good News According to Luke

Dedication

1 To his Excellency, Theophilus.

Many attempts have been already made to draw up an account of those events which have reached their conclusion among us,

2 just as they were reported to us by those who from the beginning were eye-witnesses, and afterward became bearers of the message.

3 And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you,

4 in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.

Birth, Parentage, Infancy and Boyhood

5 In the reign of Herod, king of Judea, there was a priest named Zechariah, who belonged to the division called after Abijah. His wife, whose name was Elizabeth, was also a descendant of Aaron.

6 They were both righteous people, who lived blameless lives, guiding their steps by all the commandments and ordinances of the Lord.

7 But they had no child, Elizabeth being barren; and both of them were advanced in years.

8 One day, when Zechariah was officiating as priest before God, during the turn of his division,

9 it fell to him by lot, in accordance with the practice among the priests, to go into the Temple of the Lord and burn incense;

10 and, as it was the Hour of Incense, the people were all praying outside.

11 And an angel of the Lord appeared to him, standing on the right of the Altar of Incense.

12 Zechariah was startled at the sight and was awe-struck.

13 But the angel said to him, “Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth will bear you a son, whom you will call by the name John.

14 He will be to you a joy and a delight; and many will rejoice over his birth.

15 For he will be great in the sight of the Lord; he will not
drink any wine or strong drink, and he will be filled with the
Holy Spirit from the very hour of his birth,
16 and will reconcile many of the Israelites to the Lord their
God.
17 He will go before him in the spirit and with the power of
Elijah, to reconcile fathers to their children and the disobedi-
ent to the wisdom of the righteous, and so make ready for the
Lord a people prepared for him."

18 "How can I be sure of this?" Zechariah asked the angel.
"For I am an old man and my wife is advanced in years."

19 "I am Gabriel," the angel answered, "who 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 when this takes place, because you did not believe what
I said, though my words will be fulfilled in due course."

21 Meanwhile the people were watching for Zechariah,
wondering at his remaining so long in the Temple.
22 When he came out, he was unable to speak to them, and
they perceived that he had seen a vision there. But Zechariah
kept making signs to them, and remained dumb.
23 And, as soon as his term of service was finished, he
returned home.
24 After this his wife, Elizabeth, became pregnant and lived
in seclusion for five months.
25 "The Lord has done this for me," she said, "he has
shown me kindness and taken away the public disgrace of
childlessness under which I have been living."

26 Six months later the angel Gabriel was sent from God to
a town in Galilee called Nazareth,
27 to a maiden there who was engaged to a man named
Joseph, a descendant of David. Her name was Mary.
28 Gabriel came into her presence and greeted her, saying,
"You have been shown great favor – the Lord is with you."

29 Mary was much disturbed at his words, and was wonder-
ing to herself what such a greeting could mean,
30 when the angel spoke again, "Do not be afraid, Mary, for
you have found favor with God.
31 And now, you will conceive and give birth to a son, and
you will give him the name Jesus.
32 The child will be great and will be called 'Son of the
Most High,' and the Lord God will give him the throne of his
ancestor David,

33 and he will reign over the descendants of Jacob for ever;
And to his kingdom there will be no end."

34 "How can this be?" Mary asked the angel. "For I have no husband."

35 "The Holy Spirit will descend on you," answered the angel, "and the Power of the Most High will overshadow you; and therefore the child will be called 'holy,' and 'Son of God.'

36 And Elizabeth, your cousin, is herself also expecting a son in her old age; and it is now the sixth month with her, though she is called barren;

37 for no promise from God will fail to be fulfilled."

38 "I am the servant of the Lord," exclaimed Mary. "Let it be with me as you have said." Then the angel left her.

39 Soon after this Mary set out, and made her way quickly into the hill-country, to a town in Judah;

40 and there she went into Zechariah's house and greeted Elizabeth.

41 When Elizabeth heard Mary's greeting, the child moved within her, and Elizabeth herself was filled with the Holy Spirit,

42 and cried aloud, "Blessed are you among women, and blessed is your unborn child!

43 But how have I this honor, that the mother of my Lord should come to me?

44 For, as soon as your greeting reached my ears, the child moved within me with delight!

45 Happy indeed is she who believed that the promise which she received from the Lord would be fulfilled."

46 And Mary said:

"My soul exalts the Lord,
47 and my spirit delights in God my Savior,
48 for he has looked with favor on his humble servant girl.
From now on all generations will call me blessed!

49 "For the Almighty has done great things for me,
and holy is his name.
50 He has mercy on those who revere him
in every generation.

51 "Mighty are the deeds of his arm!
He has scattered the self-satisfied proud,
52 he has cast down the mighty from their thrones,
and he uplifts the humble,
53 he has filled the hungry with good things,
and the rich he has sent away empty.

54 "He has stretched out his hand to his servant Israel,
ever mindful of his mercy,
55 as he promised to our ancestors,
to Abraham and his descendants for ever."
56 Mary stayed with Elizabeth about three months, and then returned to her home.
57 When Elizabeth's time came, she gave birth to a son;
58 and her neighbors and relatives, hearing of the great goodness of the Lord to her, came to share her joy.
59 A week later they met to circumcise the child, and were about to call him Zechariah after his father,
60 when his mother spoke up, "No, he is to be called John."
61 "You have no relation of that name!" they exclaimed;
62 and they made signs to the child's father, to find out what he wished the child to be called.
63 Asking for a writing tablet, he wrote the words – 'His name is John.' Everyone was surprised
64 and immediately Zechariah recovered his voice and the use of his tongue, and began to bless God.
65 All their neighbors were awe-struck at this, and throughout the hill-country of Judea the whole story was much talked about.
66 All who heard it kept it in mind, asking one another – "What can this child be destined to become?" For the Power of the Lord was with him.
67 Then his father Zechariah was filled with the Holy Spirit, and, speaking under inspiration, said:
68 "Blessed is the Lord, the God of Israel,
who has visited his people and wrought their deliverance,
69 and has raised up for us the strength of our salvation
in the house of his servant David –
70 as he promised by the lips of his holy prophets of old –
71 salvation from our enemies and from the hands of all who hate us,
72 showing mercy to our ancestors,
and mindful of his sacred covenant.
73 This was the oath which he swore to our ancestor Abraham –
74 that we should be rescued from the hands of our enemies,
75 and should serve him without fear in holiness and righteousness,
in his presence all our days.
76 And you, child, will be called prophet of the Most High,
for you will go before the Lord to make ready his way,
77 to give his people the knowledge of salvation
through the forgiveness of their sins,

78 through the tender mercy of our God,
whereby the dawn will break on us from heaven,
79 to give light to those who live in darkness and the shadow of death,
and guide our feet into the way of peace."
80 The child grew and became strong in spirit, and he lived in the wilds until the time came for his appearance before Israel.

2

1 About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole Empire.
2 (This was the first census taken while Quirinius was Governor of Syria).
3 And everyone went to his own town to be registered.
4 Among others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judea – because he belonged to the family and house of David –
5 to be registered with Mary, his engaged wife, who was about to become a mother.
6 While they were there her time came,
7 and she gave birth to her first child, a son. And because there was no room for them in the inn, she swathed him around and laid him in a manger.
8 In that same countryside were shepherds out in the open fields, watching their flocks that night,
9 when an angel of the Lord suddenly stood by them, and the glory of the Lord shone around them; and they were seized with fear.
10 "Have no fear," the angel said. "For I bring you good news of a great joy in store for all the nation.
11 This day there has been born to you, in the town of David, a Savior, who is Christ and Lord.
12 And this will be the sign for you. You will find the infant swathed, and lying in a manger."
13 Then suddenly there appeared with the angel a multitude of the heavenly Host, praising God, and singing –
14 "glory to God on high,
and on earth peace among those in whom he finds pleasure."
15 Now, when the angels had left them and gone back to heaven, the shepherds said to one another, "Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us."
16 So they went quickly, and found Mary and Joseph, and the infant lying in a manger;

17 and, when they saw it, they told of all that had been said to them about this child.
18 All who heard the shepherds were astonished at their story,
19 while Mary treasured in her heart all that they said, and thought about it often.
20 And the shepherds went back, giving glory and praise to God for all that they had heard and seen. It had all happened as they had been told.

21 Eight days after the birth of the child, when it was time to circumcise him, he received the name Jesus – the name given him by the angel before his conception.

22 When the period of purification of mother and child, required by the Law of Moses, came to an end, his parents took the child up to Jerusalem to present him to the Lord,
23 in compliance with the Law of the Lord that every first-born male will be dedicated to the Lord,
24 and also to offer the sacrifice required by the Law of the Lord – a pair of turtle-doves or two young pigeons.
25 There was at that time in Jerusalem a man named Simeon, a righteous and devout man, who lived in constant expectation of Israel's consulation, and under the guidance of the Holy Spirit.
26 It had been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Christ.
27 Moved by the Spirit, Simeon came 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 himself took the child in his arms, and blessed God, and said:
29 "Now, Lord, you will let your servant go,
according to your word, in peace,
30 for my eyes have seen the salvation
31 which you have prepared in the sight of all nations –
32 a light to bring light to the Gentiles,
and to be the glory of your people Israel."
33 While the child's father and mother were wondering at what was said about him,
34 Simeon gave them his blessing, and said to Mary, the child's mother, "This child is appointed to be the cause of the fall and rise of many in Israel, and to be a sign much spoken against –
35 Yes, the sword will pierce your own heart – and so the thoughts in many minds will be disclosed."

36 There was also a prophet named Hannah, a daughter of
Phanuel and of the tribe of Asher. She was far advanced in
years, having lived with her husband for seven years after
marriage,
37 and then a widow, until she had reached the age of
eighty-four. She never left the Temple Courts, but, fasting and
praying, worshiped God night and day.
38 At that moment she came up, and began publicly to thank
God and to speak about the child to all who were looking for
the deliverance of Jerusalem.

39 When the child's parents had done everything required
by the Law of the Lord, they returned to Galilee to their own
town of Nazareth.
40 The child grew and became strong and wise, and the
blessing of God was on him.

41 Every year the child's parents used to go to Jerusalem at
the Passover Festival.
42 When Jesus was twelve years old, they went according to
custom to Jerusalem,
43 and had finished their visit; but, when they started to
return, the boy Jesus remained behind in Jerusalem, without
their knowing it.
44 Thinking that he was with their fellow travelers, they
went one day's journey before searching for him among their
relatives and acquaintances;
45 and then, as they did not find him, they returned to
Jerusalem, searching everywhere for him.
46 It was not until the third day that they found him in the
Temple Courts, sitting among the teachers, now listening to
them, now asking them questions.
47 All who listened to him marveled at his intelligence and
his answers.
48 His parents were amazed when they saw him, and his
mother said to him, "My child, why have you treated us like
this? Your father and I have been searching for you in great
distress."
49 "**What made you search for me?**" he answered.
"**Didn't you know that I must be in my Father's house?**"
50 His parents did not understand what he meant.
51 However he went down with them to Nazareth, and
submitted himself to their control; and his mother treasured
all that was said in her heart.
52 And Jesus grew in wisdom as he grew in years, and
gained the blessing of God and people.

3

The Preparation

1 In the fifteenth year of the reign of the Emperor Tiberius,
when Pontius Pilate was governor of Judea, Herod ruler of
Galilee, his brother Philip ruler of the territory comprising
Ituraea and Trachonitis, and Lysanias ruler of Abilene,
2 and when Annas and Caiaphas were high priests, a com-
mand from God came to John, the son of Zechariah, while he
was in the wilderness.
3 And John went through the whole district of the Jordan,
proclaiming a baptism of repentance, for the forgiveness of
sins.
4 This was in fulfillment of what is said in the writings of the
prophet Isaiah –
'The voice of one crying aloud in the wilderness:
"Make ready the way of the Lord,
make his paths straight.
5 Every chasm will be filled,
every mountain and hill will be leveled.
The winding ways will be straightened,
the rough roads made smooth,
6 and everyone will see the salvation of God." '
7 And John said to the crowds that went to be baptized by
him, "You children of snakes! Who has prompted you to seek
refuge from the coming judgment?
8 Let your lives, then, prove your repentance; and do not
begin to say among yourselves 'Abraham is our ancestor,'
for I tell you that out of these stones God is able to raise
descendants for Abraham!
9 Already, indeed, the axe is lying at the root of the trees.
Therefore every tree that fails to bear good fruit will be cut
down and thrown into the fire."
10 "What are we to do then?" the people asked.
11 "Let anyone who has two coats," answered John, "share
with the person who has none; and anyone who has food do
the same."
12 Even tax collectors came to be baptized, and said to John,
"Teacher, what are we to do?"
13 "Do not collect more than you have authority to de-
mand," John answered.
14 And when some soldiers on active service asked "And we
– what are we to do?" he said, "Never use violence, or exact
anything by false accusation; and be content with your pay."
15 Then, while the people were in suspense, and were all
debating with themselves whether John could be the Christ,

16 John, addressing them all, said, “I, indeed, baptize you
with water; but there is coming one more powerful than I,
and I am not fit even to unfasten his sandals. He will baptize
you with the Holy Spirit and with fire.
17 His winnowing-fan is in his hand so that he may clear his
threshing-floor, and store the grain in his barn, but the chaff
he will burn with a fire that cannot be put out.”
18 And so with many different appeals John told his good
news to the people.
19 But when John rebuked Herod the ruler, for Herodia his
brother’s wife, and for all the evil things that he had done,
20 Herod crowned them all by shutting John up in prison.

21 Now after the baptism of all the people, and when Jesus
had been baptized and was still praying, the heavens opened,
22 and the Holy Spirit came down on him in the form of a
dove, and from the heavens came a voice – “You are my dearly
loved son; you bring me great joy.”
23 When beginning his work, Jesus was about thirty years
old. He was regarded as the son of Joseph, whose ancestors
were –
Eli,
24 Mattith, Levi, Melchiah, Janna, Joseph,
25 Mattithiah, Amos, Nahum, Azaliah, Nogah,
26 Mattith, Mattithiah, Shimei, Joseph, Josheh,
27 Johanan, Rhesa, Zerubbabel, Salathiel, Neriah,
28 Melchiah, Addi, Cosam, Elmodam, Er,
29 Joshua, Eliezer, Joram, Mattith, Levi,
30 Simeon, Judah, Joseph, Jonam, Eliakim,
31 Meleah, Menan, Mattithiah, Nathan, David,
32 Jesse, Obed, Boaz, Salah, Nahshon,
33 Aminadab, Arni, Hezron, Perez, Judah,
34 Jacob, Isaac, Abraham, Terah, Nahor,
35 Serug, Reu, Peleg, Eber, Shelah,
36 Kenan, Arpachshad, Shem, Noah, Lamech,
37 Methuselah, Enoch, Jared, Mahalalel, Kenan,
38 Enosh, Seth, son of Adam, and Adam, son of God.

4

1 On returning from the Jordan, full of the Holy Spirit, Jesus
was led by the power of the Spirit through the wilderness for
forty days, tempted by the devil.
2 All that time he ate nothing; and, when it was over, he
became hungry.
3 So the devil said to him, “If you are God’s Son, tell this stone
to become a loaf of bread.”

4 And Jesus answered him, "**Scripture says** – '**It is not on bread alone that a person is to live.**' "

5 And the devil led Jesus up, and showing him in a single moment all the kingdoms of the earth, said to him,

6 "I will give you all this power, and the splendor of them; for it has been given into my hands and I give it to whom I wish.

7 If you worship me, it will all be yours."

8 And Jesus answered him, "**Scripture says** – '**You should worship the Lord your God, and worship him only.**' "

9 The devil next led him into Jerusalem, and, placing him on the parapet of the Temple, said, "If you are God's Son throw yourself down from here,

10 for scripture says – 'He will give his angels commands about you, to guard you safely,'

11 And 'On their hands they will lift you up, otherwise you might strike your foot against a stone.' "

12 But Jesus answered him, "**It is said** – '**You must not tempt the Lord your God.**' "

13 When he had tried every kind of temptation, the devil left Jesus, until another opportunity.

The Work in Galilee

14 Moved by the power of the Spirit, Jesus returned to Galilee. Reports about him spread through all that region;

15 and he began to teach in their synagogues, and was honored by everyone.

16 Coming to Nazareth, where he had been brought up, Jesus, as was his custom, went on the Sabbath into the synagogue, and stood up to read the scriptures.

17 He was given the book of the prophet Isaiah; and Jesus opened the book and found the place where it says –

18 '**The Spirit of the Lord is on me,**
for he has consecrated me to bring good news to the poor,
he has sent me to proclaim release to captives and restoration of sight to the blind,
to set the oppressed at liberty,
19 **to proclaim the year of the Lord's favor.**'

20 Then, closing the book and returning it to the attendant, he sat down. The eyes of all in the synagogue were fixed on him,

21 and Jesus began,

"**This very day this passage has been fulfilled in your hearing.**"

22 All who were present spoke well of him, and were
astonished at the beautiful words that fell from his lips. "Isn't
Joseph's son?" they asked.
23 "**Doubtless,**" said Jesus, "**you will remind me of the
saying** – '**Doctor, cure yourself;**' **and you will say** '**Do here
in your own country all that we have heard that has been
done at Capernaum.**'
24 **I tell you,**" he continued, "**that no prophet is accept-
able in his own country.**
25 **There were, doubtless, many widows in Israel in
Elijah's days, when the heavens were closed for three
years and six months, and a severe famine prevailed
throughout the country;**
26 **and yet it was not to one of them that Elijah was sent,
but to a widow at Zarephath in Sidonia.**
27 **And there were many lepers in Israel in the time of
the prophet Elisha, yet it was not one of them who was
made clean, but Naaman the Syrian.**"
28 All the people in the synagogue, as they listened to this,
became enraged.
29 Starting up, they drove Jesus out of the town, and led him
to the brow of the hill on which their town stood, intending to
hurl him down.
30 But he passed through the middle of the crowd and went
on his way.

31 Then Jesus went down to Capernaum, a city in Galilee.
On the Sabbath he taught the people.
32 They were amazed at his teaching, because his words
were spoken with authority.
33 In the synagogue there was a man with the spirit of a foul
demon in him, who called out loudly,
34 "Stop! 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!"
35 But Jesus rebuked the demon. "**Be silent! Come out
from him,**" he said. The demon flung the man down in the
middle of the people, and then came out from him, without
causing him further harm.
36 And they were all lost in amazement, and kept saying
to one another, "What words are these? For he gives his
commands to the foul spirits with a marvelous authority, and
they come out."
37 And rumors about Jesus traveled through every place in
the region.

38 On leaving the synagogue, Jesus went into Simon's house.
Now Simon's mother-in-law was suffering from a severe
attack of fever, and they asked Jesus to cure her.
39 Bending over her, he rebuked the fever; the fever left her,
and she immediately got up and began to take care of them.
40 At sunset, all who had friends suffering from various
diseases took them to Jesus; and he placed his hands on
everyone of them and cured them.
41 And even demons came out from many people, scream-
ing 'You are the Son of God.' Jesus rebuked them, and would
not allow them to speak, because they knew that he was the
Christ.
42 At daybreak, Jesus went out and walked to a lonely spot.
But crowds of people began to look for him; and they came to
where he was and tried to detain him and prevent his leaving
them.
43 Jesus, however, said to them, "**I must take the good
news of the kingdom of God to the other towns too, for
that was why I was sent.**"
44 And he continued to make his proclamation in the syna-
gogues of Judea.

5

1 Once, when the people were pressing around Jesus as they
listened to God's message, he happened to be standing by the
shore of the Lake of Gennesaret, and saw two boats close to
the shore.
2 The fishermen had gone away from them and were wash-
ing the nets.
3 So, getting into one of the boats, which belonged to Simon,
Jesus asked him to push off a little way from the shore, and
then sat down and taught the people from the boat.
4 When he had finished speaking, he said to Simon, "**Push
off into deep water, and throw out your nets for a haul.**"
5 "We have been hard at work all night, Sir," answered
Simon, "and have not caught anything, but, at your bidding, I
will throw out the nets."
6 They did so, and enclosed such a great shoal of fish that
their nets began to break.
7 So they signaled to their partners in the other boat to come
and help them; and they came and filled both the boats so full
of fish that they were almost sinking.
8 When Simon Peter saw this, he threw himself down at
Jesus' knees, exclaiming, "Master, leave me, for I am a sinful
man!"

9 For he and all who were with him were lost in amazement
at the haul of fish which they had made;
10 and so, too, were James and John, Zebedee's sons, who
were Simon's partners. "**Do not be afraid,**" Jesus said to
Simon, "**from today you will catch people.**"
11 And, when they had brought their boats to shore, they
left everything, and followed him.

12 On one occasion Jesus was staying in a town, when he
saw a man who was covered with leprosy. When the leper
saw Jesus, he threw himself on his face and implored his help,
"Master, if only you are willing, you are able to make me
clean."
13 Stretching out his hand, Jesus touched him, saying as he
did so, "**I am willing; become clean.**"
Instantly the leprosy left the man;
14 and then Jesus impressed on him that he was not to
say a word to anyone, "**but,**" he added, "**set out and show
yourself to the priest, and make the offerings for your
cleansing, in the manner directed by Moses, as evidence
of your cure.**"
15 However, the story about Jesus spread all the more, and
great crowds came together to listen to him, and to be cured
of their illnesses;
16 but Jesus used to withdraw to lonely places and pray.
17 On one of those days, when Jesus was teaching, some
Pharisees and Doctors of the Law were sitting near by. (They
had come from all the villages in Galilee and Judea, and from
Jerusalem; and the power of the Lord was on Jesus, so that he
could work cures.)
18 And there some men brought on a bed a man who was
paralyzed. They tried to get him in and lay him before Jesus;
19 but, finding no way of getting him in owing to the crowd,
they went up on the roof and lowered him through the tiles,
with his pallet, into the middle of the people and in front of
Jesus.
20 When he saw their faith, Jesus said, "**Friend, your sins
have been forgiven you.**"
21 The teachers of the Law and the Pharisees began debat-
ing about this. "Who is this man who speaks so blasphe-
mously?" they asked. "Who can forgive sins except God?"
22 When Jesus became aware of the way in which they were
debating, he turned to them and exclaimed, "**What are you
debating with yourselves?**
23 **Which is the easier? – to say 'Your sins have been
forgiven you'? Or to say 'Get up, and walk'?**

24 **But so that you may know that the Son of Man has power on earth to forgive sins**" – he spoke to the paralyzed man – "**To you I say, Get up, and take up your pallet, and go to your home.**"
25 Instantly the man stood up before their eyes, took up what he had been lying on, and went to his home, praising God.
26 The people, one and all, were lost in amazement, and praised God; and in great awe they said, "We have seen marvelous things today!"

27 After this, Jesus went out; and he noticed a tax-gatherer, named Levi, sitting in the tax office, and said to him, "**Follow me.**"
28 Levi left everything and got up and followed him.
29 And Levi gave a great banquet at his house, in honor of Jesus; and a large number of tax collectors and others were having dinner with them.
30 The Pharisees and the teachers of the Law belonging to their party complained of this to the disciples of Jesus.
31 In answer Jesus said, "**It is not those who are well who need a doctor, but those who are ill.**
32 **I have not come to call the religious, but the outcast, to repent.**"
33 "John's disciples," they said to Jesus, "Often fast and say prayers, and so do the disciples of the Pharisees, while yours are eating and drinking!"
34 But Jesus answered them, "**Can you make the groom's friends fast while the groom is with them?**
35 **But the days will come – a time when the groom will be taken away from them; and they will fast then, when those days come.**"
36 Then, as an illustration, Jesus said to them, "**No one ever tears a piece from a new garment and puts it on an old one; for, if they do, they will not only tear the new garment, but the piece from the new one will not match the old.**
37 **And no one puts new wine into old wine-skins; for, if they do, the new wine will burst the skins, and the wine itself will run out, and the skins be lost.**
38 **But new wine must be put into fresh skins.**
39 **No one after drinking old wine wishes for new.** '**No,**' **they say,** '**the old is excellent.**' "

6

1 One Sabbath Jesus was walking through cornfields, and

his disciples were picking the ears of wheat, and rubbing them in their hands, and eating them.

2 "Why are you doing what it is not allowable to do on the Sabbath?" asked some of the Pharisees.

3 Jesus' answer was, "**Haven't you read even of what David did, when he was hungry, he and his companions –**

4 **That he went into the house of God, and took the consecrated bread and ate it, and gave some to his companions, though only the priests are allowed to eat it?**"

5 Then Jesus added, "**The Son of Man is lord even of the Sabbath.**"

6 On another Sabbath Jesus went into the synagogue and taught; and there was a man there whose right hand was withered.

7 The teachers of the Law and the Pharisees watched Jesus closely, to see if he would work cures on the Sabbath, so that they might find a charge to bring against him.

8 Jesus, however, knew what was in the their minds, and said to the man whose hand was withered, "**Stand up and come out into the middle.**" The man stood up;

9 and Jesus said to them, "**I ask you, is it allowable to do good on the Sabbath – or harm? To save a life, or let it perish?**"

10 Then, looking around at them all, he said to the man, "**Stretch out your hand.**" The man did so; and his hand had become sound.

11 But the teachers of the Law and the Pharisees were mad with rage, and consulted together what they could do to Jesus.

12 Now about that time, Jesus went out, up the hill, to pray, and spent the whole night in prayer to God.

13 When day came, he summoned his disciples, and chose twelve of them, whom he also named 'apostles.'

14 They were Simon (whom Jesus also named Peter), and his brother Andrew, James, John, Philip, Bartholomew,

15 Matthew, Thomas, James son of Alphaeus, Simon known as the Zealot,

16 Judas son of James, and Judas Iscariot, who proved a traitor.

17 Afterward Jesus came down the hill with them and took his stand on a level place. With him were a large crowd of his disciples, and great numbers of people from the whole of Judea, Jerusalem, and the coast district of Tyre and Sidon,

18 who had come to hear him and to be restored to health. Those, too, who were troubled with foul spirits were cured;

19 and everyone in the crowd was trying to touch him, because a power went out from him which restored them all.

20 Then, raising his eyes and looking at his disciples, Jesus said:
"Blessed are you who are poor, for yours is the kingdom of God.
21 **Blessed are you who hunger now, for you will be satisfied.**
Blessed are you who weep now, for you will laugh.
22 **Blessed are you when people hate you,**
and when they expel you from among them,
and insult you,
and reject your name as an evil thing –
because of the Son of Man.
23 **Then indeed you may be glad and dance for joy, for be sure that your reward in heaven will be great; for that is what their ancestors did to the prophets.**
24 **But**
alas for you who are rich,
for you have had your comforts in full.
25 **Alas for you who are sated now,**
for you will hunger.
Alas for you who laugh now,
for you will mourn and weep.
26 **Alas for you when everyone speaks well of you;**
for this is what their ancestors did to the false prophets.
27 **But to you who hear I say – love your enemies, show kindness to those who hate you,**
28 **bless those who curse you, pray for those who insult you.**
29 **When someone gives one of you a blow on the cheek, offer the other cheek as well; and, when anyone takes away your cloak, do not keep back your coat either.**
30 **Give to everyone who asks of you; and, when anyone takes away what is yours, do not demand its return.**
31 **Do to others as you wish them to do to you.**
32 **If you love only those who love you, what thanks will be due to you? Why, even the outcast love those who love them!**
33 **For, if you show kindness only to those who show kindness to you, what thanks will be due to you? Even the outcast do that!**
34 **If you lend only to those from whom you expect to get something, what thanks will be due to you? Even the outcast lend to the outcast in the hope of getting as much in return!**
35 **But love your enemies, and show them kindness, and lend to them, never despairing. Then your reward will**

be great, and you will be sons of the Most High, for he is kind to the thankless and the bad.
36 **Learn to be merciful – even as your Father is merciful.**
37 **Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven.**
38 **Give, and others will give to you. A generous measure, pressed and shaken down, and running over, will they pour into your lap; for the standard you use will be the standard used for you."**
39 **Then, speaking in parables, Jesus said, "Can one blind person guide another? Will they not both fall into a ditch?**
40 **A student is not above their teacher; yet every finished student will be like their teacher.**
41 **And why do you look at the speck of sawdust in someone's eye, while you pay no attention at all to the plank of wood in your own?**
42 **How can you say to your friend 'Friend, let me take out the speck in your eye,' while you yourself do not see the plank in your own? Hypocrite! Take out the plank from your own eye first, and then you will see clearly how to take out the speck in your friend's.**
43 **There is no such thing as a good tree bearing worthless fruit, or, on the other hand, a worthless tree bearing good fruit.**
44 **For every tree is known by its own fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble.**
45 **A good person, from the good stores of their heart, brings out what is good; while a bad person, from their bad stores, brings out what is bad. For what fills someone's heart will rise to their lips.**
46 **Why do you call me 'Master! Master!' and yet fail to do what I tell you?**
47 **Everyone who comes to me and listens to my teaching and acts on it – I will show you to whom they may be compared.**
48 **They may be compared to a person building a house, who dug, and went deep, and laid the foundation on the rock. Then, when a flood came, the river swept down on that house, but had no power to shake it, because it had been built well.**
49 **But those who have listened and not acted on what they have heard may be compared to a person who built a house on the ground without any foundation.**

The river swept down on it, and the house immediately collapsed; and great was the crash that followed."

7

1 When Jesus had brought to a conclusion all that he had then had to say to the people, he entered Capernaum.

2 A centurion in the Roman army had a slave whom he valued, and who was seriously ill – almost at the point of death.

3 And, hearing about Jesus, he sent some Jewish elders to him, with the request that he would come and save his slave's life.

4 When they found Jesus, they earnestly implored him to do so. "He deserves the favor from you," they said,

5 "For he is devoted to our nation, and himself built our synagogue for us."

6 So Jesus went with them. But, when he was no great distance from the house, the centurion sent some friends with the message – "Do not trouble yourself, Sir; for I am unworthy to receive you under my roof.

7 That was why I did not even venture to come to you myself; but speak, and let my manservant be cured.

8 For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it."

9 Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said, "**I tell you, nowhere in Israel have I met with such faith as this!**"

10 And, when the messengers returned to the house, they found the slave recovered.

11 Shortly after, Jesus went to a town called Nain, his disciples and a great crowd going with him.

12 Just as he approached the gate of the town, there was a dead man being carried out for burial – an only son, and his mother was a widow. A large number of the people of the town were with her.

13 When he saw her, the Master was moved with compassion for her, and he said to her, "**Do not weep.**"

14 Then he went up and touched the bier, and the bearers stopped; and Jesus said, "**Young man, I am speaking to you – Rise!**"

15 The dead man sat up and began to talk, and Jesus restored him to his mother.

16 Everyone was awe-struck and began praising God. “A
great prophet has arisen among us,” they said. “God has
visited his people.”
17 And this story about Jesus spread all through Judea, and
in the neighboring countries as well.

18 All these events were reported to John by his disciples.
19 So he summoned two of them, and sent them to the
Master to ask – “Are you ‘the coming one,’ or are we to look
for someone else?”
20 When these men found Jesus, they said, “John the Baptist
has sent us to you to ask – Are you ‘the coming one,’ or are we
to look for somebody else?”
21 At that very time Jesus had cured many people of dis-
eases, afflictions, and wicked spirits, and had given many
blind people their sight.
22 So his answer to the question was, “**Go and report to
John what you have witnessed and heard – the blind
recover their sight, the lame walk, the lepers are made
clean, and the deaf hear, the dead are raised to life, the
good news is told to the poor.**
23 **And blessed is the person who finds no hindrance in
me.**”
24 When John’s messengers had left, Jesus, speaking to the
crowds, began to say with reference to John,
25 “**What did you go out into the wilderness to look at?
A reed waving in the wind? If not, what did you go out
to see? A man dressed in rich clothing? Why, those who
are accustomed to fine clothes and luxury live in royal
palaces.**
26 **What then did you go to see? A prophet? Yes, I tell
you, and far more than a prophet.**
27 **This is the man of whom scripture says** –

‘**I am sending my messenger ahead of you,
and he will prepare your way before you.**’
28 **There is, I tell you, no one born of a woman who is
greater than John; and yet the least in the kingdom of
God is greater than he.**”

29 (All the people, when they heard this, and even the tax
collectors, having accepted John’s baptism, acknowledged
the justice of God.
30 But the Pharisees and the students of the Law, having
rejected John’s baptism, frustrated God’s purpose in regard
to them.)

31 "**To what then,**" Jesus continued, "**should I compare the people of the present generation? What are they like?**
32 **They are like some little children who are sitting in the marketplace and calling out to one another – 'We have played the flute for you, but you have not danced; We have wailed, but you have not wept!'**
33 **For now that John the Baptist has come, not eating bread or drinking wine, you are saying 'He has a demon in him';**
34 **and now that the Son of Man has come, eating and drinking, you are saying 'Here is a glutton and a wine-drinker, a friend of tax collectors and outcasts.'**
35 **And yet wisdom is vindicated by all her children.**"

36 One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took his place at the table.
37 Just then a woman, who was an outcast in the town, having heard that Jesus was eating in the Pharisee's house, brought an alabaster jar of perfume,
38 and placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume.
39 When the Pharisee who had invited Jesus saw this, he said to himself, "Had this man been 'the prophet,' he would have known who, and what sort of woman, this is who is touching him, and that she is an outcast."
40 But, addressing him, Jesus said, "**Simon, I have something to say to you.**"
"Pray do so, teacher," Simon answered; and Jesus began,
41 "**There were two people who were in debt to a moneylender; one owed five hundred silver coins, and the other fifty.**
42 **As they were unable to pay, he forgave them both. Which of them, do you think, will love him the more?**"
43 "I suppose," answered Simon, "it will be the man to whom he forgave the greater debt."
"**You are right,**" said Jesus,
44 and then, turning to the woman, he said to Simon, "**Do you see this woman? I came into your house – you gave me no water for my feet, but she has made my feet wet with her tears and dried them with her hair.**
45 **You did not give me one kiss, but she, from the moment I came in, has not ceased to kiss my feet.**

46 **You did not anoint even my head with oil, but she has anointed my feet with perfume.**
47 **So I tell you, her great love shows that her sins, many as they are, have been pardoned. One who is pardoned little loves little.**"
48 Then he said to the woman, "**Your sins have been pardoned.**"
49 The other guests began to say to one another, "Who is this man who even pardons sins?"
50 But Jesus said to the woman, "**Your faith has delivered you; go, and peace be with you.**"

8

1 Shortly afterward, Jesus went on a journey through the towns and villages, proclaiming the good news of the kingdom of God. With him went the Twelve,
2 as well as some women who had been cured of wicked spirits and of infirmities. They were Mary, known as Mary of Magdala (from whom seven demons had been expelled),
3 and Joanna (the wife of Herod's steward, Chuza), and Susannah, and many others – all of whom provided for Jesus and his apostles out of their own resources.
4 Once, when a great crowd was collecting, and, when the people of town after town were flocking to Jesus, he spoke to them in the form of a parable,
5 "**The sower went out to sow his seed; and, as he was sowing, some of the seed fell along the path and was trodden on; and the wild birds ate it up.**
6 **Other seed fell on rock, and, as soon as it began to grow, because it had no moisture, it withered away.**
7 **Other seed fell in the middle of brambles, but the brambles grew up with it and choked it entirely.**
8 **Other seed fell into rich soil, and grew, and gave a hundredfold return.**" After saying this, Jesus cried aloud, "**Let those who have ears to hear with hear.**"
9 His disciples asked Jesus the meaning of this parable.
10 "**To you,**" he said, "**the knowledge of the hidden truths of the kingdom of God has been imparted, but to others in parables only, so that though they have eyes they may not see, and though they have ears, they may not understand.**
11 **This is the parable – The seed is God's message.**
12 **By the seed which fell along the path are meant those who hear the message; but then comes the devil and carries away the message from their minds, to prevent their believing it and being saved.**

13 **By the seed which fell on the rock are meant those who, as soon as they hear the message, welcome it joyfully; but they have no root, and believe it only for a time, and, when the time of temptation comes, they draw back.**
14 **By that which fell among the brambles are meant those who hear the message, but who, as they go on their way, are completely choked by this world's cares and wealth and pleasures, and bring nothing to perfection.**
15 **But by that in the good ground are meant those who, having heard the message, keep it in the good, rich soil of their hearts, and patiently yield a return.**

16 "**No one sets light to a lamp and then covers it with a bowl or puts it underneath a couch, but they put it on a lamp-stand, so that anyone who comes in may see the light.**
17 **Nothing is hidden which will not be brought into the light of day, not ever kept hidden which will not some day become known and come into the light of day.**
18 **Take care, then, how you listen. For, to all those who have, more will be given; while, from all those who have nothing, even what they seem to have will be taken away.**"

19 Presently Jesus' mother and brothers came where he was, but they were not able to join him because of the crowd.
20 So word was brought to him – 'Your mother and your brothers are standing outside, wanting to see you.'
21 His reply, spoken to them all, was, "**My mother and my brothers are those who listen to God's teaching and do what it says.**"

22 One day about that time, Jesus got into a boat with his disciples and said to them, "**Let us go across the lake.**"
23 So they put off. While they were sailing, Jesus fell asleep. A squall swept down on the lake, and their boat was filling and they were in danger.
24 So the disciples came and roused him. "Sir, Sir," they cried, "we are lost!" Jesus rose and rebuked the wind and the rushing waves, and they fell, and a calm followed.
25 "**Where is your faith?**" he exclaimed. But in great awe and amazement they said to one another, "Who can this be, who commands even the winds and the waves, and they obey him?"
26 They reached the region of the Gerasenes, which is on the opposite side to Galilee,

27 and, on getting ashore, Jesus met a man, who had demons
in him, coming out of the town. For a long time this man had
worn no clothing, and he had not lived in a house, but in the
tombs.
28 Catching sight of Jesus, he shrieked out and threw him-
self down before him, and in a loud voice exclaimed, "What
do you want with me, Jesus, Son of the Most High God? I beg
you not to torment me."
29 For Jesus was commanding the foul spirit to come out
of the man. On many occasions it had seized him, and,
even when secured with chains and fetters, and watched,
he would break through anything that bound him, and be
driven by the demon into the wilds.

30 "**What is your name?**" Jesus asked.

"Legion," he answered (for many demons had taken pos-
session of him);
31 and the demons begged Jesus not to order them away into
the bottomless pit.
32 There was a herd of many pigs close by feeding on the
hill-side; and the demons begged Jesus to give them leave to
enter into them. Jesus gave them leave.
33 They came out from the man and took possession of the
pigs; and the herd rushed down the steep slope into the lake
and were drowned.
34 When the men who tended them saw what had hap-
pened, they ran away, and carried the news to the town, and
to the country around.
35 The people went out to see what had happened, and,
when they came to Jesus, they found the man from whom the
demons had gone out, sitting, clothed and in his right mind,
at Jesus' feet; and they were awe-struck.
36 Those who had seen it told them how the possessed man
had been delivered.
37 Then all the people in the region of the Gerasenes asked
Jesus to leave them, for they were terrified. Jesus got into a
boat and returned.
38 The man from whom the demons had gone out begged
Jesus to let him be with him; but Jesus sent him away.
39 "**Go back to your home,**" he said, "**and relate the story
of all that God has done for you.**" **So the man went
through the whole town and proclaimed, as he went, all
that Jesus had done for him.**

40 On his return, Jesus was welcomed by the people; for
everyone was looking out for him.

41 And a man named Jairus, who was a synagogue leader,
came to Jesus, and threw himself at Jesus' feet, with entreaties
that he would come to his house,
42 because his only daughter, who was about twelve years
old, was dying. As Jesus was going, the people were pressing
closely around him.
43 And a woman, who had suffered from hemorrhage for
twelve years, and whom no one could cure,
44 came up behind and touched the tassel of his cloak.
Instantly the hemorrhage ceased.
45 "**Who touched me?**" Jesus asked; and, while everyone
was denying having done so, Peter exclaimed, "Why, Sir, the
people are crowding around you and pressing against you!"
46 "**Somebody touched me,**" said Jesus, "**for I felt that
power had gone out from me.**"
47 Then the woman, when she saw that she was discovered,
came forward trembling, and threw herself down before
him; and, in the presence of all the people, she told him
her reason for touching him, and that she had been cured
instantly.
48 "**Daughter,**" he said, "**your faith has delivered you.
Go, and peace be with you.**"
49 Before he had finished speaking, someone came from the
house of the synagogue leader and said, "Your daughter is
dead! Do not trouble the teacher further."
50 But Jesus, hearing this, spoke to the leader, "**Do not be
afraid; only have faith, and she will yet be delivered.**"
51 When he reached the house, he did not allow anyone to
go in with him, except Peter, John, and James, and the child's
father and mother.
52 And everyone was weeping and mourning for her.
"**Do not weep,**" Jesus said, "**she is not dead; she is
asleep.**"
53 They began to laugh at him, for they knew that she was
dead.
54 But, taking her by the hand, Jesus said in a loud voice,
"**Child, rise!**"
55 The child's spirit returned to her, and she instantly stood
up; and Jesus ordered them to give her something to eat.
56 Her parents were amazed, but Jesus impressed on them
that they were not to tell anyone what had happened.

9

1 Jesus called the Twelve together, and gave them power
and authority over all demons, as well as to cure diseases.

2 He sent them out as his messengers, to proclaim the
kingdom of God, and to work cures.
3 "**Do not,**" he said to them, "**take anything for your
journey; not even a staff, or a bag, or bread, or any
silver, or a change of clothes with you.**
4 **Whatever house you go to stay in, remain there, and
leave from that place.**
5 **If people do not welcome you, as you leave that town,
shake even the dust off your feet, as a protest against
them.**"
6 Then they set out and went from village to village, telling
the good news and curing people everywhere.
7 Herod the ruler heard of all that was happening, and was
perplexed, because it was said by some that John must be
risen from the dead.
8 Some again said that Elijah had appeared, and others that
one of the old prophets had risen again.
9 But Herod himself said, "John I beheaded; but who is this
of whom I hear such things?" And he endeavored to see him.
10 When the apostles returned, they related to Jesus all that
they had done. Then Jesus went privately to a town called
Bethsaida, taking the apostles with him.
11 But the people recognized him and followed him in
crowds; and Jesus welcomed them and spoke to them about
the kingdom of God, while he cured those who were in need
of help.
12 The day was drawing to a close, when the twelve came
up to him, and said, "Send the crowd away, so that they
may make their way to the villages and farms around about,
and find themselves lodgings and provisions, for we are in a
lonely spot here."
13 But Jesus said, "**It is for you to give them something to
eat.**"
"We have not more than five loaves and two fish," they
answered. "Unless indeed we are to go and buy food for all
these people."
14 (For the men among them were about five thousand.)
"**Get them seated in companies,**" was his reply, "**about
fifty in each.**"
15 This they did, and got all the people seated.
16 Taking the five loaves and the two fish, Jesus looked up
to heaven and said the blessing over them. Then he broke
them in pieces, and gave them to his disciples to set before
the people.
17 Everyone had sufficient to eat, and what was left of the
broken pieces was picked up – twelve baskets.

18 Afterward, when Jesus was alone, praying, his disciples
joined him, and he asked them this question – "**Who do the
people say that I am?**"

19 "John the Baptist," was their answer. "Others, however,
say that you are Elijah, while others say that one of the old
prophets has risen again."

20 "**But you,**" he went on, "**who do you say that I am?**" And
to this Peter answered, "The Christ of God."

21 Jesus, however, strictly charged them not to say this to
anyone;

22 he told them that the Son of Man must undergo much
suffering, and be rejected by the elders, and chief priests, and
teachers of the Law, and be put to death, and rise on the third
day.

23 And to all present he said, "**If any one wishes to walk
in my steps, they must renounce self, and take up their
cross daily, and follow me.**

24 **For whoever wishes to save their life will lose it, and
whoever, for my sake, loses his life – that person will save
it.**

25 **What good does it do someone if, when they has
gained the whole world, they has lost or forfeited them-
selves?**

26 **Whoever is ashamed of me and of my teaching, the
Son of Man will be ashamed of them, when he comes
in his glory and the glory of the father and of the holy
angels.**

27 **Indeed, I tell you, some who are standing before me
will not know death, until they have seen the kingdom of
God.**"

28 About eight days after speaking these words, Jesus went
up the mountain to pray, taking with him Peter, John, and
James.

29 As he was praying, the aspect of his face was changed,
and his clothing became a dazzling white.

30 And all at once two men were talking with Jesus; they
were Moses and Elijah,

31 who appeared in a glorified state, and spoke of his
departure, which was destined to take place at Jerusalem.

32 Peter and his companions had been overpowered by
sleep but, suddenly becoming wide awake, they saw Jesus
glorified and the two men who were standing beside him.

33 And, as Moses and Elijah were passing away from Jesus,
Peter exclaimed, "Sir, it is good to be here; let us make three

tents, one for you, and one for Moses, and one for Elijah." He
did not know what he was saying;
34 and, while he was speaking, a cloud came down and
enveloped them; and they were afraid, as they passed into the
cloud;
35 and from the cloud came a voice which said – "This is my
Son, the Chosen One; him you must hear."
36 And, as the voice ceased, Jesus was found alone. The
apostles kept silence, and told no one about any of the things
that they had seen.

37 The next day, when they had come down from the
mountain, a great crowd met Jesus.
38 And just then a man in the crowd shouted out, "Teacher,
I entreat you to look at my son, for he is my only child;
39 all at once a spirit will seize him, suddenly shriek out,
and throw him into convulsions until he foams, and will leave
him only when he is utterly exhausted.
40 I entreated your disciples to drive the spirit out, but they
could not."
41 "**Faithless and perverse generation!**" Jesus ex-
claimed, "**How long must I be with you and have patience
with you? Lead your son here.**"
42 While the boy was coming up to Jesus, the demon dashed
him down and threw him into convulsions. But Jesus re-
buked the foul spirit, and cured the boy, and gave him back
to his father.
43 And all present were struck with awe at the majesty of
God.
In the midst of the general astonishment at all that Jesus
was doing, he said to his disciples,
44 "**Listen carefully to my words. For the Son of Man
is destined to be betrayed into the hands of his fellow
men.**"
45 But the disciples did not understand the meaning of this;
it had been concealed from them so that they did not see it,
and they were afraid to question him as to what he meant.

46 A discussion arose among the disciples as to which of
them was the greatest;
47 and Jesus, knowing of the discussion that was occupying
their thoughts, took hold of a little child, and placed it beside
him,
48 and then said to them, "**Anyone who, for the sake of
my name, welcomes even this little child is welcoming
me; and anyone who welcomes me is welcoming him who**

sent me as his messenger. For whoever is least among you all – that person is great."

49 John said, "Sir, we saw a man driving out demons by using your name, and we tried to prevent him, because he does not follow you with us."

50 "**None of you must prevent him,**" Jesus said to John, "**whoever is not against you is for you.**"

The Journey to Jerusalem

51 As the days before his being taken up to heaven were growing few, Jesus set his face resolutely in the direction of Jerusalem; and he sent on messengers in advance.

52 On their way, they went into a Samaritan village to make preparations for him,

53 but the people there did not welcome him, because his face was set in the direction of Jerusalem.

54 When James and John saw this, they said, "Master, do you wish us to call for fire to come down from the heavens and consume them?"

55 But Jesus turned and rebuked them.

56 **And they made their way to another village.**

57 And, while they were on their way, a man said to Jesus, "I will follow you wherever you go."

58 "**Foxes have holes,**" he replied, "**and wild birds their nests, but the Son of Man has nowhere to lay his head.**"

59 To another man Jesus said, "**Follow me.**"

"Let me first go and bury my father," said the man.

60 But Jesus said, "**Leave the dead to bury their dead; but go yourself and carry far and wide the news of the kingdom of God.**"

61 "Master," said another, "I will follow you; but first let me say goodbye to my family."

62 But Jesus answered, "**No one who looks back, after putting their hand to the plow, is fitted for the kingdom of God.**"

10

1 After this, the Master appointed seventy-two other disciples, and sent them on as his messengers, two and two, in advance, to every town and place that he was himself intending to visit.

2 "**The harvest,**" he said, "**is abundant, but the laborers are few. Therefore pray to the owner of the harvest to send laborers to gather in his harvest.**

3 **Now, go. Remember, I am sending you out as my**
messengers like lambs among wolves.
4 **Do not take a purse with you, or a bag, or sandals; and**
do not stop to greet anyone on your journey.
5 **Whatever house you go to stay at, begin by praying**
for a blessing on it.
6 **Then, if anyone there is deserving of a blessing, your**
blessing will rest on him; but if not, it will come back on
yourselves.
7 **Remain at that same house, and eat and drink what-**
ever they offer you; for the worker is worth their wages.
Do not keep changing from one house to another.
8 **Whatever town you visit, if the people welcome you,**
eat what is set before you;
9 **cure the sick there, and tell people that the kingdom**
of God is close at hand.
10 **But, whatever town you go to visit, if the people do**
not welcome you, go out into its streets and say
11 '**We wipe off the dust of your town which has clung**
to Our feet; still, be assured that the kingdom of God is
close at Hand.'
12 **I tell you that the doom of Sodom will be more**
bearable on that day than the doom of that town.
13 **Alas for you, Chorazin! Alas for you, Bethsaida! For,**
if the miracles which have been done in you had been
done in Tyre and Sidon, they would have sat in sackcloth
and ashes and repented long ago.
14 **Yet the doom of Tyre and Sidon will be more bear-**
able at the judgment than yours.
15 **And you, Capernaum! Will you exalt yourself to**
heaven? You will be flung down to Hades.
16 **Anyone who listens to you is listening to me, and**
anyone who rejects you is rejecting me; while the person
who rejects me is rejecting him who sent me as his
messenger."
17 When the seventy-two returned, they exclaimed joyfully,
"Master, even the demons submit to us when we use your
name."
18 And Jesus replied, "**I have had visions of Satan, fallen,**
like lightning from the heavens.
19 **Remember, I have given you the power to trample on**
snakes and scorpions, and to meet all the strength of the
Enemy. Nothing will ever harm you in any way.
20 **Yet do not rejoice in the fact that the spirits submit**
to you, but rejoice that your names have been enrolled
in heaven."

21 At that same time, moved to exultation by the Holy Spirit,
Jesus said:
"**I thank you, Father, Lord of heaven and earth, that,
though you have hidden these things from the
wise and learned, you have revealed them to the
childlike! Yes, Father, I thank you that this has
seemed good to you.**
22 **Everything has been committed to me by my Father;
nor does anyone know who the Son is, except the
Father, or who the Father is, except the Son and
those to whom the Son may choose to reveal him.**"
23 Then, turning to his disciples, Jesus said to them alone,
"**Blessed are the eyes that see what you are seeing;**
24 **for, I tell you, many prophets and kings wished for the
sight of the things which you are seeing, yet never heard
them.**"

25 Just then a student of the Law came forward to test Jesus
further. "Teacher," he said, "what must I do if I am to gain
eternal life?"
26 "**What is said in the Law?**" answered Jesus. "**What do
you read there?**"
27 His reply was –
"You must 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 your neighbor as you love yourself."
28 "**You have answered right,**" said Jesus, "**Do that, and you
will live.**"
29 But the man, wanting to justify himself, said to Jesus, "And
who is my neighbor?"

30 To which Jesus replied, "**A man was once going down
from Jerusalem to Jericho when he fell into the hands of
robbers, who stripped him of everything, and beat him,
and went away leaving him half dead.**
31 **As it chanced, a priest was going down by that road.
He saw the man, but passed by on the opposite side.**
32 **A Levite, too, did the same; he came up to the spot,
but, when he saw the man, passed by on the opposite
side.**
33 **But a Samaritan, traveling that way, came upon
the man, and, when he saw him, he was moved with
compassion.**
34 **He went to him and bound up his wounds, dressing
them with oil and wine, and then put him on his own
mule, and brought him to an inn, and took care of him.**

35 **The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he said, 'and whatever more you may spend I will myself repay you on my way back.'**
36 **Now which, do you think, of these three men," asked Jesus, "proved himself a neighbor to the man who fell into the robbers' hands?"**
37 "The one that took pity on him," was the answer; at which Jesus said, "**Go and do the same yourself.**"

38 As they continued their journey, Jesus came to a village, where a woman named Martha welcomed him to her house.
39 She had a sister called Mary, who seated herself at the Master's feet, and listened to his teaching;
40 but Martha was distracted by the many preparations that she was making. So she went up to Jesus and said, "Master, do you approve of my sister's leaving me to make preparations alone? Tell her to help me."
41 "**Martha, Martha,**" replied the Master, "**you are anxious and trouble yourself about many things;**
42 **but only a few are necessary, or rather one. Mary has chosen the good part, and it will not be taken away from her.**"

11

1 One day Jesus was at a certain place praying, and, when he had finished, one of his disciples said to him, "Master, teach us to pray, as John taught his disciples."
2 "**When you pray,**" Jesus answered, "**say** –
'**Father,**
may your name be held holy,
your kingdom come.
3 **Give us each day the bread that we will need;**
4 **and forgive us our sins,**
for we ourselves forgive everyone who wrongs us;
and take us not into temptation.' "
5 Jesus also said to them, "**Suppose that one of you who has a friend were to go to him in the middle of the night and say 'Friend, lend me three loaves,**
6 **for a friend of mine has arrived at my house after a journey, and I have nothing to offer him;'**
7 **And suppose that the other should answer from inside 'Do not trouble me; the door is already fastened, and my children and I are in bed; I cannot get up and give you anything';**

8 **I tell you that, even though he will not get up and give him anything because he is a friend, yet because of his persistence he will rouse himself and give him what he wants.**

9 "**And so I say to you – Ask, and your prayer will be granted, search, and you will find; knock, and the door will be opened to you.**

10 **For the person who asks receives, everyone who searches finds, and to the person who knocks the door will be opened.**

11 **What father among you, if his son asks him for a fish, will give him a snake instead,**

12 **or, if he asks for an egg, will give him a scorpion?**

13 **If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him!**"

14 Once Jesus was driving out a mute demon, and, when the demon had gone out, the mute man spoke. The people were amazed at this;

15 but some of them said, "He drives out demons by the help of Beelzebul, the chief of the demons";

16 while others, to test him, asked him for some sign from the heavens.

17 Jesus himself, however, was aware of what they were thinking, and said to them, "**Any kingdom wholly divided against itself becomes a desolation; and a divided house falls.**

18 **So, too, if Satan is wholly divided against himself, how can his kingdom last? Yet you say that I drive out demons by the help of Beelzebul.**

19 **But, if it is by Beelzebul's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they will themselves be your judges.**

20 **But, if it is by the hand of God that I drive out demons, then the kingdom of God must already be upon you.**

21 **When a strong man is keeping guard, fully armed, over his own mansion, his property is in safety;**

22 **but, when one still stronger has attacked and overpowered him, he takes away all the weapons on which the other had relied, and divides his spoil.**

23 **Whoever is not with me is against me, and the person who does not help me to gather is scattering.**

24 **No sooner does a foul spirit leave someone, than it passes through places where there is no water, in search of rest; and finding none, it says 'I will go back to the home which I left';**
25 **but, on coming there, it finds it unoccupied, swept, and put in order.**
26 **Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that person proves to be worse than the first.**"
27 As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed, "Happy was the mother who bore you and nursed you!"
28 But Jesus replied, "**Rather, happy are those who listen to God's message and keep it.**"

29 As the crowds increased, Jesus began to speak, "**This generation is a wicked generation. It is asking a sign, but no sign will be given it except the sign of Jonah.**
30 **For, as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.**
31 **At the judgment the Queen of the South will rise up with the people of this generation, and will condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon; and here is more than a Solomon!**
32 **At the judgment the men of Nineveh will stand up with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah!**
33 **No one lights a lamp, and then puts it in the cellar or under a basket, but he puts it on the lamp-stand, so that anyone who comes in may see the light.**
34 **The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened.**
35 **Take care, therefore, that the inner light is not darkness.**
36 **If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance.**"

37 As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at the table.

38 The Pharisee noticed, to his astonishment, that Jesus
omitted the ceremonial washing before breakfast.
39 But the Master said to him, "**You Pharisees do, it is true,
clean the outside of the cup and of the plate, but inside
you yourselves are filled with greed and wickedness.**
40 **Fools! Did not the maker of the outside make the
inside too?**
41 **Only give away what is in them in charity, and at once
you have the whole clean.**
42 **But alas for you Pharisees! You pay tithes on mint,
rue, and herbs of all kinds, and pass over justice and
love to God. These last you ought to have put into
practice without neglecting the first.**
43 **Alas for you Pharisees! You delight to have the front
seat in the synagogues, and to be greeted in the markets
with respect.**
44 **Alas for you! You are like unsuspected graves, over
which men walk unawares.**"
45 Here one of the students of the Law interrupted him by
saying, "Teacher, when you say this, you are insulting us also."
46 But Jesus went on, "**Alas for you, too, you students of
the Law! You load people with loads that are too heavy
to carry, but do not, yourselves, touch them with one of
your fingers.**
47 **Alas for you! You build the monuments of the
prophets whom your ancestors killed.**
48 **You are actually witnesses to your ancestors' acts
and show your approval of them, because, while they
killed the prophets, you build tombs for them.**
49 **That is why the wisdom of God said – 'I will send to
them prophets and apostles,**
50 **some of whom they will persecute and kill, in order
that the blood of all the prophets that has been spilt
since the creation of the world may be exacted from this
generation –**
51 **from the blood of Abel down to the blood of
Zechariah, who was slain between the altar and the
house of God.' Yes, I tell you, it will be exacted from this
generation.**
52 **Alas for you students of the Law! You have taken
away the key of the door of knowledge. You have not
gone in yourselves and you have hindered those who try
to go in.**"
53 When Jesus left the house, the teachers of the Law and
the Pharisees began to press him hard and question him
closely on many subjects,

54 laying traps for him, so as to seize on anything that he
might say.

12

1 Meanwhile the people had gathered in thousands, so that
they trod on one another, when Jesus, addressing himself to
his disciples, began by saying to them, "**Be on your guard
against the leaven – that is, the hypocrisy – of the Phar-
isees.**
2 **There is nothing, however covered up, which will not
be uncovered, nor anything kept secret which will not
become known.**
3 **So all that you have said in the dark will be heard in
the light, and what you have spoken in the ear, within
closed doors, will be proclaimed on the housetops.**
4 **To you who are my friends I say, Do not be afraid of
those who kill the body, but after that can do no more.**
5 **I will show you of whom you should be afraid. Be
afraid of him who, after killing you, has the power to
fling you into Gehenna. Yes, I say, be afraid of him.**
6 **Are not five sparrows sold for two copper coins? Yet
not one of them has escaped God's notice.**
7 **No, even the hairs of your head are all numbered.
Do not be afraid; you are of more value than many
sparrows.**
8 **Everyone, I tell you, who publicly acknowledges me,
the Son of Man, also, will acknowledge before God's
angels;**
9 **but the person who publicly disowns me will be alto-
gether disowned before God's angels.**
10 **Everyone who will say anything against the Son of
Man will be forgiven, but for the person who slanders
the Holy Spirit there will be no forgiveness.**
11 **Whenever they take you before the synagogue
Courts or the magistrates or other authorities, do not be
anxious as to how you will defend yourselves, or what
your defense will be, or what you will say;**
12 **for the Holy Spirit will show you at the moment what
you ought to say.**"
13 "Teacher," a man in the crowd said to Jesus, "tell my
brother to share the property with me."
14 But Jesus said to him, "**Man, who made me a judge or
an arbiter between you?**"
15 And then he added, "**Take care to keep yourselves free
from every form of covetousness; for even in the height**

of their prosperity a person's true life does not depend on what they have."

16 Then Jesus told them this parable – "**There was once a rich man whose land was very fertile;**
17 **and he began to ask himself 'What will I do, for I have nowhere to store my crops?**
18 **This is what I will do,' he said; 'I will pull down my barns and build larger ones, and store all my grain and my goods in them;**
19 **and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.'**
20 **But God said to the man 'Fool! This very night your life is being demanded; and as for all you have prepared – who will have it?'**
21 **So it is with those who lay by wealth for themselves and are not rich to the glory of God."**

22 And Jesus said to his disciples, "**That is why I say to you, Do not be anxious about the life here – what you can get to eat; or about your body – what you can get to wear.**
23 **For life is more than food, and the body than its clothes.**
24 **Think of the ravens – they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious are you than birds!**
25 **But which of you, by being anxious, can prolong your life a moment?**
26 **And, if you cannot do even the smallest thing, why be anxious about other things?**
27 **Think of the lilies, and how they grow. They neither toil nor spin; yet, I tell you, even Solomon in all his splendor was not robed like one of these.**
28 **If, even in the field, God so clothes the grass which is living today and tomorrow will be thrown into the oven, how much more will he clothe you, you of little faith!**
29 **And you – do not be always seeking what you can get to eat or what you can get to drink; and do not waver.**
30 **These are the things for which all the nations of the world are seeking, and your Father knows that you need them.**
31 **No, seek his kingdom, and these things will be added for you.**
32 **So do not be afraid, my little flock, for your Father has been pleased to give you the kingdom.**

33 "**Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out – an inexhaustible treasure in heaven, where no thief comes near, or moth works ruin.**
34 **For where your treasure is, there also will your heart be.**
35 **Make yourselves ready, with your lamps alight;**
36 **and be like servants who are waiting for their Master's return from his wedding, so that, when he comes and knocks, they may open the door for him at once.**
37 **Happy are those servants whom, on his return, the Master will find watching. I tell you that he will make himself ready, and have them take their places at the table, and will come and serve them.**
38 **Whether it is late at night, or in the early morning that he comes, if he finds all as it should be, then happy are they.**
39 **This you do know, that, had the owner of the house known at what time the thief was coming, he would have been on the watch, and would not have let his house be broken into.**
40 **You must also prepare, for when you are least expecting him the Son of Man will come.**"
41 "Master," said Peter, "are you telling this parable with reference to us or to everyone?"
42 "**Who, then,**" replied the Master, "**is that trustworthy steward, the careful man, who will be placed by his master over his establishment, to give them their rations at the proper time?**
43 **Happy will that servant be whom his master, when he comes home, will find doing this.**
44 **His master, I tell you, will put him in charge of the whole of his property.**
45 **But should that servant say to himself 'My master is a long time coming,' and begin to beat the menservants and the maidservants, and to eat and drink and get drunk,**
46 **that servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely and assign him his place among the untrustworthy.**
47 **The servant who knows his master's wishes and yet does not prepare and act accordingly will receive many lashes;**
48 **while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few.**

From everyone to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded.
49 **I came to cast fire on the earth; and what more can I wish, if it is already kindled?**
50 **There is a baptism that I must undergo, and how great is my distress until it is over!**
51 **Do you think that I am here to bring peace on earth? No, I tell you, but to cause division.**
52 **For from this time, if there are five people in a house, they will be divided, three against two, and two against three.**
53 **Father will be opposed to son and son to father, mother to daughter and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law."**
54 And to the people Jesus said, "**When you see a cloud rising in the west, you say at once 'There is a storm coming,' and come it does.**
55 **And when you see that the wind is in the south, you say 'It will be burning hot,' and so it proves.**
56 **Hypocrites! You know how to judge of the earth and the sky; how is it, then, that you cannot judge of this time?**
57 **Why don't you yourselves decide what is right?**
58 **When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him; otherwise he might drag you before the judge, then the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison.**
59 **You will not, I tell you, come out until you have paid the very last cent."**

13

1 Just at that time some people had come to tell Jesus about the Galileans, whose blood Pilate had mingled with the blood of their sacrifices.
2 "**Do you suppose,**" replied Jesus, "**that, because these Galileans have suffered in this way, they were worse sinners than any other Galileans?**
3 **No, I tell you; but, unless you repent, you will all perish as they did.**
4 **Or those eighteen men at Siloam on whom the tower fell, killing them all, do you suppose that they were worse offenders than any other inhabitants of Jerusalem?**

5 **No, I tell you; but, unless you repent, you will all perish in the same manner.**"

6 And Jesus told them this parable – "**A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any.**

7 **So he said to his gardener 'Three years now I have come to look for fruit on this fig tree, without finding any! Cut it down. Why should it rob the soil?**'

8 '**Leave it this one year more, Sir,**' **the man answered, 'until I have dug around it and manured it.**

9 **Then, if it bears in future, well and good; but if not, you can have it cut down.**' "

10 Jesus was teaching on a Sabbath in one of the synagogues,

11 and he saw before him a woman who for eighteen years had suffered from weakness owing to her having an evil spirit in her. She was bent double, and was wholly unable to raise herself.

12 When Jesus saw her, he called her to him, and said, "**Woman, you are released from your weakness.**"

13 He placed his hands on her, and she was instantly made straight, and began to praise God.

14 But the synagogue leader, indignant that Jesus had worked the cure on the Sabbath, intervened and said to the people, "There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath."

15 "**You hypocrites!**" the Master answered him. "**Does not everyone of you let your ox or your donkey loose from its manger, and take it out to drink, on the Sabbath?**

16 **But this woman, a daughter of Abraham, who has been kept in bondage by Satan for now eighteen years, ought not she to have been released from her bondage on the Sabbath?**"

17 As he said this, his opponents all felt ashamed; but all the people rejoiced to see all the wonderful things that he was doing.

18 So Jesus said, "**What is the kingdom of God like? And to what can I liken it?**

19 **It is like a mustard seed which a man took and put in his garden. The seed grew and became a tree, and the wild birds roosted in its branches.**"

20 And again Jesus said, "**To what can I liken the kingdom of God?**

21 **It is like some yeast which a woman took and covered in three pecks of flour, until the whole had risen.**"

22 Jesus went through towns and villages, teaching as he
went, and making his way towards Jerusalem.
23 "Master," someone asked, "are there but few in the path
of salvation?" And Jesus answered,
24 "**Strive to go in by the narrow door. Many, I tell you,
will seek to go in, but they will not be able,**
25 **when once the master of the house has got up and
shut the door, while you begin to say, as you stand
outside and knock, 'Sir, open the door for us.' His answer
will be – 'I do not know where you come from.'**
26 **Then you will begin to say 'We have eaten and drunk
in your presence, and you have taught in our streets,'
and his reply will be –**
27 **'I do not know where you come from. Leave my
presence, all you who are living in wickedness.'**
28 **There, there will be weeping and grinding of teeth,
when you see Abraham, Isaac, and Jacob, and all the
prophets, in the kingdom of God, while you yourselves
are being driven outside.**
29 **People will come from East and West, and from
North and South, and take their places at the banquet in
the kingdom of God.**
30 **There are some who are last now who will then be
first, and some who are first now who will then be last!**"
31 Just then some Pharisees came up to Jesus and said, "Go
away and leave this place, for Herod wants to kill you."
32 But Jesus answered, "**Go and say to that fox 'Look you,
I am driving out demons and will be completing cures
today and tomorrow, and on the third day I will have
done.'**
33 **But today and tomorrow and the day after I must go
on my way, because it cannot be that a prophet should
meet his end outside Jerusalem.**
34 **Jerusalem! Jerusalem! You who slays the prophets
and stones the messengers sent to you – Oh, how often
have I wished to gather your children around me, as a
hen takes her brood under her wings, and you would not
come!**
35 **Verily your house is left to you desolate! And never,
I tell you, will you see me, until you say –
'Blessed is He who comes in the name of the Lord.'** "

14

1 On one occasion, as Jesus was going, on a Sabbath into
the house of one of the leading Pharisees to dine, they were

watching him closely.
2 There he saw before him a man who was suffering from
dropsy.
3 "**Is it allowable,**" said Jesus, addressing the students of
the Law and the Pharisees, "**to work a cure on the Sabbath,
or is it not?**"
4 They remained silent. Jesus took hold of the man and
cured him, and sent him away.
5 And he said to them, "**Which of you, finding that your
son or your ox has fallen into a well, will not immedi-
ately pull them out on the Sabbath day?**"
6 And they could not make any answer to that.

7 Observing that the guests were choosing the best places
for themselves, Jesus told them this parable –
8 "**When you are invited by anyone to a wedding ban-
quet, do not seat yourself in the best place. Someone of
higher rank might have been invited by your host;**
9 **and the host who invited you both will come and say
to you 'Make room for this person,' and then you will
begin in confusion to take the lowest place.**
10 **No, when you are invited, go and take the lowest
place, so that, when the host who has invited you comes,
he may say to you 'Friend, come higher up'; and then you
will be honored in the eyes of all your fellow guests.**
11 **For everyone who exalts themselves will be hum-
bled, and everyone who humbles themselves will be
exalted.**"
12 Then Jesus went on to say to the man who had invited
him, "**When you give a breakfast or a dinner, do not
ask your friends, or your brothers or sisters, or your
relatives, or rich neighbors, because they might invite
you in return, and so you should be repaid.**
13 **No, when you entertain, invite the poor, the crip-
pled, the lame, the blind;**
14 **and then you will be happy indeed, since they cannot
reward you; for you will be rewarded at the resurrection
of the just.**"

15 One of the guests heard what he said and exclaimed,
"Happy will be the person who will eat bread in the kingdom
of God!"
16 But Jesus said to him, "**A man was once giving a great
dinner. He invited many people,**
17 **and sent his servant, when it was time for the dinner,
to say to those who had been invited 'Come, for every-
thing is now ready.'**

18 **They all with one accord began to ask to be excused.**
The first said to the servant 'I have bought a field and am
obliged to go and look at it. I must ask you to consider me
excused.'
19 **The next said 'I have bought five pairs of bullocks,**
and I am on my way to try them. I must ask you to
consider me excused';
20 **while the next said 'I am just married, and for that**
reason I am unable to come.'
21 **On his return the servant told his master all these**
answers. Then in anger the owner of the house said to
his servant 'Go out at once into the streets and alleys of
the town, and bring in here the poor, and the crippled,
and the blind, and the lame.'
22 **Presently the servant said 'Sir, your order has been**
carried out, and still there is room.'
23 **'Go out,' the master said, 'into the roads and**
hedgerows, and make people come in, so that my house
may be filled;
24 **for I tell you all that not one of those people who**
were invited will taste my dinner.' "

25 One day, when great crowds of people were walking with
Jesus, he turned and said to them,
26 **"If any one comes to me and does not hate their fa-**
ther, and mother, and wife, and children, and brothers,
and sisters, yes and even their life, he can be no disciple
of mine.
27 **Whoever does not carry their own cross, and walk in**
my steps, can be no disciple of mine.
28 **Why, which of you, when you want to build a tower,**
does not first sit down and reckon the cost, to see if you
have enough to complete it? –
29 **Otherwise, if you have laid the foundation and are**
not able to finish it, everyone who sees it will laugh at
you,
30 **and say 'Here is a person who began to build and was**
not able to finish!'
31 **Or what king, when he is setting out to fight another**
king, does not first sit down and consider if with ten
thousand men he is able to meet one who is coming
against him with twenty thousand?
32 **And if he cannot, then, while the other is still at a**
distance, he sends envoys and asks for terms of peace.
33 **And so with everyone of you who does not bid**
farewell to all you have – you cannot be a disciple of
mine.

34 **Yes, salt is good; but, if the salt itself should lose its strength, what will be used to season it?**
35 **It is not fit either for the land or for the manure heap. People throw it away. Let those who have ears to hear with hear!**"

15

1 The tax collectors and the outcasts were all drawing near to Jesus to listen to him;
2 but the Pharisees and the teachers of the Law found fault.
"This man always welcomes outcasts, and takes meals with them!" they complained.
3 So Jesus told them this parable –
4 "**Who among you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine out in the open country, and go after the lost sheep until he finds it?**
5 **And, when he has found it, he puts in on his shoulders rejoicing;**
6 **and, on reaching home, he calls his friends and his neighbors together, and says 'Come and rejoice with me, for I have found my sheep which was lost.'**
7 **So, I tell you, there will be more rejoicing in heaven over one outcast who repents, than over ninety-nine religious people, who have no need to repent.**
8 **Or again, what woman who has ten silver coins, if she loses one of them, does not light a lamp, and sweep the house, and search carefully until she finds it?**
9 **And, when she has found it, she calls her friends and neighbors together, and says 'Come and rejoice with me, for I have found the coin which I lost.'**
10 **So, I tell you, there is rejoicing in the presence of God's angels over one outcast who repents.**"
11 Then Jesus continued, "**A man had two sons;**
12 **and the younger of them said to his father 'Father, give me my share of the inheritance.' So the father divided the property between them.**
13 **A few days later the younger son got together all that he had, and went away into a distant land; and there he squandered his inheritance by leading a dissolute life.**
14 **After he has spent all that he had, there was a severe famine through all that country, and he began to be in actual want.**
15 **So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs.**

16 He even longed to satisfy his hunger with the bean-
pods on which the pigs were feeding; and no one gave
him anything.
17 But, when he came to himself, he said 'How many of
my father's hired servants have more bread than they
can eat, while here am I starving to death!
18 I will get up and go to my father, and say to him
"Father, I sinned against heaven and against you;
19 I am no longer fit to be called your son; make me one
of your hired servants." '
20 And he got up and went to his father. But, while
he was still a long way off, his father saw him and was
deeply moved; he ran and threw his arms around his
neck and kissed him.
21 'Father,' the son said, 'I sinned against heaven and
against you; I am no longer fit to be called your son;
make me one of your hired servants.'
22 But the father turned to his servants and said 'Be
quick and fetch a robe – the very best – and put it on him;
give him a ring for his finger and sandals for his feet;
23 and bring the fattened calf and kill it, and let us eat
and make merry;
24 for here is my son who was dead, and is alive again,
was lost, and is found.' So they began making merry.
25 Meanwhile the elder son was out in the fields; but,
on coming home, when he got near the house, he heard
music and dancing,
26 and he called one of the servants and asked what it
all meant.
27 'Your brother has come back,' the servant told him,
'and your father has killed the fattened calf, because he
has him back safe and sound.'
28 This made him angry, and he would not go in. But his
father came out and begged him to do so.
29 'No,' he said to his father, 'look at all the years I have
been serving you, without ever once disobeying you, and
yet you have never given me even a young goat, so that I
might have a party with my friends.
30 But, no sooner has this son of yours come, who has
eaten up your property in the company of prostitutes,
than you have killed the fattened calf for him.'
31 'Child,' the father answered, 'you are always with
me, and everything that I have is yours.
32 We could but make merry and rejoice, for here is
your brother who was dead, and is alive; who was lost,
and is found.' "

16

1 Jesus said to his disciples, "**There was a rich man who had a steward; and this steward was maliciously accused to him of wasting his estate.**

2 **So the master called him and said 'What is this that I hear about you? Give in your accounts, for you cannot act as steward any longer.'**

3 **'What am I to do,' the steward asked himself, 'now that my master is taking the steward's place away from me? I have not strength to dig, and I am ashamed to beg.**

4 **I know what I will do, so that, as soon as I am turned out of my stewardship, people may welcome me into their homes.'**

5 **One by one he called up his master's debtors. 'How much do you owe my master?' he asked of the first.**

6 **'Four hundred and forty gallons of oil,' answered the man. 'Here is your agreement,' he said; 'sit down at once and make it two hundred and twenty.'**

7 **And you, the steward said to the next, 'how much do you owe?' 'Seventy quarters of wheat,' he replied. 'Here is your agreement,' the steward said; 'make it fifty-six.'**

8 **His master complimented this dishonest steward on the shrewdness of his action. And indeed men of the world are shrewder in dealing with their fellow men than those who have the light.**

9 **And I say to you 'Win friends for yourselves with your dishonest money,' so that, when it comes to an end, there may be a welcome for you into the Eternal Home.**

10 **The person who is trustworthy in the smallest matter is trustworthy in a great one also; and the person who is dishonest in the smallest matter is dishonest in a great one also.**

11 **So, if you have proved untrustworthy with the dishonest money, who will trust you with the true?**

12 **And, if you have proved untrustworthy with what does not belong to us, who will give you what is really our own?**

13 **No servant can serve two masters, for, either they will hate one and love the other, or else they will attach themselves to one and despise the other. You cannot serve both God and money."**

14 All this was said within hearing of the Pharisees, who were lovers of money, and they began to sneer at Jesus.

15 "**You,**" said Jesus, "**are the ones who justify themselves before the world, but God can read your hearts;**

and what is highly esteemed among people may be an abomination in the sight of God.

16 **The Law and the prophets sufficed until the time of John. Since then the good news of the kingdom of God has been told, and everybody has been forcing their way into it.**

17 **It would be easier for the heavens and the earth to disappear than for one stroke of a letter in the Law to be lost.**

18 **Everyone who divorces his wife and marries another woman is an adulterer, and the man who marries a divorced woman is an adulterer.**

19 **There was once a rich man, who dressed in purple robes and fine linen, and feasted every day in great splendor.**

20 **Near his gateway there had been laid a beggar named Lazarus, who was covered with sores,**

21 **and who longed to satisfy his hunger with what fell from the rich man's table. Even the dogs came and licked his sores.**

22 **After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried.**

23 **In Hades he looked up in his torment, and saw Abraham at a distance and Lazarus at his side.**

24 **So he called out 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agony in this flame.'**

25 **'Child,' answered Abraham, 'remember that you in your lifetime received what you thought desirable, just as Lazarus received what was not desirable; but now he has his consolation here, while you are suffering agony.**

26 **And not only that, but between you and us there lies a great chasm, so that those who wish to pass from here to you cannot, nor can they cross from there to us.'**

27 **'Then, Father,' he said, 'I beg you to send Lazarus to my father's house –**

28 **For I have five brothers to warn them, so that they may not come to this place of torture also.'**

29 **'They have the writings of Moses and the prophets,' replied Abraham; 'let them listen to them.'**

30 **'But, Father Abraham,' he urged, 'if someone from the dead were to go to them, they would repent.'**

31 **'If they do not listen to Moses and the prophets,' answered Abraham, 'they will not be persuaded, even if someone were to rise from the dead.' "**

17

1 Jesus said to his disciples, "**It is inevitable that there
should be temptations but sorrow awaits the person
who does the tempting!**
2 **It would be better for them if they had been flung into
the sea with a millstone around their neck, rather than
that they should cause even one of these little ones to
stumble.**
3 **Be on your guard! If your brother or sister does
wrong, rebuke them; but if they repent, forgive them.**
4 **Even if they wrong you seven times a day, but turns
to you every time and says 'I am sorry,' you must forgive
them.**"
5 "Give us more faith," said the apostles to the Master;
6 but the Master said, "**If your faith were only like a
mustard seed, you could say to this mulberry tree 'Be
uprooted and planted in the sea,' and it would obey you.**
7 **Which of you, if he had a servant ploughing, or
tending the sheep, would say to him, when he came in
from the fields, 'Come at once and take your place at the
table,'**
8 **Instead of saying 'Prepare my dinner, and then make
yourself ready and serve me while I am eating and drink-
ing, and after that you will eat and drink yourself'?**
9 **Does he feel grateful to his servant for doing what he
is told?**
10 **And so with you – when you have done all that you
have been told, still say 'We are but useless servants; we
have done no more than we ought to have done.'** "

11 On the way to Jerusalem Jesus passed between Samaria
and Galilee.
12 As he was entering a village, ten lepers met him.
13 Standing still, some distance off, they called out loudly,
"Jesus! Sir! Pity us!"
14 When Jesus saw them, he said, "**Go and show your-
selves to the priest.**" And, as they were on their way, they
were made clean.
15 One of them, finding he was cured, came back, praising
God loudly,
16 and threw himself on his face at Jesus' feet, thanking him
for what he had done; and this man was a Samaritan.
17 "**Were not all the ten made clean?** exclaimed Jesus.
But the nine – where are they?
18 **Were there none to come back and praise God except
this foreigner?**

19 **Get up,**" he said to him, "**and go on your way. Your faith has delivered you.**"

20 Being once asked by the Pharisees when the kingdom of God was to come, Jesus answered, "**The kingdom of God does not come in a way that can be seen,**
21 **nor will people say 'Look, here it is!' or 'There it is!'; for the kingdom of God is within you!**
22 **The day will come,**" he said to his disciples, "**when you will long to see but one of the days of the Son of Man, and will not see it.**
23 **People will say to you 'There he is!' Or 'Here he is!' Do not go and follow them.**
24 **For, just as lightning will lighten and flare from one side of the heavens to the other, so will it be with the Son of Man.**
25 **But first he must undergo much suffering, and he must be rejected by the present generation.**
26 **As it was in the days of Noah, so will it be again in the days of the Son of Man.**
27 **They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all.**
28 **So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building;**
29 **but, on the very day on which Lot came out of Sodom, it rained fire and sulfur from the skies and destroyed them all.**
30 **It will be the same on the day on which the Son of Man reveals himself.**
31 **On that day, if a person is on their house-top and their goods in the house, they must not go down to get them; nor again must one who is on the farm turn back.**
32 **Remember Lot's wife.**
33 **Whoever is eager to get the most out of their life will lose it; but whoever will lose it will preserve it.**
34 **On that night, I tell you, of two people on the same bed, one will be taken and the other left;**
35 **of two women grinding grain together, one will be taken and the other left.**"
36 *

37 "Where will it be, Master?" asked the disciples. "**Where there is a body,**" said Jesus, "**there will the vultures flock.**"

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* **17:36** Some later manuscripts add: There will be two in the field; one will be taken and the other left.

18

1 Jesus told his disciples a parable to show them that they
should always pray and never despair.
2 "**There was,**" he said, "**in a certain town a judge, who
had no fear of God nor regard for people.**
3 **In the same town there was a widow who went to him
again and again, and said 'Grant me justice against my
opponent.'**
4 **For a time the judge refused, but afterward he said to
himself 'Although I am without fear of God or regard for
people,**
5 **yet, as this widow is so troublesome, I will grant her
justice, to stop her from plaguing me with her endless
visits.'** "
6 Then the Master added, "**Listen to what this iniquitous
judge says!**
7 **And God – won't he see that his own people, who cry
to him night and day, have justice done them – though he
holds his hand?**
8 **He will, I tell you, give them justice soon enough! Yet,
when the Son of Man comes, will he find faith on earth?**"

9 Another time, speaking to people who were satisfied that
they were religious, and who regarded everyone else with
scorn, Jesus told this parable –
10 "**Two men went up into the Temple Courts to pray.
One was a Pharisee and the other a tax-gatherer.**
11 **The Pharisee stood forward and began praying to
himself in this way – 'God, I thank you that I am not like
other men – thieves, rogues, adulterers – or even like
this tax-gatherer.**
12 **I fast twice a week, and give a tenth of everything I
get to God.'**
13 **Meanwhile the tax-gatherer stood at a distance, not
venturing even to raise his eyes to heaven, but he kept
striking his breast and saying 'God, have mercy on me, a
sinner.'**
14 **This man, I tell you, went home pardoned, rather
than the other. For everyone who exalts himself will be
humbled, while everyone who humbles himself will be
exalted.**"

15 Some of the people were bringing even their babies to
Jesus, for him to touch them; but, when the disciples saw it,
they began to find fault with those who had brought them.
16 Jesus, however, called the little children to him. "**Let the
little children come to me,**" he said, "**and do not hinder**

them, for it is to the childlike that the kingdom of God belongs.
17 **I tell you, unless a man receives the kingdom of God like a child, he will not enter it at all.**"

18 And one of the leaders asked Jesus this question – "Good teacher, what must I do if I am to gain eternal life?"
19 "**Why do you call me good?**" answered Jesus. "**No one is good but God.**
20 **You know the commandments – Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honor your father and your mother.**"
21 "I have observed all these," he replied, "from childhood."
22 Hearing this, Jesus said to him, "**There is one thing still lacking in you; sell everything that you have, and distribute to the poor, and you will have wealth in heaven; then come and follow me.**"
23 But the man became greatly distressed on hearing this, for he was extremely rich.
24 Seeing this, Jesus said to his disciples, "**How hard it is for the wealthy to enter the kingdom of God!**
25 **It is easier, indeed, for a camel to get through a needle's eye than for a rich person to enter the kingdom of God!**"
26 "Then who can be saved?" asked those who heard this.
27 But Jesus said, "**What is impossible with people is possible with God.**"
28 "But we," said Peter, "we left what belonged to us and followed you."
29 "**I tell you,**" he answered, "**that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God,**
30 **who will not receive many times as much in the present, and in the age that is coming eternal life.**"

31 Gathering the Twelve around him, Jesus said to them, "**Listen! We are going up to Jerusalem; and there everything that is written in the prophets will be done to the Son of Man.**
32 **For he will be given up to the Gentiles, mocked, insulted and spat on;**
33 **they will scourge him, and then put him to death; and on the third day he will rise again.**"
34 The apostles did not comprehend any of this. His meaning was unintelligible to them and they did not understand what he was saying.

35 As Jesus was getting near Jericho, a blind man was sitting
by the roadside, begging.
36 Hearing a crowd going by, the man asked what was the
matter;
37 and, when people told him that Jesus of Nazareth was
passing,
38 he shouted out, "Jesus, Son of David, take pity on me!"
39 Those who were in front kept telling him to be quiet, but
he continued to call out the louder, "Son of David, take pity on
me!"
40 Then Jesus stopped and ordered the man to be brought
to him. And, when he had come close up to him, Jesus asked
him,
41 "**What do you want me to do for you?**"
"Master," he said, "I want to recover my sight."
42 And Jesus said, "**Recover your sight, your faith has
delivered you.**"
43 Instantly he recovered his sight, and began to follow
Jesus, praising God. And all the people, on seeing it, gave
glory to God.

19

1 Jesus entered Jericho and made his way through the town.
2 There was a man there, known by the name of Zacchaeus,
who was a senior tax collector and a rich man.
3 He tried to see what Jesus was like; but, being short, he
was unable to do so because of the crowd.
4 So he ran on ahead and climbed into a mulberry tree to
see Jesus, for he knew that he must pass that way.
5 When Jesus came to the place, he looked up and said to
him, "**Zacchaeus, be quick and come down, for I must
stop at your house today.**"
6 So Zacchaeus got down quickly, and joyfully welcomed
him.
7 On seeing this, everyone began to complain, "He has gone
to stay with a man who is an outcast."
8 But Zacchaeus stood forward and said to the Master,
"Listen, Master! I will give half my property to the poor, and,
if I have defrauded anyone of anything, I will give him back
four times as much."
9 "**Salvation has come to this house today,**" answered
Jesus, "**for even this man is a son of Abraham.**
10 **The Son of Man has come to search for those who are
lost and to save them.**"
11 As the people were listening to this, Jesus went on to tell
them a parable. He did so because he was near Jerusalem,

and because they thought that the kingdom of God was going
to be proclaimed at once.
12 He said, "**A nobleman once went to a distant country
to receive his appointment to a kingdom and then re-
turn.**
13 **He called ten of his servants and gave them ten
pounds of silver each, and told them to trade with them
during his absence.**
14 **But his subjects hated him and sent envoys after him
to say 'We will not have this man as our king.'**
15 **On his return, after having been appointed king,
he directed that the servants to whom he had given his
money should be summoned, so that he might learn
what amount of trade they had done.**
16 **The first came up, and said 'Sir, your ten pounds have
made a hundred.'**
17 **'Well done, good servant!' exclaimed the master. 'As
you have proved trustworthy in a very small matter, I
appoint you governor over ten towns.'**
18 **When the second came, he said 'Your ten pounds, Sir,
have produced fifty.'**
19 **So the master said to him 'And you I appoint over five
towns.'**
20 **Another servant also came and said 'Sir, here are
your ten pounds; I have kept them put away in a hand-
kerchief.**
21 **For I was afraid of you, because you are a stern man.
You take what you have not planted, and reap what you
have not sown.'**
22 **The master answered 'Out of your own mouth I judge
you, you worthless servant. You knew that I am a stern
man, that I take what I have not planted, and reap what
I have not sown?**
23 **Then why didn't you put my money into a bank? And
I, on my return, could have claimed it with interest.**
24 **Take away from him the ten pounds,' he said to
those standing by, 'and give them to the one who has the
hundred.'**
25 **'But, Sir,' they said, 'he has a hundred pounds al-
ready!'**
26 **'I tell you,' he answered, 'that, to him who has, more
will be given, but, from him who has nothing, even what
he has will be taken away.**
27 **But as for my enemies, these men who would not
have me as their king, bring them here and put them to
death in my presence.' "**

28 After saying this, Jesus went on in front, going up to
Jerusalem.

The Last Days

29 It was when Jesus had almost reached Bethphage and
Bethany, near the Mount of Olives, that he sent on two of the
disciples.
30 "**Go to the village facing us,**" he said, "**and, when you
get there, you will find a foal tethered, which no one has
yet ridden; untie it and lead it here.**
31 **And, if anybody asks you 'Why are you untying it?',
you are to say this** – '**The Master wants it.**' "
32 So the two who were sent went and found it as Jesus had
told them.
33 While they were untying the foal, the owners asked them
– "Why are you untying the foal?"
34 And the two disciples answered – "The Master wants it."
35 Then they led it back to Jesus, and threw their cloaks on
the foal and put Jesus on it.
36 As he went along, the people kept spreading their cloaks
in the road.
37 When he had almost reached the place where the road
led down the Mount of Olives, everyone of the many disciples
began in their joy to praise God loudly for all the miracles that
they had seen:
38 "Blessed is He who comes – our king – in the name of the
Lord!
Peace in heaven,
and glory on high."
39 Some of the Pharisees in the crowd said to him, "Teacher,
restrain your disciples."
40 But Jesus answered, "**I tell you that if they are silent, the
stones will call out.**"
41 When he drew near, on seeing the city, he wept over it,
and said,
42 "**If only you had known, while yet there was time** –
even you – **the things that make for peace! But now they
have been hidden from your sight.**
43 **For a time is coming when your enemies will sur-
round you with earthworks, and encircle you, and hem
you in on all sides;**
44 **they will trample you down and your children within
you, and they will not leave in you one stone on another,
because you did not know the time of your visitation.**"
45 Jesus went into the Temple Courts and began to drive out
those who were selling,

46 saying as he did so, "**Scripture says** – '**My house will be a house of prayer'; but you have made it a den of robbers.**"

47 Jesus continued to teach each day in the Temple Courts; but the chief priests and teachers of the Law were eager to take his life, and so also were the leaders of the people.
48 Yet they could not see what to do, for the people all hung on his words.

20

1 On one of these days, when Jesus was teaching the people in the Temple Courts and telling the good news, the chief priests and the teachers of the Law, joined by the elders, confronted him,
2 and addressing him, said, "Tell us what authority you have to do these things. Who is it who has given you this authority?"

3 "**I, too,**" said Jesus in reply, "**will ask you one question. Give me an answer to it.**
4 **It is about John's baptism – was it of divine or of human origin?**"
5 But they began arguing together, "If we say 'divine,' he will say 'Why didn't you believe him?'
6 But, if we say 'human,' the people will all stone us, for they are persuaded that John was a prophet."
7 So they answered that they did not know its origin.
8 "**Then I,**" said Jesus, "**refuse to tell you what authority I have to do these things.**"

9 But Jesus began to tell the people this parable – "**A man once planted a vineyard, and then let it out to tenants, and went abroad for a long while.**
10 **At the proper time he sent a servant to the tenants, so that they could give him a share of the produce of the vineyard. The tenants, however, beat him and sent him away empty-handed.**
11 **The owner afterward sent another servant; but the tenants beat and insulted this man too, and sent him away empty-handed.**
12 **He sent a third; but they wounded this man also, and threw him outside.**
13 '**What should I do?**' **said the owner of the vineyard.** '**I will send my son, who is very dear to me. Perhaps they will respect him.**'

14 **But, on seeing him, the tenants consulted with one another. 'Here is the heir!' they said. 'Let us kill him, and then the inheritance will become ours.'**
15 **So they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them?**
16 **He will come and put those tenants to death, and will let the vineyard to others."**
"Heaven forbid!" they exclaimed when they heard it.
17 But Jesus looked at them and said, "**What then is the meaning of this passage?** –
'**The stone which the builders despised has now itself become the cornerstone.**'
18 **Everyone who falls on that stone will be dashed to pieces, while anyone on whom it falls – it will scatter him as dust."**
19 After this the teachers of the Law and the chief priest were eager to lay hands on Jesus then and there, but they were afraid of the people; for they saw that it was at them that he had aimed this parable.
20 Having watched their opportunity, they afterward sent some spies, who pretended to be good men, to catch Jesus in the course of conversation, and so enable them to give him up to the Governor's jurisdiction and authority.
21 These spies asked Jesus a question. They said, "Teacher, we know that you are right in what you say and teach, and that you do not take any account of a person's position, but teach the way of God honestly;
22 are we right in paying tribute to the Emperor or not?"
23 Seeing through their deceitfulness, Jesus said to them,
24 "**Show me a coin. Whose head and title are on it?**"
25 "The Emperor's," they said; and Jesus replied, "**Well then, pay to the Emperor what belongs to the Emperor, and to God what belongs to God.**"
26 They could not object to this answer before the people; and, in their wonder at his reply, they held their tongues.

27 Presently there came up some Sadducees, who maintain that there is no resurrection. Their question was this –
28 "Teacher, Moses laid down for us in his writings that –
'Should a man's married brother die, and should he be childless, the man should take the widow as his wife, and raise up a family for his brother.'
29 Well, there were once seven brothers; of whom the eldest, after taking a wife, died childless.
30 The second and third brothers both took her as their wife;
31 and so, too, did all seven – dying without children.

32 The woman herself was the last to die.
33 About the woman, then – at the resurrection, whose wife is
she to be, all seven brothers having had her as their wife?"
34 "**The men and women of this world,**" said Jesus,
"**marry and are given in marriage;**
35 **but, for those who are thought worthy to attain to**
that other world and the resurrection from the dead,
there is no marrying or being married,
36 **nor indeed can they die again, for they are like**
angels and, having shared in the resurrection, they are
God's children.
37 **As to the fact that the dead rise, even Moses indi-**
cated that, in the passage about the Bush, when he calls
the Lord –
'**The God of Abraham, and the God of Isaac, and the God**
of Jacob.'
38 **Now he is not God of dead people, but of living. For in**
his sight all are alive."
39 "Well said, teacher!" exclaimed some of the teachers of
the Law,
40 for they did not venture to question him any further.
41 But Jesus said to them, "**How is it that people say that**
the Christ is to be David's son?
42 **For David, in the book of Psalms, says himself** –
'**The Lord said to my lord: Sit at my right hand,**
43 **until I put your enemies as a stool for your feet.**'
44 **David, then, calls him 'lord,' so how is he David's son?**"
45 While all the people were listening, Jesus said to the
disciples,
46 "**Be on your guard against the teachers of the Law,**
who delight to walk about in long robes, and like to be
greeted in the streets with respect, and to have the best
seats in the synagogues, and places of honor at dinner.
47 **These are the men who rob widows of their houses,**
and make a pretense of saying long prayers. Their
sentence will be all the heavier."

21

1 Looking up, Jesus saw the rich people putting their gifts
into the chests for the Temple offerings.
2 He saw, too, a widow in poor circumstances putting two
small coins into them.
3 "**I tell you**", he said "**that this poor widow has put in**
more than all the others;
4 **for everyone else here put in something from what**
he had to spare, while she, in her need, has put in all she
had to live on."

5 When some of them spoke about the Temple being decorated with beautiful stones and offerings, Jesus said,
6 "**As for these things that you are looking at, a time is coming when not one stone will be left on another here. Every one will be thrown down.**"
7 So the disciples questioned Jesus, "But, teacher, when will this happen? And what sign will there be when this is near?"
8 And Jesus said, "**See that you are not led astray; for many will take my name, and come saying 'I am He,' and 'The time is close at hand.' Do not follow them.**
9 **And, when you hear of wars and disturbances, do not be terrified, for these things must occur first; but the end will not be at once.**"
10 Then he said to them, "**Nation will rise against nation and kingdom against kingdom,**
11 **and there will be great earthquakes, and plagues and famines in various places, and there will be terrible appearances and signs in the heavens.**
12 **Before all this, they will lay hands on you and persecute you, and they will betray you to synagogues and put you in prison, when you will be brought before kings and governors for the sake of my name.**
13 **Then will be your opportunity of witnessing for me.**
14 **Make up your minds, therefore, not to prepare your defense;**
15 **for I will myself give you words, and a wisdom which all your opponents together will be unable to resist or defy.**
16 **You will be betrayed even by your parents and brothers and sisters and relatives and friends, and they will cause some of you to be put to death,**
17 **and you will be hated by everyone because of me my name.**
18 **Yet not a single hair of your heads will be lost!**
19 **By your endurance you will win yourselves life.**
20 **As soon, however, as you see Jerusalem surrounded by armed camps, then you may know that the hour of her desecration is at hand.**
21 **Then those of you who are in Judea must take refuge in the mountains, those who are in Jerusalem must leave at once, and those who are in the country places must not go into it.**
22 **For these are to be the days of vengeance, when all that scripture says will be fulfilled.**
23 **Alas for pregnant women, and for those who are nursing infants in those days! For there will be great**

suffering in the land, and anger against this people.
24 **They will fall by the edge of the sword, and will be taken prisoners to every land, and Jerusalem will be under the heel of the Gentiles, until their day is over – as it will be.**
25 **There will be signs, too, in the sun and moon and stars, and on the earth despair among the nations, in their dismay at the roar of the sea and the surge.**
26 **People's hearts will fail them through dread of what is coming upon the world; for the forces of the heavens will be convulsed.**
27 **Then will be seen the Son of Man coming in a cloud with power and great glory.**
28 **And, when these things begin to occur, look upwards and lift your heads, for your deliverance will be at hand.**"
29 Then he taught them a lesson, saying – "**Look at the fig tree and all the other trees.**
30 **As soon as they shoot, you know, as you look at them, without being told, that summer is near.**
31 **And so may you, as soon as you see these things happening, know that the kingdom of God is near.**
32 **I tell you that even the present generation will not pass away until all has taken place.**
33 **The heavens and the earth will pass away, but my words will never pass away.**
34 **Be on your guard or your minds will become dulled by debauches or drunkenness or the anxieties of life, and 'that day' will close on you suddenly like a trap.**
35 **For it will come on all who are living upon the face of the whole earth.**
36 **Be on the watch at all times, and pray that you may have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man.**"

37 During the days, Jesus continued to teach in the Temple Courts, but he went out and spent the nights on the hill called the 'Mount of Olives.'
38 And all the people would get up early in the morning and come to listen to him in the Temple Courts.

22

1 The feast of the unleavened bread, known as the Passover, was near.

2 The chief priest and the teachers of the Law were looking
for an opportunity of destroying Jesus, for they were afraid
of the people.
3 Now Satan took possession of Judas, who was known as
Iscariot, and who belonged to the Twelve;
4 and he went and discussed with the chief priests and
officers in charge at the Temple the best way of betraying
Jesus to them.
5 They were glad of this, and agreed to pay him.
6 So Judas assented, and looked for an opportunity to betray
Jesus to them, in the absence of a crowd.
7 When the day of the Festival of the unleavened bread
came, on which the Passover lambs had to be killed,
8 Jesus sent forward Peter and John, saying to them, "**Go
and make preparations for our eating the Passover.**"
9 "Where do you wish us to make preparations?" they
asked.
10 "**Listen,**" he answered, "**when you have reached the
city, a man carrying a pitcher of water will meet you;
follow him into whatever house he enters;**
11 **and you will say to the owner of the house** '**The
teacher says to you – Where is the room where I am to
eat the Passover with my disciples?**'
12 **The man will show you a large upstairs room, set out;
there make preparations.**"
13 So Peter and John went on, and found everything just as
Jesus had told them, and they prepared the Passover.
14 When the time came, Jesus took his place at the table, and
the apostles with him.
15 "**I have most earnestly wished,**" he said, "**to eat this
Passover with you before I suffer.**
16 **For I tell you that I will not eat it again, until it has
had its fulfillment in the kingdom of God.**"
17 Then, on receiving a cup, after saying the thanksgiving,
he said, "**Take this and share it among you.**
18 **For I tell you that I will not, after today, drink of the
fruit of the vine, until the kingdom of God has come.**"
19 Then Jesus took some bread, and, after saying the thanks-
giving, broke it and gave to them, with the words, "**This is my
body.**
20 *

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* **22:20** Some later manuscripts add: which is now to be given on your behalf. Do this in memory of me. And in the same way with the cup, after supper, saying: "This cup is the New Covenant made by my blood which is being poured out on your behalf."

21 **Yet see! The hand of the man who is betraying me is beside me on the table!**
22 **True, the Son of Man is passing, by the way ordained for him, yet alas for that man by whom he is being betrayed!**"
23 Then they began questioning one another which of them it could be who was going to do this.
24 And a dispute arose among them as to which of them was to be regarded as the greatest.
25 Jesus, however, said, "**The kings of the Gentiles lord it over them, and their oppressors are styled 'Benefactors.'**
26 **But with you it must not be so. No, let the greatest among you become like the youngest, and him who leads like him who serves.**
27 **Which is the greater – the master at the table or his servant? Is not it the master at the table? Yet I myself am among you as one who serves.**
28 **You are the men who have stood by me in my trials;**
29 **and, just as my Father has assigned me a kingdom, I assign you places,**
30 **so that you may eat and drink at my table in my kingdom, and be seated on twelve thrones as judges of the twelve tribes of Israel.**
31 **Simon! Simon! listen. Satan demanded leave to sift you all like wheat,**
32 **but I prayed for you, Simon, that your faith should not fail. And you, when you have returned to me, are to strengthen the others.**"
33 "Master," said Peter, "with you I am ready to go both to prison and to death."
34 "**I tell you, Peter,**" replied Jesus, "**the cock will not crow today until you have disowned all knowledge of me three times.**"
35 Then he said to them all, "**When I sent you out as my messengers, without either purse, or bag, or sandals, were you in need of anything?**"
"No; nothing," they answered.
36 "**Now, however,**" he said, "**he who has a purse must take it and his bag as well; and he who has not must sell his cloak and buy a sword.**
37 **For, I tell you, that passage of scripture must be fulfilled in me, which says – 'He was counted among the godless'; indeed all that refers to me is finding its fulfillment.**"
38 "Master," they exclaimed, "look, here are two swords!"

"**Enough!**" said Jesus.

39 Jesus then went out, and made his way as usual to the
Mount of Olives, followed by his disciples.
40 And, when he reached the spot, he said to them, "**Pray
that you may not fall into temptation.**"
41 Then he withdrew about a stone's throw, and knelt down
and began to pray.
42 "**Father,**" he said, "**if it is your pleasure, spare me this
cup; only, not my will but your be done.**"
43 Presently there appeared to him an angel from heaven,
who strengthened him.†
44 And, as his anguish became intense, he prayed still more
earnestly, while his sweat was like great drops of blood falling
on the ground.
45 Then he rose from praying, and came to the disciples and
found them sleeping for sorrow.
46 "**Why are you asleep?**" he asked them. "**Rise and pray
so that you don't fall into temptation.**"
47 While he was still speaking, a crowd appeared in sight,
led by the man called Judas, who was one of the Twelve. Judas
approached Jesus, to kiss him;
48 at which Jesus said to him, "**Judas, is it by a kiss that
you betray the Son of Man?**"
49 But when those who were around Jesus saw what was
going to happen, they exclaimed, "Master, should we use our
swords?"
50 And one of them struck the high priest's servant and cut
off his right ear;
51 at which Jesus said, "**Let me at least do this**"**; and,
touching his ear, he healed the wound.**
52 Then, turning to the chief priests and officers in charge
at the Temple and the elders, who had come for him, he said,
"**Have you come out, as if after a robber, with swords and
clubs?**
53 **When I was with you day after day in the Temple
Courts, you did not lay hands on me; but now your time
has come, and the power of darkness.**"

54 Those who had taken Jesus prisoner took him away into
the house of the high priest. Peter followed at a distance.
55 But, when they had lit a fire in the centre of the courtyard
and had all sat down there, Peter seated himself in the middle
of them.

† **22:43** Some later manuscripts do not contain verses 43 or 44.

56 Presently a maidservant saw him sitting near the blaze
of the fire. She looked carefully at him and said, "Why, this
man was one of his companions!"
57 But Peter denied it. "I do not know him," he replied.
58 A little while afterward someone else – a man – saw him
and said, "Why, you are one of them!"
"No," Peter said, "I am not."
59 About an hour later another man declared positively,
"This man also was certainly with him. Why, he is a Galilean!"
60 But Peter said, "I do not know what you are speaking
about." Instantly, while he was still speaking, a cock crowed.
61 And the Master turned and looked at Peter; and Peter
remembered the words that the Master had said to him –
"**Before a cock has crowed today, you will disown me
three times**";
62 and he went outside and wept bitterly.

63 The men who held Jesus kept making sport of him and
beating him.
64 They blindfolded him and then questioned him. "Now
play the prophet," they said. "Who was it that struck you?"
65 And they heaped many other insults on him.

66 At daybreak the assembly of the elders of the people met
– both the chief priests and the teachers of the Law – and took
Jesus before their High Council.
67 "If you are the Christ," they said, "tell us so."
"**If I tell you,**" replied Jesus, "**you will not believe me;**
68 **and, if I question you, you will not answer.**
69 **But from this hour the Son of Man will be seated on
the right hand of God Almighty.**"
70 "Are you, then, the Son of God?" they all asked. "**It is
true,**" answered Jesus, "**I am.**"
71 At this they exclaimed, "Why do we want any more
evidence? We have heard it ourselves from his own lips!"

23

1 Then they all rose in a body and led Jesus before Pilate.
2 And they began to accuse him, "This is a man whom we
found misleading our people, preventing them from paying
taxes to the Emperor, and giving out that he himself is 'Christ,
a king.' "
3 "Are you the king of the Jews?" Pilate asked him. "**It is
true,**" replied Jesus.
4 But Pilate, turning to the chief priests and the people, said,
"I do not see anything to find fault with in this man."

5 But they insisted, “He is stirring up the people by his
teaching all through Judea; he began with Galilee and has
now come here.”
6 Hearing this, Pilate asked if the man was a Galilean;
7 and, having satisfied himself that Jesus came under
Herod’s jurisdiction, he sent him to Herod, who also was at
Jerusalem at the time.
8 When Herod saw Jesus, he was exceedingly pleased, for
he had been wanting to see him for a long time, having heard
a great deal about him; and he was hoping to see some sign
given by him.
9 So he questioned him at some length, but Jesus made no
reply.
10 Meanwhile the chief priests and the teachers of the Law
stood by and vehemently accused him.
11 And Herod, with his soldiers, treated Jesus with scorn; he
mocked him by throwing a gorgeous robe around him, and
then sent him back to Pilate.
12 And Herod and Pilate became friends that very day, for
before that there had been ill-will between them.
13 So Pilate summoned the chief priests, and the leading
men, and the people,
14 and said to them, “You brought this man before me
charged with misleading the people; and yet, for my part,
though I examined him before you, I did not find this man to
blame for any of the things of which you accuse him;
15 nor did Herod either; for he has sent him back to us. And,
as a fact, he has not done anything deserving death;
16 so I will have him scourged, and then release him.”
17 *
18 But they began to shout as one man, “Kill this fellow, but
release Barabbas for us.”
19 (Barabbas was a man who had been put in prison for a
riot that had broken out in the city and for murder.)
20 Pilate, however, wanting to release Jesus, called to them
again;
21 but they kept calling out, “Crucify, crucify him!”
22 “Why, what harm has this man done?” Pilate said to them
for the third time. “I have found nothing in him for which he
could be condemned to death. So I will have him scourged,
and then release him.”
23 But they persisted in loudly demanding his crucifixion;
and their clamor gained the day.
24 Pilate decided that their demand should be granted.

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* **23:17** Some later manuscripts add: He had to release someone to them at the feast.

25 He released the man who had been put in prison for riot
and murder, as they demanded, and gave Jesus up to be dealt
with as they pleased.

26 And, as they were leading Jesus away, they laid hold of
Simon from Cyrene, who was on his way in from the country,
and they put the cross on his shoulders, for him to carry it
behind Jesus.
27 There was a great crowd of people following him, many
being women who were beating their breasts and wailing for
him.
28 So Jesus turned and said to them, "**Women of
Jerusalem, do not weep for me, but weep for yourselves
and for your children.**
29 **A time, I tell you, is coming, when it will be said** –
'**Happy are the women who are barren, and those who
have never borne children or nursed them!**'
30 **At that time people will begin to say to the moun-
tains 'Fall on us,' and to the hills 'Cover us.'**
31 **If what you see is done while the tree is green, what
will happen when it is dry?**"
32 There were two others also, criminals, led out to be
executed with Jesus.
33 When they had reached the place called 'The Skull,' there
they crucified Jesus and the criminals, one on the right, and
one on the left.
34 Then Jesus said, "**Father, forgive them; they do not
know what they are doing.**" His clothes they divided among
them by casting lots.
35 Meanwhile the people stood looking on. Even the leading
men said with a sneer, "He saved others, let him save himself,
if he is God's Christ, his chosen one."
36 The soldiers, too, came up in mockery, bringing him
common wine,
37 and saying as they did so, "If you are the king of the Jews,
save yourself."
38 Above him were the words –
'THIS IS THE KING OF THE JEWS.'
39 One of the criminals who were hanging beside Jesus railed
at him. "Aren't you the Christ? Save yourself and us," he said.
40 But the other rebuked him. "Haven't you," he said, "any
fear of God, now that you are under the same sentence?
41 And we justly so, for we are only reaping our deserts, but
this man has not done anything wrong.
42 Jesus," he went on, "do not forget me when you have come
to your kingdom."

43 And Jesus answered, "**I tell you, this very day you will be with me in Paradise.**"
44 It was nearly midday, when a darkness came over the whole country, lasting until three in the afternoon,
45 the sun being eclipsed; and the Temple curtain was torn down the middle.
46 Then Jesus, with a loud cry, said, "**Father, into your hands I commit my spirit.**" And with these words he expired.
47 The Roman centurion, on seeing what had happened, praised God, exclaiming, "This must have been a good man!"
48 All the people who had collected to see the sight watched what occurred, and then went home beating their breasts.
49 All the friends of Jesus had been standing at a distance, with the women who accompanied him from Galilee, watching all this.

50 Now there was a man of the name of Joseph, who was a member of the Council, and who bore a good and upright character.
51 (This man had not assented to the decision and action of the Council.) He belonged to Arimathea, a town in Judea, and lived in expectation of the kingdom of God.
52 He now went to see Pilate, and asked for the body of Jesus;
53 and, when he had taken it down, he wrapped it in a linen sheet, and laid him in a tomb cut out of stone, in which no one had yet been buried.
54 It was the Preparation day, and just before the Sabbath began.
55 The women who had accompanied Jesus from Galilee followed, and saw the tomb and how the body of Jesus was laid,
56 and then went home, and prepared spices and perfumes.

The Risen Life

During the Sabbath they rested, as directed by the commandment.

24

1 But very early on the first day of the week they went to the tomb, taking with them the spices that they had prepared.
2 They found that the stone had been rolled away from the tomb;
3 and, on going into it, they could not find the body*.
4 While they were at a loss to account for this, all at once two men stood beside them, in dazzling clothing.

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* **24:3** Some later manuscripts add: of the Lord Jesus.

5 But, when in their fear the women bowed their faces to the
ground, the men said to them, “Why are you looking among
the dead for him who is living?
6 † Remember how he spoke to you before he left Galilee –
7 How he said that the Son of Man must be betrayed into the
hands of wicked men, and be crucified, and rise again on the
third day.”
8 Then they remembered the words of Jesus,
9 and, on returning from the tomb, they told all this to the
Eleven and to all the rest.
10 There were Mary of Magdala, and Joanna, and Mary, the
mother of James. The other women, too, spoke about this to
the apostles.
11 What they said seemed to the apostles mere nonsense,
and they did not believe them.
12 ‡

13 It happened that very day that two of the disciples were
going to a village called Emmaus, which was about seven
miles from Jerusalem,
14 talking together, as they went, about all that had just
taken place.
15 While they were talking about these things and dis-
cussing them, Jesus himself came up and went on their way
with them;
16 but their eyes were blinded so that they could not recog-
nize him.
17 “**What is this that you are saying to each other as you
walk along?**” Jesus asked. They stopped, with sad looks on
their faces,
18 and then one of them, whose name was Cleopas, said
to Jesus, “Are you staying by yourself at Jerusalem, that you
have not heard of the things that have happened there within
the last few days?”
19 “**What things do you mean?**” asked Jesus. “Why, about
Jesus of Nazareth,” they answered, “who, in the eyes of God
and all the people, was a prophet, whose power was felt in
both his words and actions;
20 and how the chief priests and our leading men gave him
up to be sentenced to death, and afterward crucified him.
21 But we were hoping that he was the Destined Deliverer
of Israel; yes, and besides all this, it is now three days since
these things occurred.

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† **24:6** Some later manuscripts add: He is not here but he has risen. ‡ **24:12** Some later manuscripts add: Peter got up and ran to the tomb. Stooping down he saw nothing but the linen wrappings, and he went away, wondering to himself at what had taken place.

22 And what is more, some of the women among us have
greatly astonished us. They went to the tomb at daybreak
23 And, not finding the body of Jesus there, came and told
us that they had seen a vision of angels who told them that he
was alive.
24 So some of our number went to the tomb and found
everything just as the women had said, but they did not see
Jesus."
25 Then Jesus said to them, "**Foolish men, slow to accept
all that the prophets have said!**
26 **Was not the Christ bound to undergo this suffering
before entering into his glory?**"
27 Then, beginning with Moses and all the prophets, he
explained to them all through the scriptures the passages that
referred to himself.
28 When they got near the village to which they were
walking, Jesus appeared to be going further;
29 but they pressed him not to do so. "Stay with us," they
said, "for it is getting towards evening, and the sun in already
low." So Jesus went in to stay with them.
30 After he had taken his place at the table with them, he
took the bread and said the blessing, and broke it, and gave it
to them.
31 Then their eyes were opened and they recognized him;
but he disappeared from their sight.
32 "How our hearts glowed," the disciples said to each
other, "while he was talking to us on the road, and when he
explained the scriptures to us!"
33 Then they immediately got up and returned to Jerusalem,
where they found the Eleven and their companions all to-
gether,
34 who told them that the Master had really risen, and had
appeared to Simon.
35 So they also related what had happened during their
walk, and how they had recognized Jesus at the breaking of
the bread.
36 While they were still talking about these things, Jesus
himself stood among them.§
37 In their terror and alarm they thought they saw a ghost,
38 but Jesus said to them, "**Why are you so startled? And
why do doubts arise in your minds?**
39 **Look at my hands and my feet, and you will know
that it is I. Feel me, and look at me, for a ghost has not
flesh and bones, as you see that I have.**"

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§ **24:36** Some later manuscripts add: and said, "Peace be with you."

40 *
41 While they were still unable to believe it all, overcome
with joy, and were wondering if it were true, Jesus said to
them, "**Have you anything here to eat?**"
42 They handed him a piece of broiled fish,
43 and he took it and ate it before their eyes.
44 "**This is what I told you,**" he said, "**when I was still with
you – that everything that had been written about me in
the Law of Moses, the prophets, and the Psalms, must be
fulfilled.**"
45 Then he enabled them to understand the meaning of the
scriptures, saying to them,
46 "**Scripture says that the Christ will suffer, and that
he will rise again from the dead on the third day,**
47 **and that repentance for forgiveness of sins will be
proclaimed on his authority to all the nations – begin-
ning at Jerusalem.**
48 **You yourselves are to be witnesses to all this.**
49 **And now I am myself about to send you that which
my Father has promised. But you must remain in the city
until you have been invested with power from above.**"

50 After this, Jesus led them out as far as Bethany, and there
raised his hands and blessed them.
51 As he was in the act of blessing them, he left them.†
52 They returned‡ to Jerusalem full of joy;
53 and they were constantly in the Temple Courts, blessing
God.

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* **24:40** Some later manuscripts add: After saying this he showed them his hands and his feet. † **24:51** Some later manuscripts add: and was carried up into heaven. ‡ **24:52** Some later manuscripts read: They bowed to the ground before him and returned.

The
Good News According to
John

Introduction

1 In the beginning the Word was;
and the Word was with God;
and the Word was God.
2 He was in the beginning with God;
3 through him all things came into being,
and nothing came into being apart from him.
4 That which came into being in him was life;
and the life was the light of humanity;
5 and the light shines in the darkness,
and the darkness never overpowered it.
6 There appeared a man sent from God, whose name was John;
7 he came as a witness – to bear witness to the light
so that through him everyone might believe.
8 He was not the light,
but he came to bear witness to the light.
9 That was the true light which enlightens everyone coming into the world.
10 He was in the world;
and through him the world came into being –
yet the world did not know him.
11 He came to his own –
yet his own did not receive him.
12 But to all who did receive him he gave power to become children of God –
to those who believe in his name.
13 For not to natural conception, nor to human instincts, nor to human will did they owe the new life,
but to God.
14 And the Word became human, and lived among us,
(We saw his glory – the glory of the Only Son sent from the Father),
full of love and truth.
15 (John bears witness to him; he cried aloud – for it was he who spoke –
"He who is coming after me is now before me,
for he was ever first");
16 out of his fullness we have all received
gift after gift of love;
17 for the Law was given through Moses,

love and truth came through Jesus Christ.
18 No one has ever yet seen God;
God the only Son, who is ever with the Father –
he has revealed him.

The Preparation

19 When the religious authorities in Jerusalem sent some Priests and Levites to ask John – "Who are you?",
20 he told them clearly and simply, "I am not the Christ."
21 "What then?" they asked. "Are you Elijah?"
"No," he said, "I am not."
"Are you 'the prophet'?" He answered, "No."
22 "Who then are you?" they continued. "Tell us so that we have an answer to give to those who have sent us. What do you say about yourself?"
23 "I," he answered, "am –
'The voice of one crying aloud in the wilderness: make a straight road for the Lord',

as the prophet Isaiah said."
24 These men had been sent from the Pharisees;
25 and their next question was, "Why then do you baptize, if you are not the Christ or Elijah or 'the prophet'?"
26 John's answer was – "I baptize with water, but among you stands one whom you do not know;
27 he is coming after me, yet I am not worthy even to unfasten his sandal."
28 This happened at Bethany, across the Jordan, where John was baptizing.
29 The next day John saw Jesus coming towards him, and exclaimed, "Here is the Lamb of God, who takes away the sin of the world!
30 I was talking about him when I said 'After me there is coming a man who ranks ahead of me, because before I was born he already was.'
31 I did not know who he was, but I have come baptizing with water to make him known to Israel."
32 John also said:
"I saw the Spirit come down from heaven like a dove and rest on him.
33 I myself did not know him, but he who sent me to baptize with water, he said to me 'He on whom you see the Spirit descending, and remaining on him – he it is who baptizes with the Holy Spirit.'
34 This I have seen myself, and I have declared my belief that he is the Son of God."

35 The next day, when John was standing with two of his
disciples,
36 he looked at Jesus as he passed and exclaimed, "There is
the Lamb of God!"
37 The two disciples heard him say this, and followed Jesus.
38 But Jesus turned around, and saw them following.
"**What are you looking for?**" he asked. "Rabbi," they
answered (or, as we should say, 'Teacher'), "where are you
staying?"
39 "**Come, and you will see,**" he replied. So they went, and
saw where he was staying, and spent that day with him.
It was then about four in the afternoon.
40 One of the two, who heard what John said and followed
Jesus, was Andrew, Simon Peter's brother.
41 He first found his own brother Simon, and said to him,
"We have found the Messiah!" (a word which means 'Christ,'
or 'Consecrated'.)
42 Then he brought him to Jesus. Looking straight at him,
Jesus said, "**You are Simon, the son of John; you will be
called Cephas**" (which means 'Peter,' or 'Rock').
43 The following day Jesus decided to leave for Galilee. He
found Philip, and said to him, "**Follow me.**"
44 Philip was from Bethsaida, the same town as Andrew and
Peter.
45 He found Nathanael and said to him, "We have found him
of whom Moses wrote in the Law, and of whom the prophets
also wrote – Jesus of Nazareth, Joseph's son!"
46 "Can anything good come out of Nazareth?" asked
Nathanael. "Come and see," replied Philip.
47 When Jesus saw Nathanael coming towards him, he said,
"**Here is a true Israelite, in whom there is no deceit!**"
48 "How do you know me?" asked Nathanael. "**Even before
Philip called you,**" replied Jesus, "**when you were under
the fig tree, I saw you.**"
49 "Rabbi," Nathanael exclaimed, "you are the Son of God,
you are king of Israel!"
50 "**Do you believe in me,**" asked Jesus, "**because I told
you that I saw you under the fig tree? You will see
greater things than those!**
51 **In truth I tell you,**" he added, "**you will all see heaven
open, and the angels of God ascending and descending
on the Son of Man.**"

2

The Work in Judaea, Galilee and Samaria

1 Two days after this there was a wedding at Cana in Galilee,
and Jesus' mother was there.
2 Jesus himself, too, with his disciples, was invited to the
wedding.
3 And, when the wine ran short, his mother said to him,
"They have no wine left."
4 "**What do you want with me?**" answered Jesus. "**My
time has not come yet.**"
5 His mother said to the servants, "Do whatever he tells
you."
6 There were standing there six stone water-jars, in ac-
cordance with the Jewish rule of purification, each holding
twenty or thirty gallons.
7 Jesus said to the servants, "**Fill the water-jars with
water.**"
8 And, when they had filled them to the brim, he added,
"**Now take some out, and carry it to the Master of the
feast.**" The servants did so.
9 And, when the Master of the feast had tasted the water
which had now become wine, not knowing where it had come
from – although the servants who had taken out the water
knew –
10 He called the groom and said to him, "Everyone puts good
wine on the table first, and inferior wine afterward, when his
guests have drunk freely; but you have kept back the good
wine till now!"
11 This, the first sign of his mission, Jesus gave at Cana in
Galilee, and by it revealed his glory; and his disciples believed
in him.

12 After this, Jesus went down to Capernaum – he, his
mother, his brothers, and his disciples; but they stayed there
only a few days.

13 Then, as the Jewish Passover was near, Jesus went up to
Jerusalem.
14 In the Temple Courts he found people who were selling
bullocks, sheep, and pigeons, and the money changers at
their counters.
15 So he made a whip of cords, and drove them all out of
the Temple Courts, and the sheep and bullocks as well; he
scattered the money of the money changers, and overturned
their tables,
16 and said to the pigeon-dealers, "**Take these things away.
Do not turn my Father's house into a market house.**"
17 His disciples remembered that scripture said – 'Passion
for your house will consume me.'

18 Then some of the religious authorities asked Jesus, “What
sign are you going to show us, since you act in this way?”
19 “**Destroy this temple,**” was his answer, “**and I will raise
it in three days.**”
20 “This Temple,” the authorities replied, “has been forty-six
years in building, and are you going to ‘raise it in three days’?”
21 But Jesus was speaking of his body as a temple.
22 Afterward, when he had risen from the dead, his disci-
ples remembered that he had said this; and they believed the
passage of scripture, and the words which Jesus had spoken.

23 While Jesus was in Jerusalem, during the Passover Festi-
val, many came to trust in him, when they saw the signs of his
mission that he was giving.
24 But Jesus did not put himself in their power because he
knew what was in their hearts.
25 He did not need anyone to tell him about people because
he could read what was in them.

3

1 Now there was a Pharisee named Nicodemus, who was a
leading man among his people.
2 This man came to Jesus by night, and said to him, “Rabbi,
we know that you are a teacher come from God; for no one
could give such signs as you are giving, unless God were with
him.”
3 “**In truth I tell you,**” exclaimed Jesus, “**unless a person
is reborn, they cannot see the kingdom of God.**”
4 “How can a person,” asked Nicodemus, “be born when
they are old? Can they be born a second time?”
5 “**In truth I tell you,**” answered Jesus, “**unless a person
owes their birth to water and Spirit, they cannot enter
the kingdom of God.**
6 **All that owes its birth to human nature is human, and
all that owes its birth to the Spirit is spiritual.**
7 **Do not wonder at my telling you that you all need to
be reborn.**
8 **The wind blows wherever it wants, and you can hear
the sound it makes, but you do not know where it comes
from, or where it goes; it is the same with everyone who
owes his birth to the Spirit.**”
9 “How can that be?” asked Nicodemus.
10 “**What! You a teacher of Israel,**” exclaimed Jesus, “**and
yet do not understand this!**

11 In truth I tell you that we speak of what we know, and state what we have seen; and yet you do not accept our statements.
12 If, when I tell you earthly things, you do not believe me, how will you believe me when I tell you of heavenly things?
13 No one has ascended to heaven, except him who descended from heaven – the Son of Man himself.
14 And, as Moses lifted up the snake in the desert, so must the Son of Man be lifted up;
15 so that everyone who believes in him may have eternal life."
16 For God so loved the world, that he gave his only Son, so that everyone who believes in him may not be lost, but have eternal life.
17 For God did not send his Son into the world to condemn the world, but so that the world might be saved through him.
18 The person who believes in him escapes condemnation, while the person who does not believe in him is already condemned, because they have not believed in the only Son of God.
19 The ground of their condemnation is this, that though the light has come into the world, people preferred the darkness to the light, because their actions were wicked.
20 For the person who lives an evil life hates the light, and will not come to it, fearing that their actions will be exposed;
21 but the person who lives by the truth comes into the light, so it can be clearly seen that God is in all they do.

22 After this, Jesus went with his disciples into the country parts of Judea; and there he stayed with them, and baptized.
23 John, also, was baptizing at Aenon near Salim, because there were many streams there; and people were constantly coming and being baptized.
24 (For John had not yet been imprisoned).
25 Now a discussion arose between some of John's disciples and a fellow Jew on the subject of purification;
26 and the disciples came to John and said, "Rabbi, the man who was with you on the other side of the Jordan, and to whom you have yourself borne testimony – he, also, is baptizing, and everybody is going to him."
27 John's answer was – "A person can gain nothing but what is given them from heaven.

28 You are yourselves witnesses that I said ‘I am not the
Christ,’ but ‘I have been sent before him as a messenger.’
29 It is the groom who has the bride; but the groom’s friend,
who stands by and listens to him, is filled with joy when he
hears the groom’s voice. This joy I have felt to the full.
30 He must become greater, and I less.”
31 He who comes from above is above all others; but a child
of earth is earthly, and his teaching is earthly, too. He who
comes from heaven is above all others.
32 He states what he has seen and what he heard, and yet no
one accepts his statement.
33 They who did accept his statement confirm the fact that
God is true.
34 For he whom God sent as his messenger gives us God’s
own teaching, for God does not limit the gift of the Spirit.
35 The Father loves his Son, and has put everything in his
hands.
36 The person who believes in the Son has eternal life, while
a person who rejects the Son will not even see that life, but
remains under God’s displeasure.

4

1 Now, when the Master heard that the Pharisees had been
told that he was making and baptizing more disciples than
John
2 (Though it was not Jesus himself, but his disciples, who
baptized),
3 he left Judea, and set out again for Galilee.
4 He had to pass through Samaria,
5 and, on his way, he came to a Samaritan town called
Shechem, near the plot of land that Jacob gave to his son
Joseph.
6 Jacob’s Spring was there, and Jesus, being tired after his
journey, sat down beside the spring, just as he was. It was
then about midday.
7 A woman of Samaria came to draw water; and Jesus said
to her – “**Give me some to drink,**”
8 For his disciples had gone into the town to buy food.
9 “How is it,” replied the Samaritan woman, “that you who
are a Jew ask for water from a Samaritan woman like me?”
(For Jews do not associate with Samaritans).
10 “**If you knew of the gift of God,**” replied Jesus, “**and
who it is that is saying to you ‘Give me some water,’ you
would have asked him, and he would have given you
living water.**”

11 "You have no bucket, Sir, and the well is deep," she said.
"Where did you get that 'living water?'
12 Surely you are not greater than our ancestor Jacob who
gave us the well, and used to drink from it himself, and his
sons, and his cattle!"
13 "**All who drink of this water,**" replied Jesus, "**will be
thirsty again;**
14 **but whoever once drinks of the water that I will give
him will never thirst any more; but the water that I will
give him will become a spring welling up within him – a
source of eternal life.**"
15 "Give me this water, Sir," said the woman, "so that I may
not be thirsty, nor have to come all the way here to draw
water."
16 "**Go and call your husband,**" said Jesus, "**and then
come back.**"
17 "I have no husband," answered the woman. "**You are
right in saying 'I have no husband,**' " replied Jesus,
18 "**For you have had five husbands, and the man with
whom you are now living is not your husband; in saying
that, you have spoken the truth.**"
19 "I see, Sir, that you are a prophet!" exclaimed the woman.
20 "It was on this mountain that our ancestors worshiped;
and yet you Jews say that the proper place for worship is in
Jerusalem."
21 "**Believe me,**" replied Jesus, "**a time is coming when it
will be neither on this mountain nor in Jerusalem that
you will worship the Father.**
22 **You Samaritans do not know what you worship; we
know what we worship, for salvation comes from the
Jews.**
23 **But a time is coming, indeed it is already here, when
the true worshipers will worship the Father spiritually
and truly; for such are the worshipers that the Father
desires.**
24 **God is Spirit; and those who worship him must
worship spiritually and truly.**"
25 "I know," answered the woman, "that the Messiah, who
is called the Christ, is coming; when once he has come, he will
tell us everything."
26 "**I am he,**" Jesus said to her, "**I who am speaking to you.**"
27 At this moment his disciples came up, and were surprised
to find him talking with a woman; but none of them asked
'What do you want?' or 'Why are you talking with her?'
28 So the woman, leaving her pitcher, went back to the town,
and said to the people,

29 "Come and see someone who has told me everything that
I have done. Can he be the Christ?"
30 And the people left the town and went to see Jesus.

31 Meanwhile the disciples kept saying to him, "Take something to eat, Rabbi."

32 "**I have food to eat,**" he answered, "**of which you know nothing.**"

33 "Can anyone have brought him anything to eat?" the disciples said to one another.
34 "**My food,**" replied Jesus, "**is to do the will of him who sent me, and to complete his work.**
35 **Don't you say that it still wants four months to harvest? Why, look up, and see how white the fields are for harvest!**
36 **Already the reaper is receiving wages and gathering in sheaves for eternal life, so that sower and reaper rejoice together.**
37 **For here the proverb holds good** – '**One sows, another reaps.**'
38 **I have sent you to reap that on which you have spent no labor; others have labored, and you have reaped the results of their labor.**"
39 Many from that town came to believe in Jesus – Samaritans though they were – because the woman had said, 'He has told me everything that I have done.'
40 And, when these Samaritans had come to Jesus, they begged him to stay with them, and he stayed there two days.
41 But far more came to believe in him because of what he said himself,
42 and they said to the woman, "It is no longer because of what you say that we believe in him, for we have heard him ourselves and know that he really is the Savior of the world."

43 After these two days Jesus went on to Galilee;
44 for he himself declared that 'a prophet is not honored in his own country.'
45 When he entered Galilee, the Galileans welcomed him, for they had seen all that he did at Jerusalem during the Festival, at which they also had been present.
46 So Jesus came again to Cana in Galilee, where he had turned the water into wine. Now there was one of the king's officers whose son was lying ill at Capernaum.
47 When this man heard that Jesus had returned from Judea to Galilee, he went to him, and begged him to come down and cure his son; for he was at the point of death.

48 Jesus answered, "**Unless you all see signs and wonders, you will not believe.**"
49 "Sir," said the officer, "come down before my child dies."
And Jesus answered, "Go, your son is living."
50 The man believed what Jesus said to him, and went;
51 and, while he was on his way down, his servants met him,
and told him that his child was living.
52 So he asked them at what time the boy began to get better.
"It was yesterday, about one o'clock," they said, "that the fever
left him."
53 By this the father knew that it was at the very time when
Jesus had said to him '**Your son is living**'; and he himself,
with all his household, believed in Jesus.
54 This was the second occasion on which Jesus gave a sign
of his mission on coming from Judea to Galilee.

5

1 Sometime after this there was a Jewish Festival; and Jesus
went up to Jerusalem.
2 There is in Jerusalem, near the sheep-gate, a bath with five
colonnades around it. It is called in Hebrew 'Bethesda.'
3 In these colonnades a large number of sick people were
lying – blind, lame, and crippled.
4 *
5 One man who was there had been crippled for thirty-eight
years.
6 Jesus saw the man lying there, and, finding that he had
been in this state a long time, said to him, "**Do you wish to be
cured?**"
7 "I have no one, Sir," the sick man answered, "to put me into
the bath when there is a troubling of the water, and, while I
am getting to it, someone else steps down before me."
8 "**Stand up,**" said Jesus, "**take up your mat, and walk.**"
9 The man was cured immediately, and took up his mat and
began walking.
10 Now it was the Sabbath. So the religious authorities said
to the man who had been cured, "This is the Sabbath; you
must not carry your mat."
11 "The man who cured me," he answered, "said to me '**Take
up your mat and walk.**' "
12 "Who was it," they asked, "that said to you '**Take up your
mat and walk'?**"

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* **5:4** Some later manuscripts add: for an angel of the Lord went down at certain times into the pool, and stirred up the water. The first person to step in after the stirring of the water was healed of whatever disease they had.

13 But the man who had been restored did not know who it
was; for Jesus had moved away, because there was a crowd
there.
14 Afterward Jesus found the man in the Temple Courts,
and said to him, "**You are cured now; do not sin again, or
something worse may happen to you.**"
15 The man went away, and told the authorities that it was
Jesus who had cured him.
16 And that was why they began to persecute Jesus – be-
cause he did things of this kind on the Sabbath.
17 But Jesus replied, "**My Father works to this very hour,
and I work also.**"
18 This made the authorities all the more eager to kill him,
because not only was he doing away with the Sabbath, but
he actually called God his own Father – putting himself on an
equality with God.
19 So Jesus made this further reply, "**In truth I tell you, the
Son can do nothing of himself; he does only what he sees
the Father doing; whatever the Father does, the Son does
also.**
20 **For the Father loves his Son, and shows him every-
thing that he is doing; and he will show him still greater
things – so that you will be filled with wonder.**
21 **For, just as the Father raises the dead and gives them
life, so also the Son gives life to whom he pleases.**
22 **The Father himself does not judge any one, but has
entrusted the work of judging entirely to his Son,**
23 **so that everyone may honor the Son, just as they
honor the Father. The person who does not honour the
Son fails to honour the Father who sent him.**
24 **In truth I tell you that the person who listens to
my message and believes him who sent me, has eternal
life, and does not come under condemnation, but has
already passed out of death into life.**
25 **In truth I tell you that a time is coming, indeed it is
already here, when the dead will listen to the voice of the
Son of God, and when those who listen will live.**
26 **For, just as the Father has inherent life within him,
so also he has granted to the Son to have inherent life
within him;**
27 **and, because he is Son of Man, he has also given him
authority to act as judge.**
28 **Do not wonder at this; for the time is coming when
all who are in their graves will hear his voice,**
29 **and will come out – those who have done good rising
to life, and those who have lived evil lives rising for**

condemnation.
30 **I can do nothing of myself; I judge as I am taught; and the judgment that I give is just, because my aim is not to do my own will, but the will of him who sent me.**

31 **"If I bear testimony to myself, my testimony is not trustworthy;**
32 **it is another who bears testimony to me, and I know that the testimony which he bears to me is trustworthy.**
33 **You have yourselves sent to John, and he has testified to the truth.**
34 **But the testimony which I receive is not from people; I am saying this for your salvation.**
35 **He was the Lamp that was burning and shining, and you were ready to rejoice, for a time, in his light.**
36 **But the testimony which I have is of greater weight than John's; for the work that the Father has given me to carry out – the work that I am doing – is in itself proof that the Father has sent me as his messenger.**
37 **The Father who has sent me has himself borne testimony to me. You have neither listened to his voice, not seen his form;**
38 **and you have not taken his message home to your hearts, because you do not believe him whom he sent as his messenger.**
39 **You search the scriptures, because you think that you find in them immortal life;** and, though it is those scriptures that bear testimony to me,
40 **you refuse to come to me to have life.**

41 **"I do not receive honor from people,**
42 **but I know this of you, that you have not the love of God in your hearts.**
43 **I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him.**
44 **How can you believe in me, when you receive honor from one another and do not desire the honor which comes from the only God?**
45 **Do not think that I will accuse you to the Father; your accuser is Moses, on whom you have been resting your hopes.**
46 **For, had you believed Moses, you would have believed me, for it was of me that Moses wrote;**
47 **but, if you do not believe his writings, how will you believe my teaching?"**

6

1 After this, Jesus crossed the Sea of Galilee – otherwise
called the Lake of Tiberias.
2 A great crowd of people, however, followed him, because
they saw the signs of his mission in his work among those
who were sick.
3 Jesus went up the hill, and sat down there with his
disciples.
4 It was near the time of the Jewish Festival of the Passover.
5 Looking up, and noticing that a great crowd was coming
towards him, Jesus said to Philip, "**Where are we to buy
bread for these people to eat?**"
6 He said this to test him, for he himself knew what he
meant to do.
7 "Even if we spent a years' wages on bread," answered
Philip, "it would not be enough for each of them to have a
little."
8 "There is a boy here," said Andrew, another of his disci-
ples, Simon Peter's brother,
9 "Who has five barley loaves and two fish; but what is that
for so many?"
10 "**Make the people sit down,**" said Jesus. It was a grassy
spot; so the people, who numbered about five thousand, sat
down,
11 and then Jesus took the loaves, and, after saying the
thanksgiving, distributed them to those who were sitting
down; and the same with the fish, giving the people as much
as they wanted.
12 When they were satisfied, Jesus said to his disciples,
"**Collect the broken pieces that are left, so that nothing
may be wasted.**"
13 The disciples did so, and filled twelve baskets with the
pieces of the five barley loaves, which were left after all had
eaten.
14 When the people saw the signs which Jesus gave, they
said, "This is certainly the prophet who was to come into the
world."
15 But Jesus, having discovered that they were intending to
come and carry him off to make him king, went again up the
hill, quite alone.
16 When evening fell, his disciples went down to the sea,
17 and, getting into a boat, began to cross to Capernaum. By
this time darkness had set in, and Jesus had not yet come back
to them;
18 the sea, too, was getting rough, for a strong wind was
blowing.

19 When they had rowed three or four miles, they caught
sight of him walking on the water and approaching the boat,
and they were frightened.
20 But Jesus said to them, "**It is I; do not be afraid!**"
21 And after this they were glad to take him into the boat;
and the boat at once arrived off the shore, for which they had
been making.

22 The people who remained on the other side of the sea had
seen that only one boat had been there, and that Jesus had not
gone into it with his disciples, but that they had left without
him.
23 Some boats, however, had come from Tiberias, from near
the spot where they had eaten the bread after the Master had
said the thanksgiving.
24 So, on the next day, when the people saw that Jesus was
not there, or his disciples either, they themselves got into the
boats, and went to Capernaum to look for him.
25 And, when they found him on the other side of the sea,
they said, "When did you get here, Rabbi?"
26 "**In truth I tell you,**" answered Jesus, "**it is not because
of the signs which you saw that you are looking for me,
but because you had the bread to eat and were satisfied.**
27 **Work, not for the food that perishes, but for the food
that lasts for eternal life, which the Son of Man will give
you; for on him the Father – God himself – has set the seal
of his approval.**"
28 "How," they asked, "are we to do the work that God wants
us to do?"
29 "**The work that God wants you to do,**" answered Jesus,
"**is to believe in him whom God sent as his messenger.**"
30 "What sign, then," they asked, "are you giving, which we
may see, and so believe you? What is the work that you are
doing?
31 Our ancestors had the manna to eat in the desert; as
scripture says – 'He gave them bread from heaven to eat.' "
32 "**In truth I tell you,**" replied Jesus, "**Moses did not give
you the bread from heaven, but my Father does give you
the true bread from heaven;**
33 **for the bread that God gives is that which comes
down from heaven, and gives life to the world.**"
34 "Master," they exclaimed, "give us that bread always!"
35 "**I am the life-giving bread,**" Jesus said to them, "**who-
ever comes to me will never be hungry, and whoever
believes in me will never thirst again.**

36 **But, as I have said already, you have seen me, and yet you do not believe in me.**
37 **All those whom the Father gives me will come to me; and no one who comes to me will I ever turn away.**
38 **For I have come down from heaven, to do, not my own will, but the will of him who sent me;**
39 **and his will is this – that I should not lose one of all those whom he has given me, but should raise them up at the Last day.**
40 **For it is the will of my Father that everyone who sees the Son, and believes in him, should have immortal life; and I myself will raise him up at the Last day.**"
41 The people began murmuring against Jesus for saying – '**I am the bread which came down from heaven.**'
42 "Is not this Jesus, Joseph's son," they asked, "whose father and mother we know? How is it that he now says that he has come down from heaven?"
43 "**Do not murmur among yourselves,**" said Jesus in reply.
44 "**No one can come to me, unless the Father who sent me draws him to me; and I will raise him up at the Last day.**
45 **It is said in the prophets** – '**And they will all be taught by God.**' **Everyone who is taught by the Father and learns from him comes to me.**
46 **Not that anyone has seen the Father, except him who is from God – he has seen the Father.**
47 **In truth I tell you, the person who believes in me has eternal life.**
48 **I am the life-giving bread.**
49 **Your ancestors ate the manna in the desert, and yet died.**
50 **The bread that comes down from heaven is such that whoever eats of it will never die.**
51 **I am the living bread that has come down from heaven. If anyone eats of this bread, they will live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.**"
52 They began disputing with one another, "How is it possible for this man to give us his flesh to eat?"
53 "**In truth I tell you,**" answered Jesus, "**unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you.**
54 **Everyone who takes my flesh for their food, and drinks my blood, has eternal life; and I will raise them up at the Last day.**
55 **For my flesh is true food, and my blood true drink.**

56 **Everyone who takes my flesh for their food, and**
drinks my blood, remains united to me, and I to them.
57 **As the living Father sent me as his messenger, and as**
I live because the Father lives, so the person who takes
me for their food will live because I live.
58 **That is the bread which has come down from heaven**
– not such as your ancestors ate, and yet died; the person
who takes this bread for their food will live for ever."
59 All this Jesus said in a synagogue, when he was teaching
in Capernaum.
60 On hearing it, many of his disciples said, "This is harsh
doctrine! Who can bear to listen to it?"
61 But Jesus, aware that his disciples were murmuring
about it, said to them,
62 "**Is this a hindrance to you? What, then, if you should**
see the Son of Man ascending where he was before?
63 **It is the Spirit that gives life; human strength**
achieves nothing. In the teaching that I have been giving
you there is Spirit and there is life.
64 **Yet there are some of you who do not believe in me.**"
For Jesus knew from the first who they were that did not
believe in him, and who it was that would betray him;
65 and he added, "**This is why I told you that no one can**
come to me, unless enabled by the Father."
66 After this many of his disciples drew back, and did not go
about with him any longer.
67 So Jesus said to the Twelve, "**Do you also wish to leave**
me?"
68 But Simon Peter answered, "Master, to whom would we
go? Eternal life is in your teaching;
69 and we have learned to believe and to know that you are
the Holy One of God."
70 "**Didn't I myself choose you to be the Twelve?**" replied
Jesus, "**and yet, even of you, one is playing the devil's**
part."
71 He meant Judas, the son of Simon Iscariot, who was about
to betray him, though he was one of the Twelve.

7

1 After this, Jesus went about in Galilee, for he would not do
so in Judea, because the religious authorities (in Jerusalem)
were eager to put him to death.
2 When the Jewish Festival of Tabernacles was near,
3 his brothers said to him, "Leave this part of the country,
and go into Judea, so that your disciples, as well as we, may
see the work that you are doing.

4 For no one does a thing privately, if they are seeking to be
widely known. Since you do these things, you should show
yourself publicly to the world."
5 For even his brothers did not believe in him.
6 "**My time,**" answered Jesus, "**is not come yet, but your
time is always here.**
7 **The world cannot hate you, but it does hate me,
because I testify that its ways are evil.**
8 **Go yourselves up to the Festival; I am not going to this
Festival yet, because my time has not yet come.**"
9 After telling them this, he stayed on in Galilee.
10 But, when his brothers had gone up to the Festival, Jesus
also went up – not publicly, but privately.
11 The authorities were looking for him at the Festival and
asking 'Where is he?';
12 and there were many whispers about him among the
people, some saying 'He is a good man;' others, 'No! He is
leading the people astray.'
13 No one, however, spoke freely about him, because they
were afraid of the authorities.

14 About the middle of the Festival week, Jesus went up into
the Temple Courts, and began teaching.
15 The authorities were astonished. "How has this man got
his learning," they asked, "when he has never studied?"
16 So, in reply, Jesus said, "**My teaching is not my own; it
is his who sent me.**
17 **If anyone has the will to do God's will, they will find
out whether my teaching is from God, or whether I speak
on my own authority.**
18 **The person who speaks on their own authority seeks
honor for themselves; but the one who seeks the honor
of him who sent him is sincere, and there is nothing false
in him.**
19 **Was not it Moses who gave you the Law? Yet not one
of you obeys it! Why are you seeking to put me to death?**"
20 "You must be possessed by a demon!" the people ex-
claimed. "Who is seeking to put you to death?"
21 "**There was one thing I did,**" replied Jesus, "**at which
you are all still wondering.**
22 **But that is why Moses has instituted circumcision
among you – not, indeed, that it began with him, but with
our ancestors – and that is why you circumcise even on a
Sabbath.**
23 **When a man receives circumcision on a Sabbath to
prevent the Law of Moses from being broken, how can**

you be angry with me for making a man sound and well on a Sabbath?
24 **Do not judge by appearances; judge justly.**"
25 At this some of the people of Jerusalem exclaimed, "Is not this the man who they are seeking to put to death?
26 Yet here he is, speaking out boldly, and they say nothing to him! Is it possible that our leading men have really discovered that he is the Christ?
27 Yet we know where this man is from; but, when the Christ comes, no one will be able to tell where he is from."
28 Therefore, Jesus, as he was teaching in the Temple Courts, raised his voice and said, "**Yes; you know me and you know where I am from. Yet I have not come on my own authority, but he who sent me may be trusted; and him you do not know.**
29 **I do know him, for it is from him that I have come, and he sent me as his messenger.**"
30 So they sought to arrest him; but no one touched him, for his time was not come yet.
31 Many of the people, however, believed in him. "When the Christ comes," they said, "will he give more signs of his mission than this man has given?"
32 The Pharisees heard the people whispering about him in this way, and so the chief priests and the Pharisees sent officers to arrest him;
33 at which Jesus said, "**I will be with you but a little longer, and then I am going to him who sent me.**
34 **You will look for me, and you will not find me; and you will not be able to come where I will be.**"
35 "Where is this man going," the people asked one another, "that we would not find him? Will he go to our countrymen abroad, and teach foreigners?
36 What does he mean by saying '**You will look for me, and you will not find me; and you will not be able to come where I will be**'**?**"

37 On the last and greatest day of the Festival, Jesus, who was standing by, exclaimed, "**If anyone is thirsty, they should come to me and drink.**
38 **From the heart of those who believe in me will flow, as is said in scripture, rivers of living water.**"
39 (By this he meant the Spirit, which those who had believed in him were to receive; for the Spirit had not yet come, because Jesus had not yet been exalted.)
40 Some of the people, when they heard these words, said, "This is certainly the Prophet!";

41 others said, “the Christ!”; but some asked, “What! Does
the Christ come from Galilee?
42 Is not it said in scripture that it is of the descendants
of David, and from Bethlehem, the village to which David
belonged, that the Christ is to come?”
43 So there was a sharp division among the people because
of Jesus.
44 Some of them wanted to arrest him, and yet no one
touched him.
45 When the officers returned to the chief priests and Phar-
isees, they were asked, “Why have you not brought him?”
46 “No one ever spoke as he speaks!” they answered.
47 “What! Have you been led astray too?” the Pharisees
replied.
48 “Have any of our leading men believed in him, or any of
the Pharisees?
49 As for these people who do not know the Law – they are
cursed!”
50 But one of their number, Nicodemus, who before this had
been to see Jesus, said to them,
51 “Does our Law pass judgment on a person without first
giving them a hearing, and finding out what they have been
doing?”
52 “Are you also from Galilee?” they retorted. “Search, and
you will find that no prophet is to arise in Galilee!”

53 And everyone went home

8

1 except Jesus, who went to the Mount of Olives*.
2 But he went again into the Temple Courts early in the
morning, and all the people came to him; and he sat down
and taught them.
3 Presently, however, the Teachers of the Law and the Phar-
isees brought a woman who had been caught in adultery, and
placed her in the middle of the Court,
4 and said to Jesus, “Teacher, this woman was found in the
act of adultery.
5 Now Moses, in the Law, commanded us to stone such
women to death; what do you say?”
6 They said this to test him, in order to have a charge to
bring against him. But Jesus stooped down, and wrote on the
ground with his finger.

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* **8:1** This passage is inserted in some manuscripts from an ancient source, and found either after John 7:53 or after Luke 21:38 or elsewhere.

7 However, as they continued asking him, he raised himself,
and said, "Let the person among you who has never done
wrong throw the first stone at her."

8 And again he stooped down, and wrote on the ground.

9 When they heard that, they went out one by one, begin-
ning with the eldest; and Jesus was left alone with the woman
in the middle of the Court.

10 Raising himself, Jesus said to her, "Woman, where are
they? Did no one condemn you?"

11 "No one, Sir," she answered.

"Neither do I condemn you," said Jesus "go, and do not sin
again."

12 Jesus again addressed the people. "**I am the light of the
world,**" he said. "**The person who follows me will not walk
in darkness, but will have the light of life.**"

13 "You are bearing testimony to yourself!" exclaimed the
Pharisees, "your testimony is not trustworthy."

14 "**Even if I bear testimony to myself,**" answered Jesus,
"**my testimony is trustworthy; for I know where I came
from, and where I am going; but you do not know where
I come from, nor where I am going.**

15 **You judge by appearances; I judge no one.**

16 **Yet, even if I were to judge, my judgment would be
trustworthy; because I am not alone, but the Father who
sent me is with me.**

17 **Why, in your own Law it is said that the testimony of
two persons is trustworthy.**

18 **I, who bear testimony to myself, am one, and the
Father who sent me also bears testimony to me.**"

19 "**Where is your father, then?**" they asked. "**You know
neither me nor my Father,**" replied Jesus. "**If you had
known me, you would have also known my Father.**"

20 These statements Jesus made in the Treasury, while
teaching in the Temple Courts. Yet no one arrested him, for
his time had not then come.

21 Jesus again spoke to the people. "**I am going away,**" he
said, "**and you will look for me, but you will die in your
sin; you cannot come where I am going.**"

22 "Is he going to kill himself," the people exclaimed, "that
he says – '**You cannot go where I am going**'**?**"

23 "**You,**" added Jesus, "**are from below, I am from above;
you are of this present world, I am not;**

24 **and so I told you that you would die in your sins, for,**
unless you believe that I am what I am, you will die in
your sins."

25 "Who are you?" they asked. "**Why ask exactly what I**
have been telling you?" said Jesus.
26 "**I have still much that concerns you to speak of and**
to pass judgment on; yet he who sent me may be trusted,
and I speak to the world only of the things which I have
heard from him."
27 They did not understand that he meant the Father.
28 So Jesus added, "**When you have lifted up the Son of**
Man, then you will understand that I am what I am, and
that I do nothing of myself, but that I say just what the
Father has taught me.
29 **Moreover, he who sent me is with me; he has not left**
me alone; for I always do what pleases him."
30 While he was speaking in this way, many came to believe
in him.
31 So Jesus went on to say to those who had believed him,
"**If you remain constant to my message, you are truly my**
disciples;
32 **and you will find out the truth, and the truth will set**
you free."

33 "We are descendants of Abraham," was their answer,
"and have never yet been in slavery to anyone. What do you
mean by saying '**you will be set free**'**?**"
34 "**In truth I tell you,**" replied Jesus, "**everyone who sins**
is a slave to sin.
35 **And a slave does not remain in the home always; but**
a son remains always.
36 **If, then, the Son sets you free, you will be free**
indeed!
37 **I know that you are descendants of Abraham; yet**
you are seeking to put me to death, because my message
finds no place in your hearts.
38 **I tell you what I have myself seen in the presence of**
my Father; and you, in the same way, do what you have
learned from your father."

39 "Our father is Abraham," was their answer. "**If you are**
Abraham's children," replied Jesus, "**do what Abraham**
did.
40 **But, as it is, you are seeking to put me to death – a**
man who has told you the truth as he heard it from God.
Abraham did not act in that way.
41 **You are doing what your own father does.**"

"We are not bastards," they said, "we have one Father – God himself."

42 "**If God were your Father,**" Jesus replied, "**you would have loved me, for I came out from God, and now am here; and I have not come of myself, but he sent me as his messenger.**

43 **How is it that you do not understand what I say? It is because you cannot bear to listen to my message.**

44 **As for you, you are children of your father the devil, and you are determined to do what your father loves to do. He was a murderer from the first, and did not stand by the truth, because there is no truth in him. Whenever he lies, he does what is natural to him; because he is a liar, and the father of lying.**

45 **But, as for me, it is because I speak the truth to you that you do not believe me.**

46 **Which of you can convict me of sin? Why then don't you believe me, if I am speaking truth?**

47 **The person who comes from God listens to God's teaching; the reason why you do not listen is because you do not come from God.**"

48 "Aren't we right, after all," replied the people, "in saying that you are a Samaritan, and are possessed by a demon?"

49 "**I am not possessed by a demon,**" Jesus answered, "**but I am honoring my Father; and yet you dishonor me.**

50 **Not that I am seeking honor for myself; there is one who is seeking my honor, and he decides.**

51 **In truth I tell you, if anyone lays my message to heart, he will never really die.**"

52 "Now we are sure that you are possessed by a demon," the people replied. "Abraham died, and so did the prophets; and yet you say '**If anyone lays my message to heart, they will never know death.**'

53 Are you greater than our ancestor Abraham, who died? And the prophets died too. Whom do you make yourself out to be?"

54 "**If I do honor to myself,**" answered Jesus, "**such honor counts for nothing. It is my Father who does me honor – and you say that he is your God;**

55 **and yet you have not learned to know him; but I know him; and, if I were to say that I do not know him, I should be a liar like you; but I do know him, and I lay his message to heart.**

56 **Your ancestor Abraham rejoiced that he would see my day; and he did see it, and was glad.**"

57 "You are not fifty years old yet," the people exclaimed,
"and have you seen Abraham?"
58 "**In truth I tell you,**" replied Jesus, "**before Abraham**
existed I was."
59 At this they took up stones to throw at him; but Jesus hid
himself, and left the Temple Courts.

9

1 As Jesus passed by, he saw a man who had been blind from
his birth.
2 "Rabbi," asked his disciples, "who was it that sinned, this
man or his parents, that he was born blind?"
3 "**Neither the man nor the parents,**" replied Jesus, "**but**
he was born blind so that the work of God should be
made plain in him.
4 **We must do the work of him who sent me, while it is**
day; night is coming, when no one can work.
5 **As long as I am in the world, I am the light of the**
world."
6 Saying this, Jesus spat on the ground, made some paste
with the saliva, and put it on the man's eyes.
7 "**Go,**" he said, "**and wash your eyes in the Bath of**
Siloam" (a word which means 'messenger'). So the man went
and washed his eyes, and returned able to see.
8 His neighbors, and those who had formerly known him
by sight as a beggar, exclaimed, "Is not this the man who used
to sit and beg?"
9 "Yes," some said, "it is"; while others said, "No, but he is
like him." The man himself said, "I am he."
10 "How did you get your sight, then?" they asked.
11 "The man whom they call Jesus," he answered, "made a
paste, and anointed my eyes, and said to me '**Go to Siloam**
and wash your eyes.' So I went and washed my eyes, and
gained my sight."
12 "Where is he?" they asked. "I do not know," he answered.
13 They took the man, who had been blind, to the Pharisees.
14 Now it was a Sabbath when Jesus made the paste and
gave him his sight.
15 So the Pharisees also questioned the man as to how
he had gained his sight. "He put a paste on my eyes," he
answered, "and I washed them, and I can see."
16 "The man cannot be from God," said some of the Phar-
isees, "for he does not keep the Sabbath."
"How is it possible," retorted others, "for a bad man to give
signs like this?"

17 So there was a difference of opinion among them, and
they again questioned the man. "What do you yourself say
about him, for it is to you that he has given sight?"
18 The religious authorities, however, refused to believe
that he had been blind and had gained his sight, until they
had called his parents and questioned them.
19 "Is this your son," they asked, "who you say was born
blind? If so, how is it that he can see now?"
20 "We know that this is our son," answered the parents,
"and that he was born blind;
21 but how it is that he can see now we do not know; nor do
we know who it was that gave him his sight. Ask him – he is
old enough – he will tell you about himself."
22 His parents spoke in this way because they were afraid of
the authorities; for the authorities had already agreed that, if
anyone should acknowledge Jesus as the Christ, he should be
expelled from their synagogues.
23 This was why his parents said 'He is old enough; ask him.'
24 So the authorities again called the man who had been
blind, and said to him, "Give God the praise; we know that
this is a bad man."
25 "I know nothing about his being a bad man," he replied.
"One thing I do know, that although I was blind, now I can
see."
26 "What did he do to you?" they asked. "How did he give
you your sight?"
27 "I told you just now," he answered, "and you did not
listen. Why do you want to hear it again? Surely you also do
not want to become his disciples?"
28 "You are his disciple," they retorted scornfully. "But we
are disciples of Moses.
29 We know that God spoke to Moses; but, as for this man,
we do not know where he comes from."
30 "Well," the man replied, "this is very strange; you do not
know where he comes from, and yet he has given me my
sight!
31 We know that God never listens to bad people, but, when
a person is god-fearing and does God's will, God listens to
them.
32 Since the world began, such a thing was never heard of
as anyone's giving sight to a person born blind.
33 If this man had not been from God, he could not have
done anything at all."
34 "You," they retorted, "were born totally depraved; and
are you trying to teach us?" So they expelled him.

35 Jesus heard of their having put him out; and, when he
had found the man, he asked, "**Do you believe in the Son of
Man?**"
36 "Tell me who he is, Sir," he replied, "so that I may believe
in him."
37 "**Not only have you seen him,**" said Jesus, "**but it is he
who is now speaking to you.**"
38 "Then, Sir, I do believe," said the man, bowing to the
ground before him;
39 and Jesus added, "**It was to put people to the test that I
came into this world, in order that those that cannot see
should see, and that those that can see should become
blind.**"
40 Hearing this, some of the Pharisees who were with him
said, "Then are we blind too?"
41 "**If you had been blind,**" replied Jesus, "**you would
have had no sin to answer for; but, as it is, you say 'We
can see,' and so your sin remains.**

10

1 **In truth I tell you, whoever does not go into the
sheepfold through the door, but climbs up at some other
place, that person is a thief and a robber;**
2 **but the person who goes in through the door is shep-
herd to the sheep.**
3 **For him the watchman opens the door; and the sheep
listen to his voice; and he calls his own sheep by name,
and leads them out.**
4 **When he has brought them all out, he walks in front
of them, and his sheep follow him, because they know
his voice.**
5 **They will not follow a stranger, but will run away
from him; because they do not know a stranger's voice.**"
6 This was the allegory that Jesus told them, but they did not
understand of what he was speaking.
7 So he continued, "**In truth I tell you, I am the door for
the sheep.**
8 **All who came before me were thieves and robbers;
but the sheep did not listen to them.**
9 **I am the door; he who goes in through me will be safe,
and he will go in and out and find pasture.**
10 **The thief comes only to steal, to kill, and to destroy;
I have come so that they may have life, and may have it
in greater fullness.**
11 **I am the good shepherd. The good shepherd lays
down his life for his sheep.**

12 **The hired man who is not a shepherd, and who does**
not own the sheep, when he sees a wolf coming, leaves
them and runs away; then the wolf seizes them, and
scatters the flock.
13 **He does this because he is only a hired man and does**
not care about the sheep.
14 **I am the good shepherd; and I know my sheep, and**
my sheep know me –
15 **Just as the Father knows me and I know the Father –**
and I lay down my life for the sheep.
16 **I have other sheep besides, which do not belong to**
this fold; I must lead them also, and they will listen
to my voice; and they will become one flock under one
shepherd.
17 **This is why the Father loves me, because I lay down**
my life – to receive it again.
18 **No one took it from me, but I lay it down of myself.**
I have authority to lay it down, and I have authority to
receive it again. This is the command which I received
from my Father."
19 In consequence of these words a difference of opinion
again arose among the people.
20 Many of them said, "He is possessed by a demon and is
mad; why do you listen to him?"
21 Others said, "This is not the teaching of one who is
possessed by a demon. Can a demon give sight to the blind?"

22 Soon after this the Festival of the Rededication was held
at Jerusalem.
23 It was winter; and Jesus was walking in the Temple
Courts, in the Colonnade of Solomon,
24 when the people gathered around him, and said, "How
long are you going to keep us in suspense? If you are the
Christ, tell us so frankly."
25 "**I have told you so,**" replied Jesus, "**and you do not**
believe me. The work that I am doing in my Father's
name bears testimony to me.
26 **But you do not believe me, because you are not of my**
flock.
27 **My sheep listen to my voice; I know them, and they**
follow me;
28 **and I give them eternal life, and they will not be lost;**
nor will anyone snatch them out of my hands.
29 **What my Father has entrusted to me is more than all**
else; and no one can snatch anything out of the Father's
hands.

30 **The Father and I are one.**"
31 Some of the people again brought stones to throw at him;
32 and seeing this, Jesus said, "**I have done before your eyes many good actions, inspired by the Father; for which of them would you stone me?**"
33 "It is not for any good action that we would stone you," they answered, "but for blasphemy; and because you, who are only a man, make yourself out to be God."
34 "**Are there not,**" replied Jesus, "**these words in your Law** – '**I said, You are gods**'**?**
35 **If those to whom God's word were addressed were said to be 'gods' – and scripture cannot be set aside** –
36 **do you say of one whom the Father has consecrated and sent as his messenger to the world 'You are blaspheming,' because I said 'I am God's Son'?**
37 **If I am not doing the work that my Father is doing, do not believe me;**
38 **if I am doing it, even though you do not believe me, believe what that work shows; so that you may understand, and understand more and more clearly, that the Father is in union with me, and I with the Father.**"
39 The authorities again sought to arrest him; but he escaped their hands.

40 Then Jesus again crossed the Jordan to the place where John used to baptize at first, and stayed there some time, during which many people came to see him.
41 "John gave no sign of his mission," they said. "But everything that he said about this man was true."
42 And many learned to believe in Jesus there.

11

1 Now a man named Lazarus, of Bethany, was lying ill; he belonged to the same village as Mary and her sister Martha.
2 This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped his feet with her hair.
3 The sisters, therefore, sent this message to Jesus – 'Master, your friend is ill';
4 and, when Jesus heard it, he said, "**This illness is not to end in death, but is to redound to the honor of God, in order that the Son of God may be honored through it.**"
5 Jesus loved Martha and her sister, and Lazarus.
6 Yet, when he heard of the illness of Lazarus, he still stayed two days in the place where he was.

7 Then, after that, he said to his disciples, "**Let us go to Judea again.**"
8 "Rabbi," they replied, "the authorities there were but just now seeking to stone you; and are you going there again?"
9 "**Are not there twelve hours in the day?**" answered Jesus. "**If someone walks about in the daytime, they don't stumble, because they can see the light of the sun;**
10 **but, if they walk about at night, they stumble, because they have not the light.**"
11 And, when he had said this, he added, "**Our friend Lazarus has fallen asleep; but I am going so that I may wake him.**"
12 "If he has fallen asleep, Master, he will get well," said the disciples.
13 But Jesus meant that he was dead; they, however, supposed that he was speaking of natural sleep.
14 Then he said to them plainly, "**Lazarus is dead;**
15 **and I am glad for your sakes that I was not there, so that you may learn to believe in me. But let us go to him.**"
16 At this, Thomas, who was called 'The Twin,' said to his fellow disciples, "Let us go too, so that we may die with him."
17 When Jesus reached the place, he found that Lazarus had been four days in the tomb already.
18 Bethany being only about two miles from Jerusalem,
19 a number of the people had come there to comfort Martha and Mary because of their brother's death.
20 When Martha heard that Jesus was coming, she went to meet him; but Mary sat quietly at home.
21 "Master," Martha said to Jesus, "if you had been here, my brother would not have died.
22 Even now, I know that God will grant you whatever you ask him."
23 "**Your brother will rise to life,**" said Jesus.
24 "I know that he will," replied Martha, "in the resurrection at the Last day."
25 "**I am the resurrection and the life,**" said Jesus. "**He who believes in me will live, though he die;**
26 **and he who lives and believes in me will never die. Do you believe this?**"
27 "Yes Master," she answered. "I have learned to believe that you are the Christ, the Son of God, who was to come into the world."
28 After saying this, Martha went and called her sister Mary, and whispered, "The teacher is here, and is asking for you."
29 As soon as Mary heard that, she got up quickly, and went to meet him.

30 Jesus had not then come into the village, but was still at
the place where Martha had met him.
31 So the people, who were in the house with Mary, com-
forting her, when they saw her get up quickly and go out,
followed her, thinking that she was going to the tomb to weep
there.
32 When Mary came where Jesus was and saw him, she
threw herself at his feet. "Master," she exclaimed, "if you had
been here, my brother would not have died!"
33 When Jesus saw her weeping, and the people who had
come with her weeping also, he groaned deeply, and was
greatly distressed.
34 "**Where have you buried him?**" he asked. "Come and
see, Master," they answered.
35 Jesus burst into tears.
36 "How he must have loved him!" the people exclaimed;
37 but some of them said, "Could not this man, who gave
sight to the blind man, have also prevented Lazarus from
dying?"
38 Again groaning inwardly, Jesus came to the tomb. It was
a cave, and a stone lay against the mouth of it.
39 "**Move the stone away,**" said Jesus. "Master," said
Martha, the sister of the dead man, "by this time the smell
must be offensive, for this is the fourth day since his death."
40 "**Didn't I tell you,**" replied Jesus, "**that, if you would
believe in me, you should see the glory of God?**"
41 So they moved the stone away; and Jesus, with uplifted
eyes, said, "**Father, I thank you that you have heard my
prayer;**
42 **I know that you always hear me; but I say this for
the sake of the people standing near, so that they may
believe that you has sent me as your messenger.**"
43 Then, after saying this, Jesus called in a loud voice,
"**Lazarus! Come out!**"
44 The dead man came out, wrapped hand and foot in a
winding-sheet; his face, too, had been wrapped in a cloth.
"**Set him free,**" said Jesus, "**and let him go.**"

45 In consequence of this, many of the people, who had
come to visit Mary and had seen what Jesus did, put their faith
in him.
46 Some of them, however, went to the Pharisees, and told
them what he had done.
47 The chief priests and the Pharisees called a meeting of the
High Council, and said, "What are we to do, now that this man
is giving so many signs?

48 If we allow him to continue as we are doing, everyone
will believe in him; and the Romans will come and will take
from us both our Temple and our nation."
49 One of them, however, Caiaphas, who was high priest
that year, said to them,
50 "You are utterly mistaken. You do not consider that it
is better for you that one person should die for the people,
rather than the whole nation should be destroyed."
51 Now he did not say this of his own accord; but, as high
priest that year, he prophesied that Jesus was to die for the
nation –
52 And not for the nation only, but also that he might unite
in one body the children of God now scattered far and wide.
53 So from that day they plotted to put Jesus to death.

54 In consequence of this, Jesus did not go about publicly
among the people any more, but left and went into the country bordering on the wilderness, to a town called Ephraim,
where he stayed with his disciples.
55 But the Jewish Festival of the Passover was near; and
many people had gone up from the country to Jerusalem, for
their purification, before the Festival began.
56 So they looked for Jesus there, and said to one another, as
they stood in the Temple Courts, "What do you think? Do you
think he will come to the Festival?"
57 The chief priests and the Pharisees had already issued
orders that, if anyone learned where Jesus was, he should
give information, so that they might arrest him.

12

The Last Days

1 Six days before the Passover Jesus came to Bethany, where
Lazarus, whom he had raised from the dead, was living.
2 There a supper was given in his honor at which Martha
waited, while Lazarus was one of those present at the table.
3 So Mary took a pound of choice spikenard perfume of
great value, and anointed the feet of Jesus with it, and then
wiped them with her hair. The whole house was filled with
the scent of the perfume.
4 One of the disciples, Judas Iscariot, who was about to
betray Jesus, asked,
5 "Why was not this perfume sold for a year's wages, and
the money given to poor people?"
6 He said this, not because he cared for the poor, but because
he was a thief, and, being in charge of the purse, used to take
what was put in it.

7 "**Leave her alone,**" said Jesus, "**so that she may keep it
until the day when my body is being prepared for burial.**
8 **The poor you always have with you, but you will not
always have me.**"

9 Now great numbers of people found out that Jesus was at
Bethany; and they came there, not only because of him, but
also to see Lazarus, whom he had raised from the dead.
10 The chief priests, however, plotted to put Lazarus, as well
as Jesus, to death,
11 because it was owing to him that many of the people had
left them, and were becoming believers in Jesus.
12 On the following day great numbers of people who had
come to the Festival, hearing that Jesus was on his way to
Jerusalem, took palm branches,
13 and went out to meet him, shouting as they went, "God
save him! Blessed is he who comes in the name of the Lord –
the king of Israel!"
14 Having found a young donkey, Jesus seated himself on it,
in accordance with the passage of scripture –
15 'Fear not, people of Zion. Your king is coming to you,
sitting on the foal of a donkey.'
16 His disciples did not understand all this at first; but, when
Jesus had been exalted, then they remembered that these
things had been said of him in scripture, and that they had
done these things for him.
17 Meanwhile the people who were with him, when he
called Lazarus out of the tomb and raised him from the dead,
were telling what they had seen.
18 This, indeed, was why the crowd met him – because
people had heard that he had given this sign of his mission.
19 So the Pharisees said to one another, "You see that you are
gaining nothing! Why, all the world has run after him!"

20 Among those who were going up to worship at the
Festival were some Greeks,
21 who went to Philip of Bethsaida in Galilee, and said, "Sir,
we wish to see Jesus."
22 Philip went and told Andrew, and then together they
went and told Jesus.
23 This was his reply – "**The time has come for the Son of
Man to be exalted.**
24 **In truth I tell you, unless a grain of wheat falls into
the ground and dies, it remains solitary; but, if it dies, it
becomes fruitful.**

25 **A person who loves their life loses it; while someone who hates their life in the present world will preserve it for eternal life.**
26 **If someone is ready to serve me, let them follow me; and where I am, there my servant will be also. If a person is ready to serve me, my Father will honor them.**
27 **Now I am distressed at heart and what can I say? Father, bring me safe through this hour – yet it was for this reason that I came to this hour** –
28 **Father, honor your own name.**" At this there came a voice from heaven, which said, "I have already honored it, and I will honor it again."
29 The crowd of bystanders, who heard the sound, said that it was thundering. Others said, "An angel has been speaking to him."
30 "**It was not for my sake that the voice came,**" said Jesus, "**but for yours.**
31 **Now this world is on its trial. Now the Spirit that is ruling this world will be driven out;**
32 **and I, when I am lifted up from the earth, will draw all people to myself.**"
33 By these words he indicated what death he was destined to die.
34 "We," replied the people, "have learned from the Law that the Christ is to remain for ever; how is it, then, that you say that the Son of Man must be '**lifted up**' Who is this 'Son of Man'?"
35 "**Only a little while longer,**" answered Jesus, "**will you have the light among you. Travel on while you have the light, so that darkness may not overtake you; he who travels in the darkness does not know where he is going.**
36 **While you still have the light, believe in the light, so that you may be children of light.**" After he had said this, Jesus went away, and hid himself from them.
37 But, though Jesus had given so many signs of his mission before their eyes, they still did not believe in him,
38 in fulfillment of the words of the prophet Isaiah, where he says – 'Lord, who has believed our teaching? And to whom has the might of the Lord been revealed?'
39 The reason why they were unable to believe is given by Isaiah elsewhere, in these words –
40 'He has blinded their eyes, and blunted their mind, so that they should not see with their eyes, and perceive with their mind, and turn – And I should heal them.'
41 Isaiah said this, because he saw Christ's glory; and it was of him that he spoke.

42 Yet for all this, even among the leading men there were
many who came to believe in Jesus; but, because of the
Pharisees, they did not acknowledge it, because they were
afraid that they should be expelled from their synagogues;
43 for they valued honor from people more than honor from
God.
44 But Jesus had proclaimed, "**He who believes in me
believes, not in me, but in him who sent me;**
45 **and he who sees me sees him who sent me.**
46 **I have come as a light into the world, so that no one
who believes in me should remain in the darkness.**
47 **When anyone hears my teaching and pays no heed to
it, I am not his judge; for I came not to judge the world,
but to save the world.**
48 **He who rejects me, and disregards my teaching, has
a judge already – the message which I have delivered will
itself be his judge at the Last day.**
49 **For I have not delivered it on my own authority;
but the Father, who sent me, has himself given me his
command as to what I should say, and what message I
should deliver.**
50 **And I know that eternal life lies in keeping his com-
mand. Therefore, whatever I say, I say only what the
Father has taught me.**"

13

1 Before the Passover Festival began, Jesus knew that the
time had come for him to leave the world and go to the Father.
He had loved those who were his own in the world, and he
loved them to the last.
2 The devil had already put the thought of betraying Jesus
into the mind of Judas Iscariot, the son of Simon;
3 and at supper, Jesus – although knowing that the Father
had put everything into his hands, and that he had come from
God, and was to return to God –
4 rose from his place, and, taking off his upper garments,
tied a towel around his waist.
5 He then poured some water into the basin, and began
to wash the disciples' feet, and to wipe them with the towel
which was tied around him.
6 When he came to Simon Peter, Peter said, "You, Master!
Are you going to wash my feet?"
7 "**You do not understand now what I am doing,**" replied
Jesus, "**but you will learn by and by.**"

8 "You will never wash my feet!" exclaimed Peter. "**Unless I wash you,**" answered Jesus, "**you have nothing in common with me.**"
9 "Then, Master, not my feet only," exclaimed Simon Peter, "but also my hands and my head."
10 "**He who has bathed,**" replied Jesus, "**has no need to wash, unless it be his feet, but is altogether clean; and you,**" he said to the disciples, "**are clean, yet not all of you.**"
11 For he knew who was going to betray him, and that was why he said '**You are not all clean.**'
12 When he had washed their feet, and had put on his upper garments and taken his place, he spoke to them again. "**Do you understand what I have been doing to you?**" he asked.
13 "**You yourselves call me 'the teacher' and 'the Master', and you are right, for I am both.**
14 **If I, then – 'the Master' and 'the teacher' – have washed your feet, you also ought to wash one another's feet;**
15 **for I have given you an example, so that you may do just as I have done to you.**
16 **In truth I tell you, a servant is not greater than their master, neither is a messenger greater than the one who sends them.**
17 **Now that you know these things, happy are you if you do them.**
18 **I am not speaking about all of you. I know whom I have chosen; but this is in fulfillment of the words of scripture – 'He that is eating my bread has lifted his heel against me.'**
19 **For the future I will tell you of things before they take place, so that, when they take place, you may believe that I am what I am.**
20 **In truth I tell you, the one who receives anyone that I send receives me; and the person who receives me receives him who sent me.**"
21 After saying this, Jesus was much troubled, and said solemnly, "**In truth I tell you that it is one of you who will betray me.**"
22 The disciples looked at one another, wondering whom he meant.
23 Next to Jesus, in the place on his right hand, was one of his disciples, whom he loved.
24 So Simon Peter made signs to that disciple, and whispered, "Tell me who it is that he means."
25 Being in this position, that disciple leant back on Jesus' shoulder, and asked him, "Who is it, Master?"

26 "**It is the one,**" answered Jesus, "**to whom I will give a piece of bread after dipping it in the dish.**" And, when Jesus had dipped the bread, he took it and gave it to Judas, the son of Simon Iscariot;
27 and it was then, after he had received it, that Satan took possession of him. So Jesus said to him, "**Do at once what you are going to do.**"
28 But no one at the table understood why he said this to Judas.
29 Some thought that, as Judas kept the purse, Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor.
30 After taking the piece of bread, Judas went out immediately; and it was night.

31 When Judas had gone out, Jesus said, "**Now the Son of Man has been exalted, and God has been exalted through him;**
32 **and God will exalt him with himself – yes, he will exalt him forthwith.**
33 **My children, I am to be with you but a little while longer. You will look for me; and what I said to the people – 'You cannot come where I am going' – I now say to you.**
34 **I give you a new commandment – love one another; love one another as I have loved you.**
35 **It is by this that everyone will recognize you as my disciples – by your loving one another.**"
36 "Where are you going, Master?" asked Peter. "**I am going where you cannot now follow me,**" answered Jesus, "**but you will follow me later.**"
37 "Why cannot I follow you now, Master?" asked Peter. "I will lay down my life for you."
38 "**Will you lay down your life for me?**" replied Jesus. "**In truth I tell you, the cock will not crow until you have disowned me three times.**

14

1 **Do not let your hearts be troubled. Believe in God; believe also in me.**
2 **In my Father's home there are many dwellings. If it had not been so, I should have told you, for I am going to prepare a place for you.**
3 **And, since I go and prepare a place for you, I will return and take you to be with me, so that you may be where I am;**
4 **and you know the way to the place where I am going.**"

5 "We do not know where you are going, Master," said
Thomas. "So how can we know the way?"
6 Jesus answered, "**I am the way, and the truth, and the
life; no one ever comes to the Father except through me.**
7 **If you had recognized me, you would have known
my Father also; for the future you will recognize him,
indeed you have already seen him.**"
8 "Master, show us the Father," said Philip, "and we will be
satisfied."
9 "**Have I been all this time among you,**" said Jesus, "**and
yet you, Philip, have not recognized me? The person who
has seen me has seen the Father, how can you say, then,
'Show us the Father'?**
10 **Don't you believe that I am in union with the Father,
and the Father with me? In giving you my teaching I
am not speaking on my own authority; but the Father
himself, always in union with me, does his own work.**
11 **Believe me,**" **he said to them all,** "**when I say that I am
in union with the Father and the Father with me, or else
believe me because of the work itself.**
12 **In truth I tell you, the person who believes in me will
themselves do the work that I am doing; and they will do
greater work still, because I am going to the Father.**
13 **Whatever you ask, in my name, I will do, so that the
Father may be honored in the Son.**
14 **If you ask anything, in my name, I will do it.**
15 **If you love me, you will lay my commands to heart,**
16 **and I will ask the Father, and he will give you another
helper, to be with you always – the Spirit of truth.**
17 **The world cannot receive this Spirit, because it does
not see him or recognize him, but you recognize him,
because he is always with you, and is within you.**
18 **I will not leave you bereaved; I will come to you.**
19 **In a little while the world will see me no more, but
you will still see me; because I am living, you will be
living also.**
20 **At that time you will recognize that I am in union
with the Father, and you with me, and I with you.**
21 **It is they who have my commands and lays them to
heart who loves me; and the person who loves me will be
loved by my Father, and I will love them, and will reveal
myself to them.**"
22 "What has happened, Master," said Judas (not Judas
Iscariot), "that you are going to reveal yourself to us, and not
to the world?"

23 "**Whoever loves me,**" Jesus answered, "**will lay my
message to heart; and my Father will love him, and we
will come to him and make our home with him.**
24 **The person who does not love me will not lay my
message to heart; and the message to which you are
listening is not my own, but comes from the Father who
sent me.**
25 **I have told you all this while still with you,**
26 **but the helper – the Holy Spirit whom the Father
will send in my name – will teach you all things, and will
recall to your minds all that I have said to you.**
27 **Peace be with you! My own peace I give you. I do not
give to you as the world gives. Do not let your hearts be
troubled, or dismayed.**
28 **You heard me say that I was going away and would
return to you. Had you loved me, you would have been
glad that I was going to the Father, because the Father is
greater than I.**
29 **And this I have told you now before it happens, so
that, when it does happen, you may still believe in me.**
30 **I will not talk with you much more, for the Spirit that
is ruling the world is coming. He has nothing in common
with me;**
31 **but he is coming so that the world may see that I love
the Father, and that I do as the Father commanded me.
Come, let us be going.**

15

1 "**I am the true vine, and my Father is the vine-grower.**
2 **Any unfruitful branch in me he takes away, and he
cleanses every fruitful branch, so that it may bear more
fruit.**
3 **You are already clean because of the message that I
have given you.**
4 **Remain united to me, and I will remain united to you.
As a branch cannot bear fruit by itself, unless it remains
united to the vine; no more can you, unless you remain
united to me.**
5 **I am the vine, you are the branches. If you remains
united to me, while I remain united to you – you bear
fruit plentifully; for you can do nothing apart from me.**
6 **If anyone does not remain united to me, they are
thrown away, as a branch would be, and withers up.
Such branches are collected and thrown into the fire,
and are burnt.**

7 **If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and it will be yours.**
8 **It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honored.**
9 **As the Father has loved me, so have I loved you; remain in my love.**
10 **If you lay my commands to heart, you will remain in my love; just as I have laid the Father's commands to heart and remain in his love.**
11 **I have told you all this so that my own joy may be yours, and that your joy may be complete.**
12 **This is my command – love one another, as I have loved you.**
13 **No one can give greater proof of love than by laying down their life for their friends.**
14 **And you are my friends, if you do what I command you.**
15 **I no longer call you 'servants,' because a servant does not know what their master is doing; but I have given you the name of 'friends,' because I made known to you everything that I learned from my Father.**
16 **It wasn't you who chose me, but I who chose you, and I appointed you to go and bear fruit – fruit that should remain, so that the Father might grant you whatever you ask in my name.**
17 **I am giving you these commands that you may love one another.**
18 **If the world hates you, you know that it has first hated me.**
19 **If you belonged to the world, the world would love its own. Because you do not belong to the world, but I have chosen you out of the world – that is why the world hates you.**
20 **Remember what I said to you – 'A servant is not greater than their master.' If they have persecuted me, they will also persecute you; if they have laid my message to heart, they will lay yours to heart also.**
21 **But they will do all this to you, because you believe in my name, for they do not know him who sent me.**
22 **If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin.**
23 **The person who hates me hates my Father also.**
24 **If I had not done among them such work as no one else ever did, they would have had no sin to answer for;**

but, as it is, they have both seen and hated both me and my Father.
25 **And so is fulfilled what is said in their Law – 'They hated me without cause.'**
26 **But, when the helper comes, whom I will send to you from the Father – the Spirit of truth, who comes from the Father – will bear testimony to me;**
27 **yes, and you also are to bear testimony, because you have been with me from the first.**

16

1 "I have spoken to you in this way so that you may not falter.
2 **They will expel you from their synagogues; indeed the time is coming when anyone who kills you will think that they are making an offering to God.**
3 **They will do this, because they have not learned to know the Father, or even me.**
4 **But I have spoken to you of these things so that, when the time for them comes, you may remember that I told you about them myself.**
5 **I did not tell you all this at first, because I was with you. But now I am to return to him who sent me; and yet not one of you asks me – 'Where are you going?'**
6 **Although your hearts are full of sorrow at all that I have been saying to you.**
7 **Yet I am only telling you the truth; it is for your good that I should go away. For otherwise the helper will never come to you, but, if I leave you, I will send him to you.**
8 **And he, when he comes, will bring conviction to the world as to sin, and as to righteousness, and as to judgment;**
9 **as to sin, for people do not believe in me;**
10 **as to righteousness, for I am going to the Father, and you will see me no longer;**
11 **as to judgment, for the Spirit that is ruling this world has been condemned.**
12 **I have still much to say to you, but you cannot bear it now.**
13 **Yet when he – The Spirit of truth – comes, he will guide you into all truth; for he will not speak on his own authority, but he will speak of all that he hears; and he will tell you of the things that are to come.**
14 **He will honor me; because he will take of what is mine, and will tell it to you.**

15 **Everything that the Father has is mine; that is why I**
said that he takes of what is mine, and will tell it to you.
16 **In a little while you will no longer see me; and then**
in a little while you will see me indeed."
17 At this some of his disciples said to one another, "What
does he mean by saying to us '**In a little while you will not**
see me, and then in a little while you will see me indeed';
and by saying '**Because I am going to the Father**'**?**
18 What does he mean by '**In a little while**'**?**" they said. "We
do not know what he is speaking about."
19 Jesus saw that they were wanting to ask him a question,
and said, "**Are you trying to find out from one another**
what I meant by saying '**In a little while you will not see**
me; and then in a little while you will see me indeed'**?**
20 **In truth I tell you that you will weep and mourn, but**
the world will rejoice; you will suffer pain, but your pain
will turn to joy.
21 **A woman in labor is in pain because her time has**
come; but no sooner is the child born, than she forgets
her trouble in her joy that a child has been born into the
world.
22 **You, in the same way, are sorry now; but I will see**
you again, and your hearts will rejoice, and no one will
rob you of your joy.
23 **And at that time you will not ask me anything; in**
truth I tell you, if you ask the Father for anything, he will
grant it to you in my name.
24 **So far you have not asked for anything, in my name;**
ask, and you will receive, so that your joy may be com-
plete.
25 **I have spoken to you of all this in figures; a time is**
coming, however, when I will not speak any longer to you
in figures, but will tell you about the Father plainly.
26 **You will ask, at that time, in my name; and I do not**
say that I will intercede with the Father for you;
27 **for the Father himself loves you, because you have**
loved me, and have believed that I came from the Father.
28 **I came out from the Father, and have come into the**
world; and now I am to leave the world, and go to the
Father."
29 "At last," exclaimed the disciples, "you are using plain
words and not speaking in figures at all.
30 Now we are sure that you know everything, and need not
wait for anyone to question you. This makes us believe that
you did come from God."
31 "**Do you believe that already?**" Jesus answered.

32 "**Listen! A time is coming – indeed it has already
come – when you are to be scattered, each going his own
way, and to leave me alone; and yet I am not alone,
because the Father is with me.**
33 **I have spoken to you in this way, so that in me you
may find peace. In the world you will find trouble; yet,
take courage! I have conquered the world.**"

17

1 After saying this, Jesus raised his eyes heavenwards, and
said:
"**Father, the hour has come; honor your Son, so that your
Son may honor you;**
2 **even as you gave him power over all humanity, so that
he should give eternal life to everyone you have given
him.**
3 **And the eternal life is this – to know you the one
true God, and Jesus Christ whom you have sent as your
messenger.**
4 **I have honored you on earth by completing the work
which you have given me to do;**
5 **and now do you honor me, Father, at your own side,
with the honor which I had at your side before the world
began.**
6 **I have revealed you to those whom you gave me from
the world; they were your own, and you gave them to me;
and they have laid your message to heart.**
7 **They recognize now that everything that you gave me
was from you;**
8 **for I have given them the teaching which you gave me,
and they received it, and clearly understood that I came
from you, and they believed that you have sent me as
your messenger.**
9 **I intercede for them; I am not interceding for the world,
but for those whom you have given me, for they are your
own –**
10 **All that is mine is yours, and all that is yours is mine –
and I am honored in them.**
11 **Now I am to be in this world no longer, but they are still
to be in the world, and I am to come to you. Holy Father,
keep them by that revelation of your name which you
have given me, so that they may be one, as we are.**
12 **While I was with them, I kept them by that revelation,
and I have guarded them; and not one of them has been
lost, except that lost soul – in fulfillment of scripture.**

13 But now I am to come to you; and I am speaking like this, while still in the world, so that they may have my own joy, in all its fullness, in their hearts.
14 I have given them your message; and the world hated them, because they do not belong to the world, even as I do not belong to the world.
15 I do not ask you to take them out of the world, but to keep them from evil.
16 They do not belong to the world, even as I do not belong to the world.
17 Consecrate them by the truth; your message is truth.
18 Just as you have sent me as your messenger to the world, so I send them as my messengers to the world.
19 And it is for their sakes that I am consecrating myself, so that they also may be truly consecrated.
20 But it is not only for them that I am interceding, but also for those who believe in me through their message,
21 that they all may be one – that as you, Father, are in union with us – and so the world may believe that you have sent me as your messenger.
22 I have given them the honor which you have given me, so that they may be one as we are one –
23 I in union with them and you with me – so that they may be perfected in their union, and so that the world may know that you have sent me as your messenger, and that you have loved them as you have loved me.
24 Father, my desire for all those whom you have given me is that they may be with me where I am, so that they may see the honor which you have given me; for you did love me before the beginning of the world.
25 Righteous Father, though the world did not know you, I knew you; and these people knew that you have sent me as your messenger.
26 I have made you known to them, and will do so still; that the love that you have had for me may be in their hearts, and that I may be in them also."

18

1 When Jesus had said this, he went out with his disciples and crossed the Kidron ravine to a place where there was a garden, into which he and his disciples went.
2 The place was well known to Judas, the betrayer, for Jesus and his disciples had often met there.

3 So Judas, who had obtained the soldiers of the Roman
garrison, and some guards from the chief priests and the
Pharisees, came there with lanterns, torches, and weapons.
4 Jesus, aware of all that was coming upon him, went to
meet them, and said to them, "**For whom are you looking?**"
5 "Jesus of Nazareth," was their answer. "**I am he,**" said
Jesus. (Judas, the betrayer, was also standing with them.)
6 When Jesus said '**I am he,**' they drew back and fell to the
ground.
7 So he again asked for whom they were looking, and they
answered, "Jesus of Nazareth."
8 "**I have already told you that I am he,**" replied Jesus,
"**so, if it is for me that you are looking, let these people
go.**"
9 This was in fulfillment of his words – '**Of those whom you
have given me I have not lost one.**'
10 At this, Simon Peter, who had a sword with him, drew it,
and struck the high priest's servant, and cut off his right ear.
The servant's name was Malchus.
11 But Jesus said to Peter, "**Sheathe your sword. Should I
not drink the cup which the Father has given me?**"

12 So the soldiers of the garrison, with their commanding
officer and the Jewish guards, arrested Jesus and bound him,
13 and took him first of all to Annas. Annas was the father-
in-law of Caiaphas, who was high priest that year.
14 It was Caiaphas who had counseled the religious authori-
ties, that it was best that one person should die for the people.
15 Meanwhile Simon Peter followed Jesus, and so did an-
other disciple. That disciple, being well-known to the high
priest, went with Jesus into the high priest's courtyard,
16 while Peter stood outside by the door. Presently the other
disciple – the one well-known to the high priest – went out and
spoke to the portress, and brought Peter in.
17 So the maidservant said to Peter, "Aren't you also one of
this man's disciples?"

"No, I am not," he said.
18 The servants and guards were standing around a char-
coal fire (which they had made because it was cold), and were
warming themselves. Peter, too, was with them, standing
and warming himself.
19 The high priest questioned Jesus about his disciples and
about his teaching.
20 "**For my part,**" answered Jesus, "**I have spoken to all
the world openly. I always taught in some synagogue, or**

in the Temple Courts, places where everyone assembles, and I never spoke of anything in secret.

21 **Why question me? Question those who have listened to me as to what I have spoken about to them. They must know what I said.**"

22 When Jesus said this, one of the guards, who was standing near, gave him a blow with his hand. "Do you answer the high priest like that?" he exclaimed.

23 "**If I said anything wrong, give evidence about it,**" replied Jesus, "**but if not, why do you strike me?**"

24 Annas sent him bound to Caiaphas the high priest.

25 Meanwhile Simon Peter was standing there, warming himself; so they said to him, "Aren't you also one of his disciples?" Peter denied it. "No, I am not," he said.

26 One of the high priest's servants, a relation of the man whose ear Peter had cut off, exclaimed, "Didn't I myself see you with him in the garden?"

27 Peter again denied it; and at that moment a cock crowed.

28 From Caiaphas they took Jesus to the Government house. It was early in the morning. But they did not enter the Government house themselves, otherwise they might become defiled, and so be unable to eat the Passover.

29 Therefore Pilate came outside to speak to them. "What charge do you bring against this man?" he asked.

30 "If he had not been a criminal, we should not have given him up to you," they answered.

31 "Take him yourselves," said Pilate, "and try him by your own Law."

"We have no power to put anyone to death," the authorities replied –

32 in fulfillment of what Jesus had said when indicating the death that he was destined to die.

33 After that, Pilate went into the Government house again, and calling Jesus up, asked him, "Are you the king of the Jews?"

34 "**Do you ask me that yourself?**" replied Jesus, "**or did others say it to you about me?**"

35 "Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the chief priests who have given you up to me. What have you done?"

36 "**My kingly power,**" replied Jesus, "**is not due to this world. If it had been so, my servants would be doing their utmost to prevent my being given up to the authorities; but my kingly power is not from the world.**"

37 “So you are a king after all!” exclaimed Pilate. “**Yes, it is true I am a king,**” answered Jesus. “**I was born for this, I have come into the world for this – to bear testimony to the truth. Everyone who is on the side of truth listens to my voice.**”

38 “What is truth?” exclaimed Pilate. After saying this, he went out to the crowd again, and said, “For my part, I find nothing with which he can be charged.

39 It is, however, the custom for me to grant you the release of one man at the Passover Festival. Do you wish for the release of the king of the Jews?”

40 “No, not this man,” they shouted again, “but Barabbas!” This Barabbas was a robber.

19

1 After that, Pilate had Jesus scourged.

2 The soldiers made a crown with some thorns and put it on his head and threw a purple robe around him.

3 They kept coming up to him and saying, “Long live the king of the Jews!” and they gave him blow after blow with their hands.

4 Pilate again came outside, and said to the people, “Look! I am bringing him out to you, so that you may know that I find nothing with which he can be charged.”

5 Then Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them, “Here is the man!”

6 When the chief priests and the guards saw him, they shouted, “Crucify him! Crucify him!”

“Take him yourselves and crucify him,” said Pilate. “For my part, I find nothing with which he can be charged.”

7 “But we,” replied the crowd, “have a Law, under which he deserves death for making himself out to be the Son of God.”

8 When Pilate heard what they said, he became still more alarmed;

9 and, going into the Government house again, he said to Jesus, “Where do you come from?”

10 But Jesus made no reply. So Pilate said to him, “Do you refuse to speak to me? Don’t you know that I have power to release you, and have power to crucify you?”

11 “**You would have no power over me at all,**” answered Jesus, “**if it had not been given you from above; and, therefore, the man who betrayed me to you is guilty of the greater sin.**”

12 This made Pilate anxious to release him; but the crowd shouted, “If you release that man, you are no friend of the

Emperor! Anyone who makes himself out to be a king is
setting himself against the Emperor!"
13 On hearing what they said, Pilate brought Jesus out,
and took his seat on the Bench at a place called 'The Stone
Pavement' – in Hebrew 'Gabbatha.'
14 It was the Passover Preparation day, and about noon.
Then he said to the crowd, "Here is your king!"
15 At that the people shouted, "Kill him! Kill him! Crucify
him!"
"What! Should I crucify your king?" exclaimed Pilate. "We
have no king but the Emperor," replied the chief priests;
16 so Pilate gave Jesus up to them to be crucified.

So they took Jesus;
17 and he went out, carrying his cross himself, to the place
which is named from a skull, or, in Hebrew, Golgotha.
18 There they crucified him, and two others with him – one
on each side, and Jesus between them.
19 Pilate also had these words written and put up over the
cross – 'JESUS OF NAZARETH, THE KING OF THE JEWS.'
20 These words were read by many people, because the
place where Jesus was crucified was near the city; and they
were written in Hebrew, Latin and Greek.
21 The chief priests said to Pilate, "Do not write 'The king of
the Jews', but write what the man said – 'I am the king of the
Jews.' "
22 But Pilate answered, "What I have written, I have writ-
ten."

23 When the soldiers had crucified Jesus, they took his
clothes and divided them into four shares – a share for each
soldier – and they took the coat also. The coat had no seam,
being woven in one piece from top to bottom.
24 So they said to one another, "Do not let us tear it, but let us
cast lots for it, to see who will have it." This was in fulfillment
of the words of scripture –
'They shared my clothes among them,
and over my clothing they cast lots.'
That was what the soldiers did.
25 Meanwhile near the cross of Jesus were standing his
mother and his mother's sister, as well as Mary the wife of
Clopas and Mary of Magdala.
26 When Jesus saw his mother, and the disciple whom he
loved, standing near, he said to his mother, "**There is your
son.**"
27 Then he said to that disciple, "**There is your mother.**" And
from that very hour the disciple took her to live in his house.

28 Afterward, knowing that everything was now finished,
Jesus said, in fulfillment of the words of scripture, "**I am**
thirsty."
29 There was a bowl standing there full of common wine; so
they put a sponge soaked in the wine on the end of a hyssop-
stalk, and held it up to his mouth.
30 When Jesus had received the wine, he exclaimed, "**All is**
finished!" Then, bowing his head, he resigned his spirit to
God.
31 It was the Preparation day, and so, to prevent the bodies
from remaining on the crosses during the Sabbath (for that
Sabbath was a great day), the Jews asked Pilate to have the
legs broken and the bodies removed.
32 Accordingly the soldiers came and broke the legs of the
first man, and then those of the other who had been crucified
with Jesus;
33 but, on coming to him, when they saw that he was
already dead, they did not break his legs.
34 One of the soldiers, however, pierced his side with a
spear, and blood and water immediately flowed from it.
35 This is the statement of one who actually saw it – and his
statement may be relied on, and he knows that he is speaking
the truth – and it is given in order that you also may be
convinced.
36 For all this happened in fulfillment of the words of
scripture – 'Not one of its bones will be broken.'
37 And there is another passage which says – 'They will look
on him whom they pierced.'
38 After this, Joseph of Arimathea, a disciple of Jesus – but
a secret one, owing to his fear of the religious authorities –
begged Pilate's permission to remove the body of Jesus. Pilate
gave him leave; so Joseph went and removed the body.
39 Nicodemus, too – the man who had formerly visited Jesus
by night – came with a roll of myrrh and aloes, weighing
nearly a hundred pounds.
40 They took the body of Jesus, and wound it in linen with
the spices, according to the Jewish mode of burial.
41 At the place where Jesus had been crucified there was a
garden, and in the garden a newly made tomb in which no
one had ever been laid.
42 And so, because of its being the Preparation day, and as
the tomb was close at hand, they laid Jesus there.

20

The Risen Life

1 On the first day of the week, early in the morning, while
it was still dark, Mary of Magdala went to the tomb, and saw
that the stone had been removed.
2 So she came running to Simon Peter, and to that other
disciple who was Jesus' friend, and said to them, "They have
taken away the Master out of the tomb, and we do not know
where they have laid him!"
3 So, Peter started off with that other disciple, and they went
to the tomb.
4 The two began running together; but the other disciple
ran faster than Peter, and reached the tomb first.
5 Stooping down, he saw the linen wrappings lying there,
but did not go in.
6 Presently Simon Peter came following behind him, and
went into the tomb; and he looked at the linen wrappings
lying there,
7 and the cloth which had been on Jesus' head, not lying
with the wrappings, but rolled up on one side, separately.
8 Then the other disciple, who had reached the tomb first,
went inside too, and he saw for himself and was convinced.
9 For they did not then understand the passage of scripture
which says that Jesus must rise again from the dead.
10 The disciples then returned to their companions.

11 Meanwhile Mary was standing close outside the tomb,
weeping. Still weeping, she leant forward into the tomb,
12 and perceived two angels clothed in white sitting there,
where the body of Jesus had been lying, one where the head
and the other where the feet had been.
13 "Why are you weeping?" asked the angels. "They have
taken my Master away," she answered, "and I do not know
where they have laid him."
14 After saying this, she turned around, and looked at Jesus
standing there, but she did not know that it was Jesus.
15 "**Why are you weeping? Whom are you seeking?**" he
asked. Supposing him to be the gardener, Mary answered, "If
it was you, Sir, who carried him away, tell me where you have
laid him, and I will take him away myself."

16 "**Mary!**" said Jesus. She turned around, and exclaimed
in Hebrew, "Rabboni!" (or, as we should say, 'teacher').
17 "**Do not hold me,**" Jesus said, "**for I have not yet
ascended to the Father. But go to my brothers, and tell
them that I am ascending to him who is my Father and
their Father, my God and their God.**"
18 Mary of Magdala went and told the disciples that she had
seen the Master, and that he had said this to her.

19 In the evening of the same day – the first day of the
week – after the doors of the room, in which the disciples
were, had been shut because they were afraid of the religious
authorities, Jesus came and stood among them and said,
"**Peace be with you**";
20 after which he showed them his hands and his side. The
disciples were filled with joy when they saw the Master.
21 Again Jesus said to them, "**Peace be with you. As the
Father has sent me as his messenger, so I am sending
you.**"
22 After saying this, he breathed on them, and said, "**Re-
ceive the Holy Spirit;**
23 **if you remit anyone's sins, they have been remitted;
and, if you retain them, they have been retained.**"

24 But Thomas, one of the Twelve, called 'The Twin,' was not
with them when Jesus came;
25 so the rest of the disciples said to him, "We have seen the
Master!"
"Unless I see the marks of the nails in his hands," he
exclaimed, "and put my finger into the marks, and put my
hand into his side, I will not believe it."
26 A week later the disciples were again in the house, and
Thomas was with them. After the doors had been shut, Jesus
came and stood among them, and said, "**Peace be with you.**"
27 Then he said to Thomas, "**Place your finger here, and
look at my hands; and place your hand here, and put it
into my side; and do not refuse to believe, but believe.**"
28 And Thomas exclaimed, "My Master, and my God!"
29 "**Is it because you have seen me that you have be-
lieved?**" said Jesus. "**Blessed are they who have not seen,
and yet have believed!**"

30 There were many other signs of his mission that Jesus
gave in presence of the disciples, which are not recorded in
this book;
31 but these have been recorded so that you may believe
that Jesus is the Christ, the Son of God – and that, through your
belief in his name, you may have life.

21

1 Later on, Jesus showed himself again to the disciples by
the Sea of Tiberias.
2 It was in this way, – Simon Peter, Thomas, who was called
'The Twin,' Nathanael of Cana in Galilee, Zebedee's sons, and

two other disciples of Jesus, were together, when Simon Peter said,

3 "I am going fishing."

"We will come with you," said the others. They went out and got into the boat, but caught nothing that night.

4 Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know that it was he.

5 "**My children,**" he said, "**have you anything to eat?**"

"No," they answered.

6 "**Cast your net to the right of the boat,**" he said, "**and you will find fish.**" So they cast the net, and now they could not haul it in because of the quantity of fish.

7 The disciple whom Jesus loved said to Peter, "It is the Master!" When Simon Peter heard that it was the Master, he fastened his coat around him (for he had taken it off), and threw himself into the sea.

8 But the rest of the disciples came in the boat (for they were only about a hundred yards from shore), dragging the net full of fish.

9 When they had come ashore, they found a charcoal fire ready, with some fish already on it, and some bread as well.

10 "**Bring some of the fish which you have just caught,**" said Jesus.

11 So Simon Peter got into the boat and hauled the net ashore full of large fish, a hundred and fifty-three of them; and yet, although there were so many, the net had not been torn.

12 "**Come and have breakfast.**", Jesus said. None of the disciples dared ask him who he was, because they knew it was the Master.

13 Jesus went and took the bread and gave it to them, and the fish too.

14 This was the third time that Jesus showed himself to the disciples after he had risen from the dead.

15 When breakfast was over, Jesus said to Simon Peter, "**Simon, son of John, do you love me more than the others?**"

"Yes, Master," he answered, "you know that I am your friend."

"**Feed my lambs,**" said Jesus.

16 Then, a second time, Jesus asked, "**Simon, son of John, do you love me?**"

"Yes, Master," he answered, "you know that I am your friend."

"**Tend my sheep,**" said Jesus.

17 The third time, Jesus said to him, “**Simon, son of John, are you my friend?**” Peter was hurt at his third question being ‘Are you my friend?’; and exclaimed, “Master, you know everything! You can tell that I am your friend.”

“**Feed my sheep,**” said Jesus.

18 “**In truth I tell you,**” **he continued,** “**when you were young, you used to put on your own clothes, and walk wherever you wished; but, when you have grown old, you will have to stretch out your hands, while someone else puts on your clothes, and takes you where you do not wish.**”

19 Jesus said this to show the death by which Peter was to honor God, and then he added, “**Follow me.**”

20 Peter turned around, and saw the disciple whom Jesus loved following – the one who at the supper leant back on the Master’s shoulder, and asked him who it was who would betray him.

21 Seeing him, Peter said to Jesus, “Master, what about this man?”

22 “**If it is my will that he should wait until I come,**” answered Jesus, “**what has that to do with you? Follow me yourself.**”

23 So the report spread among his followers that that disciple was not to die; yet Jesus did not say that he was not to die, but said “**If it is my will that he should wait until I come, what has that to do with you?**”

24 It is this disciple who states these things, and who recorded them; and we know that his statement is true.

25 There are many other things which Jesus did; but, if every one of them were to be recorded in detail, I suppose that even the world itself would not hold the books that would be written.

The
Acts
of the Apostles
The Church and the Jews

The Acts of the Apostles Peter and John

1 The first account which I drew up, Theophilus, dealt with
all that Jesus did and taught from the very first,
2 down to that day on which he was taken up to heaven,
after he had, by the help of the Holy Spirit, given instructions
to the apostles whom he had chosen.
3 With abundant proofs, he showed himself to them, still
living, after his death; appearing to them from time to time
during forty days, and speaking of all that related to the
kingdom of God.
4 And once, when he had gathered them together, he
charged them not to leave Jerusalem, but to wait there for the
fulfillment of the Father's promise – "**that promise,**" he said,
"**of which you have heard me speak;**
5 **for, while John baptized with water, you will be**
baptized with the Holy Spirit before many days have
passed."
6 So, when the apostles had met together, they asked Jesus
this question – "Master, is this the time when you intend to
re-establish the kingdom for Israel?"
7 His answer was, "**It is not for you to know times or**
hours, for the Father has reserved these for his own
decision;
8 **but you will receive power, when the Holy Spirit will**
have descended on you, and will be witnesses for me not
only in Jerusalem, but throughout Judea and Samaria,
and to the ends of the earth."
9 No sooner had Jesus said this than he was caught up
before their eyes, and a cloud received him from their sight.
10 While they were still gazing up into the heavens, as he
went, suddenly two men, clothed in white, stood beside them,
11 and said, "People of Galilee, why are you standing here
looking up into the heavens? This same Jesus, who has been
taken from you into the heavens, will come in the same way
in which you have seen him go into the heavens."
12 Then the apostles returned to Jerusalem from the hill
called Olivet, which is about three quarters of a mile from the
city.

13 When they reached Jerusalem, they went to the upstairs
room, where they were staying. There were there Peter, John,
James, and Andrew, Philip and Thomas, Bartholomew and
Matthew, James the son of Alphaeus, Simon the Zealot, and
Judas the son of James.
14 They all united in devoting themselves to prayer, and
so did some women, and Mary, the mother of Jesus, and his
brothers.

15 About this time, at a meeting of the Lord's followers,
when there were about a hundred and twenty present, Peter
rose to speak.
16 "Friends," he said, "it was necessary that the prediction
of scripture should be fulfilled, which the Holy Spirit made by
the lips of David about Judas, who acted as guide to the men
who arrested Jesus,
17 for he was one of our number and had his part allotted
him in this work of ours."
18 (This man had bought a piece of land with the price of his
treachery; and, falling heavily, his body had burst open, and
all his bowels protruded.
19 This became known to everyone living in Jerusalem, so
that the field came to be called, in their language, 'Akeldama,'
which means the 'Field of Blood.')
20 "For in the book of Psalms," Peter continued, "it is said –

'Let his home become desolate,
and let no one live in it';

and also –
'His office let another take.'
21 Therefore, from among the men who have been with us all
the time that Jesus, our Master, went in and out among us –
22 from his baptism by John down to that day on which he was
taken from us – someone must be found to join us as a witness
of his resurrection."
23 So they put forward two men, Joseph called Barsabbas,
whose other name was Justus, and Matthias;
24 and they offered this prayer –

"Lord, who reads all hearts, show which of these two men you
have chosen
25 to take the place in this apostolic work, which Judas has
abandoned, to go to his proper place."
26 Then they drew lots between them; and, the lot having
fallen to Matthias, he was added to the number of the eleven
apostles.

2

1 In the course of the Festival at the close of the Harvest the
disciples had all met together,
2 when suddenly there came from the heavens a noise like
a strong wind rushing by; it filled the whole house in which
they were sitting.
3 Then there appeared tongues of what seemed to be flame,
separating, so that one settled on each of them;
4 and they were all filled with the Holy Spirit, and began
to speak in different languages as the Spirit prompted their
utterances.
5 Now there were then staying in Jerusalem religious Jews
from every country in the world;
6 and, when this sound was heard, numbers of people
collected, in the greatest excitement, because each of them
heard the disciples speaking in his own language.
7 They were utterly amazed, and kept asking in astonish-
ment, "What! Are not all these people who are speaking
Galileans?
8 Then how is it that we each of us hear them in our own
language?
9 Some of us are Parthians, some Medes, some Elamites;
and some of us live in Mesopotamia, in Judea and Cappado-
cia, in Pontus and Roman Asia,
10 in Phrygia and Pamphylia, in Egypt and the districts of
Libya adjoining Cyrene; some of us are visitors from Rome,
11 either Jews by birth or converts, and some are Cretans
and Arabians – yet we all alike hear them speaking in our own
languages of the great things that God has done."
12 They were all utterly amazed and bewildered.
"What does it mean?" they asked one another.
13 But there were some who said with a sneer, "They have
had too much new wine."
14 Then Peter, surrounded by the eleven other apostles,
stood up, and, raising his voice, addressed the crowd. "Peo-
ple of Judea," he began, "and all you who are staying in
Jerusalem, let me tell you what this means. Mark well my
words.
15 These people are not drunk, as you suppose; for it is only
now nine in the morning! No!
16 This is what is spoken of in the prophet Joel –
17 'It will come about in the last days,' God says,
'That I will pour out my Spirit on all humanity;
your sons and your daughters will become prophets,
your young men will see visions,
and your old men dream dreams;

18 yes, even on the slaves – for they are mine – both men
and women,
I will in those days pour out my Spirit,
and they will become prophets;
19 and I will show wonders in the heavens above,
and signs on the earth below –
blood and fire and mist of smoke;
20 the sun will become darkness,
and the moon blood-red,
before the day of the Lord comes – that great and awful
day.
21 Then will everyone who invokes the name of the
Lord be saved.'
22 People of Israel, listen to what I am saying. Jesus of Nazareth, a man whose mission from God to you was proved by miracles, wonders, and signs, which God showed among you through him, as you know full well –
23 he, I say, in accordance with God's definite plan and with his previous knowledge, was betrayed, and you, by the hands of lawless men, nailed him to a cross and put him to death.
24 But God released him from the pangs of death and raised him to life, it being impossible for death to retain its hold on him.
25 Indeed he was the one David was referring to when he said –
'I have had the Lord ever before my eyes,
for he stands at my right hand, so that I should not be
disquieted.
26 Therefore my heart was cheered, and my tongue told its
delight;
yes, even my body, too, will rest in hope;
27 For you will not abandon my soul to Hades,
nor surrender me, your holy one, to undergo corruption.
28 You have shown me the path to life,
you will fill me with gladness in your presence.'
29 Friends, I can speak to you the more confidently about the patriarch David, because he is dead and buried, and his tomb is here among us to this very day.
30 David, then, prophet as he was, knowing that God had solemnly sworn to him to set one of his descendants on his throne, looked into the future,
31 and referred to the resurrection of the Christ when he said that he had not been abandoned to Hades, nor had his body undergone corruption.
32 It was this Jesus, whom God raised to life; and of that we are ourselves all witnesses.

33 And now that he has been exalted to the right hand of
God, and has received from the Father the promised gift of
the Holy Spirit, he has begun to pour out that gift, as you
yourselves now see and hear.
34 It was not David who went up into heaven; for he himself
says –

'The Lord said to my master, "Sit on my right hand,

35 Until I put your enemies as a footstool under your feet." '
36 So let the whole nation of Israel know beyond all doubt, that
God has made him both Lord and Christ – this Jesus whom
you crucified."

37 When the people heard this, they were conscience-
smitten, and said to Peter and the rest of the apostles,
"Friends, what can we do?"

38 "Repent," answered Peter, "and be baptized every one of
you in the name of Jesus Christ for the forgiveness of your
sins; and then you will receive the gift of the Holy Spirit.
39 For the promise is for you and for your children, and also
for all those now far away, who may be called by the Lord our
God."

40 Peter spoke to them for a long time using many other
arguments and pleaded with them – "Save yourselves from
the perverse spirit of this age."
41 So those who accepted his teaching were baptized, and
about three thousand people joined the disciples on that day
alone.
42 They devoted themselves to the teaching of the apostles
and to the Common life of the church, to the breaking of the
bread and to the Prayers.

43 A deep impression was made on everyone, and many
wonders and signs were done at the hands of the apostles.
44 All who became believers in Christ held everything for
the common use;
45 they sold their property and their goods, and shared
the proceeds among them all, according to their individual
needs.
46 Every day they devoted themselves to meeting together
in the Temple Courts, and to the breaking of bread at their
homes, while they partook of their food in simple-hearted
gladness, praising God, and winning the goodwill of all the
people.
47 And the Lord daily added to their company those who
were in the path of salvation.

3

1 One day, as Peter and John were going up into the Temple
Courts for the three o'clock Prayers,
2 a man, who had been lame from his birth, was being
carried by. This man used to be set down every day at the
gate of the Temple called 'the Beautiful Gate,' to beg of those
who went in.
3 Seeing Peter and John on the point of entering, he asked
them to give him something.
4 Peter fixed his eyes on him, and so did John, and then Peter
said, "Look at us."
5 The man was all attention, expecting to get something
from them;
6 but Peter added, "I have no gold or silver, but I give you
what I have. In the name of Jesus Christ of Nazareth, get up
and walk."
7 Grasping the lame man by the right hand, Peter lifted him
up. Instantly the man's feet and ankles became strong,
8 and, leaping up, he stood and began to walk about, and
then went with them into the Temple Courts, walking, and
leaping, and praising God.
9 All the people saw him walking about and praising God;
10 and, when they recognized him as the man who used
to sit begging at the Beautiful Gate of the Temple, they were
utterly astonished and amazed at what had happened to him.
11 While the man still clung to Peter and John, the people all
quickly gathered around them in the Colonnade named after
Solomon, in the greatest astonishment.
12 On seeing this, Peter said to the people, "People of Israel,
why are you surprised at this? And why do you stare at us,
as though we, by any power or piety of our own, had enabled
this man to walk?
13 The God of Abraham, Isaac, and Jacob, the God of our an-
cestors, has done honor to his servant Jesus – him whom you
gave up and disowned before Pilate, when he had decided to
set him free.
14 You, I say, disowned the holy and righteous one, and
asked for the release of a murderer!
15 The guide to life you put to death! But God raised him
from the dead – and of that we are ourselves witnesses.
16 And it is by faith in the name of Jesus, that this man,
whom you all see and know, has – by his name – been made
strong. Yes, it is the faith inspired by Jesus that has made this
complete cure of the man, before the eyes of you all.
17 And yet, my friends, I know that you acted as you did
from ignorance, and your rulers also.

18 But it was in this way that God fulfilled all that he had
long ago foretold, as to the sufferings of his Christ, by the lips
of all the prophets.
19 Therefore, repent and turn so that your sins may be
wiped away; so that happier times may come from the Lord
himself,
20 and so that he may send you, in Jesus, your long-
appointed Christ.
21 But heaven must be his home, until the days of the
Universal Restoration, of which God has spoken by the lips
of his holy prophets from the very first.
22 Moses himself said –
'The Lord your God will raise up from among yourselves
a prophet, as he raised me. To him you will listen
whenever he speaks to you.
23 And it will be that should anyone among the people not
listen to that prophet, he will be utterly destroyed.'
24 Yes, and all the prophets from Samuel onwards, and all
their successors who had a message to deliver, told of these
days.
25 You yourselves are the heirs of the prophets, and heirs, too,
of the covenant which God made with your ancestors, when
he said to Abraham –
'In your descendants will all the nations of the earth be
blessed.'
26 For you, first, God raised up his servant, and sent him to
bless you, by turning each one of you from his wicked ways."

4

1 While Peter and John were still speaking to the people, the
chief priest, with the officer in charge at the Temple and the
Sadducees, came up to them,
2 much annoyed because they were teaching the people,
and because, through Jesus, they were preaching the resur-
rection from the dead.
3 They arrested the apostles and, as it was already evening,
had them placed in custody until the next day.
4 Many, however, of those who had heard the apostles'
message became believers in Christ, the number of the men
alone amounting to about five thousand.

5 The next day, a meeting of the leaders of the people, the
elders, and the teachers of the Law was held in Jerusalem.
6 There were present Annas the high priest, Caiaphas, John,
Alexander, and all who were of High-Priestly rank.

7 They had Peter and John brought before them, and questioned them.
"By what power," they asked, "Or in whose name have men like you done this thing?"
8 Then, Peter, filled with the Holy Spirit, said, "Leaders of the people and elders,
9 since we are on our trial today for a kind act done to a helpless man, and are asked in what way the man here before you has been cured,
10 let me tell you all and all the people of Israel, that it is by the name of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead – it is, I say, by his name that this man stands here before you lame no longer.
11 Jesus is 'the stone which, scorned by you the builders, has yet become the corner stone.'
12 And salvation is in him alone; for there is no other name in the whole world, given to people, to which we must look for our salvation."
13 When the Council saw how boldly Peter and John spoke, and found that they were uneducated men of humble station, they were surprised, and realized that they had been companions of Jesus.
14 But, when they looked at the man who had been healed, standing there with them, they had nothing to say.
15 So they ordered them out of court, and then began consulting together.
16 "What are we to do to these men?" they asked one another. "That a remarkable sign has been given through them is obvious to everyone living in Jerusalem, and we cannot deny it.
17 But, to prevent this thing from spreading further among the people, let us warn them not to speak in this name any more to anyone whatever."
18 So they called the apostles in, and ordered them not to speak or teach in the name of Jesus.
19 But Peter and John replied, "Whether it is right, in the sight of God, to listen to you rather than to him – judge for yourselves,
20 for we cannot help speaking of what we have seen and heard."
21 However, after further warnings, the Council set them at liberty, not seeing any safe way of punishing them, because of the people, for they were all praising God for what had occurred;
22 for the man who was the subject of this miraculous cure was more than forty years old.

23 After they had been set at liberty, the apostles went to
their friends and told them what the chief priests and the
elders had said to them.
24 All who heard their story, moved by a common impulse,
raised their voices to God in prayer:
"Sovereign Lord, it is you who has made the heavens, the
earth, the sea, and everything that is in them,
25 and who, by the lips of our ancestor, your servant David,
who spoke under the influence of the Holy Spirit, have said –
'Why did the nations rage,
and the peoples form vain designs?
26 The kings of the earth set their array,
and its rulers gathered together,
against the Lord and against his Christ.'
27 There have indeed gathered together in this city against
your holy servant Jesus, whom you has consecrated
the Christ, not Herod and Pontius Pilate only, but the
nations and the people of Israel besides –
28 yet only to do what you, by your power and of your own
will, did long ago destine to be done.
29 Now, therefore, Lord, mark their threats, and enable your
servants, with all fearlessness, to tell your message,
30 while you stretch out your hand to heal, and cause signs
and wonders to take place through the name of your holy
servant Jesus."
31 When their prayer was ended, the place in which they were
assembled was shaken; and they were all filled with the Holy
Spirit, and began to tell God's message fearlessly.

32 The whole body of those who had become believers in
Christ were of one heart and mind. Not one of them claimed
any of his goods as his own, but everything was held for the
common use.
33 The apostles continued with great power to bear their
testimony to the resurrection of the Lord Jesus, and God's
blessing rested on them all abundantly.
34 Nor was there anyone in need among them, for all who
were owners of land or houses sold them, and brought the
proceeds of the sales
35 and laid them at the apostles' feet; and then everyone
received a share in proportion to his wants.
36 A Levite of Cyprian birth, named Joseph, (who had
received from the apostles the additional name of 'Barnabas'
– which means 'The Consoler,')
37 Sold a farm that belonged to him, and brought the money
and laid it at the apostles' feet.

5

1 There was, however, a man named Ananias, who, with his
wife Sapphira, sold some property,
2 and, with her connivance, kept back some of the proceeds.
He brought only a part and laid it at the apostles' feet.
3 "Ananias," Peter exclaimed, "how is it that Satan has so
taken possession of your heart that you have lied to the Holy
Spirit, and kept back a part of the money paid for the land?
4 While it was unsold, was not it your own? And after it was
sold, was not the money at your own disposal? How did you
come to think of such a thing? You have lied, not to people,
but to God!"
5 As Ananias heard these words, he fell down and expired;
and everyone who heard of it was appalled.
6 The young men got up, and, winding the body in a sheet,
carried it out and buried it.
7 After an interval of about three hours his wife came in,
not knowing what had happened.
8 "Is it true," Peter asked, addressing her, "that you sold your
land for such a sum?"
"Yes," she answered, "we did."
9 Then Peter said, "How did you come to agree to provoke
the Spirit of the Lord? Listen! The footsteps of those who have
buried your husband are at the door; and they will carry you
out too."
10 Instantly Sapphira fell down at Peter's feet and expired.
On coming in, the young men found her dead; so they carried
her out and buried her by her husband's side.
11 The whole church and all who heard of these events were
appalled.

12 Many signs and wonders continued to occur among the
people, through the instrumentality of the apostles, whose
custom it was to meet all together in the Colonnade of
Solomon;
13 but of the rest no one ventured to join them. On the other
hand, the people were full of their praise,
14 and still larger numbers, both of men and women, as they
became believers in the Lord, were added to their number.
15 The consequence was that people would bring out their
sick even into the streets, and lay them on mattresses and
mats, in the hope that, as Peter came by, at least his shadow
might fall on someone of them.
16 Besides this, the inhabitants of the towns around
Jerusalem flocked into the city, bringing with them their sick
and those who were troubled by foul spirits; and they were
cured everyone.

17 At this the high priest was roused to action, and he and
all his supporters (who formed the party of the Sadducees),
moved by jealousy,
18 arrested the apostles, and had them placed in custody.
19 An angel of the Lord, however, opened the prison doors
at night and led them out.
20 "Go," he said, "and stand in the Temple Courts, and tell
the people the whole message of this new life."
21 When they heard this, they went at daybreak into the
Temple Courts, and began to teach. The high priest and
his party, on their arrival, summoned the High Council,
including all the leaders of the people among the Israelites,
and sent to the jail to fetch the apostles.
22 But, when the officers got there, they did not find them in
the prison; so they returned and reported that,
23 while they had found the goal barred securely and the
guards posted at the doors, yet, on opening them, they had
not found anyone inside.
24 When the officer in charge at the Temple and the chief
priests heard their story, they were perplexed about the
apostles and as to what all this would lead to.
25 Presently, however, someone came and told them, that
the men whom they had put in prison were actually standing
in the Temple Courts, teaching the people.
26 Then, the officer went with his men and fetched the
apostles – without using violence, for they were afraid of
being stoned by the people –
27 and then brought them before the Council. The high
priest demanded an explanation from them.

28 "We gave you strict orders," he said, "not to teach in this
name. Yet you have actually flooded Jerusalem with your
teaching, and you want to make us responsible for the death
of this man."
29 To this Peter and the apostles replied, "We must obey God
rather than people.
30 The God of our ancestors raised Jesus, whom you put to
death by hanging him on a cross.
31 It is this Jesus whom God has exalted to his right hand,
to be a guide and a Savior, to give Israel repentance and
forgiveness of sins.
32 And we are witness to the truth of this, and so is the Holy
Spirit – the gift of God to those who obey him."

33 The members of the Council became frantic with rage on
hearing this, and were for putting the apostles to death.

34 But Gamaliel, a Pharisee, who was a Doctor of the Law
and who was held in universal respect, rose in the Council,
and directed that the men should be taken out of court for a
little while.
35 He then said, “People of Israel, take care as to what you
intend to do with these men.
36 For not long ago Theudas appeared, professing to be
somebody, and was joined by a body of some four hundred
men. But he was killed; and all his followers scattered and
dwindled away.
37 After him, Judas the Galilean appeared at the time of
the census, and induced people to follow him; yet he, too,
perished and all his followers were dispersed.
38 And, in this present case, my advice to you is not to
interfere with these men, but to leave them alone, for, if their
designs and their work are merely of human origin, they will
come to an end;
39 but, if they are of divine origin, you will be powerless to
put an end to them – or else you may find yourselves fighting
against God!”
40 The Council followed his advice, and, calling the apostles
in, had them flogged, and then, after cautioning them not to
speak in the name of Jesus, set them free.
41 But the apostles left the Council, rejoicing that they had
been thought worthy to suffer disgrace for that name;
42 and never for a single day, either in the Temple Courts or
in private houses, did they cease to teach, or to tell the good
news of Jesus, the Christ.

6

1 About this time, when the number of the disciples was
constantly increasing, complaints were made by the Greek
speaking Jews against the Aramaic speaking Jews, that their
widows were being overlooked in the daily distribution.
2 The Twelve, therefore, called together the general body of
the disciples and said to them, “It is not well for us to see to the
distribution at the tables and neglect God’s message.
3 Therefore, friends, look for seven men of reputation
among yourselves, wise and spiritually-minded men, and we
will appoint them to attend to this matter;
4 while we, for our part, will devote ourselves to prayer, and
to the delivery of the message.”
5 This proposal was unanimously agreed to; and the dis-
ciples chose Stephen – a man full of faith and of the Holy

Spirit – and Philip, Prochorus, Nicanor, Timon, Parmenas,
and Nicholas of Antioch, a former convert to Judaism;
6 and they brought these men to the apostles, who, after
praying, placed their hands on them.

7 So God's message spread, and the number of the disciples
continued to increase rapidly in Jerusalem, and a large body
of the priests accepted the faith.

8 Meanwhile Stephen, divinely helped and strengthened,
was showing great wonders and signs among the people.
9 But some members of the Synagogue of the Freed Slaves
(as it was called), Cyrenians, Alexandrians, and Visitors from
Cilicia and Roman Asia, were roused to action and began
disputing with Stephen;
10 yet they were quite unable to withstand the wisdom and
the inspiration with which he spoke.
11 Then they induced some men to assert that they had
heard Stephen saying blasphemous things against Moses,
and against God;
12 and they stirred up the people, as well as the elders and
the teachers of the Law, and set on Stephen, and arrested him,
and brought him before the High Council.
13 There they produced witnesses who gave false evidence.
"This man," they said, "is incessantly saying things against
this holy place and the Law;
14 indeed, we have heard him declare that this Jesus of
Nazareth will destroy this place, and change the customs
handed down to us by Moses."
15 The eyes of all the members of the Council were riveted
on Stephen, and they saw his face looking like the face of an
angel.

7

1 Then the high priest asked, "Is this true?"
2 Stephen replied, "Brothers and fathers, hear what I have
to say. God, who manifests himself in the glory, appeared
to our ancestor Abraham when he was in Mesopotamia, and
before he settled in Haran, and said to him –
3 'Leave your country and your people, and come into the
country that I will show you.'
4 And so Abraham left the country of the Chaldaeans and
settled in Haran; and from there, after his father's death, God
caused him to migrate into this country, in which you are now
living.

5 God did not at that time give him any part of it, not even a
foot of ground. But he promised to give him possession of it
and his descendants after him, though at that time he had no
child.
6 God's words were these – 'Abraham's descendants will
live in a foreign country, where they will be enslaved and ill-
treated for four hundred years.
7 But I myself will judge the nation, to which they will be
enslaved,' God said, 'and after that they will leave the country
and worship me in this place.'
8 Then God made with Abraham the covenant of circumci-
sion; and under it Abraham became the father of Isaac, and
circumcised him when he was eight days old; and Isaac be-
came the father of Jacob; and Jacob of the Twelve Patriarchs.
9 The Patriarchs, out of jealousy, sold Joseph into slavery in
Egypt; but God was with him,
10 and delivered him out of all his troubles, and enabled
him to win favor and show wisdom before Pharaoh, king
of Egypt, who appointed him Governor of Egypt and of his
whole household.
11 Then a famine spread over the whole of Egypt and
Canaan, causing great distress, and our ancestors could find
no food.
12 Hearing, however, that there was corn in Egypt, Jacob
sent our ancestors there on their first visit.
13 In the course of their second visit, Joseph revealed him-
self to his brothers, and his family became known to Pharaoh.
14 Then Joseph sent an urgent invitation to his father Jacob
and to his relatives, seventy-five persons in all;
15 and so Jacob went down into Egypt. There he died, and
our ancestors also,
16 and their bodies were removed to Shechem, and laid in
the tomb which Abraham had bought for a sum of money
from the sons of Hamor in Shechem.
17 As the time drew near for the fulfillment of the promise
which God had made to Abraham, the people increased
largely in numbers in Egypt,
18 until a new king, who knew nothing of Joseph, came to
the throne.
19 This king acted deceitfully towards our people and ill-
treated our ancestors, making them abandon their own in-
fants, so that they should not be reared.
20 It was just at this time that Moses was born. He was
an exceedingly beautiful child, and for three months was
brought up in his own father's house;
21 and, when he was abandoned, the daughter of Pharaoh
found him and brought him up as her own son.

22 So Moses was educated in all the learning of the Egyp-
tians, and proved his ability both by his words and actions.
23 When he was in his fortieth year, he resolved to visit his
fellow Israelites;
24 and, seeing an Israelite ill-treated, he defended him, and
avenged the man, who was being wronged, by striking down
the Egyptian.
25 He thought his own people would understand that God
was using him to save them; but they failed to do so.
26 The next day he again appeared on the scene, when some
of them were fighting, and tried to make peace between them.
'Men,' he said, 'you are brothers; how is it that you are ill-
treating one another?'
27 But the man who was ill-treating his fellow workman
pushed Moses aside saying – 'Who made you a ruler and judge
over us?
28 Do you mean to make away with me as you did yesterday
with that Egyptian?'
29 At these words Moses took to flight, and became an exile
in Midian; and there he had two sons born to him.
30 Forty years had passed when there appeared to him, in
the desert of Mount Sinai, an angel in a flame of fire in a bush.
31 When Moses saw it, he was astonished at the vision; but
on his going nearer to look at it more closely, the voice of the
Lord was heard to say –
32 'I am the God of your ancestors, the God of Abraham,
Isaac, and Jacob.' Moses trembled, and did not dare to look.
33 Then the Lord said to him – 'Take your sandals off your
feet, for the spot where you are standing is holy ground.
34 I have seen the oppression of my people who are in Egypt,
and heard their groans, and I have come down to deliver
them. Come now and I will send you into Egypt.'
35 This same Moses, whom they had disowned with the
words – 'Who made you a ruler and a judge?' was the man
whom God sent to be both a ruler and a deliverer, under the
guidance of the angel that had appeared to him in the bush.
36 He it was who led them out, after he had shown wonders
and signs in Egypt, in the Red Sea, and in the desert during
forty years.
37 This was the Moses who said to the people of Israel – 'God
will raise up for you, from among yourselves, a prophet, as
he raised up me.'
38 He, too, it was who was present at the assembly in the
desert, with the angel who talked to him on Mount Sinai, and
with our ancestors, and who received living truths to impart
to you.

39 Yet our ancestors refused him obedience; more than that,
they rejected him, and in their hearts turned back to Egypt,
40 while they said to Aaron – 'Make us Gods who will lead
the way for us, since, as for this Moses who has brought us
out of Egypt, we do not know what has become of him.'
41 That was the time when they made the calf and offered
sacrifice to their idol, and held festivities in honor of their
own handiwork!
42 So God turned from them and left them to the worship of
the Starry Host, as is written in the book of the prophets –

'Did you offer victims and sacrifices to me, house of Israel,
all those forty years in the desert?

43 You took with you the tent where Moloch is worshiped

and the star of the god Rephan –
the images which you had made to worship.
Therefore I will exile you beyond Babylon.'

44 Our ancestors had the tent where they worshiped God in
the desert, constructed, just as he who spoke to Moses had
directed him to make it, after the model which he had seen.
45 This tent, which was handed down to them, was brought
into this country by our ancestors who accompanied Joshua
(at the conquest of the nations that God drove out before their
advance), and remained here until the time of David.
46 David found favor with God, and prayed that he might
provide the God of Jacob with a place to reside.
47 But it was Solomon who built a house for God.
48 Yet it is not in buildings made by hands that the Most High
dwells. As the prophet says –

49 'The heavens are a throne for me,
and the earth a stool for my feet.

What manner of house will you build me, asks the Lord,
or what place is there where I may rest?
50 Was it not my hand that made all these things?'

51 Stubborn people, heathen in heart and ears, you are for
ever resisting the Holy Spirit; your ancestors did it, and you
are doing it still.
52 Which of the prophets escaped persecution at their hands?
They killed those who foretold the coming of the righteous
one; of whom you, in your turn, have now become the
betrayers and murderers –
53 you who received the Law as transmitted by angels and yet
failed to keep it."

54 As they listened to this, the Council grew frantic with
rage, and gnashed their teeth at Stephen.

55 He, filled as he was with the Holy Spirit, fixed his eyes
intently on the heavens, and saw the glory of God and Jesus
standing at God's right hand.
56 "Look," he exclaimed, "I see heaven open and the Son of
Man standing at God's right hand!"
57 At this, with a loud shout, they stopped their ears and all
rushed on him, forced him outside the city,
58 and began to stone him, the witnesses laying their clothes
at the feet of a young man named Saul.
59 And they stoned Stephen, while he cried to the Lord,
"Lord Jesus! Receive my spirit!"
60 Falling on his knees, he called out loudly, "Lord! Do
not charge them with this sin;" and with these words he fell
asleep.

8

1 Saul approved of his being put to death.
On that very day a great persecution broke out against the
church which was in Jerusalem; and its members, with the
exception of the apostles, were all scattered over the districts
of Judea and Samaria.
2 Some religious men buried Stephen, with loud lamenta-
tions for him.
3 But Saul began to devastate the church; he entered house
after house, dragged out men and women alike, and threw
them into prison.
4 Now those who were scattered in different directions
went from place to place proclaiming the good news.
5 Philip went down to the city of Samaria, and there began
to preach the Christ.
6 The people, one and all, listened attentively to what Philip
told them, when they heard of, and saw, the miracles which
he was working.
7 For there were many instances of people with foul spirits,
where the spirits, with loud screams, came out of them; and
many who were paralyzed or lame were cured,
8 so that there was great rejoicing throughout that city.
9 There was staying in the city a man named Simon, who
had been practicing magic there and mystifying the Samari-
tan people, giving himself out to be some great being.
10 Everyone, high and low, paid attention to him. 'This
man,' they used to say, 'must be that power of God which
people call "The Great Power." '
11 And they paid attention to him because they had for a
long time been mystified by his magic arts.

12 However, when they came to believe Philip, as he told
them the good news about the kingdom of God and the name
of Jesus Christ, they were baptized, both men and women.
13 Even Simon believed, and after his baptism attached
himself to Philip, and was in his turn mystified at seeing signs
and great miracles constantly occurring.

14 When the apostles at Jerusalem heard that the Samari-
tans had welcomed God's message, they sent Peter and John
to them;
15 and they, on their arrival, prayed that the Samaritans
might receive the Holy Spirit.
16 (As yet the Spirit had not descended on any of them; they
had only been baptized in the name of the Lord Jesus).
17 Then Peter and John placed their hands on them, and
they received the Holy Spirit.

18 When Simon saw that it was through the placing of the
apostles' hands on them that the Spirit was given, he brought
them a sum of money and said,
19 "Give me also this power of yours, so that, if I place my
hands on anyone, he may receive the Holy Spirit."

20 "A curse on you and on your silver," Peter exclaimed, "for
thinking that God's free gift can be bought with money!
21 You have no share or part in our message, for your heart
is not right with God.
22 Therefore repent of this wickedness of yours, and pray
to the Lord, that, if possible, you may be forgiven for such a
thought;
23 for I see that you have fallen into the bitterness of envy
and the fetters of sin."
24 "Pray to the Lord for me, all of you," Simon answered,
"so that none of the things you have spoken of may happen to
me."
25 Peter and John, having borne their testimony and deliv-
ered the Lord's message, returned to Jerusalem, telling the
good news, as they went, in many Samaritan villages.

26 Meanwhile an angel of the Lord had said to Philip, "Set
out on a journey southwards, along the road that runs down
from Jerusalem to Gaza." (It is now deserted).
27 So Philip set out on a journey; and on his way he came
on an official of high rank, in the service of Candace, Queen
of the Abyssinians. He was her treasurer, and had been to
Jerusalem to worship,
28 and was now on his way home, sitting in his carriage and
reading the prophet Isaiah.

29 The Spirit said to Philip, “Go up to the carriage over there
and keep close to it.”
30 So Philip ran up, and he heard the Abyssinian reading the
prophet Isaiah.
“Do you understand what you are reading?” he asked.
31 “How can I,” the other answered, “unless someone will
explain it to me?” and he invited Philip to get up and sit by
his side.
32 The passage of scripture which he was reading was this –
‘Like a sheep, he was led away to slaughter,
and as a lamb is dumb in the hands of its shearer,
so he refrains from opening his lips.
33 He was humiliated and justice was denied him.
Who will tell the story of his generation?
For his life is cut off from earth.’
34 “Now,” said the Treasurer, addressing Philip, “tell me, of
whom is the prophet speaking? Of himself, or of someone
else?”
35 Then Philip began, and, taking this passage as his text, told
him the good news about Jesus.
36 Presently, as they were going along the road, they came
to some water, and the Treasurer exclaimed, “Look! Here is
water; what is to prevent my being baptized?”
37 *
38 So he ordered the carriage to stop, and they went down
into the water – both Philip and the Treasurer – and Philip
baptized him.
39 But, when they came up out of the water, the Spirit of the
Lord caught Philip away, and the Treasurer saw no more of
him; for he continued his journey with a joyful heart.
40 But Philip was found at Ashdod, and, as he went on his
way, he told the good news in all the towns through which he
passed, until he came to Caesarea.

9

1 Meanwhile Saul, still breathing murderous threats
against the disciples of the Lord, went to the high priest,
2 and asked him to give him letters to the Jewish congre-
gations at Damascus, authorizing him, if he found there any
supporters of the Way, whether men or women, to have them
put in chains and brought to Jerusalem.
3 While on his journey, as he was nearing Damascus, sud-
denly a light from the heavens flashed around him.

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* **8:37** Some later manuscripts add: Philip said, “If you believe with your whole heart, you may.” And he replied, “I believe that Jesus Christ is the Son of God.”

4 He fell to the ground and heard a voice saying to him –
"**Saul, Saul, why are you persecuting me?**"
5 "Who are you, Lord?" he asked.
"**I am Jesus, whom you are persecuting,**" the voice answered;
6 "**Yet stand up and go into the city, and you will be told what you must do.**"
7 The men traveling with Saul were meanwhile standing speechless; they heard the sound of the voice, but saw no one.
8 When Saul got up from the ground, though his eyes were open, he could see nothing. So his men led him by the hand, and brought him into Damascus;
9 and for three days he was unable to see, and took nothing either to eat or to drink.

10 Now there was at Damascus a disciple named Ananias, to whom, in a vision, the Lord said, "**Ananias.**"
"Yes, Lord," he answered.
11 "**Go at once,**" said the Lord, "**to the Straight Street, and ask at Judas's house for a man named Saul, from Tarsus. He is at this moment praying,**
12 **and he has seen, in a vision, a man named Ananias coming in and placing his hands on him, so that he may recover his sight.**"
13 "Lord," exclaimed Ananias, "I have heard from many people about this man – how much harm he has done at Jerusalem to your people there.
14 And, here, too, he holds authority from the chief priests to put in chains all those who invoke your name."
15 But the Lord said to him, "**Go, for this man is my chosen instrument to uphold my name before the Gentiles and their kings, and the people of Israel.**
16 **I will myself show him all that he has to suffer for my name.**"
17 So Ananias went, entered the house, and, placing his hands on Saul, said, "Saul, my brother, I have been sent by the Lord – by Jesus, who appeared to you on your way here – so that you may recover your sight and be filled with the Holy Spirit."
18 Instantly it seemed as if a film fell from Saul's eyes, and his sight was restored. Then he got up and was baptized,
19 and, after he had taken food, he felt his strength return.

Saul stayed for some days with the disciples who were at Damascus,

20 and at once began in the synagogues to proclaim Jesus as
the Son of God.
21 All who heard him were amazed.
"Is not this," they asked, "the man who worked havoc
in Jerusalem among those that invoke this name, and who
had also come here for the express purpose of having such
persons put in chains and taken before the chief priests?"
22 Saul's influence, however, kept steadily increasing, and
he confounded the Jewish people who lived in Damascus by
the proofs that he gave that Jesus was the Christ.

23 After some time some of them laid a plot to kill Saul,
24 but it became known to him. They even watched the
gates day and night, to kill him;
25 but his disciples let him down by night through an
opening in the wall, lowering him in a basket.

26 On his arrival in Jerusalem, Saul attempted to join the
disciples, but they were all afraid of him, as they did not
believe that he was really a disciple.
27 Barnabas, however, taking him by the hand, brought him
to the apostles, and told them the whole story of how Saul on
his journey had seen the Lord, and how the Lord had talked
to him, and how in Damascus he had spoken out fearlessly in
the name of Jesus.
28 After that, Saul remained in Jerusalem, in close contact
with the apostles; and he spoke fearlessly in the name of the
Lord,
29 talking and arguing with the Jews of foreign birth, who,
however, made attempts to kill him.
30 But, when the followers found this out, they took him
down to Caesarea, and sent him on his way to Tarsus.

31 And so it came about that the church, throughout Judea,
Galilee, and Samaria, enjoyed peace and became firmly es-
tablished; and, ordering its life by respect for the Lord and
the help of the Holy Spirit, it increased in numbers.

32 Peter, while traveling from place to place throughout
the country, went down to visit the people of Christ living at
Lydda.
33 There he found a man named Aeneas, who had been
bedridden for eight years with paralysis.
34 "Aeneas," Peter said to him, "Jesus Christ cures you. Get
up, and make your bed." Aeneas got up at once;
35 and all the inhabitants of Lydda and of the Plain of
Sharon saw him, and came over to the Lord's side.

36 At Joppa there lived a disciple whose name was Tabitha,
which is in Greek 'Dorcas' – a Gazelle. Her life was spent in
doing kind and charitable actions.
37 Just at that time she was taken ill, and died; and they had
washed her body and laid it out in an upstairs room.
38 Joppa was near Lydda, and the disciples, having heard
that Peter was at Lydda, sent two men with the request that
he come to them without delay.
39 Peter returned with them at once. On his arrival, he was
taken upstairs, and all the widows came around him in tears,
showing the coats and other clothing which Dorcas had made
while she was among them.
40 But Peter sent everybody out of the room, and knelt down
and prayed. Then, turning to the body, he said, "Tabitha!
Stand up."

She opened her eyes, and, seeing Peter, sat up.

41 Giving her his hand, Peter raised her up, and, calling in
the widows and others of Christ's people, presented her to
them alive.
42 This became known all through Joppa, and numbers of
people came to believe in the Lord.
43 And Peter stayed some days at Joppa with a tanner
named Simon.

10

1 At Caesarea there was a man named Cornelius, a centu-
rion in the regiment known as the 'Italian Regiment,'
2 A religious man and one who reverenced God, with all his
household. He was liberal in his charities to the people, and
prayed to God constantly.
3 One afternoon, about three o'clock, he distinctly saw in a
vision an angel from God come to him, and call him by name.
4 Cornelius fixed his eyes on him and, in great alarm, said,
"What is it, Lord?"

"Your prayers and your charities," the angel answered,
"have been an acceptable offering to God.
5 And now, send messengers to Joppa and fetch a man called
Simon, who is also known as Peter.
6 He is lodging with a tanner named Simon, who has a house
near the sea."
7 When the angel, who had spoken to him, had gone,
Cornelius called two servants and a religious soldier, who
was one of his constant attendants,
8 and, after telling them the whole story, sent them to Joppa.

9 On the next day, while these men were on their way, just
as they were nearing the town, Peter went up on the housetop
about midday to pray.
10 He became hungry and wanted something to eat; but
while it was being prepared, he fell into a trance,
11 and saw that the heavens were open, and that something
like a great sail was descending, let down by its four corners
towards the earth.
12 In it were all kinds of quadrupeds, reptiles, and birds.
13 Then he was aware of a voice which said – "**Stand up,
Peter, kill something, and eat.**"
14 "No, Lord, I cannot," answered Peter, "for I have never
eaten anything defiled and unclean."
15 Again he was aware of a voice which said – "**What God
has pronounced clean, do not regard as defiled.**"
16 This happened three times, and then suddenly it was all
taken up into the heavens.
17 While Peter was still perplexed as to the meaning of the
vision that he had seen, the men sent by Cornelius, having
enquired the way to Simon's house, came up to the gate,
18 and called out and asked if the Simon, who was also
known as Peter, was lodging there.
19 Peter was still pondering over the vision, when the Spirit
said to him, "There are two men looking for you at this
moment.
20 Go down at once and do not hesitate to go with them, for
I have sent them."
21 Peter went down to the men and said, "I am the person
you are looking for. What is your reason for coming?"
22 The men replied, "Our centurion, Cornelius, a pious man
who reverences God and is well spoken of by the whole
Jewish nation, has been instructed by a holy angel to send for
you to his house, and to listen to what you have to say."
23 So Peter invited them in and entertained them.
The next day he lost no time in setting out with them,
accompanied by some of the Lord's followers from Joppa;
24 and the day following he entered Caesarea. Cornelius
was expecting them, and had invited his relatives and inti-
mate friends to meet them.
25 So, when Peter entered the city, Cornelius met him, and,
throwing himself at Peter's feet, bowed to the ground.
26 Peter, however, lifted him up, saying as he did so, "Stand
up, I am only human like yourself."
27 Talking with him as he went, Peter entered the house,
where he found a large gathering of people, to whom he said,

28 "You are doubtless aware that it is forbidden for a Jew to
be intimate with a foreigner, or even to enter his house; and
yet God has shown me that I ought not to call anyone defiled
or unclean.
29 That was why I came, when I was sent for, without raising
any objection. And now I ask your reason for sending for me."

30 "Just three days ago this very hour," Cornelius said, "I was
in my house, saying the Afternoon Prayers, when a man in
dazzling clothing suddenly stood before me.
31 'Cornelius,' he said, 'your prayer has been heard, and
your charities have been accepted, by God.
32 Therefore send to Joppa, and invite the Simon, who is
also known as Peter, to come here. He is lodging in the house
of Simon the tanner, near the sea.'
33 Accordingly I sent to you at once, and you have been so
good as to come. And now we are all here in the presence of
God, to listen to all that you have been instructed by the Lord
to say."
34 Then Peter began.

"I see, beyond all doubt," he said, "that God does not show
partiality,
35 but that in every nation he who reverences him and does
what is right is acceptable to him.
36 God has sent his message to the Israelites and told them,
through Jesus Christ, the good news of peace – and Jesus is
Lord of all!
37 You yourselves know the story which spread through all
Judea, how, beginning form Galilee, after the baptism which
John proclaimed –
38 the story, I mean, of Jesus of Nazareth, and how God con-
secrated him his Christ by enduing him with the Holy Spirit
and with power; and how he went about doing good and
curing all who were under the power of the devil, because
God was with him.
39 We are ourselves, too, witnesses to all that he did in Judea
and in Jerusalem; yet they put him to death by hanging him
on a cross!
40 This Jesus God raised on the third day, and enabled him
to appear,
41 not indeed to everyone, but to witnesses chosen before-
hand by God – to us, who ate and drank with him after his
resurrection from the dead.
42 Further, God charged us to proclaim to the people, and
solemnly affirm, that it is Jesus who has been appointed by
God judge of the living and the dead.

43 To him it is that all the prophets bear witness, when they
say that everyone who believes in him receives through his
name forgiveness of sins."
44 Before Peter had finished saying these words, the Holy
Spirit fell on all who were listening to the message.
45 Those converts from Judaism, who had come with Pe-
ter, were amazed that the gift of the Holy Spirit had been
bestowed even on the Gentiles;
46 for they heard them speaking in different languages and
extolling God. At this Peter asked,
47 "Can anyone refuse the water for the baptism of these
people, now that they have received the Holy Spirit as we did
ourselves?"
48 And he directed that they should be baptized in the name
of Jesus Christ; after which they asked him to stay there a few
days longer.

11

1 The apostles and the followers throughout Judea heard
that even the Gentiles had welcomed God's message.
2 But, when Peter went up to Jerusalem, those who were
converts from Judaism began to attack him,
3 on the ground that he had visited people who were not
circumcised, and had taken meals with them.
4 So Peter began to relate the facts to them as they had
occurred.
5 "I was in the town of Joppa," he said, "and was praying;
and, while in a trance, I saw a vision. There was something
like a great sail descending, let down by its four corners out
of the heavens; and it came right down to me.
6 Looking intently at it, I began to distinguish quadrupeds,
wild beasts, reptiles, and birds;
7 and I also heard a voice saying to me – '**Stand up, Peter,
kill something and eat.**'
8 'No, Lord, I cannot,' I answered, 'for nothing defiled or
unclean has ever passed my lips.'
9 Then a second time there came a voice from the heavens.
'**What God has pronounced clean**', it said, '**you must not
call defiled.**'
10 This happened three times, and then all was drawn up
again into the heavens.
11 At that moment three men, who had been sent from
Caesarea to see me, came up to the house in which we were.
12 The Spirit told me to go with them without hesitation.
These six companions also went with me. And, when we
came into the man's house,

13 he told us how he had seen the angel standing in his
house, and how the angel had said to him – 'Send to Joppa and
fetch the Simon, who is also known as Peter;
14 for he will tell you truths, which will prove the means of
salvation to you and all your household.'
15 I had but just begun to speak," continued Peter, "when the
Holy Spirit fell on them, exactly as on us at the first;
16 and I recalled the saying of the Master – '**John baptized
with water, but you will be baptized with the Holy Spirit.**'
17 Since then, God had given them the very same gift as he
gave us when we became believers in Jesus Christ the Master
– who was I that I could thwart God?"
18 On hearing this statement, they said no more, but broke
out into praise of God. "So even to the Gentiles," they ex-
claimed, "God has granted the repentance which leads to
life!"

19 Now those who had been scattered in different direc-
tions, in consequence of the persecution that followed the
death of Stephen, went as far as Phoenicia, Cyprus, and
Antioch, telling the message – but only to Jews.
20 Some of them, however, who were men of Cyprus and
Cyrene, on coming to Antioch, addressed themselves also to
the Jews of foreign birth, telling them the good news about
that Lord Jesus.
21 The power of the Lord was with them, so that a great
number who had learned to believe came over to the Lord's
side.
22 The news about them reached the ears of the church at
Jerusalem, and they sent Barnabas to Antioch.
23 On coming there he saw to his great joy these tokens of
the loving kindness of God, and encouraged them all to make
up their minds to be faithful to the Lord –
24 For Barnabas was a good man and full of the Holy Spirit
and of faith – and a large number of people took their stand
on the Lord's side.
25 Afterward Barnabas left for Tarsus to look for Saul;
26 and, when he had found him, he brought him to Antioch.
And so it came about that, for a whole year, they attended
the meetings of the church there, and taught a large number
of people; and it was in Antioch that the disciples were first
called 'Christians.'

27 During this time, some prophets came to Antioch from
Jerusalem.
28 One of them, named Agabus, came forward and, under
the influence of the Spirit, foretold a great famine that was to

spread over all the world – a famine which occurred in the
reign of Claudius.
29 So the disciples, without exception, determined, in pro-
portion to their means, to send something to help the follow-
ers living in Judea.
30 And this they did, sending it to the church elders by
Barnabas and Saul.

12

1 It was at that time that King Herod began to ill-treat some
of the members of the church.
2 He had James, the brother of John, beheaded;
3 and, when he saw that the Jews were pleased with this, he
proceeded to arrest Peter also. (This was during the Festival
of the unleavened bread.)
4 After seizing Peter, Herod put him in prison, and en-
trusted him to the keeping of four Guards of four soldiers
each, intending, after the Passover, to bring him up before
the people.
5 So Peter was kept in prison, but meanwhile the prayers of
the church were being earnestly offered to God on his behalf.
6 Just when Herod was intending to bring him before the
people, on that very night Peter was asleep between two
soldiers, chained to them both, while there were sentries in
front of the door, guarding the prison.
7 Suddenly an angel of the Lord stood by him, and a light
shone in the cell. The angel struck Peter on the side, and
roused him with the words, “Get up quickly.”
8 The chains dropped from his wrists, and then the angel
said, “Put on your belt and sandals.” When Peter had done so,
the angel added, “Throw your cloak around you and follow
me.”
9 Peter followed him out, not knowing that what was hap-
pening under the angel’s guidance was real, but thinking that
he was seeing a vision.
10 Passing the first Guard, and then the second, they came
to the iron gate leading into the city, which opened to them
of itself; and, when they had passed through that, and had
walked along one street, all at once the angel left him.
11 Then Peter came to himself and said, “Now I know
beyond all doubt that the Lord has sent his angel, and has
rescued me from Herod’s hands and from all that the Jewish
people have been expecting.”
12 As soon as he realized what had happened, he went to
the house of Mary, the mother of John who was also known

as Mark, where a number of people were gathered together,
praying.
13 On his knocking at the door in the gate, a maidservant,
named Rhoda, came to answer it.
14 She recognized Peter's voice, but in her joy left the gate
unopened, and ran in, and told them that Peter was standing
outside.
15 "You are mad!" they exclaimed. But, when she persisted
that it was so, they said, "It must be his spirit!"
16 Meanwhile Peter went on knocking, and, when they
opened the gate and saw him, they were amazed.
17 Peter signed to them with his hand to be silent, and then
told them how the Lord had brought him out of the prison,
adding, "Tell James and the others all this." Then he left the
house, and went away to another place.
18 In the morning there was a great stir among the soldiers
– what could have become of Peter!
19 And, when Herod had made further search for him and
failed to find him, he closely questioned the Guard, and
ordered them away to execution. Then he went down from
Judea to stay at Caesarea.
20 It happened that Herod was deeply offended with the
people of Tyre and Sidon, but they went in a body to him, and,
having succeeded in winning over Blastus, the Chamberlain,
they begged Herod for a reconciliation, because their country
was dependent on the king's for its food supply.
21 On an appointed day Herod, wearing his state robes,
seated himself on his throne, and delivered an oration.
22 The people kept shouting, "It is the voice of God, and not
of a person!"
23 Instantly an angel of the Lord struck him, because he did
not give God the glory; and he was attacked with worms, and
died.
24 Meanwhile the Lord's message kept extending, and
spreading far and wide.

25 When Barnabas and Saul had carried out their mission,
they returned to Jerusalem, and took with them John, who
was also known as Mark.

The Church and the Gentiles

13

Acts of the Apostle Paul

1 Among the members of the church at Antioch there were
several prophets and teachers – Barnabas, Simeon who was

known by the name of ‘Black’, Lucius of Cyrene, Manaen,
foster-brother of Prince Herod, and Saul.
2 While they were engaged in the worship of the Lord and
were fasting, the Holy Spirit said, “Set apart for me Barnabas
and Saul, for the work to which I have called them.”
3 Accordingly, after fasting and prayer, they placed their
hands on them and dismissed them.

4 Barnabas and Saul, sent on this mission, as they were, by
the Holy Spirit, went down to Seleucia, and from there sailed
to Cyprus.
5 On reaching Salamis, they began to tell the message of God
in the Jewish synagogues; and they had John with them as an
assistant.
6 After passing through the whole island, they reached
Paphos, where they found an astrologer who pretended to be
a prophet – a Jew by birth, whose name was Barjoshua.
7 He was at the court of the Governor, Sergius Paulus, a man
of intelligence, who sent for Barnabas and Saul and asked to
be told God’s message.
8 But Elymas, the astrologer (for that is the meaning of
the word), opposed them, eager to divert the Governor’s
attention from the faith.
9 However, Saul (who is the same as Paul), full of the Holy
Spirit, fixed his eyes on him and said,
10 “You incarnation of deceit and all fraud! You son of the
devil! You opponent of all that is good! Will you never cease
to divert the straight paths of the Lord? Listen!
11 The hand of the Lord is on you even now, and you will
be blind for a time and unable to see the sun.” Immediately a
mist and darkness fell on him, and he went feeling about for
someone to guide him.
12 When the Governor saw what had happened, he became
a believer in Christ, being greatly impressed by the teaching
about the Lord.

13 After this, Paul and his companions set sail from Paphos
and went to Perga in Pamphylia, where John left them and
returned to Jerusalem.
14 The others went on from Perga and arrived at Antioch in
Pisidia. There they went into the synagogue on the Sabbath
and took their seats.
15 After the reading of the Law and the prophets, the
synagogue leader sent them this message – “Friends, if you
have any helpful words to address to the people, now is the
time to speak.”
16 So Paul rose and, motioning with his hand, said:

"People of Israel and all here who worship God, hear what
I have to say.
17 The God of this people Israel chose our ancestors, and
during their stay in Egypt increased the prosperity of the
people, and then with uplifted arm brought them out from
that land.
18 For about forty years he bore with them in the desert;
19 then, after destroying seven heathen nations in Canaan,
he allotted their land to this people –
20 For about four hundred and fifty years. In later times he
gave them Judges, of whom the prophet Samuel was the last.
21 And, when they demanded a king, God gave them Saul
the son of Kish, a man of the tribe of Benjamin, who reigned
for forty years.
22 After removing him, he raised David to the throne, and
bore this testimony to him – 'In David, the son of Jesse, I have
found a man after my own heart, who will carry out all my
purposes.'
23 It was from this man's descendants that God, in accor-
dance with his promise, gave Israel a Savior – Jesus;
24 John having first proclaimed, before the appearance of
Jesus, a baptism on repentance for all the people of Israel.
25 As John was drawing towards the end of his career, he
said 'What do you suppose that I am? I am not the Christ. But
there is "one coming" after me, whose sandal I am not worthy
to untie.'
26 Brothers and sisters, descendants of Abraham, and all
those among you who worship God, it was to us that the
message of this salvation was sent.
27 The people of Jerusalem and their leaders, failing to
recognize Jesus, and not understanding the utterances of
the prophets that are read every Sabbath, fulfilled them by
condemning him.
28 They found no ground at all for putting him to death, and
yet demanded his execution from Pilate;
29 and, after carrying out everything written about him,
they took Jesus down from the cross, and laid him in a tomb.
30 But God raised him from the dead;
31 and he appeared for many days to those who had gone
up with him from Galilee to Jerusalem, and who are now
witnesses for him to the people.
32 We also have good news to tell you, about the promise
made to our ancestors –
33 That our children have had this promise completely
fulfilled to them by God, by his raising Jesus. That is just what
is said in the second Psalm –

'You are my Son; this day I have become your Father.'
34 As to his raising Jesus from the dead, never again to return
to corruption, this is what is said –
'I will give to you the sacred promises made to David;'
35 And, therefore, in another Psalm it is said –
'You will not give up the Holy One to undergo corruption.'
36 David, after obediently doing God's will in his own time,
fell asleep and was laid by the side of his ancestors, and did
undergo corruption;
37 but Jesus, whom God raised from the dead, did not undergo
corruption.
38 I would, therefore, like you to know, friends, that through
Jesus forgiveness of sins is being proclaimed to you,
39 and that, in union with him, everyone who believes in
him is absolved from every sin from which under the Law of
Moses you could not be absolved.
40 Beware, therefore, that what is said in the prophets does
not come true of you –
41 'Look, you despisers, and wonder, and perish;
for I am doing a deed in your days –
a deed which, though told you in full, you will never
believe'."
42 As Paul and Barnabas were leaving the synagogue, the
people begged for a repetition of this teaching on the next
Sabbath.
43 After the congregation had dispersed, many of the Jews,
and of the converts who joined in their worship, followed
Paul and Barnabas, who talked with them and urged them to
continue to rely on the loving kindness of God.
44 On the following Sabbath, almost all the city gathered to
hear God's message.
45 But the sight of the crowds of people filled the minds
of the Jews with jealousy, and they kept contradicting Paul's
statements in violent language.
46 Then Paul and Barnabas spoke out fearlessly, and said:
"It was necessary that the message of God should be told to
you first; but, since you reject it and reckon yourselves not
worthy of the eternal life – we turn to the Gentiles!
47 For this is the Lord's command to us –
'I have destined you for a light to the Gentiles,
a means of salvation to the ends of the earth'."
48 On hearing this, the Gentiles were glad and extolled God's
message; and all those who had been enrolled for eternal life
became believers in Christ;
49 and the Lord's message was carried throughout that dis-
trict.

50 But the Jews incited the women of high social standing who
worshiped with them, and the leading men of the town, and
started a persecution against Paul and Barnabas, and drove
them out of their region.
51 They, however, shook the dust off their feet in protest,
52 and went to Iconium, leaving the disciples full of joy and of
the Holy Spirit.

14

1 The same thing occurred in Iconium, where Paul and
Barnabas went into the Jewish synagogue, and spoke in such
a way that a great number of both Jews and Greeks believed
in Christ.
2 But the Jews who refused to believe stirred up the Gen-
tiles, and poisoned their minds against the Lord's followers.
3 Therefore Paul and Barnabas spent a long time there, and
spoke out fearlessly, relying on the Lord, who confirmed the
message of his love by permitting signs and wonders to take
place at their hands.
4 But the townspeople were divided, some siding with the
Jews, some with the apostles;
5 and, when there was an attempt on the part of both
Gentiles and Jews, with their leaders, to resort to violence and
to stone them,
6 the apostles heard of it, and took refuge in Lystra and
Derbe, towns in Lycaonia, and in the district around,
7 and there they continued to tell the good news.
8 In the streets of Lystra there used to sit a man who had no
power in his feet; he had been lame from his birth, and had
never walked.
9 This man was listening to Paul speaking, when Paul,
looking intently at him, and seeing that he had the faith to be
healed,
10 said loudly, "Stand upright on your feet."
The man leaped up, and began walking about,
11 and the crowd, seeing what Paul had done, called out in
the Lycaonian language, "The Gods have come down to us in
human form."
12 So they called Barnabas 'Zeus,' and Paul 'Hermes,' be-
cause he took the lead in speaking;
13 and the priest of Zeus-beyond-the-Walls, accompanied
by the crowd, brought bullocks and garlands to the gates,
with the intention of offering sacrifices.
14 But, when the apostles Barnabas and Paul heard of it,
they tore their clothes and rushed out into the crowd.

"Friends, why are you doing this?" they shouted.
15 "We are only people like yourselves, and we have come
with the good news that you should turn away from these
follies to a living God, who made the heavens, the earth, the
sea, and everything that is in them.
16 In bygone times he permitted all the nations to go their
own ways.
17 Yet he has not failed to give you, in the good he does,
some revelation of himself – sending you from heaven rain
and fruitful seasons, and gladdening your hearts with plenty
and good cheer."
18 Even with this appeal they could hardly restrain the
people from offering sacrifice to them.
19 Presently, however, there came some Jews from Antioch,
and Iconium who, after they had won over the people, stoned
Paul, and dragged him out of the town, thinking him to be
dead.
20 But, when the disciples had gathered around him, he got
up and went back into the town; the next day he went with
Barnabas to Derbe.
21 After telling the good news throughout that town, and
making a number of converts, they returned to Lystra, Ico-
nium, and Antioch,
22 reassuring the minds of the disciples, urging them to
remain true to the faith, and showing that it is only through
many troubles that we can enter the kingdom of God.
23 They also appointed elders for them in every church,
and, after prayer and fasting, commended them to the Lord
in whom they had learned to believe.
24 Paul and Barnabas then went through Pisidia, and came
into Pamphylia,
25 and, after telling the message at Perga, went down to
Attaleia.
26 From there they sailed to Antioch – the place where they
had been committed to the gracious care of God for the work
which they had now finished.
27 After their arrival, they gathered the church together,
and gave an account of all that God had helped them to do,
and especially how he had opened to the Gentiles the door of
faith;
28 and at Antioch they stayed with the disciples for a consid-
erable time.

15

1 But certain persons came down from Judea, and began to
teach the Lord's followers that, unless they were circumcised,

in accordance with the custom required by Moses, they could
not be saved.
2 This gave rise to a serious dispute, and much discussion,
between Paul and Barnabas and these people, and it was
therefore settled that Paul and Barnabas and others of their
number should go up to Jerusalem, to consult the apostles
and church elders about the matter under discussion.
3 The church, therefore, sent them on their journey, and
they made their way through Phoenicia and Samaria, telling
the story of the conversion of the Gentiles, to the great joy of
all the followers.
4 On their arrival at Jerusalem, they were welcomed by the
church, as well as by the apostles and the elders, and gave an
account of all that God had helped them to do.
5 Some of the Pharisees' party, however, who had become
believers in Christ, came forward and declared that they
were bound to circumcise converts and to direct them to
observe the Law of Moses.
6 The apostles and the church elders held a meeting to
consider this question.
7 After much discussion, Peter rose and said:
"You, my friends, know well that long ago God singled
me out – that through my lips the Gentiles should hear the
message of the good news, and become believers in Christ.
8 Now God, who reads all hearts, declared his acceptance of
the Gentiles, by giving them the Holy Spirit, just as he did to
us.
9 He made no distinction between them and us, when he
purified their hearts by their faith.
10 Why, then, do you now provoke God, by putting on the
necks of these disciples a yoke which neither our ancestors
nor we were able to bear?
11 No, it is through the loving kindness of the Lord Jesus that
we, just as they do, believe that we have been saved."
12 Every voice in the assembly was hushed, as they listened
to Barnabas and Paul, while they gave an account of all the
signs and wonders which God had shown among the Gentiles
through them.
13 After they had finished speaking, James addressed the
Council.
"Friends," he began, "hear what I have to say.
14 Simon has described the manner in which God first
visited the Gentiles, in order to take from among them a
people to bear his name.
15 And that is in harmony with the words of the prophets,
where they say –
16 'After this I will return;

and I will rebuild the house of David which has fallen –
its ruins I will rebuild,
and will set it up once more;
17 that so the rest of mankind may earnestly seek the Lord –
even all the Gentiles on whom my name has been bestowed,
18 says the Lord, as he does these things, known from long ago.'
19 In my judgment, therefore, we should not add to the difficulties of those Gentiles who are turning to God,
20 but we should write to them to abstain from food that has been polluted by being sacrificed to idols, from impurity, from eating the flesh of strangled animals, and from blood.
21 For in every town, for generations past, there have been those who preach Moses, read as he is in the synagogues every Sabbath."

22 It was then decided by the apostles and the elders, with the assent of the whole church, to choose some of their number, and send them to Antioch with Paul and Barnabas. Those chosen were Judas (called Barsabas) and Silas, who were leaders among the community.

23 They were bearers of the following letter –

'The apostles, and the followers who are the church elders, send their greetings to the followers of the Lord of Gentile birth in Antioch, Syria, and Cilicia.
24 As we had heard that some of our number had upset you by their assertions, and unsettled your minds – without instructions from us –
25 We met and decided to choose certain men and send them to you with our dear friends Barnabas and Paul,
26 who have risked their lives for the name of our Lord, Jesus Christ.
27 We are accordingly sending Judas and Silas, and they will tell you by word of mouth what we are now writing.
28 We have, therefore, decided, under the guidance of the Holy Spirit, to lay no further burden on you beyond these necessary conditions –
29 That you abstain from food offered to idols, from blood, from eating the flesh of strangled animals, and from impurity. If you guard yourselves against such things, it will be well with you. Farewell.'
30 So the bearers of this letter were sent on their way, and went down to Antioch. There they called a meeting of all the followers,
31 and delivered the letter, the reading of which caused great rejoicing by its encouraging contents.

32 Judas and Silas, who were themselves prophets, further
encouraged the them by many an address, and strengthened
their faith.
33 After some stay, they were dismissed with kind farewells
from the followers, and returned to those who had sent them.
34 *

35 Paul and Barnabas, however, remained in Antioch,
where they taught and, with the help of many others, told the
good news of the Lord's message.
36 Some time after this, Paul said to Barnabas, "Let us go
back and visit the Lord's followers in every town in which
we have told the Lord's message, and see how they are
prospering."
37 Barnabas wished to take with them John, whose other
name was Mark;
38 but Paul felt that they ought not to take with them the
man who had deserted them in Pamphylia, and had not gone
on with them to their work.
39 This caused such unpleasant feeling between them that
they parted ways, Barnabas taking Mark and sailing for
Cyprus,
40 while Paul chose Silas for his companion and, after he
had been committed by the followers to the gracious care of
the Lord,
41 started on his journey and went through Syria and Cili-
cia, strengthening the churches in the faith.

16

1 Among other places Paul went to Derbe and Lystra. At
the latter place they found a disciple, named Timothy, whose
mother was a Jewish woman who was a believer, while his
father was a Greek,
2 and who was well spoken of by the followers of the Lord
in Lystra and Iconium.
3 Wishing to take this man with him on his journey, Paul
caused him to be circumcised out of consideration for the
Jews in that region, for they all knew that his father had been
a Greek.
4 As they traveled from town to town, they gave the follow-
ers the decisions which had been reached by the apostles and
church elders at Jerusalem, for them to observe.

5 So the churches grew stronger in the faith, and increased
in numbers from day to day.

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* **15:34** Some later manuscripts add: But Silas decided to stay.

6 They next went through the Phrygian district of Galatia,
but were restrained by the Holy Spirit from delivering the
message in Roman Asia.
7 When they reached the borders of Mysia, they attempted
to go into Bithynia, but the Spirit of Jesus did not permit them.
8 Passing through Mysia, they went down to Troas;
9 and there one night Paul saw a vision. A Macedonian was
standing and appealing to him – 'Come over to Macedonia
and help us.'
10 So, immediately after Paul had seen the vision, we looked
for an opportunity to cross over to Macedonia, concluding
that God had summoned us to tell the good news to the people
there.

11 Accordingly we set sail from Troas, and ran before the
wind to Samothrace, reaching Neapolis the next day.
12 From there we made our way to Philippi, which is the
principal city of that part of Macedonia, and also a Roman
Settlement.
In that city we spent several days.
13 On the Sabbath we went outside the gate to the riverside,
where we supposed there would be a place of prayer; and we
sat down and talked to the women who were gathered there.
14 Among them was a woman, named Lydia, belonging to
Thyatira, a dealer in purple cloth, who was accustomed to
join in the worship of God. The Lord touched this woman's
heart, so that she gave attention to the message delivered by
Paul,
15 and, when she and her household had been baptized, she
urged us to become her guests.
"Since you have shown your conviction," she said, "that I
really am a believer in the Lord, come and stay in my house."
And she insisted on our doing so.
16 One day, as we were on our way to the place of prayer, we
were met by a girl possessed by a divining spirit, who made
large profits for her masters by fortune-telling.
17 This girl followed Paul and the rest of us, calling, "These
men are servants of the most high God, and they are bringing
you news of a way to salvation."
18 She had been doing this for several days, when Paul,
much vexed, turned and said to the spirit within her, "In the
name of Jesus Christ I command you to leave her." That very
moment the spirit left her.
19 When her masters saw that there was no hope of further
profit from her, they seized Paul and Silas, dragged them into
the public square to the authorities,

20 and took them before the Magistrates.

"These men are causing a great disturbance in our town," they complained;

21 "They are Jews, and they are teaching customs which it is not right for us, as Romans, to sanction or adopt."

22 The mob rose as one person against them, and the Magistrates stripped them of their clothing and ordered them to be beaten with rods.

23 After beating them severely, the Magistrates put them in prison, with orders to the jailer to keep them in safe custody.

24 On receiving so strict an order, the Governor put them into the inner cell, and secured their feet in the stocks.

25 About midnight, while Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them,

26 suddenly there was an earthquake of such violence that the jail was shaken to its foundations; all the doors flew open, and all the prisoners' chains were loosened.

27 Roused from his sleep, and seeing the prison doors open, the Governor drew his sword intending to kill himself, in the belief that the prisoners had escaped.

28 But Paul called our loudly, "Do not harm yourself; we are all here."

29 Calling for a light, the Governor rushed in, and flung himself trembling at the feet of Paul and Silas.

30 Then he led them out, and said, "What must I do to be saved?"

31 "Believe in Jesus, our Lord," they replied, "and you will be saved, you and your household too."

32 Then they spoke to him of God's message, and to all his household as well.

33 And that very hour of the night he took them and washed their wounds, and he himself and everyone belonging to him were baptized without delay.

34 Afterward he took them up to his house and set before them something to eat, rejoicing that he, with all his household, had come to believe in God.

35 In the morning the Magistrates sent the guards with an order for the men to be discharged.

36 The jailer told Paul of his instructions. "The Magistrates have sent an order for your discharge," he said, "so you had better leave the place at once and go quietly away."

37 But Paul's answer to them was, "They have flogged us in public without trial, though we are Roman citizens, and they have put us in prison, and now they are for sending us

out secretly! No, indeed! Let them come and take us out
themselves."
38 The guards reported his words to the Magistrates, who,
on hearing that Paul and Silas were Roman citizens, were
alarmed,
39 and went to the prison, and did their best to conciliate
them. Then they took them out, and begged them to leave the
city.
40 When Paul and Silas left the prison, they went to Lydia's
house, and, after they had seen the Lord's followers, and
encouraged them, they left the place.

17

1 After passing through Amphipolis and Apollonia, Paul
and Silas came to Thessalonica. Here the Jews had a syna-
gogue;
2 and, following his usual custom, Paul joined them, and for
three Sabbaths addressed them, drawing his arguments from
the scriptures.
3 He laid before them and explained that the Christ must
undergo suffering and rise from the dead; and "It is this man,"
he declared, "who is the Christ – this Jesus about whom I am
telling you."
4 Some of the people were convinced, and threw in their lot
with Paul and Silas, as did also a large body of Greeks who
were accustomed to join in the Jewish services, and a great
number of leading women.
5 But the Jewish leaders, becoming jealous, engaged some
worthless fellows from the streets, and, getting a mob to-
gether, kept the city in an uproar. They attacked Jason's
house, with the intention of bringing Paul and Silas before the
Popular Assembly;
6 and, not finding them there, they proceeded to drag Jason
and some of the Lord's followers before the city magistrates,
shouting out,
"These men, who have turned the world upside down, have
now come here,
7 and have been harbored by Jason! They are all defying the
decrees of the Emperor. They say that someone else is king –
a man called Jesus!"
8 On hearing this, the people and the city magistrates were
much concerned;
9 and, before letting them go, they took bail from Jason and
the others.

10 That very night the followers sent Paul and Silas off to
Beroea; and on reaching that place, they went to the Jewish
synagogue.
11 These Jews of Beroea were better disposed than those
in Thessalonica, for they welcomed the message with great
readiness, and daily examined the scriptures to see if what
was said was true.
12 As a consequence, many of them became believers in
Christ, besides a considerable number of Greek women of
position, and of men also.
13 But, when the Jewish leaders in Thessalonica found out
that God's message had been delivered by Paul at Beroea,
they came there too, exciting and disturbing the minds of the
people.
14 The followers immediately arranged for Paul to go away
to the coast, but both Silas and Timothy stayed behind in
Beroea.
15 The friends who escorted Paul took him as far as Athens,
and, after receiving a message for Silas and Timothy to join
him as quickly as possible, they started on their return.

16 While Paul was waiting for them at Athens, his heart was
stirred at seeing the whole city full of idols.
17 So he argued in the synagogue with the Jews and with
those who joined in their worship, as well as daily in the
public Square with those who happened to be there.
18 Among others, some Epicurean and Stoic Philosophers
joined issue with him. Some asked "What is this prater
wanting to make out?", while others said "He seems to be a
preacher of foreign Deities." (This was because he was telling
the good news about Jesus and the resurrection).
19 So they laid hold of him and took him to the Court of
Areopagus.

"May we hear," they asked, "what new teaching this is
which you are giving?
20 For you are bringing some strange things to our notice,
and we should like to know what they mean."
21 (All Athenians and the foreigners staying in the city
found no time for anything else but telling, or listening to, the
last new thing.)

22 So Paul took his stand in the middle of the Court, and said
– "People of Athens, on every hand I see signs of your being
very devout.
23 For as I was going about, looking at your sacred shrines,
I came upon an altar with this inscription – 'To an Unknown

God.' What, therefore, you worship in ignorance, that I am
now proclaiming to you.
24 The God who made the world and all things that are in it –
he, Lord as he is of heaven and earth, does not live in temples
made by hands,
25 neither do human hands minister to his wants, as though
he needed anything, since he himself gives, to all, life, and
breath, and all things.
26 He made all races of the earth's surface – fixing a time for
their rise and fall, and the limits of their settlements –
27 That they might search for God, if by any means they
might feel their way to him and find him. And yet he is not
really far from any one of us;
28 for in him we live and move and are. To use the words of
some of your own poets –
'His offspring, too, are we.'
29 Therefore, as the offspring of God, we must not think that
the Deity has any resemblance to anything made of gold, or
silver, or stone – a work of human art and imagination.
30 True, God looked with indulgence on the days of people's ig-
norance, but now he is announcing to everyone everywhere
the need for repentance,
31 because he has fixed a day on which he intends to judge the
world with justice, by a man whom he has appointed – and of
this he has given all people a pledge by raising this man from
the dead."
32 On hearing of a resurrection of the dead, some began
jeering, but others said that they wanted to hear what he had
to say about that another time.
33 And so Paul left the Court.
34 There were, however, some people who joined him,
and became believers in Christ. Among them were Diony-
sius, a member of the Court of Areopagus, a woman named
Damaris, and several others.

18

1 On leaving Athens, Paul next went to Corinth.
2 There he met a Jew of the name of Aquila, from Pontus,
who, with his wife Priscilla, had lately come from Italy, in
consequence of the order which had been issued by the
Emperor Claudius for all Jews to leave Rome. Paul paid them
a visit,
3 and, since their trade was the same as his, he stayed and
worked with them – their trade was tent-making.
4 Every Sabbath Paul gave addresses in the synagogue,
trying to convince both Jews and Greeks.

5 But, when Silas and Timothy had come down from Macedonia, Paul devoted himself entirely to delivering the message, earnestly maintaining before the Jews that Jesus was the Christ.
6 However, as they set themselves against him and became abusive, Paul shook his clothes in protest and said to them, "Your blood be on your own heads. My conscience is clear. From this time forward I will go to the Gentiles."

7 So he left, and went to the house of a certain Titius Justus, who had been accustomed to join in the worship of God, and whose house was next door to the synagogue.
8 Crispus, the synagogue leader, came to believe in the Lord, and so did all his household; and many of the Corinthians, as they listened to Paul, became believers in Christ and were baptized.
9 One night the Lord said to Paul, in a vision, "**Have no fear, but continue to speak, and refuse to be silenced;**
10 **for I am with you, and no one will do you harm, for I have many people in this city.**"
11 So he settled there for a year and a half, and taught God's message among the people.

12 While Gallio was governor of Greece, some of the Jewish leaders made a combined attack on Paul, and brought him before the Governor's Bench,
13 charging him with persuading people to worship God in a way forbidden by the Law.
14 Just as Paul was on the point of speaking, Gallio said to them, "If this were a case of misdemeanor or some serious crime, there would be some reason for my listening patiently to you;
15 but, since it is a dispute about words, and names, and your own Law, you must see to it yourselves. I do not choose to be a judge in such matters."

16 Saying this, he drove them back from the Bench.
17 Then they all set on Sosthenes, the synagogue leader, and beat him in front of the Bench, but Gallio did not trouble himself about any of these things.

18 Paul remained there some time after this, and then took leave of the followers, and sailed to Syria with Priscilla and Aquila, but not before his head had been shaved at Cenchreae, because he was under a vow.
19 They put into Ephesus, and there Paul, leaving his companions, went into the synagogue and addressed the Jews.
20 When they asked him to prolong his stay, he declined, saying however,

21 as he took his leave, “I will come back again to you, please
God,” and then set sail from Ephesus.
22 On reaching Caesarea, he went up to Jerusalem and
exchanged greetings with the church, and then went down
to Antioch.
23 After making some stay in Antioch, he set out on a tour
through the Phrygian district of Galatia, strengthening the
faith of all the disciples as he went.

24 Meanwhile there had come to Ephesus an Alexandrian
Jew, named Apollos, an eloquent man, who was well-versed
in the scriptures.
25 He had been well-instructed in the Way of the Lord, and
with burning zeal he spoke of, and taught carefully, the facts
about Jesus, though he knew of no baptism but John’s.
26 This man began to speak out fearlessly in the synagogue;
and when Priscilla and Aquila heard him, they took him
home and explained the Way of God to him more carefully
still.
27 When he wanted to cross to Greece, the followers fur-
thered his plans, and wrote to the disciples there to welcome
him. On his arrival he proved of great assistance to those who
had, through the loving kindness of God, become believers in
Christ,
28 for he vigorously confuted the Jews, publicly proving by
the scriptures that Jesus was the Christ.

19

1 While Apollos was at Corinth, Paul passed through the
inland districts of Roman Asia, and went to Ephesus. There
he found some disciples, of whom he asked,
2 “Did you, when you became believers in Christ, receive
the Holy Spirit?”
“No,” they answered, “we did not even hear that there was
a Holy Spirit.”
3 “What then was your baptism?” Paul asked.
4 “John’s baptism was a baptism on repentance,” rejoined
Paul, “and John told the people (speaking of the ‘one coming’
after him) that they should believe in him – that is in Jesus.”
5 On hearing this, they were baptized in the name of the
Lord Jesus,
6 and, after Paul had placed his hands on them, the Holy
Spirit descended on them, and they began to speak in other
languages and to preach.
7 There were about twelve of them in all.

8 Paul went to the synagogue there, and for three months
spoke out fearlessly, giving addresses and trying to convince
his hearers, about the kingdom of God.
9 Some of them, however, hardened their hearts and re-
fused to believe, denouncing the Way before the people. So
Paul left them and withdrew his disciples, and gave daily
addresses in the lecture-hall of Tyrannus.
10 This went on for two years, so that all who lived in Roman
Asia, Jews and Greeks alike, heard the Lord's message.
11 God did miracles of no ordinary kind by Paul's hands;
12 so that people would carry home to the sick handker-
chiefs or aprons that had touched his body, and their diseases
would leave them and the wicked spirits go out of them.
13 An attempt was made by some itinerant Jews, who were
exorcists, to use the name of the Lord Jesus over those who
had wicked spirits in them.
"I order you," they would say, "by the Jesus, whom Paul
preaches."
14 The seven sons of Sceva, a Jewish chief priest, were doing
this;
15 but the wicked spirit answered them, "Jesus I acknowl-
edge, and Paul I know, but you – who are you?"
16 Then the man, in whom this wicked spirit was, sprang
on them, mastered both of them, and so completely overpow-
ered them, that they fled out of the house, stripped of their
clothes, and wounded.
17 This incident came to the knowledge of all the Jews and
Greeks living at Ephesus; they were all awe-struck, and the
name of the Lord Jesus was held in the highest honor.
18 Many, too, of those who had become believers in Christ
came with a full confession of their practices;
19 while a number of people, who had practiced magic, col-
lected their books and burnt them publicly; and on reckoning
up the price of these, they found it amounted to fifty thousand
silver coins.
20 So irresistibly did the Lord's message spread and prevail.

21 Sometime after these events Paul resolved to go through
Macedonia and Greece, and then make his way to Jerusalem.
"And after I have been there," he said, "I must visit Rome
also."
22 So he sent to Macedonia two of his helpers, Timothy
and Erastus, while he himself stayed for some time longer in
Roman Asia.
23 Just about that time a great disturbance arose about the
Way.

24 A silversmith named Demetrius, who made silver models
of the shrine of Artemis, and so gave a great deal of work to
the artisans,
25 got these men together, as well as the workmen engaged
in similar occupations, and said:

"Men, you know that our prosperity depends on this work,
26 and you see and hear that not only at Ephesus, but in
almost the whole of Roman Asia, this Paul has convinced and
won over great numbers of people, by his assertion that those
Gods which are made by hands are not Gods at all.
27 So that not only is this business of ours likely to fall into
discredit, but there is the further danger that the Temple of
the great Goddess Artemis will be thought nothing of, and
that she herself will be deprived of her splendor – though all
Roman Asia and the whole world worship her."

28 When they heard this, the men were greatly enraged, and
began shouting – "Great is Artemis of the Ephesians!"
29 The commotion spread through the whole city, and the
people rushed together into the amphitheater, dragging with
them Gaius and Aristarchus, two Macedonians who were
Paul's traveling companions.
30 Paul wished to go into the amphitheater and face the
people, but the disciples would not let him,
31 while some of the chief religious officials of the province,
who were friendly to him, sent repeated entreaties to him not
to trust himself inside.
32 Meanwhile some were shouting one thing and some
another, for the Assembly was all in confusion, most of those
present not even knowing why they had met.
33 But some of the crowd prompted Alexander, whom
several of the Jewish leaders had pushed to the front, and
he waved his hand to show that he wanted to speak in their
defense to the people.
34 However, when they recognized him as a Jew, one cry
broke from them all, and they continued shouting for two
hours – "Great is Artemis of the Ephesians!"

35 When the Recorder had succeeded in quieting the crowd,
he said, "People of Ephesus, who is there, I ask you, who needs
to be told that this city of Ephesus is the Warden of the Temple
of the great Artemis, and of the statue which fell down from
Zeus?
36 As these are undeniable facts, you ought to keep calm and
do nothing rash;
37 for you have brought these men here, though they are
neither robbers of Temples nor blasphemers of our Goddess.

38 If, however, Demetrius and the artisans who are acting
with him have a charge to make against anyone, there are
court days and there are Magistrates; let both parties take
legal proceedings.
39 But if you want anything more, it will have to be settled
in the regular Assembly.
40 For I tell you that we are in danger of being proceeded
against for today's riot, there being nothing to account for it;
and in that case we will be at a loss to give any reason for this
disorderly gathering."
41 With these words he dismissed the Assembly.

20

1 When the uproar had ceased, Paul sent for the disci-
ples, and, with encouraging words, bade them goodbye, and
started on his journey to Macedonia.
2 After going through those districts and speaking many
encouraging words to the disciples, he went into Greece,
where he stayed three months.
3 He was about to sail to Syria, when he learned that a plot
had been laid against him by several of the Jewish leaders; so
he decided to return by way of Macedonia.
4 He was accompanied by Sopater the son of Pyrrhus, of
Beroea, Aristarchus and Secundus from Thessalonica, Gaius
of Derbe, and Timothy, as well as by Tychicus and Trophimus
of Roman Asia.
5 These people went to Troas and waited for us there;
6 while we ourselves sailed from Philippi after the Passover,
and joined them five days later at Troas, where we stayed for
a week.
7 On the first day of the week, when we had met for the
breaking of bread, Paul, who was intending to leave the next
day, began to address those who were present, and prolonged
his address until midnight.
8 There were a good many lamps in the upstairs room,
where we had met;
9 and a young man named Eutychus, sitting at the win-
dow, was gradually overcome with great drowsiness, as Paul
continued his address. At last, quite overpowered by his
drowsiness, he fell from the third story to the ground, and
was picked up for dead.
10 But Paul went down, threw himself on him, and put his
arms around him.
"Do not be alarmed," he said, "he is still alive."

11 Then he went upstairs; and, after breaking and partaking
of the bread, he talked with them at great length until day-
break, and then left.
12 Meanwhile they had taken the lad away alive, and were
greatly comforted.
13 We started first, went on board ship, and sailed for Assos,
intending to take Paul on board there. This was by his own
arrangement, as he intended to go by land himself.
14 So, when he met us at Assos, we took him on board and
went on to Mitylene.
15 The day after we had sailed from there, we arrived off
Chios, touched at Samos the following day, and the next day
reached Miletus;
16 for Paul had decided to sail past Ephesus, so as to avoid
spending much time in Roman Asia. He was making haste to
reach Jerusalem, if possible, by the Festival at the close of the
Harvest.

17 From Miletus, however, he sent to Ephesus and invited
the church elders to meet him;
18 and, when they came, he said to them, "You know well
the life that I always led among you from the very first day
that I set foot in Roman Asia,
19 serving the Lord, as I did, in all humility, amid the tears
and trials which fell to my lot through the plots of some of the
Jewish leaders.
20 I never shrank from telling you anything that could be
helpful to you, or from teaching you both in public and in
private.
21 I earnestly pointed both Jews and Greeks to the repen-
tance that leads to God, and to faith in Jesus, our Lord.
22 And now, under spiritual constraint, I am here on my way
to Jerusalem, not knowing what will happen to me there,
23 except that in town after town the Holy Spirit plainly
declares to me that imprisonment and troubles await me.
24 But I count my life of no value to myself, if only I may
complete the course marked out for me, and the task that was
allotted me by the Lord Jesus – which was to declare the good
news of the love of God.
25 And now, I tell you, I know that none of you will ever
see my face again – you among whom I have gone about
proclaiming the kingdom.
26 Therefore I declare to you this day, that my conscience is
clear in regard to the fate of any of you,
27 for I have not shrunk from announcing the whole pur-
pose of God regarding you.

28 Be watchful over yourselves, and over the whole flock, of
which the Holy Spirit has placed you in charge, to shepherd
the church of God, which he won for himself at the cost of his
life.
29 I know that, after my departure, merciless wolves will get
in among you, who will not spare the flock;
30 and from among yourselves, too, people will arise, who
will teach perversions of truth, so as to draw away the disci-
ples after them.
31 Therefore, be on your guard, remembering how for three
years, night and day, I never ceased, even with tears, to warn
each one of you.
32 And now I commend you to the Lord and to the message
of his love – a message which has the power to build up your
characters, and to give you your place among all those who
have become Christ's people.
33 I have never coveted anyone's gold or silver or clothing.
34 You, yourselves, know that these hands of mine provided
not only for my own wants, but for my companions also.
35 I left nothing undone to show you that, laboring as I
labored, you ought to help the weak, and to remember the
words of the Lord Jesus, how he said himself – '**It is more
blessed to give than to receive.**' "
36 When Paul had finished speaking, he knelt down and
prayed with them all.
37 All were in tears; and throwing their arms around Paul's
neck, they kissed him again and again,
38 grieving most of all over what he had said – that they
would never see his face again. Then they escorted him to
the ship.

21

1 When we had torn ourselves away and had set sail, we ran
before the wind to Cos; the next day we came to Rhodes, and
from there to Patara,
2 where we found a ship crossing to Phoenicia, and went on
board and set sail.
3 After sighting Cyprus and leaving it on the left, we sailed
to Syria, and put into Tyre, where the ship was to discharge
her cargo.
4 There we found the disciples and stayed a week with
them. Speaking under the influence of the Spirit, they
warned Paul not to set foot in Jerusalem.
5 However, when we had come to the end of our visit,
we went on our way, all the disciples with their wives and

children escorting us out of the city. We knelt down on the beach, and prayed,

6 and then said goodbye to one another; after which we went on board, and they returned home.

7 After we had made the run from Tyre, we landed at Ptolemais, and exchanged greetings with the followers there, and spent a day with them.

8 The next day we left, and reached Caesarea, where we went to the house of Philip, the missionary, who was one of the Seven, and stayed with him.

9 He had four unmarried daughters, who had the gift of prophecy.

10 During our visit, which lasted several days, a prophet, named Agabus, came down from Judea.

11 He came to see us, and, taking Paul's belt, and binding his own feet and hands with it, said, "This is what the Holy Spirit says – 'The man to whom this belt belongs will be bound like this by the religious authorities in Jerusalem, and they will give him up to the Gentiles'."

12 When we heard that, we and the people of the place began to entreat Paul not to go up to Jerusalem.

13 It was then that Paul made the reply, "Why are you weeping and breaking my heart like this? For my part, I am ready not only to be bound, but even to suffer death at Jerusalem for the name of the Lord Jesus."

14 So, as he would not be persuaded, we said no more to him, only adding – "The Lord's will be done."

15 At the end of our visit, we made our preparations, and started on our way up to Jerusalem.

16 Some of the disciples from Caesarea went with us, and brought Mnason with them, a Cypriot disciple of long standing, with whom we were to stay.

17 On our arrival at Jerusalem, the followers of the Lord there gave us a hearty welcome;

18 and the next day Paul went with us to see James, and all the church elders were present.

19 After greeting them, Paul related in detail all that God had done among the Gentiles through his efforts;

20 and, when they had heard it, they began praising God, and said to Paul:

"You see, brother, that those of our people who have become believers in Christ may be numbered by tens of thousands, and they are all naturally earnest in upholding the Jewish Law.

21 Now they have heard it said about you, that you teach all
of our people in foreign countries to forsake Moses, for you
tell them not to circumcise their children or even to observe
Jewish customs.
22 Well now, as they are certain to hear of your arrival, do
what we are going to suggest.
23 We have four men here, who have of their own accord
put themselves under a vow.
24 Join these men, share their purification, and bear their
expenses, so that they may shave their heads; and then all will
see that there is no truth in what they have been told about
you, but that, on the contrary, you yourself rule your life in
obedience to the Jewish Law.
25 As to the Gentiles who have become believers in Christ,
we have sent our decision that they should avoid food offered
to idols, and blood, and the flesh of strangled animals, and
impurity."
26 Paul joined the men, and the next day shared their
purification, and went into the Temple, and gave notice of
the expiration of the period of purification when the usual
offering should have been made on behalf of each of them.

27 But, just as the seven days were drawing to a close, some
of the Jewish people from Roman Asia caught sight of Paul
in the Temple, and caused great excitement among all the
people present, by seizing Paul and shouting,
28 "People of Israel! Help! This is the man who teaches
everyone everywhere against our people, our Law, and this
place; and, what is more, he has actually brought Greeks into
the Temple and defiled this sacred place."
29 (For they had previously seen Trophimus the Ephesian
in Paul's company in the city, and were under the belief that
Paul had taken him into the Temple.)
30 The whole city was stirred, and the people quickly col-
lected, seized Paul, and dragged him out of the Temple, when
the doors were immediately shut.
31 They were bent on killing him, when it was reported to
the officer commanding the garrison, that all Jerusalem was
in commotion.
32 He instantly got together some officers and soldiers,
and charged down on the crowd, who, when they saw the
commanding officer and his soldiers, stopped beating Paul.
33 Then he went up to Paul, arrested him, ordered him to be
doubly chained, and proceeded to inquire who he was, and
what he had been doing.

34 Some of the crowd said one thing, and some another; and,
as he could get no definite reply because of the uproar, he
ordered Paul to be taken into the barracks.
35 When Paul reached the steps, he was actually being
carried by the soldiers, owing to the violence of the mob;
36 for the people were following in a mass, shouting out,
"Kill him!"
37 Just as he was about to be taken into the Fort, Paul said to
the commanding officer, "May I speak to you?"
"Do you know Greek?" asked the commanding officer.
38 "Aren't you, then, the Egyptian who some time ago raised
an insurrection and led the four thousand Bandits out into
the wilderness?"
39 "No," said Paul, "I am a Jew of Tarsus in Cilicia, a citizen of
a city of some note. I beg you to give me permission to speak
to the people."
40 The commanding officer gave his permission, and Paul,
standing on the steps, made signs with his hand to the people,
and, when comparative silence had been obtained, he said to
them in Hebrew:

22

1 "Brothers and fathers, listen to the defense which I am
about to make."
2 When they heard that he was speaking to them in Hebrew,
they were still more quiet; and Paul went on:
3 "I am a Jew, from Tarsus in Cilicia, but I was brought up
in this city under the teaching of Gamaliel, and educated in
accordance with the strict system of our ancestral Law. I was
as zealous in God's service as any of you who are here today.
4 In my persecution of this Way I did not stop even at the
taking of life. I put in chains, and imprisoned, men and
women alike –
5 And to that the high priest himself and all the council of
elders can testify. For I had letters of introduction from them
to our fellow Jews at Damascus, and I was on my way to that
place, to bring those whom I might find there prisoners to
Jerusalem for punishment.
6 While I was still on my way, just as I was getting close to
Damascus, about midday, suddenly there flashed from the
heavens a great light all around me.
7 I fell to the ground, and heard a voice saying to me '**Saul,
Saul, why are you persecuting me?**'
8 'Who are you, Lord?' I replied. Then the voice said '**I am
Jesus of Nazareth whom you are persecuting.**'
9 The men with me saw the light, but did not hear the
speaker's voice.

10 Then I said 'What am I to do, Lord?' '**Get up and go into Damascus,**' The Lord said to me, '**and there you will be told all that you have been appointed to do.**'
11 In consequence of that dazzling light I could not see, but my companions held me by the hand, until I reached Damascus.
12 There a man named Ananias, a strict observer of our Law, well spoken of by all the Jewish inhabitants, came to see me.
13 Standing close to me, he said 'Saul, my brother, recover your sight.' And then and there I recovered my sight and looked up at him.
14 Then he said 'The God of our ancestors has appointed you to learn his will, and to see the righteous one, and to hear words from his lips;
15 for you will be a witness for him to all the world of what you have just seen and heard.
16 And now why wait any longer, Be baptized at once, wash away your sins, and invoke his name.'
17 After my return to Jerusalem, while I was praying one day in the Temple, I fell into a trance,
18 and saw Jesus saying to me '**Make haste and leave Jerusalem at once, because they will not accept your testimony about me.**'
19 'Lord,' I answered, 'these people know that I used to imprison and scourge, in synagogue after synagogue, those who believed in you;
20 and, when the blood of your martyr, Stephen, was being shed, I was myself standing by, approving of his death, and took charge of the clothes of those who were murdering him.'
21 But Jesus said to me '**Go; for I will send you to the Gentiles far away**'."
22 Up to this point the people had been listening to Paul, but at these words they called out, "Kill him! A fellow like this ought not to have been allowed to live!"
23 As they were shouting, tearing off their clothes, and throwing dust in the air,
24 the commanding officer ordered Paul to be taken into the Fort, and directed that he should be examined under the lash so that he might find out the reason for their outcry against him.
25 But just as they had tied him up to be scourged, Paul said to the centurion standing near, "Is it legal for you to scourge a Roman citizen, unconvicted?"
26 On hearing this, the centurion went and reported it to the commanding officer. "Do you know what you are doing?" he

said. “This man is a Roman citizen.”
27 So the commanding officer went up to Paul and said, “Tell
me, are you a Roman citizen?”
“Yes,” replied Paul.
28 “I had to pay a heavy price for my position as citizen,”
said the officer. “I am one by birth,” rejoined Paul.
29 The men who were to have examined Paul immediately
drew back, and the officer, finding that Paul was a Roman
citizen, was alarmed at having put him in chains.

30 On the next day the commanding officer, wishing to
find out the real reason why Paul was denounced by the
Jewish leaders, had his chains taken off, and directed the
chief priests and the whole of the High Council to assemble,
and then took Paul down and brought him before them.

23

1 Paul fixed his eyes on the Council, and began:
“Brothers, for my part, I have always ordered my life before
God, with a clear conscience, up to this very day.”
2 At this, the high priest Ananias ordered the men standing
near to strike him on the mouth;
3 Paul turned to him and said:
“God will strike you, you whitewashed wall! Are you sitting
there to try me in accordance with law, and yet, in defiance of
law, order me to be struck?”
4 The people standing near said to Paul, “Do you know that
you are insulting God’s high priest?”
5 “I did not know, brothers, that it was the high priest,” said
Paul, “for scripture says –
‘Of the ruler of your people you should speak no ill’.”
6 Noticing that some of those present were Sadducees and
others Pharisees, Paul called out in the Council, “Brothers, I
am a Pharisee and a son of Pharisees. It is on the question of
hope for the dead and of their resurrection that I am on my
trial.”
7 As soon as he said this, a dispute arose between the
Pharisees and the Sadducees; and there was a sharp division
of opinion among those present.
8 (For Sadducees say there is no such thing as a resurrec-
tion, and that there is neither angel nor spirit, while Pharisees
believe in both.)
9 So a great uproar ensued, and some of the Teachers of
the Law belonging to the Pharisees’ party stood up and hotly
protested, “We find nothing whatever wrong in this man.
Suppose a spirit did speak to him, or an angel...”

10 The dispute was becoming so violent, that the commanding officer, fearing that Paul would be torn in pieces between them, ordered the Guard to go down and rescue him from them, and take him into the Fort.

11 That night the Lord came and stood by Paul, and said, "**Courage! You have borne witness for me in Jerusalem and you must bear witness in Rome also.**"

12 In the morning some Jewish men combined together, and took an oath that they would not eat or drink until they had killed Paul.

13 There were more than forty in the plot;

14 and they went to the chief priests and the elders, and said, "We have taken a solemn oath not to touch food until we have killed Paul.

15 So we want you now, with the consent of the Council, to suggest to the commanding officer that he should bring Paul down before you, as though you intended to go more fully into his case; but, before he comes here, we will be ready to make away with him."

16 However, the son of Paul's sister, hearing of the plot, went to the Fort, and on being admitted, told Paul about it.

17 Paul called one of the garrison centurion and asked him to take the lad to the commanding officer, as he had something to tell him.

18 The centurion went with the lad to the commanding officer, and said, "The prisoner Paul called me and asked me to bring this lad to you, as he has something to tell you."

19 The commanding officer took the lad by the hand, and, stepping aside, asked what it was he had to tell him.

20 "Some men have agreed," answered the lad, "to ask you to bring Paul down before the Council tomorrow, on the plea of your making further inquiry into his case.

21 But do not let them persuade you, for more than forty of them are lying in wait for him, who have taken an oath that they will not eat or drink, until they have made away with him; and they are at this very moment in readiness, counting on your promise."

22 The commanding officer then dismissed the lad, cautioning him not to mention to anybody that he had given him that information.

23 Then he called two Captains, and ordered them to have two hundred soldiers ready to go to Caesarea, as well as seventy troopers and two hundred lancers, by nine o'clock that night,

24 and to have horses ready for Paul to ride, so that they might take him safely to Felix, the Governor.

25 He also wrote a letter along these lines:
26 ‘Claudius Lysias sends his compliments to His Excellency
Felix the Governor.
27 The man whom I send with this had been seized by some
Jews, and was on the point of being killed by them, when
I came upon them with the force under my command, and
rescued him, as I learned that he was a Roman citizen.
28 Wanting to know exactly the ground of the charges they
made against him, I brought him before their Council,
29 when I found that their charges were connected with ques-
tions of their own Law, and that there was nothing alleged
involving either death or imprisonment.
30 Having, however, information of a plot against the man,
which was about to be put into execution, I am sending him to
you at once, and I have also directed his accusers to prosecute
him before you.’
31 The soldiers, in accordance with their orders, took charge
of Paul and conducted him by night to Antipatris;
32 and on the next day, leaving the troopers to go on with him,
they returned to the Fort.
33 On arriving at Caesarea, the troopers delivered the letter to
the Governor, and brought Paul before him.
34 As soon as Felix had read the letter, he enquired to what
province Paul belonged, and, learning that he came from
Cilicia, he said,
35 “I will hear all you have to say as soon as your accusers
have arrived.” And he ordered Paul to be kept under guard
in Herod’s Government house.

24

1 Five days afterward the high priest Ananias came down
with some of the elders and a barrister named Tertullus. They
laid an information with the Governor against Paul;
2 and, when the hearing came on, Tertullus began his
speech for the prosecution.
3 “We owe it to your Excellency,” he said, “that we are
enjoying profound peace, and we owe it to your foresight
that this nation is constantly securing reforms – advantages
which we very gratefully accept at all times and places.
4 But – not to be tedious – I beg you, with your accustomed
fairness, to listen to a brief statement of our case.
5 We have found this man a public pest; he is one who stirs
up disputes among our people all the world over, and is a
ringleader of the Nazarene heretics.

6 He even attempted to desecrate the Temple itself, but we
caught him;
7 *
8 and you will be able, by examining him on all these points,
to satisfy yourself as to the charges which we are bringing
against him."
9 The Jewish crowd also joined in the attack and bore out
his statements.
10 On a sign from the Governor, Paul made this reply:
"Knowing, as I do, for how many years you have acted as
judge to this nation, it is with confidence that I undertake my
own defense.
11 For you can easily verify that it is not more than twelve
days ago that I went up to worship at Jerusalem,
12 where my prosecutors never found me holding discus-
sions with anyone, or causing a crowd to collect – either in
the Temple, or in the synagogues, or about the city;
13 and they cannot establish the charges which they are
now making against me.
14 This, however, I do acknowledge to you, that it is as a be-
liever in the Way which they call heretical, that I worship the
God of my ancestors. At the same time, I believe everything
that is in accordance with the Law and that is written in the
prophets;
15 and I have a hope that rests in God – a hope which they
also cherish – that there will one day be a resurrection of good
and bad alike.
16 This being so, I strive at all times to keep my conscience
clear before both God and people.
17 After some years' absence I had come to bring charitable
gifts to my nation, and to make offerings;
18 and it was while engaged in this that they found me in
the Temple, after completing a period of purification, but not
with any crowd or disorder.
19 There were, however, some Jews from Roman Asia who
ought to have been here before you, and to have made any
charge that they may have against me –
20 Or else let my opponents here say what they found wrong
in me when I was before the Council,
21 except as to the one sentence that I shouted out as I stood
among them – 'It is about the resurrection of the dead that I
am on my trial before you today'."

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* **24:7** Some later manuscripts add: We wanted to judge him according to our law. But Lysias the commanding officer came and took him out of our hands by force, ordering his accusers to come before you.

22 Felix, however, adjourned the case – though he had a
fairly accurate knowledge of all that concerned the Way –
with the promise, "When Lysias, the commanding officer,
comes down, I will give my decision in your case."
23 So he gave orders to the centurion in charge of Paul to
keep him in custody, but to relax the regulations, and not
to prevent any of his personal friends from attending to his
wants.
24 Some days later Felix came with his wife Drusilla, who
was Jewish, and, sending for Paul, listened to what he had to
say about faith in Christ Jesus.
25 But, while Paul was speaking at length about righteous-
ness, self-control, and the coming judgment, Felix became
terrified, and interrupted him – "Go for the present, but,
when I find an opportunity, I will send for you again."
26 He was hoping, too, for a bribe from Paul, and so he used
to send for him frequently and talk with him.
27 But, after the lapse of two years, Felix was succeeded
by Porcius Festus; and, wishing to gain popularity with the
Jewish leaders, he left Paul a prisoner.

25

1 Three days after Festus had arrived in his province, he left
Caesarea and went up to Jerusalem.
2 There the chief priests and the leading men among the
Jews laid an information before him against Paul,
3 and asked a favor of him, to Paul's injury – to have Paul
brought to Jerusalem. All the while they were plotting to
make away with him on the road.
4 But Festus answered that Paul was in prison at Caesarea,
and that he himself would be leaving for that place shortly.
5 "So let the influential men among you," he said, "go down
with me, and if there is anything amiss in the man, charge
him formally with it."
6 After staying among them some eight or ten days, Festus
went down to Caesarea. The next day he took his seat on the
Bench, and ordered Paul to be brought before him.
7 On Paul's appearance, the Jewish leaders who had come
down from Jerusalem surrounded him, and made many
serious charges, which they failed to establish.
8 Paul's answer to the charge was – 'I have not committed
any offense against the Jewish Law, or the Temple, or the
Emperor.'

9 But, as Festus wished to gain popularity with the Jews, he
interrupted Paul with the question, “Are you willing to go up
to Jerusalem and be tried on these charges before me there?”

10 “No,” replied Paul, “I am standing at the Emperor’s court,
where I ought to be tried. I have not wronged the Jews, as you
yourself are well aware.
11 If, however, I am breaking the law and have committed
any offense deserving death, I do not ask to escape the
penalty; but, if there is nothing in the accusations of these
people, no one has the power to give me up to them. I appeal
to the Emperor.”

12 Festus, after conferring with his Council, answered, “You
have appealed to the Emperor; to the Emperor you will go.”

13 Some days later King Agrippa and Bernice came down to
Caesarea, and paid a visit of congratulation to Festus;
14 and, as they were staying there for several days, Festus
laid Paul’s case before the king. “There is a man here,” he said,
“left a prisoner by Felix,
15 about whom, when I came to Jerusalem, the Jewish
chief priest and the elders laid an information, demanding
judgment against him.
16 My answer to them was, that it was not the practice of
Romans to give up anyone to their accusers until the accused
had met them face to face, and had also had an opportunity
of answering the charges brought against them.
17 So they met here, and without loss of time I took my seat
on the Bench the very next day, and ordered the man to be
brought before me.
18 But, when his accusers came forward, they brought no
charge of wrongdoing such as I had expected;
19 but I found that there were certain questions in dispute
between them about their own religion, and about some dead
man called Jesus, whom Paul declared to be alive.
20 And, as I was at a loss how to enquire into questions of
this kind, I asked Paul if he were willing to go up to Jerusalem,
and be put on trial there.
21 Paul, however, appealed to have his case reserved for the
consideration of his August Majesty, so I ordered him to be
detained in custody, until I could send him to the Emperor.”

22 “I should like to hear this man myself,” Agrippa said to
Festus.
“You will hear him tomorrow,” Festus answered.
23 So the next day, when Agrippa and Bernice had come in
full state and had entered the Audience Chamber, with the

superior officers and the principal people of the city, by the order of Festus Paul was brought before them.

24 Then Festus said, “King Agrippa, and all here present, you see before you the man about whom the whole Jewish people have applied to me, both at Jerusalem and here, loudly asserting that he ought not to be allowed to live.

25 I found, however, that he had not done anything deserving death; so, as he had himself appealed to his August Majesty, I decided to send him.

26 But I have nothing definite to write about him to my Imperial Master; and for that reason I have brought him before you all, and especially before you, King Agrippa, that, after examining him, I may have something to write.

27 For it seems to me absurd to send a prisoner, without at the same time stating the charges made against him.”

26

1 Turning to Paul, Agrippa said, “You are at liberty to speak for yourself.” Then Paul stretched out his hand and began his defense.

2 “I have been congratulating myself, King Agrippa,” he said, “that it is before you that I have to make my defense today, with regard to all the charges brought against me by my own people,

3 especially as you are so well-versed in all the customs and questions of the Jewish world. I beg you therefore to give me a patient hearing.

4 My life, then, from youth upwards, was passed, from the very first, among my own nation, and in Jerusalem, and is within the knowledge of all Jews;

5 and they have always known – if they choose to give evidence – that, in accordance with the very strictest form of our religion, I lived a true Pharisee.

6 Even now, it is because of my hope in the promise given by God to our ancestors that I stand here on my trial –

7 A promise which our twelve tribes, by earnest service night and day, hope to see fulfilled. It is for this hope, your Majesty, that I am accused – and by Jews themselves!

8 Why do you all hold it incredible that God should raise the dead?

9 I myself, it is true, once thought it my duty to oppose in every way the name of Jesus of Nazareth;

10 and I actually did so at Jerusalem. Acting on the authority of the chief priests, I myself threw many of the people of Christ into prison, and, when it was proposed to put them to death, I gave my vote for it.

11 Time after time, in every synagogue, I tried by punish-
ments to force them to blaspheme. So frantic was I against
them, that I pursued them even to towns beyond our borders.
12 It was while I was traveling to Damascus on an errand of
this kind, entrusted with full powers by the chief priests,
13 that at midday, your Majesty, I saw right in my path,
coming from the heavens, a light brighter than the glare of
the sun, which shone all around me and those traveling with
me.
14 We all fell to the ground, and then I heard a voice saying
to me in Hebrew – '**Saul, Saul, why are you persecuting
me? By kicking against the goad you are punishing
yourself.**'
15 'Who are you, Lord?' I asked. And the Lord said, '**I am
Jesus, whom you are persecuting;**
16 **but get up and stand upright; for I have appeared to
you in order to appoint you a servant and a witness of
those revelations of me which you have already had, and
of those in which I will yet appear to you,**
17 **since I am choosing you out from your own people
and from the Gentiles, to whom I now send you,**
18 **to open their eyes, and to turn them from darkness
to light, and from the power of Satan to God; so that they
may receive pardon for their sins, and a place among
those who have become God's people, by faith in me.**'
19 After that, King Agrippa, I did not fail to obey the heav-
enly vision;
20 on the contrary, first to those at Damascus and Jerusalem,
and then through the whole of Judea, and to the Gentiles as
well, I began to preach repentance and conversion to God,
and a life befitting that repentance.
21 This is why some men seized me in the Temple, and made
attempts on my life.
22 However I have received help from God to this very day,
and so stand here, and bear my testimony to high and low
alike – without adding a word to what the prophets, as well
as Moses, declared should happen –
23 That the Christ must suffer, and that, by rising from the
dead, he was destined to be the first to bring news of light,
not only to our nation, but also to the Gentiles."

24 While Paul was making this defense, Festus called out
loudly, "You are mad, Paul; your great learning is driving you
mad."
25 "I am not mad, your Excellency," he replied. "On the
contrary, the statements that I am making are true and sober.

26 Indeed, the king knows about these matters, so I speak
before him without constraint. I am sure that there is nothing
whatever of what I have been telling him that has escaped his
attention; for all this has not been done in a corner.
27 King Agrippa, do you believe the prophets? I know you
do."
28 But Agrippa said to Paul, "You are soon trying to make a
Christian of me!"
29 "Whether it is soon or late," answered Paul, "I pray to God
that not only you, but all who are listening to me, might today
become just what I am myself – except for these chains!"
30 Then the king rose, with the Governor and Bernice and
those who had been sitting with them,
31 and, after retiring, discussed the case among themselves.
"There is nothing," they said, "deserving death or imprison-
ment in this man's conduct";
32 and, speaking to Festus, Agrippa added, "The man might
have been discharged, if he had not appealed to the Emperor."

27

1 As it was decided that we were to sail to Italy, Paul and
some other prisoners were put in charge of a centurion of the
Augustan Guard, named Julius.
2 We went on board a ship from Adramyttium, which
was on the point of sailing to the ports along the coast of
Roman Asia, and put to sea. Aristarchus, a Macedonian from
Thessalonica, went with us.
3 The next day we put in to Sidon, where Julius treated Paul
in a friendly manner, and allowed him to go to see his friends
and receive their hospitality.
4 Putting to sea again, we sailed under the lee of Cyprus,
because the wind was against us;
5 and, after crossing the sea of Cilicia and Pamphylia, we
reached Myra in Lycia.
6 There the Roman officer found an Alexandrian ship on
her way to Italy, and put us on board of her.
7 For several days our progress was slow, and it was only
with difficulty that we arrived off Cnidus. As the wind was
still unfavorable when we came off Cape Salmone, we sailed
under the lee of Crete,
8 and with difficulty, by keeping close in shore, we reached a
place called 'Fair Havens,' near which was the town of Lasea.
9 This had taken a considerable time, and sailing was
already dangerous, for the Fast was already over; and so Paul
gave this warning.

10 "My friends," he said, "I see that this voyage will be
attended with injury and much damage, not only to the cargo
and the ship, but to our own lives also."

11 The Roman officer, however, was more influenced by the
captain and the owner than by what was said by Paul.
12 And, as the harbor was not a suitable one to winter in, the
majority were in favor of continuing the voyage, in hope of
being able to reach Phoenix, and winter there. Phoenix was
a Cretan harbor, open to the north-east and south-east.
13 So, when a light wind sprang up from the south, thinking
that they had found their opportunity, they weighed anchor
and kept along the coast of Crete, close in shore.
14 But shortly afterward a hurricane came down on us off
the land – a north-easter, as it is called.
15 The ship was caught by it and was unable to keep her
head to the wind, so we had to give way and let her drive
before it.
16 Running under the lee of a small island called Cauda, we
only just managed to secure the ship's boat,
17 and, after hoisting it on board, the men frapped the
ship. But, afraid of being driven on to the Syrtis Sands, they
lowered the yard, and then drifted.
18 So violently were we tossed about by the storm, that the
next day they began throwing the cargo overboard,
19 and, on the following day, threw out the ship's tackle with
their own hands.
20 As neither sun nor stars were visible for several days,
and, as the gale still continued severe, all hope of our being
saved was at last abandoned.
21 It was then, when they had gone a long time without food,
that Paul came forward, and said, "My friends, you should
have listened to me, and not have sailed from Crete and so
incurred this injury and damage.
22 Yet, even as things are, I beg you not to lose courage, for
there will not be a single life lost among you – only the ship.
23 For last night an angel of the God to whom I belong, and
whom I serve, stood by me, and said –
24 'Have no fear, Paul; you must appear before the Emperor,
and God himself has given you the lives of all your fellow
voyagers.'
25 Therefore, courage, my friends! For I believe God, that
everything will happen exactly as I have been told.
26 We will, however, have to be driven on some island."

27 It was now the fourteenth night of the storm, and we
were drifting about in the Adriatic Sea, when, about mid-

night, the sailors began to suspect that they were drawing near land.
28 So they took soundings, and found twenty fathoms of water. After waiting a little, they took soundings again, and found fifteen fathoms.
29 Then, as they were afraid of our being driven on some rocky coast, they let go four anchors from the stern, and longed for daylight.
30 The sailors wanted to leave the ship, and had lowered the boat, on pretense of running out anchors from the bows,
31 when Paul said to the Roman officer and his men, “Unless the sailors remain on board, you cannot be saved.”
32 So the soldiers cut the ropes which held the boat, and let her drift away.
33 In the interval before daybreak Paul kept urging them all to take something to eat.

“It is a fortnight today,” he said, “that, owing to your anxiety, you have gone without food, taking nothing.
34 So I beg you to take something to eat; your safety depends on it, for not one of you will lose even a hair of his head.”
35 With these words he took some bread, and, after saying the thanksgiving to God before them all, broke it in pieces, and began to eat;
36 and the men all felt cheered and had something to eat themselves.
37 There were about seventy-six of us on board, all told.
38 After satisfying their hunger, they further lightened the ship by throwing the grain into the sea.
39 When daylight came, they could not make out what land it was, but, observing a creek in which there was a beach, they consulted as to whether they could run the ship safely into it.
40 Then they cast off, and abandoned the anchors, and at the same time unlashed the gear of the steering oars, hoisted the foresail to the wind, and made for the beach.
41 They got, however, into a kind of channel, and there ran the ship aground. The bows stuck fast and could not be moved, while the stern began breaking up under the strain.
42 The advice of the soldiers was that the prisoners should be killed, so that none of them could swim away and make their escape.
43 But the Roman officer, anxious to save Paul, prevented their carrying out their intention, and ordered that those who could swim should be the first to jump into the sea and try to reach the shore;

44 and that the rest should follow, some on planks, and
others on different pieces of the ship. In these various ways
everyone managed to get safely ashore.

28

1 When we were all safe, we found that the island was called
Malta.
2 The island's people showed us marked kindness, for they
lit a fire and took us all under shelter, because it had come on
to rain and was cold.
3 Paul had gathered a quantity of dry sticks and laid them
on the fire, when a poisonous snake, driven out by the heat,
fastened on his hand.
4 When the islanders saw the creature hanging from his
hand, they said to one another, "Evidently this man is a
murderer, for though he has been saved from the sea, Justice
has not allowed him to live."
5 However, Paul shook the creature off into the fire and took
no harm.
6 The islanders were expecting inflammation to set in, or
that he would suddenly fall dead; but, after waiting for a long
time, and seeing that there was nothing amiss with him, they
changed their minds and said that he was a God.

7 In that region there was an estate belonging to the Gov-
ernor of the island, whose name was Publius. He took us
up to his house, and for three days entertained us most
courteously.
8 It happened that the father of Publius was lying ill of fever
and dysentery. So Paul went to see him; and, after praying, he
placed his hands on him and cured him.
9 After this, all the people in the island who had any illness
came to Paul, and were cured.
10 They also presented us with many gifts, and when we set
sail they put supplies of necessaries on board.

11 After three months, we set sail in a ship that had wintered
in the island. She was an Alexandrian vessel, and had the
Twin sons of Zeus for her figure-head.
12 We put in at Syracuse and stayed there three days,
13 and from there we worked to windward and so got to
Rhegium. A day later a south wind sprang up and took us to
Puteoli in two days.
14 There we found some of the Lord's followers, and were
urged to stay a week with them; after which we went on to
Rome.

15 The followers there had heard about us, and came out as
far as the Market of Appius and the Three Taverns to meet us.
At sight of them Paul thanked God and was much cheered.
16 On our reaching Rome, Paul was allowed to live by
himself, except for the soldier who was in charge of him.

17 Three days after our arrival, Paul invited the leading
Jews to meet him; and, when they came, he said, "Brothers,
although I had done nothing hostile to the interests of our
nation or to our ancestral customs, yet I was sent from
Jerusalem as a prisoner, and handed over to the Romans.
18 The Romans, when they had examined me, were ready
to release me, because there was nothing in my conduct
deserving death.
19 But, as the Jewish leaders opposed my release, I was
compelled to appeal to the Emperor – not, indeed, that I had
any charge to make against my own nation.
20 This, then, is my reason for urging you to come to see me
and talk with me; because it is for the sake of the hope of Israel
that I am here in chains."
21 "We," was their reply, "have not had any letter about
you from Judea, nor have any of our fellow Jews come and
reported or said anything bad about you.
22 But we will be glad to hear from you what your views are,
for, with regard to this sect, we are well aware that it is spoken
against on all sides."
23 They then fixed a day with him, and came to the place
where he was staying, in even larger numbers, when Paul
proceeded to lay the subject before them. He bore his tes-
timony to the kingdom of God, and tried to convince them
about Jesus, by arguments drawn from the Law of Moses and
from the prophets – speaking from morning until evening.
24 Some were inclined to accept what he said; others,
however, rejected it.
25 So, as they disagreed among themselves, they began to
disperse, Paul adding only –
"True, indeed, was the declaration made by the Holy Spirit,
through the prophet Isaiah to your ancestors –
26 Go to this nation and say:
You will hear with your ears without ever understand-
ing,
and, though you have eyes, you will see without ever
perceiving.
27 For the mind of this nation has grown dense,
and their ears are dull of hearing,
their eyes also have they closed;

otherwise some day they might see with their eyes,
and with their ears they might hear,
and in their mind they might understand, and might turn
–
and I might heal them.
28 Understand, then, that this salvation of God was sent for the
Gentiles; and they will listen."
29 *
30 For two whole years Paul stayed in a house which he
rented for himself, welcoming all who came to see him,
31 proclaiming the kingdom of God, and teaching about the
Lord Jesus Christ, with perfect fearlessness, unhindered.

* **28:29** Some later manuscripts add: After he said these things the Jews left, all the while engaging in a heated debate among themselves.

Paul's Letter to the Romans

Introduction

1 From Paul, a servant of Jesus Christ, who has been called
to become an apostle, and has been set apart to tell God's good
news.
2 This good news God promised long ago through his
prophets in the sacred scriptures,
3 concerning his Son, Jesus Christ, our Lord; who, as to his
human nature, was descended from David,
4 but, as to the spirit of holiness within him, was miraculously designated Son of God by his resurrection from the
dead.
5 Through him we received the gift of the apostolic office, to
win submission to the faith among all nations for the glory of
his name.
6 And among these nations are you – you who have been
called to belong to Jesus Christ.
7 To all in Rome who are dear to God and have been called
to become Christ's people, may God, our Father, and the Lord
Jesus Christ bless you and give you peace.

8 First, I thank my God through Jesus Christ for you all,
because the report of your faith is spreading throughout the
world.
9 God, to whom I offer the worship of my soul as I tell the
goodness of his Son, is my witness how constantly I mention
you when I pray,
10 asking that, if he be willing, I may some day at last find
the way open to visit you.
11 For I long to see you, in order to impart to you some
spiritual gift and so give you fresh strength –
12 or rather that both you and I may find encouragement in
each other's faith.
13 I want you to know, my friends, that I have many times
intended coming to see you – but until now I have been
prevented – that I might find among you some fruit of my
labors, as I have already among the other nations.

Faith the Ground of Acceptance

14 I have a duty to both the Greek and the barbarian, to both
the cultured and the ignorant.
15 And so, for my part, I am ready to tell the good news to
you also who are in Rome.

16 For I am not ashamed of the good news; it is the power of
God which brings salvation to everyone who believes, to the
Jew first, but also to the Greek.
17 For in it there is a revelation of the divine righteousness
resulting from faith and leading on to faith; as scripture says
– 'Through faith the righteous will find life.'
18 So, too, there is a revelation from heaven of the divine
wrath against every form of ungodliness and wickedness on
the part of those people who, by their wicked lives, are stifling
the truth.
19 This is so, because what can be known about God is plain
to them; for God himself has made it plain.
20 For ever since the creation of the universe God's invisible
attributes – his everlasting power and divinity – are to be seen
and studied in his works, so that people have no excuse;
21 because, although they learned to know God, yet they
did not offer him as God either praise or thanksgiving. Their
speculations about him proved futile, and their undiscerning
minds were darkened.
22 Professing to be wise, they showed themselves fools;
23 and they transformed the glory of the immortal God into
the likeness of mortal humans, and of birds, and beasts, and
reptiles.
24 Therefore God abandoned them to impurity, letting them
follow the cravings of their hearts, until they dishonored
their own bodies;
25 for they had substituted a lie for the truth about God, and
had reverenced and worshiped created things more than the
Creator, who is to be praised for ever. Amen.
26 That, I say, is why God abandoned them to degrading pas-
sions. Even the women among them perverted the natural
use of their bodies to the unnatural;
27 while the men, disregarding that for which women were
intended by nature, were consumed with passion for one
another. Men indulged in vile practices with men, and
incurred in their own persons the inevitable penalty for their
perverseness.
28 Then, as they would not keep God before their minds,
God abandoned them to depraved thoughts, so that they did
all kinds of shameful things.
29 They reveled in every form of wickedness, evil, greed,
vice. Their lives were full of envy, murder, quarreling,
treachery, malice.
30 They became back-biters, slanderers, impious, insolent,
boastful. They devised new sins. They disobeyed their
parents.

31 They were undiscerning, untrustworthy, without natural
affection or pity.
32 Well aware of God's decree, that those who do such things
deserve to die, not only are they guilty of them themselves,
but they even applaud those who do them.

2

1 Therefore you have nothing to say in your own defense,
whoever you are who set yourself up as a judge. In judging
others you condemn yourself, for you who set yourself up as
a judge do the very same things.
2 And we know that God's judgment falls unerringly on
those who do them.
3 You who judge those that do such things and yet are
yourself guilty of them – do you suppose that you of all people
will escape God's judgment?
4 Or do you think lightly of his abundant kindness, patience,
and forbearance, not realizing that his kindness is meant to
lead you to repentance?
5 Hard-hearted and impenitent as you are, you are storing
up for yourself wrath on the day of wrath, when God's justice
as a judge will be revealed;
6 for he will give to everyone what their actions deserve.
7 To those who, by perseverance in doing good, aim at glory,
honor, and all that is imperishable, he will give immortal life;
8 while as to those who are factious, and disobedient to
truth but obedient to evil, wrath and anger, distress and
despair,
9 will fall on every human being who persists in wrongdo-
ing – on the Jew first, but also on the Greek.
10 But there will be glory, honor, and peace for everyone
who does right – for the Jew first, but also for the Greek,
11 since God shows no partiality.
12 All who, when they sin, are without Law will also perish
without Law; while all who, when they sin, are under Law,
will be judged as being under Law.
13 It is not those who hear the words of a Law that are
righteous before God, but it is those who obey it that will be
pronounced righteous.
14 When Gentiles, who have no Law, do instinctively what
the Law requires, they, though they have no Law, are a Law
to themselves;
15 for they show the demands of the Law written on their
hearts; their consciences corroborating it, while in their
thoughts they argue either in self-accusation or, it may be, in
self-defense –

16 on the day when God passes judgment on people's inmost
lives, as the good news that I tell declares that he will do
through Christ Jesus.
17 But, perhaps, you bear the name of 'Jew,' and are relying
on Law, and boast of belonging to God, and understand his
will,
18 and, having been carefully instructed from the Law, have
learned to appreciate the finer moral distinctions.
19 Perhaps you are confident that you are a guide to the
blind, a light to those who are in the dark, an instructor of
the unintelligent,
20 and a teacher of the childish, because in the Law you
possess the outline of all knowledge and truth.
21 Why, then, you teacher of others, don't you teach your-
self? Do you preach against stealing, and yet steal?
22 Do you forbid adultery, and yet commit adultery? Do you
loathe idols, and yet plunder temples?
23 Boasting, as you do, of your Law, do you dishonor God by
breaking the Law?
24 For, as scripture says – 'The Gentiles insult God's name
because of you'!
25 Circumcision has its value, if you are obeying the Law.
But, if you are a breaker of the Law, your circumcision is no
better than uncircumcision.
26 If, then, an uncircumcised man pays regard to the re-
quirements of the Law, won't he, although not circumcised,
be regarded by God as if he were?
27 Indeed, the person who, owing to his birth, remains
uncircumcised, and yet scrupulously obeys the Law, will
condemn you, who, for all your written Law and your cir-
cumcision, are yet a breaker of the Law.
28 For a man who is only a Jew outwardly is not a real Jew;
nor is outward bodily circumcision real circumcision. The
real Jew is the person who is a Jew in soul;
29 and the real circumcision is the circumcision of the heart,
a spiritual and not a literal thing. Such a person wins praise
from God, though not from people.

3

1 What is the advantage, then, of being a Jew? Or what is
the good of circumcision?
2 Great in every way. First of all, because the Jews were
entrusted with God's utterances.
3 What follows then? Some, no doubt, showed a want
of faith; but will their want of faith make God break faith?
Heaven forbid!

4 God must prove true, though everyone prove a liar! As
scripture says of God – 'That you may be pronounced righ-
teous in what you say, and gain your cause when people
would judge you.'
5 But what if our wrongdoing makes God's righteousness all
the clearer? Will God be wrong in inflicting punishment? (I
can but speak as a person.) Heaven forbid!
6 Otherwise how can God judge the world?
7 But, if my falsehood redounds to the glory of God, by
making his truthfulness more apparent, why am I like others,
still condemned as a sinner?
8 Why should we not say – as some people slanderously
assert that we do say – 'Let us do evil that good may come'?
The condemnation of such people is indeed just!
9 What follows, then? Are we Jews in any way superior
to others? Not at all. Our indictment against both Jews and
Greeks was that all alike were in subjection to sin.
10 As scripture says –
'There is not even one who is righteous,
11 not one who understands,
not one who is searching for God!
12 They have all gone astray;
they have one and all become depraved;
there is no one who is doing good – no, not one!'
13 'Their throats are like opened graves;
they deceive with their tongues.'
'The venom of snakes lies behind their lips,'
14 'And their mouths are full of bitter curses.'
15 'Swift are their feet to shed blood.
16 Distress and trouble dog their steps,
17 and the path of peace they do not know.'
18 'The fear of God is not before their eyes.'

19 Now we know that everything said in the Law is ad-
dressed to those who are under its authority, in order that
every mouth may be closed, and to bring the whole world
under God's judgment.
20 For no human being will be pronounced righteous before
God as the result of obedience to Law; for it is Law that shows
what sin is.
21 But now, quite apart from Law, the divine righteousness
stands revealed, and to it the Law and the prophets bear
witness –
22 the divine righteousness which is bestowed, through
faith in Jesus Christ, on all, without distinction, who believe
in him.

23 For all have sinned, and all fall short of God's glorious ideal,
24 but, in his loving kindness, are being freely pronounced righteous through the deliverance found in Christ Jesus.
25 For God set him before the world, to be, by the shedding of his blood, a means of reconciliation through faith. And this God did to prove his righteousness, and because, in his forbearance, he had passed over the sins that people had previously committed;
26 as a proof, I repeat, at the present time, of his own righteousness, that he might be righteous in our eyes, and might pronounce righteous the person who takes their stand on faith in Jesus.
27 What, then, becomes of our boasting? It is excluded. By what sort of Law? A Law requiring obedience? No, a Law requiring faith.
28 For we conclude that a person is pronounced righteous on the ground of faith, quite apart from obedience to Law.
29 Or can it be that God is the God only of the Jews? Isn't he also the God of the Gentiles?
30 Yes, of the Gentiles also, since there is only one God, and he will pronounce those who are circumcised righteous as the result of faith, and also those who are uncircumcised on their showing the same faith.
31 Do we, then, use this faith to abolish Law? Heaven forbid! No, we establish Law.

4

1 What then, it may be asked, are we to say about Abraham, the ancestor of our nation?
2 If he was pronounced righteous as the result of obedience, then he has something to boast of. Yes, but not before God.
3 For what are the words of scripture? 'Abraham had faith in God, and his faith was regarded by God as righteousness.'
4 Now wages are regarded as due to the person who works, not as a favor, but as a debt;
5 while, as for the person who does not rely on their obedience, but has faith in him who can pronounce the godless righteous, their faith is regarded by God as righteousness.
6 In precisely the same way David speaks of the blessing pronounced on the person who is regarded by God as righteous apart from actions –
7 'Blessed are those whose wrongdoings have been forgiven and over whose sins a veil has been drawn!
8 Blessed the man whom the Lord will never regard as sinful!'

9 Is this blessing, then, pronounced on the circumcised only
or on the uncircumcised as well? We say that – 'Abraham's
faith was regarded by God as righteousness.'
10 Under what circumstances, then, did this take place?
After his circumcision or before it?
11 Not after, but before. And it was as a sign of this that he
received the rite of circumcision – to show the righteousness
due to the faith of an uncircumcised man – in order that he
might be the father of all who have faith in God even when
uncircumcised, so that they also may be regarded by God as
righteous;
12 as well as father of the circumcised – to those who are not
only circumcised, but who also follow our father Abraham in
that faith which he had while still uncircumcised.
13 For the promise that he should inherit the world did
not come to Abraham or his descendants through Law, but
through the righteousness due to faith.
14 If those who take their stand on Law are to inherit the
world, then faith is robbed of its meaning and the promise
comes to nothing!
15 Law entails punishment; but, where no Law exists, no
breach of it is possible.
16 That is why everything is made to depend on faith: so that
everything may be God's gift, and in order that the fulfillment
of the promise may be made certain for all Abraham's descen-
dants – not only for those who take their stand on the Law, but
also for those who take their stand on the faith of Abraham.
(He is the father of us all;
17 as scripture says – 'I have made you the father of many
nations.') And this they do in the sight of that God in whom
Abraham had faith, and who gives life to the dead, and speaks
of what does not yet exist as if it did.
18 With no ground for hope, Abraham, sustained by hope,
put faith in God; in order that, in fulfillment of the words – 'So
many will your descendants be,' he might become 'the father
of many nations.'
19 Though he was nearly a hundred years old, yet his faith
did not fail him, even when he thought of his own body,
then utterly worn out, and remembered that Sarah was past
bearing children.
20 He was not led by want of faith to doubt God's promise.
21 On the contrary, his faith gave him strength; and he
praised God, in the firm conviction that what God has
promised he is also able to carry out.
22 And therefore his faith 'was regarded as righteousness.'

23 Now these words – 'it was regarded as righteousness' –
were not written with reference to Abraham only;
24 but also with reference to us. Our faith, too, will be
regarded by God in the same light, if we have faith in him who
raised Jesus, our Lord, from the dead;
25 for Jesus was given up to death to atone for our offenses,
and was raised to life that we might be pronounced righteous.

5

1 Therefore, having been pronounced righteous as the re-
sult of faith, let us enjoy peace with God through Jesus Christ,
our Lord.
2 It is through him that, by reason of our faith, we have
obtained admission to that place in God's favor in which we
now stand. So let us exult in our hope of attaining God's
glorious ideal.
3 And not only that, but let us also exult in our troubles;
4 for we know that trouble develops endurance, and en-
durance strength of character, and strength of character
hope,
5 and that hope never disappoints. For the love of God has
filled our hearts through the Holy Spirit which was given us;
6 seeing that, while we were still powerless, Christ, in God's
good time, died on behalf of the godless.
7 Even for an upright person scarcely anyone will die. For a
really good person perhaps someone might even dare to die.
8 But God puts his love for us beyond all doubt by the fact
that Christ died on our behalf while we were still sinners.
9 Much more, then, now that we have been pronounced
righteous by virtue of the shedding of his blood, will we be
saved through him from the wrath of God.
10 For if, when we were God's enemies, we were reconciled
to him through the death of his Son, much more, now that we
have become reconciled, will we be saved by virtue of Christ's
life.
11 And not only that, but we exult in God, through Jesus
Christ, our Lord, through whom we have now obtained this
reconciliation.
12 Therefore, just as sin came into the world through one
man, and through sin came death; so, also, death spread to
all humanity, because every person has sinned.
13 Even before the time of the Law there was sin in the
world; but sin cannot be charged against someone where no
Law exists.
14 Yet, from Adam to Moses, death reigned even over those
whose sin was not a breach of a law, as Adam's was. And
Adam foreshadows the one to come.

15 But there is a contrast between Adam's offense and God's
gracious gift. For, if by reason of the offense of the one
man the whole human race died, far more were the loving
kindness of God, and the gift given in the loving kindness of
the one man, Jesus Christ, lavished on the whole human race.
16 There is a contrast, too, between the gift and the results
of the one man's sin. The judgment, which followed on the
one man's sin, resulted in condemnation, but God's gracious
gift, which followed on many offenses, resulted in a decree of
righteousness.
17 For if, by reason of the offense of the one man, death
reigned through that one man, far more will those, on whom
God's loving kindness and his gift of righteousness are lavished, find life, and reign through the one man, Jesus Christ.
18 Briefly then, just as a single offense resulted for all
humanity in condemnation, so, too, a single decree of righteousness resulted for all humanity in that declaration of
righteousness which brings life.
19 For, as through the disobedience of the one man the
whole human race was rendered sinful, so, too, through the
obedience of the one, the whole human race will be rendered
righteous.
20 Law was introduced in order that offenses might be multiplied. But, where sins were multiplied, the loving kindness
of God was lavished the more,
21 in order that, just as sin had reigned in the realm of death,
so, too, might loving-kindness reign through righteousness,
and result in eternal life, through Jesus Christ, our Lord.

6

Difficulties arising from this Teaching

1 What are we to say, then? Are we to continue to sin, in
order that God's loving kindness may be multiplied?
2 Heaven forbid! We became dead to sin, so how can we go
on living in it?
3 Or can it be that you do not know that all of us, who were
baptized into union with Christ Jesus, in our baptism shared
his death?
4 Consequently, through sharing his death in our baptism,
we were buried with him; so that, just as Christ was raised
from the dead by a manifestation of the Father's power, so we
also may live a new life.
5 If we have become united with him by the act symbolic of
his death, surely we will also become united with him by the
act symbolic of his resurrection.

6 We recognize the truth that our old self was crucified with
Christ, in order that the body, the stronghold of sin, might be
rendered powerless, so that we should no longer be slaves to
sin.
7 For the man who has so died has been pronounced righ-
teous and released from sin.
8 And our belief is, that, as we have shared Christ's death,
we will also share his life.
9 We know, indeed, that Christ, having once risen from the
dead, will not die again. Death has power over him no longer.
10 For the death that he died was a death to sin, once and for
all. But the life that he now lives, he lives for God.
11 So let it be with you – regard yourselves as dead to sin,
but as living for God, through union with Christ Jesus.
12 Therefore do not let sin reign in your mortal bodies and
compel you to obey its cravings.
13 Do not offer any part of your bodies to sin, in the cause
of unrighteousness, but once for all offer yourselves to God
(as those who, though once dead, now have life), and devote
every part of your bodies to the cause of righteousness.
14 For sin will not lord it over you. You are living under the
reign, not of Law, but of love.
15 What follows, then? Are we to sin because we are living
under the reign of love and not of Law? Heaven forbid!
16 Surely you know that when you offer yourselves as
servants, to obey anyone, you are the servants of the person
whom you obey, whether the service be a service to sin
which leads to death, or a service to duty which leads to
righteousness.
17 God be thanked that, though you were once servants of
sin, yet you learned to give hearty obedience to that form of
doctrine under which you were placed.
18 Set free from the control of sin, you became servants to
righteousness.
19 I can but speak as people do because of the weakness
of your earthly nature. Once you offered every part of your
bodies to the service of impurity, and of wickedness, which
leads to further wickedness. Now, in the same way, offer
them to the service of righteousness, which leads to holiness.
20 While you were still servants of sin, you were free as
regards righteousness.
21 But what were the fruits that you reaped from those
things of which you are now ashamed? For the end of such
things is death.
22 But now that you have been set free from the control of
sin, and have become servants to God, the fruit that you reap

is an ever increasing holiness, and the end eternal life.
23 The wages of sin are death, but the gift of God is eternal
life, through union with Christ Jesus, our Lord.

7

1 Surely, friends, you know (for I am speaking to people who
know what Law means) that Law has power over a person
only as long as they lives.
2 For example, by law a married woman is bound to her
husband while he is living; but, if her husband dies, she is set
free from the law that bound her to him.
3 If, then, during her husband's lifetime, she unites herself
to another man, she will be called an adulteress; but, if her
husband dies, the law has no further hold on her, nor, if she
unites herself to another man, is she an adulteress.
4 And so with you, my friends; as far as the Law was
concerned, you underwent death in the crucified body of the
Christ, so that you might be united to another, to him who was
raised from the dead, in order that our lives might bear fruit
for God.
5 When we were living merely earthly lives, our sinful
passions, aroused by the Law, were active in every part of our
bodies, with the result that our lives bore fruit for death.
6 But now we are set free from the Law, because we are
dead to that which once kept us under restraint; and so we
serve under new, spiritual conditions, and not under old,
written regulations.
7 What are we to say, then? That Law and sin are the same
thing? Heaven forbid! On the contrary, I should not have
learned what sin is, had not it been for Law. If the Law did
not say 'You must not covet,' I should not know what it is to
covet.
8 But sin took advantage of the commandment to arouse
in me every form of covetousness, for where there is no
consciousness of Law sin shows no sign of life.
9 There was a time when I myself, unconscious of Law, was
alive; but when the commandment was brought home to me,
sin sprang into life, while I died!
10 The commandment that should have meant life I found
to result in death!
11 Sin took advantage of the commandment to deceive me,
and used it to bring about my death.
12 And so the Law is holy, and each commandment is also
holy, and just, and good.
13 Did, then, a thing, which in itself was good, involve death
in my case? Heaven forbid! It was sin that involved death;
so that, by its use of what I regarded as good to bring about

my death, its true nature might appear; and in this way the
commandment showed how intensely sinful sin is.
14 We know that the Law is spiritual, but I am earthly – sold
into slavery to sin.
15 I do not understand my own actions. For I am so far from
habitually doing what I want to do, that I find myself doing
the thing that I hate.
16 But when I do what I want not to do, I am admitting that
the Law is right.
17 This being so, the action is no longer my own, but is done
by the sin which is within me.
18 I know that there is nothing good in me – I mean in my
earthly nature. For, although it is easy for me to want to do
right, to act rightly is not easy.
19 I fail to do the good thing that I want to do, but the bad
thing that I want not to do – that I habitually do.
20 But, when I do the thing that I want not to do, the action is
no longer my own, but is done by the sin which is within me.
21 This, then, is the law that I find – when I want to do right,
wrong presents itself!
22 At heart I delight in the Law of God;
23 but throughout my body I see a different law, one which
is in conflict with the law accepted by my reason, and which
endeavors to make me a prisoner to that law of sin which
exists throughout my body.
24 Miserable man that I am! Who will deliver me from the
body that is bringing me to this death?
25 Thank God, there is deliverance through Jesus Christ, our
Lord! Well then, for myself, with my reason I serve the Law
of God, but with my earthly nature the Law of sin.

8

1 There is, therefore, now no condemnation for those who
are in union with Christ Jesus;
2 for through your union with Christ Jesus, the Law of the
life-giving Spirit has set you free from the Law of sin and
death.
3 What Law could not do, in so far as our earthly nature
weakened its action, God did, by sending his own Son, with
a nature resembling our sinful nature, to atone for sin. He
condemned sin in that earthly nature,
4 so that the requirements of the Law might be satisfied in
us who live now in obedience, not to our earthly nature, but
to the Spirit.
5 They who follow their earthly nature are earthly-minded,
while they who follow the Spirit are spiritually minded.

6 To be earthly-minded means death, to be spiritually
minded means life and peace;
7 because to be earthly-minded is to be an enemy to God, for
such a mind does not submit to the Law of God, nor indeed
can it do so.
8 They who are earthly cannot please God.
9 You, however, are not earthly but spiritual, since the Spirit
of God lives within you. Unless a person has the Spirit of
Christ, they do not belong to Christ;
10 but, if Christ is within you, then, though the body is dead
as a consequence of sin, the spirit is life as a consequence of
righteousness.
11 And, if the Spirit of him who raised Jesus from the dead
lives within you, he who raised Christ Jesus from the dead will
give life even to your mortal bodies, through his Spirit living
within you.

12 So then, friends, we owe nothing to our earthly nature,
that we should live in obedience to it.
13 If you live in obedience to your earthly nature, you will
inevitably die; but if, by the power of the Spirit, you put an
end to the evil habits of the body, you will live.
14 All who are guided by the Spirit of God are children of
God.
15 For you did not receive the spirit of a slave, to fill you once
more with fear, but the spirit of a child by adoption, which
leads us to cry 'Abba, our Father.'
16 The Spirit himself unites with our spirits in bearing
witness to our being God's children,
17 and if children, then heirs – heirs of God, and joint heirs
with Christ, since we share Christ's sufferings in order that
we may also share his glory.

18 I do not count the sufferings of our present life worthy of
mention when compared with the glory that is to be revealed
and bestowed on us.
19 All nature awaits with eager expectation the appearing
of the sons of God.
20 For nature was made subject to imperfection – not by its
own choice, but owing to him who made it so –
21 yet not without the hope that some day nature, also, will
be set free from enslavement to decay, and will attain to the
freedom which will mark the glory of the children of God.
22 We know, indeed, that all nature alike has been groaning
in the pains of labor to this very hour.
23 And not nature only; but we ourselves also, though
we have already a first gift of the Spirit – we ourselves are

inwardly groaning, while we eagerly await our full adoption
as sons – the redemption of our bodies.
24 By our hope we were saved. But the thing hoped for is no
longer an object of hope when it is before our eyes; for who
hopes for what is before his eyes?
25 But when we hope for what is not before our eyes, then
we wait for it with patience.
26 So, also, the Spirit supports us in our weakness. We do not
even know how to pray as we should; but the Spirit himself
pleads for us in sighs that can find no utterance.
27 Yet he who searches all our hearts knows what the
Spirit's meaning is, because the pleadings of the Spirit for
Christ's people are in accordance with his will.
28 But we do know that God causes all things to work
together for the good of those who love him – those who have
received the call in accordance with his purpose.
29 For those whom God chose from the first he also destined
from the first to be transformed into likeness to his Son, so
that his Son might be the eldest among many brothers and
sisters.
30 And those whom God destined for this he also called;
and those whom he called he also pronounced righteous;
and those whom he pronounced righteous he also brought to
glory.
31 What are we to say, then, in the light of all this?
If God is on our side, who can there be against us?
32 God did not withhold his own Son, but gave him up on
behalf of us all; will he not, then, with him, freely give
us all things?
33 Who will bring a charge against any of God's people? He
who pronounces them righteous is God!
34 Who is there to condemn them? He who died for us is Christ
Jesus! – or, rather, it was he who was raised from the
dead, and who is now at God's right hand and is even
pleading on our behalf!
35 Who is there to separate us from the love of the Christ?
Will trouble, or difficulty, or persecution, or hunger, or
nakedness, or danger, or the sword?
36 Scripture says – 'For your sake we are being killed all the
day long, We are regarded as sheep to be slaughtered.'
37 Yet amid all these things we more than conquer through
him who loved us!
38 For I am persuaded that neither death, nor life, nor
angels, nor archangels, nor the present, nor the future, nor
any powers,

39 nor height, nor depth, nor any other created thing, will
be able to separate us from the love of God revealed in Christ
Jesus, our Lord!

9

Gentiles and Jews

1 I am speaking the truth as one in union with Christ; it is
no lie; and my conscience, enlightened by the Holy Spirit,
2 bears me out when I say that there is a great weight of
sorrow on me and that my heart is never free from pain.
3 I could wish that I were myself accursed and severed from
the Christ, for the sake of my people – my own flesh and blood.
4 For they are Israelites, and theirs are the adoption as
children, the visible presence, the covenants, the revealed
Law, the Temple worship, and the promises.
5 They are descended from the patriarchs, and, as far as
his human nature was concerned, from them came the Christ
– he who is supreme over all things, God for ever blessed.
Amen.
6 Not that God's Word has failed. For it is not all who are
descended from Israel who are true Israelites;
7 nor, because they are Abraham's descendants, are they
all his children; but – 'It is Isaac's children who will be called
your descendants.'
8 This means that it is not the children born in the course
of nature who are God's children, but it is the children born
in fulfillment of the promise who are to be regarded as
Abraham's descendants.
9 For these words are the words of a promise – 'About this
time I will come, and Sarah will have a son.'
10 Nor is that all. There is also the case of Rebecca, when she
was about to bear children to our ancestor Isaac.
11 For in order that the purpose of God, working through
selection, might not fail – a selection depending, not on
obedience, but on his call – Rebecca was told, before her
children were born and before they had done anything either
right or wrong,
12 that the elder would be a servant to the younger.
13 The words of scripture are – 'I loved Jacob, but I hated
Esau.'
14 What are we to say, then? Is God guilty of injustice?
Heaven forbid!
15 For his words to Moses are – 'I will take pity on whom I
take pity, and be merciful to whom I am merciful.'
16 So, then, all depends, not on human wishes or human
efforts, but on God's mercy.

17 In scripture, again, it is said to Pharaoh – 'It was for
this purpose that I raised you to the throne, to show my
power by my dealings with you, and to make my name known
throughout the world.'
18 So, then, where God wills, he takes pity, and where he
wills, he hardens the heart.
19 Perhaps you will say to me – 'How can anyone still be
blamed? For who withstands his purpose?'
20 I might rather ask 'Who are you who are arguing with
God?' Does a thing which a person has moulded say to the
person who has moulded it 'Why did you make me like this?'
21 Has not the potter absolute power over their clay, so that
out of the same lump they make one thing for better, and
another for common, use?
22 And what if God, intending to reveal his displeasure and
make his power known, bore most patiently with the objects
of his displeasure, though they were fit only to be destroyed,
23 so as to make known his surpassing glory in dealing with
the objects of his mercy, whom he prepared beforehand for
glory,
24 and whom he called – even us – not only from among the
Jews but from among the Gentiles also!
25 This, indeed, is what he says in the book of Hosea – 'Those
who were not my people, I will call my people, and those who
were unloved I will love.
26 And in the place where it was said to them – "You are not
my people", they will be called sons of the living God.'
27 And Isaiah cries aloud over Israel – 'Though the sons of
Israel are like the sand of the sea in number, only a remnant
of them will escape!
28 For the Lord will execute his sentence on the world, fully
and without delay.'
29 It is as Isaiah foretold – 'Had not the Lord of Hosts spared
some few of our people to us, we should have become like
Sodom and been made to resemble Gomorrah.'
30 What are we to say, then? Why, that Gentiles, who were
not in search of righteousness, secured it – a righteousness
which was the result of faith;
31 while Israel, which was in search of a Law which would
ensure righteousness, failed to discover one.
32 And why? Because they looked to obedience, and not to
faith, to secure it. They stumbled over the stumbling-block.
33 As scripture says – 'See, I place a stumbling-block in Zion
– a rock which will prove a hindrance; and he who believes
in him will have no cause for shame.'

10

1 My friends, my heart's desire and prayer to God for my
people is for their salvation.
2 I can testify that they are zealous for the honor of God; but
they are not guided by true insight,
3 for, in their ignorance of the divine righteousness, and in
their eagerness to set up a righteousness of their own, they
refused to accept with submission the divine righteousness.
4 For Christ has brought Law to an end, so that righteous-
ness may be obtained by everyone who believes in him.
5 For Moses writes that, as for the righteousness which
results from Law, those who practice it will find life through
it.
6 But the righteousness which results from faith finds ex-
pression in these words: 'Do not say to yourself "Who will go
up into heaven?" ' (which means to bring Christ down)
7 'or "Who will go down into the depths below?" ' (which
means to bring Christ up from the dead).
8 No, but what does it say? 'The message is near you, on your
lips and in your heart' (which means 'The message of faith'
which we proclaim).
9 For, if with your lips you acknowledge the truth of the
message that JESUS IS LORD, and believe in your heart that
God raised him from the dead, you will be saved.
10 For with their hearts people believe and so attain to righ-
teousness, while with their lips they make their profession of
faith and so find salvation.
11 As the passage of scripture says – 'No one who believes in
him will have any cause for shame.'
12 For no distinction is made between the Jew and the
Greek, for all have the same Lord, and he is bountiful to all
who invoke him.
13 For everyone who invokes the name of the Lord will be
saved.
14 But how, it may be asked, are they to invoke one in whom
they have not learned to believe? And how are they to believe
in one whose words they have not heard? And how are they
to hear his words unless someone proclaims him?
15 And how is anyone to proclaim him unless they are sent
as his messengers? As scripture says – 'How beautiful are the
feet of those who bring good news!'
16 Still, it may be said, everyone did not give heed to the
good news. No, for Isaiah asks – 'Lord, who has believed our
teaching?'
17 And so we gather, faith is a result of teaching, and the
teaching comes in the message of Christ.

18 But I ask 'Is it possible that people have never heard?' No,
indeed, for – 'Their voices spread through all the earth, and
their message to the ends of the world.'
19 But again I ask 'Did not the people of Israel understand?'
First there is Moses, who says – 'I, the Lord, will stir you to
rivalry with a nation which is no nation; against an undis-
cerning nation I will arouse your anger.'
20 And Isaiah says boldly – 'I was found by those who were
not seeking me; I made myself known to those who were not
inquiring of me.'
21 But of the people of Israel he says – 'All day long I
have stretched out my hands to a people who disobey and
contradict.'

11

1 I ask, then, 'Has God rejected his people?' Heaven forbid!
For I myself am an Israelite, a descendant of Abraham, of the
tribe of Benjamin.
2 God has not rejected his people, whom he chose from the
first. Have you forgotten the words of scripture in the story
of Elijah – how he appeals to God against Israel?
3 'Lord, they have killed your prophets, they have pulled
down your altars, and I only am left; and now they are eager
to take my life.'
4 But what was the divine response? 'I have kept for myself
seven thousand who have never bowed the knee to Baal.'
5 And so in our own time, too, there is to be found a remnant
of our nation selected by God in love.
6 But if in love, then it is not as a result of obedience.
Otherwise love would cease to be love.
7 What follows from this? Why, that Israel as a nation failed
to secure what it was seeking, while those whom God selected
did secure it.
8 The rest grew callous; as scripture says – 'God has given
them a deadness of mind – eyes that are not to see and ears
that are not to hear – and it is so to this very day.'
9 David, too, says – 'May their feasts prove a snare and a trap
to them – a hindrance and a retribution;
10 may their eyes be darkened, so that they cannot see; and
do you always make their backs to bend.'
11 I ask then – 'Was their stumbling to result in their fall?'
Heaven forbid! On the contrary, through their falling away
salvation has reached the Gentiles, to stir the rivalry of Israel.
12 And, if their falling away has enriched the world, and
their failure has enriched the Gentiles, how much more will
result from their full restoration!
13 But I am speaking to you who were Gentiles.

14 Being myself an apostle to the Gentiles, I exalt my office,
in the hope that I may stir my countrymen to rivalry, and so
save some of them.
15 For, if their being cast aside has meant the reconciliation
of the world, what will their reception mean, but life from the
dead?
16 If the first handful of dough is holy, so is the whole mass,
and if the root is holy, so are the branches.
17 Some, however, of the branches were broken off, and
you, who were only a wild olive, were grafted in among them,
and came to share with them the root which is the source of
the richness of the cultivated olive.
18 Yet do not exult over the other branches. But, if you do
exult over them, remember that you do not support the root,
but that the root supports you.
19 But branches, you will say, were broken off, so that I
might be grafted in.
20 True, it was because of their want of faith that they
were broken off, and it is because of your faith that you are
standing. Do not think too highly of yourself, but beware.
21 For, if God did not spare the natural branches, neither
will he spare you.
22 See, then, both the goodness and the severity of God –
his severity towards those who fell, and his goodness towards
you, provided that you continue to confide in that goodness;
otherwise you, also, will be cut off.
23 And they, too, if they do not continue in their unbelief,
will be grafted in; for God has it in his power to graft them in
again.
24 If you were cut off from your natural stock – a wild olive –
and were grafted, contrary to the course of nature, on a good
olive, much more will they – the natural branches – be grafted
back into their parent tree.
25 My friends, so that you don't think too highly of your-
selves, I want you to recognize the truth, hitherto hidden, that
the callousness which has come over Israel is only partial,
and will continue only until the whole Gentile world has been
gathered in.
26 And then all Israel will be saved. As scripture says – 'From
Zion will come the Deliverer; he will banish ungodliness from
Jacob.
27 And they will see the fulfillment of my covenant, when I
have taken away their sins.'
28 From the standpoint of the good news, the Jews are God's
enemies for your sake; but from the standpoint of God's
selection, they are dear to him for the sake of the patriarchs.

29 For God never regrets his gifts or his call.
30 Just as you at one time were disobedient to him, but have
now found mercy in the day of their disobedience;
31 so, too, they have now become disobedient in your day
of mercy, in order that they also in their turn may now find
mercy.
32 For God has given all alike over to disobedience, that to
all alike he may show mercy.
33 Oh! The unfathomable wisdom and knowledge of God!
How inscrutable are his judgments, how untraceable his
ways! Yes –
34 ho has ever comprehended the mind of the Lord? Who
has ever become his counsellor?
35 Or who has first given to him, so that he may claim a
reward?
36 For all things are from him, through him, and for him.
And to him be all glory for ever and ever! Amen.

12

Advice on Daily Life

1 I entreat you, then, friends, by the mercies of God, to offer
your bodies as a living and holy sacrifice, acceptable to God,
for this is your rational worship.
2 Do not conform to the fashion of this world; but be
transformed by the complete change that has come over your
minds, so that you may discern what God's will is – all that is
good, acceptable, and perfect.
3 In fulfillment of the charge with which I have been en-
trusted, I tell every one of you not to think more highly of
themselves than they ought to think, but to think until they
learn to think soberly – in accordance with the measure of
faith that God has allotted to each.
4 For, just as in the human body there is a union of many
parts, and each part has its own function,
5 so we, by our union in Christ, many though we are, form
but one body, and individually we are related one to another
as its parts.
6 Since our gifts differ in accordance with the particular
charge entrusted to us, if our gift is to preach, let our preach-
ing correspond to our faith;
7 if it is to minister to others, let us devote ourselves to our
ministry; the teacher to their teaching,
8 the counselor to their counsel. Let the person who gives
in charity do so with a generous heart; let the person who is
in authority exercise due diligence; let the person who shows
kindness do so in a cheerful spirit.

9 Let your love be sincere. Hate the wrong; cling to the right.
10 In the love of the community of the Lord's followers, be affectionate to one another; in showing respect, set an example of deference to one another;
11 never flagging in zeal; fervent in spirit; serving the Master;
12 rejoicing in your hope; steadfast under persecution; persevering in prayer;
13 relieving the wants of Christ's people; devoted to hospitality.
14 Bless your persecutors – bless and never curse.
15 Rejoice with those who are rejoicing, and weep with those who are weeping.
16 Let the same spirit of sympathy animate you all, not a spirit of pride; enjoy the company of ordinary people. Do not think too highly of yourselves.
17 Never return injury for injury. Aim at doing what everyone will recognize as honorable.
18 If it is possible, as far as rests with you, live peaceably with everyone.
19 Never avenge yourselves, dear friends, but make way for the wrath of God; for scripture declares – ' "It is for me to avenge, I will requite," says the Lord.'
20 Rather – 'If your enemy is hungry, feed him; if he is thirsty, give him to drink. By doing this you will heap coals of fire on his head.'
21 Never be conquered by evil, but conquer evil with good.

13

1 Let everyone obey the supreme authorities. For no authority exists except by the will of God, and the existing authorities have been appointed by God.
2 Therefore the one who sets themself against the authorities is resisting God's appointment, and those who resist will bring a judgment on themselves.
3 A good action has nothing to fear from rulers; a bad action has. Do you want to have no reason to fear the authorities? Then do what is good, and you will win their praise.
4 For they are God's servants appointed for your good. But, if you do what is wrong, you may well be afraid; for the sword they carry is not without meaning! They are God's servants to inflict his punishments on those who do wrong.
5 You are bound, therefore, to obey, not only through fear of God's punishments, but also as a matter of conscience.

6 This, too, is the reason for your paying taxes; for the
officials are God's officers, devoting themselves to this special
work.
7 In all cases pay what is due from you – tribute where
tribute is due, taxes where taxes are due, respect where
respect is due, and honor where honor is due.
8 Owe nothing to anyone except love; for they who love
their neighbor have satisfied the Law.
9 The commandments, 'You must not commit adultery, you
must not kill, you must not steal, you must not covet,' and
whatever other commandment there is, are all summed up
in the words – 'You must love your neighbor as you love
yourself.'
10 Love never wrongs a neighbor. Therefore love fully
satisfies the Law.
11 This I say, because you know the crisis that we have
reached, for the time has already come for you to rouse
yourselves from sleep; our salvation is nearer now than
when we accepted the faith.
12 The night is almost gone; the day is near. Therefore let us
be done with the deeds of darkness, and arm ourselves with
the weapons of light.
13 Being in the light of day, let us live becomingly, not in
revelry and drunkenness, not in lust and licentiousness, not
in quarreling and jealousy.
14 No! Arm yourselves with the spirit of the Lord Jesus
Christ, and spend no thought on your earthly nature, to
satisfy its cravings.

14

1 As for those whose faith is weak, always receive them as
friends, but not for the purpose of passing judgment on their
scruples.
2 One person's faith permits them to eat food of all kinds,
while another whose faith is weak eats only vegetable food.
3 The person who eats meat must not despise the person
who abstains from it; nor must the person who abstains from
eating meat pass judgment on the one who eats it, for God
himself has received them.
4 Who are you, that you should pass judgment on the
servant of another? Their standing or falling concerns their
own master. And stand they will, for their Master can enable
them to stand.
5 Again, one person considers some days to be more sacred
than others, while another considers all days to be alike.
Everyone ought to be fully convinced in their own mind.

6 The person who observes a day, observes it to the Master's
honor. They, again, who eat meat eat it to the Master's honor,
for they give thanks to God; while the person who abstains
from it abstains from it to the Master's honor, and also gives
thanks to God.
7 There is not one of us whose life concerns ourselves alone,
and not one of us whose death concerns ourself alone;
8 for, if we live, our life is for the Master, and, if we die,
our death is for the Master. Whether, then, we live or die we
belong to the Master.
9 The purpose for which Christ died and came back to life
was this – that he might be Lord over both the dead and the
living.
10 I would ask the one 'Why do you judge other followers
of the Lord?' And I would ask the other 'Why do you despise
them?' For we will all stand before the court of God.
11 For scripture says – ' "As surely as I live," says the Lord,
"every knee will bend before me and every tongue will praise
God." '
12 So, then, each one of us will have to render account of
himself to God.

13 Let us, then, cease to judge one another. Rather let this be
your resolve – never to place a stumbling-block or an obstacle
in the way of a fellow follower of the Lord.
14 Through my union with the Lord Jesus, I know and am
persuaded that nothing is defiling in itself. A thing is 'defiling'
only to the person who holds it to be so.
15 If, for the sake of what you eat, you wound your fellow
follower's feelings, your life has ceased to be ruled by love.
Do not, by what you eat, ruin someone for whom Christ died!
16 Do not let what is right for you become a matter of
reproach.
17 For the kingdom of God does not consist of eating
and drinking, but of righteousness and peace and gladness
through the presence of the Holy Spirit.
18 The person who serves the Christ in this way pleases God,
and wins the approval of their fellows.
19 Therefore our efforts should be directed towards all that
makes for peace and the mutual building up of character.
20 Do not undo God's work for the sake of what you eat.
Though everything is 'clean,' yet, if a person eats so as to put
a stumbling-block in the way of others, they do wrong.
21 The right course is to abstain from meat or wine or,
indeed, anything that is a stumbling-block to your fellow
follower of the Lord.

22 As for yourself – keep this conviction of yours to yourself,
as in the presence of God. Happy the person who never has to
condemn themselves in regard to something they think right!
23 The person, however, who has misgivings stands con-
demned if they still eat, because their doing so is not the result
of faith. And anything not done as the result of faith is a sin.

15

1 We, the strong, ought to take on our own shoulders the
weaknesses of those who are not strong, and not merely to
please ourselves.
2 Let each of us please our neighbor for our neighbor's
good, to help in the building up of their character.
3 Even the Christ did not please himself! On the contrary,
as scripture says of him – 'The reproaches of those who were
reproaching you fell upon me.'
4 Whatever was written in the scriptures in days gone
by was written for our instruction, so that, through patient
endurance, and through the encouragement drawn from the
scriptures, we might hold fast to our hope.
5 And may God, the giver of this patience and this encour-
agement, grant you to be united in sympathy in Christ,
6 so that with one heart and one voice you may praise the
God and Father of Jesus Christ, our Lord.
7 Therefore always receive one another as friends, just as
the Christ himself received us, to the glory of God.
8 For I tell you that Christ, in vindication of God's truthful-
ness, has become a minister of the covenant of circumcision,
so that he may fulfill the promises made to our ancestors,
9 and that the Gentiles also may praise God for his mercy.
As scripture says – 'Therefore will I make acknowledgment
to you among the Gentiles and sing in honor of your name.'
10 And again it says – 'Rejoice, you Gentiles, with God's
people.'
11 And yet again – 'Praise the Lord, all you Gentiles, and let
all Peoples sing his praises.'
12 Again, Isaiah says – 'There will be a Scion of the house of
Jesse, One who is to arise to rule the Gentiles; on him will the
Gentiles rest their hopes.'
13 May God, who inspires our hope, grant you perfect
happiness and peace in your faith, until you are filled with
this hope by the power of the Holy Spirit.
14 I am persuaded, my friends – yes, I Paul, with regard
to you – that you are yourselves full of kindness, furnished

with all Christian learning, and well able to give advice to one another.
15 But in parts of this letter I have expressed myself somewhat boldly – by way of refreshing your memories –
16 because of the charge with which God has entrusted me, that I should be an assistant of Christ Jesus to go to the Gentiles – that I should act as a priest of God's good news, so that the offering up of the Gentiles may be an acceptable sacrifice, consecrated by the Holy Spirit.
17 It is, then, through my union with Christ Jesus that I have a proud confidence in my work for God.
18 For I will not dare to speak of anything but what Christ has done through me to win the obedience of the Gentiles –
19 by my words and actions, through the power displayed in signs and marvels, and through the power of the Holy Spirit. And so, starting from Jerusalem and going as far as Illyria, I have told in full the good news of the Christ;
20 yet always with the ambition to tell the good news where Christ's name had not previously been heard, so as to avoid building on another's foundations.
21 But as scripture says – 'They to whom he had never been proclaimed will see; and they who have never heard will understand!'

Conclusion

22 That is why I have so often been prevented from coming to you.
23 But now there are no further openings for me in these parts, and I have for several years been longing to come to you whenever I may be going to Spain.
24 For my hope is to visit you on my journey, and then to be sent on my way by you, after I have first partly satisfied myself by seeing something of you.
25 Just now, however, I am on my way to Jerusalem, to take help to Christ's people there.
26 For Macedonia and Greece have been glad to make a collection for the poor among Christ's people at Jerusalem.
27 Yes, they were glad to do so; and indeed it is a duty which they owe to them. For the Gentile converts who have shared their spiritual blessings are in duty bound to minister to them in the things of this world.
28 When I have settled this matter, and have secured for the poor at Jerusalem the enjoyment of these benefits, I will go, by way of you, to Spain.
29 And I know that, when I come to you, it will be with a full measure of blessing from Christ.

30 I beg you, then, friends, by Jesus Christ, our Lord, and by
the love inspired by the Spirit, to join me in earnest prayer to
God on my behalf.
31 Pray that I may be rescued from those in Judea who reject
the faith, and that the help which I am taking to Jerusalem
may prove acceptable to Christ's people;
32 so that, God willing, I may be able to come to you with a
joyful heart, and enjoy some rest among you.
33 May God, the giver of peace, be with you all. Amen.

16

1 I commend to your care our sister, Phoebe, who is a
minister of the church at Cenchreae;
2 and I ask you to give her a Christian welcome – one worthy
of Christ's people – and to aid her in any matter in which she
may need your assistance. She has proved herself a staunch
friend and protector and to many others.

3 Give my greeting to Prisca and Aquila, my fellow workers
in the cause of Christ Jesus,
4 who risked their own lives to save mine. It is not I alone
who thank them, but all the churches among the Gentiles
thank them also.
5 Give my greeting, also, to the church that meets at their
house, as well as to my dear friend Epaenetus, one of the first
in Roman Asia to believe in Christ;
6 to Mary, who worked hard for you;
7 to Andronicus and Junia, fellow Jews and once my fellow
prisoners, who are people of note among the apostles, and
who became Christians before I did;
8 to my dear Christian friend Ampliatus;
9 to Urban, our fellow worker in the cause of Christ, and to
my dear friend Stachys;
10 to that tried and true Christian Apelles; to the household
of Aristobulus;
11 to my countryman Herodion; to the Christians in the
household of Narcissus;
12 to Tryphaena and Tryphosa, who have worked hard for
the Master; to my dear friend Persis, for she has done much
hard work for the Master;
13 to that eminent Christian, Rufus, and to his mother, who
has been a mother to me also;
14 to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and
our friends with them;
15 also to Philologus and Julia, Nereus and his sister, and
Olympas, and to all Christ's people who are with them.

16 Greet one another with a sacred kiss. All the churches of
the Christ send you greetings.
17 I beg you, friends, to be on your guard against people
who, by disregarding the teaching which you received, cause
divisions and create difficulties; dissociate yourselves from
them.
18 For such persons are not serving Christ, our Master, but
are slaves to their own appetites; and, by their smooth words
and flattery, they deceive simple-minded people.
19 Everyone has heard of your ready obedience. It is true
that I am very happy about you, but I want you to be well
versed in all that is good, and innocent of all that is bad.
20 And God, the giver of peace, will before long crush Satan
under your feet.
May the blessing of Jesus, our Lord, be with you.
21 Timothy, my fellow worker, sends you his greetings, and
Lucius, Jason, and Sosipater, my countrymen, send theirs.
22 I Tertius, who am writing this letter, send you my Christian greeting.
23 My host Gaius, who extends his hospitality to the whole
church, sends you his greeting; and Erastus, the city treasurer, and Quartus, our dear friend, add theirs.
24 *
25 Now to him who is able to strengthen you, as promised
in the good news entrusted to me and in the proclamation of
Jesus Christ, in accordance with the revelation of that hidden
purpose, which in past ages was kept secret but now has been
revealed
26 and, in obedience to the command of the immortal God,
made known through the writings of the prophets to all
nations, to secure submission to the faith –
27 to him, I say, the wise and only God, be ascribed, through
Jesus Christ, all glory for ever and ever. Amen.

* **16:24** Some later manuscripts add: The grace of our Lord Jesus Christ be with you all. Amen.

Paul's First Letter to the Corinthians

Introduction

1 To the church of God in Corinth, to those who have been consecrated by union with Christ Jesus and called to become his people, and also to all, wherever they may be, who invoke the name of our Lord Jesus Christ – their Master and ours,
2 from Paul, who has been called to be an apostle of Jesus Christ by the will of God, and from Sosthenes, our fellow follower of the Lord.
3 May God, our Father, and the Lord Jesus Christ bless you and give you peace.

4 I always thank God for you. I thank him for the blessing bestowed on you in Christ Jesus.
5 For through union with him you were enriched in every way – in your power to preach, and in your knowledge of the truth;
6 and so became yourselves a confirmation of my testimony to the Christ.
7 There is no gift in which you are deficient, while waiting for our Lord Jesus Christ to be revealed.
8 And God himself will strengthen you to the end, so that at the day of our Lord Jesus Christ you may be found blameless.
9 God will not fail you, and it is he who called you into communion with his Son, Jesus Christ, our Lord.

The State of the Church at Corinth

10 But I appeal to you, my friends, by the name of our Lord Jesus Christ, to agree in what you profess, and not to allow divisions to exist among you, but to be united – of one mind and of one opinion.
11 For I have been informed, my friends, by the members of Chloe's household, that party feeling exists among you.
12 I mean this: that every one of you says either 'I follow Paul,' or 'I Apollos,' or 'I Cephas,' or 'I Christ.'
13 You have torn the Christ in pieces! Was it Paul who was crucified for you? Or were you baptized in the name of Paul?
14 I am thankful that I did not baptize any of you except Crispus and Gaius,
15 so that no one can say that you were baptized in my name.
16 I baptized also the household of Stephanas. I do not know that I baptized anyone else.

17 My mission from Christ was not to baptize, but to tell the
good news; not, however, in the language of philosophy, in
case the cross of the Christ should be robbed of its meaning.

18 The message of the cross is indeed mere folly to those
who are on the path to ruin, but to us who are on the path
of salvation it is the power of God.
19 For scripture says –
'I will bring the philosophy of the philosophers to naught, and
the shrewdness of the shrewd I will bring to nothing.'
20 Where is the philosopher? Where the teacher of the Law?
Where the disputant of today? Has not God shown the world's
philosophy to be folly?
21 For since the world, in God's wisdom, did not by its phi-
losophy learn to know God, God saw fit, by the 'folly' of our
proclamation, to save those who believe in Christ!
22 While Jews ask for miraculous signs, and Greeks study
philosophy,
23 we are proclaiming Christ crucified! – to the Jews an
obstacle, to the Gentiles mere folly,
24 but to those who have received the call, whether Jews or
Greeks, Christ, the power of God and the wisdom of God!
25 For God's 'folly' is wiser than people, and God's 'weakness'
is stronger than people.
26 Look at the facts of your call, friends. There are not many
among you who are wise, as people reckon wisdom, not many
who are influential, not many who are high-born;
27 but God chose what the world counts foolish to put its
wise to shame, and God chose what the world counts weak
to put its strong to shame,
28 and God chose what the world counts poor and insignif-
icant – things that to it are unreal – to bring its 'realities' to
nothing,
29 so that in his presence no one should boast.
30 But you, by your union with Christ Jesus, belong to God;
and Christ, by God's will, became not only our wisdom, but
also our righteousness, holiness, and deliverance,
31 so that – in the words of scripture –
'Whoever boasts should boast of the Lord!'

2

1 For my own part, friends, when I came to you, it was with
no display of eloquence or philosophy that I came to tell the
hidden purpose of God;
2 for I had determined that, while with you, I would forget
everything except Jesus Christ – and him crucified!

3 Indeed, when I came among you, I was weak, and full of
fears, and in great anxiety.
4 My message and my proclamation were not delivered in
the persuasive language of philosophy, but were accompa-
nied by the manifestation of spiritual power,
5 so that your faith should be based, not on the human
wisdom, but on the power of God.

6 Yet there is a philosophy that we teach to those whose
faith is matured, but it is not the philosophy of today, or of
the leaders of today – whose downfall is at hand.
7 No, it is a divine philosophy that we teach, one concerned
with the hidden purpose of God – that long hidden philosophy
which God, before time began, destined for our glory.
8 This philosophy is clearly not known to any of the leaders
of today, since, had they known it, they would never have
crucified our glorious Lord!
9 It is what scripture speaks of as –

'What eye never saw, nor ear ever heard,
what never entered people's minds –
all these things God has prepared for those who love
him.'

10 Yet to us God revealed it through his Spirit; for the Spirit
fathoms all things, even the inmost depths of God's being.
11 For what person is there who knows what a person is,
except the person's own spirit within them? So, also, no one
comprehends what God is, except the Spirit of God.
12 And as for us, it is not the spirit of the world that we have
received, but the Spirit that comes from God, so that we may
realize the blessings given to us by him.
13 And we speak of these gifts, not in language taught by
human philosophy, but in language taught by the Spirit,
explaining spiritual things in spiritual words.
14 The merely intellectual person rejects the teaching of the
Spirit of God; for to them it is mere folly; they cannot grasp it,
because it is to be understood only by spiritual insight.
15 But the person with spiritual insight is able to understand
everything, although they themselves are understood by no
one.
16 For who has so comprehended the mind of the Lord as to be
able to instruct him? We, however, have the mind of Christ.

3

1 But I, my friends, could not speak to you as people with
spiritual insight, but only as worldly-minded – mere infants
in the faith of Christ.

2 I fed you with milk, not with solid food, for you were not
then able to take it.
No, and even now you are not able; you are still worldly.
3 While there exist among you jealousy and party feeling,
is it not true that you are worldly, and are acting merely as
other people do?
4 When one says 'I follow Paul,' and another 'I follow
Apollos,' aren't you like other people?
5 What, I ask, is Apollos? Or what is Paul? Servants through
whom you were led to accept the faith; and that only as the
Lord helped each of you.
6 I planted, and Apollos watered, but it was God who caused
the growth.
7 Therefore neither the one who plants, nor the one who
waters, counts for anything, but only God who causes the
growth.
8 In this the person who plants and the person who waters
are one; yet each will receive their own reward in proportion
to their own labor.
9 For we are God's fellow workers; you are God's harvest
field, God's building.
10 In fulfillment of the charge which God had entrusted to
me, I laid the foundation like a skillful master; but someone
else is now building on it. Let everyone take care how they
build;
11 for no one can lay any other foundation than the one
already laid – Jesus Christ.
12 Whatever is used by those who build on this foundation,
whether gold, silver, costly stones, wood, hay, or straw,
13 the quality of each man's work will become known, for
the day will make it plain; because that day is to be ushered in
with fire, and the fire itself will test the quality of every man's
work.
14 If anyone's work, which they have built on that founda-
tion, still remains, they will gain a reward.
15 If anyone's work is burnt up, they will suffer loss; though
they themselves will escape, but only as one who has passed
through fire.
16 Don't you know that you are God's Temple, and that God's
Spirit has his home in you?
17 If any one destroys the Temple of God, God will destroy
them; for the Temple of God is sacred, and so also are you.

18 Let no one deceive himself. If any one among you
imagines that, as regards this world, they are wise, they
should become a 'fool,' that they may become wise.

19 For in God's sight this world's wisdom is folly. Scripture tells of –
'One who catches the wise in their own craftiness,'
20 And it says again –
'The Lord sees how fruitless are the deliberations of the wise.'
21 Therefore let no one boast about people; for all things are yours –
22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future – all things are yours!
23 But you are Christ's and Christ is God's.

4

1 Let people look on us as Christ's servants, and as stewards of the hidden truths of God.
2 Now what we look for in stewards is that they should be trustworthy.
3 But it weighs very little with me that I am judged by you or by any human tribunal. No, I do not even judge myself;
4 for, though I am conscious of nothing against myself, that does not prove me innocent. It is the Lord who is my judge.
5 Therefore do not pass judgment before the time, but wait until the Lord comes. He will throw light on what is now dark and obscure, and will reveal the motives in people's minds; and then everyone will receive due praise from God.
6 All this, friends, I have, for your sakes, applied to Apollos and myself, so that, from our example, you may learn to observe the precept – 'Keep to what is written,' that none of you may speak boastfully of one teacher to the disparagement of another.
7 For who makes any one of you superior to others? And what have you that was not given you? But if you received it as a gift, why do you boast as if you had not?
8 Are you all so soon satisfied? Are you so soon rich? Have you begun to reign without us? Would indeed that you had, so that we also might reign with you!
9 For, as it seems to me, God has exhibited us, the apostles, last of all, as people doomed to death. We are made a spectacle to the universe, both to angels and to people!
10 We, for Christ's sake, are fools, but you, by your union with Christ, are people of discernment. We are weak, but you are strong. You are honored, but we are despised.
11 To this very hour we go hungry, thirsty, and naked; we are beaten; we are homeless;
12 we work hard, toiling with our own hands. We meet abuse with blessings, we meet persecution with endurance,

13 we meet slander with gentle appeals. We have been
treated as the scum of the earth, the vilest of the vile, to this
very hour.
14 It is with no wish to shame you that I am writing like this;
but to warn you as my own dear children.
15 Though you may have thousands of instructors in the
faith of Christ, yet you have not many fathers. It was I
who, through union with Christ Jesus, became your father by
means of the good news.
16 Therefore I entreat you – Follow my example.
17 This is my reason for sending Timothy to you. He is my
own dear faithful child in the Master's service, and he will
remind you of my methods of teaching the faith of Christ
Jesus – methods which I follow everywhere in every church.
18 Some, I hear, are puffed up with pride, thinking that I am
not coming to you.
19 But come to you I will, and that soon, if it please the Lord;
and then I will find out, not what words these people use who
are so puffed up, but what power they possess;
20 for the kingdom of God is based, not on words, but on
power.
21 What do you wish? Am I to come to you with a rod, or in
a loving and gentle spirit?

5

1 There is a wide-spread report respecting a case of im-
morality among you, and that, too, of a kind that does not
occur even among the Gentiles – a man, I hear, is living with
his father's wife!
2 Instead of grieving over it and taking steps for the expul-
sion of the man who has done this thing, is it possible that you
are still puffed up?
3 For I myself, though absent in body, have been present
with you in spirit, and in the name of our Lord Jesus I have
already passed judgment, just as if I had been present, on the
man who has acted in this way.
4 I have decided – having been present in spirit at your
meetings, when the power of the Lord Jesus was with us –
5 to deliver such a man as this over to Satan, that what is
sensual in him may be destroyed, so that his spirit may be
saved at the day of the Lord.
6 Your boasting is unseemly. Don't you know that even a
little yeast leavens all the dough?
7 Get rid entirely of the old leaven, so that you may be like
new dough – free from leaven, as in truth you are. For our
passover lamb is already sacrificed – Christ himself;

8 therefore let us keep our festival, not with the leaven of
former days, nor with the leaven of vice and wickedness, but
with the unleavened bread of sincerity and truth.

9 I told you, in my letter, not to associate with immoral
people –

10 not, of course, meaning people of the world who are in
immoral, or who are covetous and grasping, or who worship
idols; for then you would have to leave the world altogether.

11 But, as things are, I say that you are not to associate
with anyone who, although a follower of Christ in name,
is immoral, or covetous, or an idolater, or abusive, or a
drunkard, or grasping – no, not even to sit down to eat with
such people.

12 What have I to do with judging those outside the church?
Is it not for you to judge those who are within the church,

13 while God judges those who are outside? Put away the
wicked from among you.

6

1 Can it be that, when one of you has a dispute with another,
they dare to have their case tried before the heathen, instead
of before Christ's people?

2 Don't you know that Christ's people will try the world?
And if the world is to be tried by you, are you unfit to try the
most trivial cases?

3 Don't you know that we are to try angels – to say nothing
of the affairs of this life?

4 Why, then, if you have cases relating to the affairs of this
life, do you set to try them those who carry no weight with the
church? To your shame I ask it.

5 Can it be that there is not one among you wise enough to
decide between two of their fellow followers?

6 Must a follower sue a fellow follower? In front of unbe-
lievers?

7 To begin with, it is undoubtedly a loss to you to have
lawsuits with one another. Why not rather let yourselves be
wronged? Why not rather let yourselves be cheated?

8 Instead of this, you wrong and cheat others yourselves –
yes, even other followers!

9 Don't you know that wrongdoers will have no share in
God's kingdom? Do not be deceived. No one who is immoral,
or an idolater, or an adulterer, or licentious, or a sexual
pervert,

10 or a thief, or covetous, or a drunkard, or abusive, or
grasping, will have any share in God's kingdom.

11 Such some of you used to be; but you washed yourselves
clean. You became Christ's people! You were pronounced
righteous through the name of our Lord Jesus Christ, and
through the Spirit of our God!

12 Everything is allowable for me! Yes, but everything is not
profitable. Everything is allowable for me! Yes, but for my
part, I will not let myself be enslaved by anything.
13 Food exists for the stomach, and the stomach for food;
but God will put an end to both the one and the other. The
body, however, exists, not for immorality, but for the Lord,
and the Lord for the body;
14 and, as God has raised the Lord, so he will raise us up also
by the exercise of his power.
15 Don't you know that your bodies are Christ's members?
Am I, then, to take the members that belong to the Christ and
make them the members of a prostitute? Heaven forbid!
16 Or don't you know that a man who unites himself with a
prostitute is one with her in body (for 'the two,' it is said, 'will
become one');
17 while a man who is united with the Lord is one with him
in spirit?
18 Shun all immorality. Every other sin that people commit
is something outside the body; but an immoral person sins
against their own body.
19 Again, don't you know that your body is a shrine of the
Holy Spirit that is within you – the Spirit which you have from
God?
20 Moreover, you are not your own masters; you were
bought, and the price was paid. Therefore, honor God in your
bodies.

7

Answers to Questions Asked by the Church at Corinth

1 With reference to the subjects about which you wrote to
me: It is good for a man to remain single.
2 But, owing to the prevalence of immorality, I advise every
man to have his own wife, and every woman her husband.
3 A husband should give his wife her due, and a wife her
husband.
4 It is not the wife, but the husband, who exercises power
over her body; and so, too, it is not the husband, but the wife,
who exercises power over his body.
5 Do not deprive each other of what is due – unless it is
only for a time and by mutual consent, so that your minds
may be free for prayer until you again live as man and wife

– otherwise Satan might take advantage of your want of self-
control and tempt you.
6 I say this, however, as a concession, not as a command.
7 I should wish everyone to be just what I am myself. But
everyone has his own gift from God – one in one way, and one
in another.

8 My advice, then, to those who are not married, and to
widows, is this: It would be good for them to remain as I am
myself.
9 But, if they cannot control themselves, they should marry,
for it is better to marry than to be consumed with passion.
10 To those who are married my direction is – yet it is not
mine, but the Master's – that a woman is not to leave her
husband
11 (If she has done so, she should remain as she is, or else
be reconciled to her husband) and also that a man is not to
divorce his wife.
12 To all others I say – I, not the Master – If a follower of the
Lord is married to a woman, who is an unbeliever but willing
to live with him, he should not divorce her;
13 and a woman who is married to a man, who is an
unbeliever but willing to live with her, should not divorce her
husband.
14 For, through his wife, the husband who is an unbeliever
has become associated with Christ's people; and the wife
who is an unbeliever has become associated with Christ's
people through the Lord's follower whom she has married.
Otherwise your children would be 'defiled,' but, as it is, they
belong to Christ's people.
15 However, if the unbeliever wishes to be separated, let
them be so. Under such circumstances neither is bound; God
has called you to live in peace.
16 How can you tell, wife, whether you may not save your
husband? And how can you tell, husband, whether you may
not save your wife?

17 In any case, a person should continue to live in the
condition which the Lord has allotted to them, and in which
they were when God called them. This is the rule that I lay
down in every church.
18 Was a man already circumcised when he was called?
Then he should not efface his circumcision. Has a man
been called when uncircumcised? Then he should not be
circumcised.
19 Circumcision is nothing; the want of it is nothing; but to
keep the commands of God is everything.

20 Let everyone remain in that condition of life in which
they were when the call came to them.
21 Were you a slave when you were called? Do not let that
trouble you. No, even if you are able to gain your freedom,
still do your best.
22 For the person who was a slave when they were called
to the master's service is the Master's freedman; so, too, the
person who was free when called is Christ's slave.
23 You were bought, and the price was paid. Do not let
yourselves become slaves to people.
24 Friends, let everyone remain in the condition in which
they were when they were called, in close communion with
God.

25 With regard to unmarried women, I have no command
from the Master to give you, but I tell you my opinion, and
the Master in his mercy has made me worthy to be trusted.
26 I think, then, that, in view of the time of suffering that
has now come upon us, what I have already said is best – that
a man should remain as he is.
27 Are you married to a wife? Then do not seek to be
separated. Are you separated from a wife? Then do not seek
for a wife.
28 Still, if you should marry, that is not wrong; nor, if a
young woman marries, is that wrong. But those who marry
will have much trouble to bear, and my wish is to spare you.
29 What I mean, friends, is this – the time is short. Mean-
while, let those who have wives live as if they had none,
30 those who are weeping as if not weeping, those who
are rejoicing as if not rejoicing, those who buy as if not
possessing,
31 and those who use the good things of the world as using
them sparingly; for this world as we see it is passing away.
32 I want you to be free from anxiety. The unmarried man
is anxious about the Master's cause, desiring to please him;
33 while the married man is anxious about worldly matters,
desiring to please his wife;
34 and so his interests are divided. Again, the unmarried
woman, whether she is old or young, is anxious about the
Master's cause, striving to be pure both in body and in spirit,
while the married woman is anxious about worldly matters,
desiring to please her husband.
35 I say this for your own benefit, not with any intention of
putting a halter around your necks, but in order to secure
for the Master seemly and constant devotion, free from all
distraction.

36 If, however, a father thinks that he is not acting fairly by
his unmarried daughter, when she is past her youth, and if
under these circumstances her marriage ought to take place,
he should act as he thinks right. He is doing nothing wrong –
let the marriage take place.
37 On the other hand, a father, who has definitely made up
his mind, and is under no compulsion, but is free to carry out
his own wishes, and who has come to the decision, in his own
mind, to keep his unmarried daughter at home will be doing
right.
38 In short, the one who consents to his daughter's marriage
is doing right, and yet the other will be doing better.
39 A wife is bound to her husband as long as he lives; but,
if the husband should pass to his rest, the widow is free to
marry anyone she wishes, provided he is a believer.
40 Yet she will be happier if she remains as she is – in my
opinion, for I think that I also have the Spirit of God.

8

1 With reference to food that has been offered in sacrifice
to idols – We are aware that all of us have knowledge! Knowl-
edge breeds conceit, while love builds up character.
2 If someone thinks that they know anything, they have
not yet reached that knowledge which they ought to have
reached.
3 On the other hand, if a person loves God, they are known
by God.
4 With reference, then, to eating food that has been offered
to idols – we are aware that an idol is nothing in the world,
and that there is no God but one.
5 Even supposing that there are so-called 'gods' either in
heaven or on earth – and there are many such 'gods' and
'lords' –
6 Yet for us there is only one God, the Father, from whom all
things come (and for him we live), and one Lord, Jesus Christ,
through whom all things come (and through him we live).
7 Still, it is not everyone that has this knowledge. Some
people, because of their association with idols, continued
down to the present time, eat the food as food offered to an
idol; and their consciences, while still weak, are dulled.
8 What we eat, however, will not bring us nearer to God. We
lose nothing by not eating this food, and we gain nothing by
eating it.
9 But take care that this right of yours does not become in
any way a stumbling-block to the weak.

10 For if someone should see you who possess this knowledge, feasting in an idol's temple, will not their conscience, if they are weak, become so hardened that they, too, will eat food offered to idols?
11 And so, through this knowledge of yours, the weak person is ruined – someone for whose sake Christ died!
12 In this way, by sinning against your fellow followers of the Lord and injuring their consciences, while still weak, you sin against Christ.
13 Therefore, if what I eat makes a follower of the Lord fall, rather than make them fall, I will never eat meat again.

9

1 Am I not free? Am I not an apostle? Have I not seen our Lord Jesus? Aren't you yourselves my work achieved in union with the Lord?
2 If I am not an apostle to others, yet at least I am to you; for you are the seal that stamps me as an apostle in union with the Lord.
3 The defense that I make to my critics is this:
4 Haven't we a right to food and drink?
5 Haven't we a right to take a wife with us, if she is a Christian, as the other apostles and the Master's brothers and Cephas all do?
6 Or is it only Barnabas and I who have no right to give up working for our bread?
7 Does anyone ever serve as a soldier at his own expense? Does anyone plant a vineyard and not eat its produce? Or does anyone look after a herd and not drink the milk?
8 Am I, in all this, speaking only from the human standpoint? Does not the Law also say the same?
9 For in the Law of Moses it is said –
'You should not muzzle an ox while it is treading out the grain.'

Is it the bullocks that God is thinking of?
10 Or is not is said entirely for our sakes? Surely it was written for our sakes, for the plowman ought not to plow, nor the thrasher to thrash, without expecting a share of the grain.
11 Since we, then, sowed spiritual seed for you, is it too much that we should reap from you an earthly harvest?
12 If others share in this right over you, don't we even more? Still we did not avail ourselves of this right. No, we endure anything rather than impede the progress of the good news of the Christ.

13 Don't you know that those who do the work of the Temple
live on what comes from the Temple, and that those who
serve at the altar share the offerings with the altar?
14 So, too, the Master has appointed that those who tell the
good news should get their living from the good news.
15 I, however, have not availed myself of any of these rights. I
am not saying this to secure such an arrangement for myself;
indeed, I would far rather die – Nobody will make my boast a
vain one!
16 If I proclaim the good news, I have nothing to boast of, for I
am compelled to do so. Woe is me if I do not share it!
17 If I do this work willingly, I have a reward; but, if unwill-
ingly, I have been charged to perform a duty.
18 What is my reward, then? To present the good news free of
all cost, and so make but a sparing use of the rights which it
gives me.

19 Although I was entirely free, yet, to win as many converts
as possible, I made myself everyone's slave.

20 To the Jews I became like a Jew, to win Jews. To those
who are subject to Law I became like a man subject to Law –
though I was not myself subject to Law – to win those who are
subject to Law.

21 To those who have no Law I became like a man who has
no Law – not that I am free from God's Law; no, for I am under
Christ's Law – to win those who have no law.

22 To the weak I became weak, to win the weak. I have
become all things to all people, so as at all costs to save some.

23 And I do everything for the sake of the good news, so that
with them I may share in its blessings.

24 Don't you know that on a racecourse, though all run, yet
only one wins the prize? Run in such a way that you may win.

25 Every athlete exercises self-restraint in everything; they,
indeed, for a crown that fades, we for one that is unfading.

26 I, therefore, do not run aimlessly. I do not box like a man
hitting the air.

27 No, I bruise my body and make it my slave, so that I, who
have called others to the contest, will not myself be rejected.

10

1 I want you to bear in mind, friends, that all our ancestors
were beneath the cloud, and all passed through the sea;

2 that in the cloud and in the sea they all underwent baptism
as followers of Moses;

3 and that they all ate the same supernatural food,

4 and all drank the same supernatural water, for they used
to drink from a supernatural rock which followed them, and
that rock was the Christ.
5 Yet with most of them God was displeased; for they were
struck down in the desert.
6 Now these things happened as warnings to us, to teach us
not to long for evil things as our ancestors longed.
7 Do not become idolaters, as some of them became. Scrip-
ture says –

'The people sat down to eat and drink, and stood up to dance.'
8 Nor let us act immorally, as some of them acted, with the
result that twenty-three thousand of them fell dead in a single
day.
9 Nor let us try the patience of the Lord too far, as some
of them tried it, with the result that they were, one after
another, destroyed by snakes.
10 And do not murmur, as some of them murmured, and so
were destroyed by the angel of death.
11 These things happened to them by way of warning, and
were recorded to serve as a caution to us, in whose days the
close of the ages has come.

12 Therefore let the person who thinks that they stand take
care that they do not fall.
13 No temptation has come upon you that is not common to
all humanity. God will not fail you, and he will not allow you
to be tempted beyond your strength; but, when he sends the
temptation, he will also provide the way of escape, so that you
may have strength to endure.

14 Therefore, my dear friends, shun the worship of idols.
15 I speak to you as man of discernment; form your own
judgment about what I am saying.
16 In the cup of blessing which we bless, is not there a
sharing in the blood of the Christ? And in the bread which
we break, is not there a sharing in the body of the Christ?
17 The bread is one, and we, though many, are one body; for
we all partake of that one bread.
18 Look at the people of Israel. Do not those who eat the
sacrifices share with the altar?
19 What do I mean? That an offering made to an idol, or the
idol itself, is anything?
20 No; what I say is that the sacrifices offered by the Gentiles
are offered to demons and to a being who is no God, and I do
not want you to share with demons.

21 You cannot drink both the cup of the Lord and the cup of
demons. You cannot partake at the table of the Lord and at
the table of demons.
22 Or are we to rouse the jealousy of the Lord? Are we
stronger than he?
23 Everything is allowable! Yes, but everything is not
profitable. Everything is allowable! Yes, but everything does
not build up character.
24 A person must not study their own interests, but the
interests of others.
25 Eat anything that is sold in the market, without making
inquiries to satisfy your scruples;
26 for the earth, with all that is in it, belongs to the Lord.
27 If an unbeliever invites you to his house and you consent
to go, eat anything that is put before you, without making
inquiries to satisfy your scruples.
28 But, if anyone should say to you 'This has been offered in
sacrifice to an idol,' then, for the sake of the speaker and his
scruples, do not eat it.
29 I do not say your scruples, but his. For why should
the freedom that I claim be condemned by the scruples of
another?
30 If, for my part, I take the food thankfully, why should I be
abused for eating that for which I give thanks?
31 Whether, then, you eat or drink or whatever you do, do
everything to the honor of God.
32 Do not cause offense either to Jews or Greeks or to the
church of God;
33 for I, also, try to please everybody in everything, not
seeking my own advantage, but do what is best for others, so
that they may be saved.

11

1 Imitate me, as I myself imitate Christ.

2 I praise you, indeed, because you never forget me, and are
keeping my injunctions in mind, exactly as I laid them on you.
3 But I am anxious that you should understand that the
Christ is the head of every man, that man is the head of
woman, and that God is the head of the Christ.
4 Any man who keeps his head covered, when praying or
preaching in public, dishonors him who is his head;
5 while any woman, who prays or preaches in public bare-
headed, dishonors him who is her head; for that is to make
herself like one of the shameless women who shave their
heads.

6 Indeed, if a woman does not keep her head covered, she
may as well cut her hair short. But, since to cut her hair short,
or shave it off, marks her as one of the shameless women, she
should keep her head covered.
7 A man ought not to have his head covered, for he has been
from the beginning the likeness of God and the reflection of
his glory, but woman is the reflection of man's glory.
8 For it was not man who was taken from woman, but
woman who was taken from man.
9 Besides, man was not created for the sake of woman, but
woman for the sake of man.
10 And, therefore, a woman ought to wear on her head
a symbol of her subjection, because of the presence of the
angels.
11 Still, when in union with the Lord, woman is not inde-
pendent of man, or man of woman;
12 for just as woman came from man, so man comes by
means of woman; and all things come from God.
13 Judge for yourselves. Is it fitting that a woman should
pray to God in public with her head uncovered?
14 Does not nature herself teach us that, while for a man to
wear his hair long is degrading to him,
15 a woman's long hair is her glory? Her hair has been given
her to serve as a covering.
16 If, however, anyone still thinks it right to contest the point
– well, we have no such custom, nor have the churches of God.

17 In giving directions on the next subject, I cannot praise
you; because your meetings do more harm than good.
18 To begin with, I am told that when you meet together as a
church there are divisions among you. In part I believe this,
19 indeed, there must be parties among you, so that the
people of real worth become known.
20 When you meet together, as I understand, it is not
possible to eat the Lord's Supper;
21 for, as you eat, each of you tries to secure his own supper
first, with the result that one has too little to eat, and another
has too much to drink!
22 Have you no houses in which you can eat and drink? Or
are you trying to show your contempt for the church of God,
and to humiliate the poor? What can I say to you? Should I
praise you? In this matter I cannot praise you.
23 For I myself received from the Lord the account which I
have in turn given to you – how the Lord Jesus, on the very
night of his betrayal, took some bread,

24 and, after saying the thanksgiving, broke it and said
"**This is my own body given on your behalf. Do this in**
memory of me."
25 And in the same way with the cup, after supper, saying
"**This cup is the new covenant made by my blood. Do this,**
whenever you drink it, in memory of me."
26 For whenever you eat this bread and drink the cup, you
proclaim the Lord's death – until he comes.
27 Therefore, whoever eats the bread, or drinks the Lord's
cup, in an irreverent spirit, will have to answer for an offense
against the Lord's body and blood.
28 Let everyone look into their own heart, and only then eat
of the bread and drink from the cup.
29 For the person who eats and drinks brings a judgment
on themselves by their eating and drinking, when they do not
discern the body.
30 That is why so many among you are weak and ill, and
why some are sleeping.
31 But, if we judged ourselves rightly, we should not be
judged.
32 Yet, in being judged by the Lord, we are undergoing
discipline, so that we may not have judgment passed on us
with the rest of the world.
33 Therefore, my friends, when you meet together to eat the
Supper, wait for one another.
34 If anyone is hungry, they should eat at home, so that your
meetings may not bring a judgment on you. The other details
I will settle when I come.

12

1 In the next place, friends, I do not want you to be ignorant
about spiritual gifts.
2 You know that there was a time when you were Gentiles,
going astray after idols that could not speak, just as you
happened to be led.
3 Therefore I tell you plainly that no one who speaks under
the influence of the Spirit of God says 'JESUS IS ACCURSED,'
and that no one can say 'JESUS IS LORD,' except under the
influence of the Holy Spirit.
4 Gifts differ, but the Spirit is the same;
5 ways of serving differ, yet the Master is the same;
6 results differ, yet the God who brings about every result is
in every case the same.
7 To each of us there is given spiritual illumination for the
general good.

8 To one is given the power to speak with wisdom through
the Spirit; to another the power to speak with knowledge, due
to the same Spirit;
9 to another faith by the same Spirit; to another power
to cure diseases by the one Spirit; to another supernatural
powers;
10 to another the gift of preaching; to another the gift of
distinguishing between true and false inspiration; to another
varieties of the gift of 'tongues'; to another the power to
interpret 'tongues.'
11 All these result from one and the same Spirit, who
distributes his gifts to each individually as he wills.

12 For just as the human body is one whole, and yet has
many parts, and all its parts, many though they are, form but
one body, so it is with the Christ;
13 for it was by one Spirit that we were all baptized to form
one body, whether Jews or Greeks, slaves or free, and were
all imbued with one Spirit.
14 The human body, I repeat, consists not of one part, but of
many.
15 If the foot says 'Since I am not a hand, I do not belong to
the body,' it does not because of that cease to belong to the
body.
16 Or if the ear says 'Since I am not an eye, I do not belong
to the body,' it does not because of that cease to belong to the
body.
17 If all the body were an eye, where would the hearing be?
If it were all hearing, where would the sense of smell be?
18 But in fact God has placed each individual part just where
he thought fit in the body.
19 If, however, they all made up only one part, where would
the body be?
20 But in fact, although it has many parts, there is only one
body.
21 The eye cannot say to the hand 'I do not need you,' nor,
again, the head to the feet 'I do not need you.'
22 No! Those parts of the body that seem naturally the
weaker are indispensable;
23 and those parts which we deem less honorable we sur-
round with special honor; and our ungraceful parts receive a
special grace which our graceful parts do not require.
24 Yes, God has so constructed the body – by giving a special
honor to the part that lacks it –
25 As to secure that there should be no disunion in the body,
but that the parts should show the same care for one another.

26 If one part suffers, all the others suffer with it, and if one
part has honor done to it, all the others share its joy.
27 Together you are the body of Christ, and individually its
parts.
28 In the church God has appointed, first, apostles, secondly
preachers, thirdly teachers; then he has given supernatural
powers, then power to cure diseases, aptness for helping
others, capacity to govern, varieties of the gift of 'tongues.'
29 Can everyone be an apostle? Can everyone be a
preacher? Can everyone be a teacher? Can everyone have
supernatural powers?
30 Can everyone have power to cure diseases? Can every-
one speak in 'tongues'? Can everyone interpret them?
31 Strive for the greater gifts.

Yet I can still show you a way beyond all comparison the
best.

13

1 Though I speak in the 'tongues' of people, or even of
angels, yet have not love, I have become mere echoing brass,
or a clanging cymbal!
2 Even though I have the gift of preaching, and fathom all
hidden truths and all the depths of knowledge; even though I
have such faith as might move mountains, yet have not love,
I am nothing!
3 Even though I dole my substance to the poor, even though I
sacrifice my body in order to boast, yet have not love, it avails
me nothing!
4 Love is long-suffering, and kind; love is never envious,
never boastful, never conceited, never behaves unbecom-
ingly;
5 love is never self-seeking, never provoked, never reckons
up her wrongs;
6 love never rejoices at evil, but rejoices in the triumph of
truth;
7 love bears with all things, ever trustful, ever hopeful, ever
patient.
8 Love never fails. But, whether it be the gift of preaching,
it will end; whether it be the gift of 'tongues,' it will cease;
whether it be knowledge, it, too, will vanish.
9 For our knowledge is incomplete, and our preaching is
incomplete,
10 but, when the perfect has come, that which is incomplete
will end.

11 When I was a child, I talked as a child, I felt as a child, I
reasoned as a child; now that I am a man, I have done with
childish ways.
12 As yet we see, in a mirror, dimly, but then – face to face!
As yet my knowledge is incomplete, but then I will know in
full, as I have been fully known.
13 Meanwhile faith, hope, and love endure – these three, but
the greatest of these is love.

14

1 Seek this love earnestly, and strive for spiritual gifts,
above all for the gift of preaching.
2 The person who, when speaking, uses the gift of 'tongues'
is speaking, not to people, but to God, for no one understands
them; yet in spirit they are speaking of hidden truths.
3 But those who preach are speaking to their fellow men
and women words that will build up faith, and give them
comfort and encouragement.
4 Those who, when speaking, use the gift of 'tongues' builds
up their own faith, while those who preach build up the faith
of the church.
5 Now I want you all to speak in 'tongues,' but much more
I wish that you should preach. A preacher is worth more
than one who speaks in 'tongues,' unless they interprets their
words, so that the faith of the church may be built up.
6 This being so, friends, what good will I do you, if I come
to you and speak in 'tongues,' unless my words convey some
revelation, or knowledge, or take the form of preaching or
teaching?
7 Even with inanimate things, such as a flute or a harp,
though they produce sounds, yet unless the notes are quite
distinct, how can the tune played on the flute or the harp be
recognized?
8 If the bugle sounds a doubtful call, who will prepare for
battle?
9 And so with you; unless, in using the gift of 'tongues,'
you utter intelligible words, how can what you say be under-
stood? You will be speaking to the winds!
10 There are, for instance, a certain number of different
languages in the world, and not one of them fails to convey
meaning.
11 If, however, I do not happen to know the language, I
will be a foreigner to those who speak it, and they will be
foreigners to me.

12 And so with you; since you are striving for spiritual gifts,
be eager to excel in such as will build up the faith of the
church.
13 Therefore anyone who, when speaking, uses the gift of
'tongues' should pray for ability to interpret them.
14 If, when praying, I use the gift of 'tongues,' my spirit
indeed prays, but my mind is a blank.
15 What, then, is my conclusion? Simply this – I will pray
with my spirit, but with my mind as well; I will sing with my
spirit, but with my mind as well.
16 If you bless God with your spirit only, how can people
in the congregation who are without your gift say 'Amen' to
your thanksgiving? They do not know what you are saying!
17 Your thanksgiving may be excellent, but the other is not
helped by it.
18 Thank God, I use the gift of 'tongues' more than any of
you.
19 But at a meeting of the church I would rather speak five
words with my mind, and so teach others, than ten thousand
words when using the gift of 'tongues.'

20 My friends, do not show yourselves children in under-
standing. In wickedness be infants, but in understanding
show yourselves adults.
21 It is said in the Law –
'In strange tongues and by the lips of strangers will I speak
to this people, but even then they will not listen to me,
says the Lord.'
22 Therefore the gift of the 'tongues' is intended as a sign, not
for those who believe in Christ, but for those who do not,
while the gift of preaching is intended as a sign, not for those
who do not believe in Christ, but for those who do.
23 So, when the whole church meets, if all present use the gift
of 'tongues,' and some people who are without the gift, or who
are unbelievers, come in, will not they say that you are mad?
24 While, if all those present use the gift of preaching, and an
unbeliever, or someone without the gift, comes in, they are
convinced of their sinfulness by them all, they are called to
account by them all;
25 the secrets of their heart are revealed, and then, throwing
themselves on their face, they will worship God, and declare
'God is indeed among you!'

26 What do I suggest, then, friends? Whenever you meet for
worship, each of you comes, either with a hymn, or a lesson,
or a revelation, or the gift of 'tongues,' or the interpretation
of them; let everything be directed to the building up of faith.

27 If any of you use the gift of 'tongues,' not more than two,
or at the most three, should do so – each speaking in his turn
– and someone should interpret them.
28 If there is no one able to interpret what is said, they
should remain silent at the meeting of the church, and speak
to themselves and to God.
29 Of preachers two or three should speak, and the rest
should weigh well what is said.
30 But, if some revelation is made to another person as he
sits there, the first speaker should stop.
31 For you can all preach in turn, so that all may learn some
lesson and all receive encouragement.
32 (The spirit that moves the preachers is within the preach-
ers' control;
33 for God is not a God of disorder, but of peace.) This
custom prevails in all the churches of Christ's people.

34 At the meetings of the church married women should
remain silent, for they are not allowed to speak in public; they
should take a subordinate place, as the Law itself directs.
35 If they want information on any point, they should ask
their husbands about it at home; for it is unbecoming for a
married woman to speak at a meeting of the church.
36 What! Did God's message to the world originate with
you? Or did it find its way to none but you?
37 If anyone thinks that he has the gift of preaching or any
other spiritual gift, he should recognize that what I am now
saying to you is a command from the Lord.
38 Anyone who ignores it may be ignored.
39 Therefore, my friends, strive for the gift of preaching,
and yet do not forbid speaking in 'tongues.'
40 Let everything be done in a proper and orderly manner.

15

The Apostle's Teaching as to the Resurrection of the Dead

1 Next, friends, I would like to remind you of the good news
which I told you, and which you received – the good news on
which you have taken your stand,
2 and by means of which you are being saved. I would like
to remind you of the words that I used in telling it to you, since
you are still holding fast to it, and since it was not in vain that
you became believers in Christ.
3 For at the very beginning of my teaching I gave you the
account which I had myself received – that Christ died for our
sins (as the scriptures had foretold),

4 that he was buried, that on the third day he was raised (as
the scriptures had foretold),
5 and that he appeared to Cephas, and then to the Twelve.
6 After that, he appeared to more than five hundred of his
followers at one time, most of whom are still alive, though
some have gone to their rest.
7 After that, he appeared to James, and then to all the
apostles.
8 Last of all, he appeared even to me, who am, as it were, a
miscarried baby – born untimely.
9 For I am the least of the apostles, I who am unworthy of the
name of 'apostle,' because I persecuted the church of God.
10 But it is through the love of God that I am what I am, and
the love that he showed me has not been wasted. No, I have
toiled harder than any of them, and yet it was not I, but the
love of God working with me.
11 Whether, then, it was I or whether it was they, this we
proclaim, and this you believed.

12 Now, if it is proclaimed of Christ that he has been raised
from the dead, how is it that some of you say that there is no
such thing as a resurrection of the dead?
13 But, if there is no such thing as a resurrection of the dead,
then even Christ has not been raised;
14 and, if Christ has not been raised, then our proclamation
is without meaning, and our faith without meaning also!
15 Yes, and we are being proved to have borne false testi-
mony about God; for we testified of God that he raised the
Christ, whom he did not raise, if, indeed, the dead do not rise!
16 For, if the dead do not rise, then even Christ himself has
not been raised,
17 and, if Christ has not been raised, your faith is folly – your
sins are on you still!
18 Yes, and they, who have passed to their rest in union with
Christ, perished!
19 If all that we have done has been to place our hope in
Christ for this life, then we of all people are the most to be
pitied.
20 But, in truth, Christ has been raised from the dead, the
first-fruits of those who are at rest.
21 For, since through a man there is death, so, too, through
a man there is a resurrection of the dead.
22 For, as through union with Adam all die, so through union
with the Christ will all be made to live.
23 But each in their proper order – Christ the first-fruits;
afterward, at his coming, those who belong to the Christ.

24 Then will come the end – when he surrenders the kingdom to his God and Father, having overthrown all other rule
and all other authority and power.
25 For he must reign until God 'has put all his enemies under
his feet.'
26 The last enemy to be overthrown is death;
27 for God has placed all things under Christ's feet. (But,
when it is said that all things have been placed under Christ,
it is plain that God is excepted who placed everything under
him.)
28 And, when everything has been placed under him, the
Son will place himself under God who placed everything
under him, so that God may be all in all!
29 Again, what good will they be doing who are baptized on
behalf of the dead? If it is true that the dead do not rise, why
are people baptized on their behalf?
30 Why, too, do we risk our lives every hour?
31 Daily I face death – I swear it, friends, by the pride in you
that I feel through my union with Christ Jesus, our Lord.
32 If with only human hopes I had fought in the arena at
Ephesus, what should I have gained by it? If the dead do not
rise, then let us eat and drink, for tomorrow we will die!
33 Do not be deceived.
'Good character is marred by evil company.'
34 Wake up to a righteous life, and cease to sin. There are some
who have no true knowledge of God. I speak in this way to
shame you.

35 Someone, however, may ask 'How do the dead rise? And
in what body will they come?'
36 You foolish person! The seed you yourself sow does not
come to life, unless it dies!
37 And when you sow, you sow not the body that will be, but
a mere grain – perhaps of wheat, or something else.
38 God gives it the body that he pleases – to each seed its
special body.
39 All forms of life are not the same; there is one for people,
another for beasts, another for birds, and another for fish.
40 There are heavenly bodies, and earthly bodies; but the
beauty of the heavenly bodies is not the beauty of the earthly.
41 There is a beauty of the sun, and a beauty of the moon,
and a beauty of the stars; for even star differs from star in
beauty.
42 It is the same with the resurrection of the dead. Sown
a mortal body, it rises immortal; sown disfigured, it rises
beautiful;

43 sown weak, it rises strong; sown a human body, it rises a
spiritual body.
44 As surely as there is a human body, there is also a
spiritual body.
45 That is what is meant by the words – 'Adam, the first man,
became a human being'; the last Adam became a life-giving
spirit.
46 That which comes first is not the spiritual, but the hu-
man; afterward comes the spiritual;
47 the first man was from the dust of the earth; the second
man from heaven.
48 Those who are of the dust are like him who came from
the dust; and those who are of heaven are like him who came
from heaven.
49 And as we have borne the likeness of him who came from
the dust, so let us bear the likeness of him who came from
heaven.
50 This I say, friends – Flesh and blood can have no share
in the kingdom of God, nor can the perishable share the
imperishable.
51 Listen, I will tell you God's hidden purpose! We will not
all have passed to our rest, but we will all be transformed – in
a moment, in the twinkling of an eye,
52 at the last trumpet-call; for the trumpet will sound, and
the dead will rise immortal, and we, also, will be trans-
formed.
53 For this perishable body of ours must put on an imper-
ishable form, and this dying body a deathless form.
54 And, when this dying body has put on its deathless form,
then indeed will the words of scripture come true –
55 'death has been swallowed up in victory! Where, Death, is
your victory? Where, death, is your sting?'
56 It is sin that gives death its sting, and it is the Law that gives
sin its power.
57 But thanks be to God, who gives us the victory, through
Jesus Christ, our Lord.
58 Therefore, my dear friends, stand firm, unshaken, always
diligent in the Lord's work, for you know that, in union with
him, your toil is not in vain.

16

Conclusion

1 With reference to the collection for Christ's people, I want
you to follow the instructions that I gave to the churches in
Galatia.

2 On the first day of every week each of you should put by
what he can afford, so that no collections need be made after
I have come.
3 On my arrival, I will send any persons, whom you may
authorize by letter, to carry your gift to Jerusalem;
4 and, if it appears to be worth while for me to go also, they
will go with me.

5 I will come to you as soon as I have been through Macedo-
nia – for I am going through Macedonia –
6 And I will probably make some stay with you or, perhaps,
remain for the winter, so that you may yourselves send me on
my way, wherever I may be going.
7 I do not propose to pay you a visit in passing now, for I
hope to stay with you for some time, if the Lord permits.
8 I intend, however, staying at Ephesus until the Festival at
the close of the Harvest;
9 for a great opening for active work has presented itself,
and there are many opponents.

10 If Timothy comes, take care that he has no cause for
feeling anxious while he is with you. He is doing the Master's
work no less than I am.
11 No one, therefore, should slight him. See him safely
on his way to me, for I am expecting him with some of our
friends.
12 As for our friend Apollos, I have often urged him to go to
you with the others. He has, however, been very unwilling
to do so as yet; but he will go as soon as he finds a good
opportunity.

13 Be watchful; stand firm in your faith; be brave; be strong.
14 Let everything you do be done in a loving spirit.

15 I have another request to make of you, friends. You
remember Stephanas and his household, and that they were
the first-fruits gathered in from Greece, and set themselves to
serve Christ's people.
16 I want you, on your part, to show deference to such
people as these, as well as to every fellow laborer and earnest
worker.
17 I am glad Stephanas and Fortunatus and Achaicus have
come, for they have made up for your absence;
18 they have cheered my heart, and your hearts also. Rec-
ognize the worth of such people as these.

19 The churches in Roman Asia send you their greetings.
Aquila and Prisca and the church that meets at their house
send you many Christian greetings.

20 All of the Lord's followers send you greetings. Greet one
another with a sacred kiss.
21 I, Paul, add this greeting in my own handwriting.
22 Accursed be anyone who has no love for the Lord. THE
LORD IS COMING.
23 May the blessing of the Lord Jesus be with you.
24 My love to all of you who are in union with Christ Jesus.

Paul's Second Letter to the Corinthians

Introduction

1 To the church of God in Corinth, and to all Christ's people
throughout Greece, from Paul, an apostle of Christ Jesus, by
the will of God, and from Timothy, who is also a follower.
2 May God, our Father, and the Lord Jesus Christ bless you
and give you peace.

3 Blessed is the God and Father of Jesus Christ our Lord, the
all-merciful Father, the God ever ready to console,
4 who consoles us in all our troubles, so that we may be able
to console those who are in any trouble with the consolation
that we ourselves receive from him.
5 It is true that we have our full share of the sufferings of
the Christ, but through the Christ we have also our full share
of consolation.
6 If we meet with trouble, it is for the sake of your con-
solation and salvation; and, if we find consolation, it is for
the sake of the consolation that you will experience when
you are called to endure the sufferings that we ourselves are
enduring;
7 and our hope for you remains unshaken. We know that,
as you are sharing our sufferings, you will also share our
consolation.
8 We want you, friends, to know that, in the troubles
which befell us in Roman Asia, we were burdened altogether
beyond our strength, so much so that we even despaired of
life.
9 Indeed, we had the presentiment that we must die, so that
we might rely, not on ourselves, but on God who raises the
dead.
10 And from so imminent a death God delivered us, and
will deliver us again; for in him we have placed our hopes of
future deliverance, while you, also, help us by your prayers.
11 And then many lips will give thanks on our behalf for the
blessing granted us in answer to many prayers.

The Apostle's Relations with his Converts

12 Indeed, our main ground for satisfaction is this – Our
conscience tells us that our conduct in the world, and still
more in our relations with you, was marked by a purity of
motive and a sincerity that were inspired by God, and was
based, not on worldly policy, but on the help of God.

13 We never write anything to you other than what you will
acknowledge to the very end –
14 And, indeed, you have already partly acknowledged it
about us – that you have a right to be proud of us, as we will
be proud of you, on the day of our Lord Jesus.

15 With this conviction in my mind, I planned to come to see
you first, so that your pleasure might be doubled –
16 To visit you both on my way to Macedonia, and to come
to you again on my return from Macedonia, and then to get
you to send me on my way into Judea.
17 As this was my plan, where, pray, did I show any fickle-
ness of purpose? Or do you think that my plans are formed on
mere impulse, so that in the same breath I say 'Yes' and 'No'?
18 As God is true, the message that we brought you does not
waver between 'Yes' and 'No'!
19 The Son of God, Christ Jesus, whom we – Silas, Timothy,
and I – proclaimed among you, never wavered between 'Yes'
and 'No.' With him it has always been 'Yes.'
20 For, many as were the promises of God, in Christ is the
'Yes' that fulfills them. Therefore, through Christ again, let the
'Amen' rise, through us, to the glory of God.
21 God who brings us, with you, into close union with Christ,
and who consecrated us,
22 also set his seal on us, and gave us his Spirit in our hearts
as a pledge of future blessings.
23 But, as my life will answer for it, I call God to witness that
it was to spare you that I deferred my visit to Corinth.
24 I do not mean that we are to dictate to you with regard
to your faith; on the contrary, we work with you for your
true happiness; indeed, it is through your faith that you are
standing firm.

2

1 For my own sake, as well, I decided not to pay you another
painful visit.
2 If it is I who cause you pain, why, who is there to cheer me,
except the person whom I am paining?
3 So I wrote as I did because I was afraid that if I had come,
I should have been pained by those who ought to have made
me glad; for I felt sure that it was true of you all that my joy
was in every case yours also.
4 I wrote to you in sore trouble and distress of heart and
with many tears, not to give you pain, but to let you see how
intense a love I have for you.

5 Now whoever has caused the pain has not so much pained
me, as he has, to some extent – not to be too severe – pained
every one of you.
6 The man to whom I refer has been sufficiently punished
by the penalty inflicted by the majority of you;
7 so that now you must take the opposite course, and forgive
and encourage him, or else he may be overwhelmed by the
intensity of his pain.
8 So I entreat you to assure him of your love.
9 I had this further object, also, in what I wrote – to find out
whether you might be relied on to be obedient in everything.
10 Anyone you forgive, I forgive them, too. Indeed, for
my part, whatever I have forgiven (if I have had to forgive
anything), I have forgiven for your sakes, in the presence of
Christ,
11 so as to prevent Satan from taking advantage of us; for
we are not ignorant of his devices.

12 When I went to the district around Troas to tell the good
news of the Christ, even though there was an opening for
serving the Master,
13 I could get no peace of mind because I failed to find Titus,
my friend; so I took leave of the people there, and went on to
Macedonia.
14 All thanks to God, who, through our union with the
Christ, leads us in one continual triumph, and uses us to
spread the sweet perfume of the knowledge of him in every
place.
15 For we are the fragrance of Christ ascending to God –
both among those who are in the path of salvation and among
those who are in the path to ruin.
16 To the latter we are a stench which arises from death and
tells of death; to the former a fragrance which arises from life
and tells of life. But who is equal to such a task?
17 Unlike many people, we are not in the habit of making
profit out of God's message; but in all sincerity, and bearing
God's commission, we speak before him in union with Christ.

3

1 Are we beginning to commend ourselves again? Or are we
like some who need letters of commendation to you, or from
you?
2 You yourselves are our letter – a letter written on our
hearts, and one which everybody can read and understand.

3 All can see that you are a letter from Christ delivered by us,
a letter written, not with ink, but with the Spirit of the living
God, not on tablets of stone, but on tablets of human hearts.

The Ministry of the Apostles

4 This, then, is the confidence in regard to God that we have
gained through the Christ.
5 I do not mean that we are fit to form any judgment by
ourselves, as if on our own authority;
6 our fitness comes from God, who himself made us fit to be
assistants of a new covenant, of which the substance is, not a
written Law, but a Spirit. For the written Law means death,
but the Spirit gives life.
7 If the system of religion which involved death, embodied
in a written Law and engraved on stones, began amid such
glory, that the Israelites were unable to gaze at the face of
Moses because of its glory, though it was but a passing glory,
8 will not the religion that confers the Spirit have still
greater glory?
9 For, if there was a glory in the religion that involved
condemnation, far greater is the glory of the religion that
confers righteousness!
10 Indeed, that which then had glory has lost its glory,
because of the glory which surpasses it.
11 And, if that which was to pass away was attended with
glory, far more will that which is to endure be surrounded
with glory!
12 With such a hope as this, we speak with all plainness;
13 unlike Moses, who covered his face with a veil, to prevent
the Israelites from gazing at the disappearance of what was
passing away.
14 But their minds were slow to learn. Indeed, to this very
day, at the public reading of the old covenant, the same veil
remains; only for those who are in union with Christ does it
pass away.
15 But, even to this day, whenever Moses is read, a veil lies
on their hearts.
16 Yet, whenever someone turns to the Lord, the veil is
removed.
17 And the Lord is the Spirit, and, where the Spirit of the
Lord is, there is freedom.
18 And all of us, with faces from which the veil is lifted,
seeing, as if reflected in a mirror, the glory of the Lord, are
being transformed into his likeness, from glory to glory, as it
is given by the Lord, the Spirit.

4

1 Therefore, since it is by God's mercy that we are engaged
in this ministry, we do not lose heart.
2 No, we have renounced the secrecy prompted by shame,
refusing to adopt crafty ways, or to tamper with God's mes-
sage, and commending ourselves to everyone's conscience,
in the sight of God, by our exhibition of the truth.
3 And, even if the good news that we bring is veiled, it is
veiled only in the case of those who are on the path to ruin
–
4 people whose minds have been blinded by the God of this
age, unbelievers as they are, so that the light from the good
news of the glory of the Christ, who is the incarnation of God,
should not shine for them.
5 (For it is not ourselves that we proclaim, but Christ Jesus,
as Lord, and ourselves as your servants for Jesus' sake.)
6 Indeed, the same God who said 'Out of darkness light will
shine,' has shone in on our hearts, so that we should bring
out into the light the knowledge of the glory of God, seen in
the face of Christ.

7 This treasure we have in these earthen vessels, so that its
all-prevailing power may be seen to come from God, and not
to be our own.
8 Though hard pressed on every side, we are never
hemmed in; though perplexed, never driven to despair;
9 though pursued, never abandoned; though struck down,
never killed!
10 We always bear on our bodies the marks of the death that
Jesus died, so that the life also of Jesus may be exhibited in our
bodies.
11 Indeed, we who still live are continually being given over
to death for Jesus' sake, so that the life also of Jesus may be
exhibited in our mortal nature.
12 And so, while death is at work within us, life is at work
within you.
13 But, in the same spirit of faith as that expressed in the
words – 'I believed, and therefore I spoke,' we, also believe,
and therefore speak.
14 For we know that he who raised the Lord Jesus will
raise us also with him, and will bring us, with you, into his
presence.
15 For all this is for your sakes, so that the loving kindness
of God, spreading from heart to heart, may cause yet more
hearts to overflow with thanksgiving, to his glory.
16 Therefore, as I said, we do not lose heart. No, even though
outwardly we are wasting away, yet inwardly we are being

renewed day by day.
17 The light burden of our momentary trouble is preparing
for us a weight of imperishable glory, beyond all measure.
18 We, all the while, gaze not on what is seen, but on what
is unseen. For what is seen is transient, but what is unseen is
imperishable.

5

1 For we know that if our tent – that earthly body which
is now our home – is taken down, we have a house of
God's building, a home not made by hands, imperishable, in
heaven.
2 Even while in our present body we sigh, longing to put
over it our heavenly house,
3 sure that, when we have put it on, we will never be found
naked.
4 For we who are in this tent sigh under our burden,
unwilling to take it off, yet wishing to put our heavenly body
over it, so that all that is mortal may be absorbed in life.
5 And he who has prepared us for this change is God, who
has also given us his Spirit as a pledge.
6 Therefore we are always confident, knowing that, while
our home is in the body, we are absent from our home with
the Lord.
7 For we guide our lives by faith, and not by what we see.
8 And in this confidence we would gladly leave our home in
the body, and make our home with the Lord.
9 Therefore, whether in our home or absent from our home,
our one ambition is to please him.
10 For at the court of the Christ we must all appear in our
true characters, so that each may reap the results of the life
which he has lived in the body, in accordance with his actions
– whether good or worthless.

11 Therefore, because we know the fear inspired by the
Lord, it is true that we are trying to win people over, but
our motives are plain to God; and I hope that in your inmost
hearts they are plain to you also.
12 We are not "commending ourselves" again to you, but
rather are giving you cause for pride in us, so that you may
have an answer ready for those who pride themselves on
appearances and not on character.
13 For, if we were "beside ourselves," it was in God's service!
If we are not in our senses, it is in yours!
14 It is the love of the Christ which compels us, when we
reflect that, as one died for all, therefore all died;

15 and that he died for all, so that the living should no longer
live for themselves, but for him who died and rose for them.
16 For ourselves, then, from this time forward, we refuse to
regard anyone from the world's standpoint. Even if we once
thought of Christ from the standpoint of the world, yet now
we do so no longer.
17 Therefore, if anyone is in union with Christ, he is a new
being! His old life has passed away; a new life has begun!
18 But all this is the work of God, who reconciled us to him-
self through Christ, and gave us the ministry of reconciliation
–
19 To proclaim that God, in Christ, was reconciling the
world to himself, not reckoning people's offenses against
them, and that he had entrusted us with the message of this
reconciliation.
20 It is, then, on Christ's behalf that we are acting as am-
bassadors, God, as it were, appealing to you through us. We
implore you on Christ's behalf – Be reconciled to God.
21 For our sake God made Christ, who was innocent of sin,
one with our sinfulness, so that in him we might be made one
with the righteousness of God.

6

1 Therefore, as God's fellow workers, we also appeal to you
not to receive his loving kindness in vain.
2 For he says –

'At the time for acceptance I listened to you,
and on the day of deliverance I helped you.'
Now is the time for acceptance! Now is the day of deliver-
ance!
3 Never do we put an obstacle in anyone's way, so that no fault
may be found with our ministry.
4 No, we are trying to commend ourselves under all circum-
stances, as God's assistants should – in many an hour of
endurance, in troubles, in hardships, in difficulties,
5 in floggings, in imprisonments, in riots, in toils, in sleepless
nights, in hunger;
6 by purity, by knowledge, by patience, by kindliness, by
holiness of spirit, by unfeigned love;
7 by the message of truth, and by the power of God; by the
weapons of righteousness in the right hand and in the left;
8 amid honor and disrepute, amid slander and praise; re-
garded as deceivers, yet proved to be true;
9 as unknown, yet well-known; as at death's door, yet, see, we
are living; as chastised, yet not killed;

10 as saddened, yet always rejoicing; as poor, yet enriching
many; as having nothing, and yet possessing all things!

The Apostle and his Converts

11 We have been speaking freely to you, dear friends in
Corinth; we have opened our heart;
12 there is room there for you, yet there is not room, in your
love, for us.
13 Can you not in return – I appeal to you as I should to
children – open your hearts to us?
14 Do not enter into inconsistent relations with those who
reject the faith. For what partnership can there be between
righteousness and lawlessness? Or what has light to do with
darkness?
15 What harmony can there be between Christ and Belial?
Or what can those who accept the faith have in common with
those who reject it?
16 What agreement can there be between a temple of God
and idols? And we are a temple of the living God. That is what
God meant when he said –
'I will live among them, and walk among them;
and I will be their God, and they will be my people.
17 Therefore "Come out from among the nations, and separate
yourselves from them," says the Lord,
"And touch nothing impure;
and I will welcome you;
18 and I will be a father to you, and you will be my sons and
daughters,"
says the Lord, the Ruler of all.'

7

1 With these promises, dear friends, let us purify ourselves
from everything that pollutes either body or spirit, and, in
deepest respect for God, aim at perfect holiness.
2 Make room for us in your hearts. In no instance have we
ever wronged, or harmed, or taken advantage of, anyone.
3 I am not saying this to condemn you. Indeed, I have
already said that you are in our heart, to live and die together.
4 I have the utmost confidence in you; I am always boasting
about you. I am full of encouragement and, in spite of all our
troubles, my heart is overflowing with happiness.
5 Ever since we reached Macedonia, we have had no rest
in body or mind; on every side there have been troubles –
conflicts without, anxieties within.
6 But God, who encourages the downcast, has encouraged
us by the arrival of Titus.

7 And it is not only by his arrival that we are encouraged,
but also by the encouragement which he received from you;
for he tells us of your strong affection, your penitence, and
your zeal on my behalf – so that I am happier still.
8 For, though I caused you sorrow by my letter, I do not
regret it. Even if I were inclined to regret it – for I see that
my letter did cause you sorrow though only for a time –
9 I am glad now; not because of the sorrow it caused you,
but because your sorrow brought you to repentance. For it
was God's will that you should feel sorrow, in order that you
should not suffer loss in any way at our hands.
10 For, when sorrow is in accordance with God's will, it
results in a repentance leading to salvation, and which will
never be regretted. The sure result of the sorrow that the
world knows is death.
11 For see what results that other sorrow – sorrow in
accordance with God's will – has had in your case. What
earnestness it produced! What explanations! What strong
feeling! What alarm! What longing! What eagerness! What
readiness to punish! You have proved yourselves altogether
free from guilt in that matter.
12 So, then, even though I did write to you, it was not for
the sake of the wrongdoer, or of the man who was wronged,
but to make you conscious, in the sight of God, of your own
earnest care for us. And it is this that has encouraged us.
13 In addition to the encouragement that this gave us, we
were made far happier still by the happiness of Titus for his
heart has been cheered by you all.
14 Although I have been boasting a little to him about you,
you did not put me to shame; but, just as every thing we had
said to you was true, so our boasting to Titus about you has
also proved to be the truth.
15 And his affection for you is all the greater, as he remem-
bers the deference that you all showed him, and recalls how
you received him with anxious care.
16 I am glad that I can feel perfect confidence in you.

8

The Palestine Famine Fund

1 We want to remind you, friends, of the love that God has
shown to the churches in Macedonia –
2 How, tired though they were by many a trouble, their
overflowing happiness, and even their deep poverty, re-
sulted in a flood of generosity.
3 I can bear witness that to the full extent of their power,
and even beyond their power, spontaneously,

4 and with many an appeal to us for permission, they
showed their love, and contributed their share towards the
fund for their fellow Christians.
5 And that, not only in the way we had expected; but
first they gave themselves to the Lord, and to us also, in
accordance with God's will.
6 And this led us to beg Titus, that since he had started the
work for you, he should also see to the completion of this
expression of your love.
7 And, remembering how you excel in everything – in faith,
in teaching, in knowledge, in unfailing earnestness, and in
the affection that we have awakened in you – I ask you to
excel also in this expression of your love.

8 I am not laying a command on you, but I am making use
of the earnestness shown by others to test the genuineness of
your affection.
9 For you do not forget the loving kindness of our Lord Jesus
Christ – how that for your sakes, although he was rich, he
became poor, so that you also might become rich through his
poverty.
10 I am only making suggestions on this matter; for this is
the best course for you, since you were a year before others,
not only in taking action, but also in showing your readiness
to do so.
11 And now I want you to complete the work, so that its
completion may correspond with your willing readiness – in
proportion, of course, to your means.
12 For, where there is willingness, a person's gift is valued by
its comparison with what they have, and not with what they
do not have.
13 For our object is not to give relief to others and bring
distress on you. It is a matter of a fair balance.
14 On this occasion what you can spare will supply what
they need, at another time what they can spare may supply
your need, and so things will be equal.
15 As scripture says –

'Those who had much had nothing over, and those who had
little did not lack!'
16 I thank God for inspiring Titus with the same keen interest
in your welfare that I have;
17 for Titus has responded to my appeals and, in his great
earnestness, is starting to go to you of his own accord.
18 We are sending with him one of the Lord's followers whose
fame in the service of the good news has spread through all
the churches;

19 and not only that, but he has been elected by the churches to
accompany us on our journey, in connexion with this expres-
sion of your love, which we are personally administering to
the honor of the Lord, and to show our deep interest.
20 What we are specially guarding against is that any fault
should be found with us in regard to our administration of
this charitable fund;
21 for we are trying to make arrangements which will be right,
not only in the eyes of the Lord, but also in the eyes of people.
22 We are also sending with them another of our friends,
whose earnestness we have many a time proved in many
ways, and whom we now find made even more earnest by his
great confidence in you.
23 If I must say anything about Titus, he is my intimate com-
panion, and he shares my work for you; if it is our friends,
they are delegates of the churches, an honor to Christ.
24 Show them, therefore – so that the churches may see it –
the proof of your affection, and the ground for our boasting
to them about you.

9

1 With reference, indeed, to the fund for your fellow Chris-
tians, it is quite superfluous for me to say anything to you.
2 I know, of course, your willingness to help, and I am
always boasting of it to the Macedonians. I tell them that you
in Greece have been ready for a year past; and it was really
your zeal that stimulated most of them.
3 So my reason for sending our friends is to prevent what
we said about you from proving, in this particular matter, an
empty boast, and to enable you to be as well prepared as I
have been saying that you are.
4 Otherwise, if any Macedonians were to come with me, and
find you unprepared, we – to say nothing of you – should feel
ashamed of our present confidence.
5 Therefore I think it necessary to beg the friends to go to
you in advance, and to complete the arrangements for the
gift, which you have already promised, so that it may be
ready, as a gift, before I come, and not look as if it were being
given under pressure.
6 Remember the saying – 'Scanty sowing, scanty harvest;
plentiful sowing, plentiful harvest.'
7 Let everyone give as he has determined before hand, not
grudgingly or under compulsion; for God loves a cheerful
giver.

8 God has power to shower all kinds of blessings on you,
so that, having, under all circumstances and on all occasions,
all that you can need, you may be able to shower all kinds of
benefits on others.
9 (As scripture says –
'He shared freely, he gave to the poor; his righteousness
continues for ever.'
10 And he who supplies seed to the sower, and bread for
eating, will supply you with seed, and cause it to increase, and
will multiply the fruits of your righteousness).
11 Rich in all things yourselves, you will be able to show
liberality to all, which, with our help, will cause thanksgiving
to be offered to God.
12 For the rendering of a public service such as this, not only
relieves the needs of your fellow Christians, but also results
in the offering to God of many a thanksgiving.
13 Through the evidence afforded by the service rendered,
you cause people to praise God for your fidelity to your
profession of faith in the good news of the Christ, as well as
for the liberality of your contributions for them and for all
others.
14 And they also, in their prayers for you, express their
longing to see you, because of the surpassing love of God
displayed toward you.
15 All thanks to God for his inestimable gift!

10

The Apostle's Claims and Authority

1 Now, I, Paul, make a personal appeal to you by the meek-
ness and gentleness of the Christ – I who, "in your presence,
am humble in my bearing towards you, but, when absent, am
bold in my language to you" –
2 I implore you not to drive me to "show my boldness,"
when I do come, by the confident tone which I expect to have
to adopt towards some of you, who are expecting to find us
influenced in our conduct by earthly motives.
3 For, though we live an earthly life, we do not wage an
earthly war.
4 The weapons for our warfare are not earthly, but, under
God, are powerful enough to pull down strongholds.
5 We are engaged in confuting arguments and pulling down
every barrier raised against the knowledge of God. We are
taking captive every hostile thought, to bring it into submis-
sion to the Christ,
6 and are fully prepared to punish every act of rebellion,
when once your submission is complete.

7 You look at the outward appearance of things! Let anyone,
who is confident that he belongs to Christ, reflect, for himself,
again on the fact – that we belong to Christ no less than he
does.
8 Even if I boast extravagantly about our authority – which
the Lord gave us for building up your faith and not for
overthrowing it – still I have no reason to be ashamed.
9 I say this so that it doesn't seem as if I am trying to overawe
you by my letters.
10 For people say "His letters are impressive and vigorous,
but his personal appearance is insignificant and his speaking
contemptible."
11 Let such a person be assured of this – that our words in
our letters show us to be, when absent, just what our deeds
will show us to be, when present.
12 We have not indeed the audacity to class or compare our-
selves with some of those who indulge in self-commendation!
But, when such persons measure themselves by themselves,
and compare themselves with themselves, they show a want
of wisdom.
13 We, however, will not give way to unlimited boasting, but
will confine ourselves to the limits of the sphere to which God
limited us, when he permitted us to come as far as Corinth.
14 For it is not the case, as it would be if we were not in the
habit of coming to you, that we are exceeding our bounds!
Why, we were the very first to reach you with the good news
of the Christ!
15 Our boasting, therefore, is not unlimited, nor does it
extend to the labors of others; but our hope is that, as your
faith grows, our influence among you may be very greatly
increased – though still confined to our sphere –
16 So that we will be able to tell the good news in the districts
beyond you, without trespassing on the sphere assigned to
others, or boasting of what has been already done.
17 Let anyone who boasts make their boast of the Lord.
18 For it is not those who commend themselves that stand
the test, but those who are commended by the Lord.

11

1 I could wish that you would tolerate a little folly in me! But
indeed you do tolerate me.
2 I am jealous over you with the jealousy of God. For I
promised you in marriage as a pure bride, to one husband –
the Christ.

3 Yet I fear that it may turn out that, just as the snake by
his craftiness deceived Eve, so your minds may have lost the
loyalty and purity due from you to the Christ.
4 For, if some newcomer is proclaiming a Jesus other than
him whom we proclaimed, or if you are receiving a Spirit
different from the Spirit which you received, or a good news
different from that which you welcomed, then you are mar-
velously tolerant!
5 I do not regard myself as in any way inferior to the most
eminent apostles!
6 Though I am no trained orator, yet I am not without
knowledge; indeed we made this perfectly clear to you in
every way.
7 Perhaps you say that I did wrong in humbling myself that
you might be exalted – I mean because I told you God's good
news without payment.
8 I robbed other churches by taking pay from them, so that
I might serve you!
9 And, when I was with you in need, I did not become
a burden to any of you; for our friends, on coming from
Macedonia, supplied my needs. I kept myself, and will keep
myself from being an expense to you in any way.
10 As surely as I know anything of the truth of Christ, this
boast, as far as I am concerned, will not be stopped in any part
of Greece.
11 Why? Because I do not love you? God knows that I do!
12 What I am doing now I will continue to do in order to cut
away the ground from under those who are wishing for some
ground for attacking me, so that as regards the thing of which
they boast they may appear in their true characters, just as we
do.
13 Such people are false apostles, treacherous workers,
disguising themselves as apostles of Christ!
14 And no wonder; for even Satan disguises himself as an
angel of light.
15 It is not surprising, therefore, if his servants also disguise
themselves as servants of righteousness. But their end will be
in accordance with their actions.

16 I say again – Let no one think me a fool! Yet, if you do,
at least welcome me as you would a fool, so that I, too may
indulge in a little boasting.
17 When I speak like this, I am not speaking as the Master
would, but as a fool might, in boasting so confidently.
18 As so many are boasting of earthly things, I, too, will
boast.

19 For all your cleverness, you tolerate fools willingly
enough!
20 You tolerate a person even when they enslave you, when
they plunder you, when they get you into their power, when
they put on airs of superiority, when they strike you in the
face!
21 I admit, to my shame, that we have been weak. But
whatever the subject on which others are not afraid to boast
– though it is foolish to say so – I am not afraid either!
22 Are they Hebrews? So am I! Are they Israelites? So am I!
Are they descendants of Abraham? So am I!
23 Are they 'Servants of Christ'? Though it is madness to talk
like this, I am more so than they! I have had more of toil, more
of imprisonment! I have been flogged times without number.
I have been often at death's door.
24 Five times I received at the hands of my own people forty
lashes, all but one.
25 Three times I was beaten with rods. Once I was stoned.
Three times I was shipwrecked. I have spent a whole day and
night in the deep.
26 My journeys have been many. I have been through
dangers from rivers, dangers from robbers, dangers from my
own people, dangers from the Gentiles, dangers in towns,
dangers in the country, dangers on the sea, dangers among
people pretending to be followers of the Lord.
27 I have been through toil and hardship. I have passed
many a sleepless night; I have endured hunger and thirst;
I have often been without food; I have known cold and
nakedness.
28 And, not to speak of other things, there is my daily burden
of anxiety about all the churches.
29 Who is weak without my being weak? Who is led astray
without my burning with indignation?
30 If I must boast, I will boast of things which show my
weakness!
31 The God and Father of the Lord Jesus – he who is for ever
blessed – knows that I am speaking the truth.
32 When I was in Damascus, the Governor under King
Aretas had the gates of that city guarded, so as to arrest me,
33 but I was let down in a basket through a window in the
wall, and so escaped his hands.

12

1 I must boast! It is unprofitable; but I will pass to visions
and revelations given by the Lord.

2 I know a man in union with Christ, who, fourteen years
ago – whether in the body or out of the body I do not know;
God knows – was caught up (this man of whom I am speaking)
to the third heaven.
3 And I know that this man – whether in the body or
separated from the body I do not know; God knows –
4 Was caught up into Paradise, and heard unspeakable
things of which no human being may tell.
5 About such a man I will boast, but about myself I will not
boast except as regards my weaknesses.
6 Yet if I choose to boast, I will not be a fool; for I will
be speaking no more than the truth. But I refrain, in case
anyone should credit me with more than he can see in me or
hear from me, and because of the marvelous character of the
revelations.
7 It was for this reason, and to prevent my thinking too
highly of myself, that a thorn was sent to pierce my flesh –
an instrument of Satan to discipline me – so that I should not
think too highly of myself.
8 About this I three times entreated the Lord, praying that
it might leave me.
9 But his reply has been – '**My help is enough for you;
for my strength attains its perfection in the midst of
weakness.**'
Most gladly, then, will I boast all the more of my weak-
nesses, so that the strength of the Christ may overshadow me.
10 That is why I delight in weakness, ill treatment, hardship,
persecution, and difficulties, when borne for Christ. For,
when I am weak, then it is that I am strong!

Conclusion

11 I have been "playing the fool!" It is you who drove me
to it. For it is you who ought to have been commending me!
Although I am nobody, in no respect did I prove inferior to the
most eminent apostles.
12 The marks of the true apostle were exhibited among you
in constant endurance, as well as by signs, by marvels, and by
miracles.
13 In what respect, I ask, were you treated worse than the
other churches, unless it was that, for my part, I refused to
become a burden to you? Forgive me the wrong I did to you!
14 Remember, this is the third time that I have made every
preparation to come to see you, and I will refuse to be a
burden to you; I want, not your money, but you. It is not the
duty of children to put by for their parents, but of parents to
put by for their children.

15 For my part, I will most gladly spend, and be spent, for
your welfare. Can it be that the more intensely I love you the
less I am to be loved?
16 You will admit that I was not a burden to you but you say
that I was “crafty” and caught you “by a trick”!
17 Do you assert that I took advantage of you through any of
those whom I have sent to you?
18 I urged Titus to go, and I sent another follower with him.
Did Titus take any advantage of you? Didn’t we live in the
same Spirit, and tread in the same footsteps?
19 Have you all this time been fancying that it is to you that
we are making our defense? No, it is in the sight of God, and
in union with Christ, that we are speaking. And all this, dear
friends, is to build up your characters;
20 for I am afraid that perhaps, when I come, I may find that
you are not what I want you to be, and, on the other hand, that
you may find that I am what you do not want me to be. I am
afraid that I may find quarreling, jealousy, ill feeling, rivalry,
slandering, backbiting, self-assertion, and disorder.
21 I am afraid that, on my next visit, my God may humble
me in regard to you, and that I may have to mourn over
many who have long been sinning, and have not repented of
the impurity, immorality, and sensuality, in which they have
indulged.

13

1 For the third time I am coming to see you. By the word of
two or three witnesses each statement will be established.
2 I have said it, and I say it again before I come, just as if
I were with you on my second visit, though for the moment
absent, I say to those who have been long sinning, as well as
to all others – that if I come again, I will spare no one.
3 And that will be the proof, which you are looking for, that
the Christ speaks through me. There is no weakness in his
dealings with you. No, he shows his power among you.
4 For though his crucifixion was due to weakness, his life
is due to the power of God. And we, also, are weak in his
weakness, but with him we will live for you through the
power of God.
5 Put yourselves to the test, to see whether you are holding
to the faith. Examine yourselves. Surely you recognize this
fact about yourselves – that Jesus Christ is in you! Unless
indeed you cannot stand the test!
6 But I hope that you will recognize that we can stand the
test.

7 We pray to God that you may do nothing wrong, not that
we may be seen to stand the test, but that you may do what is
right, even though we may seem not to stand the test.
8 We have no power at all against the truth, but we have
power in the service of the truth.
9 We are glad when we are weak, if you are strong. And
what we pray for is that you may become perfect.
10 This is my reason for writing as I am now doing, while I
am away from you, so that, when I am with you, I may not act
harshly in the exercise of the authority which the Lord gave
me – and gave me for building up and not for pulling down.

11 And now, friends, goodbye. Aim at perfection; take
courage; agree together; live in peace. And then God, the
source of all love and peace, will be with you.
12 Greet one another with a sacred kiss.
13 All Christ's people here send you their greetings.

14 May the blessing of the Lord Jesus Christ, and the love of
God, and the communion with the Holy Spirit, be with you all.

Paul's Letter to the Galatians

Introduction

1 To the churches in Galatia, from Paul, an apostle whose
commission is not from any human authority and is given,
not by human beings, but by Jesus Christ and God the Father
who raised him from the dead;
2 and from all the followers of the Lord here.
3 May God, our Father, and the Lord Jesus Christ, bless you
and give you peace. For Christ, to rescue us from this present
wicked age,
4 gave himself for our sins, in accordance with the will of
our God and Father,
5 to whom be ascribed all glory for ever and ever. Amen.

6 I am astonished at your so soon deserting him, who called
you through the love of Christ, for a different 'good news,'
7 which is really no good news at all. But then, I know that
there are people who are harassing you, and who want to
pervert the good news of the Christ.
8 Yet even if we – or if an angel from heaven were to tell you
any other 'good news' than that which we told you, may he be
accursed!
9 We have said it before, and I repeat it now – If anyone tells
you a 'good news' other than that which you received, may he
be accursed!

10 Is this, I ask, trying to conciliate people, or God? Am
I seeking to please people? If I were still trying to please
people, I should not be a servant of Christ.

The Independence of the Apostle's Gospel

11 I remind you, friends, that the good news which I told is
no mere human invention.
12 I, at least, did not receive it from any human being, nor
was I taught it, but it came to me through a revelation made
by Jesus Christ.
13 You heard, no doubt, of my conduct when I was devoted
to Judaism – how I persecuted the church of God to an extent
beyond belief, and tried to destroy it,
14 and how, in my devotion to Judaism, I surpassed many
of my contemporaries among my own people in my intense
earnestness in upholding the traditions of my ancestors.

15 But when God, who had set me apart even before my
birth, and who called me by his love,
16 saw fit to reveal his Son in me, so that I might tell the
good news of him among the Gentiles, then at once, instead
of consulting any human being,
17 or even going up to Jerusalem to see those who were
apostles before me, I went to Arabia, and came back again to
Damascus.
18 Three years afterward I went up to Jerusalem to make the
acquaintance of Peter, and I stayed a fortnight with him.
19 I did not, however, see any other apostle, except James,
the Master's brother.
20 (As to what I am now writing to you, I call God to witness
that I am speaking the truth).
21 Afterward I went to the districts of Syria and Cilicia.
22 But I was still unknown even by sight to the Christian
churches in Judea;
23 all that they had heard was – 'The man who once perse-
cuted us is now telling the good news of the faith of which he
once tried to destroy.'
24 And they praised God for my sake.

2

1 Fourteen years afterward I went up to Jerusalem again
with Barnabas, and I took Titus also with me.
2 It was in obedience to a revelation that I went; and I
laid before the apostles the good news that I am proclaiming
among the Gentiles. I did this privately before those who are
thought highly of because I was afraid that I might possibly
be taking, or might have already taken, a course which would
prove useless.
3 Yet even my companion, Titus, though a Greek, was not
compelled to be circumcised.
4 But, because of those who pretended to be followers who
had stolen in, the intruders who had crept in to spy on the
liberty which we have through union with Christ Jesus, in
order to bring us back to slavery –
5 Why, we did not for a moment yield submission to them,
so that the truth of the good news might be yours always!
6 Of those who are thought somewhat highly of – what they
once were makes no difference to me; God does not recognize
human distinctions – those, I say, who are thought highly of
added nothing to my message.
7 On the contrary, they saw that I had been entrusted with
the good news for the Gentiles, just as Peter had been for the
Jews.

8 For he who gave Peter power for his mission to the Jews
gave me, also, power to go to the Gentiles.
9 Recognizing the charge entrusted to me, James, Peter, and
John, who were regarded as pillars of the church, openly
acknowledged Barnabas and me as fellow workers, agreeing
that we should go to the Gentiles, and they to the Jews.
10 Only we were to remember the poor – the thing I was
myself anxious to do.
11 But, when Peter came to Antioch, I opposed him to his
face; for he stood self-condemned.
12 Before certain persons came from James, he had been in
the habit of eating with the Gentile converts; but, when they
came, he began to withdraw and hold aloof, because he was
afraid of offending those who still held to circumcision.
13 The rest of the Jewish converts were guilty of the same
hypocrisy, so that even Barnabas was led away by it.
14 But, when I saw that they were not dealing straightfor-
wardly with the truth of the good news, I said to Peter, before
them all, "If you, who were born a Jew, adopt Gentile customs,
instead of Jewish, why are you trying to compel the Gentile
converts to adopt Jewish customs?"

The Law and the Gospel

15 We, though we are Jews by birth and not sinners of
Gentile origin, know that no one is pronounced righteous
as the result of obedience to Law, but only through faith in
Christ Jesus.
16 So we placed our faith in Christ Jesus, in order that
we might be pronounced righteous, as the result of faith in
Christ, and not of obedience to Law; for such obedience will
not result in even one soul's being pronounced righteous.
17 If, while seeking to be pronounced righteous through
union with Christ, we were ourselves seen to be sinners,
would that make Christ an agent of sin? Heaven forbid!
18 For, if I rebuild the things that I pulled down, I prove
myself to have done wrong.
19 I, indeed, through Law became dead to Law, in order to
live for God.
20 I have been crucified with Christ. So it is no longer I that
live, but it is Christ who lives in me; and, as for my present
earthly life, I am living it by faith in the Son of God, who loved
me and gave himself for me.
21 I do not reject the love of God. If righteousness comes
through Law, then there was no need for Christ to die!

3

1 Foolish Galatians! Who has been enchanting you – you
before whose eyes Jesus Christ was depicted on the cross?
2 Here is the one thing that I want to find out from you – Did
you receive the Spirit as the result of obedience to Law, or of
your having listened with faith?
3 Can you be so foolish? After beginning with what is
spiritual, do you now end with what is external?
4 Did you go through so much to no purpose? – if indeed it
really was to no purpose!
5 He who supplies you abundantly with his Spirit and
endows you with such powers – does he do this as the result
of obedience to Law? Or as the result of your having listened
with faith?
6 It is just as it was with Abraham –
he had faith in God, and his faith was regarded by God as
righteousness.
7 You see, then, that those whose lives are based on faith are
the sons of Abraham.
8 And scripture, foreseeing that God would pronounce the
Gentiles righteous as the result of faith, foretold the good
news to Abraham in the words –
'Through you all the Gentiles will be blessed.'
9 And, therefore, those whose lives are based on faith share
the blessings bestowed on the faith of Abraham.
10 All who rely on obedience to Law are under a curse, for
scripture says –
'Cursed is everyone who does not abide by all that is written
in the book of the Law, and do it.'
11 Again, it is evident that no one is pronounced righteous
before God through Law, for we read –
'Through faith the righteous will find life.'
12 But the Law is not based on faith; no, its words are –
'Those who practice these precepts will find life through
them.'
13 Christ ransomed us from the curse pronounced in the Law,
by taking the curse on himself for us, for scripture says –
'Cursed is anyone who is hanged on a tree.'
14 And this he did that the blessing given to Abraham might
be extended to the Gentiles through their union with Jesus
Christ; that so, through our faith, we also might receive the
promised gift of the Spirit.
15 To take an illustration, friends, from daily life – No one
sets aside even an agreement between two people, when
once it has been confirmed, nor do they add conditions to it.

16 Now it was to Abraham that the promises were made,
'and to his offspring.' It was not said 'to his offsprings,' as
if many persons were meant, but the words were 'to your
offspring,' showing that one person was meant – and that was
Christ.
17 My point is this – An agreement already confirmed by
God cannot be canceled by the Law, which came four hun-
dred and thirty years later, so as to cause the promise to be
set aside.
18 If our heritage is the result of Law, then it has ceased to
be the result of a promise. Yet God conferred it on Abraham
by a promise.

19 What, then, you ask, was the use of the Law? It was a later
addition, to make people conscious of their wrongdoings,
and intended to last only until the coming of that offspring
to whom the promise had been made; and it was delivered
through angels by a mediator.
20 Now mediation implies more than one person, but God is
one only.
21 Does that set the Law in opposition to God's promises?
Heaven forbid! For, if a Law had been given capable of
bestowing life, then righteousness would have actually owed
its existence to Law.
22 But the words of scripture represent the whole world
as being in bondage to sin, so that the promised blessing,
dependent, as it is, on faith in Jesus Christ, may be given to
those who have faith in him.

23 Before the coming of faith, we were kept under the guard
of the Law, in bondage, awaiting the faith that was destined
to be revealed.
24 Thus the Law has proved a guide to lead us to Christ, in
order that we may be pronounced righteous as the result of
faith.
25 But now that faith has come we no longer need a guide.

26 For you are all sons of God, through your faith in Christ
Jesus.
27 For all of you who were baptized into union with Christ
clothed yourselves with Christ.
28 All distinctions between Jew and Greek, slave and free,
male and female, have vanished; for in union with Christ
Jesus you are all one.
29 And, since you belong to Christ, it follows that you are
Abraham's offspring and, under the promise, sharers in the
inheritance.

4

1 My point is this – as long as the heir is under age, there is
no difference between him and a slave, though he is master
of the whole estate.
2 He is subject to the control of guardians and stewards,
during the period for which his father has power to appoint
them.
3 And so is it with us; when we were under age, as it were,
we were slaves to the puerile teaching of this world;
4 but, when the full time came, God sent his Son – born a
woman's child, born subject to Law –
5 to ransom those who were subject to Law, so that we might
take our position as sons.

6 And it is because you are sons that God sent into our hearts
the Spirit of his Son, with the cry – 'Abba, our Father.'
7 You, therefore, are no longer a slave, but a son; and, if a
son, then an heir also, by God's appointment.

8 Yet formerly, in your ignorance of God, you became slaves
to 'gods' which were no gods.
9 But now that you have found God – or, rather, have been
found by him – how is it that you are turning back to that poor
and feeble puerile teaching, to which yet once again you are
wanting to become slaves?
10 You are scrupulous in keeping days and months and
seasons and years!
11 You make me fear that the labor which I have spent on
you may have been wasted.

12 I entreat you, friends, to become like me, as I became like
you. You have never done me any wrong.
13 You remember that it was owing to bodily infirmity that
on the first occasion I told you the good news.
14 And as for what must have tried you in my condition, it
did not inspire you with scorn or disgust, but you welcomed
me as if I had been an angel of God – or Christ Jesus himself!
15 What has become then, of your blessings? For I can bear
witness that, had it been possible, you would have torn out
your eyes and given them to me!
16 Am I to think, then, that I have become your enemy by
telling you the truth?
17 Certain people are seeking your favor, but with no hon-
orable object. No, indeed, they want to isolate you, so that you
will have to seek their favor.

18 It is always honorable to have your favor sought in an
honorable cause, and not only when I am with you, my dear
children –
19 you for whom I am again enduring a mother's pains, until
a likeness to Christ will have been formed in you.
20 But I could wish to be with you now and speak in a
different tone, for I am perplexed about you.

21 Tell me, you who want to be still subject to Law – Why
don't you listen to the Law?
22 Scripture says that Abraham had two sons, one the child
of the slave-woman and the other the child of the free woman.
23 But the child of the slave-woman was born in the course
of nature, while the child of the free woman was born in
fulfillment of a promise.
24 This story may be taken as an allegory. The women stand
for two covenants. One covenant, given from Mount Sinai,
produces a race of slaves and is represented by Hagar.
25 Hagar stands for Mount Sinai in Arabia, and represents
the Jerusalem of today, for she and her children are in slavery.
26 But the Jerusalem above is free, and she it is who is our
mother.
27 For scripture says –
'Rejoice, you barren one, who have never given birth,
break into shouts, you who are never in labor,
for many are the children of her who is desolate –
yes, more than of her who has a husband.'
28 As for ourselves, friends, we, like Isaac, are children born
in fulfillment of a promise.
29 Yet at that time the child born in the course of nature
persecuted the child born by the power of the Spirit; and it
is the same now.
30 But what does the passage of scripture say?
'Send away the slave-woman and her son; for the slave's son
will not be coheir with the son of the free woman.'
31 And so, friends, we are not children of a slave, but of her
who is free.

5

The Gospel in the Daily Life

1 It is for freedom that Christ set us free; stand firm there-
fore, and do not again be held under the yoke of slavery.

2 Understand that I, Paul, myself tell you that if you allow
yourselves to be circumcised, Christ will avail you nothing.
3 I again declare to everyone who receives circumcision,
that he binds himself to obey the whole Law.

4 You have severed yourselves from Christ – you who are
seeking to be pronounced righteous through Law; you have
fallen away from love.
5 For we, by the help of the Spirit, are eagerly waiting for
the fulfillment of our hope – that we may be pronounced
righteous as the result of faith.
6 If we are in union with Christ Jesus, neither is circum-
cision nor the omission of it anything, but faith, working
through love, is everything.
7 You were once making good progress! Who has hindered
you from obeying the truth?
8 The persuasion brought to bear on you does not come
from him who calls you.
9 A little yeast leavens all the dough.
10 I, through my union with the Lord, am persuaded that
you will learn to think with me. But the man who is disturb-
ing your minds will have to bear his punishment, whoever he
may be.
11 If I, friends, am still proclaiming circumcision, why am I
still persecuted? It seems that the cross has ceased to be an
obstacle!
12 I could even wish that the people who are unsettling you
would go further still and mutilate themselves.

13 Remember, friends, to you the call came to give you
freedom. Only, do not make your freedom an opportunity for
self-indulgence but serve one another in a loving spirit.
14 Indeed, the whole Law has been summed up in this one
precept –

'You must love your neighbor as you love yourself.'
15 But, if you are continually wounding and preying on one
another, take care that you are not destroyed by one another.

16 This is what I have to say – Let your steps be guided by
the Spirit, and then you will never gratify the cravings of your
earthly nature.
17 For these cravings of our earthly nature conflict with the
Spirit, and the Spirit with our earthly nature – they are two
contrary principles – so that you cannot do what you wish.
18 But, if you follow the guidance of the Spirit, you are not
subject to Law.
19 The sins of our earthly nature are unmistakable. They
are sins like these – sexual immorality, impurity, indecency,
20 idolatry, sorcery, quarrels, strife, jealousy, outbursts of
passion, rivalries, dissensions, divisions,

21 feelings of envy, drunkenness, revelry, and the like. And
I warn you, as I warned you before, that those who indulge in
such things will have no place in the kingdom of God.
22 But the fruit produced by the Spirit is love, joy, peace,
forbearance, kindliness, generosity, trustfulness, gentleness,
self-control.
23 Against such things there is no law!
24 And those who belong to Jesus, the Christ, have already
crucified their earthly nature, with its passions and its crav-
ings.
25 Since our life is due to the Spirit, let us rule our conduct
also by the Spirit.
26 Do not let us grow vain, and provoke or envy one another.

6

1 My friends, even if someone should be caught committing
a sin, you who are spiritually minded should, in a gentle
spirit, help them to recover themselves, taking care that you
yourselves are not tempted.
2 Bear one another's burdens, and so carry out the Law of
the Christ.
3 If a person imagines themselves to be somebody, when
they are really nobody, they deceive themselves.
4 Let everyone test their own work, and then their cause
for satisfaction will be in themselves and not in a comparison
with their neighbor;
5 for everyone must bear their own load.
6 The person, however, who is being instructed in the
message ought always to share their blessings with their
teacher.
7 Do not be deceived. God cannot be mocked. What a
person sows that they will reap.
8 For the person who sows the field of their earthly nature
will from that earthly nature reap corruption; while the one
who sows the field of the spirit will from that spirit reap
eternal life.
9 Let us never tire of doing right, for at the proper season
we will reap our harvest, if we do not grow weary.
10 Therefore, I say, as the opportunity occurs, let us treat
everyone with kindness, and especially members of the
household of the faith.

Conclusion in the Apostle's own handwriting

11 See in what large letters I am writing with my own hand.
12 The people who are trying to compel you to be circum-
cised are the people who wish to appear to advantage in

regard to outward observances. They do it only to avoid being persecuted for the cross of Jesus, the Christ

13 Even these men who are circumcised do not themselves keep the Law; yet they want you to be circumcised, so that they may boast of your observance of the rite.

14 But, for my part, may I never boast of anything except the cross of Jesus Christ, our Master, through whom the world has been crucified to me, and I to the world.

15 For neither is circumcision nor the omission of it anything; but a new nature is everything.

16 May all who rule their conduct by this principle find peace and mercy – they who are the Israel of God.

17 For the future let no one trouble me; for I bear the marks of Jesus branded on my body.

18 May the blessing of Jesus Christ, our Lord, rest on your souls, friends. Amen.

Paul's Letter to the Ephesians

Introduction

1 To Christ's people at Ephesus who are faithful to him, from
Paul, an apostle of Christ Jesus, by the will of God.
2 May God, our Father, and the Lord Jesus Christ bless you
and give you peace.

3 Blessed is the God and Father of Jesus Christ, our Lord,
who has blessed us on high with every spiritual blessing, in
Christ.
4 For he chose us in our union with Christ before the cre-
ation of the universe, so that we might be holy and blameless
in his sight, living in the spirit of love.
5 From the first he destined us, in his goodwill towards us,
to be adopted as sons through Jesus Christ,
6 and so to enhance that glorious manifestation of his loving
kindness which he gave us in the one he loves;
7 for in him, and through the shedding of his blood, we have
found redemption in the pardon of our offenses.
8 All this accords with the loving kindness which God
lavished on us, accompanied by countless gifts of wisdom and
discernment,
9 when he made known to us his hidden purpose. And it
also accords with the goodwill which God purposed to exhibit
in Christ,
10 in view of that divine order which was to mark the
completion of the ages, when he should make everything,
both in heaven and on earth, center in him.
11 In him, I say, for by our union with him we became God's
heritage, having from the first been destined for this in the
intention of him who, in all that happens, is carrying out his
own fixed purpose;
12 that we should enhance his glory – we who have been the
first to rest our hopes on the Christ.
13 And you, too, by your union with him, after you had
heard the message of the truth, the good news of your salva-
tion – you believed in him and were sealed as his by receiving
the holy Spirit, which he had promised.
14 And the Spirit is a pledge of our future heritage, foresha-
owing the full redemption of God's own people – to enhance
his glory.

The power of God displayed in Christ, the Head of the Church

15 And therefore I, ever since I heard of the faith in the Lord
Jesus which prevails among you, and of your confidence in all
Christ's people,
16 have never omitted to thank God on your behalf, when-
ever I make mention of you in my prayers.
17 My prayer is that the God of Jesus Christ our Lord, the
all-glorious Father, may inspire you with wisdom and true
insight through a fuller knowledge of himself;
18 that your minds may be so enlightened that you may
realize the hope given by God's call, the wealth of the glory
of his heritage among Christ's people,
19 and the transcendent greatness of the power which he is
able to exercise in dealing with us who believe in him.
20 The same mighty power was exerted on the Christ, when
he raised the Christ from the dead and 'caused him to sit at
his right hand' on high, exalting him above all angels and
archangels of every rank,
21 and above every name that can be named, whether in the
present age, or in the age to come.
22 And God placed all things under Christ's feet, and gave
him to the church as its supreme head;
23 for the church is Christ's body, and is filled by him who
fills all things everywhere with his presence.

2

1 You yourselves were once dead because of your offenses
and sins.
2 For at one time you lived in sin, following the ways of the
world, in subjection to the Ruler of the powers of the air – the
Spirit who is still at work among the disobedient.
3 And it was among them that we all once lived our lives,
indulging the cravings of our earthly nature, and carrying out
the desires prompted by that earthly nature and by our own
thoughts. Our nature exposed us to the divine wrath, like the
rest of humanity.
4 Yet God, in his abundant compassion, and because of the
great love with which he loved us,
5 even though we were dead because of our offenses, gave
life to us in giving life to the Christ. (By God's loving kindness
you have been saved.)
6 And, through our union with Christ Jesus, God raised us
with him, and caused us to sit with him on high,
7 in order that, by his goodness to us in Christ Jesus, he
might display in the ages to come the boundless wealth of his
loving kindness.

8 For it is by God's loving kindness that you have been
saved, through your faith. It is not due to yourselves; the gift
is God's.
9 It is not due to obedience to Law, so that no one can boast.
10 For we are God's handiwork, created, by our union with
Christ Jesus, for the good actions in doing which God had pre-
arranged that we should spend our lives.
11 Remember, therefore, that you were once Gentiles your-
selves, as your bodies showed; you were called 'the Un-
circumcised' by those who were called 'the Circumcised' –
circumcised only by human hands!
12 Remember that you were at that time far from Christ;
you were shut out from the citizenship of Israel; you were
strangers to the covenants founded on God's promise; you
were in the world without hope and without God.
13 But now, through your union with Christ Jesus, you who
once were far off have, by the shedding of the blood of the
Christ, been brought near.
14 He it is who is our peace. He made the two divisions of
humanity one, broke down the barrier that separated them,
15 and in his human nature put an end to the cause of
enmity between them – the Law with its injunctions and
ordinances – in order to create, through union with himself,
from Jew and Gentile, one new humanity and so make peace.
16 And when, on the cross, he had destroyed their mutual
enmity, he sought by means of his cross to reconcile them
both to God, united in one body.
17 He came with the good news of peace for you who were
far off, and of peace for those who were near;
18 for it is through him that we, the Jews and the Gentiles,
united in the one Spirit, are now able to approach the Father.
19 It follows, then, that you are no longer strangers and
foreigners, but are fellow citizens with Christ's people and
members of God's household.
20 You have been built up on the foundation laid by the
apostles and prophets, Christ Jesus himself being the corner-
stone.
21 United in him, every part of the building, closely joined
together, will grow into a temple, consecrated by its union
with the Lord.
22 And, through union in him, you also are being built up
together, to be a place where God lives through the Spirit.

3

The Apostle's Divine Commission to the Gentiles

1 For this reason I, Paul, the prisoner of Jesus, the Christ, for
the sake of you Gentiles –
2 For you have heard, I suppose, of the responsible charge
with which God entrusted me for your benefit,
3 and also that it was by direct revelation that the hidden
purpose of God was made known to me, as I have already
briefly told you.
4 And, by reading what I have written, you will be able to
judge how far I understand this hidden purpose of God in
Christ.
5 In former generations it was not made known to human-
ity, as fully as it has now been revealed by the Spirit to the
apostles and prophets among Christ's people –
6 That, by union with Christ Jesus and through the good
news, the Gentiles are coheirs with us and members of one
body, and that they share with us in God's Promise.
7 Of this good news I become an assistant, in virtue of the
charge with which God entrusted me in the exercise of his
power –
8 Yes, to me, who am less than the least of all Christ's people,
was this charge entrusted! – to tell the Gentiles the good news
of the boundless wealth to be found in the Christ,
9 and to make clear what is God's way of working out that
hidden purpose which from the first has been concealed in
the mind of the Creator of all things;
10 so that now to the archangels and to all the powers on
high should be made known, through the church, the all-
embracing wisdom of God,
11 in accordance with that purpose which runs through all
the ages and which he has now accomplished in Jesus, the
Christ, our Master.
12 And in union with him, and through our trust in him, we
find courage to approach God with confidence.
13 Therefore I beg you not to be disheartened at the suffer-
ings that I am undergoing for your sakes; for they redound to
your honor.
14 For this reason, then, I kneel before the Father –
15 from whom all 'fatherhood' in heaven and on earth
derives its name –
16 and pray that, in proportion to the wealth of his glory,
he will strengthen you with his power by breathing his Spirit
into your inmost soul,
17 so that the Christ, through your faith, may make his home
within your hearts in love; and I pray that you, now firmly
rooted and established, may, with all Christ's people,

18 have the power to comprehend in all its width and length
and height and depth,
19 and to understand – though it surpasses all understand-
ing – the love of the Christ; and so be filled with all the fullness
of God.

20 To him who, through his power which is at work within
us, is able to do far more than anything that we can ask or
conceive –
21 to him be all glory through the church and through Christ
Jesus, for all generations, age after age. Amen.

4

The Gospel and Daily Life

1 I beg you, then – I who am a prisoner in the Master's cause
– to live lives worthy of the call that you have received;
2 always humble and gentle, patient, bearing lovingly with
one another,
3 and striving to maintain in the bond of peace the unity
given by the Spirit.
4 There is but one body and one Spirit, just as there was but
one hope set before you when you received your call.
5 There is but one Lord, one faith, one baptism.
6 There is but one God and Father of all – the God who is
over all, pervades all, and is in all.
7 Everyone of us, however, has been entrusted with some
charge, each in accordance with the extent of the gift of the
Christ.
8 That is why it is said –

'When he went up on high, he led his captives into captivity.
And gave gifts to humanity.'

9 Now surely this 'going up' must imply that he had already
gone down into the world beneath.
10 He who went down is the same as he who went up – up
beyond the highest heaven, so that he might fill all things with
his presence.
11 And he it is who gave to the church apostles, prophets,
missionaries, pastors, and teachers,
12 to fit his people for the work of the ministry, for the building
up of the body of the Christ.
13 And this will continue, until we all attain to that unity
which is given by faith and by a fuller knowledge of the Son
of God; until we reach maturity – the full standard of the
perfection of the Christ.

14 Then we will no longer be like infants, tossed backward and
forward, blown about by every breath of human teaching
and by people's trickery and craftiness;
15 but holding the truth in a spirit of love, we will grow into
complete union with him who is our head – Christ himself.
16 For from him the whole body, closely joined and knit
together by the contact of every part with the source of its life,
derives its power to grow, in proportion to the vigour of each
individual part; and so is being built up in a spirit of love.

17 This, then, as one in union with the Lord, I implore: Do
not continue to live such purposeless lives as the Gentiles live,
18 with their powers of discernment darkened, cut off from
the life of God, owing to the ignorance that prevails among
them and to the hardness of their hearts.
19 Lost to all sense of shame, they have abandoned them-
selves to licentiousness, in order to practice every kind of
impurity without restraint.
20 But far different is the lesson you learned from the Christ
– if, that is, you really listened to him,
21 and through union with him were taught the truth, as it
is to be found in Jesus.
22 For you learned with regard to your former way of living
that you must cast off your old nature, which, yielding to
deluding passions, grows corrupt;
23 that the spirit of your minds must be constantly renewed;
24 and that you must clothe yourselves in that new nature
which was created to resemble God, with the righteousness
and holiness springing from the truth.
25 Since, therefore, you have cast off what is false, you must
every one of you speak the truth to your neighbors. For we
are united to one another like the parts of a body.
26 Be angry, yet do not sin. Do not let the sun go down on
your anger;
27 and give no opportunity to the devil.
28 Let the person who steals steal no longer, but rather they
should toil with their hands at honest work, so that they may
have something to share with anyone in need.
29 Never let any foul word pass your lips, but only such good
words as the occasion demands, so that they may be a help to
those who hear them.
30 And do not grieve God's Holy Spirit; for it was through
that Spirit that God sealed you as his, against the day of
redemption.
31 Let all bitterness, passion, anger, brawling, and abusive
language be banished from among you, as well as all malice.

32 Be kind to one another, tenderhearted, ready to forgive
one another, just as God, in Christ, forgave you.

5

1 Therefore imitate God, as his dear children,
2 and live a life of love, following the example of the Christ,
who loved you and gave himself for you as an offering and a
sacrifice to God, that should be fragrant and acceptable.

3 As for sexual immorality and every kind of impurity, or
greed, do not let them even be mentioned among you, as
befits Christ's people,
4 nor shameful conduct, nor foolish talk or jesting, for they
are wholly out of place among you; but rather thanksgiving.
5 For of this you may be sure – that no one who is unchaste
or impure or greedy of gain (for to be greedy of gain is
idolatry) has any place awaiting him in the kingdom of the
Christ and God.
6 Do not let anyone deceive you with specious arguments.
Those are the sins that bring down the wrath of God on the
disobedient.
7 Therefore have nothing to do with such people.
8 For, although you were once in darkness, now, by your
union with the Lord, you are in the light. Live as children of
light –
9 for the outcome of life in the light may be seen in every
form of goodness, righteousness, and sincerity –
10 always trying to find out what is pleasing to the Lord.
11 Take no part in deeds of darkness, from which no good
can come; on the contrary, expose them.
12 It is degrading even to speak of the things continually
done by them in secret.
13 All such actions, when exposed, have their true character
made manifest by the light.
14 For everything that has its true character made manifest
is clear as light. And that is why it is said –

'Sleeper, awake!
Arise from the dead,
and the Christ will give you light!'

15 Take great care, then, how you live – not unwisely but
wisely,
16 making the most of every opportunity; for these are evil
days.
17 Therefore do not grow thoughtless, but try to understand
what the Lord's will is.

18 Do not drink wine to excess, for that leads to profligacy;
but seek to be filled with the Spirit of God, and speak to one
another in psalms and hymns and sacred songs.
19 Sing and make music in your hearts to the Lord.
20 Always give thanks for everything to our God and Father,
in the name of our Lord Jesus Christ.
21 Submit to one another because you honor and respect
Christ.
22 Wives should submit to their husbands as submitting to
the Lord.
23 For a man is the head of his wife, as the Christ is the head
of the church – being indeed himself the Savior of his body.
24 But as the church submits to the Christ, so also should
wives submit to their husbands in everything.
25 Husbands, love your wives, just as the Christ loved the
church, and gave himself for her,
26 to make her holy, after purifying her by the washing with
the water, according to his promise;
27 so that he might himself bring the church, in all her
beauty, into his own presence, with no spot or wrinkle or
blemish of any kind, but that she might be holy and faultless.
28 That is how husbands ought to love their wives – as if they
were their own bodies. A man who loves his wife is really
loving himself;
29 for no one ever yet hated his own body. But everyone
feeds his body and cares for it, just as the Christ for the
church;
30 for we are members of his body.
31 For this cause a man will leave his father and mother, and
be united to his wife; and the man and his wife will
become one.
32 In this there is a profound truth – I am speaking of Christ
and his church.
33 However, for you individually, let each love his wife as
if she were himself; and the wife be careful to respect her
husband.

6

1 Children, obey your parents, as children of the Lord; for
that is but right.
2 'Honor your father and mother' – this is the first Com-
mandment with a promise –
3 'so that you may prosper and have a long life on earth.'
4 And fathers, do not irritate your children, but bring them
up with Christian discipline and instruction.
5 Slaves, obey your earthly masters, with anxious care,
giving them ungrudging service, as if obeying the Christ;

6 not only when their eyes are on you, as if you had merely
to please people, but as slaves of Christ, who are trying to
carry out the will of God.
7 Give your service heartily and cheerfully, as working for
the Master and not for people;
8 for you know that everyone will be rewarded by the
Master for any honest work that he has done, whether he is a
slave or free.
9 And masters, treat your slaves in the same spirit. Give
up threatening them; for you know that he who is both their
Master and yours is in heaven, and that before him there is
no distinction of rank.
10 For the future, find strength in your union with the Lord,
and in the power which comes from his might.
11 Put on the full armor of God, so that you may be able to
stand your ground against the stratagems of the devil.
12 For ours is no struggle against enemies of flesh and blood,
but against all the various powers of evil that hold sway in the
darkness around us, against the spirits of wickedness on high.
13 Therefore take up the full armor of God, so that when the
evil day comes, you may be able to withstand the attack, and,
having fought to the end, still to stand your ground.
14 Stand your ground, then, with truth for your belt, and
with righteousness for your breastplate,
15 and with the readiness to serve the good news of peace
as shoes for your feet.
16 At every onslaught take up faith for your shield; for with
it you will be able to extinguish all the flaming darts of the evil
one.
17 And receive the helmet of salvation, and the sword of the
Spirit – which is the message of God – always with prayer and
supplication.
18 Pray in spirit at all times. Be intent on this, with unweary-
ing perseverance and supplication for all Christ's people –
19 and on my behalf also, so that when I begin to speak,
words may be given me, so that I may fearlessly make known
the inmost truth of the good news,
20 on behalf of which I am an ambassador – in chains! Pray
that, in telling it, I may speak fearlessly as I ought.

Conclusion

21 To enable you, as well as others, to know all that concerns
me and what I am doing, Tychicus, our dear friend and
faithful helper in the Master's cause, will tell you everything.
22 I am sending him to you on purpose that you may learn
all about us, and that he may cheer your hearts.

23 May God, the Father, and the Lord Jesus Christ give every
follower peace, and love linked with faith.
24 May God's blessing be with all who love our Lord Jesus
Christ with an undying love.

Paul's Letter to the Philippians

1 To all Christ's people at Philippi, with the supervisors and
assistants, from Paul and Timothy, servants of Christ Jesus.
2 May God, our Father, and the Lord Jesus Christ bless you,
and give you peace.
3 Every recollection that I have of you is a cause of thanks-
giving to God,
4 always, in every prayer that I offer for you all – my prayers
are full of joy –
5 because of the share that you have had in spreading the
good news, from the first day that you received it until now.
6 For of this I am confident, that he who began a good work
in you will complete it in readiness for the day of Jesus Christ.
7 And, indeed, I am justified in feeling like this about you
all; because you have a warm place in my heart – you who all,
both in my imprisonment and in the work of defending and
establishing the good news, shared my privilege with me.
8 God will bear me witness how I yearn for you all with the
tenderness of Christ Jesus.
9 And what I pray for is this – that your love may grow
yet stronger and stronger, with increasing knowledge and all
discernment,
10 until you are able to appreciate all moral distinctions.
And I pray, too, that you may be kept pure and blameless
against the day of Christ,
11 bearing a rich harvest of that righteousness which comes
through Jesus Christ, to the glory and praise of God.
12 Friends, I want you to realize that what has happened to
me has actually served to forward the good news.
13 It has even become evident, not only to all the imperial
guard, but to everyone else, that it is for Christ's sake that I
am in chains.
14 And besides this, most of our fellow followers have
gained confidence in the Lord through my chains, and now
venture with far greater freedom to speak of God's message
fearlessly.
15 It is true that some do proclaim the Christ out of jealousy
and opposition, but there are others who proclaim him from
goodwill.
16 The latter do it from love for me, knowing that I have
been appointed to plead the cause of the good news.

17 The former spread the news of the Christ in a factious
spirit, and not sincerely, thinking to add to the pain of my
chains.
18 But what of that? Only that in some way or other, either
with assumed or with real earnestness, Christ is being made
known; and at that I rejoice.
19 Yes, and I will rejoice, for I know that, through your
prayers and through a rich supply of the Spirit of Jesus Christ,
all this will make for my salvation.
20 And this will fulfill my earnest expectation and hope
that I will have no cause for shame, but that, with unfailing
courage, now as before, Christ will be honored in my body,
whether by my life or by my death,
21 for to me life is Christ, and death is gain.
22 But what if the life here in the body – if this brings me
fruit from my labors? Then which to choose I cannot tell! I
am sorely perplexed either way!
23 My own desire is to depart and be with Christ, for this
would be far better.
24 But, for your sakes, it may be more needful that I should
still remain here in the body.
25 Yes, I am confident that this is so, and therefore I am sure
that I will stay, and stay near you all, to promote your progress
and joy in the faith;
26 so that, when you once more have me among you, you, in
your union with Christ Jesus, may find in me fresh cause for
exultation.
27 Under all circumstances let your lives be worthy of the
good news of the Christ: so that, whether I come and see
you, or whether I hear of your affairs at a distance, I may
know that you are standing firm, animated by one spirit, and
joining with one heart in a common struggle for the faith
taught by the good news,
28 without ever shrinking from your opponents. To them
this will be a sign of their destruction and of your salvation –
a sign from God.
29 For, on behalf of Christ, you have had the privilege
granted you, not only of trusting in him, but also of suffering
on his behalf.
30 You will be engaged in the same hard struggle as that
which you once saw me waging, and which you hear that I
am waging still.

2

1 If, then, any encouragement comes through union with
Christ, if there is any persuasive power in love, if there is any

communion with the Spirit, if there is any tenderness or pity,
2 I entreat you to make my happiness complete – live
together animated by the same spirit and in mutual love, one
in heart, animated by one Spirit.
3 Nothing should be done out of selfish ambition or vain
conceit. Rather, in humility lift others up above yourselves,
4 considering not only your own interests but also the
interests of others.
5 Let the spirit of Christ Jesus be yours also.
6 Though the divine nature was his from the beginning, yet
he did not look on equality with God as above all things to be
clung to,
7 but impoverished himself by taking the nature of a ser-
vant and becoming like one of us;
8 he appeared among us as a man, and still further humbled
himself by submitting even to death – to death on a cross!
9 And that is why God raised him to the very highest place,
and gave him the name which stands above all other names,
10 so that in adoration of the name of Jesus every knee
should bend, in heaven, on earth, and under the earth,
11 and that every tongue should acknowledge JESUS
CHRIST as LORD – to the glory of God the Father.
12 Therefore, my dear friends, as you have always been
obedient in the past, so now work out your own salvation
with anxious care, not only when I am with you, but all the
more now that I am absent.
13 Remember it is God who, in his kindness, is at work
within you, enabling you both to will and to work.
14 In all that you do, avoid murmuring and dissension,
15 so as to prove yourselves blameless and innocent –
faultless children of God, in the midst of an evil-disposed and
perverse generation, in which you are seen shining like stars
in a dark world,
16 offering to them the message of life; and then I will be
able at the day of Christ to boast that I did not run my course
for nothing, or toil for nothing.
17 And yet, even if, when your faith is offered as a sacrifice
to God, my lifeblood must be poured out in addition, still I will
rejoice and share the joy of you all;
18 and you must also rejoice and share my joy.
19 I hope, however, as one who trusts in the Lord Jesus,
to send Timothy to you before long, so that I may myself be
cheered by receiving news of you.
20 For I have no one but him to send – no one of kindred
spirit who would take the same genuine interest in your
welfare.

21 They are all pursuing their own aims and not those of
Christ Jesus.
22 But you know what Timothy has proved himself to be,
and how, like a child working for his father, he worked hard
with me in spreading the good news.
23 It is Timothy, then, whom I hope to send, just as soon as I
find out what is going to happen to me here.
24 And I am confident, as one who trusts in the Lord Jesus,
that before long I myself will follow.
25 Still I think it necessary to send Epaphroditus to you now,
for he is my dear friend, fellow worker, and fellow soldier,
and he was also your messenger to help me in my need.
26 For he has been longing to see you all, and has been
distressed because you heard of his illness.
27 And I can assure you that his illness very nearly proved
fatal. But God had pity on him, and not on him only but also
on me, so that I might not have sorrow on sorrow.
28 I am all the more ready, therefore, to send him, so that
the sight of him may revive your spirits and my own sorrow
be lightened.
29 Give him, then, the heartiest of Christian welcomes, and
hold such people in great honor.
30 For it was owing to his devotion to the Master's work that
he was at the point of death, having risked his own life in the
effort to supply what was wanting in the help that you sent
me.

3

1 In conclusion, my friends, may all joy be yours in your
union with the Lord. To repeat what I have already written
does not weary me, and is the safe course for you.
2 Beware of those dogs! Beware of those mischievous
workers! Beware of the men who mutilate themselves!
3 For it is we who are the circumcised – we whose worship is
prompted by the Spirit of God, who exult in Christ Jesus, and
who do not rely on external privileges;
4 though I, if anyone, have cause to rely even on them. If
anyone thinks he can rely on external privileges, far more
can I!
5 I was circumcised when eight days old; I am an Israelite
by birth, and of the tribe of Benjamin; I am a Hebrew, and the
child of Hebrews. As to the Law, I was a Pharisee;
6 as to zeal, I was a persecutor of the church; as to such
righteousness as is due to Law, I proved myself blameless.
7 But all the things which I once held to be gains I have now,
for the Christ's sake, come to count as loss.

8 More than that, I count everything as loss, for the sake
of the exceeding value of the knowledge of Christ Jesus my
Lord. And for his sake I have lost everything, and count it as
rubbish, if I may but gain Christ and be found in union with
him;
9 any righteousness that I have being, not the righteousness
that results from Law, but the righteousness which comes
through faith in Christ – the righteousness which is derived
from God and is founded on faith.
10 Then indeed I will know Christ, and the power of his
resurrection, and all that it means to share his sufferings,
11 in the hope that, if I become like him in death, I may
possibly attain to the resurrection from the dead.
12 Not that I have already laid hold of it, or that I am already
made perfect. But I press on, in the hope of actually laying
hold of that for which indeed I was laid hold of by Christ Jesus.
13 For I, friends, do not regard myself as having yet laid hold
of it. But this one thing I do – forgetting what lies behind, and
straining every nerve for that which lies in front,
14 I press on to the goal, to gain the prize of that heavenward
call which God gave me through Christ Jesus.
15 Let all of us, then, whose faith is mature, think this way.
Then, if on any matter you think otherwise, God will make
that also plain to you.
16 Only we are bound to order our lives by what we have
already attained.
17 My friends, unite in following my example, and fix your
eyes on those who are living by the pattern which we have set
you.
18 For there are many – of whom I have often told you, and
now tell you even with tears – who are living in enmity to the
cross of the Christ.
19 The end of such people is ruin; for their appetites are
their God, and they glory in their shame; their minds are
given up to earthly things.
20 But we are citizens of heaven, and from heaven we
expect a savior to come, the Lord Jesus Christ.
21 By the exercise of his power to bring everything into
subjection to himself, he will make our humble bodies like his
glorious body.

4

1 So then, my dear friends, whom I am longing to see – you
who are my joy and my crown, stand fast in union with the
Lord, dear friends.

2 I entreat Euodia, and I entreat Syntyche, to live in harmony, in union with the Lord;
3 yes, and I ask you, my true comrade, to help them, remembering that they toiled by my side in spreading the good news; and so, too, did Clement and my other fellow workers, whose names are in the book of life.
4 All joy be yours at all times in your union with the Lord. Again I repeat – All joy be yours.
5 Let your forbearing spirit be plain to everyone. The Lord is near.
6 Do not be anxious about anything; but under all circumstances, by prayer and entreaty joined with thanksgiving, make your needs known to God.
7 Then the peace of God, which is beyond all human understanding, will stand guard over your hearts and thoughts, through your union with Christ Jesus.
8 In conclusion, friends, whenever you find things that are true or honorable, righteous or pure, lovable or praiseworthy, or if virtue and honor have any meaning, let them fill your thoughts.
9 All that you learned and received and heard and saw in me put into practice continually; and then God, the giver of peace, will be with you.
10 It was a matter of great joy to me, as one in union with the Lord, that at length your interest in me had revived. The interest indeed you had, but not the opportunity.
11 Do not think that I am saying this under the pressure of want. For I, however I am placed, have learned to be independent of circumstances.
12 I know how to face humble circumstances, and I know how to face prosperity. Into all and every human experience I have been initiated – into plenty and hunger, into prosperity and want.
13 I can do everything through the strength of the one who makes me strong!
14 Yet you have acted nobly in sharing my troubles.
15 And you at Philippi know, as well as I, that in the early days of the good news – at the time when I had just left Macedonia – no church, with the one exception of yourselves, had anything to do with me as far as giving and receiving are concerned.
16 Indeed, even while I was still in Thessalonica, you sent more than once to relieve my wants.
17 It is not that I am anxious for your gifts, but I am anxious to see the abundant return that will be placed to your account. I have enough of everything, and to spare.

18 My wants are fully satisfied, now that I have received
from Epaphroditus the gifts which you sent me – the sweet
fragrance of a sacrifice acceptable and pleasing to God.
19 And my God, out of the greatness of his wealth, will, in
glory, fully satisfy your every need, through your union with
Christ Jesus.
20 To him, our God and Father, be ascribed all glory for
every and ever. Amen.
21 Give my greeting to everyone of the people of Christ
Jesus. The Lord's followers who are with me send your their
greetings.
22 All Christ's people here, and especially those who belong
to the Emperor's household, send theirs.

23 May the blessing of the Lord Jesus Christ rest on your
souls.

Paul's Letter to the Colossians

Introduction

1 From Paul, an apostle of Christ Jesus, by the will of God,
and from Timothy, also a follower of the Lord.
2 To Christ's people at Colossae – the followers who are
faithful to him: May God, our Father, bless you and give you
peace.

3 Whenever we pray we never fail to thank God, the Father
of our Lord Jesus Christ, for you,
4 now that we have heard of your faith in Christ Jesus and
of the love that you have for all his people,
5 because of the hope which is kept safe for you in heaven.
Of this hope you heard long ago in the true message of the
good news which reached you,
6 bearing fruit and growing, as it does, through all the
world, just as it did among you from the very day that you
heard of God's loving kindness, and understood what that
loving kindness really is.
7 It is just what you learned from Epaphras, our dear fellow
servant, who, as a minister of the Christ, faithfully represents
us,
8 and who told us of the love with which the Spirit has
inspired you.

9 And therefore we, from the very day that we heard this,
have never ceased praying for you, or asking that you may
be filled with the knowledge of the will of God, which comes
through all true spiritual wisdom and insight.
10 Then you will live lives worthy of the Master, and so
please God in every way. Your lives will be fruitful in every
kind of good action, and grow into a fuller knowledge of God;
11 you will be made strong at all points with a strength
worthy of the power manifested in his glory – strong to
endure with patience, and even with gladness, whatever may
happen to you;
12 and you will give thanks to the Father who made you fit
to share the lot which awaits Christ's people in the realms of
light.

The Person and Work of the Christ

13 For God has rescued us from the tyranny of darkness,
and has removed us into the kingdom of his Son, who is the
embodiment of his love,
14 and through whom we have found deliverance in the
forgiveness of our sins.

15 For Christ is the incarnation of the invisible God – first-
born and head of all creation;
16 for in him was created all that is in heaven and on earth,
the visible and the invisible – angels and archangels and all
the powers of heaven.
17 All has been created through him and for him. He was
before all things, and all things unite in him;
18 and he is the head of the church, which is his body. The
firstborn from the dead, he is to the church the source of its
life, that he, in all things, may stand first.
19 For it pleased the Father that in him the divine nature in
all its fulness should live,
20 and through him to reconcile all things to himself (mak-
ing peace by the shedding of Christ's blood offered on the
cross) – whether on earth or in heaven.
21 And it pleased God that you, once estranged from him
and hostile towards him in your thoughts, intent only on
wickedness –
22 but now he has reconciled you to himself by the sacrifice
of Christ's earthly body in death – it has pleased God that you
should stand in his presence holy, pure, and blameless,
23 if only you remain true to your faith, firm and immov-
able, never abandoning the hope held out in the good news
to which you listened, which has been proclaimed among all
created things under heaven, and of which I, Paul, was made
an assistant.

24 Now at last I can rejoice in my sufferings on your behalf,
and in my own person I supplement the afflictions endured
by the Christ, for the sake of his body, the church;
25 of which I myself became a minister in virtue of the office
with which God entrusted me for your benefit, to declare the
message of God in all its fulness –
26 that truth which has been hidden from former ages and
generations. But now it has been revealed to God's people,
27 to whom it was his pleasure to make known the surpass-
ing glory of that hidden truth when proclaimed among the
Gentiles – 'Christ among you! Your hope of glory!'
28 This is the Christ whom we proclaim, warning everyone,
and instructing everyone, with all the wisdom that we pos-

sess, in the hope of bringing everyone into God's presence
perfected by union with Christ.
29 It is for that I toil, struggling with all the energy which he
inspires and which works powerfully within me.

2

1 I want you to know in how great a struggle I am engaged
for you and for Christ's people at Laodicea, and for all who
have not yet seen me;
2 in the hope that they, being bound to one another by love,
and keeping in view the full blessedness of a firm conviction,
may be encouraged to strive for a perfect knowledge of God's
hidden truth,
3 even Christ himself, in whom all treasures of wisdom and
knowledge lie hidden.
4 I say this to prevent anyone from deceiving you by plausi-
ble arguments.
5 It is true that I am not with you in person, but I am with
you in spirit, and am glad to see the good order and the
unbroken front resulting from your faith in Christ.

6 Since, therefore, you have received Jesus, the Christ, as
your Lord, live your lives in union with him –
7 rooted in him, building up your characters through union
with him, growing stronger through your faith, as you were
taught, overflowing with faith and thanksgiving.
8 Take care that there is not someone who will carry you
away by his 'philosophy' – a hollow sham! – following, as
it does, mere human traditions, and dealing with puerile
questions of this world, and not with Christ.
9 For in Christ the Godhead in all its fulness dwells incar-
nate;
10 and, by your union with him, you also are filled with it.
He is the head of all archangels and powers of heaven.
11 By your union with him you received a circumcision that
was not performed by human hands, when you threw off the
tyranny of the earthly body, and received the circumcision of
the Christ.
12 For in baptism you were buried with Christ; and in
baptism you were also raised to life with him, through your
faith in the omnipotence of God, who raised him from the
dead.
13 And to you, who once were dead, by reason of your sins
and your uncircumcised nature – to you God gave life in
giving life to Christ! He pardoned all our sins!

14 He canceled the bond which stood against us – the bond
that consisted of ordinances – and which was directly hostile
to us! He has taken it out of our way by nailing it to the cross!
15 He rid himself of all the powers of evil, and held them up
to open contempt, when he celebrated his triumph over them
on the cross!
16 Do not, then, allow anyone to take you to task on ques-
tions of eating or drinking, or in the matter of annual or
monthly or weekly festivals.
17 These things are only the shadow of what is to come; the
substance is in the Christ.
18 Do not let anyone defraud you of the reality by affecting
delight in so-called 'humility' and angel-worship. Such a per-
son busies themselves with their visions, and without reason
are rendered conceited by their merely human intellect.
19 They fail to maintain union with the head, to whom it
is due that the whole body, nourished and knit together by
the contact and connexion of every part, grows with a divine
growth.

20 Since, with Christ, you became dead to the puerile teach-
ing of this world, why do you submit, as if you still belonged
to the world,
21 to such ordinances as 'Do not handle, or taste, or touch'?
22 For all the things referred to in them cease to exist
when used. You are following mere human directions and
instructions.
23 Such prohibitions appear reasonable where there is a
desire for self-imposed service, and so-called 'humility,' and
harsh treatment of the body, but are of no real value against
the indulgence of our earthly nature.

3

1 Since, therefore, you were raised to life with the Christ,
seek for the things that are above; for it is there that the Christ
is seated at the right hand of God.
2 Fix your thoughts on the things that are above, not on
those that are on earth.
3 For you died, and your life now lies hidden, with the
Christ, in God.
4 When the Christ, who is our life, appears, then you also
will appear with him in glory.

The Gospel in the Daily Life

5 Therefore destroy all that is earthly in you – immorality,
uncleanness, passions, evil desires, and that greed which is
idolatry.

6 These are the things because of which the wrath of God
comes,
7 and to which you, like others, once devoted your lives,
when you lived for them.
8 You, however, must now lay aside all such things – anger,
passion, malice, slander, abuse.
9 Never lie to one another. Get rid of your old self and its
habits,
10 and clothe yourselves with that new self, which, as it
gains in knowledge, is being constantly renewed in resem-
blance to him who made it.
11 In that new life there is no distinction between Greek and
Jew, circumcised and uncircumcised, barbarian, Scythian,
slave, free; but Christ is all! – and in all!
12 Therefore, as God's people, consecrated and dear to
him, clothe yourselves with tenderness of heart, kindliness,
humility, gentleness, forbearance;
13 bearing with one another, and, when there is any ground
for complaint, forgiving one another freely. As the Master
freely forgave you, so you must forgive one another.
14 Over all these virtues put on love; for that is the belt
which makes all complete.
15 Let the peace that the Christ gives decide all doubts
within your hearts; for you also were called to the enjoyment
of peace as members of one body. And show yourselves
thankful.
16 Let the message of the Christ be alive in your minds in all
its wealth, bringing all wisdom with it. Teach and admonish
one another with psalms, and hymns, and sacred songs, full
of the loving kindness of God, lifting your hearts in song to
him.
17 And, whatever you say or do, do everything in the name
of the Lord Jesus; and through him offer thanksgiving to God
the father.

18 Wives, submit to your husbands, as befits those who
belong to the Lord.
19 Husbands, love your wives, and never treat them
harshly.
20 Children, always obey your parents; for that is pleasant
to see in those who belong to the Lord.
21 Fathers, never irritate your children, otherwise they
might become disheartened.
22 Slaves, always obey your earthly masters, not only when
their eyes are on you, as if you had but to please people alone,
but giving them ungrudging service, in your respect for the
Master.

23 Whatever you do, do it with all your heart, as if working
for the Master and not for people,
24 since you know that it is from the Master that you will
receive the inheritance which will be your reward. You are
serving Christ, the Master.
25 Those who do wrong will reap the wrong they have done;
and there will be no partiality.

4

1 Masters, do what is right and fair by your slaves, for you
know that you also have a Master – in heaven.

2 Devote yourselves to prayer. Give your whole mind to it,
and also offer thanksgiving;
3 and at the same time pray for us, so that God may give
us an opening for our message, so that we may speak of the
truths hidden in the Christ – the truths for which I am in
chains!
4 Then I will make them known, as I ought to do.
5 Show tact in your behavior to the outside world, making
the most of every opportunity.
6 Let your conversation always be kindly, but not bland,
season it, as it were, with salt; be aware in each case of the
answer you should be giving.

Conclusion

7 Our dear friend, Tychicus, will tell you all about me. He is
a faithful minister, and a fellow servant in the Master's cause.
8 I send him to you expressly that you may learn our
circumstances, and that he may give you encouragement.
9 With him will be Onesimus, our dear faithful friend, who
is one of yourselves. They will tell you all that is going on here.

10 My fellow prisoner, Aristarchus, sends you his greeting,
and Barnabas's cousin, Mark, sends his. (You have received
directions about him. If he comes to you, make him wel-
come.)
11 Joshua, who is called Justus, also sends his greeting.
These are the only converts from Judaism who have worked
with me for the kingdom of God; I have found them a great
comfort.
12 Epaphras, who is one of yourselves, sends you his greet-
ing. He is a servant of Christ Jesus, and is always most earnest
in your behalf in his prayers, praying that you may stand
firm, with a matured faith and with a sure conviction of all
that is in accordance with God's will.
13 I can bear testimony to the deep interest he takes in you,
as well as in the followers at Laodicea and at Hierapolis.

14 Luke, our dear doctor, sends you his greeting, and Demas
sends his.
15 Give my greeting to the followers at Laodicea, and to
Nymphe, and to the church that meets at her house.
16 And when this letter has been read to you, see that it
is also read before the church at Laodicea, and that you
yourselves read the letter which will be forwarded from
there.
17 Give this message to Archippus – 'Take care to discharge
to the best of your ability the office to which you were
appointed in the Master's cause.'

18 I, Paul, add this greeting in my own handwriting. Remember these chains of mine. God's blessing be with you.

Paul's First Letter to the Thessalonians

Introduction

1 To the Thessalonian church in union with God the Father
and the Lord Jesus Christ, from Paul, Silas, and Timothy. May
God bless you and give you peace.

The Apostle and his Converts

2 We always mention you in our prayers and thank God for
you all;
3 recalling continually before our God and Father the ef-
forts that have resulted from your faith, the toil prompted by
your love, and the patient endurance sustained by your hope
in our Lord Jesus Christ.
4 Friends, whom God loves, we know that he has chosen
you,
5 because the good news that we brought came home to you,
not merely as so many words, but with a power and a fulness
of conviction due to the Holy Spirit. For you know the life that
we lived among you for your good.
6 And you yourselves began to follow, not only our exam-
ple, but the Master's also; and, in spite of much suffering, you
welcomed the message with a joy inspired by the Holy Spirit,
7 and so became a pattern to all who believed in Christ
throughout Macedonia and Greece.
8 For it was from you that the Lord's message resounded
throughout Macedonia and Greece; and, more than that,
your faith in God has become known far and wide; so that
there is no need for us to say another word.
9 Indeed, in speaking about us, the people themselves tell of
the reception you gave us, and how, turning to God from your
idols, you became servants of the true and living God,
10 and are now awaiting the return from heaven of his Son
whom he raised from the dead – Jesus, our deliverer from the
coming wrath.

2

1 Yes, friends, you yourselves know that your reception of
us was not without result.
2 For, although we had experienced suffering and ill treat-
ment, as you know, at Philippi, we had the courage, by the
help of our God, to tell you God's good news in spite of great
opposition.

3 Our appeal to you was not based on a delusion, nor was
it made from unworthy motives, or with any intention of
misleading you.
4 But, having been found worthy by God to be entrusted
with the good news, therefore we tell it; with a view to please,
not people, but God who proves our hearts.
5 Never at any time, as you know, did we use the language
of flattery, or make false professions in order to hide selfish
aims. God will bear witness to that.
6 Nor did we seek to win honor from people, whether from
you or from others, although, as apostles of Christ, we might
have burdened you with our support.
7 But we lived among you with the simplicity of a child; we
were like a woman nursing her own children.
8 In our strong affection for you, that seemed to us the best
way of sharing with you, not only God's good news, but our
lives as well – so dear had you become to us.
9 You will not have forgotten, friends, our labor and toil.
Night and day we used to work at our trades, so as not be a
burden to any of you, while we proclaimed to you God's good
news.
10 You will bear witness, and God also, that our relations
with you who believed in Christ were pure, and upright, and
beyond reproach.
11 Indeed, you know that, like a father with his own chil-
dren, we used to encourage and comfort every one of you,
and solemnly plead with you;
12 so that you should make your daily lives worthy of God
who is calling you into the glory of his kingdom.

13 This, too, is a reason why we, on our part, are continually
thanking God – because, in receiving the teaching that you
had from us, you accepted it, not as the teaching of humans,
but as what it really is – the teaching of God, which is even
now doing its work within you who believe in Christ.
14 For you, friends, began to follow the example of the
churches of God in Judea which are in union with Jesus
Christ; you, in your turn, suffering at the hands of your fellow
citizens, in the same way as those churches did at the hands
of their people –
15 who killed both the Lord Jesus and the prophets, and
persecuted us also. They do not try to please God, and they
are enemies to all humanity,
16 for they try to prevent us from speaking to the Gentiles
with a view to their salvation, and so are always filling up

the measure of their iniquity. But the wrath of God has come
upon them to the full!

17 As for ourselves, friends, our having been bereaved of
you even for a short time – though in body only, and not in
spirit – made us all the more eager to see your faces again;
and the longing to do so was strong on us.

18 That was why we made up our minds to go and see you –
at least I, Paul, did, more than once – but Satan put difficulties
in our way.

19 For what hope or joy will be ours, or what crown will
we have to boast of, in the presence of our Lord Jesus, at his
coming, if it isn't you?

20 You are our pride and our delight!

3

1 And so, as we could bear it no longer, we made up our
minds to remain behind alone at Athens,

2 and sent Timothy, our dear friend and God's minister
of the good news of the Christ, to strengthen you, and to
encourage you in your faith,

3 so that none of you should be shaken by the troubles
through which you are passing. You yourselves know that we
are destined to meet with such things.

4 For, even while we were with you, we warned you before-
hand that we were certain to encounter trouble. And so it
proved, as you know.

5 Therefore, since I could no longer endure the uncertainty,
I sent to make inquiries about your faith, fearing that the
Tempter had tempted you, and that our toil might prove to
have been in vain.

6 But, when Timothy recently returned to us from you with
good news of your faith and love, and told us how kindly you
think of us – always longing, he said, to see us, just as we are
longing to see you –

7 on hearing this, we felt encouraged about you, friends, in
the midst of all our difficulties and troubles, by your faith.

8 For it is new life to us to know that you are holding fast to
the Lord.

9 How can we thank God enough for all the happiness that
you are giving us in the sight of our God?

10 Night and day we pray most earnestly that we may see
you face to face, and make good any deficiency in your faith.

11 May our God and Father himself, and Jesus, our Lord,
make the way plain for us to come to you.

12 And for you, may the Lord fill you to overflowing with
love for one another and for everyone, just as we are filled
with love for you;
13 and so make your hearts strong, and your lives pure
beyond reproach, in the sight of our God and Father, at the
coming of our Lord Jesus, with all his Holy Ones.

4

Advice on Daily Life

1 Further, friends, we beg and urge you in the name of our
Lord Jesus to carry out more fully than ever – as indeed you
are already doing – all that you have heard from us as to what
your daily life must be, if it is to please God.
2 For you have not forgotten the directions that we gave you
on the authority of our Lord Jesus.
3 For this is God's purpose – that you should be pure;
abstaining from all immorality;
4 each of you learning to gain control over your own body,
in a way that is holy and honorable,
5 and not for the mere gratification of your passions, like
the Gentiles who know nothing of God;
6 none of you overreaching or taking advantage of their
fellow follower of the Lord in such matters. The Lord takes
vengeance on all who do such things, as we have already
warned you and solemnly declared.
7 For God does not call us to an impure life, but demands
holiness.
8 Therefore the person who disregards this warning disre-
gards, not people, but God who gives you his Holy Spirit.
9 As to love for each other there is no need to write to
you; for you have yourselves been taught by God to love one
another;
10 and indeed you do act in this spirit towards all his people
throughout Macedonia.
Yet, friends, we beg you to do even more.
11 Make it your ambition to live quietly, and to attend to
your own business, and to work with your hands, as we
directed you;
12 so that your conduct may win respect from those outside
the church, and that you may not want for anything.

The Dead in Christ at the coming of the Lord

13 We don't want you to be ignorant, friends, about those
who have passed to their rest. We don't want you to grieve
like other people who have no hope.

14 For, as we believe that Jesus died and rose again, so also
we believe that God will bring, with Jesus, those who through
him have passed to their rest.
15 This we tell you on the authority of the Lord – that those
of us who are still living at the coming of the Lord will not
anticipate those who have passed to their rest.
16 For, with a loud summons, with the shout of an archangel,
and with the trumpet-call of God, the Lord himself will come
down from heaven.
17 Then those who died in union with Christ will rise first;
and afterward we who are still living will be caught up in the
clouds, with them, to meet the Lord in the air; and so we will
be for ever with the Lord.
18 Therefore, comfort one another with what I have told
you.

5

1 But as to the times and the moments, there is no need,
friends, for anyone to write to you.
2 You yourselves know well that the day of the Lord will
come just as a thief comes in the night.
3 When people are saying 'All is quiet and safe,' it is then
that, like birth pains on a pregnant woman, ruin comes
suddenly upon them, and there will be no escape!
4 You, however, friends, are not in darkness, that the
daylight should take you by surprise as if you were thieves.
5 For you all are children of light and children of the day.
We have nothing to do with night, or darkness.
6 Therefore let us not sleep as others do. No, let us be
watchful and self-controlled.
7 It is at night that people sleep, and at night that drunkards
get drunk.
8 But let us, who belong to the day, control ourselves, and
put on faith and love as a breast plate, and the hope of
salvation as a helmet.
9 For God destined us, not for wrath, but to win salvation
through our Lord Jesus Christ, who died for us,
10 that, whether we are still watching or have fallen asleep,
we may live with him.
11 Therefore encourage one another, and try to build up one
another's characters, as indeed you are doing.

Conclusion

12 We beg you, friends, to value those who toil among you,
and are your leaders in the Lord's service, and give you
counsel.
13 Hold them in the very greatest esteem and affection for
the sake of their work. Live at peace with one another.

14 We entreat you also, friends – warn the disorderly,
comfort the faint-hearted, give a helping hand to the weak,
and be patient with everyone.
15 Take care that none of you ever pays back wrong for
wrong, but always follow the kindest course with one an-
other and with everyone.
16 Always be joyful;
17 never cease to pray;
18 under all circumstances give thanks to God. For this is his
will for you as made known in Christ Jesus.
19 Do not quench the Spirit;
20 do not make light of preaching.
21 Bring everything to the test; cling to what is good;
22 shun every form of evil.
23 May God himself, the giver of peace, make you altogether
holy; and may your spirits, souls, and bodies be kept alto-
gether faultless until the coming of our Lord Jesus Christ.
24 He who calls you will not fail you; he will complete his
work.
25 Friends, pray for us.

26 Greet all the Lord's followers with a sacred kiss.
27 I order you in the Lord's name to have this letter read to
all the brethren.

28 May the blessing of our Lord Jesus Christ be with you.

Paul's Second Letter to the Thessalonians

Introduction

1 To the Thessalonian church in union with God our Father
and the Lord Jesus Christ, From Paul, Silas, and Timothy.
2 May God, the Father, and the Lord Jesus Christ bless you
and give you peace.

The Apostle and his Converts

3 Friends, it is our duty always to thank God about you, as
is but right, considering the wonderful growth of your faith,
and because, without exception, your love for one another is
continually increasing.
4 So much is this the case that we ourselves speak with
pride, before the churches of God, of the patience and faith
which you have shown, in spite of all the persecutions and
troubles that you are enduring.
5 These persecutions will vindicate the justice of God's
judgment, and will result in your being reckoned worthy of
God's kingdom, for the sake of which you are now suffering;
6 since God deems it just to inflict suffering on those who
are now inflicting suffering on you,
7 and to give relief to you who are suffering, as well as to
us, at the appearing of the Lord Jesus from heaven with his
mighty angels, in flaming fire.
8 Then he will inflict punishment on those who refuse to
know God, and on those who turn a deaf ear to the good news
of Jesus, our Lord.
9 They will pay the penalty of unutterable ruin – banished
from the presence of the Lord and from the glorious manifes-
tation of his might,
10 when he comes to be honored in his people, and to be
revered in all who have learned to believe in him (for you also
believed our testimony) – as he will be on that day.
11 With this in view, our constant prayer for you is that our
God may count you worthy of the call that you have received,
and by his power make perfect your delight in all goodness
and the efforts that have resulted from your faith.
12 Then, in the loving kindness of our God and the Lord
Jesus Christ, will the name of Jesus, our Lord, be honored in
you, and you in him.

2

Events that must precede the Lord's Coming

1 As to the coming of our Lord Jesus Christ, and our being
gathered to meet him, we beg you, friends,
2 not lightly to let your minds become unsettled or dis-
turbed by any revelation, or by any message or letter purport-
ing to come from us, to the effect that the day of the Lord is
come.
3 Don't let anyone deceive you in any way. For it will not
come before the final rebellion against God, when lawless-
ness is revealed in human form, headed for destruction.
4 He is the adversary of everything that is spoken of as a
god or as an object of worship, enthroning himself in God's
Temple claiming to be God!
5 Don't you remember how, when I was with you, I used to
speak to you of all this?
6 And you know now what the restraining influence is
which prevents his appearing before his appointed time.
7 Wickedness, indeed, is already at work in secret, but only
until he who at present restrains it is removed out of the way.
8 Then the lawless person will be revealed, but the Lord Je-
sus will destroy him with the breath of his mouth, annihilate
him by the splendor of his coming.
9 When the lawless person comes, there will be great activ-
ity on the part of Satan, in the form of all kinds of deceptive
miracles, signs, and marvels, as well as of wicked attempts to
delude –
10 to the ruin of those who are on the path to destruction,
because they have never received and loved the truth to their
own salvation.
11 That is why God places them under the influence of a
delusion, to cause them to believe a lie;
12 so that sentence may be passed on all those who refuse to
believe the truth, but delight in wickedness.

13 But, friends, whom the Lord loves, it is our duty always
to thank God about you, for, from the first, God chose you for
salvation through the purifying influence of the Spirit, and
your belief in the truth.
14 To this you were called by the good news which we
brought you, to attain to the glory of our Lord Jesus Christ.
15 Stand firm then, friends, and hold fast to the truths that
we taught you, whether by word or by letter.
16 And may our Lord Jesus Christ himself, and God our
Father, who loved us and, in his loving kindness, gave us
unfailing consolation and good ground for hope,

17 console your hearts, and strengthen you to do and to say
all that is right.

3

Conclusion

1 In conclusion, friends, pray for us – pray that the Lord's
message may spread rapidly, and be received everywhere
with honor, as it was among you;
2 and that we may be preserved from wrong-headed and
wicked people – for it is not everyone who believes in Christ.
3 But the Lord will not fail you. He will give you strength,
and guard you from evil.
4 Yes, and the confidence that our union with the Lord
enables us to place in you leads us to believe that you are
doing, and will do, what we direct you.
5 May the Lord bring you to the love of God, and to the
patience of the Christ.

6 We beg you, friends, in the name of the Lord Jesus Christ,
to avoid any follower who is living an ill-ordered life, which
is not in agreement with the teaching that you received from
us.
7 For you know well that you ought to follow our example.
When we were with you, our life was not ill-ordered,
8 nor did we eat anyone's bread without paying for it. Night
and day, laboring and toiling, we used to work at our trades,
so as not to be a burden on any of you.
9 This was not because we had not a right to receive sup-
port, but our object was to give you a pattern for you to copy.
10 Indeed, when we were with you, the rule we laid down
was – 'Whoever does not choose to work will not get to eat.'
11 We hear that there are among you people who are living
ill-ordered lives, and who, instead of attending to their own
business, are mere busybodies.
12 All such people we beg, and implore, in the name of the
Lord Jesus Christ, to attend quietly to their business, and earn
their own living.
13 You, friends, must not grow weary of doing what is right.
14 If anyone disregards what we have said in this letter, take
note of them and avoid their company, so that they may feel
ashamed.
15 Yet do not think of them as an enemy, but caution them
as you would a brother or sister.
16 May the Lord, from whom all peace comes, himself give
you his peace at all times and in all ways. May he be with you
all.

17 I, Paul, add this greeting in my own handwriting. It is my
signature to every letter. This is how I write.
18 May the blessing of our Lord Jesus Christ be with you all.

Paul's First Letter to Timothy

Introduction

1 From Paul, an apostle of Christ Jesus by the appointment
of God, our Savior, and Christ Jesus, our hope.
2 To Timothy, my true child in the faith: May God, the Father,
and Christ Jesus, our Lord, bless you, and be merciful to you,
and give you peace.

3 I beg you, as I did when I was on my way into Macedonia,
to remain at Ephesus; so that you may instruct certain people
there not to teach new and strange doctrines,
4 nor to devote their attention to legends and interminable
genealogies, which tend to give rise to argument rather than
to further that divine plan which is revealed in the faith.
5 The object of all instruction is to call forth that love which
comes from a pure heart, a clear conscience, and a sincere
faith.
6 And it is because they have not aimed at these things
that the attention of certain people has been diverted to
unprofitable subjects.
7 They want to be teachers of the Law, and yet do not
understand either the words they use, or the subjects on
which they speak so confidently.
8 We know, of course, that the Law is excellent, when used
legitimately,
9 by one who recognizes that laws were not made for good
people, but for the lawless and disorderly, for irreligious and
wicked people, for those who are irreverent and profane, for
those who ill-treat their fathers or mothers, for murderers,
10 for the immoral, for perverts, for slave traders, for liars,
for perjurers, and for whatever else is opposed to sound
Christian teaching –
11 as is taught in the glorious good news of the ever-blessed
God, with which I was entrusted.
12 I am thankful to Christ Jesus, our Lord, who has been my
strength, for showing that he thought me worthy of trust by
appointing me to his ministry,
13 though I once used to blaspheme, and to persecute, and
to insult. Yet mercy was shown me, because I acted in
ignorance, while still an unbeliever;

14 and the loving kindness of our Lord was boundless, and
filled me with that faith and love which come from union
with Christ Jesus.
15 How true the saying is, and worthy of the fullest accep-
tance, that 'Christ Jesus came into the world to save sinners'!
And there is no greater sinner than I!
16 Yet mercy was shown me for the express purpose that
Christ Jesus might exhibit in my case, beyond all others,
his exhaustless patience, as an example for those who were
afterward to believe on him and attain eternal life.
17 To the eternal King, ever-living, invisible, the one God, be
ascribed honor and glory for ever and ever. Amen.
18 This, then, is the charge that I lay on you, Timothy, my
child, in accordance with what was predicted of you – Fight
the good fight in the spirit of those predictions,
19 with faith, and with a clear conscience; and it is because
they have thrust this aside, that, as regards the faith, some
have wrecked their lives.
20 Hymenaeus and Alexander are instances – the men
whom I delivered over to Satan so that they might be taught
not to blaspheme.

2

General Directions on Church Matters

1 First of all, then, I ask that petitions, prayers, interces-
sions, and thanksgivings should be offered for everyone,
2 especially for kings and all who are in high positions, in
order that we may lead a quiet and peaceful life in a deeply
religious and reverent spirit.
3 This will be good and acceptable in the eyes of God, our
Savior,
4 whose will is that everyone should be saved, and attain to
a full knowledge of the truth.
5 There is but one God, and one mediator between God and
humanity – the human, Christ Jesus,
6 who gave himself as a ransom on behalf of all.
This must be our testimony, as opportunities present them-
selves;
7 and it was for this that I was myself appointed a herald
and an apostle (I am telling the simple truth and no lie) – a
teacher of the Gentiles in the faith and truth.
8 My desire, then, is that it should be the custom every-
where for the men to lead the prayers, with hands reverently
uplifted, avoiding heated controversy.
9 I also desire that women should adorn themselves with
appropriate dress, worn quietly and modestly, and not with

wreaths or gold ornaments for the hair, or pearls, or costly clothing,

10 but – as is proper for women who profess to be religious – with good actions.

11 They must learn, listening quietly to their teachers and showing them all deference.

12 I do not consent to them becoming teachers, or exercising authority over men; they ought to not make a fuss.

13 Adam was formed first, not Eve.

14 And it was not Adam who was deceived; it was the woman who was entirely deceived and fell into sin.

15 But she will be saved by the birth of a child, if they never abandon faith, love, or holiness, and behave with modesty.

3

1 How true is this saying: 'To aspire to be to be a supervisor in the church is to be ambitious for a noble task.'

2 The supervisor should be of blameless character; a faithful partner; living a temperate, discreet, and well-ordered life; hospitable, and a skillful teacher,

3 not addicted to drink or brawling, but of a forbearing and peaceable disposition, and not a lover of money;

4 they should provide for their own household well, and their children should kept under control and be well-behaved.

5 If someone does not know how to provide for their own household, how can they take charge of the church of God?

6 The supervisor should not be a recent convert, or they might become blinded by pride and fall under the same judgment as the devil.

7 They should also be well spoken of by outsiders, so that they may not incur censure and so fall into the devil's trap.

8 So, too, assistants should be serious and straightforward, not given to taking much drink or to questionable money-making,

9 but people who hold the deep truths of the faith and have a clear conscience.

10 They should be tested first, and only appointed to their office if no objection is raised against them.

11 It should be the same with the women in this office. They should be serious, not gossips, sober, and trustworthy in all respects.

12 Assistants should be faithful partners who manage their children and their households well.

13 Those who have filled that post with honor gain for themselves an honorable position, as well as great confidence through the faith that they place in Christ Jesus.

Special Directions to Timothy

14 I am writing this to you, though I hope that I will come to see you before long;
15 but in case I should be delayed, I want you to know what your conduct ought to be in the household of God, which is the church of the living God – the pillar and stay of the truth.
16 Yes, and undeniably wonderful are the deep truths of our religion; for –
'He was revealed in our nature,
pronounced righteous in spirit,
seen by angels,
proclaimed among the Gentiles,
believed on in the world,
taken up into glory.'

4

1 But the Spirit distinctly says that in later times there will be some who will fall away from the faith, and devote their attention to misleading spirits, and to the teaching of demons,
2 who will make use of the hypocrisy of lying teachers. These people's consciences are seared,
3 and they discourage marriage and enjoin abstinence from certain kinds of food; though God created these foods to be enjoyed thankfully by those who hold the faith and have attained a full knowledge of the truth.
4 Everything created by God is good, and there in nothing that need be rejected – provided only that it is received thankfully;
5 for it is consecrated by God's blessing and by prayer.
6 Put all this before the followers, and you will be a good servant of Christ Jesus, sustained by the precepts of the faith and of that good teaching by which you have guided your life.
7 As for profane legends and old wives' tales, leave them alone. Train yourself to lead a religious life;
8 for while the training of the body is of service in some respects, religion is of service in all, carrying with it, as it does, a promise of life both here and hereafter.
9 How true that saying is and worthy of the fullest acceptance!
10 With that aim we toil and struggle, for we have set our hopes on the living God, who is the Savior of all, and especially of those who hold the faith.

11 Remember these things in your teaching.
12 Do not let anyone look down on you because you are young, but, by your conversation, your conduct, your love, your faith, and your purity, be an example to those who hold the faith.
13 Until I come, apply yourself to public reading, preaching, and teaching.
14 Do not neglect the divine gift within you, which was given you, amid many a prediction, when the hands of the church elders were laid on your head.
15 Practice these things, devote yourself to them, so that your progress may be plain to everyone.
16 Look to yourself as well as to your teaching. Persevere in this, for your doing so will mean salvation for yourself as well as for your hearers.

5

1 Do not reprimand an older man, but plead with him as if he were your father. Treat the young men as brothers,
2 the older women as mothers, and the younger women as sisters – with all purity.
3 Show consideration for widows – I mean those who are really widowed.
4 But, if a widow has children or grandchildren, they should learn to show proper regard for the members of their own family first, and to make some return to their parents; for that is pleasing in God's sight.
5 As for the woman who is really widowed and left quite alone, her hopes are fixed on God, and she devotes herself to prayers and supplications night and day.
6 But the life of a widow who is devoted to pleasure is a living death.
7 Those are the points you should teach, so that there may be no call for your censure.
8 Anyone who fails to provide for their own relatives, and especially for those under their own roof, has disowned the faith, and is worse than an unbeliever.
9 A widow, when her name is added to the list, should not be less than sixty years old; she should have been a faithful wife,
10 and be well spoken of for her kind actions. She should have brought up children, have shown hospitality to strangers, have washed the feet of her fellow Christians, have relieved those who were in distress, and devoted herself to every kind of good action.

11 But you should exclude the younger widows from the list;
for, when they grow restive under the yoke of the Christ, they
want to marry,
12 and so they bring condemnation on themselves for hav-
ing broken their previous promise.
13 And not only that, but they learn to be idle as they go
about from house to house. Nor are they merely idle, but they
also become gossips and busybodies, and talk of what they
ought not.
14 Therefore I advise young widows to marry, bear chil-
dren, and attend to their homes, and so avoid giving the
enemy an opportunity for scandal.
15 There are some who have already left us, to follow Satan.
16 Any Christian woman, who has relatives who are wid-
ows, ought to relieve them and not allow them to become a
burden to the church, so that the church may relieve those
widows who are really widowed.
17 Those church elders who fill their office well should be
held deserving of especial consideration, particularly those
whose work lies in preaching and teaching.
18 The words of scripture are –

'You should not muzzle the ox while it is treading out the grain.'

and again –

'**The worker is worth their wages.**'

19 Do not entertain a charge against an church elder, unless it
is supported by two or three witnesses;
20 but rebuke offenders publicly, so that others may take
warning.
21 I charge you solemnly, before God and Christ Jesus and
the chosen angels, to carry out these directions, unswayed by
prejudice, never acting with partiality.
22 Never ordain anyone hastily, and take no part in the
wrongdoing of others. Keep your life pure.
23 Do not continue to drink water only, but take a little wine
because of the weakness of your stomach, and your frequent
ailments.
24 There are some people whose sins are conspicuous and
lead on to judgment, while there are others whose sins dog
their steps.
25 In the same way noble deeds become conspicuous, and
those which are otherwise cannot be concealed.

6

1 All who are in the position of slaves should regard their

masters as deserving of the greatest respect, so that the name
of God, and our teaching, may not be maligned.
2 Those who have Christian masters should not think less
of them because they are also followers of Christ, but on the
contrary they should serve them all the better, because those
who are to benefit by their good work are dear to them as
their fellow Christians.

Conclusion Those are the things to insist on in your teaching.

3 Anyone who teaches otherwise, and refuses their assent
to sound instruction – the instruction of our Lord Jesus Christ
– and to the teaching of religion,
4 is puffed up with conceit, not really knowing anything,
but having a morbid craving for discussions and arguments.
Such things only give rise to envy, quarreling, recriminations, base suspicions,
5 and incessant wrangling on the part of these corrupt-
minded people who have lost all hold on the truth, and who
think of religion only as a source of gain.
6 Of course religion is a great source of gain – when com-
bined with contentment!
7 For we brought nothing into the world, because we cannot
even carry anything out of it.
8 So, with food and shelter, we will be content.
9 Those who want to be rich fall into the net of temptation,
and become the prey of many foolish and harmful ambitions,
which plunge people into destruction and ruin.
10 Love of money is a source of all kinds of evil; and in
their eagerness to be rich some have wandered away from
the faith, and have been pierced to the heart by many a regret.
11 But you must, servant of God, avoid all this. Aim at
righteousness, piety, faith, love, endurance, gentleness.
12 Run the great race of the faith, and win the eternal life. It
was for this that you received the call, and, in the presence of
many witnesses, made the great profession of faith.
13 I beg you, as in the sight of God, the source of all life,
and of Christ Jesus who before Pontius Pilate made the great
profession of faith –
14 I implore you to keep his command free from stain or
reproach, until the appearing of our Lord Jesus Christ.
15 This will be brought about in his own time by the one
ever-blessed Potentate, the king of all kings and Lord of all
lords,
16 who alone is possessed of immortality and dwells in
unapproachable light, whom no one has ever seen or ever

can see – to whom be ascribed honor and power for ever.
Amen.
17 Teach those who are wealthy in this life not to pride
themselves, or fix their hopes, on so uncertain a thing as
wealth, but on God, who gives us a wealth of enjoyment on
every side.
18 Teach them to show kindness, to exhibit a wealth of good
actions, to be open-handed and generous,
19 storing up for themselves what in the future will prove
to be a good foundation, so that they may gain the only true
life.
20 Timothy, guard what has been entrusted to you. Avoid
the profane prattle and contradictions of what some miscall
‘theology,’
21 for there are those who, while asserting their proficiency
in it, have yet, as regards the faith, gone altogether astray.

God bless you all.

Paul's Second Letter to Timothy

Introduction

1 From Paul who, by the will of God, is an apostle of Christ
Jesus, charged to proclaim the life that comes from union
with Christ Jesus,
2 to Timothy, my dear child: may God, the Father, and Christ
Jesus, our Lord, bless you, and be merciful to you, and give
you peace.

3 I am thankful to God, whom I serve, as my ancestors did,
with a clear conscience, when I remember you, as I never fail
to do, in my prayers – night and day alike,
4 as I think of your tears, longing to see you, that my
happiness may be completed,
5 now that I have been reminded of the sincere faith that
you have shown. That faith was seen first in your grand-
mother Lois and your mother Eunice, and is now, I am
convinced, in you also.
6 And that is my reason for reminding you to stir into flame
that gift of God, which is yours through your ordination at my
hands.
7 For the Spirit which God gave us was not a spirit of
cowardice, but a spirit of power, love, and self-control.
8 Do not, therefore, be ashamed of the testimony which we
have to bear to our Lord, or of me imprisoned for his sake;
but join with me in suffering for the good news, as far as God
enables you.
9 It was God who saved us, and from him we received our
solemn call – not as a reward for anything that we had done,
but in fulfillment of his own loving purpose. For that love was
extended to us, through Christ Jesus, before time began,
10 and has now been made apparent through the appearing
of our Savior, Christ Jesus; who has made an end of death, and
has brought life and immortality to light by that good news,
11 of which I was myself appointed a herald, apostle, and
teacher.
12 That is why I am undergoing these sufferings; yet I feel
no shame, for I know in whom I have put my faith, and am
convinced that he is able to guard what I have entrusted to
him until that day.

13 Keep before you, as an example of sound teaching, all
that you learnt from me as you listened with that faith and
love which come from union with Christ Jesus.
14 Guard by the help of the Holy Spirit, who is within us, the
glorious trust that has been committed to you.
15 You know, of course, that all our friends in Roman Asia
turned their backs on me, including Phygellus and Hermo-
genes.
16 May the Lord show mercy to the household of Onesipho-
rus; for he often cheered me and was not ashamed of my
chains.
17 On the contrary, when he arrived in Rome, he sought
eagerly for me until he found me.
18 The Lord grant that he may find mercy at the hands of
the Lord on that day. The many services that he rendered at
Ephesus you have the best means of knowing.

2

Injunctions to Timothy

1 You must, then, my child, find strength in the help which
comes from the union with Christ Jesus;
2 and what you learnt from me, in the presence of many
listeners, entrust to reliable people, who will be able in their
turn to teach others.
3 Share hardships with me, as a true soldier of Christ Jesus.
4 A soldier on active service, to please his superior officer,
always avoids entangling himself in the affairs of ordinary
life.
5 No athlete is ever awarded the wreath of victory unless
they have kept the rules.
6 The laborer who does the work should be the first to
receive a share of the fruits of the earth.
7 Reflect on what I say; the Lord will always help you to
understand.
8 Keep before your mind Jesus Christ, raised from the dead,
a descendant of David, as told in the good news entrusted to
me;
9 in the service of which I am suffering hardships, even to
being put in fetters as a criminal. But the message of God is
not fettered;
10 and that is why I submit to anything for the sake of God's
people: so that they also may obtain the salvation which
comes from union with Christ Jesus, and imperishable glory.
11 How true this saying is – 'If we have shared his death, we
will also share his life.
12 If we continue to endure, we will also share his throne. If
we should ever disown him, he, too, will disown us.

13 If we lose our trust, he is still to be trusted, for he cannot
be false to himself!'
14 Remind people of all this; tell them solemnly, as in the
sight of God, to avoid controversy, a useless thing and the ruin
of those who listen to it.
15 Do your utmost to show yourself true to God, a worker
with no reason to be ashamed, accurate in delivering the
message of the truth.
16 Avoid profane prattle. Those who indulge in it only get
deeper into irreligious ways,
17 and their teaching will spread like a cancer. Hymenaeus
and Philetus are instances of this.
18 They have gone completely astray as regards the truth;
they say that a resurrection has already taken place, and so
upset some people's faith.
19 Yet God's firm foundation still stands unmoved, and it
bears this inscription –
'THE LORD KNOWS THOSE WHO ARE HIS';
and this –
'LET ALL THOSE WHO USE THE NAME OF THE LORD TURN
AWAY FROM WICKEDNESS.'
20 Now in a large house there are not only things of gold and
silver, but also others of wood and earthenware, some for
better and some for common use.
21 If, then, a person has escaped from the pollution of such
errors as I have mentioned, they will be like a thing kept for
better use, set apart, serviceable to its owner, ready for any
good purpose.
22 Flee from the passions of youth, but pursue righteousness,
faith, love, and peace, in the company of those who, with a
pure heart, invoke the Lord.
23 Shun foolish and ignorant discussions, for you know that
they only breed quarrels;
24 and a servant of the Lord should never quarrel. They ought,
on the contrary, to be courteous to everyone, skillful teachers,
and forbearing.
25 They should instruct their opponents in a gentle spirit; for,
possibly, God may give those opponents a repentance that
will lead to a fuller knowledge of truth,
26 and they may yet come to a sober mind, and escape from
the devil's net, when captured by the Lord's servant to do the
will of God.

3

1 Be sure of this, that in the last days difficult times will
come.

2 People will be selfish, mercenary, boastful, haughty, and
blasphemous; disobedient to their parents, ungrateful, im-
pure,
3 incapable of affection, merciless, slanderous, wanting in
self-control, brutal, careless of the right,
4 treacherous, reckless, and puffed up with pride; they will
love pleasure more than they love God;
5 and while they retain the outward form of religion, they
will not allow it to influence them. Turn your back on such
people as these.
6 For among them are to be found those who creep into
homes and captivate weak women – women who, loaded
with sins, and slaves to all kinds of passions,
7 are always learning, and yet never able to attain to a real
knowledge of the truth.
8 Just as Jannes and Jambres opposed Moses, so do these
people, in their turn, oppose the truth. Their minds are cor-
rupted, and, as regards the faith, they are utterly worthless.
9 They will not, however, make further progress; for their
wicked folly will be plain to everyone, just as the folly Jannes
and Jambres was.
10 But you, Timothy, were a close observer of my teaching,
my conduct, my purposes, my faith, my forbearance, my love,
and my patient endurance,
11 as well as of my persecutions, and of the sufferings which
I met with at Antioch, Iconium, and Lystra. You know what
persecutions I underwent; and yet the Lord brought me safe
out of all!
12 Yes, and all who aim at living a religious life in union with
Christ Jesus will have to suffer persecution;
13 but wicked people and impostors will go from bad to
worse, deceiving others and deceived themselves.
14 You, however, must stand by what you learnt and ac-
cepted as true. You know who they were from whom you
learnt it;
15 and that, from your childhood, you have known the
sacred writings, which can give you the wisdom that, through
belief in Christ Jesus, leads to salvation.
16 All scripture is God-breathed: helpful for teaching, for
refuting error, for giving guidance, and for training others in
righteousness;
17 so that God's people may be capable and equipped for
good work of every kind.

4

1 I solemnly charge you – in the sight of God and of Christ

Jesus, who will one day judge the living and the dead – I
charge you by his appearing and by his kingdom:
2 Proclaim the message, be ready in season and out of
season, convince, rebuke, encourage, never failing to instruct
with forbearance.
3 For a time will come when people will not tolerate sound
teaching. They will follow their own wishes, and, in their
itching for novelty, procure themselves a crowd of teachers.
4 They will turn a deaf ear to the truth, and give their
attention to legends instead.
5 But you, Timothy, must always be temperate. Face hard-
ships; do the work of a missionary; discharge all the duties of
your office.
6 As for me, my life blood is already being poured out; the
time of my departure is close at hand.
7 I have run the great race; I have finished the course; I have
kept the faith.
8 And now the crown of righteousness awaits me, which the
Lord, the just judge, will give me on that day – and not only to
me, but to all who have loved his appearing.

Conclusion

9 Do your utmost to come to me soon,
10 for Demas, in his love for the world, has deserted me.
He has gone to Thessalonica, Crescens to Galatia, and Titus
to Dalmatia.
11 There is no one but Luke with me. Pick up Mark on your
way, and bring him with you, for he is useful to me in my
work.
12 I have sent Tychicus to Ephesus.
13 Bring with you, when you come, the cloak which I left at
Troas with Carpus, and the books, especially the parchments.
14 Alexander, the coppersmith, showed much ill feeling
towards me. The Lord will give him what his actions deserve.
15 You must also be on your guard against him, for he is
strongly opposed to our teaching.
16 At my first trial no one stood by me. They all deserted me.
May it never be counted against them!
17 But the Lord came to my help and strengthened me, in
order that, through me, the proclamation should be made so
widely that all the Gentiles should hear it; and I was rescued
out of the lion's mouth.
18 The Lord will rescue me from all evil, and bring me safe
into his Heavenly kingdom. All glory to him for ever and
ever! Amen.

19 Give my greeting to Prisca and Aquila, and to the house-
hold of Onesiphorus.
20 Erastus remained at Corinth, and I left Thophimus ill at
Miletus.
21 Do your utmost to come before winter. Eubulus, Pudens,
Linus and Claudia send you their greetings, and so do the rest
of the Lord's followers.

22 May the Lord be with your soul. God bless you all.

Paul's Letter to Titus

Introduction

1 From Paul, a servant of God, and an apostle of Jesus
Christ, on behalf of the faith of God's chosen people, and their
knowledge of that truth which makes for godliness
2 – and is based on the hope of eternal life, which God, who
never lies, promised before the ages began,
3 and has revealed at his own time in his message, with the
preaching of which I was entrusted by the command of God
our Savior.
4 To Titus, my true child in our shared faith: May God, the
Father, and Christ Jesus, our Savior, bless you and give you
peace.

Mission of Titus in Crete

5 My reason for leaving you in Crete was that you might put
in order what had been left unfinished, and appoint church
elders in the various towns, as I myself directed you.
6 They are to be of irreproachable character, faithful to
their partners, whose children are believers in Christ and
have never been open to the charge of being wild or unruly.
7 For a supervisor, as God's steward, ought to be of blame-
less character – not arrogant or quick-tempered, not given to
drunkeness, violence or shady money-making.
8 Instead, they should be hospitable, love what is good, self-
controlled, upright, people of holy life and disciplined,
9 holding firmly to the trustworthy message as it has been
taught – so that they may be able to encourage others by
sound teaching, as well as to refute those who contradict it.
10 For there are many undisciplined persons who lead
others astray with their nonsense, especially those of the
group advocating the necessity of circumcision.
11 They need to be kept quiet as they disrupt whole house-
holds by teaching what they ought not to teach, simply to
make shameful financial gain.
12 It was a Cretan – one of their own prophets – who said:
'Cretans are always liars, evil beasts, and lazy gluttons.' This
statement is true.
13 Therefore rebuke them sharply, so that they may be
sound in the faith,
14 and may pay no attention to Jewish legends, or to the
directions of those who turn their backs on the truth.

15 To those whose minds are pure, all things are ritually
pure, but to those whose minds are tainted and unbelieving
nothing is pure, as their minds and consciences are alike
polluted.
16 They claim to know God, but by their actions they deny
him. They are detestable and disobedient and useless for any
good work.

2

1 You however, should speak of such subjects as properly
have a place in sound teaching.
2 Teach that the older men should be soberly clear minded,
dignified and self-controlled – sound in faith, love, and pa-
tient endurance.
3 So, too, that the older women should live reverent lives,
not slanderers, not slaves to excessive drinking.
4 They should teach what is good, so as to train the younger
women to love their husbands and children,
5 and to be self-controlled, pure-minded, to be watching
over their home, to be kind, respecting the authority of their
husbands, so that no one will speak badly of God's message.
6 In the same way with the younger men – encourage them
to be self-controlled.
7 In all things, set an example of doing good. In your
teaching, show integrity and seriousness –
8 let the instruction that you give be sound and above
reproach, so that those who oppose you may be ashamed
when they fail to find anything bad to say about us.
9 Tell slaves to respect their owner's authority in all circum-
stances, and to try their best to please them.
10 Teach them not to contradict or to pilfer, but to show
such praiseworthy fidelity in everything, as to recommend
the teaching about God our Savior by all that they do.
11 For the loving kindness of God has been revealed, bring-
ing salvation for all,
12 leading us to renounce ungodliness and worldly desires,
and to live self-controlled, upright, and godly lives here in this
present age,
13 while awaiting our blessed hope – the appearing in glory
of our great God and Savior, Christ Jesus.
14 For he gave himself on our behalf, to deliver us from all
wickedness, and to purify for himself a people who should be
truly his own and eager to do good.
15 Tell them of all this, and encourage and rebuke with all
authority. Do not let anyone belittle you.

3

1 Remind them to respect and obey the rulers and authorities, to be ready for every kind of good work, to slander no
one, to avoid quarreling,
2 to be reasonable, and under all circumstances to show a
gentle spirit with all.
3 There was a time when we ourselves were foolish, disobedient, misled, enslaved to all kinds of desires and pleasures,
living in malice and envy, hating ourselves and hating one
another.
4 But, when the kindness of God our Savior and his love for
humanity appeared, he saved us,
5 not as the result of any righteous actions that we had done,
but due to his mercy. He saved us though the washing of
rebirth and renewal by the power of the Holy Spirit,
6 which he poured out on us abundantly through Jesus
Christ our Savior –
7 so that, having been put right with God through his grace,
we become heirs to the hope of eternal life.
8 This saying is trustworthy! And it is on these subjects that
I want you to lay special emphasis, so that those who have
learned to trust in God may be careful to devote themselves
to doing good. Such subjects are excellent in themselves, and
of benefit to all.
9 But have nothing to do with foolish controversies, or with
genealogies, or with quarrels, or fights about the Law. They
are useless and futile.
10 If someone is causing divisions among you then, after
giving them a second warning, excuse yourself from them.
11 You can be sure that such a person has forsaken the truth
and is in the wrong. They stand self-condemned.

Conclusion

12 As soon as I send Artemas or Tychicus to you, join me as
quickly as possible at Nicopolis, for I have arranged to spend
the winter there.
13 Do your best to help Zenas, the teacher of the Law, and
Apollos, on their way, and see that they want for nothing.
14 Let all our people learn to devote themselves to doing
good, so as to meet the most pressing needs, and that their
lives may not be unfruitful.

15 All who are with me here send you their greeting. Give
my greeting to our friends in the faith.

God bless you all.

Paul's Letter to Philemon

Introduction

1 From Paul, now a prisoner for Christ Jesus, and from
Timothy, a fellow follower of the Lord.
2 To our dear friend and fellow worker Philemon, to our
sister Apphia, to our fellow soldier Archippus; and to the
church that meets at Philemon's house;
3 may God, our Father, and the Lord Jesus Christ bless you
and give you peace.

Request regarding runaway slave

4 I always mention you in my prayers and thank God for
you,
5 because I hear of the love and the faith which you show,
not only to the Lord Jesus, but also to all his people;
6 and I pray that your participation in the faith may result in
action, as you come to a fuller realization of everything that
is good and Christlike in us.
7 I have indeed found great joy and encouragement in your
love, knowing, as I do, how the hearts of Christ's people have
been cheered, friend, by you.
8 And so, though my union with Christ enables me, with all
confidence, to dictate the course that you should adopt,
9 yet the claims of love make me prefer to plead with you
– yes, even me, Paul, though I am an ambassador for Christ
Jesus and, now a prisoner for him as well.
10 I plead with you for this child of mine, Onesimus, to
whom, in my prison, I have become a father.
11 Once he was of little service to you, but now he has
become of great service, not only to you, but to me as well;
12 and I am sending him back to you with this letter – though
it is like tearing out of my heart.
13 For my own sake I should like to keep him with me, so
that, while I am in prison for the good news, he might attend
to my wants on your behalf.
14 But I do not wish to do anything without your consent,
because I want your generosity to be voluntary and not, as it
were, compulsory.
15 It may be that he was separated from you for an hour, for
this reason, so that you might have him back for ever,
16 no longer as a slave, but as something better – a dearly
loved friend and follower of the Lord, especially dear to me,

and how much more so to you, not only as a person, but as
your fellow Christian!
17 If, then, you count me your friend, receive him as you
would me.
18 If he has caused you any loss, or owes you anything,
charge it to me.
19 I, Paul, put my own hand to it – I will repay you myself. I
say nothing about your owing me your self.
20 Yes, friend, let me gain something from you because of
your union with the Lord. Cheer my heart by your Christlike
spirit.

21 Even as I write, I have such confidence in your compli-
ance with my wishes, that I am sure that you will do even
more than I am asking.
22 Please also get a lodging ready for me, for I hope that I
will be given back to you all in answer to your prayers.

Messages and Blessing

23 Epaphras, who is my fellow prisoner for Christ Jesus,
sends you his greeting;
24 and Marcus, Aristarchus, Demas, and Luke, my fellow
workers, send theirs.

25 May the blessing of the Lord Jesus Christ rest on your
souls.

The Letter to the Hebrews

Christ the Mediator

1 God, who, of old, at many times and in many ways, spoke
to our ancestors, by the prophets,
2 has in these latter days spoken to us by the Son, whom he
appointed the heir of all things, and through whom he made
the universe.
3 For he is the radiance of the glory of God and the expres-
sion of his being, upholding all creation by the power of his
word; and, when he had made an expiation for the sins of
humanity, he took his seat at the right hand of God's Majesty
on high,
4 having shown himself as much greater than the angels as
the name that he has inherited surpasses theirs.
5 For to which of the angels did God ever say –
'You are my Son; this day I have become your Father'?

or again –
'I will be to him a Father, and he will be to me a Son'?
6 And again, when God brought the firstborn into the world,
he said –
'Let all the angels of God bow down before him.'
7 Speaking of the angels, he said –
'He makes the winds his angels
and the flames of fire his servants';
8 while of the Son he said –
'God is your throne for ever and ever;
the scepter of his kingdom is the scepter of Justice;
9 You love righteousness and hates iniquity;
therefore God, your God, has anointed you with the festal
oil more abundantly than your peers.'
10 Again –
'You, Lord, in the beginning did lay the foundation of the
earth,
and the heavens are the work of your hands.
11 They will perish, but you remain;
as a garment they will all grow old;
12 As a mantle you will fold them up,
and as a garment they will be changed,
but you are the same, and your years will know no end.'
13 To which of the angels has God ever said –
'Sit you at my right hand

until I put your enemies as a stool for your feet'?
14 Are not all the angels spirits in the service of God, sent out to minister for the sake of those who are destined to obtain salvation?

2

1 Therefore we must give still more heed to what we were taught, so we do not drift away.
2 For, if the message which was delivered by angels had its authority confirmed, so that every offense against it, or neglect of it, met with a fitting requital,
3 how can we, of all people, expect to escape, if we disregard so great a salvation? It was the Master who at the outset spoke of this salvation, and its authority was confirmed for us by those who heard him,
4 while God himself added his testimony to it by signs, and marvels, and many different miracles, as well as by imparting the Holy Spirit as he saw fit.

5 God has not given to angels the control of that future world of which we are speaking!
6 No; a writer has declared somewhere –
'What are mere mortals that you should remember them?
Or human beings that you should care for them?
7 You have made them, for a while, lower than angels;
with glory and honor you have crowned them;
you have set them over all that your hands have made;
8 you have placed all things beneath their feet.'

This 'placing of everything' under humanity means that there was nothing which was not placed under them. As yet, however, we do not see everything placed under humanity.
9 What our eyes do see is Jesus, who was made for a while lower than angels, now, because of his sufferings and death, crowned with glory and honor; so that his tasting the bitterness of death should, in God's loving kindness, be on behalf of all humanity.
10 It was, indeed, fitting that God, for whom and through whom all things exist, should, when leading many children to glory, make the author of their salvation perfect through suffering.
11 For he who purifies, and those whom he purifies, all spring from One; and therefore he is not ashamed to call them his brothers and sisters.
12 He says –
'I will tell of your name to my brothers and sisters,

in the midst of the congregation I will sing your praise.'
13 And again –
'As for me, I will put my trust in God.'

And yet again –
'See, here am I and the children whom God gave me.'
14 Therefore, since human nature is the common heritage of the children, Jesus also shared it, in order that by death he might render powerless him whose power lies in death – that is, the devil –
15 and so might deliver all those who, from fear of death, had all their lives been living in slavery.
16 It was not, surely, to the help of the angels that Jesus came, but to the help of the descendants of Abraham.
17 And consequently it was necessary that he should in all points be made like his brothers and sisters, in order that he might prove a merciful as well as a faithful high priest in humanity's relations with God, for the purpose of expiating the sins of his people.
18 The fact that he himself suffered under temptation enables him to help those who are tempted.

3

1 Therefore, my Christian friends, you who, all alike, have received the call from heaven, fix your attention on Jesus, the apostle and high priest of our religion.
2 See how faithful he was to the God who appointed him, as Moses was in the whole house of God.
3 He has been deemed worthy of far higher honor than Moses, just as the founder of the house is held in greater regard than the house itself.
4 For every house has its founder, and the founder of the universe is God.
5 While the faithful service of Moses in the whole house of God was that of a servant, whose duty was to bear testimony to a message still to come,
6 the faithfulness of Christ was that of a son set over the house of God. And we are his house – if only we retain, unshaken to the end, the courage and confidence inspired by our hope.
7 Therefore, as the Holy Spirit says –
'If today you hear God's voice,
8 harden not your hearts, as when Israel provoked me
on the day when they tried my patience in the desert,
9 Where your ancestors tried my forbearance,
and saw my mighty deeds for forty years.

10 Therefore I was sorely vexed with that generation,
and I said – "Their hearts are always straying;
they have never learned my ways";
11 While in my wrath I swore –
"They will never enter upon my rest." '
12 Be careful, friends, that there is never found in anyone of you a wicked and faithless heart, shown by that person separating themselves from the living God.
13 Rather encourage one another daily – while there is a today – to prevent anyone among you from being hardened by the deceitfulness of sin.
14 For we now all share in the Christ, if indeed we retain, unshaken to the end, the confidence that we had at the first.
15 To use the words of scripture –
'If today you hear God's voice,
harden not your hearts, as when Israel provoked me.'
16 Who were they who heard God speak and yet provoked him? Were not they all those who left Egypt under the leadership of Moses?
17 And with whom was it that God was sorely vexed for forty years? Was not it with those who had sinned, and who fell dead in the desert?
18 And who were they to whom God swore that they should not enter upon his rest, if not those who had proved faithless?
19 We see, then, that they failed to enter upon it because of their want of faith.

4

1 We must, therefore, be very careful, though there is a promise still standing that we will enter upon God's rest, that none of you even appear to have missed it.
2 For we have had the good news told us just as they had. But the message which they heard did them no good, since they did not share the faith of those who were attentive to it.
3 Upon that rest we who have believed are now entering. As God has said –
'In my wrath I swore –
"They will never enter upon my rest;" '

Although God's work was finished at the creation of the world;
4 for, in a passage referring to the seventh day, you will find these words –
'God rested on the seventh day after all his work.'
5 On the other hand, we read in that passage –
'They will never enter upon my rest.'

6 Since, then, there is still a promise that some will enter upon
this rest, and since those who were first told the good news
did not enter upon it, because of their disbelief,
7 again God fixed a day. 'Today,' he said, speaking after a long
interval through the mouth of David, in the passage already
quoted –

'If today you hear God's voice

harden not your hearts.'
8 Now if Joshua had given 'rest' to the people, God would not
have spoken of another and later day.
9 There is, then, a Sabbath rest still awaiting God's people.
10 For the person who enters upon God's rest do themselves
rest after their work, just as God did.
11 Let us, therefore, make every effort to enter upon that rest,
so that none of us fall through such disbelief as that of which
we have had an example.
12 God's message is a living and active power, sharper than
any two-edged sword, piercing its way until it penetrates soul
and spirit – not the joints only but the marrow – and detecting
the inmost thoughts and purposes of the mind.
13 There is no created thing that can hide itself from the sight
of God. Everything is exposed and laid bare before the eyes
of him to whom we have to give account.

14 We have, then, in Jesus, the Son of God, a great high priest
who has passed into the highest heaven; let us, therefore,
hold fast to the faith which we have professed.
15 Our high priest is not one unable to sympathize with our
weaknesses, but one who has in every way been tempted,
exactly as we have been, but without sinning.
16 Therefore, let us draw near boldly to the throne of love,
to find pity and love for the hour of need.

5

1 Every high priest, taken from among the people, is ap-
pointed as their representative in their relations with God, to
offer both gifts and sacrifices in expiation of sins.
2 And he is able to sympathize with the ignorant and de-
luded, since he is himself subject to weakness,
3 and is therefore bound to offer sacrifices for sins, not only
for the people, but equally so for himself.
4 Nor does anyone take that high office on themselves, until
they have been called to do so by God, as Aaron was.

5 In the same way, even the Christ did not take the honor of
the high priesthood on himself, but he was appointed by him
who said to him –
'You are my Son; this day I have become your Father';
6 and on another occasion also –
'You are a priest for all time of the order of Melchizedek.'
7 Jesus, in the days of his earthly life, offered prayers and
supplications, with earnest cries and with tears, to him who
was able to save him from death; and he was heard because
of his devout submission.
8 Son though he was, he learned obedience from his suffer-
ings;
9 and, being made perfect, he became to all those who obey
him the source of eternal salvation,
10 while God himself pronounced him a high priest of the
order of Melchizedek.

11 Now on this subject I have much to say, but it is difficult to
explain it to you, because you have shown yourselves so slow
to learn.
12 For whereas, considering the time that has elapsed, you
ought to be teaching others, you still need someone to teach
you the alphabet of the divine revelation, and need again to
be fed with milk instead of with 'solid food.'
13 For everyone who still has to take milk knows nothing of
the teaching of righteousness; they are a mere infant.
14 But solid food is for Christians of mature faith – those
whose faculties have been trained by practice to distinguish
right from wrong.

6

1 Therefore, let us leave behind the elementary teaching
about the Christ and press on to perfection, not always laying
over again a foundation of repentance for a lifeless formality,
of faith in God –
2 teaching concerning baptisms and the laying on of hands,
the resurrection of the dead and a final judgment.
3 Yes and, with God's help, we will.
4 For if those who were once for all brought into the light,
and learned to appreciate the gift from heaven, and came to
share in the Holy Spirit,
5 and learned to appreciate the beauty of the divine mes-
sage, and the new powers of the coming age –
6 if those, I say, fell away, it would be impossible to bring
them again to repentance; they would be crucifying the Son
of God over again for themselves, and exposing him to open
contempt.

7 Ground that drinks in the showers that from time to time
fall on it, and produces vegetation useful to those for whom
it is tilled, receives a blessing from God;
8 but, if it bears thorns and thistles, it is regarded as worth-
less, it is in danger of being cursed, and its end will be the fire.
9 But about you, dear friends, even though we speak in this
way, we are confident of better things – of things that point to
your salvation.
10 For God is not unjust; he will not forget the work that you
did, and the love that you showed for his name, in sending
help to your fellow Christians – as you are still doing.
11 But our great desire is that every one of you should be
equally earnest to attain to a full conviction that our hope will
be fulfilled, and that you should keep that hope to the end.
12 Then you will not show yourselves slow to learn, but
you will copy those who, through faith and patience, are now
entering upon the enjoyment of God's promises.
13 When God gave his promise to Abraham, since there was
no one greater by whom he could swear, he swore by himself.
14 His words were –
'I will assuredly bless you and increase your numbers.'
15 And so, after patiently waiting, Abraham obtained the
fulfillment of God's promise.
16 People, of course, swear by what is greater than them-
selves, and with them an oath is accepted as putting a matter
beyond all dispute.
17 And therefore God, in his desire to show, with unmistak-
able plainness, to those who were to enter on the enjoyment
of what he had promised, the unchangeableness of his pur-
pose, bound himself with an oath.
18 For he intended us to find great encouragement in these
two unchangeable things, which make it impossible for God
to prove false – we, I mean, who fled for safety where we
might lay hold on the hope set before us.
19 This hope is an anchor for our souls, secure and strong, and
it reaches into the sanctuary that lies behind the curtain,
20 where Jesus, our forerunner, has entered on our behalf,
after being made for all time a high priest of the order of
Melchizedek.

7

Paramount Priesthood of the Christ

1 It was this Melchizedek, king of Salem and priest of
the Most High God, who met Abraham returning from the
slaughter of the kings, and gave him his blessing;

2 and it was to him that Abraham allotted a tithe of all the
spoil. The meaning of his name is 'king of righteousness,' and
besides that, he was also king of Salem, which means 'king of
peace.'
3 There is no record of his father, or mother, or lineage, nor
again of any beginning of his days, or end of his life. In this
he resembles the Son of God, and stands before us as a priest
whose priesthood is continuous.
4 Consider, then the importance of this Melchizedek, to
whom even the patriarch Abraham himself gave a tithe of the
choicest spoils.
5 Those descendants of Levi, who are from time to time
appointed to the priesthood, are directed to collect tithes
from the people in accordance with the Law – that is from
their own kindred, although they also are descended from
Abraham.
6 But Melchizedek, although not of this lineage, received
tithes from Abraham, and gave his blessing to the man who
had God's promises.
7 Now no one can dispute that it is the superior who blesses
the inferior.
8 In the one case the tithes are received by people who are
mortal; in the other case by one about whom there is the
statement that his life still continues.
9 Moreover, in a sense, even Levi, who is the receiver of the
tithes, has, through Abraham, paid tithes;
10 for Levi was still in the body of his ancestor when
Melchizedek met Abraham.
11 If, then, perfection had been attainable through the
Levitical priesthood – and it was under this priesthood that
the people received the Law – why was it still necessary that a
priest of a different order should appear, a priest of the order
of Melchizedek and not of the order of Aaron?
12 With the change of the priesthood a change of the Law
became a necessity.
13 And he of whom all this is said belonged to quite a
different tribe, no member of which has ever served at the
altar.
14 For it is plain that our Lord had sprung from the tribe
of Judah, though of that tribe Moses said nothing about their
being priests.
15 All this becomes even yet plainer when we remember
that a new priest has appeared, resembling Melchizedek,
16 and that he was appointed, not under a Law regulating
only earthly matters, but by virtue of a life beyond the reach
of death;
17 for that is the meaning of the declaration –

'You are for all time a priest of the order of Melchizedek.'
18 On the one hand, we have the abolition of a previous
regulation as being both inefficient and useless
19 (for the Law never brought anything to perfection); and,
on the other hand, we have the introduction of a better hope,
which enables us to draw near to God.
20 Then again, the appointment of this new priest was ratified
by an oath, which is not so with the Levitical priests,
21 but his appointment was ratified by an oath, when God said
to him –
'The Lord has sworn, and will not change, "You are a priest
for all time." '
22 And the oath shows the corresponding superiority of the
covenant of which Jesus is appointed the surety.
23 Again, new Levitical priests are continually being ap-
pointed, because death prevents their remaining in office;
24 but Jesus remains for all time, and therefore the priesthood
that he holds will never pass to another.
25 And that is why he is able to save perfectly those who come
to God through him, living for ever, as he does, to intercede of
their behalf.
26 This was the high priest that we needed – holy, innocent,
spotless, withdrawn from sinners, exalted above the highest
heaven,
27 one who has no need to offer sacrifices daily as those high
priests have, first for their own sins, and then for those of
the people. For this he did once and for all, when he offered
himself as the sacrifice.
28 The Law appoints as high priests men who are weak, but
the words of God's oath, which was later than the Law, name
the Son as, for all time, the perfect priest.

8

1 To sum up what I have been saying: Such is the high priest
that we have, one who has taken his seat at the right hand of
the throne of God's Majesty in heaven,
2 where he serves in the sanctuary, in that true tent set up
by the Lord and not by man.
3 Every high priest is appointed for the purpose of offering
gifts and sacrifices to God; it follows, therefore, that this high
priest must have some offering to make.
4 If he were, however, still on earth, he would not even be
a priest, since there are already priests who offer the gifts as
the Law directs.
5 (These priests, it is true, are engaged in a service which
is only a copy and shadow of the heavenly realities, as is
shown by the directions given to Moses when he was about to

construct the tent. 'Look to it,' are the words, 'that you make
every part in accordance with the pattern shown you on the
mountain.')
6 But Jesus, as we see, has obtained a ministry as far
excelling theirs, as the covenant of which he is the interme-
diary, based, as it is, on better promises, excels the former
covenant.
7 If that first covenant had been faultless, there would have
been no occasion for a second.
8 But, finding fault with the people, God says –
' "A time is coming," says the Lord,
"When I will ratify a new covenant with the people of
Israel and with the people of Judah –
9 Not such a covenant as I made with their ancestors
on the day when I took them by the hand to lead them out
of the land of Egypt.
For they did not abide by their covenant with me,
and therefore I disregarded them," says the Lord.
10 "This is the covenant that I will make with the people of
Israel
after those days," says the Lord.
"I will impress my laws on their minds,
and will inscribe them on their hearts;
and I will be their God,
and they will be my people.
11 There will be no need for anyone to instruct their fellow
citizen,
or for a person to say to their relatives 'Learn to know the
Lord';
for everyone will know me,
from the lowest to the highest.
12 For I will be merciful to their wrongdoings,
and I will no longer remember their sins." '
13 By speaking of a new covenant, God at once renders the
former covenant obsolete; and whatever becomes obsolete
and loses its force is virtually annulled.

9

The New Revelation and the Old

1 It is true that even the first covenant had its regulations
for divine worship, and its sanctuary – though only a material
one.
2 For a tent was constructed, with an outer part which
contained the stand for the lamps, and the table, and the
consecrated bread. This is called the sanctuary.
3 The part of the tent behind the second curtain is called the
inner sanctuary.

4 In it is the gold incense-altar, and the ark containing the
covenant, completely covered with gold. In the ark is a gold
casket containing the manna, Aaron's rod that budded, and
the tablets on which the covenant was written;
5 while above it, and overshadowing the cover on which
atonement was made, are the cherubim of the presence. Now
is not the time to discuss these things in detail.
6 Such, then, was the arrangement of the tent. Into the outer
part priests are constantly going, in the discharge of their
sacred duties;
7 but into the inner only the high priest goes, and that but
once a year, and never without taking the blood of a victim,
which he offers on his own behalf, and on behalf of the errors
of the people.
8 By this the Holy Spirit is teaching that the way into the
sanctuary was hidden, as long as the outer part of the tent still
remained.
9 For that was only a type, to continue down to the present
time; and, in keeping with it, both gifts and sacrifices are
offered, though incapable of satisfying the conscience of the
worshiper;
10 the whole system being concerned only with food and
drink and various ablutions – external ceremonials imposed
until the coming of the new order.

11 But, when Christ came, he appeared as high priest of that
better system which was established; and he entered through
that nobler and more perfect tent, not made by human hands
– that is to say, not a part of this present creation.
12 Nor was it with the blood of goats and calves, but with
his own blood, that he entered, once and for all, into the
sanctuary, and obtained our eternal deliverance.
13 For, if the blood of goats and bulls, and the sprinkling of
the ashes of a heifer, purify those who have been defiled (as
far as ceremonial purification goes),
14 how much more will the blood of the Christ, who,
through his eternal Spirit, offered himself up to God, as
a victim without blemish, purify our consciences from a
lifeless formality, and fit us for the service of the living God!
15 And that is why he is the intermediary of a new covenant;
in order that, as a death has taken place to effect a deliverance
from the offenses committed under the first covenant, those
who have received the call may obtain the eternal inheri-
tance promised to them.
16 Whenever such a covenant as a will is in question, the
death of the testator must of necessity be alleged.

17 For such a covenant takes effect only on death, it does not
come into force as long as the testator is alive.
18 This explains why even the first covenant was not ratified
without the shedding of blood.
19 For, when every command had been announced to all
the people by Moses in accordance with the Law, he took the
blood of the calves and of the goats, with water, scarlet wool,
and a bunch of hyssop, and sprinkled even the book of the
Law, as well as all the people,
20 saying, as he did so – "This is the blood that renders valid
the covenant which God has commanded to be made with
you."
21 And in the same way he also sprinkled with the blood the
tent and all the things that were used in public worship.
22 Indeed, under the Law, almost everything is purified
with blood; and, unless blood is shed, no forgiveness is to be
obtained.
23 While, then, it was necessary for the copies of the heav-
enly realities to be purified by such means as these, the
heavenly realities themselves required better sacrifices.
24 For it was not into a sanctuary made by human hands,
which merely foreshadowed the true one, that Christ en-
tered, but into heaven itself, so that he might now appear in
the presence of God on our behalf.
25 Nor yet was it to offer himself may times, as year after
year the high priest entered the sanctuary with an offering of
blood – but not his own blood;
26 for then Christ would have had to undergo death many
times since the creation of the world. But now, once and for
all, at the close of the age, he has appeared, in order to abolish
sin by the sacrifice of himself.
27 And, as it is ordained for people to die but once (death
being followed by judgment),
28 so it is with the Christ. He was offered up once and for
all, to bear away the sins of many; and the second time he
will appear – but without any burden of sin – to those who
are waiting for him, to bring salvation.

10

1 The Law, though able to foreshadow the better system
which was coming, never had its actual substance. Its priests,
with those sacrifices which they offer continuously year after
year, can never make those who come to worship perfect.

2 Otherwise, would not the offering of these sacrifices
have been abandoned, as the worshipers, having been once
purified, would have had their consciences clear from sins?
3 But, on the contrary, these sacrifices recall their sins to
mind year after year.
4 For the blood of bulls and goats is powerless to remove
sins.
5 That is why, when he was coming into the world, the Christ
declared –
'Sacrifice and offering you do not desire, but you provide for
me a body;
6 You take no pleasure in burnt offerings and sacrifices
for sin.
7 So I said, "See, I have come" (as is written of me in the pages
of the book),
"To do your will, God." '
8 First come the words – 'You do not desire, nor do you
take pleasure in, sacrifices, offerings, burnt offerings, and
sacrifices for sin' (offerings regularly made under the Law),
9 and then there is added – 'See, I have come to do your will.'
The former sacrifices are set aside to be replaced by the latter.
10 And it is in the fulfillment of the will of God that we have
been purified by the sacrifice, once and for all, of the body of
Jesus Christ.
11 Every other priest stands day after day at his ministrations,
and offers the same sacrifices over and over again – sacrifices
that can never take sins away.
12 But, this priest, after he had offered one sacrifice for sins,
which should serve for all time, 'took his seat at the right hand
of God,'
13 and has since then been waiting 'for his enemies to be put
as a stool for his feet.'
14 By a single offering he has made perfect for all time those
who are being purified.
15 We have also the testimony of the Holy Spirit. For, after
saying –
16 ' "This is the covenant that I will make with them
after those days," says the Lord;
"I will impress my laws on their hearts,
and will inscribe them on their minds," '
17 then we have –
'And their sins and their iniquities I will no longer remember.'
18 And, when these are forgiven, there is no further need of
an offering for sin.

Encouragement and Warning

19 Therefore, friends, since we may enter the sanctuary
with confidence, in virtue of the blood of Jesus,
20 by the way which he inaugurated for us – a new and living
way, a way through the sanctuary curtain (that is, his human
nature);
21 and, since we have in him 'a great priest set over the
house of God,'
22 let us draw near to God in all sincerity of heart and in
perfect faith, with our hearts purified by the sprinkled blood
from all consciousness of wrong, and with our bodies washed
with pure water.
23 Let us maintain the confession of our hope unshaken, for
he who has given us his promise will not fail us.
24 Let us vie with one another in a rivalry of love and noble
actions.
25 And let us not, as some do, cease to meet together; but, on
the contrary, let us encourage one another, and all the more,
now that you see the day drawing near.
26 Remember, if we sin willfully after we have gained a full
knowledge of the truth, there can be no further sacrifice for
sin;
27 there is only a fearful anticipation of judgment, and a
burning indignation which will destroy all opponents.
28 When someone disregarded the Law of Moses, they were,
on the evidence of two or three witnesses, put to death
without pity.
29 How much worse then, think you, will be the punishment
deserved by those who have trampled underfoot the Son of
God, who have treated the blood that rendered the covenant
valid – the blood by which they were purified – as if it were
not holy, and who have outraged the Spirit of love?
30 We know who it was that said –
'It is for me to avenge, I will requite';

and again –
'The Lord will judge his people.'
31 It is a fearful thing to fall into the hands of the living God.

32 Call to mind those early days in which, after you had re-
ceived the light, you patiently underwent a long and painful
conflict.
33 Sometimes, in consequence of the taunts and injuries
heaped on you, you became a public spectacle; and some-
times you suffered through having shown yourselves to be
the friends of people who were in the same position in which
you had been.

34 For you not only sympathised with those who were in
prison, but you even took the confiscation of your possessions
joyfully, knowing, as you did, that you had in yourselves a
greater possession and a lasting one.
35 Do not, therefore, abandon the confidence that you have
gained, for it has a great reward awaiting it.
36 You still have need of patient endurance, in order that,
when you have done God's will, you may obtain the fulfill-
ment of his promise.
37 'For there is indeed but a very little while
before he who is coming will have come, without delay;
38 and through faith the righteous will find life,
but, if anyone draws back, my heart can find no pleasure
in them.'
39 But we do not belong to those who draw back, to their ruin,
but to those who have faith, to the saving of their souls.

11

Heroes of Faith

1 Faith is the realization of things hoped for – the proof of
things not seen.
2 And it was for faith that the people of old were renowned.
3 Faith enables us to perceive that the universe was created
at the bidding of God – so that we know that what we see was
not made out of visible things.
4 Faith made the sacrifice which Abel offered to God a better
sacrifice than Cain's, and won him renown as a righteous
man, God himself establishing his renown by accepting his
gifts; and it is by the example of his faith that Abel, though
dead, still speaks.
5 Faith led to Enoch's removal from earth, so that he might
not experience death. 'He could not be found because God
had removed him.' For, before his removal, he was renowned
as having pleased God;
6 but without faith it is impossible to please him, for he
who comes to God must believe that God exists, and that he
rewards those who seek for him.
7 It was faith that enabled Noah, after he had received the
divine warning about what could not then be foreseen, to
build, in reverent obedience, an ark in which to save his
family. By his faith he condemned the world, and became
possessed of that righteousness which follows on faith.
8 It was faith that enabled Abraham to obey the call that he
received, and to set out for the place which he was afterward
to obtain as his own; and he set out not knowing where he
was going.

9 It was faith that made him go to live as an emigrant in the
promised land – as in a strange country – living there in tents
with Isaac and Jacob, who shared the promise with him.
10 For he was looking for the city with the sure foundations,
whose architect and builder is God.
11 Again, it was faith that enabled Sarah to conceive (though
she was past the age for childbearing), because she felt sure
that he who had given her the promise would not fail her.
12 And so from one man – and that when his powers were
dead – there sprang a people as numerous 'as the stars in the
heavens or the countless grains of sand on the shore.'
13 All these died sustained by faith. They did not obtain the
promised blessings, but they saw them from a distance and
welcomed the sight, and they acknowledged themselves to be
only foreigners and strangers on the earth.
14 Those who speak like this show plainly that they are
seeking their homeland.
15 If they had been thinking of the land that they had left,
they could have found opportunities to return.
16 But no, they were longing for a better, a heavenly, land!
And therefore God was not ashamed to be called their God;
indeed he had already prepared them a city.
17 It was faith that enabled Abraham, when put to the
test, to offer Isaac as a sacrifice – he who had received the
promises offering up his only son,
18 of whom it had been said –
'It is through Isaac that there will be descendants to bear your
name.'
19 For he argued that God was even able to raise a man from
the dead – and indeed, figuratively speaking, Abraham did
receive Isaac back from the dead.
20 It was faith that enabled Isaac to bless Jacob and Esau, even
with regard to the future.
21 Faith enabled Jacob, when dying, to give his blessing to
each of the sons of Joseph, and 'to bow himself in worship as
he leant on the top of his staff.'
22 Faith caused Joseph, when his end was near, to speak of
the future migration of the Israelites, and to give instructions
with regard to his bones.
23 Faith caused the parents of Moses to hide the child for three
months after his birth, for they saw that he was a beautiful
child; and they would not respect the king's order.
24 It was faith that caused Moses, when he was grown up, to
refuse the title of 'son of a daughter of Pharaoh.'
25 He preferred sharing the hardships of God's people to
enjoying the short-lived pleasures of sin.

26 For he counted 'the reproaches that are heaped on the
Christ' of greater value than the treasures of Egypt, looking
forward, as he did, to the reward awaiting him.
27 Faith caused him to leave Egypt, though undaunted by the
king's anger, for he was strengthened in his endurance by the
vision of the invisible God.
28 Faith led him to institute the Passover and the sprinkling
of the blood, so that the Destroyer might not touch the eldest
children of the Israelites.
29 Faith enabled the people to cross the Red Sea, as if it had
been dry land, while the Egyptians, when they attempted to
do so, were drowned.
30 Faith caused the walls of Jericho to fall after being encircled
for seven days.
31 Faith saved Rahab, the prostitute, from perishing with
the unbelievers, after she had entertained the spies with
friendliness.
32 Need I add anything more? Time would fail me if I
attempted to relate the stories of Gideon, Barak, Samson, and
Jephthah, and those of David, Samuel, and the prophets.
33 By their faith they subdued kingdoms, ruled righteously,
gained the fulfillment of God's promises, shut the mouths of
lions,
34 quelled the fury of the flames, escaped the edge of the
sword, found strength in the hour of weakness, displayed
their prowess in war, and routed hostile armies.
35 Women received back their dead raised to life. Some
were tortured on the wheel, and refused release in order that
they might rise to a better life.
36 Others had to face taunts and blows, and even chains and
imprisonment.
37 They were stoned to death, they were tortured, they were
swan asunder, they were put to the sword; they wandered
about clothed in the skins of sheep or goats, destitute, perse-
cuted, ill-used –
38 people of whom the world was not worthy – roaming in
lonely places, and on the mountains, and in caves and holes
in the ground.
39 Yet, though they all won renown by their faith, they did
not obtain the final fulfillment of God's promise;
40 since God had in view some better thing for us, so that
they would only reach perfection together with us.

12

1 Seeing, therefore, that there is on every side of us such
a throng of witnesses, let us also lay aside everything that

hinders us, and the sin that clings about us, and run with
patient endurance the race that lies before us,
2 our eyes fixed on Jesus, the leader and perfect example
of our faith, who, for the joy that lay before him, endured the
cross, heedless of its shame, and now 'has taken his seat at the
right hand' of the throne of God.
3 Weigh well the example of him who had to endure such
opposition from 'people who were sinning against them-
selves,' so that you should not grow weary or faint-hearted.
4 You have not yet, in your struggle with sin, resisted to the
death;
5 and you have forgotten the encouraging words which are
addressed to you as God's children –

'My child, think not lightly of the Lord's discipline,
do not despond when he rebukes you;

6 For it is him whom he loves that he disciplines,
and he chastises every child whom he acknowledges.'
7 It is for your discipline that you have to endure all this. God
is dealing with you as his children. For where is there a child
whom his father does not discipline?
8 If you are left without that discipline, in which all children
share, it shows that you are bastards, and not true children.
9 Further, when our earthly fathers disciplined us, we re-
spected them. Should we not, then, much rather yield sub-
mission to the Father of souls, and live?
10 Our fathers disciplined us for only a short time and as
seemed best to them; but God disciplines us for our true good,
to enable us to share his holiness.
11 No discipline is pleasant at the time; on the contrary, it is
painful. But afterward its fruit is seen in the peacefulness of a
righteous life which is the lot of those who have been trained
under it.
12 Therefore 'lift again the down-dropped hands and
straighten the weakened knees;
13 make straight paths for your feet,' so that the lame limb may
not be put out of joint, but rather be cured.

Conclusion

14 Try earnestly to live at peace with everyone, and to attain
to that purity without which no one will see the Lord.
15 Take care that no one fails to use the loving help of God,
'that no bitterness is allowed to take root and spring up, and
cause trouble,' and so poison the whole community.
16 Take care that no one becomes immoral, or irreligious
like Esau, who sold his birthright for a single meal.

17 For you know that even afterward, when he wished to
claim his father's blessing, he was rejected – for he never
found an opportunity to repair his error – though he begged
for the blessing with tears.
18 It is not to tangible 'flaming fire' that you have drawn
near, nor to 'gloom, and darkness, and storm,
19 and the blast of a trumpet, and an audible voice.' Those
who heard that voice entreated that they might hear no more,
20 for they could not bear to think of the command – 'If even
an animal touches the mountain, it is to be stoned to death;'
21 and so fearful was the sight that Moses said – 'I tremble
with fear.'
22 No, but it is to Mount Zion that you have drawn near, the
city of the living God, the heavenly Jerusalem, to countless
hosts of angels,
23 to the festal gathering and assemblage of God's firstborn
whose names are enrolled in heaven, to God the judge of
all people, to the spirits of the righteous who have attained
perfection,
24 to Jesus, the intermediary of a new covenant, and to the
sprinkled blood that tells of better things than the blood of
Abel.
25 Beware how you refuse to hear him who is speaking.
For, if the Israelites did not escape punishment, when they
refused to listen to him who taught them on earth the divine
will, far worse will it be for us, if we turn away from him who
is teaching us from heaven.
26 Then his voice shook the earth, but now his declaration
is –
'Still once more I will cause not only the earth to tremble, but
also the heavens.'
27 And those words 'still once more' indicate the passing away
of all that is shaken – that is, of all created things – in order that
only what is unshaken may remain.
28 Therefore, let us, who have received a kingdom that cannot
be shaken, be thankful, and so offer acceptable worship to
God, with awe and the deepest respect.
29 For our God is 'a consuming fire.'

13

1 Let your love for the Lord's followers continue.
2 Do not neglect to show hospitality; for, through being
hospitable, people have all unawares entertained angels.
3 Remember the prisoners, as if you were their fellow
prisoners, and the oppressed, not forgetting that you also are
still in the body.

4 Let marriage be honored by all and the married life be
pure; for God will judge those who are immoral and those
who commit adultery.
5 Do not let your conduct be ruled by the love of money. Be
content with what you have, for God himself has said –
'I will never forsake you, nor will I ever abandon you.'
6 Therefore we may say with confidence –
'The Lord is my helper, I will not be afraid.
What can mere people do to me?'
7 Do not forget your leaders, who told you God's message.
Recall the close of their lives, and imitate their faith.
8 Jesus Christ is the same yesterday and today – yes, and for
ever!
9 Do not let yourselves be carried away by the various novel
forms of teaching. It is better to rely for spiritual strength on
the divine help, than on regulations regarding food; for those
whose lives are guided by such regulations have not found
them of service.
10 We are not without an altar; but it is one at which those
who still worship in the tent have no right to eat.
11 The bodies of those animals whose blood is brought by
the high priest into the sanctuary, as an offering for sin, are
burnt outside the camp.
12 And so Jesus, also, to purify the people by his own blood,
suffered outside the gate.
13 Therefore let us go out to him 'outside the camp,' bearing
the same reproaches as he;
14 for here we have no permanent city, but are looking for
the city that is to be.
15 Through him let us offer, as our sacrifice, continual praise
to God – an offering from lips that glorify his name.
16 Never forget to do kindly acts and to share what you have
with others, for such sacrifices are acceptable to God.
17 Obey your leaders, and submit to their control, for they
are watching over your souls, since they will have to render
an account, so that they may do it with joy, and not in sorrow.
That would not be to your advantage.

18 Pray for us, for we are sure that our consciences are clear,
since our wish is to be occupied with what is good.
19 And I the more earnestly ask for your prayers, so that I
may be restored to you the sooner.
20 May God, the source of all peace, who brought back from
the dead him who, 'by virtue of the blood that rendered valid
the unchangeable covenant, is the great shepherd of God's
Sheep,' Jesus, our Lord –

21 may God make you perfect in everything that is good, so
that you may be able to do his will. May he bring out in us all
that is pleasing in his sight, through Jesus Christ, to whom be
all glory for ever and ever. Amen.
22 I beg you, friends, to bear with these words of advice. For
I have written only very briefly to you.
23 You will be glad to hear that our friend, Timothy, has been
set free. If he comes here soon, we will visit you together.

24 Give our greeting to all your leaders, and to all Christ's
people. Our friends from Italy send their greetings to you.

25 May God bless you all.

The Letter from James

Greeting

1 James, a servant of God and of the Lord Jesus Christ, greets
the twelve tribes that are living abroad.

Advice on Various Subjects

2 My friends, whatever trials you may face from time to
time, always regard them as a reason for rejoicing,
3 knowing, as you do, that the testing of your faith develops
endurance.
4 And let endurance do its work perfectly, so that you may
be altogether perfect, and in no respect lacking.
5 If any one of you lacks wisdom, they should ask wisdom
from the God who gives freely to everyone without reproach,
and it will be given to them.
6 But they should ask with confidence, never doubting; for
the person who doubts is like a wave of the sea driven here
and there at the mercy of the wind –
7 Such a person must not expect that they will receive
anything from the Lord,
8 vacillating as they are, irresolute at every turn.
9 Let a follower in humble circumstances be proud of their
exalted position,
10 but a rich follower of their humiliation; for the rich will
pass away like a wild flower.
11 As the sun rises, and the hot wind blows, the plant
withers, its flower fades, and all its beauty is gone. So is it
with the rich. In the midst of their pursuits they will wither
away.
12 Blessed is the person who remains firm under tempta-
tion, for, when they have stood the test, they will receive the
crown of life, which the Lord has promised to those who love
him.
13 Let no one say, when they are tempted, “It is God who is
tempting me!” For God, who cannot be tempted to do wrong,
does not himself tempt anyone.
14 A man is in every case tempted by their own passions –
allured and enticed by them.
15 Then passion conceives and gives birth to sin, and sin, on
reaching maturity, brings forth death.
16 Do not be deceived, my dear friends.

17 Every good thing given us, and every perfect gift, is from
above, and comes down to us from the Father of the lights
in the heavens, who is himself never subject to change or to
eclipse.
18 Because he so willed, he gave us life, through the message
of the truth, so that we should be, as it were, a kind of first
fruits of his creation.

19 Mark this, my dear friends – Let everyone be quick to
listen, slow to speak, and slow to get angry;
20 for human anger does not forward the righteous purpose
of God.
21 Therefore, get rid of all filthiness and whatever wicked-
ness still remains, and in a humble spirit receive that message
which has been planted in your hearts and is able to save
your souls.
22 Put that message into practice, and do not merely listen
to it – deceiving yourselves.
23 For, when anyone listens to it and does not practice it,
they are like a person looking at their own face in a mirror.
24 They look at themselves, then go on their way,
25 but the person who looks carefully into the perfect Law,
the Law of freedom, and continues to do so, not listening to it
and then forgetting it, but putting it into practice – that person
will be blessed in what they do.
26 When a person appears to be religious, yet does not
bridle their tongue, but imposes on their own conscience,
that person's religious observances are valueless.
27 That religious observance which is pure and spotless
in the eyes of God our Father is this – to visit orphans and
widows in their trouble, and to keep oneself uncontaminated
by the world.

2

Warning on Various Subjects

1 My friends, are you really trying to combine faith in Jesus
Christ, our glorified Lord, with discrimination?
2 Suppose a visitor should enter your synagogue, with gold
rings and in grand clothes, and suppose a poor man should
come in also, in shabby clothes,
3 and you show more respect to the visitor who is wearing
grand clothes, and say – "There is a good seat for you here,"
but to the poor man – "You must stand; or sit down there by
my footstool,"
4 Haven't you made distinctions among yourselves, and
used evil standards of judgement?

5 Listen, my dear friends. Has not God chosen those who
are poor in the things of this world to be rich through their
faith, and to possess the kingdom which he has promised to
those who love him?
6 But you – you insult the poor man! Isn't it the rich who
oppress you? Isn't it they who drag you into law courts?
7 Isn't it they who malign that honorable name spoken over
you at your baptism?
8 If you keep the royal law which runs – 'You must love your
neighbor as you love yourself,' you are doing right;
9 but, if you discriminate, you commit a sin, and stand
convicted by that same law of being offenders against it.
10 For a person who has laid the Law, as a whole, to heart,
but has failed in one particular, is accountable for breaking
all its provisions.
11 He who said 'You must not commit adultery' also said
'You must not murder.' If, then, you commit murder but not
adultery, you are still an offender against the Law.
12 Therefore, speak and act as people who are to be judged
by the 'Law of freedom.'
13 For there will be justice without mercy for the person
who has not acted mercifully. Mercy triumphs over Justice.
14 My friends, what good is it if someone claims that they
have faith, but they do not prove it by actions? Can such faith
save them?
15 Suppose some brother or sister should be in need of
clothes and of daily bread,
16 and one of you says to them – "Go, and peace be with you;
keep warm and eat well!" and yet you do not actually give
them the necessities of life, what good would it be to them?
17 In just the same way faith, if not followed by actions, is,
by itself, a lifeless thing.
18 Someone, indeed, may say – "You are a man of faith, and
I am a man of action."
"Then show me your faith," I reply, "apart from any actions,
and I will show you my faith by my actions."
19 It is a part of your faith, is it not, that there is one God?
Good; yet even the demons have that faith, and tremble at the
thought.
20 Now do you really want to understand, fool, how it is that
faith without actions leads to nothing?
21 Look at our ancestor, Abraham. Was he not justified by
his actions after he had offered his son, Isaac, on the altar?
22 You see how, in his case, faith and actions went together;
that his faith was perfected as the result of his actions;

23 and that in this way the words of scripture came true
– "Abraham believed God, and that was regarded by God as
righteousness," and "He was called the friend of God."
24 You see, then, that a person is justified by actions, and not
by faith alone.
25 Wasn't it the same with the prostitute, Rahab? Was
she not justified by her actions, after she had welcomed the
messengers and helped them escape by another road?
26 Just as a body is dead without a spirit, so faith is dead
without actions.

3

1 Not many of you should become teachers, my friends,
because you know that we who teach will be judged more
strictly than others.
2 We often make mistakes, every one of us. Anyone who
does not make mistakes when speaking is indeed a perfect
person, able to bridle their whole body as well.
3 When we put bits into horses' mouths to make them obey
us, we change their course the rest of their bodies.
4 Again, think of ships. Large as they are, and even when
driven by fierce winds, they are guided by a very small
rudder and steered in whatever direction the man at the
helm may determine.
5 So is it with the tongue. Small as it is, it is a great boaster.
Think how a tiny spark may set the largest forest ablaze!
6 And the tongue is like a spark. It is a world of unrighteous-
ness among the parts of our body. It contaminates the whole
body; it sets the whole course of our existence on fire, and is
itself set on fire by the flames of Gehenna.
7 For while all kinds of animals, birds and reptiles and sea
creatures can be tamed and have been tamed by humans,
8 no human being can tame the tongue. It is a restless
plague! It is charged with deadly poison!
9 With it we bless our Lord and Father, and with it we curse
people who are made 'in God's likeness.'
10 From the very same mouth come blessings and curses!
My friends, it is not right that this should be so.
11 Does a spring give both good and bad water from the
same source?
12 Can a fig tree, my friends, bear olives? Or a vine bear figs?
No, nor can a brackish well give good water.
13 Who among you claims to be wise and intelligent? They
should show that their actions are the outcome of a good life
lived in the humility of true wisdom.

14 But if you harbor bitter envy and a spirit of rivalry in
your hearts, do not boast or deny the truth.
15 That is not the wisdom which comes from above; no, it is
earthly, animalistic, demonic.
16 For where envy and rivalry exist, there you will also find
disorder and all kinds of bad, worthless actions.
17 But the wisdom from above is, before everything else,
pure; then peace-loving, gentle, open to conviction, rich in
compassion and good deeds, and free from partiality and
insincerity.
18 Justice is the harvest peacemakers will reap from seeds
sown in a spirit of peace.

4

1 What is the cause of the fighting and quarreling that goes
on among you? Isn't it to be found in the desires which are
always at war within you?
2 You crave, yet do not have, so you commit murder, so You
covet, yet cannot gain your end. You quarrel and fight. You
do not have, because you do not ask.
3 You ask, yet do not receive, because you ask for a wrong
purpose – to spend what you get on your pleasures.
4 Unfaithful people! Don't you know that to be friends
with the world means to be at enmity with God? Therefore
whoever chooses to be friends with the world makes himself
an enemy to God.
5 Do you suppose scripture means nothing when it says,
'Envy results from the longings of the spirit which God has
implanted within you?'
6 But he gives us greater grace; and that is why it says, –
'God opposes the haughty,
but gives grace to the humble.'

7 Therefore submit to God. Stand up to the devil, and he will
flee from you.
8 Draw near to God, and he will draw near to you. Make
your hands clean, you sinners; and your hearts pure, you
vacillators!
9 Grieve, mourn, and lament! Let your laughter be turned to
mourning, and your happiness to gloom!
10 Humble yourselves before the Lord, and he will exalt you.
11 Do not disparage one another, friends. The person who
disparages others, or passes judgment on them, disparages
the Law and passes judgment on the Law. But, if you pass
judgment on the Law, you are not obeying it, but judging it.

12 There is only one lawgiver and judge – he who has the
power both to save and to destroy. So then who are you to
pass judgment on your neighbor?

13 Listen to me, you who say 'Today or tomorrow we will
go to such and such a town and spend a year there, doing
business and making money,'
14 yet you do not know what your life will be like tomorrow!
For you are but a puff of smoke that appears for a little while
and then vanishes.
15 Instead you should say 'If the Lord wills, we will live and
do this or that.'
16 But as it is, you are boasting presumptuously! All such
boasting is wicked.
17 The person, then, who knows what is right but fails to do
it – that is sin in them.

5

1 Listen to me, you rich people, weep and wail for the
miseries that are coming upon you!
2 Your riches have wasted away, and your clothes have
become moth-eaten.
3 Your gold and silver are rusted; and the rust on them will
be evidence against you, and will eat into your flesh. It was
fire, so to speak, that you stored up for yourselves in these
last days.
4 Listen! The wages you have held back from the laborers
who mowed your fields are crying out against you, and the
outcries of your harvesters have reached the ears of the Lord
of Hosts!
5 You have lived on earth a life of extravagance and luxury;
you have indulged your fancies in a time of bloodshed.
6 You have condemned, you have murdered, the righteous
one! Must not God be opposed to you?

Concluding Appeal

7 Be patient, then, friends, until the coming of the Lord.
Even the farmer has to wait for the precious fruit of the earth,
watching over it patiently, until it has had the spring and
summer rains.
8 And you must be patient also, and not be discouraged; for
the Lord's coming is near.
9 Do not make complaints against one another, friends,
or judgment will be passed on you. The judge is already
standing at the door!

10 Friends, as an example of the patient endurance of
suffering, take the prophets who spoke in the name of the
Lord.
11 We count those who displayed such endurance blessed!
You have heard, too, of Job's endurance, and have seen what
the Lord's purpose was, for 'the Lord is full of pity and
compassion.'
12 Above all things, my friends, never take an oath, either
by heaven, or by earth, or by anything else. Let your 'Yes'
suffice for yes, and 'No' for no, so that you may escape
condemnation.
13 If anyone of you is in trouble, they should pray; if anyone
is happy, they should sing hymns.
14 If anyone of you is ill, they should send for the church
elders, and let them pray over them, anointing them with oil
in the name of the Lord.
15 The prayer offered in faith will save the person who is
sick, and the Lord will raise them from their bed; and if they
have committed sins, they will be forgiven.
16 Therefore, confess your sins to one another and pray for
one another, so that you may be cured. Great is the power of
a good person's fervent prayer.
17 Elijah was only human like ourselves, but, when he
prayed fervently that it might not rain, no rain fell on the land
for three and a half years.
18 And, when he prayed again, the clouds brought rain, and
the land bore crops.
19 My friends, should one of you be led astray from the
truth, and someone bring them back again,
20 be sure that the person who brings a sinner back from
their mistaken ways will save that person's soul from death,
and will cover a multitude of sins.

Peter's First Letter

Introduction

1 To the people of God who are living abroad, dispersed
throughout Pontus, Galatia, Cappadocia, Roman Asia, and
Bithynia,
2 and who were chosen in accordance with the foreknowl-
edge of God the Father, through the consecration of the Spirit,
to learn obedience, and to be purified by the sprinkling of the
blood of Jesus Christ, from Peter, an apostle of Jesus Christ.
May blessing and peace be yours in ever increasing measure.

The Christian's Hope of Salvation

3 Blessed is the God and Father of our Lord Jesus Christ,
who has, in his great mercy, through the resurrection of Jesus
Christ from the dead,
4 given us the new life of undying hope, that promises
an inheritance, imperishable, stainless, unfading, which has
been reserved for you in heaven –
5 for you who, through faith, are being guarded by the
power of God, awaiting a salvation that is ready to be re-
vealed in the last days.
6 At the thought of this you are full of exultation, though
(if it has been necessary) you have suffered for the moment
somewhat from various trials;
7 that the genuineness of your faith – a thing far more
precious than gold, which is perishable, yet has to be tested
by fire – may win praise and glory and honor at the appearing
of Jesus Christ.
8 Though you have never seen him, yet you love him;
though you do not even now see him, yet you believe in him,
and exalt with a triumphant happiness too great for words,
9 as you receive the reward of your faith in the salvation of
your souls!
10 It was this salvation that the prophets, who spoke long
ago of the blessing intended for you, sought, and strove to
comprehend;
11 as they strove to discern what that time could be, to
which the Spirit of Christ within them was pointing, when
foretelling the sufferings that Christ would have to endure,
and the glories that would follow.
12 And it was revealed to them that it was not for them-
selves, but for you, that they were acting as Ministers of the
truths which have now been told to you, by those who, with

the help of the Holy Spirit sent from heaven, have brought
you the good news – truths into which even angels long to
look.

The Christian's Character

13 Therefore concentrate your minds, with the strictest self-
control, and fix your hopes on the blessing that is coming for
you at the appearing of Jesus Christ.
14 Be like obedient children; do not let your lives be shaped
by the passions which once swayed you in the days of your
ignorance,
15 but in your whole life show yourselves to be holy, after
the pattern of the Holy One from whom you received your
call.
16 For scripture says –

'You will be holy, because I am holy.'

17 And since you call on him as 'Father,' who judges everyone
impartially by what he has done, let respectful awe be the
spirit of your lives during the time of your stay on earth.
18 For you know that it was not by perishable things, such as
silver and gold, that you were ransomed from the aimless
way of living which was handed down to you from your
ancestors,
19 but by precious blood, as it were of a lamb, unblemished
and spotless, the blood of Christ.
20 Destined for this before the beginning of the world, he has
been revealed in these last days for your sakes,
21 who, through him, are faithful to God who raised him from
the dead and gave him honor, so that your faith and hope are
now in God.
22 Now that, by your obedience to the truth, you have
purified your lives, so that there is growing up among you a
genuine affection, love one another earnestly with all your
hearts;
23 since your new life has come, not from perishable, but
imperishable, seed, through the message of the Everliving
God.
24 For –

'All earthly life is but as grass,
and all its splendor as the flower of grass.
The grass fades,
its flower falls,
25 but the teaching of the Lord remains for ever.'

And that is the teaching of the good news which has been told
to you.

2

1 Now that you have done with all malice, all deceitfulness,
insincerity, jealous feelings, and all backbiting,
2 like newly born infants, crave pure spiritual milk, so that
you may be enabled by it to grow until you attain salvation –
3 since 'you have found by experience that the Lord is kind.'
4 Come to him, then, as to a living stone, rejected, indeed, by
men, but in God's eyes choice and precious;
5 and, as living stones, form yourselves into a spiritual
house, to be a consecrated priesthood, for the offering of
spiritual sacrifices that will be acceptable to God through
Jesus Christ.
6 For there is a passage of scripture that runs –

'See, I am placing in Zion a choice and precious cornerstone;
and those who believe in him will have no cause for shame.'

7 It is to you, then, who believe in him that he is precious,
but to those who do not believe he is 'a stone which, though
rejected by the builders, has now itself become the corner-
stone,'
8 and 'a stumbling-block, and a rock which will prove a
hindrance.' They stumble because they do not accept the
message. This was the fate destined for them.
9 But you are 'a chosen people, a royal priesthood, a conse-
crated nation, God's own people,' entrusted with the procla-
mation of the goodness of him who called you out of darkness
into his wonderful light.
10 Once you were 'not a people,' but now you are 'God's
people'; once you 'had not found mercy,' but now you 'have
found mercy.'

Practical Appeals in view of the Dangers of the Times.

11 Dear friends, I beg you, as pilgrims and strangers on
earth, to refrain from indulging the cravings of your earthly
nature, for they make war on the soul.
12 Let your daily life among the Gentiles be so upright, that,
whenever they malign you as evildoers, they may learn, as
they watch, from the uprightness of your conduct, to praise
God 'at the time when he will visit them.'
13 Submit to all human institutions for the Lord's sake, alike
to the emperor as the supreme authority,
14 and to governors as sent by him to punish evildoers and
to commend those who do right.
15 For God's will is this – that you should silence the igno-
rance of foolish people by doing what is right.

16 Act as free people, yet not using your freedom as those do
who make it a cloak for wickedness, but as Servants of God.
17 Show honor to everyone, love the Lord's followers, 're-
vere God, honor the emperor.'
18 Those of you who are domestic servants should always
be submissive and respectful to their masters, not only to
those who are good and considerate, but also to those who
are arbitrary.
19 For this wins God's approval when, because conscious of
God's presence, a person who is suffering unjustly bears their
troubles patiently.
20 What credit can you claim when, after doing wrong, you
take your punishment for it patiently? But, on the other hand,
if, after doing right, you take your sufferings patiently, that
does win the approval of God.
21 For it was to this that you were called! For Christ, too,
suffered – on your behalf – and left you an example, that you
should follow in his steps.
22 He 'never sinned, nor was anything deceitful ever heard
from his lips.'
23 He was abused, but he did not answer with abuse; he
suffered, but he did not threaten; he entrusted himself to him
whose judgments are just.
24 And he 'himself carried our sins' in his own body to
the cross, so that we might die to our sins, and live for
righteousness. 'His bruising was your healing.'
25 Once you were straying like sheep, but now you have
returned to the shepherd and guardian of your souls.

3

1 Again, you married women should submit to your hus-
bands, so that if any of them reject the message, they may,
apart from the message, be won over, by the conduct of their
wives,
2 as they see your pure, reverent conduct.
3 Yours should be, not the external adornment of the ar-
rangement of the hair, the wearing of jewelry, or the putting
on of dresses,
4 but the inner life with the imperishable beauty of a quiet
and gentle spirit; for this is very precious in God's sight.
5 It was by this that the holy women of old, who rested
their hopes on God, adorned themselves; submitting to their
husbands,
6 as Sarah did, who obeyed Abraham, and called him
master. And you are her true children, as long as you live
good lives, and let nothing terrify you.

7 Again, those of you who are married men should live
considerately with their wives, showing due regard to their
sex, as physically weaker than their own, and not forgetting
that they share with you in the gift of life. Then you will be
able to pray without hindrance.
8 Lastly, you should all be united, sympathetic, full of love
for each other, kind-hearted, humble-minded;
9 never returning evil for evil, or abuse for abuse, but, on
the contrary, blessing. It was to this that you were called – to
obtain a blessing!
10 'The person who wants to enjoy life
and see happy days –
they should keep their tongue from evil
and their lips from deceitful words,
11 they should turn from evil and do good,
They should seek for peace and follow after it;
12 For the eyes of the Lord are on the righteous,
and his ears are attentive to their prayers,
but the face of the Lord is set against those who do
wrong.'

13 Who, indeed, is there to harm you, if you prove your-
selves to be eager for what is good?
14 Even if you should suffer for righteousness, count your-
selves blessed! 'Do not let people terrify you, or allow your-
selves to be dismayed.'
15 Revere the Christ as Lord in your hearts; always ready to
give an answer to anyone who asks your reason for the hope
that you cherish, but giving it with courtesy and respect,
16 and keeping your consciences clear, so that, whenever
you are maligned, those who vilify your good and Christian
conduct may be put to shame.
17 It is better that you should suffer, if that should be God's
will, for doing right, than for doing wrong.
18 For Christ himself died to atone for sins once for all – the
good on behalf of the bad – that he might bring you to God; his
body being put to death, but his spirit entering on new life.
19 And it was then that he went and preached to the impris-
oned spirits,
20 who once were disobedient, at the time when God pa-
tiently waited, in the days of Noah, while the ark was being
prepared; in which some few lives, eight in all, were saved
by means of water.
21 And baptism, which this foreshadowed, now saves you
– not the mere cleansing of the body, but the search of a

clear conscience after God – through the resurrection of Jesus Christ,
22 who has gone into heaven, and is at God's right hand, where angels and archangels and the powers of heaven now yield submission to him.

4

1 Since, then, Christ suffered in body, arm yourselves with the same resolve as he; for he who has suffered in body has ceased to sin,
2 and so will live the rest of his earthly life guided, not by human passions, but by the will of God.
3 Surely in the past you have spent time enough living as the Gentiles delight to live. For your path has lain among scenes of debauchery, licentiousness, drunkenness, revelry, hard-drinking, and profane idolatry.
4 And, because you do not run to the same extremes of profligacy as others, they are astonished, and malign you.
5 But they will have to answer for their conduct to him who is ready to judge both the living and the dead.
6 For that was why the good news was told to the dead also – that, after they have been judged in the body, as people are judged, they might live in the spirit, as God lives.

7 But the end of all things is near. Therefore exercise self-restraint and be calm, so that you may be able to pray.
8 Above all things, let your love for one another be earnest, for 'Love throws a veil over countless sins.'
9 Never grudge hospitality to one another.
10 Whatever the gift that each has received, use it in the service of others, as good stewards of the varied bounty of God.
11 When anyone speaks, they should speak as one who is delivering the oracles of God. When anyone is endeavoring to serve others, they should do so in reliance on the strength which God supplies; so that in everything God may be honored through Jesus Christ – to whom be ascribed all honor and might for ever and ever. Amen.

12 Dear friends, do not be astonished at the trial of fire that you are passing through, to test you, as though something strange were happening to you.
13 No, the more you share the sufferings of the Christ, the more may you rejoice, that, when the time comes for the manifestation of his glory, you may rejoice and exult.

14 If you are insulted for bearing the name of Christ, count
yourselves blessed; because the divine glory and the Spirit of
God are resting on you.
15 I need hardly say that no one among you must suffer
as a murderer, or a thief, or a criminal, or for interfering in
matters which do not concern Christians.
16 But, if someone suffers as a Christian, they should not be
ashamed of it; they should bring honor to God even though
they bear that name.
17 For the time has come for judgment to begin with the
house of God; and, if it begins with us, what will be the end
of those who reject God's good news?
18 If 'a good person is saved only with difficulty, what will
become of the godless and the sinful?'
19 Therefore, I say, let those who suffer, because God wills it
so, commit their lives into the hands of a faithful Creator, and
persevere in doing right.

5

Conclusion

1 As for the older ones among you, who are elders in the
church, I, their fellow elder, and a witness to the sufferings
of the Christ, who will also share in the glory that is to be
revealed –
2 I beg you to be true shepherds of the flock of God among
you, not because you are compelled, but of your own free
will; not from a base love of gain, but with a ready spirit;
3 not as lords of your charges, but as examples to your flock.
4 Then, when the chief shepherd appears, you will win the
crown of glory that never fades.
5 Again, you younger ones should show deference to the
older. And all of you should put on the badge of humility in
mutual service, for 'God is opposed to the proud, but gives his
help to the humble.'

6 Humble yourselves, therefore, under the mighty hand of
God, so that he may exalt you in his good time,
7 laying all your anxieties on him, for he makes you his care.
8 Exercise self-control, be watchful. Your adversary, the
devil, like a roaring lion, is prowling about, eager to devour
you.
9 Stand firm against him, strong in your faith; knowing,
as you do, that the sufferings which you are undergoing are
being endured to the full by the Lord's followers throughout
the world.

10 God, from whom all help comes, and who called you,
by your union with Christ, into his eternal glory, will, when
you have suffered for a little while, himself perfect, establish,
strengthen you.
11 To him be ascribed dominion for ever. Amen.

12 I have been writing to you briefly by the hand of Silas, our
true-hearted friend (for so I regard him), to encourage you,
and to bear my testimony that in what I have written is to be
found the true love of God. On that take your stand.
13 Your sister church in 'Babylon' sends you greeting, and
so does Mark, who is as a son to me.
14 Greet one another with the kiss of love.

May God give his peace to you all in your union with Christ.

Peter's Second Letter

Introduction

1 To those to whom, through the justice of our God and
Savior Jesus Christ, there has been granted faith equally
privileged with our own, from Simon Peter, a servant and an
apostle of Jesus Christ.

2 May blessing and peace be yours in ever increasing mea-
sure, as you advance in the knowledge of God and of Jesus,
our Lord.
3 For his divine power has given us everything that is need-
ful for a life of piety, as we advance in the knowledge of him
who called us by a glorious manifestation of his goodness.
4 For it was through this that he gave us what we prize as
the greatest of his promises, that through them you might
participate in the divine nature, now that you have fled from
the corruption in the world, resulting from human passions.
5 Yes, and for this reason do your best to supplement your
faith by goodness, goodness by knowledge,
6 knowledge by self-control, self-control by endurance, en-
durance by piety,
7 piety by mutual affection, and mutual affection by love.
8 For, when these virtues are yours, in increasing measure,
they prevent your being indifferent to, or destitute of, a fuller
knowledge of our Lord Jesus Christ.
9 Surely the person who has not these virtues is short-
sighted even to blindness, and has chosen to forget that they
have been purified from their sins of the past!
10 Therefore, friends, do your best to put God's call and
selection of you beyond all doubt; for, if you do this, you will
never fall.
11 For in this way you will be given a triumphant admission
into the eternal kingdom of our Lord and Savior, Jesus Christ.

The Transfiguration and the 'Second Coming' of the Christ

12 I will, therefore, always be ready to remind you of all this,
even though you know it and are firmly established in the
truth that you now hold.
13 But I think it my duty, as long as I live in this 'tent,' to rouse
you by awakening memories of the past;
14 for I know that the time for this 'tent' of mine to be put
away is soon coming, as our Lord Jesus Christ himself assured
me.

15 So I will do my best to enable you, at any time after my
departure, to call these truths to mind.
16 For we were not following cleverly devised stories when
we told you of the coming in power of our Lord Jesus Christ,
but we had been eye-witnesses of his majesty.
17 For he received honor and glory from God the Father,
when from the glory of the Divine Majesty there were borne
to his ears words such as these – 'This is my dearly loved son,
who brings me great joy.'
18 These were the words that we heard, borne to our
ears from heaven, when we were with him on that sacred
mountain.
19 And still stronger is the assurance that we have in the
teaching of the prophets; to which you will do well to pay
attention (as if it were a lamp shining in a gloomy place), until
the day dawns and the morning star rises in your hearts.
20 But first be assured of this: There is no prophetic teaching
found in scripture that can be interpreted by a person's
unaided reason;
21 for no prophetic teaching ever came in the old days at the
mere wish of people, but people, moved by the Holy Spirit,
spoke direct from God.

2

Warning against separating Christianity from a Holy Life

1 But there were false prophets also in the nation, just as
there will be false teachers among you, people who will se-
cretly introduce ruinous divisions, disowning even the Lord
who bought them, and bringing speedy ruin on themselves.
2 There will be many, too, who will follow their licentious
courses, and cause the way of the truth to be maligned.
3 In their covetousness they will try to make you a source of
profit by their fabrications; but for a long time past their sen-
tence has not been standing idle, nor their ruin slumbering.
4 Remember, God did not spare angels when they sinned,
but sent them down to Tartarus, and consigned them to
caverns of darkness, to be kept under guard for judgment.
5 Nor did he spare the world of old; though he preserved
Noah, the preacher of righteousness, and seven others, when
he brought a flood on the godless world.
6 He condemned the cities of Sodom and Gomorrah and
reduced them to ashes, holding them up as a warning to the
godless of what was in store for them;
7 but he rescued righteous Lot, whose heart was vexed by
the wanton licentiousness of his neighbors;

8 for, seeing and hearing what he did, as he lived his
righteous life among them, day after day, Lot's righteous soul
was tortured by their wicked doings.
9 The Lord, therefore, knows how to deliver the pious
from temptation, and to keep the wicked, who are even now
suffering punishment, in readiness for 'the day of judgment'
–
10 especially those who, following the promptings of their
lower nature, indulge their polluting passions and despise all
control. Audacious and self-willed, they feel no awe of the
celestial beings, maligning them,
11 even where angels, though excelling them in strength
and power, do not bring against them a malignant charge
before the Lord.
12 These people, however, like animals without reason,
intended by nature to be caught and killed – these people,
I say, malign those of whom they know nothing, and will
assuredly perish through their own corruption,
13 suffering themselves, as the penalty for the suffering
that they have inflicted. They think that pleasure consists in
the self-indulgence of the moment. They are a stain and a
disgrace, indulging, as they do, in their wanton revelry, even
while joining you at your feasts.
14 They have eyes only for adulteresses, eyes never tired of
sin; they entice weak souls; their minds are trained to covet;
they live under a curse.
15 Leaving the straight road, they have gone astray and
followed in the steps of Balaam, the son of Beor, who set his
heart on the reward for wrongdoing,
16 but was rebuked for his offense. A dumb animal spoke
with a human voice, and checked the prophet's madness.
17 These people are like springs without water, or mists
driven before a gale; and for them the blackest darkness has
been reserved.
18 With boastful and foolish talk, they appeal to the passions
of people's lower nature, and, by their profligacy, entice
those who are just escaping from the people who live such
misguided lives.
19 They promise them freedom, while they themselves are
slaves to corrupt habits; for a person is the slave of anything
to which they give way.
20 If, after having escaped the polluting influences of the
world, through knowing our Lord and Savior, Jesus Christ,
people are again entangled in them, and give way to them,
their last state has become worse than their first.
21 It would, indeed, have been better for them not to have

known the way of righteousness, than, after knowing it, to
turn away from the holy command delivered to them.
22 In their case is seen the truth of the proverb – 'A dog
returns to what it has vomited' and 'A sow after washing to
her wallowing-place in the mud.'

3

A Reassertion of the 'Second Coming' of the Christ

1 This, dear friends, is my second letter to you. In both
of them I have tried, by appealing to your remembrance, to
arouse your better feelings.
2 I want you to recall what was foretold by the holy
prophets, as well as the command of our Lord and Savior
given to you through your apostles.
3 First be assured of this, that, as the age draws to an end,
scoffers, led by their own passions,
4 will come and ask scoffingly – 'Where is his promised com-
ing? Ever since our ancestors passed to their rest, everything
remains just as it was when the world was first created!'
5 For they willfully shut their eyes to the fact that long ago
the heavens existed; and the earth, also – formed out of water
and by the action of water, by the fiat of God;
6 and that by the same means the world which then existed
was destroyed in a deluge of water.
7 But the present heavens and earth, by the same fiat, have
been reserved for fire, and are being kept for the day of the
judgment and destruction of the godless.
8 But you, dear friends, must never shut your eyes to the
fact that, to the Lord, one day is the same as a thousand years,
and a thousand years as one day.
9 The Lord is not slow to fulfill his promise, as some count
slowness; but he is forbearing with you, as it is not his will
that any of you should perish, but that all should be brought
to repentance.
10 The day of the Lord will come like a thief; and on that day
the heavens will pass away with a crash, the elements will be
burnt up and dissolved, and the earth and all that is in it will
be disclosed.
11 Now, since all these things are in the process of dissolu-
tion, think what you yourselves ought to be – what holy and
pious lives you ought to lead,
12 while you wait for the coming of the day of God and strive
to make it come soon*. At its coming the heavens will be
dissolved in fire, and the elements melted by heat,

* **3:12** Or: and desire its coming.

13 but we look for new heavens and a new earth, where
righteousness will have its home, in fulfillment of the
promise of God.
14 Therefore, dear friends, in expectation of these things,
make every effort to be found by him spotless, blameless, and
at peace.
15 Regard our Lord's forbearance as your one hope of
salvation. This is what our dear friend Paul wrote to you, with
the wisdom that God gave him.
16 It is the same in all his letters, when he speaks in them
about these subjects. There are some things in them difficult
to understand, which untaught and weak people distort, just
as they do all other writings, to their own ruin.
17 You must, therefore, dear friends, now that you know
this beforehand, be on your guard against being led away
by the errors of reckless people, and so lapsing from your
present steadfastness;
18 and advance in the love and knowledge of our Lord and
Savior, Jesus Christ. All glory be to him now and for ever.

John's First Letter

Preface

1 We write to you about the Word of life, which has been
in existence from the beginning. We write of what we have
heard, of what we have seen with our eyes, of what we
watched reverently and touched with our hands.
2 That life was made visible, and we have seen it. We bear
our testimony to it, and tell you of that eternal life which was
with the Father and was made visible to us.
3 It is of what we have seen and heard that we now tell you,
so that you may have fellowship with us. And our fellowship
is with the Father and with his Son, Jesus Christ.
4 We are writing all this to you that our joy may be complete.

Fellowship with God

5 This is the message which we have heard from him and
announce to you: God is light, and there is no darkness in him
at all.
6 If we say that we have fellowship with him and yet
continue to walk in the darkness, our words and our lives are
a lie.
7 But if we walk in the light, as he is in the light, we have
fellowship with one another, and the blood of Jesus, his Son,
cleanses us from all sin.
8 If we say, "we have no sin," then we are deceiving our-
selves, and the truth is not in us.
9 If we confess our sins, he is just and may be trusted to
forgive our sins and cleanse us from all wrongdoing.
10 If we say that we haven't sinned, we make God a liar, and
his Word is not in us.

2

1 My children, I am writing to you to keep you from sinning.
But if anyone does sin, we have an advocate with the Father
– Jesus Christ, the righteous.
2 He is the atoning sacrifice for our sins, and not for ours
only, but the sins of the whole world.
3 It is by keeping God's commands that we can be sure we
know him.
4 Whoever says "I know him," but does not keep his com-
mands, is a liar. The truth has no place in them.
5 But the person who keeps God's word, in them the love of
God has indeed reached its perfection. This is how we can be
sure we are in him:

6 whoever claims to live in him should live just as Jesus did.

A new commandment

7 Dear friends, it is no new command that I am writing
to you, but an old command, which you have had from
the beginning. That old command is the message you have
already heard.
8 Yet, in a way, it is a new command that I am writing to you
– which is shown true in Christ's life and in yours – for the
darkness is passing away and the true light is already shining.
9 The person who says that they are in the light, and yet
hates others, is still in the darkness.
10 The person who loves others is always in the light, and
there is nothing within them to cause them to stumble.
11 The person who hates is in the dark. They stumble along
in the darkness; they do not know where they are going
because the darkness blinds them.

Those who know God should not love the world

12 Little children, I am writing to you
because your sins have been forgiven for Christ's sake.
13 Parents, I am writing to you
because you have come to know him who has been from
the beginning.
Young people, I am writing to you
because you have conquered the evil one.
Children, I write to you
because you have come to know the Father.
14 Parents, I write to you
because you have learned to know him who has been
from the beginning.
Young people, I write to you
because you are strong,
and God's message is always in your hearts,
and you have conquered the evil one.
15 Do not love the world or what the world can offer. When
anyone loves the world, there is no love for the Father in
them.
16 For all that the world can offer – the desires for physical
pleasure, the enticements to the eye, the arrogance of wealth
– belongs, not to the Father, but to the world.
17 And the world, and all that it gratifies, is passing away,
but they who do God's will remain for ever.

Warnings against an antichrist

18 My children, it is the last hour. You were told that an
antichrist was coming; and many antichrists have already
arisen. This is why we know that this is the last hour.

19 These people come from our ranks, but they were never
truly part of us – if they had been then they would have stayed
with us. They left so it would be clear that none of them really
belonged to us.
20 You, however, have been annointed by the Holy One. You
all know the truth.
21 I am not writing to you because you do not know the
truth, but because you do know it, and because no lie can
come from the truth.
22 Who is a liar, if not the one who denies that Jesus is the
Christ? That person is the antichrist – one who rejects the
Father and the Son.
23 No one who rejects the Son has the Father; to acknowl-
edge the Son is to have the Father also.
24 As for you, you must let what you have heard from the
beginning continue to live in you. If what you heard from the
beginning dwells in you, you will remain both in the Son and
the Father.
25 And this is what he himself promised us – eternal life!
26 In writing this to you, I have in mind those who are trying
to mislead you.
27 As for you, the anointing which you received from him
remains with you. You do not need anyone to teach you. His
anointing teaches you about everything. What it teaches you
is true, it is not a lie. Do what it has taught you: abide in him.
28 Yes, my children, remain in him, so that when he appears
our confidence doesn't fail us, and we are not ashamed to
meet him at his coming.
29 Since you know he is righteous, you realize that everyone
who does what is right is his child.

3

God's Children

1 See what great love the Father has lavished on us: he lets
us be called God's children! For that is what we are. The
reason why the world does not know us is that it has not
learned to know him.
2 Dear friends, we are God's children now, and what we will
be has not yet been revealed. What we do know is that, when
it is revealed, we will be like him, because we will see him as
he is.
3 And just as he is pure, everyone who has this hope, makes
and keeps themselves pure.
4 Everyone who lives sinfully is living in violation of God's
law. Sin is lawlessness.
5 You know that Christ appeared to take away our sins and
that there is no sin in him.

6 No one who lives in him continues to sin; the sinner has
not seen or known him.
7 My children, don't let anyone mislead you. The person
who does what is right is righteous, just as Christ is righteous.
8 The person who lives in sin is a child of the devil, for
the devil has been sinning from the beginning. To undo the
devil's work is the reason the Son of God appeared.

9 No child of God sins, because God's nature dwells in them.
They can't live in sin, because they are God's children.
10 By this it is made clear who are the children of God and
who are the devil's: anyone who doesn't do what is right or
doesn't love others is not a child of God.
11 For this is the message we heard from the beginning: we
are to love one another.
12 We must not be like Cain, who belonged to the evil one
and murdered his brother. Why did he kill him? Because his
actions were evil, and his brother's were righteous.

Love each other

13 Do not be suprised, friends, if the world hates you.
14 We know that we have passed out of death into life,
because we love each other. The person who does not love
remains in a state of death.
15 The person who hates another is a murderer, and you
know that no murderer has eternal life dwelling within them.

16 This is how we know what love is: Christ gave his life for
us. So we should lay down our own lives for each other.
17 If anyone has material possessions, and sees one of our
own in need, but closes their heart against that person, how
can it be said that the love of God is within them?
18 My children, our love must not be mere words or talk. It
must be true and show itself in actions.
19 This is how we will know we belong to the truth and
reassure ourselves in God's presence:
20 though our conscience condemns us, God is greater than
our conscience and knows everything.
21 Dear friends, if our conscience does not condemn us,
then we approach God with confidence,
22 and we receive from him whatever we ask, because we
are keeping his commands, and are doing what pleases him.
23 His command is that we should believe in his Son, Jesus
Christ, and love one another, as Christ commanded us.
24 The person who keeps his commands dwells in God and
God dwells in them. And we are sure he lives in us because of
the Spirit he has given us.

4

True and False Inspiration

1 Dear friends, do not trust every spirit, but test the spirits to
see whether they are from God, because many false prophets
have gone out into the world.
2 This is the way to recognize the Spirit of God: those who
acknowledge Jesus Christ as come in the flesh have God's
Spirit,
3 while a spirit that doesn't acknowledge Jesus isn't from
God. Instead it is the spirit of the antichrist; you have heard
that it was coming, and it is now already in the world!
4 You, my children, come from God, and you have success-
fully resisted such people as these, because he who is in you
is greater than the one who is in the world.
5 Those people belong to the world and therefore they
speak as the world speaks, and the world listens to them.
6 We come from God. Whoever knows God listens to us;
the person who does not come from God does not listen to us.
This is how we distinguish the spirit of truth and the spirit of
deception.

God is love

7 Dear friends, let us love one another, because love comes
from God and everyone who loves is a child of God and knows
God.
8 Those who do not love know nothing of God, for God is
love.
9 This is how God showed his love among us: he sent his one
and only Son into the world that we might live through him.
10 This is what love is: it is not that we have loved God, but
that he loved us and sent his Son to be an atoning sacrifice for
our sins.
11 Dear friends, since God loved us in this way, we should
love one another.
12 No one has ever seen God, but if we love one another, God
lives in us and his love reaches perfection within us.
13 We know that we live in him, and he lives in us, because
he has given us a measure of his Spirit.
14 Moreover, we have seen for ourselves and testify that the
Father has sent the Son to be the Savior of the world.
15 Whoever acknowledges that Jesus Christ is the Son of
God, God lives in them, and they live in God.
16 And so we have come to know and believe the love which
God has for us.
God is love; and whoever lives in love lives in God, and God
lives in them.

17 This is the way love has reached its perfection among us, so that we may have confidence on the day of judgment, because in this world we are like Christ.
18 There is no fear in love; perfect love drives out fear because fear has to do with punishment. So anyone who is afraid has not reached perfection in love.
19 We love, because God first loved us.
20 If someone says 'I love God,' and yet hates others, they are a liar. For the person who does not love their brother or sister, whom they have seen, cannot love God, whom they have not seen.
21 Indeed, we have this command from Christ: Those who love God must also love each other.

5

Faith and Confidence

1 Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves a parent loves his child.
2 By this we know that we love God's children – when we love God and carry out his commands.
3 For to love God is to do what he commands and his commands are not a burden,
4 for whatever is born of God overcomes the world. What is the victory by which the world is overcome? Our faith!
5 Who can overcome the world but the person who believes that Jesus is the Son of God?
6 Jesus Christ, the one who came by water and blood – not by water only but by water and blood – and the Spirit testifies to this because the Spirit is truth.
7 Indeed three testify:
8 the Spirit, the water, and the blood, and these three agree.
9 We accept human testimony, surely God's testimony is even stronger! And God's testimony is the testimony he has given about his Son.
10 The person who believes in the Son of God has that testimony within them. The person who does not believe God has made God a liar, by not believing the testimony God has given about his Son.
11 And this is that testimony: God gave us eternal life, and this life is in his Son.
12 Whoever has the Son has life; whoever who doesn't have God's Son does not have life.

Final words

13 I have written these things to you who believe in the name of God's Son, so that you may know that you have eternal life.

14 We can approach him with this confidence, that whenever we ask anything that is in accordance with his will, he listens to us.
15 And if we know he hears us – whatever we ask – we know also that what we ask for is ours.
16 If anyone sees one of our people committing some sin that is not a sin leading to death, they should ask, and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that.
17 All wrongdoing is sin, but there is sin that does not lead to death.
18 We know that those who have been born of God do not keep sinning. God protects his children and the evil one cannot get hold of them.
19 We know that we are God's children, though the whole world lies in the power of the evil one.
20 We also know that the Son of God has come and has given us understanding, so that we may know the true God – and we are in him who is true, by being in his Son Jesus Christ. He is the true God and eternal life.
21 My children, guard yourselves against false ideas of God.

John's Second Letter

Greetings

1 From the elder, to the lady chosen by God and her children. I truly love you all, and I am not the only one but all
who know the truth love you as well.
2 We love you for the sake of the truth, which lives in us and
will be with us forever.
3 Grace, mercy, and peace will be ours – the gift of God, the
Father, and of Jesus Christ, the Father's Son – in truth and love.

Live in truth and love

4 It was a great joy to me to find the lives of some of your
children guided by the truth, in obedience to the command
that we received from the Father.
5 And now I implore you, dear lady, let us love one another
This is not a new command I am writing to you. It is the
command we have had from the beginning. – Let us love one
another.
6 And this is love – to live in obedience to the Father's
commands. This is the command as you learned from the
beginning, to live a life of love.
7 I say this because many deceivers have gone out into
the world – men who do not acknowledge that Jesus Christ
came in flesh and blood. Any such person is a deceiver and
antichrist.
8 Take care so that you do not what we have worked for but
instead receive your full reward.
9 Anyone who goes beyond and fails to live inside of the
teaching of Christ does not have God. The person who lives
inside that teaching – they have both the Father and the Son.
10 If anyone comes to you and does not bring this teaching,
do not receive them into your house or even welcome them;
11 because the person who welcomes them is sharing with
them in his evil work.

Final words

12 Though I have many other things to tell you, I would
rather not use paper and ink. Instead I hope to come and see
you, and to speak with you face to face, so that our joy may be
complete.
13 The children of your sister, who is chosen by God, send
you their greetings.

John's Third Letter

Greetings

1 From the elder to his dear friend Gaius, whom he sincerely loves.

2 Dear friend, I pray that all may be well with you and that you may have good health – I know that all is well with your soul.

3 For it was a great joy to me, when some followers of the Lord came and testified to your fidelity to the truth. I know that your own life is guided by the truth.

4 Nothing gives me greater pleasure than to hear from time to time that the lives of my children are guided by the truth.

Gaius

5 Dear friend, you are faithful in all the things you do for other followers – even when they are strangers to you.

6 They themselves have testified before the church to your love. You will do well to help them on their way in a manner worthy of the service of God.

7 For it was on behalf of Christ's name that they set out, not accepting even one thing from the Gentiles.

8 Therefore, we should support people like them, and so take our share in their work for the truth.

Diotrephes and Demetrius

9 I wrote something to the church, but Diotrephes (who loves to be the leader among them) doesn't welcome us.

10 So if I come, I will bring up his actions in telling wicked nonsense about us. Not content with that, he not only refuses to personally welcome our friends who are followers, but actually stops those who would, and expels them from the church.

11 Dear friend, do not follow a bad example, but a good one. The person who does what is good is from God; the person who does what is bad has never seen God.

12 Everyone has always had a good word for Demetrius, and the truth itself speaks for him. Yes, and we also add our good word, and you know that what we say is true.

Final words

13 I have many things to tell you, but I would rather not use pen and ink.

14 I hope to see you soon, and then we will speak face to face.

15 Peace be with you. The friends here send you their greetings. Greet each one of our friends.

The Letter from Jude

Introduction

1 To those who, having received the call, have been loved
by God the Father and protected by Jesus Christ, From Jude, a
servant of Jesus Christ, and the brother of James.
2 May mercy, peace, and love be yours in ever increasing
measure.

Warnings against moral corruption

3 Dear friends, while I was making every effort to write to
you about our common salvation, I felt that I must write to
you at once to encourage you to fight in defense of the faith
that has once for all been entrusted to the keeping of Christ's
people.
4 For there have crept in among you certain godless people,
whose sentence has long since been pronounced, and who
make the mercy of God an excuse for profligacy, and disown
our only lord and master, Jesus Christ.
5 Now I want to remind you – but you already know it all –
that, though the Lord delivered the people from Egypt, yet he
afterward destroyed those who refused to believe in him;
6 and that even those angels, who did not keep to their
appointed spheres, but left their proper homes, have been
kept by him for the judgment of the great day in everlasting
chains and black darkness.
7 Like Sodom and Gomorrah and the towns near them,
which gave themselves up to fornication, and fell into unnat-
ural vice, these angels now stand out as a warning, undergo-
ing, as they are, punishment in eternal fire.
8 Yet in the same way these people, too, cherishing vain
dreams, pollute our human nature, reject control, and malign
the celestial beings.
9 Yet even Michael, the archangel, when, in his dispute with
the devil, he was arguing about the body of Moses, did not
venture to charge him with maligning, but said merely 'The
Lord rebuke you!'
10 But these people malign whatever they do not under-
stand; while they use such things as they know by instinct
(like the animals that have no reason) for their own corrup-
tion.
11 Alas for them! They walk in the steps of Cain; led astray
by Balaam's love of gain, they plunge into sin, and meet their
ruin through rebellion like Korah.

12 These are the people who are blots on your 'love-feasts,'
when they feast together and provide without scruple for
themselves alone. They are clouds without rain, driven
before the winds; they are leafless trees without a vestige of
fruit, dead through and through, torn up by the roots;
13 they are wild sea waves, foaming with their own shame;
they are 'wandering stars,' for which the blackest darkness
has been reserved for ever.
14 To these people, as to others, Enoch, the seventh in
descent from Adam, declared – 'See! The Lord has come with
his hosts of holy ones around him,
15 to execute judgment on all people, and to convict all god-
less people of all their godless acts, which in their ungodliness
they have committed, and of all the harsh words which they
have spoken against him, godless sinners that they are!'
16 These people are always murmuring, and complaining
of their lot; they follow where their passions lead them; they
have arrogant words on their lips; and they flatter others for
the sake of what they can get from them.

17 But you should, dear friends, recall what was foretold by
the apostles of our Lord Jesus Christ;
18 how they used to say to you – 'As time draws to an
end, there will be scoffers, who will be led by their godless
passions.'
19 These are the people – animal and unspiritual – who
cause divisions.
20 But you must, dear friends, build up your characters
on the foundation of your most holy faith, pray under the
guidance of the Holy Spirit,
21 and keep within the love of God, while waiting for the
mercy of our Lord Jesus Christ, to bring you to eternal life.
22 To some show pity, because they are in doubt. 'Drag them
out of the fire,' and save them.
23 To others show pity, but with caution, hating the clothing
polluted by their touch.

Ascription

24 To him who is able to guard you from falling, and to bring
you into his glorious presence, blameless and rejoicing –
25 to the one God, our Savior, be ascribed, through Jesus
Christ, our Lord, glory, majesty, power, and dominion, as it
was before time began, is now, and will be for all time to
come. Amen.

The Revelation to John

1 The Revelation of Jesus Christ, which God gave to him to
make known to his servants, concerning what must shortly
take place, and which he sent and revealed by his angel to his
servant John,
2 who testified to the message of God and to the testimony
to Jesus Christ, omitting nothing of what he had seen.
3 Blessed is the one who reads, and blessed are they who
listen to, the words of this prophecy, and lay to heart what is
here written; for the time is near.

Messages to the Seven Churches

4 From John, to the seven churches which are in Roman
Asia. Blessing and peace be yours from him who is, and who
was, and who will be, and from the seven spirits that are
before his throne,
5 and from Jesus Christ, the faithful witness, the firstborn
from the dead, and the Ruler of all the kings of the earth. To
him who loves us and freed us from our sins by his own blood
–
6 and he made us a kingdom of priests in the service of God,
his Father! – to him be ascribed glory and dominion for ever.
Amen.
7 He is coming among the clouds! Every eye will see him,
even those who pierced him and all the nations of the earth
will mourn over him. So will it be. Amen.

8 '**I am the Alpha and the Omega,**' says the Lord, **the God
who is, and who was, and who will be, the Almighty.**

9 I, John, who am your brother, and who share with you in
the suffering and kingship and endurance of Jesus, found my-
self on the island called Patmos, for the sake of the message
of God and the testimony to Jesus.
10 I fell into a trance on the Lord's day, and I heard behind
me a loud voice, like the blast of a trumpet.
11 It said – '**Write what you see in a book and send it
to the seven churches, to Ephesus, Smyrna, Pergamus,
Thyatira, Sardis, Philadelphia, and Laodicea.**'
12 I turned to see what voice it was that spoke to me; and
when I turned, I saw seven golden lamps,
13 and in the midst of the lamps one like a man, in a robe
reaching to his feet, and with a golden sash across his breast.

14 The hair of his head was as white as wool, as white as
snow; his eyes were like flaming fire;
15 and his feet were like brass as when molten in a furnace;
his voice was like the sound of many streams,
16 in his right hand he held seven stars, from his mouth
came a sharp two-edged sword, and his face was like the sun
in the fulness of its power.
17 And, when I saw him, I fell at his feet like one dead. He
laid his hand on me and said – '**Do not be afraid. I am the
First and the Last,**
18 **the Everliving. I died, and I am alive for ever and
ever. And I hold the keys of death and of Hades.**
19 **Therefore write of what you have seen and of what
is happening now and of what is about to take place** –
20 **the mystic meaning of the seven stars which you saw
in my right hand, and the seven golden lamps. The seven
stars are the angels of the seven churches, and the seven
lamps are the seven churches.**

2

1 "**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
lamps:**
2 **I know your life, your toil and endurance, and I
know that you cannot tolerate evildoers. I know, too,
how you tested those who declare that they are apostles,
though they are not, and how you proved them false.**
3 **You possess endurance, and have borne much for
my name, and have never grown weary.**
4 **But this I have against you – You have abandoned
your first love.**
5 **Therefore remember from what you have fallen,
and repent, and live the life that you lived before; or
else, I will come and remove your Lamp from its place,
unless you repent.**
6 **But this is in your favor – You hate the life lived by
the Nikolaitans, and I also hate it.**
7 **Anyone with ears should hear what the Spirit is
saying to the churches. To him who conquers – to him
I will give the right to eat the fruit of the Tree of life,
which stands in the Paradise of God.**

8 "**To the angel of the church in Smyrna write:**
**These are the words of him who is the First and the
Last, who died, but is restored to life:**

9 **I know your persecution and your poverty – yet you are rich! I know, too, the slander that comes from those who declare that they are God's people, *though they are not, but are a congregation of Satan.**

10 **Do not be afraid of what you are about to suffer. The devil is about to throw some of you into prison so that you may be tempted, and may undergo persecution for ten days. Be faithful even to death, and I will give you the Crown of life.**

11 **Let those who have ears hear what the Spirit is saying to the churches. Those who conquer will suffer no hurt from the Second Death.**

12 **"To the angel of the church in Pergamus write:**

These are the words of him who holds the sharp two-edged sword:

13 **I know where you live, where the throne of Satan stands. And yet you hold to my name, and you did not disown my faith even in the days of Antipas, my faithful witness, who was put to death among you where Satan dwells.**

14 **Yet I have a few things against you – You have among you those who hold to the teaching of Balaam, who taught Balak to put temptations in the way of the Israelites, so that they should eat idol-offerings and commit licentious acts.**

15 **Again you have among you those who hold in the same way to the teaching of the Nikolaitans.**

16 **Therefore repent, or else, I will come quickly and contend with such people with words that will cut like a sword.**

17 **Let those who have ears hear what the Spirit is saying to the churches. To those who conquer – to them I will give a share of the mystic manna, and I will give them a white stone; and on the stone will be inscribed a new name, which no one knows except the person who receives it.**

18 **"To the angel of the church in Thyatira write:**

These are the words of the Son of God, whose eyes are like flaming fire, and whose feet are like brass:

19 **I know your life, your love, faith, service, and endurance; and I know that your life of late has been better than it was at first.**

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* **2:9** God's people: Literally 'Jews.' These people claimed to be God's people because they were Jews.

20 **Yet I have this against you – You tolerate the woman Jezebel, who declares that she is a prophet, and misleads my servants by her teaching, until they commit licentious acts and eat idol-offerings.**
21 **I gave her time to repent, but she is determined not to turn from her licentiousness.**
22 **Therefore I am laying her on a bed of sickness, and bringing great suffering on those who are unfaithful with her, unless they repent and turn from a life like hers.**
23 **I will also put her children to death; and all the churches will learn that I am he who looks into people's hearts and souls; and I will give to each one of you what their life deserves.**
24 **But I say to the rest of you at Thyatira – all who do not accept such teaching, whose who did not learn the secrets of Satan, as people call them – I am not laying on you any further burden;**
25 **only hold fast to what you have received, until I come.**
26 **To those who conquer and are careful to live my life to the end – to them I will give authority over the nations,**
27 **and they will rule them with an iron rod, as when earthen vessels are broken in pieces (as I myself have received from my Father)**
28 **and I will give them the morning star.**
29 **Let those who have ears hear what the Spirit is saying to the churches.**

3

1 **"To the angel of the church in Sardis write:**
These are the words of him who has the seven spirits of God and the seven stars; – I know your life, and that people say of you that you are living, though you are dead.
2 **Be on the watch, and strengthen what still survives, though once it was all but dead; for I have not found your life perfect in the eyes of my God.**
3 **Therefore remember what you have received and heard, and lay it to heart and repent. Unless you are on the watch, I will come like a thief, and you will not know at what hour I am coming to you.**
4 **Yet there are some few among you at Sardis who did not soil their robes; they will walk with me, robed in white, for they are worthy.**

5 **Those who conquer will be clothed in these white robes, and I will not strike their name out of the book of life; but I will own them before my Father, and before his angels.**

6 **Let those who have ears hear what the Spirit is saying to the churches.**

7 **"To the angel of the church in Philadelphia write:**

These are the words of him who is holy and true, who holds the Key of David, who opens and no one will shut, and shuts and no one opens:

8 **I know your life (see, I have set a door open before you which no one is able to shut), I know that, though you have but little strength, you kept my teaching in mind, and did not disown my name.**

9 **Listen, I give some of the congregation of Satan, the people who declare that they are God's people, *though they are not, but are lying – I will make them come and bow down at your feet, and they will learn that I loved you.**

10 **Because you kept in mind the story of my endurance, I will keep you in the hour of trial that is about to come on the whole world, the hour that will test all who are living on earth.**

11 **I will come quickly. Hold to what you have received so that no one may take your crown.**

12 **Those who conquer – I will make them a pillar in the Temple of my God; and never more will they leave it; and I will write on them the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and I will write on them my new name.**

13 **Let those who have ears hear what the Spirit is saying to the churches.**

14 **"To the angel of the church in Laodicea write:**

These are the words of the Unchanging One, the witness faithful and true, the beginning of the Creation of God:

15 **I know your life; I know that you are neither cold nor hot. If only you were either cold or hot!**

16 **But now, because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth.**

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* **3:9** God's people: Literally 'Jews.' These people claimed to be God's people because they were Jews.

17 You say 'I am rich and have grown rich, and I want for nothing,' and you do not know that you are wretched, miserable, poor, blind, naked!
18 Therefore I counsel you to buy from me gold which has been refined by fire so that you may grow rich; and white robes, so that you may be clothed and your shameful nakedness be hidden; and ointment to anoint your eyes, so that you may see.
19 All whom I love I rebuke and discipline. Therefore be in earnest and repent.
20 I am standing at the door and knocking! If anyone hears my voice and opens the door, I will go in, and will feast with them, and they will feast with me.
21 To those who conquer – to them I will give the right to sit beside me on my throne, as I, when I conquered, took my seat beside my Father on his throne.
22 Let those who have ears hear what the Spirit is saying to the churches."

4

The Vision of the Seven Seals

1 After this, in my vision, I saw an open door in the heavens, and the first voice that I heard was like the blast of a trumpet speaking to me. It said – 'Come up here and I will show you what must take place.'
2 Immediately after this I fell into a trance. There stood a throne in heaven, and on the throne was One seated.
3 He who was seated on it was in appearance like a jasper and a sardius; and around the throne there was a rainbow of the color of an emerald.
4 And around the throne were twenty-four other thrones, and on these I saw twenty-four elders sitting clothed in white robes; and on their heads they had crowns of gold.
5 Out from the throne come flashes of lightning, cries, and peals of thunder! There are seven torches burning in front of the throne, which are the seven spirits of God;
6 and in front of the throne is what seemed to be a sea of glass, resembling crystal, while within the space before the throne and around the throne are four creatures full of eyes in front and behind.
7 The first creature is like a lion, the second creature like a calf, the third creature has a face like a man's, and the fourth creature is like an eagle on the wing.
8 These four creatures have each of them six wings, and all around, and within, they are full of eyes; and day and night they never cease to say –

'Holy, holy, holy is the Lord, our God, the Almighty, who was,
and who is, and who will be.'
9 And, whenever these creatures give praise and honor and
thanks to him who is seated on the throne, to him who lives
for ever and ever,
10 the twenty-four elders prostrate themselves before him
who is seated on the throne, and worship him who lives
for ever and ever, and throw down their crowns before the
throne, saying –
11 'Worthy are you, our Lord and God, to receive all praise,
and honor, and power, for you did create all things,
and at your bidding they came into being and were
created.'

5

1 Then I saw at the right hand of him who was seated on the
throne a book, with writing inside and out, and sealed with
seven seals;
2 and I saw a mighty angel who was proclaiming in a loud
voice – 'Who is worthy to open the book and break its seals?'
3 But no one either in heaven or on earth or under the earth
was able to open the book or look within it.
4 At this I wept long, because no one could be found who
was worthy to open the book or look within it.
5 But one of the elders said to me – 'Do not weep. The Lion
conquered – the Lion of the tribe of Judah, the Scion of David
– and can therefore open the book with its seven seals.'
6 Then, within the space between the throne and the four
creatures, and in the midst of the elders, I saw, standing, a
Lamb, which seemed to have been sacrificed. It had seven
horns and seven eyes. (These eyes are the seven spirits of
God, and they are sent into all the world.)
7 The Lamb came forward; and he has taken the book from
the right hand of him who was seated on the throne.
8 And, when he had taken the book, the four creatures
and the twenty-four elders prostrated themselves before the
Lamb, each of them holding a harp and golden bowls full of
incense. (These are the prayers of Christ's people.)
9 And they are singing a new song –
'You are worthy to take the book and break its seals, for you
were sacrificed, and with your blood you did buy for
God people of every tribe, and language, and people,
and nation,
10 and did make them a kingdom of priests in the service of
our God, and they are reigning on the earth.'

11 Then, in my vision, I heard the voices of many angels
around the throne, and of the creatures, and of the elders.
In number they were ten thousand times ten thousand and
thousands of thousands,
12 and they cried in a loud voice –
'Worthy is the Lamb that was sacrificed to receive all power,
and wealth, and wisdom, and might, and honor, and
praise, and blessing.'
13 And I heard every created thing in the air, and on the earth,
and under the earth, and on the sea, and all that is in them
crying –
'To him who is seated on the throne and to the Lamb be
ascribed all blessing, and honor, and praise, and do-
minion for ever and ever.'
14 And the four creatures said 'Amen,' and the elders pros-
trated themselves and worshiped.

6

1 Then I saw the Lamb break one of the seven seals, and
I heard one of the four creatures crying with a voice like
thunder – 'Come.'
2 And in my vision I saw a white horse. Its rider held a bow,
and he was given a crown, and he went out conquering and
to conquer.
3 When the Lamb broke the second seal, I heard the second
creature crying – 'Come.'
4 Then there went out another horse, a red horse, and to its
rider was given the power to deprive the earth of peace, so
that people should kill one another; and he was given a great
sword.
5 When the Lamb broke the third seal, I heard the third
creature crying – 'Come.' And in my vision I saw a black horse.
Its rider held scales in his hand.
6 And I heard what seemed to be a voice, coming from
among the four creatures, crying – 'A quart of wheat for a
silver coin, and three quarts of barley for a silver coin! But
do not harm the oil and the wine.'
7 When the Lamb broke the fourth seal, I heard the voice of
the fourth creature crying – 'Come.'
8 And in my vision I saw a grey horse. His rider's name
was Death, and Hades rode behind him; and power was given
them over the fourth part of the earth, so that they might
destroy with sword and famine and death, and by means of
the wild Beasts of the earth.
9 When the Lamb opened the fifth seal, I saw under the altar
the souls of those who had been killed for the sake of God's
message and for the testimony which they had borne.

10 They cried in a loud voice – ‘How long, Sovereign Lord,
holy and true, before you will give judgment and avenge our
blood on all who are living on the earth?’
11 Then to each of them was given a white robe, and they
were told to rest yet a little longer, until the number of their
fellow servants and of their friends in Christ’s service who
were about to be put to death, as they had been, should be
complete.
12 And I saw the Lamb break the sixth seal, and then
there was a great earthquake. The sun became black, like
sackcloth, and the moon, which was at its full, like blood.
13 The stars of the heavens fell to the earth, as when a fig
tree, shaken by a strong wind, drops its unripe fruit.
14 The heavens disappeared like a scroll when it is rolled up,
and every mountain and island was moved from its place.
15 Then all the kings of the earth, and the princes, and the
generals, and the rich, and the powerful, and every slave and
free person, hid themselves in the caves and under the rocks
of the mountains;
16 and they are crying to the mountains and the rocks – ‘Fall
on us, and hide us from the eyes of him who is seated on the
throne, and from the wrath of the Lamb,
17 for the great day of their wrath is come, and who can
stand to meet it?’

7

1 After this, I saw four angels standing on the four corners
of the earth, restraining the four winds of the earth, so that no
wind should blow over the earth, or over the sea, or against
any tree.
2 And, in the east, I saw another angel, ascending, holding
the seal of the living God; and he cried in a loud voice to the
four angels, to whom there had been given power to harm the
earth and the sea –
3 ‘Do not harm the earth, or the sea, or the trees, until we
have sealed the servants of our God on their foreheads.’
4 I heard, too, the number of those who had been sealed.
It was one hundred and forty-four thousand; and they were
from every tribe of the Israelites.
5 From the tribe of Judah twelve thousand were sealed,
from the tribe of Reuben twelve thousand,
from the tribe of Gad twelve thousand,
6 from the tribe of Asher twelve thousand,
from the tribe of Napthali twelve thousand,
from the tribe of Manasseh twelve thousand,
7 from the tribe of Simeon twelve thousand,
from the tribe of Levi twelve thousand,

from the tribe of Issachar twelve thousand,
8 from the tribe of Zebulon twelve thousand,
from the tribe of Joseph twelve thousand,
from the tribe of Benjamin twelve thousand were sealed.
9 After this, in my vision, I saw a vast throng which no one could number, of people from every nation and of all tribes, and peoples, and languages. They stood in front of the throne and in front of the Lamb, robed in white, holding palm branches in their hands.
10 And they are crying in a loud voice –
'Salvation be ascribed to our God who is seated on his throne and to the Lamb.'
11 And all the angels were standing around the throne and the elders and the four creatures, and they prostrated themselves on their faces in front of the throne and worshiped God,
12 saying –
'Amen. Blessing and praise, and wisdom, and thanksgiving, and honor, and power, and might be ascribed to our God for ever and ever. Amen.'

13 Then one of the elders turned to me and said 'Who are these who are robed in white? And where did they come from?'
14 'My Lord,' I answered, 'it is you who know.'
'These,' he said, 'are they who come through the Great Persecution; they washed their robes white in the blood of the Lamb.
15 And therefore it is that they are before the throne of God, and are serving him day and night in his Temple; and he who is seated on the throne will shelter them.
16 Never again will they be hungry, never again will they be thirsty, nor will the sun smite them, nor any scorching heat;
17 for the Lamb that stands in the space before the throne will be their shepherd, and will lead them to life-giving springs of water; and God will wipe away all tears from their eyes.'

8

1 As soon as the Lamb had broken the seventh seal, there was silence in heaven for, it might be, half an hour.

Vision of Seven Trumpet-Blasts

2 Then I saw the seven angels who stand before God, and seven trumpets were given to them.
3 Next, another angel came and stood at the altar with a golden censer in his hand; and a great quantity of incense was

given to him, to mingle with the prayers of all Christ's people
on the golden altar before the throne.
4 The smoke of the incense ascended, with the prayers of
Christ's people, from the hand of the angel before God.
5 Then the angel took the censer, and filled it with fire
from the altar, and threw it down on the earth; and there
followed peals of thunder, cries, flashes of lightning, and an
earthquake.
6 Then the seven angels holding the seven trumpets pre-
pared to blow their blasts.

7 The first blew; and there came hail and fire mixed with
blood, and it fell on the earth. A third part of the earth was
burnt up, and a third of the trees, and every blade of grass.
8 Then the second angel blew; and what appeared to be a
great mountain, burning, was hurled into the sea. A third of
the sea became blood,
9 and a third part of all created things that are in the sea –
that is, of all living things – died, and a third of the ships was
destroyed.
10 Then the third angel blew; and there fell from the heav-
ens a great star, burning like a torch. It fell on a third of the
rivers and on the springs.
11 (The star is called 'Wormwood.') A third of the water
became bitter as wormwood, and so bitter was the water that
many died from drinking it.
12 Then the fourth angel blew; and a third of the sun and
a third of the moon and a third of the stars were blasted, so
that a third of them was eclipsed, and for a third part of the
day there was no light, and at night it was the same.
13 And, in my vision, I heard an eagle flying in mid-heaven
and crying in a loud voice – 'Woe, woe, woe for all who live on
the earth, at the other trumpet-blasts of the three angels who
have yet to blow.'

9

1 Then the fifth angel blew; and I saw a star that had fallen
on the earth from the heavens, and to him was given the key
of the bottomless pit.
2 He opened the bottomless pit, and from the pit rose a
smoke like the smoke of a great furnace. The sun and the air
grew dark because of the smoke from the pit.
3 Out of the smoke locusts descended on the earth, and they
received the same power as that possessed by scorpions.

4 They were told not to harm the grass, or any plant, or any
tree, but only those who have not the seal of God on their
foreheads.
5 Yet they were not allowed to kill them, but it was ordered
that those men should be tortured for five months. Their
torture was like the torture caused by a scorpion when it
stings a person.
6 In those days people will seek Death and will not find it;
They will long to die, but Death flees from them.
7 In appearance the locusts were like horses equipped for
battle. On their heads there were what appeared to be
crowns that shone like gold, their faces resembled human
faces,
8 and they had hair like the hair of a woman, their teeth
were like lions' teeth,
9 and they had what seemed to be iron breastplates, while
the noise of their wings was like the noise of chariots drawn
by many horses, galloping into battle.
10 They have tails like scorpions, and stings, and in their
tails lies their power to harm people for five months.
11 They have as their king the angel of the bottomless pit,
whose name, in Hebrew, is 'Abaddon,' while, in Greek, his
name is 'Apollyon' (the Destroyer).
12 The first Woe has passed; and still there are two Woes to
follow!

13 Then the sixth angel blew; and I heard a voice proceeding
from the corners of the golden altar that stood before God.
14 It spoke to the sixth angel – the angel with the trumpet
– and said 'Let loose the four angels that are in chains at the
great river Euphrates.'
15 Then the four angels, that were held in readiness for that
hour and day and month and year, were let loose, to destroy
a third of mankind.
16 The number of the hosts of cavalry was ten thousand
times ten thousand, twice told; I heard their number.
17 And this is what the horses and their riders appeared to
be like in my vision: They had breastplates of fire, blood-red
and sulphurous, and the heads of the horses were like lions'
heads, while out of their mouths issue fire, and smoke, and
sulfur.
18 Through these three curses a third of humanity perished
– because of the fire, and the smoke, and the sulfur that issued
from their mouths;
19 for the power of the horses lies in their mouths and in
their tails. For their tails are like snakes, with heads, and it is
with them that they do harm.

20 But those who were left of humanity, who had not
perished through these curses, did not repent and turn away
from what their own hands had made; they would not aban-
don the worship of demons, and of idols made of gold or silver
or brass or stone or wood, which can neither see, nor hear,
nor walk;
21 and they did not repent of their murders, or their sor-
ceries, or their licentiousness, or their thefts.

10

1 Then I saw another mighty angel, descending from
heaven. His robe was a cloud; over his head was the rainbow;
his face was like the sun, and his feet like pillars of fire;
2 in his hand he held a little book open. He set his right foot
on the sea, and his left on the land;
3 and he cried in a loud voice like the roaring of a lion. At
his cry the seven peals of thunder spoke, each with its own
voice.
4 And, when they spoke, I was about to write; but I heard a
voice from heaven say – 'Keep secret what the seven peals of
thunder said, and do not write it down.'
5 Then the angel, whom I had seen standing on the sea and
on the land, raised his right hand to the heavens,
6 and swore by him who lives for ever and ever, who created
the heavens and all that is in them, and the earth and all that
is in it, and the sea and all that is in it, that time should cease
to be.
7 Moreover at the time when the seventh angel will speak,
when he is ready to blow his blast, then the hidden purposes
of God, of which he told the good news to his servants, the
prophets, are at once fulfilled.
8 Then came the voice which I had heard from heaven. It
spoke to me again, and said – 'Go and take the book that is
open in the hand of the angel who stands on the sea and on
the land.'
9 So I went to the angel and asked him to give me the little
book. And he said 'Take it, and eat it. It will be bitter to your
stomach, but in your mouth it will be as sweet as honey.'
10 I took the little book out of the angel's hand and ate it,
and, while in my mouth, it was like the sweetest honey; but,
when I had eaten it, it was bitter to my stomach.
11 And I was told – 'You must prophesy again about men of
many peoples, and nations, and languages, and about many
kings.'

11

1 Then I was given a measure like a rod, and a voice said to

me – ‘Go and measure the Temple of God and the altar, and
count the worshiper there.
2 But omit the court outside the Temple, and do not measure
that, for it has been given up to the nations; and the holy City
will be under their heel for forty-two months.
3 Then I will give permission to my Two Witnesses, and
for those twelve hundred and sixty days they will continue
teaching, clothed in sackcloth.’
4 These men are represented by the two olive trees and the
two lamps that stand before the Lord of the earth.
5 When anyone wishes to harm them, fire comes from their
mouths and consumes their enemies; and whoever wishes to
harm them will, in this way, inevitably perish.
6 These men have the power to close the heavens, so that no
rain may fall during the time that they are teaching; and they
have power to turn the streams into blood, and to smite the
land with any curse, whenever they will.
7 As soon as they have completed their testimony, the wild
Beast that ascends from the bottomless pit will make war on
them and conquer and kill them.
8 Their dead bodies will lie in the streets of the great city,
which is mystically spoken of as ‘Sodom’ and ‘Egypt,’ where
their Master was crucified.
9 People of all nations, and tribes, and languages, and races
look at their dead bodies for three days and a half, and do not
allow them to be laid in a grave.
10 Those who live on the earth rejoice over them and are
merry, and they will send presents to one another, because
these two prophets brought torments on those who live on
the earth.
11 After three days and a half the life-giving breath of God
entered these men, and they stood up on their feet, and a
great terror took possession of those who were watching
them.
12 The two men heard a loud voice from heaven which said
to them – ‘Come up here,’ and they went up to heaven in the
cloud, while their enemies watched them.
13 At that very time a great earthquake occurred. A tenth
part of the city fell, and seven thousand people perished in
the earthquake. Those who escaped were much terrified, and
praised the God of heaven.
14 The second Woe has passed; and there is a third Woe soon
to follow!

15 Then the seventh angel blew; and loud voices were heard
in heaven saying –

'The kingdom of the world has become the kingdom of our
Lord and of his Christ, and he will reign for ever and
ever.'
16 At this the twenty-four elders, who were seated on their
thrones before God, prostrated themselves on their faces and
worshiped him,
17 saying –
'We thank you, Lord, our God, the Almighty, who is and who
was, that you have assumed your great power and
reigned.
18 The nations were enraged, and your wrath fell on them; the
time came for the dead to be judged, and for you to give the
reward to your servants the prophets, and to the people of
Christ, and to those who honor your name – the high and the
low alike – and to destroy those who are destroying the earth.'
19 Then the Temple of God in heaven was opened, and the
ark containing his covenant was seen in his Temple; and
there followed flashes of lightning, cries, peals of thunder, an
earthquake, and a great storm of hail.

12

Vision of Seven Figures

1 Then a great portent was seen in the heavens – a woman
whose robe was the sun, and who had the moon under her
feet, and on her head a crown of twelve stars.
2 She was pregnant; and she is crying out in the pain and
agony of childbirth.
3 Another portent also was seen in the heavens There was
a great red Dragon, with seven heads and ten horns, and on
his heads were seven diadems.
4 His tail draws after it a third of the stars in the heavens,
and it hurled them down on the earth. The Dragon is standing
in front of the woman who is about to give birth to the child,
so that he may devour it as soon as it is born.
5 The woman gave birth to a son, a male child, who is
destined to rule all the nations with an iron rod; and her child
was at once caught up to God on his throne.
6 But the woman fled into the wilderness, where there is a
place prepared for her by God, to be tended there for twelve
hundred and sixty days.
7 Then a battle took place in the heavens. Michael and his
angels fought with the Dragon. But though the Dragon, with
his angels, fought,
8 he did not prevail; and there was no place left for them
any longer in the heavens.

9 Then the great Dragon, the primeval snake, known as the
'devil' and 'Satan,' who deceives all the world, was hurled
down to the earth, and his angels were hurled down with
him.
10 And I heard a loud voice in heaven which said –
'Now has begun the day of the salvation, and Power, and
Dominion of our God, and the Rule of his Christ; for the
Accuser of our people has been hurled down, he who
has been accusing them before our God day and night.
11 Their victory was due to the blood of the Lamb, and to the
message to which they bore their testimony. In their love of
life they shrank not from death.
12 Therefore, be glad, heaven, and all who live in heaven! Alas
for the earth and for the sea, for the devil has gone down to
you in great fury, knowing that he has but little time.'
13 When the Dragon saw that he was hurled down to the earth,
he pursued the woman who had given birth to the male child.
14 But to the woman were given the two wings of the great
eagle, so that she might fly to her place in the wilderness,
where she is being tended for one year, and for two years,
and for half a year in safety from the snake.
15 Then the snake poured water from its mouth after the
woman, like a river, so that it might sweep her away.
16 But Earth came to her help, and opened her mouth and
drank up the river which the Dragon had poured out of its
mouth.
17 The Dragon was enraged at the woman, and went to fight
with the rest of her offspring – those who lay to heart the
commands of God and bear their testimony to Jesus;
18 and he took his stand on the sea-shore.

13

1 Then I saw, rising out of the sea, a wild Beast with ten
horns and seven heads. On its horns were ten diadems, and
on its heads were blasphemous names.
2 The Beast that I saw was like a leopard; but its feet were
like a bear's, and its mouth like the mouth of a lion. The
Dragon gave it his power and his throne, and wide dominion.
3 One of its heads seemed to me to have been mortally
wounded, but its deadly wound had been healed. The whole
earth followed the Beast, wondering;
4 and men worshiped the Dragon, because he had given his
dominion to the Beast; while, as they worshiped the Beast,
they said – 'Who can compare with the Beast? And who can
fight with it?'

5 The Beast was given a mouth that spoke proudly and
blasphemously, and it was empowered to work its will for
forty-two months.
6 It opened its mouth only to blaspheme God, to blaspheme
his name and his tent – those who live in his tent in heaven.
7 It had been permitted to fight with Christ's people and to
conquer them, and it had received power over men of every
tribe, and people, and language, and nation.
8 All who are living on earth will worship it – all whose
names have not been written in the Lamb's book of life, the
Lamb that has been sacrificed from the foundation of the
world.
9 Let those who have ears hear.
10 Whoever is destined for captivity goes into captivity.
Whoever will kill with the sword must inevitably be killed
with the sword. (Here there is need for endurance and faith
on the part of Christ's people.)

11 Then I saw, rising out of the earth, another wild Beast. It
had two horns like those of a lamb, and its voice was like a
dragon's.
12 It exercises all the authority of the first Beast under its
eyes; and it makes the earth and all who are living on it
worship that first Beast, whose mortal wound was healed.
13 It performs great marvels, even causing fire to fall from
the heavens to the earth, before people's eyes;
14 and in consequence of the marvels which it was allowed
to perform under the eyes of the Beast, it is able to deceive
all who are living on the earth. It tells those who live on the
earth to make a statue in honor of the Beast, who, despite the
wound from the sword, yet lived.
15 It was permitted to breathe life into the image of the
Beast, so that the image of the Beast might speak; and it was
also permitted to cause all who refused to worship the image
of the Beast to be put to death.
16 High and low, rich and poor, free and enslaved – it causes
a brand to be put on the right hand or on the forehead of every
one of them,
17 so that no one is able to buy or sell, except those that
bear this brand – either the name of the Beast or the number
indicated by the letters of his name.
18 (Here there is need for discernment.) The person with
ability can compute the number of the Beast; for the number
indicates a person's name. Its number is six hundred and
sixty-six.

14

1 Then, in my vision, I saw the Lamb standing on Mount
Zion. With him were a hundred and forty-four thousand,
with his name and the name of his Father written on their
foreheads.
2 And I heard a sound from heaven, like the sound of many
waters, and like the sound of a loud peal of thunder; the
sound that I heard was like the music of harpers playing on
their harps.
3 They are singing what seems to be a new song, before the
throne, and before the four creatures and the elders; and no
one was able to learn that song except the hundred and forty-
four thousand who had been redeemed from earth.
4 These are the men who never defiled themselves in their
intercourse with women; they are as pure as virgins. These
are the men who follow the Lamb wherever he goes. They
were redeemed as the first-fruits of mankind for God and for
the Lamb.
5 No lie was ever heard on their lips. They are beyond reach
of blame.

6 Then I saw another angel, flying in mid-heaven. He had
the good news, decreed from eternity, to announce to those
who live on the earth – to men of every nation, and tribe, and
language, and people;
7 and he cried in a loud voice – 'Reverence God, and give him
praise (for the hour of his judgment has come) and worship
him who made the heaven and the earth and the sea and all
springs of water.'
8 Then a second angel followed, crying – 'She has fallen! She
has fallen – Babylon the Great, who has made all the nations
drink the maddening wine of her licentiousness!'
9 Then a third angel followed them, crying in a loud voice –
'Whoever worships the Beast and its image, and receives its
brand on his forehead or on his hand,
10 that person will drink the maddening wine of God that
has been poured unmixed into the cup of his wrath, and they
will be tortured with fire and sulfur before the eyes of the
holy angels and before the eyes of the Lamb.
11 The smoke from their torture rises for ever and ever, and
they have no rest day nor night – those who worship the Beast
and its image, and all who are branded with its name.'
12 (Here there is need for endurance on the part of Christ's
people – those who lay to heart the commands of God and the
faith of Jesus.)
13 Then I heard a voice from heaven saying 'Write: "Blessed
are the dead who from this hour die in union with the Lord." '

"Yes," answers the Spirit, "that they may rest from their toil.
Their good deeds go with them."

14 Then, in my vision, I saw a white cloud, and on the cloud
there was sitting one like a man. On his head he had a crown
of gold, and in his hand a sharp sickle.
15 Then another angel came out from the Temple, crying in
a loud voice to him who was sitting on the cloud – 'Take your
sickle and reap, for the time to reap has come; the Harvest of
Earth is ready.'
16 He who was sitting on the cloud brought his sickle down
on the earth, and the Harvest of Earth was reaped.
17 Then another angel came out of the Temple in heaven;
he, also, had a sharp sickle.
18 Then another angel came out of the altar; he had power
over fire, and he called in a loud voice to the angel that had the
sharp sickle – 'Take your sharp sickle, and gather the bunches
from the vine of Earth, for its grapes are ripe.'
19 The angel brought his sickle down on the earth and
gathered the fruit of the vine of Earth, and threw it into the
great winepress of the wrath of God.
20 The grapes were trodden in the press outside the city; and
blood came out of the press, rising as high as the bridles of the
horses for a distance of two hundred miles.

15

Vision of Seven Curses

1 Then I saw another portent in the heavens – a great and
marvelous portent – seven angels with the seven last curses;
because with them the wrath of God is ended.
2 Then I saw what appeared to be a sea of glass mixed with
fire; and, standing by this sea of glass, holding the harps of
God, I saw those who had come victorious out of the conflict
with the Beast and its image and the number that formed its
name.
3 They are singing the song of Moses, the servant of God,
and the song of the Lamb –

'Great and marvelous are your deeds, Lord, our God, the
Almighty. Righteous and true are your ways, eternal
King.
4 Who will not honor and praise your name, Lord? You alone
are holy! All nations will come and worship before you, for
your judgments have become manifest.'
5 After this I saw that the inmost shrine of the tent of testi-
mony in heaven was opened,

6 and out of it came the seven angels with the seven curses.
They were adorned with precious stones, pure and bright,
and had golden girdles around their breasts.
7 One of the four creatures gave the seven angels seven golden
bowls, filled with the wrath of God who lives for ever and
ever.
8 The Temple was filled with smoke from the glory and
majesty of God; and no one could enter the Temple, until the
seven curses inflicted by the seven angels were at an end.

16

1 Then I heard a loud voice, which came from the Temple,
saying to the seven angels – 'Go and empty the seven bowls of
the wrath of God on the earth.'
2 The first angel went and emptied his bowl on the earth;
and it turned to loathsome and painful sores on all who bore
the brand of the Beast and who worshiped its image.
3 Then the second angel emptied his bowl on the sea; and
it turned to blood like the blood of a corpse, and every living
thing died – everything in the sea.
4 Then the third angel emptied his bowl on the rivers and
springs of water; and it turned to blood.
5 And I heard the angel of the Waters saying – 'Righteous
are you, you who is and who is, the Holy One, in inflicting this
judgment;
6 for men shed the blood of Christ's people and of the
prophets, and you have given them blood to drink. It is what
they deserve.'
7 And I heard the response from the altar – 'Yes, Lord, our
God, the Almighty, true and righteous are they judgments.'
8 Then the fourth angel emptied his bowl on the sun; and
he was permitted to scorch men with fire;
9 and men were scorched by the intense heat. They blas-
phemed the name of God who controlled these curses, yet
they did not repent and give him praise.
10 Then the fifth angel emptied his bowl on the throne of the
Beast; and darkness fell on its kingdom. Men gnawed their
tongues for pain,
11 and blasphemed the God of heaven, because of their
pains and because of their sores; yet they did not repent of
what they had done.
12 Then the sixth angel emptied his bowl on the great river
Euphrates; and the water in the river was dried up, so that
the road for the kings of the East might be made ready.

13 And I saw three foul spirits, like frogs, come from the
mouth of the Dragon and from the mouth of the Beast and
from the mouth of the false prophet.
14 They are the spirits of demons, and perform marvels;
they go to kings all over the world, to collect them for the
battle on the great day of Almighty God.
15 **('I am coming like a thief! Happy will he be who is
on the watch, and keeps his clothing at hand, so that he
will not have to walk about unclothed and let men see
his nakedness.')**
16 And the spirits collected the kings at the place called in
Hebrew 'Har-Magedon.'
17 Then the seventh angel emptied his bowl on the air. (A
loud voice came from the throne in the Temple; it said 'All is
over.')
18 There followed flashes of lightning, cries, and peals of
thunder; and there was a great earthquake, such as had not
occurred since man began to be on the earth – none so great;
19 and the great city was torn in three, and the cities of
the nation fell, and God remembered Babylon the Great, and
gave her the maddening wine-cup of his wrath;
20 and every island vanished, and the mountains disap-
peared.
21 Great hailstones, a pound in weight, are falling on men
from the heavens. And men blasphemed God because of the
curse of the hail, for it was a very terrible curse.

17

Doom of the Enemies of Christ

1 Then one of the seven angels who held the seven bowls
came and spoke to me. 'Come here,' he said, 'and I will show
you the sentence passed on that Great Harlot who is seated at
the meeting of many waters,
2 and with whom all the kings of the earth have had licen-
tious intercourse; while all who live on the earth have been
make drunk by the wine of her licentiousness.'
3 And he bore me away in a trance to a lonely place, and I
saw a woman seated on a scarlet Beast, which was covered
with blasphemous names; it had seven heads and ten horns.
4 The woman was clothed in purple and scarlet, and glitter-
ing with gold ornaments, precious stones, and pearls. In her
hand she held a gold cup, full of idolatrous abominations, and
the unclean fruits of her licentiousness;
5 while on her forehead there was written this mystic name
– 'BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF
ALL IDOLATROUS ABOMINATIONS ON EARTH.'

6 And I saw the woman drunk with the blood of Christ's
people and with the blood of the martyrs for Jesus. When I
saw her, I was amazed beyond measure;
7 but the angel said to me – 'Why were you amazed? I will
tell you the mystic meaning of the vision of this woman, and
of the Beast, with the seven heads and ten horns, that carries
her.
8 The Beast that you saw was, but is not, and is about to
rise out of the bottomless pit, and is on its way to destruction.
Those who are living on earth will be amazed – those whose
names have not been written in the book of life from the
foundation of the world – when they see that the Beast was,
but is not, and yet will come.'
9 (Here there is need for the discerning mind.) The seven
heads are seven mountains on which the woman is seated.
10 They are also seven kings; of whom five have fallen and
one remains, while one is not yet come. When he comes, he
must stay for a little while.
11 So must the Beast that was, but is not. He counts as an
eighth king, although he is one of the seven, and is on his way
to destruction.
12 The ten horns that you saw are ten kings, who have not
yet received their kingdoms, but for an hour they receive the
authority of kings, together with the Beast.
13 These kings are of one mind in surrendering their power
and authority to the Beast.
14 They will fight with the Lamb, but the Lamb will conquer
them, for he is Lord of lords and King of kings; so, too, will
those with him who have received the call and are chosen and
faithful.
15 And the angel said to me – 'The waters that you saw,
where the Harlot is seated, are throngs of people and men of
all nations and languages.
16 The ten horns that you saw, and the Beast – they will hate
the Harlot, and cause her to become deserted and strip her
bare; they will eat her flesh and utterly consume her with fire.
17 For God has put it into their minds to carry out his
purpose, in carrying out their common purpose and surren-
dering their kingdoms to the Beast, until God's decrees will be
executed.
18 As for the woman whom you saw, she is the great city that
holds sway over all the kings of the earth.'

18

1 After this I saw another angel, descending from heaven,
invested with great authority; and the earth was illuminated
by his splendor.

2 With a mighty voice he cried – "She has fallen! She has
fallen – Babylon the Great! She has become an abode of
demons, a stronghold of every wicked spirit, a stronghold of
every foul and hateful bird.
3 For, after drinking the maddening wine of her licen-
tiousness, all the nations have fallen; while all the kings of
the earth have had licentious intercourse with her, and the
merchants of the earth have grown rich through the excess
of her luxury."
4 Then I heard another voice from heaven saying – "Come
out of her, my people, so that you may not participate in her
sins, and that you may not suffer from the curses inflicted on
her.
5 For her sins are heaped up to the heavens, and God has
not forgotten her misdeeds.
6 Pay her back the treatment with which she has treated
you; yes, repay twice over what her actions deserve; in the
cup which she mixed for you, mix for her as much again;
7 for her self-glorification and her luxury, give her now an
equal measure of torture and misery. In her heart she says 'I
sit here a queen; no widow am I; I will never know misery.'
8 Therefore in one day will these curses strike her – death,
misery, and famine, and she will be utterly consumed by fire;
for mighty is the Lord God who condemned her."
9 All the kings of the earth who had licentious intercourse
with her and shared her luxury will weep and lament over
her, when they see the smoke from the burning city,
10 while they stand at a distance, horrified at her torture,
and cry – "Alas! Alas! Great city! Mighty city of Babylon! In a
single hour your judgment fell."
11 And the merchants of the earth weep and wail over her,
because no longer does anyone buy their cargoes –
12 their cargoes of gold, or silver, or precious stones, or
pearls, or fine linen, or purple robes, or silk, or scarlet cloth;
nor their many scented woods; nor their many articles of
ivory; nor their many articles of choicest wood, or brass, or
iron, or marble;
13 nor their cinnamon, or spice, or incense, or perfumes,
or frankincense, or wine, or oil, or fine flour, or wheat, or
cattle, or sheep; nor their horses, or chariots, or slaves; nor
the bodies and souls of people.
14 The fruit that your soul craved is no longer within your
reach, and all dainties and luxuries are lost to you, never to
be found again.
15 The merchants who sold these things, and grew rich by

her, will stand at a distance weeping and wailing, horrified at
her torture, and crying –
16 "Alas! Alas! Great city! City clothed in fine linen, and
purple, and scarlet cloth! City adorned with gold ornaments,
and precious stones, and pearls!
17 In a single hour your vast wealth vanished." Every ship's
captain and all who sail to any port, and sailors, and all who
get their living from the sea, stood at a distance,
18 and seeing the smoke from the burning city, cried – "What
city can compare with the Great city?"
19 They threw dust on their heads, and, as they wept and
wailed, they cried – "Alas! Alas! Great city! All who have
ships on the sea grew rich through her magnificence. In a
single hour it has vanished."
20 Rejoice over her, heaven, and people of Christ, and
apostles, and prophets, for God has avenged you on her!
21 Then a mighty angel took up a stone like a great millstone,
and threw it into the sea, crying – "So will Babylon, the great
city, be violently overthrown, never more to be seen.
22 No more will the music of harpers, or minstrels, or flute
players, or trumpeters be heard in you, no more will any
worker, skilled in any art, be found in you; no more will the
sound of a mill be heard in you;
23 no more will the light of a lamp shine in you; no more
will the voices of groom and bride be heard in you. Your
merchants were the great men of the earth, for all the nations
were deceived by your magical charms."
24 Yes, and in her was to be found the blood of the prophets
and of Christ's people, and of all who have been put to death
on the earth.

19

1 After this, I heard what seemed to be a great shout from a
vast throng in heaven, crying –
'Hallelujah! To our God belong salvation, and glory, and
Power,
2 for true and righteous are his judgments. For he has passed
judgment on the Great Harlot who was corrupting the earth
by her licentiousness, and he has taken vengeance on her for
the blood of his servants.'
3 Again they cried – 'Hallelujah!' And the smoke from her
ruins rises for ever and ever.
4 Then the twenty-four elders and the Four creatures pros-
trated themselves and worshiped God who was seated on the
throne, crying – 'Amen, Hallelujah!';

5 and from the throne there came a voice which said –

'Praise our God all you who serve him, You who worship him,
both high and low.'

6 Then I heard what seemed to be the shout of a vast throng,
like the sound of many waters, and like the sound of loud
peals of thunder, crying –

'Hallelujah! For the Lord is king, our God, the Almighty.

7 Let us rejoice and exalt; and we will pay him honor, for the
hour for the Marriage of the Lamb has come, and his Bride
has made herself ready.

8 And to her it has been granted to robe herself in fine linen,
white and pure, for that linen is the good deeds of the people
of Christ.'

9 Then a voice said to me 'Write – "Blessed are those who have
been summoned to the marriage feast of the Lamb." ' And the
voice said – 'These words of God are true.'

10 I prostrated myself at the feet of him who spoke to worship
him, but he said to me – 'No! I am your fellow servant, and
the fellow servant of your brothers and sisters who bear their
testimony to Jesus. Worship God. For to bear testimony to
Jesus needs the inspiration of the prophets.'

11 Then I saw that heaven lay open. There appears a white
horse; its rider is called 'Faithful' and 'True'; righteously does
he judge and make war.

12 His eyes are flaming fires; on his head there are many
diadems, and he bears a name, written, which no one knows
but himself;

13 he has been clothed in a garment sprinkled with blood; and
the name by which he is called is 'The Word of God.'

14 The armies of heaven followed him, mounted on white
horses and clothed in fine linen, white and pure.

15 From his mouth comes a sharp sword, with which to smite
the nations; and he will rule them with an iron rod. He treads
the grapes in the press of the maddening wine of the wrath of
Almighty God;

16 and on his robe and on his thigh he has this name written –
'KING OF KINGS AND LORD OF LORDS.'

17 Then I saw an angel standing on the sun. He cried in a
loud voice to all the birds that fly in mid-heaven – 'Gather and
come to the great feast of God,

18 to eat the flesh of kings, and the flesh of commanders,
and the flesh of mighty men, and the flesh of horses and their
riders, and the flesh of all free and enslaved, and of high and
low.'

19 Then I saw the Beast and the kings of the earth and their
armies, gathered together to fight with him who sat on the
horse and with his army.
20 The Beast was captured, and with him was taken the
false prophet, who performed the marvels before the eyes of
the Beast, with which he deceived those who had received
the brand of the Beast and those who worshiped his image.
Alive, they were thrown, both of them, into the lake of fire –
of burning sulfur.
21 The rest were killed by the sword which came out of the
mouth of him who rode on the horse; and all the birds fed on
their flesh.

20

1 Then I saw an angel coming down from heaven, with the
key of the bottomless pit and a great chain in his hand.
2 He seized the Dragon, the primeval snake (who is the
'devil' or 'Satan'), and bound him in chains for a thousand
years.
3 He flung him into the bottomless pit and locked it, and set
his seal on it; that he should not deceive the nations any more,
until the thousand years were ended. After that he must be let
loose for a while.
4 Then I saw thrones, and to those who took their seats
on them authority was given to act as judges. And I saw
the souls of those who had been beheaded because of the
testimony to Jesus and because of the message of God, for they
had refused to worship the Beast or its image, and had not
received the brand on their foreheads and on their hands.
They were restored to life, and they reigned with the Christ
for a thousand years.
5 (The rest of the dead were not restored to life until the
thousand years were ended.) This is the first resurrection.
6 Blessed and holy will he be who shares in that first
resurrection. The second Death has no power over them; but
they will be priests of God, and the Christ, and they will reign
with him for the thousand years.
7 When the thousand years are ended, Satan will be let
loose from his prison,
8 and he will come out to deceive the nations that live in the
four corners of the earth – Gog and Magog. He will come to
gather them together for battle; and their number will be as
great as the sand on the sea-shore.
9 They went up over the breadth of the whole earth, and
surrounded the camp of Christ's people and the city that he
loves. Then fire fell from the heavens and consumed them;

10 and the devil, their deceiver, was hurled into the lake of
fire and sulfur, where the Beast and the false prophet already
were, and they will be tortured day and night for ever and
ever.

11 Then I saw a great white throne, and him who was seated
on it. The earth and the heavens fled from his presence; no
place was left for them.
12 And I saw the dead, high and low, standing before the
throne; and books were opened. Then another book was
opened, the book of life; and the dead were judged, according
to their actions, by what was written in the books.
13 The sea gave up its dead, and Death and Hades gave up
their dead; and they were judged, one by one, each according
to his actions.
14 Then Death and Hades were hurled into the lake of fire.
This is the Second Death – the lake of fire;
15 and all whose names were not found written in the book
of life were hurled into the lake of fire.

21

The New Creation

1 Then I saw new heavens and a new earth. The former
heavens and the former earth had passed away; and the sea
has ceased to be.
2 And I saw the Holy City, Jerusalem, descending new out of
heaven from God, like a bride adorned in readiness for her
husband.
3 And I heard a loud voice from the throne, which said –
'See! The tent of God is set up among people. God will live
among them, and they will be his Peoples, and God himself
will be among them,
4 and he will wipe away all tears from their eyes. There will
be no more death, nor will there be any more grief or crying
or pain. The old order has passed away.'
5 And he who was seated on the throne said – 'See, I make
all things new!' And he said – 'Write this, for these words may
be trusted and are true.'
6 And he said to me – 'They are fulfilled. I am the Alpha and
the Omega, the beginning and the End. To those who thirst I
will give of the spring of the water of life, freely.
7 Those who conquer will enter into possession of these
things, and I will be their God, and they will be my children.
8 But as for cowards, unbelievers, the degraded, murderers,
the impure, sorcerers, idolaters, and all liars – their place will
be in the burning lake of fire and sulfur. That is the Second
Death.'

9 Then one of the seven angels who had the seven bowls,
and were laden with the seven last curses, came and spoke to
me. ‘Come here,’ he said, ‘and I will show you the Bride, the
Wife of the Lamb.’
10 He carried me away in a trance to a great high mountain,
and showed me Jerusalem, the Holy City, descending out of
heaven from God, filled with the glory of God.
11 Its brilliance was like a precious stone, like a jasper,
transparent as crystal.
12 It had a great high wall, in which were twelve gates;
and at these gates there were twelve angels, and there were
names inscribed on the gates, the names of the twelve tribes
of the Israelites.
13 There were three gates on the east, three gates on the
north, three gates on the south, and three gates on the west.
14 The wall of the city had twelve foundation stones, on
which were the twelve names of the twelve apostles of the
Lamb.
15 And the angel who was speaking to me had as a measure
a gold rod, with which to measure the city and its gates and
its wall.
16 The city is square; the length and the breadth are the
same. The angel measured with his rod; it was twelve
hundred miles; its length, and breadth, and height are equal.
17 Then he measured the wall; it was two hundred and
eighty-eight feet, as people measure, that is as the angel
measured.
18 The material of the wall of the city was jasper, and the city
was built of pure gold, which shone like clear glass.
19 The foundations of the wall of the city were ornamented
with every kind of precious stone. The first foundation stone
was a jasper; the second a sapphire; the third a chalcedony;
the fourth an emerald;
20 the fifth a sardonyx; the sixth a carnelian; the seventh
a chrysolite; the eighth a beryl; the ninth a topaz; the tenth
a chrysoprase; the eleventh a hyacinth; and the twelfth an
amethyst.
21 The twelve gates were made of twelve pearls, each gate of
one pearl. The street of the city was of pure gold, transparent
as glass.
22 And I saw no Temple there, for the Lord, our God, the
Almighty, and the Lamb are its Temple.
23 The city has no need of the sun or the moon to shine on
it, for the glory of God illuminated it, and its Lamp was the
Lamb.

24 The nations walk by the light of it; and the kings of the
earth bring their glory into it.
25 Its gates will never be shut by day, and there will be no
night there.
26 And people will bring the glory and honor of the nations
into it.
27 Never will any unhallowed thing enter it, nor they whose
life is shameful and false, but only those whose names have
been written in the Lamb's book of life.

22

1 And the angel showed me a river of the water of life, as
clear as crystal, issuing from the throne of God and of the
Lamb,
2 in the middle of the street of the city. On each side of
the river was a Tree of life which bore twelve kinds of fruit,
yielding its fruit each month; and the leaves of the tree were
for the healing of the nations.
3 Every thing that is accursed will cease to be. The throne
of God and of the Lamb will be within it, and his servants will
worship him;
4 they will see his face, and his name will be on their
foreheads.
5 Night will cease to be. They have no need of the light of a
lamp, nor have they the light of the sun; for the Lord God will
be their light, and they will reign for ever and ever.

Conclusion

6 Then the angel said to me – "These words may be trusted
and are true. The Lord, the God that inspires the prophets,
sent his angel to show his servants what must quickly take
place;
7 and they said '**I will come quickly.**' Blessed will he be
who lays to heart the words of the prophecy contained in this
book."
8 It was I, John, who heard and saw these things; and, when
I heard and saw them, I prostrated myself in worship at the
feet of the angel that showed them to me.
9 But he said to me – "Forbear; I am your fellow servant, and
the fellow servant of your fellow prophets, and of all who lay
to heart the words in this book. Worship God."
10 Then the angel said to me – "Do not keep secret the words
of the prophecy contained in this book; for the time is near.
11 Let the wrongdoer continue to do wrong; the filthy-
minded continue to be filthy; the righteous continue to act
righteously; and the holy-minded continue to be holy."

12 **(‘I will come quickly. I bring my rewards with me, to
give to each what their actions deserve.**
13 **I am the Alpha and the Omega, the First and the Last,
the beginning and the End.’)**
14 Blessed will they be who wash their robes! They will
have the right to approach the Tree of life, and may enter the
city by the gates.
15 Outside will be the filthy, the sorcerers, the impure, the
murderers, the idolaters, and all who love the false and live
it.

16 ‘**I, Jesus, sent my angel to bear testimony to you
about these things before the churches. I am the Scion
and the Offspring of David, the bright star of the Morn-
ing.**’

17 ‘Come,’ say the Spirit and the Bride; and all who hear,
say ‘Come.’ All who thirst, come; anyone who wants, take the
water of life freely.

18 I declare to all who hear the words of the prophecy
contained in this book – ‘If anyone adds to it, God will add to
his troubles the curses described in this book;
19 and if anyone takes away any of the words in the book
containing this prophecy, God will take away his share in the
Tree of life, and in the Holy City – as described in this book.’

20 He whose testimony this is says – ‘**Assuredly I will come
quickly.**’ ‘Amen, come, Lord Jesus.’

21 May the blessing of the Lord Jesus Christ, be with his
people.